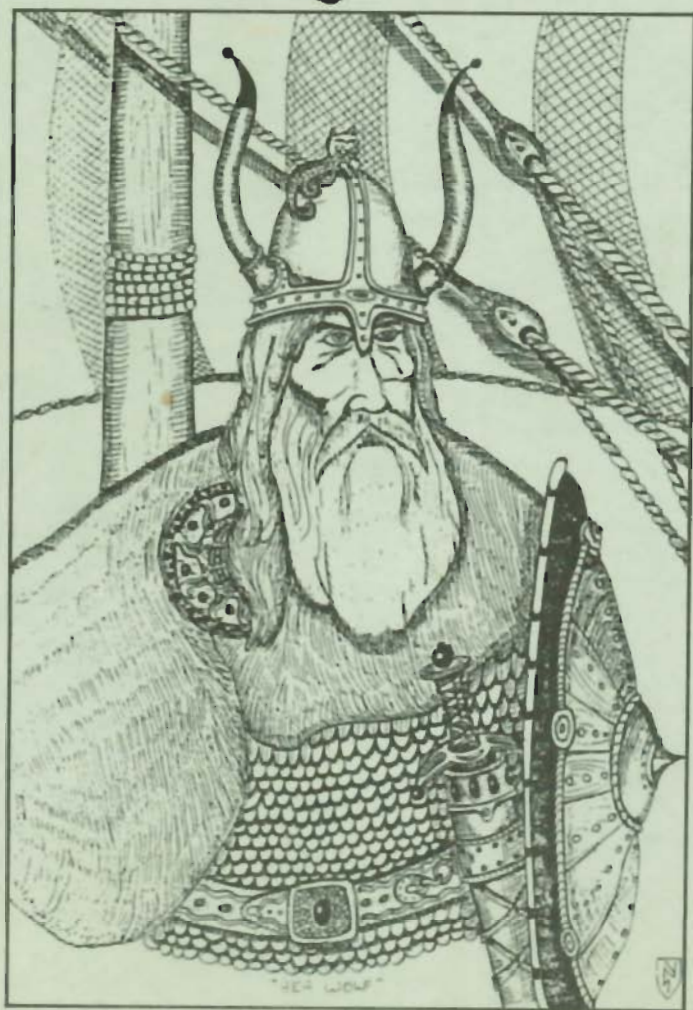




THE RUNESTONE



ALTHING 6

DATE: August 9, 10, 11, 12

A.F.A. members and others true to the gods of the Northlands are invited to attend the annual celebration of Asatru. The weekend event, held this year in Texas for the first time; will include rituals, workshops, feasts, fun and fellowship in a rural, wooded, lakeside setting.

If you want to be included in the work and wonder of our ancient religion, we urge you to complete the form below, so we can plan for another exceptional gathering.

o o o o o

YES, I would like to participate in Althing Six! Please send me details on the program, location and facilities.

Name: _____

Address: _____

PLEASE CHECK:

*Please make checks payable
to the ASATRU FREE ASSEMBLY
P.O. Box 1754,
Breckenridge, TX 76024*

- I am a member and claim admission as part of membership.
- I am not a member and enclose \$15.00 (includes entrance, materials, and feasts)
- I am not a member but will either join the AFA or will pay my entrance fees later.

A HEALTH CAPSULE

THE MORNING WORKOUT, IN THE NORDIC MILITARY TRADITION

I'm self-employed and, at 1 a.m., feel very fulfilled at the end of a gruelling day - the office part of which began at 8 a.m. the previous day. It's what went before it that made this a day where I had enough energy left at the end to feel good: my health capsule, morning exercise.

My particular health capsule is AEMMA-KLIMA, an ancient form of Norse martial arts, known colloquially among its few practitioners as "Viking-Fighting". Whatever form your morning workout takes, it is the best way to get the day off to a good start.

I face north, the direction of power and, as a millenium ago, ask Thor to help me find being a warrior not just in war, but in life. I ask him as a friend to help me to learn the kind of focus, intensity, commitment, strength of character and purpose that typifies the man-at-war. Then I force my body to remember the things of youth, strength, coordination, limberness.

As I work the coordination drill, a man runs by on the street out front. He is a peer and subject to the same stresses that plague me. I think what he, in his Adidas, and me, in my swimtrunks, soaking up Spring sunshine barefoot on the lawn, have in common.

A good hard workout, even when as brief as the 15 minutes I do, is a way to challenge the body to perform. This sets the tone for the rest of the day. In exercise, other than pushing myself, I, the life-force within the body, exert my will, as it must be exerted many times today.

My neighbor is a contractor. He feels the seasons on a job site. The only time I or the man running by know if it's clear and sunny or not is this health capsule. Our workout time, for us office workers, is often the only time to strain the muscles against the earth, to experience our connectedness to it.

Our health capsule has other benefits, too. If something frustrating shades across the mind during practice, it can easily be discharged by a good strike or kick into a bag. The runner does likewise. Sometimes I see him, loping along, peaceful and steady. Other days he runs as if just steps ahead of some personal demon. For both of us, the end result is similar: a good morning workout makes us steady and resilient the rest of the day.

Today is different, in our fickle Alabama Spring. Now, working out becomes a different kind of connectedness. It is gray, windy, cool. I connect with all those who arise early, who toil beyond what jobs and kin require for just a bit of personal fulfillment. I stand in maybe the same cool breeze, the brass symbol, Hauk, at my waist and am reverently reminded of men from harsh lands sailing dark seas, who practiced what I practice, long ago.

@ Gregor Rowe

NOTE: Gregor Rowe is planning to attend Althing 6 and will demonstrate AEMMA-KLIMA.

VIKING-FIGHTING!

If it seems absurd to you for Nordic men and women to follow Oriental rituals and learn indirect or ineffective "self defense" methods, there is an alternative. Our people have a martial art, too! I will teach any other Asatrufolk who come to me, free, just to help preserve this fragment of our culture.

AEMMA-Klima is a total martial system embracing the warrior's war-knowledge and intuition, as well as tactical training.

Write:

P.O.Box 3764, Huntsville, Alabama 35811
Attn: Gregor Rowe

THE PLAN

It is not enough for the Asatru Free Assembly to have a fervent desire to serve our Gods and our Folk. If we are to be effective, if we are to make a difference, we must have a plan as well. Since we most certainly DO want to make a difference, we've been giving a great deal of attention to what our future actions should be.

No movement, no organization is ready to attract the attention of the public at large until it has properly defined itself and established the documents which explain its existence. We have applied ourselves to this goal, listing the virtues by which we live, stating our purpose, publishing our Anthology, and printing a stack of other items. By the time you read this, all our rituals should be in print, completing this step. If we stopped here, we feel the AFA would have contributed something of value.

But it is not enough just to make a contribution. So, in addition, we have spent a lot of time working on the systems which will bring the printed word to life. In particular, the packet of membership information has been improved and the kindred material expanded and made more useful. A kindred training course has been put together, and a system for developing godar and gydjur has been implemented. Members have been receiving a monthly newsletter, welding us together in a powerful way. Our various organizational processes, then, have been formulated better than ever before, on paper.

Having prepared the administrative structure, we need to fill it with willing individuals. That was the purpose of the mailer you received from us in April, offering you the option of being put into contact with other readers. While no one should feel pressured to link up with others - we're quite glad

to let people read The Runestone in peace - this was (and is) a chance for those who want to meet folks of like mind, to do so.

That brings us to the present. We have written our message and made it available to others. We have formulated the systems to take us toward our goals. We have begun to let people give meaning to those systems. What does the future hold?

To do our duty to our Gods and ancestors, we must show our Folk a "better way". We can tell people that we have a better way, but that's not enough. Unless our kin can see that there is an alternative and that it works, they will continue to live in, and contribute their energies to, a way of life which is antithetical to our values. How shall we show them?

It will take a number of months for us to test and fine-tune the processes we have set in motion. Members will come - and some will go. Kindreds will form - and some will dissolve. We will make mistakes - but we will do a great many things right, and there will be more kindreds and members than now. Moreover, those who choose to take an active role will not be mere numbers for we will be striving for quality all the while. When we have learned the ropes and adjusted our systems, we will be ready to attract much larger numbers of people. Several ideas on just how to do this are being examined; most likely we will experiment with a number of methods of reaching a bigger segment of the public before we hit on something that works for us. Increased advertising, radio and TV talk shows, and a more mass-oriented periodical in addition to (but not instead of) The Runestone have been proposed. Time and circumstance will tell which will work and which will not. Our objective will

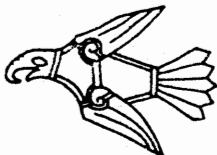
be to vastly increase the number of people who hear our message and are willing to combine their efforts with ours. At the same time we will be living our religion, interacting with our fellows in a way that in itself constitutes an alternative of sorts, a foretaste of the fulfilled life of the Folk. With the resources of so many dedicated followers of Asatru, we will be able to assay the next jump, to an actual Asatru community which will show an alternative.

The faint advance warnings, signs of this coming community can be felt in the last Runestone, and they continue in this one. We have turned our minds to the problem of governing ourselves in ways consistent with our history and our religion. These essays aren't as exciting as building log cabins or installing wind generators, but when the time comes for such practical endeavors this preliminary theorizing will help make it all work. Even now, we are planning for the day we will see such a community in Texas, not far from our present location.

In time there will be not one but many Asatru communities. Each will have its own flavor, and each will be a laboratory where we practice the ways that we, as a people, have lost. They will be our proof to our Folk that our native ways work better than the alien, artificial ways in which we are now enmeshed. With that realization may come the kind of changes we would like to see.

Ambitious? Yes. Unrealistic? No. Remember, we have already taken the first steps. It will not be easy, of course. Just as we would not have made it this far without your help, so we certainly will not attain these goals without the support of people like you, our readers and members. We have a coherent, systematic plan - now let's make it work!

© Stephen A. McNallen



MEMBERSHIP MEMBERSHIP MEMBERSHIP

In our last issue, we mentioned membership in the AFA and discussed some of the benefits now offered. Since then it has become clear to us that the essential structure of the organization has not been sufficiently detailed to new subscribers. We apologize and will set things straight.

The Asatru Free Assembly is a non-profit, tax-exempt religious corporation. As such it is directed by an executive council and voting members. It has a statement of purpose and operating by-laws. Although the AFA functions primarily through the mail, it has local kindreds who meet regularly and an annual gathering of members and others at its Summer Althing. As part of its overall aim of developing and promoting the religious tenets of Asatru, the Assembly produces various books, pamphlets and tapes in addition to a quarterly journal, The Runestone. These items are available to the general public. The two levels of association are thus: subscriber to or purchaser of printed materials, and Assembly member. The step from subscriber to member is simply one of application to the AFA for membership status. Membership is granted to those who adhere to the organization's stated goals and beliefs and who pay minimal yearly dues.

RUNE LORE

BY Thorolf Wardle

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Write: Dr. W.J. Mitchell
21, Foxgrove Avenue,
Beckenham, ENGLAND BR3 2BA

THE DISCOVERY OF GREENLAND

(c.985)

FROM: Eirik's Saga Rautha,
in the Hauksbok, c. 1325,
and the Skalholtsbok, c. 1475,
Old Icelandic manuscripts.

INTRODUCTION

This is the story of how local events can often cause far reaching ramifications. In this instance a series of fights in Norway and Iceland in the late 900's lead to a voyage of great and lasting discovery. It is especially about the great Viking hero Eirik the Red, and of how and why he discovered, explored, and settled the numerous fjords of southwestern Greenland. These were termed "fjorthr" in the Old Norse and were named by the men who first settled in them - usually after themselves.

Eventually, there were two major Norse colonies in these fjords - the so-called Eastern and Western Settlements. Thousands of inhabitants sailed to these new discoveries - especially from western Iceland. Medieval churchmen in Iceland who were direct descendants of these settlers made sure to record their ancestors' great deeds, and here is an excerpt of one such tale - historically accurate as proven by modern archaeology.

* * * * *

There was a man by the name of Thorvald. He was the son of Osvald, son of Ulf, son of Oxen Thorir. Eirik the Red was his son. Together they left the Jaeder district in Norway for Iceland, because of some killings, and took land in the Hornstrondir, and lived at Drangar.* There Thorvald died. Eirik then married Thorhild, the daughter of Jorund, son of Atli and Thorbjorg the Ship-breasted, who was then married to Thorbjorn of the Haukadal family. Eirik traveled from the North and cleared land in Haukadal and lived at Eirikstathir, near Vatnshorn.** The son of Eirik and Thorhild was named Leif.

In time, Eirik's slaves pushed a boulder down upon the farm of Valthjof, at Valthjofsstathir. Eyjolf the Foul, his kinsman, killed the slaves near Skeithsbrekkur, up above Vatnshorn. For this Eirik killed Eyjolf the Foul. He also killed Island-Dueller Hrafn at Leikskalar. Gersteinn and Odd of Jorvi, both kinsmen of Eyjolf's, took up his case so that Eirik was kicked out of Haukadal. He settled at Brokey, and lived at Trothir in Suthrey. But that first winter, Eirik went to Oxney. He lent Thorgest his planking beams. He asked for his planking beams, but did not get them. Eirik went to get the beams at Breithabolstath, but Thorgest went after him. They fought not far from the dwelling at Drangar. There fell two of Thorgest's sons, and also certain other men.

After that, both sides increased their numbers of men. Styr supported Eirik, and Eyjolf from Sviney, Thorbjorn Vifilsson, and the sons of Thorvald from Alptafjorth. But Thorgest was supported by the sons of Thorth the Yeller and Thorgeir of Hitardal, and Aslak of Langadal and Illugi his son. Eirik was outlawed at the Thorsnes Assembly (Thing). He readied his ship in Eiriksvag while Eyjolf hid him in Dimunarvag for as long as Thorgest was searching for him throughout

*This is in the barren region of northwestern Iceland.

**This is in the more habitable western part of Iceland.

the islands.* He told them that he wanted to search for the land that Gunnbjorn, the son of Ulf the Crow had sighted when he was storm-driven west across the sea, when he had discovered Gunnbjarnaressker.** He would return in time to find his friends, if he found that land. Thorbjorn, and Styr, and Eyjolf escorted Eirik out past the islands, and parted with him with friendship. Eirik promised that they would receive the same help if he could give it, if they ever needed him for it.

Eirik sailed to the open sea under Snaefellsjokull. He found land and came to a glacier that he called Mithjekull that is now named Blaserk. From there he went south to see if the land was habitable in that direction. His first winter, he was at Eirikseyjar, near the middle of the Eastern Settlement. The following spring, he went to Eiriksfjorth and took his homestead there. In the summer, he went into the western wilderness spending much time there, and giving place names far and wide. He spent his second winter at Eiriksholmar off Hvarfsgnipa. And the third summer, he went north to Snaefell and into Hrafnfjorth. He now thought he had come as far as Eiriksfjorth so he turned back and spent the third winter at Eirikseyju off the mouth of the Eiriksfjorth.

The following summer, he returned to Iceland and came into Breithafjorth. He spent the winter with Ingolf at Holmlat. In the spring, he fought with Thorgest and Eirik lost. After that they made peace. This same summer, Eirik went off to settle the land he had found, and he called it Greenland. He argued that men would be more eager to go there if the land was well named. He lived at Brattahlith in Eiriksfjorth. Learned men say that the summer Eirik the Red went to live in Greenland, there sailed half of forty and ten (twenty five) ships from Breithafjorth and Bogarfjorth, but only fourteen got there. Some drifted back, and some were wrecked. This was 15 years before Christianity was accepted as law in Iceland.

* * * * *

*These and the previous mentioned places were located in and around the Breithafjorth area of western Iceland.

**These were large rocky islands between Iceland and Greenland in the modern Denmark Strait. They were destroyed by volcanic activity in later centuries.

EPILOGUE

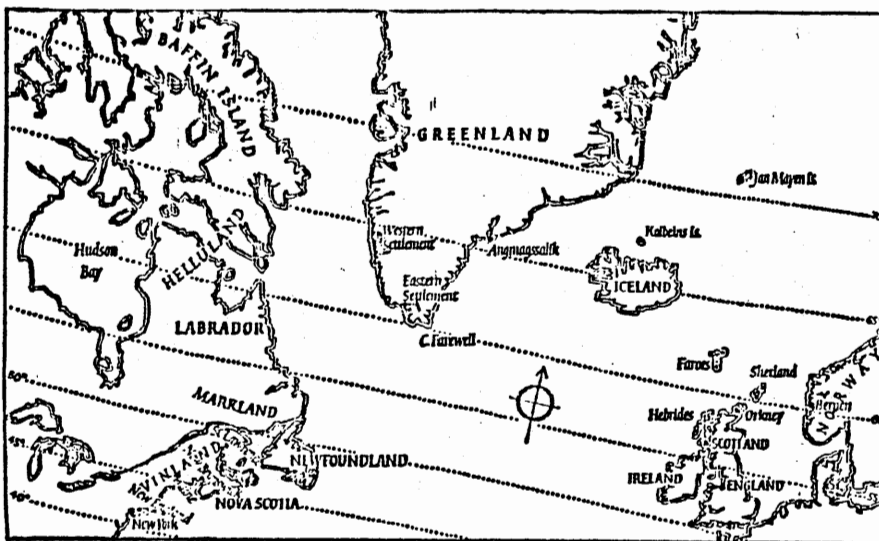
From these fjords brave and hardy Norsemen ventured forth to sail even further westward and southward, along the shores of modern eastern Canada. Eirik the Red's own son, Leif the Lucky, was the first Viking to give names to the places. He called modern Baffin Island "Slabland" (Helluland) after the large rocks, modern Labrador "Forestland (Markland) after the pine trees, and modern Newfoundland "Wineland" (Vinland) after the wine-making berries he and his men found in these places. Another of Eirik the Red's sons named Thorvald died bravely in a fight with the Indians and his daughter Freydis personally confronted a band of attacking Beothuk Indians as a barebreasted sword-wielding valkyrie, in Newfoundland, c. 1015. Eirik died in c. 1005, just after Leif returned from his famous westward voyage. He would nevertheless have been proud of the accomplishments of his other offspring, and of their true Viking heroism - so very much like his own.

@ Translated and edited by Jeffrey R. Redmond

WHAT IS ASATRU?

A CONCISE BOOKLET WRITTEN TO PROVIDE ANSWERS TO THE QUESTIONS MOST ASKED BY NEWCOMERS TO ASATRU. CLEAR, COGENT RESPONSES TO SUCH QUERIES AS WHY DO WE NEED ASATRU?, DO YOU CONSIDER THE NORSE MYTHS TO BE TRUE?

THIS "ONE PERSON'S VERSION OF AN ASATRU PRIMER" IS AVAILABLE FOR CLOSE TO COST FROM THE AFA. \$1.25



BE IT PROCLAIMED THAT THIS YEAR OF 1985/1986 BE ESTABLISHED AS A YEAR OF CELEBRATION BY ALL NORTHERN PEOPLE UPON THIS CONTINENT IN HONOR, AND IN MEMORY OF, EIRIK THORVALDSSON.

EIRIK THORVALDSSON, KNOWN ALSO AS "THE RED" (INN RAUTHI), IS HEREBY ACCORDED FORMAL FOLK-HERO STATUS AS THE FATHER OF GREENLAND, AND THE ROLE MODEL FOR FUTURE GENERATIONS OF GERMANIC PEOPLE TO EXEMPLIFY.

BY HIS DEEDS, AND IN HIS SPIRIT, HE PERSONIFIES SELF-DETERMINATION, LOYALTY, AND THE ENERGY TO EXPLORE WHICH ARE NOBLE TRAITS!

HIS ABODE AT BRATTAHLITH, IN GREENLAND, IS HEREBY DECLARED THE "NATIONAL CAPITAL SITE OF THE AMERYK/ NORTH AMERICA" IN HONOR OF THAT SETTLEMENT'S PRIMACY UPON EIRIKSFJORD.

1985/1986 SHALL BE A PERIOD OF REFLECTION UPON ALL NORTHERN CONTRIBUTIONS TO THIS CONTINENT IN THE CULTURAL REALM BY EIRIK THORVALDSSON, AND OTHERS OF NORTHERN BLOOD.

THIS ONE-THOUSANDTH YEAR OF NORDIC SPIRIT UPON THE LAND IS OFFICIALLY INVOKED TO BEGIN, ENDING ON THE NEW YEAR'S DAY OF 1987 c.e., AND BRINGING FORTH A NEW THOUSAND YEARS OF GERMANIC CIVILIZATION OVER THIS HALLOWED SOIL!

HAEL EIRIK! HAELSA AMERYK!

**PAAL FILSSUNU, Folkbondstheyn,
The Amerysk-Folkbond**

GUILDS

The guilds listed below are special-interest groups within the AFA. They are organized by the guildmaster or guildmistress and their operation is up to those involved. Some publish newsletters, others have projects, others simply connect people with shared interests who can then correspond. If you are interested in the guilds listed below, write for more information. If you have an area of expertise and would like to get a group started, write to us at the AFA and we'll give you some suggestions and advertise your potential guild in this column.

THE ARTISTS GUILD

Skjold Skull, c/o S. Bernard, 21 North St., Burlington, VT 05401

THE BREWING GUILD

Jace Crouch, 7860 W. Jefferson Rd., Rural Route #1, Elwell, MI 48832

THE WARRIOR GUILD

John Parmenter, Tyr rune Svcs., Int'l. Contract Station #28, P.O. Box 335566 611 Garland Drive, Denver, CO 80233

THE COMPUTER/SHAMANISM GUILD

Richard Simmons, c/o the AFA, P.O. Box 1754, Breckenridge, TX 76024

THE AEROSPACE TECHNOLOGY GUILD

Stephen McNallen, P.O. Box 1754, Breckenridge, Texas, 76024

THE AMERYSK FOLKBOND

Paal Filssunu, P.O. Box 2305, Ventnor, NJ 08406

NEW GUILDS! NEW GUILDS! NEW GUILDS!

The following guilds are just starting up and need your support. If you are interested in these efforts and want to get in on the ground floor of organizing, write now to the folks listed below!

THE SEWING GUILD

Caroline Webber, 3501 Bernard St. #2A, Bakersfield, CA 93306

THE WRITERS GUILD

Matt Phipps, c/o Johanna Orchard, 39 Brentwood Drive, Avon, CT 06001

ANNOUNCEMENTS

This is the last Runestone to be issued prior to this year's Althing so let us remind you that this yearly festival is your chance to meet others of the ancient faith and to share in the ongoing history of the AFA. The weekend events are packed with fellowship as members and guests attend workshops, rituals and feasts in this ever-growing celebration. Plan now to come to Althing 6. For details, send in the form on page one. See you there!

Other festivals of importance this summer include the Westcoast Folkmoot II. Sponsored by the Odinist Fellowship of Arizona, this event is open to all Odinists and the organizers have planned a host of activities for all. Write to P.O. Box 961, Payson, AZ 85547. The moot is scheduled for June 21-23.

For those of you living in California and unable to travel to far-flung regions for festivals, this is your lucky year. The Lagugiba kindred based in the Sacramento area is sponsoring the first California herred-thing. The weekend event is also planned for mid-summer, June 21-23 and all Runestone readers who are interested in more information should contact Stan and Lycia Andrewson, P.O. Box 256, North Highlands, CA 95660, or call Ariel Bentley at (415) 930-7714.

We must not have offered artists enough time to enter our poster contest! Entries have not been filling our P.O. Box! We have decided to postpone deciding the contest til next issue so that we can encourage all the talented RS readers to try their hand at poster art. This is a serious project, since we do want to make available a sample AFA poster to kindreds and others interested in attracting others to our faith. Again, we are offering prizes to the artists who submit the best examples of posters designed to catch the eye of passers-by. Drawings suitable for reproduction on 8 1/2 x 11" paper are requested; no written copy is necessary. Submissions become property of the AFA and we will announce winners in the Winter RS.

THE ADVERTISING GUILD

Wyatt Kaldenberg, 3125 19th St, Suite 297, Bakersfield, CA 93301

ODIN

Ageless traveler,
lineless in the smooth skin of his experience.

In older days,
he went around
clad in rough wool,
a peasant to the full.

Now I glimpse him in the airport lounge,
chic leather and tight pants, another one, about to go,
"He's not from around her," then to her mate,
"...must be an old surfer, see his tan. ."
One who came here when the Coast was young,
I hear her think,

The lean, blond stranger,
strangely strong, his azure eyes read through
me, too;
the Orb replaced, when Runes into Disuse
were fallen in the falling of his Race.

Alone, yet never lonely, he goes from point to mapped point,
Catalogues experience, his intent unbended,
From the ashes of our darker past, Ragnarok he's long transcended!

The Moon is New that's rising in his eyes,
attending to the Rebirth Phase,
making his Norsefolk wake and realize,
the glory they'll reclaim from older Ways.

I saw him before once; he was just the same,
the hearty frame, the lean and weathered,
the Ageless Traveler,
there he looks about, across from
Edvard Munch
in

"A Portrait of Hans Jaeger".

⊗ Gregor Rowe

FREYA'S FOLK

NOTE: This is a letter we received recently from Alice Rhoades and we felt it belonged here on the Freya's Folk page.

Dear Steve and Maddy:

I've been meaning to write this to The Runestone since this past August, but I am just now getting to it. It's regarding a pattern I noticed while attending Althing 5. At the festival, several different rituals were done to various deities. Two of them were to Goddesses - Ariel Bentley's Freyja meditation and my own ritual to Frigga. In both instances, while people were gathering beforehand and waiting for things to get underway, several males of our group came up and asked if it was all right for them to attend the ritual. Now there was no mention of any "females only" exclusivity about either of these events in the program - the men assumed they might not be welcome simply because the rituals were to Goddesses rather than to Gods. At the Tyr ritual, it never occurred to me - a woman - that I might not be permitted attendance. Nor should our men have to feel that ceremonies having to do with Goddesses or women are out of bounds for them. If we wanted to do that, we'd all have become Dianics. Even though there are some parts of any religion peculiarly masculine or feminine, there are things for men and women both in most Gods and Goddesses. The things many of the Goddesses represent - fertility, the growth of the clan and family, the getting and raising of children, skills in crafts and agriculture - touch on the lives of men as well as women. Courage and the warrior spirit are important to Asatru women too.

I don't think a rigid separation of "women's worship" from other Asatru rites is a good idea, nor do I think that Vanir worship should be strictly set apart from Aesir worship as I've seen some do the past few years. The myth of the war between the two races of Gods ends with a truce in which several members of each tribe are exchanged as hostages. This would seem to be saying that we need both types of forces in our lives. Our religion has been bereft of too much of its lore already through the erosion of time and unsympathetic philosophies - we can't afford to turn our backs on anything we have left.

And while on the subject of Althing 5, thank you both, and Ariel, and everyone else who had a hand in turning out a great gathering!

Helisa Aesir, Heilsa Asynjur!

Alice J. Rhoades

Alice, your letter makes a point we all should know, but sometimes forget - men and women both have access to all our Gods and Goddesses. Thank you for reminding us!

- Steve



☆☆☆☆☆ NOW available from the AFA! ☆☆☆☆☆

PUBLICATIONS

ASATRU FREE ASSEMBLY, P.O. BOX 1754, BRECKENRIDGE, TX 76024

THE RUNESTONE ✕

A journal of the ancient, yet ever new religion known as Asatru. Dedicated to the values of courage, freedom, and individuality. Published quarterly. Subscriptions are \$7 per year (U.S. & Canada), and \$12 for overseas airmail.

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A short introduction to Freya and the role of Goddesses (and women) in Asatru. \$1

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Six well-loved tales of the North recorded for children, newcomers to Asatru, and all of those who share a reverence for the legends that reveal so clearly the spirit of our people. Tells stories of Odin, Sif, Idun, Thor, Balder and Tyr.

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BUMPER STICKERS \$1.75 each

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GOD RIDES AN EIGHT LEGGED HORSE -- 3/4" black letters on orange background

THOR WORSHIPPERS HAVE MORE FUN -- 3/4" black letters on orange background

LEAFLETS 25¢ each or five for \$1

WHY ASATRU?
INVOCATION TO FREYA

GREETING TO SOL
THE HAMMERSIGN

RUNIC CORRESPONDENCES

AFA "BUSINESS CARDS"

AFA address and phrase "Heritage, Freedom and Truth" on one side. Thor's Hammer description on other. 15/\$1, 50/\$3

NEW ITEM!

SEE PAGE
20!

THE RING OF NEDE

Last issue, we discussed the role of the assembly, or thing, in ancient Germanic society and studied how that body of free men and women could perform its function in a modern-day Asatru community. We also mentioned two other parts which made up typical tribal society among our people in the old days -- the council of "nobility" which advised the chief and the chief himself. Together, these three components gave our ancestors a way of dealing with each other which served us well for many centuries. In this article, we will examine the council and see what part it played in this dynamic process.

First, just what did the council do? From the sources we have, it seems that it proposed all sorts of measures that were put before the assembly of free warriors for approval or denial, but that it could decide very few things on its own authority. With the assembly, on the other hand, the situation was reversed. It could not initiate business, but its ratification was necessary for action of any importance. The job of the council seems to have been that of coming up with solutions to problems and placing them before the warriors. For example, the "nobles" (loosely speaking) would nominate someone - usually one of their own number, or a member of the royal clan if their tribe had such - to be chief, or to be a judge. This choice would be accepted or rejected by the freemen. While the council members could presumably suggest almost anything on any matter, they could do very little independently.

Apart from this advocacy role before the assembly, the council undoubtedly had vital duties to the chief. Naturally, the leader of the group would need the best advisors and executives possible, and such expertise would come from this circle. Ultimately, the council was the source of leadership, for the chief would eventually be selected from among its numbers.

The major limitation preventing the abuse of power by tribal nobility was the necessity for approval by the rank and file, but other means were used as well. Council members were not above the law. On the contrary, in old Norway if a "landed man" broke the law the men of two counties were legally obliged to take up arms against him! One suspects many an ambitious spirit was curtailed by such a threat. Additionally, aristocrats were forbidden to enter a court where yeomen were engaged in a dispute, and their presence in the deliberations of the freemen were controlled. Both provisions were meant to reduce the possibility that free debate could be stifled by intimidation.

Maybe the greatest source of power in the hands of the tribal upper class was the retinue -- the body of warriors on permanent duty -- attached to any nobleman and accepting their livelihood from him. Again and again the existence of this armed force was used by the Romans, and by unscrupulous Germans as well, to undermine the innate values of the group and to lead the people into slavery. The retinue owed no allegiance to the duly-elected chief or to the assembly. The Romans, always realists, saw this armed band as a tool they could manipulate to serve their own interests in dividing Germanic society. The story of the retinue is a complex one which we may treat in a separate article. For our present purposes, though, it is something of a sideline because it does not clearly and

E: THE COUNCIL

directly relate to how we would govern an Asatru community in our own day. Or doesn't it? While we may not have armed raiding parties at the beck and call of power hungry tribal tyrants, might not a strong personality gather around himself a band of bullies who had little dedication to the legitimate powers within the community? Antidotes to such a social malady must be developed which would allow the chief and the rest of the organic system to eject such influences, by force if necessary.

Having addressed the role of council and looked at the restraints which helped it to work harmoniously with the chief and the assembly, let's find out just what one had to do in the old days to be a member of this elite.

According to Tacitus, initiation into a warrior's status was accomplished with presentation of spear and shield, and with its admission to the assembly. Those youths who could point to noble birth or to outstanding service on the part of their fathers were considered as possible members of the "leading men", the council. They were assigned a spot in a retinue, where, if they won glory, they were admitted to the discussions of the council. The rationale of this is plain to us today; if they were of noble birth or if their fathers had shown exceptional merit, they would as a general rule tend to have the genetic basis of the traits needed for leadership. Likewise, any such young warrior would have probably had an environment which pushed him to realize in himself the virtues necessary for accomplishment.

Tacitus also tells us that military valor entitled one to ascend to the ranks of the leading men, regardless of personal or familial wealth. While this tended to reinforce a meritocracy of sorts, the facts remained that the better armed warrior -- who usually was also the richer -- was more likely to attain notable success. From a "social Darwinist" standpoint, this may be acceptable; those of other disposition might consider this a flaw in a generally solid system.

Now how does all this affect the functioning of any Asatru community we might undertake in the twentieth century?

The role of the council might well not be changed from that which it occupied in the ancient days of our Folk. An adequate system of balances and guarantees of liberty seems to have been built into the relations between the assembly and the council and this could be duplicated today. The danger inherent in a personal retinue among the leading men and women is at least something we are warned against, and safeguards can be built into the set-up which would prevent the abuse of power. In many ways, we would have little difficulty adapting the ways of our forebears to our requirements.

Selection of those who were to make up the council would not be a major problem. We have no "royal clan" or hereditary rulership, for we are rebuilding from scratch an ancient structure. In time, we may have the insight needed to

compare the relative merits of different family lines, acknowledging that many important personal character traits are genetic, and that each person expresses the hamingja ("luck") of his or her ancestors. But for now, we should allow those with the most obvious talents to rise to positions of responsibility. Therefore, the council members should be chosen from, and by, the assembly of free men and women in the tribe or community. It will be important to choose the right people; no mere popularity contest will do. A set of criteria must be established and various nominees must meet the high standards of the group. Certainly, the process must not be allowed to degenerate into the not-very-well-considered (and often downright crooked) affairs that characterize so much of politics in this, and other, countries.

We have, then, the council. In a sense it is made up of the aristocrats, the nobility, of the group. Nevertheless, this elite is almost powerless without the approval of the assembly of warriors. In selecting these people, upward mobility must be encouraged for men and women of exceptional character and talents, who must be recognized and chosen by a well-informed assembly. Given these conditions, we can use the wisdom of our Folk in the distant past to serve the needs of the Folk today.

This is not merely an exercise in political dynamics or group behavior. Surely, the tenets of Asatru encourage us in our love of liberty and in our striving for, and rewarding of, excellence among our number. Let us honor our Gods by living thus, in harmony with our spiritual nature.

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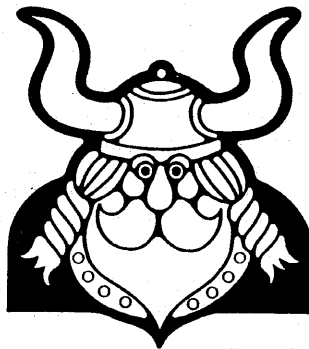


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What shall that harvest be?
Did I plant
The field with hemp?
Who will be
My lover?

⊗ Alice Chamberlain

WODEN IN THE DEPTHS OF THE WORLD SOUL

In this issue, Brian Regan returns to regale us with another installment of his work on the natures of the Gods and ourselves. Earlier articles have told us of the religious importance of ancestry, and the constitution of memory and mind. Now we go beyond the personal unconscious and see how a Wanderer plumbed the depths of the psychic sea on the surface of which we swim. . .

What is the heart of Asatru's theology? - the true meaning, expressed in modern terms, of the psychic discoveries of the spiritual geniuses among our ancient heathen ancestors? As we shall see, these forebears discovered nothing less than the true nature and foundation of the universe.

It is important to keep in mind that the ancient Germanic mystic had to speak in symbols. This is because, as the famous German comparative religiousist, Rudolf Otto (1869-1937), discovered, the essence of the Holy is an awe-inspiring reality. In comparison with the visible, physical world, it is "Utterly Different" (Ganz Anders). It is even more different from the world of our senses than is, say, the world of the electromagnetic spectrum.

In a nutshell, what our ancestors knew is that:

- * The Utterly Different is the source of "fate" (i.e., is Weird or Meted);
- * It is the "transform space" of some memory theories - the very substance of memory and mind;
- * It includes all the "wavelengths" of the dead, who are themselves but "standing waves". That is, the Utterly Different is the Cosmic and World Souls, of whom the dead are disembodied condensations. The dead are memory complexes existing outside time (as the living know it), yet still present;
- * The dead ordinarily exist in a state resembling sleep, except that it is a "vegetative", reorganizing sleep from which they do not like to be roused by necromancers;
- * The memory-complexes constituting the dead, or at least some of them, become the basis for future human lives in the world of the living. That is, there is something like reincarnation of the dead, at least in some form and to some degree. To put it allegorically, each twig of the supernatural World Tree grows further by putting forth a new leaf some time after the old one has fallen away.

How is all of this expressed in terms of mythology and cosmology?

The Waters of Weird

Yggdrasil, the great world-tree which symbolizes (1) the central nervous system of the individual, (2) the gallows-tree (a yew tree) seen as a "horse" on which the hanged "ride" to Hel and (3) Woden's shamanic-initiation mast or stake, said to have three taproots. Mythologically, such a threefold division is merely a way to separate conceptually three different aspects of the same thing.

The first root reaches into the realm of the Aesir, of which Woden is chief. Beneath this root in Asgard lies the "Burn" or Well of Weird (Urdarbrunnr), the wellspring of fate, where the Norns reside.

The Norns are linked to the use of the runes. The word Norn comes from the Proto-Indo-European root meaning "to make murmuring, purring, nasal or throaty sounds." That is, the word Norn originally meant "one who 'rounds'" (whispers runes). Furthermore, while there are many Norns, the three chief ones control the triad (or multiple thereof) of runes in a runecast. They oversee the revelation of, respectively, what is past or beyond the control of the individual (Weird), the dynamics of the present (Worthend), and what outcome can be expected from the total situation (Should). The Old Norse forms of their names were Urdr, Verdandi and Skuld.

Now, as stated elsewhere, water is the universal mythic symbol of the deepsoul and the World soul (and the All soul), so the myth is here saying that the World soul is the wellspring of destiny, the ultimate decision-maker over man and history. In addition, the Norns water the root of Yggdrasil (and whiten it with clay) from the spring, meaning that the World soul is the source of life for the individual.

The Bodyless Head of Mimir

The second root of Yggdrasil extends far down into the empire of the frost giants, Jotunheim. Beneath this second root is another wellspring, the "Burn" of Mimir (Mimisbrunnr). Mythically, again, this second spring is but a different aspect of the first spring. The Well of Weird and the Well of Mimir are actually the same thing. But the difference in symbols is important. Mimir is a friendly giant, actually Woden's mother's brother. His name (Old Norse Mimir, Mimr and Mimi, and probably also Saxo's Mimingus) means "remembering, introspection". But the Vanir (i.e., not Woden) beheaded Mimir, so he is dead. Yet Woden still often consults the giant's severed head to gain wisdom from its lips. Then, in the Voluspa (strophe 28) it says

Allt veit ek, Odinn,	Full well I know, Woden,
hvar þu auga falt:	where you hide your eye:
i, inum maera	in that famous
Mimisbrunni.	well in Mimir.

The seeress speaking in the Voluspa here makes it clear that Woden is deliberately hiding his eye in Mimir's well. (þu . . .) falt ("[thou. . .] hidest") is the second person indicative present of fela "to hide" (which is cognate with Gothic filhan "hide; bury"). English translations often mistranslate falt as "(you) lost" or something like it. But the Old Icelandic clearly says that Woden is hiding or burying his eye -- that is, he is doing it deliberately. He did not involuntarily have to "lose" it to the giant Mimir. For the latter, after all, having been beheaded, was in no position to prevent Woden from regaining his eye.

The answer to this phantasmagorical and seemingly confusing state of affairs lies in its symbolic nature: the Wise ones of the ancient North were using two different metaphors to describe the same thing: Woden's (the archetypal shaman's) acquisition of universal intelligence. Indeed, many of those who have had "near-death" experiences also report having momentarily felt being all-knowing, a feeling which they lost upon returning to life. Edgar Cayce - a sort of modern-day shaman - gave the picture of being in a vast supernatural "library" while in trance, and it was here that he acquired the knowledge necessary for his medical diagnoses. In the ancient Germanic symbolism, the water of the Well of Mimir is the life-giving water of the cosmic intelligence underlying all things: the World soul. Likewise, the decapitated Mimir is the primordial condensation of the Wisdom of Eternity, a bodyless head dripping gore and speaking forth the knowledge of past and future, of things hidden and remote. Thus Woden not only sees all things by means of his hidden (but mystically still functioning) eye; he also hears all things from the consciousness-and-intelligence-symbolizing head of Mimir. And both the well and the head not only belong to, but are actually (mythically) identical with Mimir, the titanic symbol of the supernatural intelligence beyond death, a mind both deathless and endless.

Niflheim, the Realm of Hel and Abode of the Dead.

The third root of Yggdrasil passes into the Abode of the Dead, called Niflheim (literally, "Fog-land"), a realm of cold, of darkness and of mist. To rule over it, the Aesir have appointed the horrible hag named Hel (whose name comes from an ancient root meaning "cover over" i.e., with earth in burial). Hel is the daughter of Loki the trickster-God and the giantess

Angrboda. But her name is also used for the realm of Niflheim itself. This use is probably the earliest usage of the word, since it appears in the early form halja in the Visigothic of 350 C.E., meaning simply "where the dead live".

The realm of Hel has high walls and strong gates (meaning that no one can get out) and accepts all who die of old age or illness (or, in the version influenced by Christianity, only the wicked), human or otherwise. And here the dead sleep. And yet, as the myths make plain and the sagas relate, the memories which are the dead, or at least some of them, sooner or later possess themselves of new flesh and begin new lives. In the symbolism of Asatru, the Well of Weird, the Well of Mimir, and Hel are all the same thing: the realm of destiny, memory and the dead (who must therefore be of the nature of memory and destiny [or "karma"]). Thus the memory-complex constituting an individual "person" or other living being is two things: like a branch on a tree, it is part of the tree as a whole; secondly, this "membership" allows the tree's twig to clothe itself with the leafage of a physical body in order to become an "independent" individual and grow. When, in death, this leafage falls away, the now enlarged branch remains and forms the basis for the renewed leafage of the next season.

Logically, it follows from this ancient Northern picture of the psychic depths that the physical life form as a whole must be a sense organ of the World soul, and thence of the All-soul. The three roots of Yggdrasil are in fact one root, a root that draws life from the World soul, which is Asgard and Jotunheim and Niflheim all in one, as also the Well of Weird and the Well of Mimir are the same well, identical with the bodiless head of Mimir. This oracular head symbolizes the infinite wisdom of the World soul, a living intelligence beyond the gory grave. Only Woden, the delver in the depths beyond death, the shaman of the shadows, can win access to this intelligence. The theme of the burial of Woden's eye in the Well of Mimir and the theme of his consultation with the slain Mimir's severed head are likewise mythic re-statements of one another: both myths signify the Wodenic shaman's profound exploration of the soul of the global superorganism, Nerthus, as it relates to living human folk, either as individuals or collectively. In sum, the "mythological pictures" are translations of the fact that Woden has the power to descend far beneath the tree of life, "of which none knows whence the roots run", into the superordinate soul of the world. There he learns the patterns which create the future and their meaning for individuals, family and folk.

Thus Woden is the link to our own primordial source and nature; he guides us down through the many layers of our ancestral memories, into the dark but lifegiving waters of the World-soul. He is the first and foremost godi ("priest and magistrate"). And as such he is also the pioneering leader who, through his own spear-marked death on the gallows, departs from his body and descends into Hel where he gains mantic powers and then returns to life, falling back down from the World Tree. Our reenactment of this ordeal as a psychodrama enables us vicariously to become Woden and thereby open up our souls to a paranormal infusion of the knowledge and power which surpass mortal limits and are life itself: the life of the tree as opposed to the life of individual twigs.

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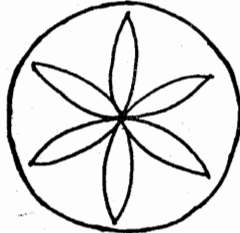
HEXENKREIS

The hexenkreis (hex sign) is often thought to have originated among the Pennsylvania 'Dutch'. But these signs are not restricted to the 'Dutch' of southeastern Pennsylvania, but are known from Virginia, West Virginia and elsewhere. The hexenkreis is not used among those Christian sects that form the Mennonite, Dunkards, and Amish, however.

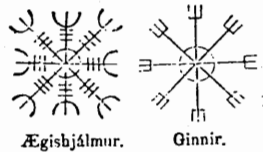
The earliest known record of the hexenkries in America comes to us from the illuminated manuscripts of the Ephrata Cloisters, a group of semi-monastic Christians, circa 1740.

Since the 'Dutch' consist of Germans from the lower Rhine provinces, Bavaria, and Saxony, these signs may be distinctly German, but the basic hex came from Sweden.

This design is called the "blummesterne", and is also known from Palestine and Mycenae. It was used by the Indians of North America.



Closer to home there is the "Aegishjalmur" from the small gold horn found in Schleswig in 1734, and the associated "Ginnir". These both incorporate the rune algiz and the Germanic achtwan, a year sign, in the center.



There seems to be an endless debate as to whether the hexen were used as part of religion, heathen or Christian, or simply as decoration. The 'Dutch' have given us little information. The signs (which must be circular to be called hex signs) have been said to have been used as a protection from various forces, or for the blessing of rain or sunshine. A moon sign is also known.

These signs appear on barns, quilts, and furniture either painted or carved. They can be executed in the traditional colors of bright green, yellow, orange, Prussian blue and red, or other colors.

© William Lesh

Last issue of The Runestone we introduced the first volume of our long-awaited ritual collection. Now we are delighted to announce the availability of the succeeding volumes. The three matching books are spiral bound to lie flat, printed on high quality, textured paper with a heavy stock cover, and are fully illustrated.

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BURNING OF THE CLAVIE

Burghead is a very ancient fishing village, about 30 miles from Inverness, which existed in pre-Roman times. On January 11th each year, which is New Year's Eve in the old style calendar, they hold a ceremony known as the "Burning of the Clavie". This tradition goes back to pre-Christian times, unlike the more spectacular "Up-Helly-Aa" ceremony on Shetland which was only instituted about a hundred years ago.

The Clavie is made from a barrel cut in half, one half of the staves being fastened to the bottom of the barrel to form a sort of cage - the whole thing being mounted on a pole with a big nail which is used every year and is itself said to be of pre-Roman origin. Staves, wood and peat are then put into the barrel and soaked with pitch and oil.

At 6 p.m. the Clavie is brought out and placed against a wall, guarded by the Clavie Crew. The Crew consists of 12 Crew members and the Clavie King, and membership of the team is restricted to men born in Burghead. One of the Crew is now sent to obtain a burning peat from a nearby house which supplies it each year as part of the ritual, and this is used to fire the Clavie.



This part of the ceremony is conducted in total silence, and the King blows on the burning peat to ignite the Clavie. When it starts to burn it is greeted by a great shout of "Hip! Hip!" Diesel oil and more pitch are poured into the barrel which is soon fiercely blazing, and then the Crew members pick up the Clavie and carry it around the Old Village streets in a ritual pattern. The Clavie is quite heavy, and the heat is intense. Each man carries it as far as he can, then another takes over, as it wends its way around the village, stopping at certain points where burning brands are taken from it and given out to householders and the crowd for good luck. At other points in the village fresh supplies of barrel staves and peat are put into the Clavie and more tar and oil added. The Clavie is finally taken to a mound known as Dournie Hill, where it is set into a stone pillar and more oil and pitch thrown on, which causes flames of 30 feet or more to rise into the sky. When it is burning really fiercely the King climbs the pillar and bashes the Clavie to pieces with a hammer. These pieces are given to onlookers on top of the hill, who by their close proximity to the blaze are deemed to have taken part in the burning. It is really a remarkable spectacle to see the flames and liquid fire. I have attended the ceremony for the past 7 years and until this year there had never been any accidents. I have seen the King with blue flame all over him and not a hair of his beard singed.

This year, however, there were two accidents to Crew members. One fellow had creosote spashed into his eyes, and another had his clothes set on fire and was badly burned. I attribute this to an onlooker smoking hashish at the beginning of the ceremony, and the second accident to the presence of a local drunk who came and harangued the Crew which broke their concentration.

The burning of the Clavie is a real shamanic fire-handling ceremony, and although perhaps few hundred outsiders turn up to watch it, each year its esoteric meaning is known only to the Clavie Crew. It is possible to work out its meaning with some thought, however, for those who look at it from a pagan point of view.



MOOT POINT



Kaeri Steve og Maddy; Heilsan Asatruarar!

Many thanks for your latest letters, and for the membership letter and the latest networking list. All were very much appreciated! I want to say that I think the little cards saying what "þorshamarr" is all about is a good idea. They certainly will be put to good use here in the Tucson area.

Regarding your question about spelling "gods" with a capital "G"; I believe that by all means we must and should capitalize the "G" in Gods. This shows our religious respect to our Gods. The custom of using a small "g" derives from Judeo-Xtian sources who credit their one god Jehovah as being the only true "god"! I believe that we must reverse this and capitalize the "G" in Gods.

Glad to hear that you will be at our Summer Folk Moot. I'll be looking forward to that for sure.

Til next I hear from you,
Fara med godanum!
Farr Heill!
Thórsteinn

Thórsteinn, most of the people we asked agreed with you that we should capitalize the letter "G" when we write about our Gods and Goddesses. So be it! From now on, we'll do that in The Runestone and other AFA publications. Why should we accept a psychologically second-rate role? Hail our Gods and Goddesses!

See you - and hopefully many of our other readers - at the Folkmoot.

Dear Steve,

Thanks for your nice note. I have taken over Joel Black's responsibilities (as he has gone to work in Atlanta with a big insurance co.).

Astrid (the owner of Old Sautee Store, Old Norway) and I have discussed our advertising and we have decided to cancel the ad in The Runestone. By the way, it is my personal experience that Jesus Christ is the way to freedom, and his truth will set you free; I know of no better heritage. May God bless you to discover this also. I tried other gods before.

Truly yours,
Dave Lyle (Treasurer)

We're sure our readers will find your remarks of interest, especially when shopping for Thor's hammers. Incidentally, we need to speak to you about capitalization. . .

Dear Maddy,

I would like to suggest you folks think about placing Odinist material in local libraries. They claim (like all totalitarians) that they carry material on all religions! When I asked at our local library why they didn't have anything on Odinism, they replied "Never heard of it."! - If they refuse your material you can ask "Why?" and go from there. I have placed copies of the Runestone on the freebie counter in the local library and they get picked up fast - by whom and by what mentality, I don't know. How much would a supply of the membership pamphlets be? I could see what I could do with that.

Many thanks,

Joyce

Actually, we have several ideas for placing material in libraries and our readers can help carry them out if they think they're worthwhile. As you point out, our literature can be left on the "freebie" counter - preferably in small quantity, to minimize loss due to rip-offs. Probably, our best items for this purpose would be the Thor's Hammer cards and "Why Asatru?".

Another way to get our message into the institution is through the pamphlet file (also called the vertical file), under headings like "Vikings", "Religion", or "Mythology".

Naturally, one could see if they'd take a copy of the Anthology - or, when it is reprinted, Lee Hollander's Poetic Edda.

It may be, of course, that none of these techniques will work if the library staff is actively hostile to Asatru. We can't do much about that, I suppose, except do our best. And we very much appreciate your doing your best by placing Runestones before the public via the "freebie" counter.

Heilsa!

With respect to "A Sunwheel and a Crucifix" by George Saunders, in my opinion, Mr. Saunders should have filed a discrimination suit immediately. I know that such methods are repugnant to most of our kind, but the only way to fight the decadent system in this country is to use their own tactics against them. Believe me, the bureaucratic power structure will panic when this means of defense is used, and not only that, it could lead to some money. My wife filed a sex discrimination suit at a former employer which, it appears, will be successful. These laws were set up for the special interest groups and it will really blow some establishment minds when we use them; another winner is the A.C.L.U.. Not only that, all this good stuff is free. ALWAYS TAKE THE OFFENSIVE!!!

HAIL ODIN!

Thomas

Dear Mr. McNallen,

I have received my first issue of The Runestone, and am quite pleased with it. It is comforting to know that someone is working to keep alive the traditions of our ancestors.

I would also like to comment on the article, "A Sunwheel and a Crucifix" by George Saunders. I sympathize with Mr. Saunders and commend his ability to stand by his convictions. In today's "evangelical" age, it is difficult to stand as an individual with beliefs happy with one's soul, and not be forced to conform to "accepted" practices. I believe people are happiest and one with themselves only when they "know" themselves. Some of us can hear the hammer ring, let us not be as prejudiced as those who don't.

Hail ODIN,
Mark

Kaere Steve and Maddy,

I'm glad to have received RUNESTONE # 51, and please find enclosed my commitment to come to Althing 6.

I read George Saunders' article/commentary "A Sunwheel and a Crucifix" and felt it was very timely - considering that we'll all pass through that tunnel one day in which our values and integrity will be subject to the "heel" of christian (or as the French say "cretin") bigotry.

Please send the RITES OF ASATRU, THE VALUES OF ASATRU and the LESSONS OF ASGARD. Also, a few cards from the AFA, and one of each bumper sticker available - BY THE GODS, I WANT MY CAR IN GOOD STEAD WITH THE ALMIGHTIES!

A PILGRIMAGE TO THE MISTY ISLES brought me about to great thought - if the villagers are so money hungry, let's hire them to remove the Callanish Stones and ship them to the AMERYK! We'll place them at Brattahlith in Greenland so they can grace Eirik's land with some Heathen Glory! Or, Breckenridge might be a suitable spot - got a back yard we can use?

I trust my previous packet of posters will win at least an Honorable Mention for their bawdy propagandistic value to the Amerysk cause.

Looking forward to #52 and the Althing! I've sent along a proclamation for the RYKSSUMBL. Hope you like it, and cherish this next year as our very own occasion on which to display a real ethnic/historic pride.

Paal

"A Sunwheel and a Crucifix" received more comment than anything we've printed in a long time. Readers were quick to rally to George's support with suggestions and encouragement. You will all be pleased to hear that the problem was quickly resolved in George's favor and he has come through unscathed - but more aware than ever of the possibilities for repression.

The "Pilgrimage" piece likewise got favorable comments. Paal, we'd find a back yard in Breckenridge, if the villagers decided to send us the stones!

Heilsa Stephen!

I have become enrolled in Edred Thorsson's Runa-Workshop at Austin and find his program extremely challenging! I only wish that I read German well enough to utilize more of his Rune Lore bibliography. His workshop indicates that Guido von List and Lanz von Liebenfels translations will appear during forthcoming years in "esoterica Germanica" but my computer data-base search turns up no mention of this publication. Hence, my standing inquiry to Asatru kindred who may have English translations to share? I am especially interested in reading List's DAS GEHEIMNIS DER RUNEN MIT EINER RUNE TAFEL (The Secrets of the Runes with a Rune chart).

My initial activities with Asatru will probably be of a scholarly nature (as I am a writer by profession and a retired news media person), unless you have other suggestions. I enjoy research and hope to contribute useful new resource materials to Asatru Free Assembly.

Woden Lebt!

John R. Gaines Jr.

If any of you have an English translation of List's book and would like to help John out, here's his address: 1702 Yaupon Trail, Leander, TX 78641

EXCHANGE ADS

Vor Tru - the magazine dedicated to the restoration of Asatru, with a focus on Icelandic and Scandinavian approaches to the faith of our forebears. Up-to-date news and ancestral lore combine to make a pleasing and informative package. Subscription: \$8, cash only, to 2922 S. Marvin, Tucson, AZ 85730

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Panegyria - A pagan-oriented journal and newsletter of the Aquarian Tabernacle Church, Inc. and the Center for Nontraditional Religion. Charter subscriptions \$5 per year, will be \$8. P.O. Box 73, Index, Washington 98256.

Pagan Unity News Magazine is a publication devoted to Paganism as the Old Religion and recognition of the Duality in One. Its purpose is to unify Pagan individuals and groups of ALL traditions by establishing a "common ground" for all interested members and friends of the Pagan community to share information, ideas, techniques and traditional lore, as well as to indicate resources of Pagan contacts, goods and services available. Published quarterly. Subscription rates: U.S. bulk mail \$7.00; outside U.S. and Canada surface mail, \$8.00; airmail, \$10.00; sample copy or single issue, \$2.00. Write to Northern Way, Inc. 6030 W. Roosevelt Rd., Oak Park, IL 60304

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Thanks to your efforts, Lee Hollander's Poetic Edda will be reprinted in the Spring of next year. The representative of the University of Texas Press who called us stated clearly that it was your letters that made the difference. You have materially contributed to the preservation of our indigenous culture. Thank you, one and all! This shows what we can do when we work together!

Now, let's get ready to place the Poetic Edda in libraries all across the country. Stand by for details from the Eddic Guild!