
Renewal

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“Odinism – the spiritual adventure of the new millennium”
Check out our website: www.geocities.com/osred

Nordic Hellas - thoughts on Karl Earlson's research

Karl Earlson has done a lot of research on the Nordic composition of Ancient Greece. This is available at <http://www.white-history.com/earlson/hellas.htm>.

Very briefly, Earlson cites J. F. Angel as estimating that in the Classical period of Greek history 27% of the population was Nordic. Before that period the Nordic proportion was larger, and later the Nordic component progressively declined.

He also cites R. Peterson's 1974 work, republished by the Cliveden Press in 1985, as proving that:

... the aristocracies of Hellas were a product of closely interbreeding, Eupatrid clans. These clans were mostly Nordic in type, being largely descended from the Indo-European invaders. The demos, or common people however, as well as most slaves, were of Mediterranean, Pelasgian descent.

Furthermore, W. Sieglin's study of Greek literature in 1935 showed that:

... many individuals in the elites of ancient Greece, had blond or red hair. For instance, Alcibiades, Alexander the Great, Critias, Demetrius of Phalerum, King Lysimachus, Ptolemy II Philadelphus and King Pyrrhus, were all fair-haired individuals. Dionysius I, the ruler of Syracuse, had blond hair and freckles, whilst the Athenian playwright Euripides, also had a fair and freckled complexion.

Earlson also quotes numerous examples of racial observation from Greek literature that have their modern resonances today:

For instance, in Homer's *Iliad* and *Odyssey*, whilst the aristocrats such as Achilles and Menelaus have blond hair, the slaves Eurybates and Thersites are brunet. Indeed, the Greek orator Dio of Prusa noted that the Greek ideal of beauty was a Nordic one. The Greeks, he said, admired the blond Achilles, but thought that the barbarian Trojan Hector, was black-haired. [Günther (1956)] In his *Argonautica*, the Greek poet Apollonius Rhodius, describes the hero Jason, and all fifty of the Argonauts, as blond-haired. [Sieglin



(1935)] When the heroine Electra, in Euripides' play of that name, finds a lock of her brother Orestes' hair, on the grave of their father Agamemnon, she can tell that it is his hair, because of its distinctive blond colour. It would appear that the nobility of ancient Greece was distinguished from the dark masses by its many blond members. [Ridgeway (1909)] The poet Bacchylides said that the women of Sparta were blonde, and Dicaearchus said much the same thing about the women of Thebes. [Günther (1956)] For the Greeks, the most beautiful woman who ever lived, Helen, was a blonde, as were those mythical men such as Adonis, who were famed for their handsomeness. [Sieglin (1935)]

For more information on these matters you can visit Earlson's website. What we are concerned with here is our modern relationship with Nordic Hellas.

It is now over 150 years since scholars came to recognise that all Indo-European languages derive from one common, ancestral language, dubbed "Proto-Indo-European". Wherever the speakers of PIE lived, and there is still plenty of debate on their homeland, they eventually spread out all over the earth, taking their language with them.

Now, Ancient Greek is clearly an Indo-European language, albeit with some alien elements; and so the Greeks of Homeric and Classical times, or at least the majority of their ruling class, were our cousins. We, and they,

came originally from the same place and were linguistically, culturally and genetically related.

One of the most famous images in the history of art is reproduced on the left. The Greek lady who posed for the sculpture is obviously Nordic. She would not have seemed out of place in the England of Shakespeare, the Sweden of Charles XII, or Australia prior to the abolition of the 'White Australia Policy' by PM Harold Holt in 1966. Indeed, she would be a worthy winner of a Miss Universe contest today – if only the judging panels of those contests were not so biased against Nordics.

Part of the relationship between the extinct aristocracy of Ancient Greece and their surviving cousins today in countries like Australia is that we once shared the same religion. It developed a little bit differently in Greece – or Rome, or Persia or Afghanistan – to the way it developed in north-western Europe, which was the point of departure for most of the Australian population, but it is obviously the same religion, slightly altered by local considerations such as climate.

That religion is the indigenous spiritual path of our people, wherever they may have lived: in Ancient Greece or Persia or Rome; modern Britain, Scandinavia, Germany, France, Spain, Russia; northern Africa; Vedic India, China's Tarim Basin; and even contemporary Australia.

It is, in fact, from 1930s Australia that we derive the only appropriate name for this worldwide religious tradition of the Nordic peoples. In the 1930s the Tasmanian-born poet, Alexander Rud Mills, dubbed this spiritual path "Odinism".

Mills reasoned that the last real stronghold of our uncorrupted faith was the part of NW Europe that worshipped our god Odin/Woden/Wotan as the embodiment of our people's quest for truth and knowledge, and consequently wisdom.

That is why our Australian spiritual pioneer named our faith "Odinism". It is also why the beautiful Nordic woman pictured above would probably understand the term "Odinism" if she were alive today.

Odinism in Photos



Odinist Festival, Croydon, Australia @ 1938; Rud Mills stands on far right

The photo on the left shows an Odinist group in Croydon, which was then in the far east of Melbourne, in the 1930s. Sadly, it is one of the few images of Odinists from that period that are known to have survived.

In January 2006 another group of Melbourne Odinists held a barbecue in the back yard of the cobbler-together of this publication. For the interest of future generations, we reprint on this page some of the photos that were taken on that very hot day.

A decision has been made not to identify everyone in these photos. The forces of reaction are riding



Osred, who cobbles this publication together

high at the moment, and *Renewal* is held by two of the main collecting libraries in this country. Still, at least our successors will know what some of us Odinists looked like back in the blazing Summer of '06.



That lime tart took ages to make, seconds to slice!



Cool image on the T-shirt, cool lady in hat, cool fountain in the background, cool blue plumbago flowers



Our chief photographer is on the right A pity that his stand-in couldn't keep the wall straight



This plucky warrior-princess has defended Australia in the armed forces



These two could probably defend Oz on their own



This is a rebel with a cause, and we include his pic for the sake of the lasses



The creamy lime tart didn't take long to be consumed



The day became blisteringly hot, but luckily, there was some cover



This pic's for the lads. What more could there be to add?

● *New sacred site* ● *Glorious images* ● *Dragging our culture through the mud*

“Oldest” Western paintings found

The cave paintings of France and Spain were created to up to 30,000 years ago. They are, so far, the earliest-known formal art of our people on a large scale. However, there is no direct continuity between the cave paintings and the Greco-Roman style that was the basis of all our art in the period of Western civilisation.

The earliest paintings in this tradition have recently been discovered in a room carved into a hillside just outside Rome. They seem to be of Etruscan origin, to judge by the colourful frescoes depicting birds and lions.

The room, which contains the remains of a wheel from a cart, seems to have been used as a burial chamber for a prince.

Professor Giovanni Colonna, of Rome’s Sapienza university, believes the paintings date from about 700-680 BCE.

We are confident that far earlier paintings in the Western tradition will eventually be discovered. Ironically, this site only came to the attention of the authorities when an elderly Austrian tomb-robber led police to the site in the hope of being treated more leniently.

Real art strikes back

It is impossible to pick a single year, or event, that marked the end of Western civilisation. Different aspects of our culture collapsed at different times. What is clear, though, is that in almost every cultural sphere what we have today is radically different to that which was familiar for centuries before the disaster of 1914-18.

In painting, it is clear that ugliness and nihilism have been substituted for beauty and inspiration since at least 1945. This was largely because the German Nazis tried to champion traditional Western aesthetics against what they saw as sinister Jewish influences in the art world. When they lost the war everything they claimed to stand for, whether good or bad, was stigmatised.

(Actually, the painting and sculpture produced in the Third Reich seems to have been fairly mediocre. A lot of it is still locked away, though, and we won’t be able to judge properly until more of it becomes available for public viewing.)

So thank the gods and goddesses for **The Art Renewal Centre**, an on-line art museum accessible at: <http://www.artrenewal.org/index.html>

All Odinists who care about art should visit the ARC site, and not just for the thousands of glorious images available. There is also a lot of feisty comment available there, including a debunking of the clever but preposterous David Hockney’s claim that traditional Western artists could only achieve their results by “cheating” through the use of devices like the camera obscura.

Miss Viking of Poulsbo, USA

Somewhere in America (where else?) there is a place called Poulsbo. This place has an annual festival that is said to celebrate all things Scandinavian. Part of their festival is the anointing of a young local lady as ‘Miss Viking’.

In May this year the negress pictured above, known as Jasmine Campbell, was proclaimed



Poulsbo’s ‘Miss Viking’. Hold the blood pressure monitor! In these dark days of political correctness there is nothing unusual about such travesties. The only unusual thing was that a few people emailed the festival organisers, asking why ‘Miss Viking’ had to be a negress.

What happened then was quite predictable. The local media went into propaganda overdrive, describing the emails as ‘racist hate mail’ and calling their language ‘ugly and vicious’. But you’ll be pleased to know that the wicked racists scored an own goal: after their vile plot was revealed, the good ol’ Scandinavian inhabitants of Poulsbo made a point of crossing the street to hug and kiss poor maligned Jasmine.

Journalists are people, and therefore they are lazy. It’s in our genetic inheritance. Once upon a time we killed a mammoth, or whatever, and then sat around eating our fill, and probably having a rich cultural life, until the freezer was bare again. After all, if we hadn’t had the leisure time there would have been no brilliant cave art.

The problem is that too many people supposedly on our side nowadays are also **intellectually** lazy. We wouldn’t be at all surprised if the ‘dozen racist emails’ in the story were in fact very ‘racist’ – which in today’s climate makes for easy journalism. That is not to suggest that the people who sent them were bad – just stupidly lazy.

Renewal gladly admits to being offended that a black girl should be declared ‘Miss Viking’. We are offended because someone else is trying to appropriate our heritage.

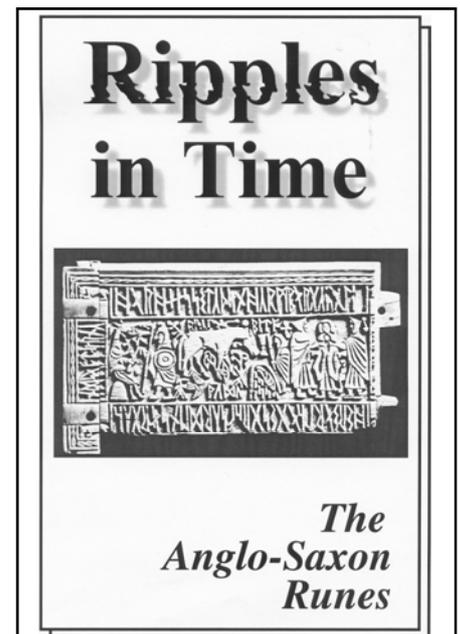
Try putting it another way. Suppose there were an award for some Australian Aboriginal tribal/cultural issue – say, ‘Miss Pitjanjara’. If an Irish migrant girl tried to enter that competition, the genuine tribal Aborigines would no doubt ask her to butt out. It’s not her heritage. Her attitude is one of cultural colonialism. She is not respecting them. In short, she is the one at fault.

Jasmine Campbell has insensitively tried to appropriate our people’s traditions. Her attitude

What’s new

is one of cultural colonialism. She is not respecting our ancestors. She should stick to her own culture, and not try to appropriate ours. She should show respect. In short, she should butt out.

All of this could be expressed at much greater length and subtlety, but we imagine you get the point.



Our original 21-part series has now been combined in a self-contained A4 size saddle-stitched booklet of 20 pages, with a 120 gsm clay cover (as illustrated).

This really is the complete guide to runes from an Anglo-Saxon perspective.

Fully up-to-date in terms of research, *Ripples in Time* reveals, for instance, that Germanic runes probably relate to pre-Classical Greek letter shapes. That is much earlier than most current New Age and even scholarly accounts suggest. The booklet also establishes that our Anglo-Saxon ancestors used runes for a variety of purposes, including divination, magic, and the control of occult powers.

Ripples in Time is available for \$Aus10.00 within Australia. (This price includes postage and handling). Overseas residents can obtain *Ripples in Time* for \$US15.00 (US cash), which covers airmail anywhere plus handling.

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

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*.

7. More on the *Senna* of *Lokasenna*

Týr presses this point home by continuing the praise of Freyr that Njörðr had begun. One could ask why it is Týr who speaks at this stage. Perhaps the reason is that, according to Hymiskviða, Týr is Hymir’s son. A more obvious reason for Týr to speak up is that Loki seems to be running out of steam. Who better to revive his malice than the god responsible for binding Fenrir?

Once again, Loki is unable to respond to the points made in Freyr’s favour. Predictably, though, he takes the bait and turns bitterly on Týr, who he says has never been a reconciler of “two parties in a dispute”, and who, moreover, lost his hand in binding Fenrir. This sounds like whining. Of course Týr’s primary role is not to reconcile disputes, and that is not what he is trying to do here. On the other hand, Týr certainly seems to have some connection with justice in a broader sense than Loki is referring to, and as a patron of war it could be said that he is the ultimate settler of disputes.

Týr’s response is in keeping with this role. In effect he reminds Loki that he settled the dispute with Fenrir, even if it did cost him a hand. This reply perhaps also reminds the poem’s audience of the absence of Þórr. Týr had willingly broken an oath to Fenrir for the sake of a higher motive, and had been prepared to suffer for this. But as we have seen, the absent Þórr appears to have a special dispensation to break sacred oaths when it comes to destroying the forces of chaos.

Given the triviality and lack of imagination that Loki has exhibited all along, we are not surprised that he now claims to have had a son by Týr’s wife, and brags that Týr had never received any compensation for this. McKinnell takes this taunt seriously, suggesting that Týr has been unable to force Loki to pay compensation for a genuine wrong because he

is one-handed. It is hard to see why a war god however handicapped should be unable to fight Loki, who is not noted for his personal valour. Also, according to Snorri, being one-handed doesn’t prevent Týr fighting Garmr at Ragnarök. Admittedly Snorri provides the only reference to this story, but there is no other reference to Týr’s ‘wife’ anywhere else in the literature, and there is no reason to suppose that he had one in any literal sense. This suggests one of two possibilities. Perhaps the poet put these lines in Loki’s mouth to emphasise how far his mind is straying from reality. Alternatively, Loki’s allegation might refer to a story or kenning in which something is figuratively referred to as Týr’s ‘wife’. Either way, the allegation fits what we have learned of Loki’s character. He has trouble coming up with anything higher than the cheapest of bar-room insults.

Freyr seems to give support to this interpretation of Loki’s last speech by showing impatience with him, taunting him with the memory of his bound son and suggesting that this will be Loki’s own fate. Loki replies that Freyr is lustful (what else?), and will pay for the loss of his sword at Ragnarök. While the link between Freyr’s lost sword and his defeat by Surtr is confirmed by Snorri, what Loki is apparently unaware of (or else has forgotten in the heat of the moment) is that when Surtr’s flame is finally extinguished (*Vafþrúdnismál* 50) it will be seen not to have destroyed the abodes of the gods, but to have purified them for occupation by the rejuvenated race of Æsir.

It would be easy enough for Freyr to point this out to Loki, taunting him with his side’s ultimate loss as he has already with his son’s binding. Equally, he could be forgiven for losing his temper with Loki

altogether and dealing with him there and then. Of all the gods present, Freyr is most renowned as a warrior, a defender of the gods, and especially a leader. In *Lokasenna* 35 he is called “the protector of the gods”; in *Skírnismál* 3 he is “the ruler of the host of gods”; and in *Húsdrápa* 7 Freyr is said to rule armies. If any of the gods present are likely to resort to force before it is legitimised, Freyr is the obvious candidate.

Perhaps the need to restrain Freyr explains the strange entry of Byggvir into the argument. His threats against Loki are ‘comical’, to use McKinnell’s term, and I suspect that they are meant to be. If Freyr is in danger of losing his self-control and dealing with Loki himself before Þórr returns, he will destroy everything that the gods have achieved so far. Byggvir defuses the situation with some light relief, at the same time rather shrewdly, like a Shakespearian jester, parodying Freyr’s anger in a display of comical bellicosity.

Loki seems to support this interpretation by expressing contempt for Byggvir. Naturally, though, he can’t leave it there. As a patron of barley, Loki says, Byggvir is inadequate. He distributes bread unequally among men, and drink is a cowardly thing that causes men to fight but never joins in.

- continued next issue

Worth thinking about

“The ancient Nordic peoples ... believed themselves to be sons and daughters of God and the powers in God, and that the attributes of God were theirs, however limited and qualified those attributes might be.”

- A. Rud Mills

The Norroena Society is dedicated to the thorough and proper investigation of the ancestral traditions of Northern Europe as well as the promotion of our results and expansion of the Asatru faith.

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Books

The Nature of Ásatrú: An Overview of the Ideals and Philosophy of the Indigenous Religion of Northern Europe

by Mark Puryear

iUniverse books, ISBN 0-595-38964-3

People sometimes say to me: “I accept that you’re a heathen (or Odinist or Asatruar or whatever), but what do you heathens (or Odinists or Asatruar) actually believe?”

It’s a hard question to answer, and it would be handy if I could recommend a single book they could read at their leisure and consider when they had the time – in the bath, in bed, at the beach.

Until now there has been no such book. One could suggest several academic texts that are more right than wrong, or refer to the *Eddas* or *Beowulf* or the like, perhaps authors like Brian Branson or Kathleen Herbert, or even some works by practising Odinists. Ideally, perhaps, all of the above; but no-one who just wanted an overview of Odinism would have the patience to read all of these.

Mark Puryear has satisfied our need with a book that can be offered confidently to anyone who has a sincere interest in our spiritual path.

The main chapters of his book are “The Gods and Goddesses”, “Wyrd”, “Morality”, “Pleasure”, “The Warrior”, “Marriage and Children”, “The Land”, “Folk”, and “Today’s Religion”. Obviously he is covering most of the main topics. There are also two appendices: one on the role of women in our faith by Katia Puryear, and a translation of *Hávamál* presumably by Mark, which successfully anchors that poem as central to our beliefs.

A very sensible innovation is a glossary of names and terms covering more than 70 pages, with a pronunciation guide and accessible definitions. (How often have you heard well-meaning people mispronounce some of the most basic terms in our tradition?)

Mark’s greatest success, though, is to try to go back to basics – to original sources and reliable traditions. The magnificent Christian poet John Milton did just this in the seventeenth century. In those days there were many different theological interpretations of Christianity, all of them claiming to be definitive. Milton dispelled this chaos by claiming ultimate authority for the Bible, which he regarded as the inspired word of his God.

It is not so easy for Mark Puryear, since most of our own inspirational texts have been mauled to a greater or lesser degree by

the Christian priests who wrote them down. In our case we therefore have no text that can be regarded as wholly sacred and inspired. We have an outline of the beliefs of our sacred ancestors; and with the assistance of folklore, archaeology, music and so on it is a very good outline; but there are gaps in the received lore. Perhaps Mark Puryear’s greatest strength is that he is prepared to fill in some of those gaps – as an erudite, practising and open-minded Odinist whose insights are more likely to be right than most people’s.

I recommend that all Odinists should have a copy of this book on their shelves. There is no better introduction to Odinism for anyone who is open to considering a return to our faith, and those of us with years of practice will gain many insights. Order it though your local bookshop, or through www.iuniverse.com, or through the Norroena Society at www.norroena.com.

Having given this book a star rating, I must say that nearly all first editions are capable of improvement. In this they are often like the first version of a painting or a musical composition. The rest of this review is intended, with all due respect, as suggestions for an improved second edition.

To start with, there are a few irritating typing errors, mainly to do with punctuation, and in particular a misuse of possessive apostrophes. This would be solved relatively easily by making full use of the “find and replace” options in the software program.

Second, there are what seem to be word-processing errors, presumably to do with cut-and-paste word-processing options.

Only two examples are necessary.

In her appendix on women, Katia writes: “The only woman with a role in the New Testament was Mary Magdalene, who was a prostitute!” I have no doubt that Katia knows of Mary Jesusmother, as well as Anna, Bernice, Candace, Chloe, Elizabeth, Herodias and her daughter, Jairus’s daughter (who was allegedly raised from death by Jesus), Joanna, Lydia, Martha, Mary of Bethany, Phoebe, Priscilla, or Salome (the disciple), all of whom feature in the New Testament. Some sentences here seem to have been lost in the word-processing.

Equally, in his chapter on “Folk”, page 100, Mark writes: “Forget whether or not an idea is ‘good’ or ‘right’, the concern becomes ‘does it conflict with my group’s

views? We should always think of what is good or right first, over all other things, and if our beliefs conflict with this then perhaps we should reconsider our priorities.” Huh? Obviously a slab of text has gone missing somewhere.

My other suggestions for a second edition of Mark Puryear’s book relate to what I think are significant omissions. This is a difficult area to raise, and I fully agree with Mark’s insistence that we are all responsible for constructing our own, personally responsible, interpretation of Odinism. It is therefore quite possible that Mark would reject my well-meaning suggestions. He is entitled to do so, but here are some matters I would like to see included:

This book relies very largely on literary texts. In some ways a truer understanding of our ancestral path can be derived from folklore, archaeology, visual art and so on. For instance, the Oseberg ship burial, the most splendid trove of Viking Age objects ever found, contained the bodies of two women. These are thought to have been priestesses devoted to Frigg and/or Freya, and the beautiful but shallow ship was presumably used to transport the women around the coastal settlements as part of their religious duties (see “Christian desecration – the Oseberg ship”, *Renewal*, Vol 9 No 1). This burial suggests that priestesses had extremely high social status in about 800, a fact that cannot be deduced from any of the surviving literary accounts. In fact, the reverse is the case: Thorbjorg, in *Erik’s Saga*, is depicted as a witch-like old fortune teller with no formal sacerdotal role.

Mark Puryear quite rightly points out that there is no inherent clash between Odinism and science. I would like to have seen more examples than are given of the compatibility of our ancestral lore and the insights of modern science.

Perhaps most importantly, I suspect that most people contemplating a return to our path would be more than curious about our beliefs regarding the afterlife. Mark’s treatment of the Valhalla imagery is excellent. I wish he had applied a similarly practical approach to the poems describing the torments of sinners in Niflheim – which, incidentally, strike me as being more Christian than heathen.

One aspect of the Odinist afterlife that this book fails to consider at all is reincarnation. This is a remarkable omission, given that there are ample references in the Odinist literary sources, and also given that Mark is familiar with the cognate religions of ancient Greece and Vedic India. True, reincarnation is not the warm and cosy subject that it appears in some New Age beliefs, and it probably requires a chapter to itself, but its omission in a work that aims to be “an overview” of our religion is curious.

- Edith

Publications roundup

Barry Cunliffe has been Professor of European Archaeology at Oxford University since 1972. Sadly, all things must pass, and Cunliffe will be retiring soon. His replacement is to be Chris Gosden.



Professor Gosden's photo, above, probably tells you all you need to know. Just in case the rather Tony Blairish face doesn't set off alarm bells, you might like to know that two of Gosden's main research interests are Turkmenistan and Papua New Guinea.

Well, in case even *that's* not enough to convince you, you might like to borrow from a library a copy of his latest book, **Prehistory: A Very Short Introduction** (OUP, £6.99).

We stress that this book should be borrowed, not bought. It is the sort of Marxist drivel that one has come to expect in this Wolf Age. Sadly, there is no mystery in the fact that it is published by Oxford University Press. That is now par for the course.

Here are three extracts:

☞ *Even for Europeans the triumphalist story of Prehistory has been counterpoised by a darker tale – Marx decrying the fact that the material wealth of capitalism has been bought at the expense of 'spiritual impoverishment'.*

☞ *Society does not exist before nature or vice versa, but both exist within a seamless network of relationships that unfold through action. Forests have intentions and emotions too.*

☞ *The big difference between science and magic is that the former pays little attention to the spiritual or moral condition of the human participants, which for the magician are vital.*

Little more needs to be said. Future generations may well be astounded to learn that Oxford University was once a major Western centre of learning.

Exploring the World of the Druids, Miranda Green, Thames & Hudson, £12.95

This timely reprint stresses that we know nothing about the Druids save what Roman literary sources tell us.

According to the Romans, the Druids were wiped out early in the Roman occupation of Britain and Gaul. Miranda Green's "timeline" therefore quite rightly has a gap of thirteen hundred years between the last mention of Druidism in early Celtic literature

and its fake "revival" in the nineteenth century.

Fortunately, Odinism is not in the same position. When antiquarians began to take an interest in north-western Europe's heathen past, heathens were still being charged with 'witchcraft' on the Anglo-Scottish borders and Icelanders were still being burned at the stake for using runes.

The Art of the Anglo-Saxon Goldsmith, E. Coatsworth and M. Pinder, Boydell Press, Woolbridge, £60.

Despite the hefty price-tag, this is the sort of book that *Renewal* likes to see. A genuine master-craftsman has guided an historical expert, and the result is a real understanding of Anglo-Saxon metallurgical skills.

No doubt our readers recall the decorative plaques on the Sutton Hoo helmet. Hitherto, and wrongly, academics have assumed that they were tapped out from behind the copper-alloy bits of metal. In fact, as Coatsworth and Pinder reveal, they were pressed on to a die.

Academics tend to be a protected species living in their own peculiar world. Some of them, of course, are quite brilliant; but even the best of them will never make much sense of the past until they are prepared to collaborate with people who know how historical artefacts, both large and small, were actually created.

There is a lesson for Odinists in this publication. Many academics are far more skilled than we are in Old English or Old Norse, and we should be willing to learn from them. On the other hand, they are not the custodians of either our spiritual faith or our cultural heritage. When they stray from their own specialised fields they are often, quite simply, wrong.

Pagan Times, Autumn 2006, issue 55 (see page 8 for sub information).

In 1934 Rud Mills wrote, "... the salient features of Anglo-Saxon thought show the closest likeness to the most valuable in Greek philosophy". Since one of the most obvious features of Anglo-Saxon thought, from the heathen period to today, has always been respect for women, we would expect to find similar attitudes to women in ancient Greece.

Not so, argues Caroline Tully in a fascinating *Pagan Times* article titled "Pandora". Caroline bases her argument on the Pandora story in Hesiod's *Works and Days* (c. 700 BCE). Until Pandora opened her mythical jar mankind lived in happiness, but the jar contained everything that has made humans miserable since then. Caroline sees this myth as justifying dislike of women; and although she quite rightly concedes that Hesiod was a peasant farmer who may have been embittered through having to scratch out a living on his tiny plot below Mount Helicon,

she adduces other and later evidence of Greek men's dislike of women.

Where, then, should we look for traces in ancient Greece of the typical Anglo-Saxon belief that there is something especially admirable and even holy in women?

A good starting point might be Sparta. That kingdom of warriors, so admired by many Athenian thinkers, was actually described by Aristotle as a gynocracy (= a community governed by women). Since Sparta was nominally ruled by its two kings, any exceptional influence Spartan women may have had could only be derived from the social and moral status freely accorded to them by the Spartan men.

From non-Spartan accounts it seems that the women of Laconia had freedoms that were not seen again until the Germanic peoples burst into history. They could choose their husbands, or choose not to marry, or take other lovers or girlfriends. They had full property rights, unlike their sisters in Athens, and received better education than Spartan men in reading and writing. They ate the same rations as the men. They were encouraged to participate in public discourse. They were trained to be physically fit, attended gymnasia, were expected to be able to defend themselves, and were skilled in the use of the javelin and the discus. One Spartan princess, Kyniska, twice won the Olympic chariot races. Very few girl babies, compared to boys, were euthanased at birth.

Spartan women were also said to have extremely sharp tongues, and to be more than a match in this respect for the toughest young Laconic warriors. (One surviving anecdote tells of a mother, whose son was not particularly brave, publicly hitching up her dress and asking him whether he wanted to crawl back to where he came from.)

Perhaps we overlook the Spartan social experiment because they tended not to write about themselves. Even so, they were admired throughout ancient Greece – until their numbers declined so drastically that in their last battle they could field fewer than 1,000 hoplite warriors.

Wisdom from Else Christensen

"How do we show appreciation for the gods? We do that every time we teach a child the ways of our forefathers or help a kinsman; when we protect nature from the ravages of industry or plant a tree; when we perform our duty to the folk or execute a job well; when we show moderation in all things, respect for self and folk; and when we are true to our kin, cautious when among strangers."



It was back in the March 1998 issue that I managed to lose a big chunk of *Renewal*'s subscribers.

Two perverts, a man named Robin Angus Fletcher, then aged 42, and a woman named Faye Helen Stone, then 43, had been convicted of some lurid criminal offences.

These two were evidently heavily into S&M. *Chacun à son goût*, but they didn't just play games with one another. Instead, Fletcher and Stone recruited two troubled early-teenage girls who had approached them for counselling, fed the gullible kids drugs and lies, made them wear dog collars and nipple clamps, tied them up, flogged them mercilessly with a horse-whip, and offered them for prostitution on the internet.

All of this kinky sex, the teenagers were told, was really just "ancient pagan ceremonies". Fletcher said he was a witch. He told one of the girls that she was a reincarnated Celtic priestess. The other one was her former handmaiden.

Whatever Fletcher really meant by his tall tales, it seems that he firmly believed he was a witch of some sort. In court he took an oath on a burnt stick that he called a borstel. He also quoted various books, including the *Witches Bible*, in an attempt to show that whipping, sexual degradation and prostitution were traditional pagan rituals similar to "those used by Masonic orders".

Well, Fletcher finally pleaded guilty to child prostitution, sexual penetration of a child under 16, indecent acts with a child and perverting the course of justice. He was sentenced to a maximum ten years. Stone got two years suspended for her part, which included trying to spend \$10,000 on having the witnesses murdered.

When all this hit the papers back in 1998 Fletcher was initially described as an Odinist. Our editor protested to the journalists concerned, who promptly apologised and corrected their reports. Then I was asked to do a column on the case.

In this opinion piece I speculated that every religion probably attracts its fair share of nutters and no-hopers, but that certain types of misfits seem to be drawn to certain spiritual traditions. I thought then, and still do, that people like Fletcher will be drawn to Wicca much more readily than to, say, Confucianism. In the same way, if your goal in life were to be a suicide-bomber, I doubt that you'd claim Wicca as a justification.

In the column I even went out of my way

Ota's Talking Point

to point out that I personally knew many admirable Wiccans. That didn't help. This humble journal was deluged with hate-mail, mostly against *moi*. The general burden was that if I had Wiccan friends that only made it more treasonable to say what I had said.

Well, the wheel of the seasons has turned a few times since then. Fletcher served his time in prison and was expecting to be released in June 2006. Along the way, though, his name popped up from time to time. One occasion was in 2005, when he complained that a Salvation Army prison program was a breach of the Racial and Religious Tolerance Act 2001. The silly old Sallies, he said, had wickedly quoted disparaging remarks about witches from the King James Bible. Robin's



"Fletcher" - pervert, not pagan

sensitive feelings as a witch had been hurt. Justice Morris called this claim "preposterous", ruling that criticism of any religion or religious practice is not in breach of the RRTA, which is designed only to prevent people inciting hatred.

Then, as the date for Fletcher's release approached, a few more facts came to light. One was that his original name wasn't Fletcher. In 1984 he had been convicted of false imprisonment under the name Timothy Michael Ryan. He had also been previously nicked for living off the earnings of prostitution, managing an illegal brothel, and indecent assault.

According to (Melbourne) *Herald Sun* journalist Geoff Wilkinson, Ryan is believed to be Fletcher's birth name. From the mug-shot above, I doubt it. By the way, Faye Helen Stone was described in the 1998 case as being Jewish.

Late last year prison authorities found that Fletcher had been writing to contacts in Ghana, where he was planning to settle after his release. Here are some of the published extracts:

"When I come to Ghana I will be looking for potential sexual partners and also wives. I will be looking for people in

these respects under 20 years of age. ... [there are] no limitations on sexual behaviour for brothers and sisters and for children in our religion ... [Wiccan girls must be flogged as] severely, frequently and publicly as possible. Furthermore, unless there is a gag being used, the flogging will not be valid unless there are both tears and screams ..."

Isn't he a charmer! Well, no. We have only recently learned that one of his two known teenage victims has since committed suicide. The survivor, "Lauren", said she had no doubt Fletcher would have resumed offending if he were released. The prison psychiatrists agreed with her. They said Fletcher had refused to attend rehab classes in prison and had refused to acknowledge the error of his ways.

On the eve of his release the Pagan Awareness Network (<http://www.paganawareness.net.au/>) put out a media release branding Fletcher a "predator". Marian Dalton was quoted in the release as saying, "Religious belief is no excuse for rape. People deserve to feel safe, whether it is in a church youth-group, meditation circle or Pagan gathering." I couldn't agree more with Marian. I wish she had been around when I said that Fletcher is a pervert, not a pagan.

As it happens, the creep won't be re-offending for at least five years. A Supreme Court judge has ruled that he is to be kept in a special new home within Ararat jail, will be banned from using the internet or making contact with other sex offenders, will be forced to wear an e-tag on his ankle at all times, and forced to take part in treatment programs. On the rare occasions when he is allowed outside the prison walls, accompanied by a Corrections officer, he will be banned from schools, playgrounds, public parks and childcare areas.

All of this is well and good. I fail to see how anyone could object to these measures, even those behind the great hate-mail campaign of '98. Yet I still wonder whether what I said back then was really so wrong.

Leaving Wicca out of the discussion, isn't it obvious that if you feel like burning yourself to death over some issue you might be attracted to Buddhism? If you want to abuse young boys, mightn't you be tempted to join the Christian Brothers? If you like to whip yourself, might not Opus Dei provide a haven? If you want an excuse to be a violent "warrior", isn't Odinism open to this abuse?

I think that all spiritual paths need to do more than just condemn self-proclaimed adherents after they have committed their offences. We all need to make it plain that there is no refuge among us for animals like Fletcher. So on balance I stand by what I wrote in '98. The hate-mailers back then were part of the problem we all face.

Dear Ed...

▣ Last year I wrote an article about how Swedish society is disintegrating and is in danger of collapsing, at least in certain areas and regions. The country that gave us Bergman, ABBA and Volvo could become known as the Bosnia of northern Europe. The 'Swedish model' would no longer refer to a stable and peaceful state with an advanced economy, but to a Eurabian horror story of utopian multiculturalism, socialist mismanagement and runaway immigration.

Some thought I was exaggerating, and that talk of the possibility of a future civil war in Sweden was pure paranoia. Was it?

In a new sociological survey, young immigrants in the troubled city of Malmö have been interviewed about why they are involved in crime. Although it is not stated, most of the immigrant perpetrators are Muslims. In one of the rare instances where the Swedish media actually revealed the truth, the newspaper *Aftonbladet* reported several years ago that 9 out of 10 of the

most criminal ethnic groups in Sweden came from Muslim countries. This must be borne in mind whilst reading the enclosed newspaper article: *Immigrants are "waging war" against Swedes through robbery*

The wave of robberies the city of Malmö as witnessed during this past year is part of a 'war against the Swedes.' This is the explanation given by young robbers from immigrant backgrounds when questioned about why they only rob native Swedes, in interviews with Petra Åkesson for her thesis in sociology. "I read a report about young robbers in Stockholm and Malmö and wanted to know why they rob other youths. It usually does not involve a lot of money," she says. She interviewed boys between 15 and 17 years old, both individually and in groups.

Almost 90% of all robberies reported to the police were committed by gangs, not individuals. "When we are in the city and robbing we are waging a war, waging a war against the Swedes." This argument was repeated several times. "Power for me means that the Swedes shall look at me, lie down on the ground and kiss my feet." "It's so easy to rob Swedes, so easy." "The Swedes don't do anything, they just give us the stuff. They're so wimpy."

It is interesting to note that these Muslim immigrants state quite openly that they are involved in a 'war', and see participation in crime and harassment of the native population as such. This is completely in line with what I have posited before. The number of rape charges in Sweden has quadrupled in just above twenty years. Rape cases involving children under the age of 15 are six times as common today as they were a generation ago. Most other kinds of violent crime have rapidly increased, too. Instability is spreading to most urban and suburban areas. Resident aliens from Algeria, Libya, Morocco and Tunisia dominate the group of rape suspects. Lawyer Ann Christine Hjelm found that 85 per cent of the convicted rapists were born on foreign soil or from foreign parents. The phenomenon is not restricted to Sweden. The number of rapes committed by Muslim immigrants in Western nations is so extremely high that it is difficult to view these rapes as merely random acts of individuals. It resembles warfare. This is happening in most Western European countries, as well as in other non Muslim countries such as India. European jails are filling up with Muslims imprisoned for robberies and all kinds of violent crimes, and Muslims bomb European civilians. One can see the mainstream media are struggling to make sense of all of this. That is because they cannot, or do not want to, see the obvious: this is exactly how an invading army would behave: rape, pillage and bombing. If many of the Muslim immigrants see themselves as conquerors in a war, it all makes perfect sense.

- Fjordman

Notice Board

<http://groups.yahoo.com/group/Wolfhearhandfriends/> 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, WC1N 3XX, England or <http://thescorp.multics.org>. 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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Renewal

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