The Enquirer is a journal of the ancient, yet ever new, religion known as Druidism or Druid. It is dedicated to this religion and to the values of courage, freedom and individuality which are associated with it.

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August 23rd in the DRUIDIC for the Fall issues.

June 21 – Summer Solstice (5:13 a.m. PST). Here we mark the beginning of the Sun's long decline (the Death of Baldur), which will not be complete for half a year, at the Winter Solstice, or Yule. This is one of the most important seasonal events of the year and is celebrated by Pagans of every persuasion.

July 23 – Olaf the Lawspeaker, known in history as Saint Olaf of Norway, was killed at the battle of Stiklestad in 1030 C.E. on this date. Olaf acquired a reputation for killing, committing, poisoning, and exiling his fellow Norwegians who would not convert to Christianity, and for carrying an army with him about the countryside in violation of the law, to help him accomplish these feats.

July 31 – Fredrik. How a celebration of Freyr in the restored Vanir-faith's role date has long been part of the Heathen tradition at Lughnasadh. Others know it as Ladam. Still another name for it is Isegrim, since up until recent times it has been the custom in some places to have a huge loaf in the shape of a man which is then divided into pieces and scattered in the field. Supposedly this represents the sacrifice of the divine prince-king for fertility. Although this custom is not part of Austri, it is interesting to note that Olaf the Lawspeaker died close to this date. Could this have been Freyr's way of telling us that it still had power over us, and that – for the good of his people – it was better that he perished, rather than live? Certainly he had done enough damage.

August 8 – On this arbitrarily chosen date we honor Freyr, a king of Frisla who died in 270 C.E. Freyr was one of the early targets for Christian conversion efforts. Just before his baptism ceremony, he asked the clergy what fate had befallen his ancestors, who died loyal to the Austris. The missionaries replied that Freyr's forebears were burning in Hell – to which Freyr replied, "Then I will rather live there with my ancestors than go to heaven with a parcel of beggars." The baptism was cancelled, the churches were burned, and Frisla remained free.

August 28 – Freyfaxi. The last Saturday in August has been newly set aside to mark the approximate time of the ancient harvest festival sacred to the fertility god, Freyr. This feast day was characterized by the symbol of the stallion, representing Freyr's virility and power.

September 17 – Rain Festival. In the Vanir faith the rain moon closest to the fall equinox was celebrated to bring the winter rains. (We were most successful with this last year.)
The Story of Authun of the Westfirths (c. 1050)

by: Jeffrey B. Redmond

There was a man by the name of Authun, who was a Western Iceland by birth, and a rather poor and simple man. He went abroad from the barren Westfirths, with help from a good farmer who was his kinsman, and from a ship's skipper (captain) who had gotten hospitality from the farmer over the winter. Authun, who lived with his kinsman, worked for the captain and gained passage abroad as his payment.

Before going on board the ship, Authun set aside most of his money which was enough to keep his mother well enough off for three years. They sailed westward to Thrandheim, in Norway. They had a smooth voyage, and Authun spent the winter with the skipper who owned a farm nearby in Northmoe.

The following summer they sailed westward to Greenland, and spent the winter there. A Greenland weithmaðr (hunger) had caught a great white bear, a very fine and savage bloody-mouthing one. When Authun heard of it, he bought it. The weithmaðr told him it was wise to pay all of his money for it, but Authun replied that he did not care, and bought the bear.

The next summer they went back to Norway, and had a perfect voyage. Authun took his bear along with him, and desired to go south to Denmark to find Konung (King) Swetni, and give him the bear as a gift. He reached Bergen, in the south of Norway, where the Norwegian Konung was dwelling. He left the ship, with his bear, and rented a place to stay.

Konung Harald, called Martethrað (Hard ruler), the son of Sigtrygg, was soon told that a great white bear, a great tæiare, had been brought ashore by an Islander. The Konung sent men after him. When Authun came before the Konung he greeted him courteously, which the Konung took kindly.

"Do you have a great treasure, a white bear?"
"Yes, I have an animal like that."
"Will you sell it to us, for the same price that you paid?"
"I wish not to do that, herre (sir)."
"Will you if I give you twice as much? And that would be more fair, as you paid all that you had."
"I wish not to do that, herre."
"Do you wish to give it to me, then?"
"No, herre."
"What do you wish, then, to do with it?"
"Travel to Denmark and give it to Konung Swetni."
"Is it possible that you are such a fool, that you have not heard that a war is going on between there and this land? Or do you think yourself so favored by fortune, that you can fetch there with this treasure when others with the most urgent business cannot accomplish it? Here, it is for you to command. Still, I cannot agree willingly to anything but what I have already decided."
"Why should you not then continue on your way as you wish? But come and see me when you travel back and tell me how Konung Swetni rewards you. It may be that you are a man of good fortune."
"That I promise to do."
He traveled southwest along the coast, and eastwards to the Væk (Oslofjord), and from there south to Jelling, in Jutland, Denmark. By this time he had spent his last pennng (penny), and was forced to beg for food, for both himself and the bear. He went to Konung Svends's armn (aett), who was named Aki, and asked him for some provisions for both himself and the bear.

"I plan to give it to Konung Svem."  

"I will sell you some food, if that is what you want."  

"But I have no money to pay for it, and I still would like my plan to go ahead - that I can produce my bear before the Konung."  

"I will give you both food and lodging, whatever you need, until you see the Konung. But in return, I want a half share in this animal. Look at it this way: the bear will only dig on you, because you need a lot of food. Your money is all gone, and because of this you will not profit from your bear."

When Aauthun thought of it that way, he saw that what the armn had said was very near the truth. So they settled on him turning over half of the animal to Aki, and they left it to the Konung to determine a value on the whole. They went, as agreed upon, together to see the Konung, and stood before him at his table. The Konung wondered who this unknown new man could be.

"Hver er det? ("Who are you?")  

"I am an Icelandic man, herra, and have come from Greenland, and to here by way of Norway. It had been my wish to give you this bear, which I bought using up all the money I had. However, I am now in a predicament, for I now own only half of this.

He told the Konung what had happened between him and Aki, the armn.

"Is it so, Aki, what he says?"  

"Yes, it is.

"And you thought it proper, even when I had promised you up to become an important man, to block and delay his path, when the man was attempting to bring me this treasure, and gave all he had? And when even Konung Harald, our enemy, saw it fitting to allow him to go in peace! Just think about how "honorable" this was on your part! It would only be fitting for you to be put to death! I will not have that done, but you are banished from this land without further delay, and are never to come into my sight again! And you, Aauthun, I can thank just as much as if you were giving me the whole animal, and have you stay here with me."

He agreed to this, and stayed with Konung Svem's aett. But after a time, Aauthun went to see the Konung.

"I desire to take my leave now, herra."

"What do you wish to do, if you do not want to remain with us?"

"I wish to go south on pilgrimage."

"If you do not wish to take such a good course, I would be offended by your desire to leave."

The Konung gave him such silver, and he traveled south with the pilgrims. The Konung had made all the preparations for his voyage, and told him to come to see him, when he came back. He sailed past many lands until he came south to Roskilde (Rosborg), and after he spent as long a time there as we, his desire, he set out to return north. However, he became very ill and terribly thin, and all of the money that the Konung had given him for the journey was used up. He had to become a beggar and beg for his food. He grew bald, and very pathetic to behold. He arrived back in Denmark at Passtar (Easter), at Jelling, where the Konung was dwelling. He did not dare to allow himself to be seen, and stayed at the church end, where he hoped to meet the Konung when he came to the church in the evening. When he saw the Konung, with all his well dressed attendants, he still did not dare allow himself to be seen. Afterwards the Konung went to the drinking hall, and Aauthun ate his food outside, as was done by the pilgrims going to Roskilde, before they put away their staves and scriptures, and ended their pilgrimage.

That evening, when the Konung went to Kristiøns (Køge), Aauthun hoped to meet him. But however improbable a chance there had been of this before, it had now become far worse, for the attendants had begun their drinking. But as they were going back in, the Konung saw a man whom he thought certain lacked the courage to come up to him and speak, and as the attendants were all going in, the Konung turned back.

"Let anyone come forward who desires audience with me! I think there is a man here who does?"
Autunb hastily came up to his and fell at the Konung’s feet, and the Konung could scarcely recognize him. But as soon as he realized who he was, he grabbed Autunb by the hand, and welcomed him.

“Now greatly you have changed, since the last time we met.”

He led him inside behind him, and when the attendants saw his they broke into laughter.

“You will not laugh at him, for he has cared for his soul better then any of you have yours!” The Konung had a good hot bath filled for him, gave him new clothing to wear, and had him again stay with him.

In the spring, the Konung invited Autunb to remain with him for the remainder of his days.

“I will make you my stallvermenn (cupbearer), and give you many honors.”

“Oth (God) reward you, herra, for all the honors you would give to me, but what I really want to do is to go back to Iceland.”

“That strikes me as a strange desire.”

“I cannot bear, herra, that I should be enjoying so many honors here with you, when my mother walks the beggar’s path, but in Iceland. By now the provisions I left for her are all gone.”

“That is well spoken, and like a man, and you will become a lucky man! This is the only reason for your leaving that would not offend me. But remain with me now until the ships are made ready.”

He did so.

One day near the end of spring, Konung Sveinn, the son of Jarl (Earl) Ulf, walked down to the wharf, where the ships were being overhauled and readied for voyages to man lands, to Russia and Norway (Cermony), Sweden and Norway. He and Autunb came to one very fine ship which the men were also making ready.

“What do you think, Autunb, of this ship?”

“Well, herra.”

“This ship I give to you, as a return gift for the bear.”

Autunb thanked him for the gift, as well as he could.

“When the time came when the ship was ready, Konung Sveinn spoke again to Autunb.

“Since you desire to be off, it is for me to prevent you. But I have heard that your land is poorly off for harbors, and that the coasts are often rugged and dangerous for ships. Should you become shipwrecked, and lose both your ship and your cargo, there will not be much to show that you have met Konung Sveinn, and given him such a treasure.”

THE LAW OF VRALDA, as told by FREYA, to her folk, can only be found in THE OSRA LINDA BOOK, a collection of ancient Friesian texts which were hidden for generations in Holland. The texts are included, in full, within Robert J. Scrutton's THE OTHER ATLANTIS. To receive your copy and learn of the most ancient practices and histories of the Northern Folk, send $10.00, check or money order, to OSRA LINDA BOOK, c/o Frank H. Pierce IV, 206 Franklin Ave., Silver Spring, MD 20901.
With that the Konung gave him a leathern (leather) bag full of silver.

"You will not be completely moneysized, even if you are shipperseed, as long as you can hang onto this. Still, it may be that you also lose this money as well, and you would have little benefit from having found Konung Sveinn, and given him such a treasure."

The Konung took a gold bracelet from his arm, and gave it to him. Even if you are so unlucky that you are shipperseed, and lose all of your money, you will not be impoverished, should you manage to reach shore. Many were gold on themselves in case of shipwreck, and it will be clear that you have not Konung Sveinn if you can save this bracelet. But I beseech you never to give away the bracelet, except if you think yourself under a big enough obligation to some great man. Then give the bracelet to him, as it greatly becomes men of position to accept such things. And now, may you travel safely!

He put out to sea, and sailed to Norway, where he had all his goods carried cargo. He needed much more help for this than when he was last in Norway. He went to meet Konung Harold, to keep the promise he had made to him before leaving for Denmark. He had a polite greeting for the Konung, and the Konung accepted it cordially.

"We seated, and drank thee with us!"

And so he did.

"How were you rewarded by Konung Sveinn for the animal?"

"By, he said, his accepting it from me."

"So would I have rewarded you. How were you rewarded further by him?"

"He gave me silver to go south."

"Many men get Konung Sveinn's silver to go south, and for other things, and they do not have to bring him such a treasure. What was there further?"

"He offered to make me his steward, and give me many honors."

"In that he was well spoken, yet he would give you more of a reward than that."

"He gave me a knorr (galley-ship), and goods that beat all here in Norway."

"That was magnificent of him, but so would I have rewarded you. Did he reward you further?"

"He gave me a leathern full of silver, and said I would not then be moneysized, if I held onto it, even if my ship became wrecked off Iceland."

"That was splendidly done, and searching I would not have done. I would have called us quits had I given you the ship. Did he reward you further?"

"To be sure, he did. He gave me this bracelet I have on my arm, and said it might happen that I lose all of the money, and still not be impoverished if I held onto the bracelet. He charged me never to part with it, except if I would consider myself under so big an obligation to some great man, that I desired to give it to him... and now I have found him, for you had that chance to take both the beard and my life from me, and you let me leave in peace, where others might not have."

The Konung accepted his gift kindly, and gave Atuorn many fine presents in return, before their parting. Atuorn used his money for a crew for his voyage and promptly left for Iceland that summer and was thought to be a man of the next good fortune.

### ADVERTISE IN Eyr Krastar

Yes, Eyr Krastar is now accepting advertising. Our NEW advertising rates (adjusted for the sake of reality) are as follows:

| 1/8 page | 14.00 per issue |
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We reserve the right to reject any ad — but if you’ve got something of interest to our readers, you’ll find that advertising with us is a sound investment. Above rates are for camera-ready, black and white copy. Your ad should be drawn to the listed size as we reduce all copy (to 75%).
The Arnesa runic system, as has been briefly explained in a previous 'Kina' contribution, is the vigorously practiced runic tradition of present-day Germany. The Arnesa-runes are a comprehensive religious-magical system and community composed of members of the Ónla-senskrit-Drausisgræf - a kind of outer organization and of the Arnesa-Græf, AO itself - the inner ring. Many readers may be somewhat familiar with the person of Guido von List, the founder of this tradition. However, most of the information heretofore available concerning his work has been rather sensationalized (e.g., The Spear of Destiny) or all too brief, as in the Encyclopædia of the Erbpräsid etc. With this short article I cannot hope to fill the gaps concerning this important figure in the Northern Racasen, nevertheless it would seem that a sympathetic first-hand report concerning the group dedicated to his vision might be beneficial in this regard.

I was able to attend a day of the three day Brëstl Ëstg held by the Arnesa-runes (4.3-11.02.1983 e.v.). During this time, and through correspondence, I was able to build a working relationship between myself and the June-Gild, and the leadership of the Arnesa-runes and the AO - to the extent that I am sure their knowledge will, in the future, constitute a continuous fertilization of new ideas and elements in the work of the Itha and June-Gild. The scene was a magnificent tuine castle (the Gleiber) on a high hill outside Giessen, Germany. This was most assuredly a cultic (probably juridical) site in ancient times - as is graphically shown by the now only intermittently intact Gleiberger Weg which leads to the castle from town, and which is lined with linden trees (a symbol of juridical power in ancient Germany).

The Ëstg-Conference, which was well attended by around 100 persons, most of whom were members and all of whom were solid supporters of the Arnesa-runes, consisted of a vital combination of talks on various topics of philosophical and theological interest (e.g., 'The Myths of the Forces of Darkness in the Germanic Religion: Loki, Fenris-wolf, the Migardserpent, Hel and the Giants and their meaning for us'), folk dancing, dynamic skaldic recitations, and ritual activities (both closed and open to those outside the inner ring of the AO). The activities were held in a highly atmospheric hall, adorned with the symbols of the Arnesa-runes and dominated by an altar ruled over by an image of Woden and a magnificent wooden representation of the Irminal W - the focus of this Ëstg was the Odinic Self-Sacrifice.

This Odinic Self-Sacrifice was paradigmatically realized through a magico-religious rite, which involved the sacrifice of horse-flesh, bread and mead. The ritual climax was skillfully built up throughout the entire day. The day began with a philosophical lecture concerning the Arnesa nature of a line of particularly German thought from the Middle Ages to the 20th century entitled, 'The Great Germans.' This was followed by a bout of vigorous Varic folk dancing to ring out the Summer in honor of the Sun. These dances involved most everyone at one point or another, and seemed to fulfill their ancient functions of intensifying and raising the level of sexual polarities and energy. The Vanic dancing was concluded with somewhat didactic and often dramatic skaldic recitations. This included the complete recitation from memory - by the night of Muninn - of the 'Grímnismál' by one of the brothers - to the honor of the All-Father. The great Sacred Rite 'Woden's Sacrificial Death' was a thought-provoking, moving, exciting, inspiring, and energizing experience. Without revealing the details of the rite, it may be said that it consisted of a series of poetic invocations and songs calling the might of Woden. This also included runic exercises to build up the energy in the folk present at the Ëstg - all internalized with periods for reflection and meditation to powerful Wagnerian themes and Æsir Sprach Erkölisch. It might be noted that the audience and readings were performed by a wide variety of the members of the AO present.
Queries from Midgard

by Balthni

AURUS

2. Blind God.
3. Identified with Hnathall.
4. Goddess who lends the golden apples of youth.
5. First sacred to Odin.
6. Father of Halfa.
7. Beautiful, wise, and gentle.
8. Wife of Agnar.
10. Goddess with golden hair.
11. Her nail lies under Fjogmodall.
12. Goddess who drinks daily with Odin in her hall.

DAWN

2. From the blood of Evamir.
3. Over good and evil.
4. One among Gods.
5. Not Hindu, but.
6. First amongst Goddesses.
7. God of archery, sailing.
8. Brother of Freya.
9. Son of Odin and Fjorgyn.
10. Son of Night and Dawn.
11. Father of Odin.
12. Man who will survive Ragnarok.
13. First woman created from a tree.
15. Goddess from whom nothing could be hidden.
16. Goddess invoked by defendants at trials.

(with thanks to the Project Gnome)
Freyas Folk

All the articles in Freya's Folk's pages are indicated come from a film exhibition called THE HERASON BOOKS, 4701 Grove Rd., Room 199, Pompano Beach, FL 33067, published eight times a year, $3/year or $1/sampling. (Make checks payable to Richard Randhino or Allen Hansen.) Sign us we plan to feature 'shining herbs.' Send us your favorite herbal source, and we'll try to print them. Also, please let us know what you'd like to see on these pages, and we'll see what we can do.

GOOD NEWS! O'Haire's Horse Gods book has been reprinted, and should be available at your favorite book store. An excellent chil-
dren's book and beautifully illustrated, it makes a wonderful introduction to our Gods and Goddesses.

While we're at it, we'd be interested in compiling an APA reading list. So, send us the titles and a brief description (optional) of the books that have helped you most along the path of Asatru. A list of titles to avoid, and for what reasons, would be helpful, too.

DRINKING SONGS, anyone? Steve recommends those distributed by Blackstee, P.O. Box 3605, Covina, CA 91722. The one he's seen has a fine fantasy-style dragon head on the lips and dragon legs supporting the horn about the middle. It's hand-crafted and assembled, and is varnished on the inside (after thorough curing). Cost: $75.00, plus $4.75 handling. This makes a fine horn for ritual or recreation.

HERBO LOOK - SANDALWOOD

By Granny Goodbod

Used in many occult preparations for love, defense, and divination.

Burn for peace and tranquility. Used as an incense for cleansing tarot cards. A pungent wood of the Orient, it is burned as an incense, used in potpourris, and sachets. Comes in chips, powder, or logs. Native to Malaya, South India, Burma, and China. In India, Burma, and China it is used in making funeral pyres, and the construction of sacred buildings. The oil brings to mind temples and banaras. It can smell from damp and earthly to very delicate and refined.

Carried by the natives of Egypt for luck. In the Roman empire on the last day of their year (April 12), the ladies sprinkled sandalwood mixed with rose water on all they met to symbolize the washing away of all impurities of the old year, and the starting of the new year without sin.

Used for anointing of altar cloths, altars, and any sacred picture or objects. The oil is very healing and highly spiritual. Said to be a great aid in seeing past incarnations. For this, wear a dab on the inside of each wrist, the palms, and on each temple while meditating.

Using the chips or the oil in an area to keep out or works well.

Sacred to Mercury, Venus, Kenerog, Thaph-
taroth, Melan, Tazab, Ketzer, Hermes, and Aphrodite.

Good for meditation on the Wooden and Express cards of the tarot.

Worn with an opal it brings about trans-
parenacy; with an emerald or topaz, it is used for illumination.

Concludes voices and monocle. Mixed with mastic and storax, it gives self-assurance. Mixed with myrrh it makes one imaginative and creative.

There are many, many rituals that call for the burning of cedar, juniper, and sandalwood. The oldest reasoning for this being the lining of all the then known physical worlds in their singular mystery worlds. Later people gave reasons for it representing past, present, and future, or even the maid, mother, crone aspects. Whatever reason you may use, the smell of such a fire can certainly inspire much; especially if it be on a still moonlight night on a secret seashore. Oh the visions!

— The Paganus Express

You can join Freya's Folk by sending in the coupon below (or just send a letter with your contribution and pertinent data) to Freya's Folk, c/o the Paganus, 3008 Village Ave., Saner, CA 90246.

Enclosed is my contribution of $ ______ to help Freya's Folk with their work.

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7
It's a number one fact of life; Vikingstaff gets around!

DON'T KID YOURSELF ABOUT VS. Hundreds of tragic victims in all walks of life currently getting their Vikingstaff shots once a month could tell you just how contagious VS is, and how they couldn't help passing it on to family, friends and loved ones. What is worse, other than a generally jaundiced view of the twentieth century, there are often no telltale symptoms. YOU may in fact need a shot of this infectious magazine right now without even knowing it. Fortunately, there is a way to get relief. YOU can get a dose of VS hype right now, plus eleven more booster-shots over the next year (just to be sure) for just fifteen dollars American. And you also receive, automatically, a year's membership in The Ancient and Secret Order of Armchair Adventurers (founded 1881), a worthy brotherhood of Valiant Vikings and Valkyries the western world over, dedicated to the spreading of this dread disease.

VIKINGSTAFF is a novel combination of fact and frivolity, deep thought and whimsey, that keeps getting better all the time, with carefully thought-out formats that often verge upon the downright legible. Get your gear together and climb aboard the Longship to High Adventure now, while the breeze and beer hold out. Send $15 cash, check or MO to: Garman Lord, Dept. "R", PO Box 318, Watertown, New York, 13601.
Announcements

Congratulations to Ed and Laura Conley on the birth of their new daughter, Freya Len Conley! She arrived April 25th and weighed in at 6 lbs, 8 oz. She has blue eyes and blonde hair (what there is of it!), just as! planned for a long and full life.

We need volunteer help from a sympathiser who has access to a word processor or equivalent equipment, such as an IBM 40 typewriter, who can help in producing THE HEDGESTONE. This issue is the result of a temporary arrangement, and we'd like a way of guaranteeing our readers a handsome product in the months to come, as well as an informative one. Anyone out there interested?

An Odinist Anthology is waiting to be published. The material, culled from ten years of THE HEDGESTONE, has been carefully selected and edited. This slim volume should be an important weapon for Heath, as it is designed to

hand to someone after he or she has seen our basic leaflet and a copy of THE HEDGESTONE and says "Tell me more." It explains the rudiments of Odinism religion and philosophy as taught by the Rotted Free Assembly, and relates our values to modern issues.

So why can't we publish it? Lack of money and resources. If someone would volunteer to typeset it for us (see the other announcement on this page) we could get an estimate of costs and sell advance copies. This would be a considerable service to the cause. Any takers?

"My Beard!" is the title of the revised version of our old basic pamphlet, which used to be called "What is the Norse Religion?" Single copies are free if you enclose a stamped self-addressed envelope. Extra copies are available at 10p each. Get some for your friends!

Free reading lists. Send us a stamped, self-addressed envelope and we'll send you a reading list to help you learn more about Odinism. This list is especially useful for the newcomer to Odinism/Asthr who wants to know more.

At Dawn Erda Predicts to Wotan the Gotterdammerung

Spirit, do not speak to me of dark
When the sky is paling, black to blue.
If twilight comes for me and mine,
The dawn is Earth's enduring doom.
Though the Fates are everything to you,
They are nothing to the sun.
Intone to me your words of gloom.
Yet - when the day has come once more,
We learn what night is for.

Beside the sunlight's blinding, golden shine,
The furnaces beneath are but a spark;
And Loki's fire is far outdone
By that inevitable blaze above.
This is power beyond my rod,
Beyond the reach of any god,
Beyond all fortune, law, or love.
Sunrise is greater than the end of night;
There is no prophecy like light.

E. C. Balke
That Old Time Religion

Seeing as how Ásatrú (and many other pagan religions) easily predate Christianity, it could be claimed that we are the real "Old Time Religion." So, we present for your edification and entertainment our collection of the Norse verses. Some of these were written or rewritten by Frudencene Priest, but most of them came from ANAKRON (numbers 6 and 8), published by John Boardman, 234 East 19th Street, Brooklyn, New York 11226. (Send $1.00 and a SASE for complete set.)

CHORUS
Give me that old time religion,
Give me that old time religion,
Give me that old time religion,
It's good enough for me!

Give a hand to darlin' Freya;
There's no need to ask her, "Hey ya?"
For a necklace, she will lay ya
And that's good enough for me!

We will ask a boon of Minir,
While the Northern Lights will glimmer;
I would not mind being slimmer,
Which is good enough for me!

Do you know what brought Balder low,
His Achilles heel, mistletoe,
His systems are no longer "O.O.,"
But he's good enough for me!

I hear Valkyries a-coming
In the air their song is coming
They forgot the words - they're humming
Yet they're good enough for me,

When we're in the circle chanting
And we dance until we're panting,
There ain't nobody recanting,
And it's good enough for me!

Good old Thor, the god of Thunder
Really helped us get our plunder.
Tho' his head's still truly dund
He's still good enough for me!

0 the ancient goddess Nerthus
From herself the earth did birth.
Were her sins so bad they're worth
But she's good enough for me!

It was good for Thor and Odin
It was good for Thor and Odin
Grab an axe and get your weald on
And it's good enough for me!
We will go and worship Thor
He makes all the women sore
But they soon come back for more
And that's good enough for me.

It was good enough for Loki
It was good enough for Loki
He thinks Thor's a little hokey
And he's good enough for me.

We will worship Frey and Freya,
Ran and Aegir, Alvisiagae -
Any more? - Balder and Hann!
And that's not enough for me!

It was good enough for Thor
I can hear his thunder roar
Or maybe it's his snore,
But it's good enough for me.

When I first became a Pagan
It was daring and outraging!
Now my circle's started again!
But it's good enough for me!

We go skyclad for the Goddess
So we wear no shirt or bodice
And it isn't very modest
But it's good enough for me!

It was good enough for Loki,
Whose humor was okay dokey,
He'd laugh and take a tokey,
And that's good enough for me!

For we are children of Jorsetti
And in us the Force is real.
Grab your axes, throw confetti,
And it's good for you and me!

We will praise the gods of Hagar
At a sort of Nordic seder -
Pass the meat a little nearer,
And that's good enough for me!

We will praise the wily Trinkster
Who of talents is a mixture,
And is famous as a pricker,
Which is good enough for me!

We will raise our cups to Bragi,
And we'll drink until we're gorgy,
And the pretzels get all soggy,
But that's good enough for me!

Odin is a mighty thinker,
But he's one hell of a drinker;
With the girls he likes to tinker,
So he's good enough for me!

We will all go worship Loki,
And he'll tell a dirty joke,
And get locked up in the pokey,
But that's good enough for he!

We will go to Utgard Castle,
We'll watch Thor and Elli wrestle,
Thor will have a lot of hassle,
But that's good enough for me!

We will go and worship Frigg,
And the men will be much bigger,
And we won't have a hair trick,
And that's good enough for me!

If you think these verses floor us,
Then just write another chorus
Just as long as you don't bore us.
Then it's good enough for me!
THE RELIGION OF ODIN

— by Thorun —

The story of the ancient faith of northern Europe and its rebirth in modern times. This book details the beliefs, customs, and attitudes of the worshippers of Thor and Odin from ancient times to the present, many of the topics were written by Odinists who are experts on the history and customs of their religion, including some who played important roles in its renaissance. The old Teutonic values of life are discussed as well as the concepts of the Sky God and the life force in the context of the religion. Thoroughly researched and documented, it takes up where "The Hammer of the Gods" by Macnasani, or "Fausa's Scandinavian" by Davidson, leaves off. 180 pages, 17 illustrations, 6" x 9", hard binding, incorporates "The Foundations of Odinism".

Books In Brief

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INTRODUCING.... A Bold New Concept
The Lay of Sigdrifa

By: Steve Mcallen

Odinist standards of behavior are not set down in the same manner as the authoritarian creeds of the "revealed" religions. The Ten Commandments are an inflexible, rigid set of dictates set in stone tablets both literally and symbolically. Odinist values are different. Since we believe in the efficacy and responsibility of humans, and do not consider them mere subjects of a tyrannical deity, we do not feel it wise to formulate an unending list of do's and don'ts.

Looking at the surviving passages describing moral and social behavior in Odinism we find exhortations to particular kinds of behavior - courage, honor, truth, and the rest. But the individual has a considerable degree of judgement to exercise in applying these, so we are given, along with a handful of absolute general values, a lot of advice or counsel. The Yvœnæîl is one example of such fragments of good advice. Another is the "Lay of Sigdrifa."

This latter piece consists of the advice given to the hero Sigurd by the Valkyrie Brynhild. Like so many other Odinic selections it has many layers of meaning, but here we present it as an illustration of how the absolute Odinist values (courage, loyalty, etc.) are taken and elaborated upon to produce non-absolute advice of the most practical sort. In this process we see that Odinist morality is ultimately pragmatic, which is a good reason for us to cling to such values and the counsel which come from it.

But enough. Would the counsel of Reynhold to Sigurd, and use for yourself...

PART OF THE LAY OF SIGDRIFA

Now this is my first counsel, that thou with thy kin
Be guiltless, guiltless ever,
Notusty of wrath,
Despite of wrong done -
Unto the dead good that dost ask.

Be the second counsel,
That oath thou art awareless never,
Not oath trusty and true;
Gifte tormenting
Grieves troth-breakers;
Cursed wretch is the wolf of vows.
Comb twirl hair and dry them
Ere the coffin has them;
Then bid them sit and fall sweetly.
This for the tenth counsel:
That thou give trust never;
Into path of foment's kin,
Brat thou bane of his brother
Or past thou killed his father;
Welf in young son waxes,
Though he with gold be gladdened.

For wrong and hatred
Shall rest them never,
Ray, nor sore sorrow.
Both wit and weapons
Wield must the king have
Who is slain to be the foremost.

The last rest and eleventh:
Until all ill look thou,
And watch thy friends wept over,
Spearst dust I look
For long life for thee, king:
Strong trouble aethen now already.

A study course in esoteric rune-lore, cosmology, theology, psychology, and philosophy is offered by the Institute for Rune Studies, Asatru, as an introduction to Rune-Moenheim and to the work of Rune-Gild. Those interested in beginning a path of Germanic esoterica within Asatru/Odinism, which is grounded in tradition and in the most current scholarship concerning it, should write for details to:

Institute for Rune Studies, Box 7632, University Station, Austin, Texas, 78712, USA.

Answers or keys to puzzle by Balthari:

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Christianity Comes to Sweden

Translated and edited by author. From the Magnusson Saga, in the Helmarshról of Snorri Sturluson, Iceland, C. 1220.

By: Jeffrey R. Redmond

Norway was ruled by King Sigurth Magnusson between 1185 and 1195. He was only 13 years old when he became king, and only 40 when he died. Sigurth nevertheless had an eventful reign in which he made a long sea voyage campaign around Spain and go to Palestine, in the year 1110, just after the successful conquest of the First crusade. Upon his return to Norway, his adventures in the Middle East earned him the nickname "Jerusalem Farer." Sigurth suffered from epilepsy and faint hallucinations, but was nonetheless fully capable, and ruled his realm for twenty-seven years. His participation in the Crusades also earned him the esteem of having done "holy work" in converting, and enormous wealth from plundering the Muslims. "Heathen infidels." Years later, in 1123, he led another crusading expedition. This time it was to the last major pagan holdout in Sweden, in the name of Christianity, to convert (and plunder) the people there. It is interesting to note that whereas the church condemned the Scandinavian pagans raiding and plundering Christians, the church praised and supported the Scandinavian Christians raiding and plundering pagans. The methods, narratives, and reasons for the Viking style raids made by both were identical. Only the biased church record-ings made them different. (In recording his histories, Snorri Sturluson, himself a layman, tried to be objective. However, he often worked closely with clergyman, and their subjectivity is rather obvious throughout his and most other works.)

King (Kongur) Sigurth was a tall man in stature, and he had red brown hair. He was impressive in appearance, not handsome, but well proportioned, active, of few words, and usually calm, but a good friend, firm minded, well mannered, and high minded. King Sigurth was a man who used his power, and he was disposed to give out punishment. He held to the laws well, was charitable, loved grandeur, and was famous. King Sigurth was once in the Uppland dis-trict (Uppland herath) in central Norway at a feast given for him, and baths were made ready. But when the King was in the bath, which had a tent over it, he thought that a fish swam past him in the bath. And then he had so great an outburst of laughter that his mind became un-balanced. And this happened many times afterwards.

Nikolas Svansason, the King of Denmark (Danmark), sent messengers to King Sigurth Jerusalem farer (Gudbrandsfar). He asked him for support with men, and all the might of his king-dom to accompany King Nikolas in the east, along the coast of Sweden (Swariki) to Smaland, in order to convert the people there. For the people of that district had not kept to their faith, even though some had accepted Christian-ity (Christli). At that time, throughout Sweden, many people were still heathen (Heathen), and many were Christian only in outward appearance. Some of their kings had renounced Christianity and kept up the old rituals. (These kings were Sacrificer-Swain and Eiriker Suneson-Fortunate [Arsaeli].) King Sigurth promised to come, and the kings agreed to meet in the Ore Sound (Orryraud). (The narrow strait between modern Sjælland, Denmark and Skane, Sweden.)

Then King Sigurth called up a full levy, throughout Norway (Norwen), of both men and ships. And when this force was assembled, he had three hundred and sixty ships. King Nikolas came to the meeting place much earlier, and he waited there for a long time. The Danes (Hanir) began to mutter and protest. And they said, "The Norwegians (Nortmen) are not going to come!" They disembarked and left. Afterwards, King Sigurth did come, and he was greatly angered. They sailed on east to Östvaro, and held an assembly there.

King Sigurth said, "King Nikolas has not lived up to his word!" And they agreed to raid and plunder in his land because of that. They came to the village of Thomathor, which is not far from land, and then steered east to the market town called Kalmar. They raided there, and in the Smaland District as well. They took around eighteen hundred cattle. And the people of Smaland accepted Christianity.

Then King Sigurth came back with his men to his own kingdom with the costly wares and arti-facts he had won on the voyage. This voyage was called the Kalmar voyage and occurred in the summer before the great eclipse of August 11, 1124.
1982 Althing

This year's Althing will be held in early August on private, secluded land in Northern California. It will be open only to members of the Sacred Fire Assembly, firm supporters, and other guests.

Why the secluded nature of the Althing? Because we wish to be free to do internal business without worrying about the presence or opinion of those who are not committed to our purpose. Those who wish to discuss the Althing will have the opportunity to do so, but the Althing is not for the casual observer or for any purpose other than the enjoyment of our people.

If you're one of the casualties mentioned above, we urge you to express your interest by writing to us for more information on the Althing.

Yes, I would like to attend the 1982 Althing. I understand that the Althing is open only to people who are committed to the Sacred Fire Assembly, and I am one of those people.

NAME ____________________________

ADDRESS ____________________________________________________________

Please return completed form to: SACRED FIRE ASSEMBLY, 3600 Village Avenue, Denver, CO 80216.
Greetings, Steve!

I'm currently working on Wadan's Word-Search and it will be in the mail the first few days of May.

I really enjoyed the latest *Republic*, especially "Toiled - An Innovation" by Jeff, Judith A. Lichtenheiner-Dee we are good, too. The two articles in the same were also outstanding, they made me think. But so have some other books.

This is related to G. W.'s letter in *Moot Point* and your response. Besides *Republic*, I also received the *GLEANES*, because I enjoy a diversity of ideas and points of view. I do not have to agree with a person to find useful "food for thought" in what they say. I am proud of being white, but to anyone who says they believe in the "racial purity" of white people I reply either with a very vocal "bullshit!" I know a red-headed Irish with a blue brotherhood affiliation when he was in prison, and he is very proud of being white. Yet, his mother is half-Cherokee Indian.

I know many other white people, some blond haired, blue eyed Swede, with American Indian ancestry.

Steve, I know you are not one to stress "racial purity" like those at the Odinist, but I think you are taking a thin line. I see that there is a sting in the inner soul of white people, but isn't a person who is white even if he/she be not pure white? I want to prevent my own theory which I call "racial continuance." *Racial continuance" implies that a person race is determined by his/her appearance and character, not by some obscure notion of purity. I wonder how many of these righteous white folk who maintain that being pure white demands pure White ancestry actually care about their own ancestry. If they were to search a few centuries into their own past how many would be surprised to find a Turk, Turkic, Arab, Magar or (sigh) even hidden in the "woodpiles"?

Let's face it, the Vikings had no qualms about taking an active role. Of course, there are some who believe that the events of the Viking Age were not a part of Norse history due to the nature of the people involved. It seems that history is often written by those who have power and the ability to control the narrative. Steve has been invaluable in helping to correct some of these misconceptions. Thank you for your continued efforts in preserving and sharing the history of these great beings.

Best regards,
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In Austria, I agree with S.W. that the A.I.R. must address this issue, because if it is going to be essentially glossed over many would-be delusists will never be, and many delusists, myself included, will break with the A.I.R. and worship as our ancestors did - free of racist dogma.

Peace be given and the Gods
Jim Wittenberg

Dear Jim,

"Racial purity is a loaded phrase. It carries such an emotional charge either pro or con that it's almost impossible to rationally discuss the subject. But I have faith in the open-mindedness of our readers, so let's try!

It seems to me that if we are serious about preserving our existence as a unique biological and cultural branch of the human race, we have to remember that interbreeding can wipe us out as readily as not breeding at all. I suppose it's a matter of who one draws the line. Absolute, total racial purity is something that appeals to very few people on this planet, admittedly. Recognizing this fact is no way affects the basic proposition that miscegenation means fewer people of our kind - fewer people who look at the world the way we do, or who have the particular psychological and spiritual imprint that we have.

Sure, you can get bogged down in hair-splitting if you're not careful. Such hair-splitting has unfortunately paralyzed our intellectuals and our wills on the issue, so let's not fall into that trap. It seems apparent that our religious needs have a strong genetic base, but we don't know how to measure such things. I suspect that it's not as easy as analyzing more tangible things like hair color, or the shape of one's ears on the issue. But that doesn't mean that the whole idea's nonsense.

So the ancient Germans didn't have sophisticated racial ideology. But this isn't the age of Tacitus or of Ragnar Lodbrok (or, to be fair, of de Gobineau). Are we to ignore the works of people like Carl Jung just because our ancestors never heard of him? Are we to ignore the scientific studies which indicate a link between zebra and heredity? Can Aarod continue to live in the ninth century when we need to face the challenge of the twentieth? One of our essential traits has been our lack of dogma, so let's not freeze Aarod in the past, in imitation of revealed, authoritarian religions such as Christianity and Judaism.

The question facing the People of the North is not one of whether some of us are 1/16 American. The question is whether or not there will be anything resembling our race in another century or two. Since we believe that there is a genetic basis to religion, and that the gods live in us largely through our ancestors, this becomes an issue of genuine religious import. Our concern is not a cover for any political system; it has deeper roots.

The frightening fact is that we are a people on the road to extinction. There are fewer of us on this planet now than a year ago. The manager of one of Europe's major genealogy services - hardly a racial pamphleteer! - predicts the extinction of the Swedes and the Germans in three or four generations, followed soon thereafter by the rest of Western Europe. The situation is not much better here in the States. California will be more than fifty percent "minority" (I) by 1985, according to official figures.

We have a right to live, along with the whales and the snail darter! If we didn't live, whether because of amalgamation or other reasons, all the semantic bother about "racism" just won't matter.

Ogle
Steve

Stephen

Greetings once again! I'm happy to emulate a hawk and request membership to Renaissance. I was out of work for six months this summer and was living as minimally as possible. I managed...
Swedish Spouses
Can Swap Names

Stockholm

Swedish husbands can be called by their wife's surname or their own, and Swedish wives may keep their maiden names or adopt their husband's name, the Swedish Parliament ruled yesterday.

If a couple has opted for different surnames, they may decide on how to name their children, according to an amendment to Sweden's law on surnames that the House ratified yesterday.

But if the parents do not notify officials of their choice for a surname within three months after the birth of their child, the child will automatically have the mother's surname, the new law says.

Agence France-Presse

Note from Traves' Park: The most obvious connection of the number seven in three for the Holy Ghost, plus four for the guardians/elements/quarters. Any other ideas, readers?

Hi, Steve -

How about taking a stand for a bunch of trees? Some of them live in this park in British Columbia, called - no get this - Tulalip Wilderness Park. There are companies wanting to log the slope of the Tulalip Range. Environmentalists say that logging debris would ruin them both the environment and the accessibility of tourism to the area. The provincial government of British Columbia emphasizes the Tulalip as a tourist attraction while failing to protect it. It is an ideal area for associates, bikers, campers and others. Environmentalists are noting that people write to the following officials to request the establishment of a Class 4 park on the slope of the Tulalip Wilderness Park: the Honourable Ben Waters, Minister of Forests; and the Honourable James Chalot, Minister of Lands, Parks and Housing. They are all at: Parliament Buildings, Victoria, B.C., Canada V8W 1A6.

Pat Quinn
Urban guerrilla war and nuclear terror in America in the 1980's...