January 3 - Churning of the Milk. An agricultural ritual of great antiquity is traditionally performed on this day in Bangladesh. Although long since phased out in Christian discourse, the original site is called upon by the earth and Father Sky to bless the fields, and grains and crops are turned over the first farmers. This is a good day to reflect on our dependence upon nature and our roots in the soil.

January 9 - A Day of Remembrance for the holy land and the strong. Land was a landowner of great repute in Bangladesh, in Burmese. Glor the Creator, known as the land of the land. Land where grapes and grapes were turned to earth, and grapes were turned to earth. History says that God forced a man down land's road. The man knew to say land's watchful eye. The king, a king. Kings generally as Gentiles among the chosen, in the day we celebrate the raising of the god of the god of our minds. In the same spirit as Churning of the Milk.

February 9 - Another day of Remembrance for another Malagashlander, Hyacinth. Hyacinth tortured him to death by placing a bowl of hot water under his head until his body burnt over. Hyacinth's crime was steadfast loyalty to the old gods. A good day to reflect on Christian kindness.

February 20 - Feast of St. Valentine. This day is in honor of the family and is a traditional time for the renewal of marriage vows, engagements, and ties of kinship bonds.

Calendar
December-February 1980/1981
December 25-31 - Mother Night. This is the night that gives birth to the coming year (hence the name "Mother Night") and marks the beginning of the 31st of Year, season. We suggest an appropriate ritual and/or a party to mark the beginning of this festive time. This is the night before the winter solstice and marks the beginning of the Year's return.

January 1 - Twelfth Night. The celebration which begins on Mother Night continues for the traditional Twelve Days of Year, each day of which is a month of the procedure year in miniature. Twelfth Night marks the culmination of this period.

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Our thanks to
Jeanne Marie Roussos
For our care!
3

Announcements

PLEASE NOTE OUR NEW ADDRESS: We have moved, and the resulting dis-
location is one reason why we are so tardy in answering correspondence of late.
All correspondence, queries, exchange publications, and in fact anything intended
for the APA or the Symposium should be sent to our new address.

PLEASE NOTE PERIOD - I am painfully aware that I have had no reply from
a number of you for a long time. Growth of the APA, coupled with the move, have
so strained our capabilities to the maximum. Every day, we are getting a little
more replies than incoming queries, but it is still too early to catch up.

HELP! We need a volunteer who would be willing to help handle the corre-
spondence couple load. This does not require a vast deal of time for it does
demand a regularity that we schedule out does not permit right now. A volunteer
would study the relevant material, give return letters, make comments, and
mail the next letter to the student. In return for doing this, the volunteer
would get full credit for the correspondence course-and would become an expert
on the basics of Andoite, viking culture, and viking literature! Other organiza-
tional benefits might be available, too. Present tentative knowledge of the
subject matter would be nice but is not a prerequisite-you will certainly get
on-the-job training!

DO YOU SEE THE MARDEN DENNIS SPECIAL? If you did, you saw the silver
Tharsenn hammer he was wearing on the front of his hat. I couldn't believe it
either, but there's no mistake about it. Someone knew how to get metal to his, he'll
know just what it is he's wearing! Always did like old Walon.

ASSOCIATE MEMBERS: I'm afraid some wording in the last issue requires clari-
fication. When I said that the Associate membership class was "free", I didn't
mean that the person was not to pay the dues. I meant that the person could
be associated with us for free. All we ask is that he be a member of the
Mardens. The members of the class are encouraged to become regular members.

"THE VIKINGS" - a ten-part series narrated by Magnus Magnusson—is running
on public television around the country in connection with the spectacular Viking
museum exhibit now at the Metropolitan Museum in New York. Magnusson has been
basically trying to present a favorable image of the vikings for some years now; his
book "Omega of the North" (Putnam's, 1977) is a sympathetic look at our religion.

POET GAMBELL - Poet is still in prison, and his lover wants a sixteen
nurse to start the process that we hope will get him out. Contributions for his
defense fund are earnestly solicited and will be promptly forwarded to the people
concerned.

For you newcomers, Poet has been convicted of murder under most suspicious
circumstances. Certain parties seem to have decided to make a racial issue out
of this case of self-defense, and NAACP pressure helped build up an atmosphere
of reverse discrimination which resulted in his conviction. Let's set the matter
eight - free Poet!
METAGENETICS

One of the main controversial tenets of Asaro is our insistence that ancestry matters—that there are spiritual and metaphysical imperatives to heritage and that we must reframe our religious narrative for all of humanity, but rather one that calls only its own. This belief of ours has led to much misunderstanding, and as a result we have attempted to lend us as “racists,” or have accused us of racism.

In this article, we will discuss, fully and at length, the science for the next century which we have named “metagenetics.” For all that science deals with genetics, it also transcends the physical boundaries of that discipline and branches into religion, metaphysics, and (among other things) the hereditary nature of Jungsian archetypes.

Metagenetics spans the vast epochs of the 20th and 21st centuries, but rather in insidious insights as old and new knowledge of the world. The decade that metagenetic science has begun to verify these ancient beliefs.

Anyone familiar with Asaro knows that the clan or family line holds a special place in our religion. Kinship is prized for both practical and spiritual reasons, and the main of generations is seen as a time-transcending unity, something not lost by our normative perception of past, present and future.

What findings of modern science make this more than a prior conviction? Is there anything special about the genetic bond from a genetic or spiritual standpoint?

Consider for a moment the curious connection between twins. Identical twins, of course, have identical genetic endowment. Many think it’s no surprise to find that patterns of brain-current activity are remarkably similar in both, nor is it unexpected that brain scientist Dr. R. White-Smith has found that twice raised separately have similar opinions and personalities. One step beyond these findlings we run across the fact that in many cultures twins are credited with extrasensory perception in regard to each other. In fact, by Dr. D. White, famous ESP researcher at Duke University, is on record as stating that “twins have been reported to us from time to time of what would appear to be exceptional extrasensory rapport between identical twins.”

A study of 20 cases will show that other family members are likely to have this rapport as well. How many members of a mother have known uniquely accurate the exact instant that their twin have been injured or killed? Countless other anecdotes can be collected which might be interpreted as having a genetic basis. Such possible resonance could be explained by other hypotheses, to be sure—but when placed in the context of other information that we have, they tend to buttress the genetic connection. And a biological (or partly biological) rationale for psychic phenomena would make the subject more plausible and more head- reasonable rationalization.

So, a step further, let’s look at reanimation memories. One does not have to “believe” in reanimation as it is entirely possible to receive the reality of the phenomena; there seems to be evidence that people sometimes have memories that don’t belong to them—or at least not to the “I” that they normally consider themselves to be. One is free to accept or to reject the literal explanation of reanimation as it is also entirely possible, but there are other explanations for the phenomena. There is the possibility that these memories, or many of them, are genetic memories. Simply, one could imagine another one reaping the rewards of his clay, or the possibility that the individual is not the only one who has these memories, or both. Lauer wrote that the other thing is the genetic, or the collective unconscious, or the “genetic unconsciousness.” It would be all were to the “heuristics circuits” of what he calls “submodified” from the parent-kid dialogue, in other words, these memories are carried in the egg itself.

In this manner, conflict with our own Horse tradition and in the Tippet Indian line, among others—related is seen occurring specifically in the family line. A person did not come back as a dog or a rabbit, we are a member of another race or tribe, but in a member of their own clan. Olaf the
Neli, the Norwegian king largely responsible for Christianizing that country, was named after his ancestor Stal Galdstaðadag; he was beloved as the ancient king reveals. Naturally the Christian Stal could not tolerate such a suggestion, and the saga relates how he hastily discouraged this belief.

The Tingling, though, have preserved their native religious beliefs into our own time and thus they are subject to scholarly examination at a much closer range than are our own ancestors. Dr. Ian Stevenson is the famed professor of psychiatry at the University of Virginia Medical School, and he too has an interest in reincarnation phenomena. In fact, he authored a volume titled Demons: Cases of Suggestion of Reincarnation, the conservative title of which indicates his scientific approach to the subject. One of the cases he investigated dealt with a modern-day occurrence of apparent rebirth into the clan line of a modern Tingling family. While the story is too long to be included in this article, suffice it to say that the evidence, while circumstantial, is still impressive. It may not be possible to prove, in strictly scientific fashion, that a Tingling was literally reborn on his own grandparents' death. But the investigator's view is simply that there are metaphysical implications to the bond of genetic kinship.

One wonders, as an aside, if rebirth (whether literal rebirth of the individual personality, or the rebirth of some spiritual essence beyond the "merely" biological) exists or is some sort of evolutionary bonus for the clan ant tribe, whereby the best, biggest, most spiritually "in tune" characteristics are preserved in the family line.

So far we've worked on the idea that there is a link between hereafter and the clan concept on one hand and psychosis and rebirth on the other. Let's try a different tack now, and look at Dr. Carl Jung's archetypes.

Jung spoke of the collective unconscious as the level of the psyche not dependent upon personal experience. The collective unconscious is a reservoir of perpetual images called archetypes. They are not merely memory, but are rather predispositions and potentialities. As Jung said, "There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first only as forms without content (emblems in the original), representing merely the possibility of a certain type of perception and action."

Most modern students of Jung take a very key fact: Jung stated explicitly that the archetypes were not entirely transmitted but were in fact inherited—that is to say, genetic. He likened them with the physiological urge of instincts and went so far as to say that "Because the body is the home of the soul and the origin of the mind, the collective unconscious depends directly upon the evolution of the brain."

A more precise statement of the mind/body/spirit line, one of the religious implications of biological kinship, would be hard to find.

But Jung was not satisfied to make this connection. He went on to say that because of this biological factor there were differences in the collective unconscious of the races of mankind. Houdy has argued that "This is a quite unpardonable mistake to accept the conclusions of a Jewish psychologist on the basis of comparing the biological factor. The essential question is whether the Jewish psyche is different in any way from that of other members of the human species."

Thus the link between religion, which expresses itself in terms of archetypes in the collective unconscious, and biology—and hence race—is complete.

Jung is substantiated by more recent research as well. Perhaps the most important such study was conducted by Dr. Daniel G. Freeman, professor of behavioral...
The idea of metagenetics may be threatening to many who have been taught that there is no difference between the branches of humanity. But in reflecting, it is plain that metagenetics is in keeping with the most modern ways of seeing the world. A holistic view of the human entity requires that mind, body, and spirit are not separate things but represent a spectrum or continuum. It should not be surprising, then, that genetics is seen as a factor in spiritual or political matters. All the ideas put forth by those who see consciousness as a product of chemistry fall into metagenetics, as well-for biochemistry is a function of organic structure which in turn depends upon our biological heritage.

We of Astra are concerned about our ancestral heritage and we consider our religion to be an expression of the whole of what we are-not something that we arbitrarily assume from without. It also explains why those who do not understand human nature will dismiss extreme ethnocentrism or even racism-for it is clear from metagenetics that if we, as a people, were to seek other, then Astra also dies forever. We are interested in the future of our whole people, for Astra is an expression of the soul of our race.

This does not mean that we are to behave negatively toward other peoples who have not earned us. On the contrary, only by understanding who we are, only by coming from our racial center, can we interact justly with wisdom with other peoples on this planet. We must know ourselves before we can know others. Our differences are great, but we who love human diversity and variation must learn to see these differences as a blessing to be treasured, not barriers to be dissolved.
A MESSAGE IN A BOTTLE

Hi. After the hectic holiday preparations are finally done, the pace slows, and we are left to think on who we are and how we are a part of the long chain made up of all our ancestors and all our descendants. As times like these we grope for memories to express what it means to us, and the traditional ceremonies of our faith come to answer the need. Yet, a family tradition can be every such a visual as the formal sort, and it is of this that I want to write.

This Valentine I will send a message in a bottle. But rather than密封 this greeting upon the water waters to be unpacked Hypothetically, I choose instead to send it a-swimming down the stream of time, to my known shores.

When the sun begins its turning in the heavens, I will toss this message forth—by passing away a true bottle of liquor, to be opened on 21, 2000 C.E. Hopefully my son and I, along with other Novan readers, will share it together. But just in case something happens to me, there will be a short letter enclosed, giving my "Howe" down the years.

Twenty years can see many changes—but why not be more ambitious still? I'm going to send Wodehouse messages. One will be not twenty, but fifty years down the time stream; probably I'll never drink it, but hopefully my children and their children will think of me when they crash its dusty sail. My grand-grandchildren will sip from the bottle I'll put away for twenty-five years, and their sons and daughters will sample the one in yet another one hundred years.

And beyond? No, my point is made. The bottle of spirits and the mark that accompany them are loving tokens, no more. The substance—my flesh and blood and spiritual essence, as it lives in them, in what matters. And my real gift to them is my determination to insure, insofar as I can possibly, that they eat and drink in dignity, and to an awareness of the limits that link us.

NAME: T. HOWE
AGE: 21

PLACE OF BIRTH: HOWE

DATE OF DEATH: 

CAUSE OF DEATH: 

IN Memorial: 

A message in a bottle

From:

To:

Date: 21, 2000

Message:

If you would like to be included in our mailing list for future issues and free items of interest, please send your name, address, email, etc., along with this in your next letter.

(ADDRESSEES)
FIerce men of Friesland

Friesland is the home of the Frisian people, bordering on the North Sea in both Germany and the Netherlands. The Frisians are a tribe of Nordic giants with obscure origins. Some historians claim they have lived along the southern rim of the North Sea since the days of Roman conquest. Other historians maintain that the Frisians arrived on the coast of Friesland in longships during the 5th and 6th centuries. Whatever their origin, it is agreed that the Frisians were fierce warriors with a deep lust for freedom.

For a time, during the 7th and 8th centuries, the Frisians posed a threat to the Frankish subjects in Belgium and the Netherlands with their quick and daring raids. Pepin, King of the Franks, began a long series of wars against the Frisians and their allies, the Old Saxons of Germany. These wars ended years later when Pepin's son, Charles the Great, defeated them and forced their acceptance of Christianity. Sources reveal that the Frisians lost the wars because they fought on foot against Frankish horse soldiers.

It was during these wars with the Franks that the West caught a slight glimpse of Friesland's old paganism. A monk, who rode with the Frankish troops, recorded that the Frisians sacrificed in sacred groves to two deities of war, and that they left stones marked with blood at the sites of battles. The men identified the two deities with the Latin names Mars Hildicus and Budduhum. Mars Thongue was a male deity that may safely be identified as Mars (Mer), the Norse god of justice and war. The female deity, Budduhum, which means "war-maid one," is possibly a minor Germanic goddess named Bundesliga, meaning "ruler of battle." Bundesliga is associated with another goddess named Frisgah, which means "giver of freedom." The tribal name "Frisian" might have derived from the same Frisgah.

Due to the interference of Charles the Great, the Frisians lost contact with their old faith and entered the blind circle of Christianity, but they never lost their lust for freedom. In the 9th century they revived against Charles the Great's successors and again began harassing the Flemish and Dutch. Today's world still sees some remnant between the Frisians and Dutch.

Five hundred years after Charles the Great, we find mention of the Frisians in Queen Elizabeth's Inferno. Like most Europeans of his day, Dante regarded the Frisians as troublesome misfits incapable of culture. Since the average height of a Frisian male was six feet, four inches in height, Dante placed them on the same level in hell as he did Goliath and other legendary giants.

Even though the Frisians had such a poor image in the eyes of other Europeans, history reveals them as pioneers in the field of religious tolerance. The Frisians had lost contact with their old pagan beliefs, but they never lost touch with the ideals that made their paganism great. During the Protestant Reformation, many of the Frisians and the population of Friesland in general were converted to the Roman Catholic faith. Many of the Frisian nobles and middle class converted to Catholicism, but the common man and the lower classes remained firmly attached to their old ways. The Frisians were not alone in this attachment to their old ways. Many of the northern provinces of the Netherlands at that time were Catholic, and the living conditions of the lower classes were as bad as in the days of the Frisians.

The Frisians were fierce warriors who embodied the noble characteristics of valor, independence and justice. They are an example to everyone of the greatness in Norse paganism.

Fierce men of Friesland:
Warrior giants of old:
Empire us in to his fight
Our daily battles with all
Your daring, honor and speed
I have sought you, Great Ancestors, in dusty na-wa
Tried tracing you by sunlit pillars
Even the stones of Egypt felt my queries
I did not find you there.

It was not the gentle Christians,
Nor purling Greeks pesting paradoxes
Nor Nile-blessed Egyptians
Nor even Gods-straight Hindus
Who ravened the Foggy North
Or gave their name to curious.

But simple men and hardy
Who butchered, arming with fire and iron
Who plundered, canny for silver
Who piled, stealing the future
Who wandered, fate-driven
Merchants in fur, and amber and slaves
From the Black Sea to Vinland the Good.

Debaters in councils, jealous of rights
Bridgers of homesteads, defenders of kin
Seekers of deeds, hungry for glory
Ruthless ridders worshipping poetry
Thinkers wedding mind and sinew
And in their gods we soul's ancestry
However buried in the dress of now
Fine gold in an ancient bower
It awaits the robber who risks the demons.

They have spoken to me in pine woods
I have heard them in the rivers
Seen them in thunder and Northern lights
I have felt them in stillness after rain.

They loom now, near visible
And near summon.

- Tony Dillon-Jewis
The word "rune" means "female secret advisor" (the meaning is preferred in Norse when personifying abstracts.) As a column in The Washington Post, it is intended to present a progress of women's roles (and ideas) in the society community. It is one of the official writer organs of the New York (New York) and of ESA (Institute of Naval Studies, Atlantic) more about this in future contributions. In the coming years, a variety of what the writing in "Rune" will explore various topics in feminist fiction.

What is a "Rune?"

Before we may begin to understand the rune system we must first discover the true and must ask meanings of the individual runes, and in order to do this, the true meanings of the concept "rune" must be determined. "Rune" by itself does not become synonymous with "letter," but this is strictly accurate. Originally, it means something in common. The etymology of the word is difficult. It is perhaps connected to Proto-Zeus-Asperian-Finnish "tou, bii, jew, nor," but the term is really only common to the Germans and Slavic dialects, and is more properly derived from a Proto-Germanic form *weru. "Mystery, secret" as a technical term in the academic field.

In any event, this latter meaning of "mystery" is reflected in all the attested meanings, and is indeed the original significance of the word. It is found in the Old Norse word "hervart, viking, magic" -written character," 3bonds runes: "mystery," Old English "ræburne, "mystery, secret," Old Saxon "ræburne, "mystery, secret," Old High German "ræburne, "mystery, secret," and in Middle Welsh "wren," meaning "mystery, secret." It was also borrowed into Finno-Siberian from Germanic in the term of "mystery, a magic song, stanza." Our own English word "rune" is not a direct genetic descendant from the Old English "ræburne," but rather a borrowing from 7th century Scandinavian beliefs which had borrowed it from Germanic.

The semantic transition from "mystery" to "letter" is not too difficult to understand. The mysteries, and "rune" them, may be symbolized by certain ideographic signs, and when these were later represented and used as a form of writing, the technical term came to be used for both the signs and the symbol contained by the sign. There will be more concerning the institutions which guided this process in later contributions to this column.

With this basic foundation, we may now explore the deeper levels of meaning to be found in the complex concept "rune." From an early time each rune sign had a particular mystical value which was held by virtue of its position in a possible order. It had also a special name, a certain shape, a phonetic value, and a whole set of ideas which were attached to this complex. These characterizations may be arranged in a three-fold structure:

1. Nature: ARCHETYPAL SIGNIFICANCE
2. Form: STARS-SHAPED AND PHONETIC VALUE
3. Context: SYMBOLIC MEANING

In order to begin to understand what a rune is, one must always keep all of these aspects in mind simultaneously.

Runes exist in all realms of being at all times, as they exist within the human psychophysical complex and in the universe, or world. In fact, the runic correspondences between these layers can be compared with a cell in the great runic web. The runes distinguish between "this" and "that," but in the same time they form bridges between the two. All things have their runes, i.e., their essential secrets or mysteries which tie them to their appearance and appearances are often
deciding. Through an interaction of the world-rules and the man-rules (those of the human psychophysical complex), the man-rule ("mano magdian," or "also one") is able to first gain knowledge, and then use that knowledge in accordance with the wisdom gained, to become a more potent force in the world.

Each one is a dynamic force unto itself, yet it exists within a lightly woven ecosystem of energy. What is not to be lost in mind about the rules is their multiple aspects within an integrated model of wholeness, and to see the runes sign-post as a key that unlocks a whole new.

The radio system provides us with an indigenous, symbolic meta-language with which we can explore ourselves and the multiverse, express our experiences, and indeed shape our consciousness. Such an indwelling meta-language is an invaluable tool in the emergence of any—just as with all languages—one must learn to speak, to understand, to read, and to write before one can effectively use the language. In the next "Hida" we will begin to explore the ASK of this meta-language—the FUTURE.

A (*) means the form is reconstructed according to the linguistic rules in a hypothetical language, i.e., Proto-Indo-European, Proto-Germanic, etc. The genetic, chronological relationship between these hypothetical languages and the attested Germanic dialects may be illustrated:

Proto-Indo-European

Proto-Germanic

(South Germanic) (North Germanic) (East Germanic) Gothic

Old Norse Old English Old Saxen Old High German

Odin Lives!

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WHY YOU SHOULD CONTRIBUTE TO THE APA LAND FUND

We northern Europeans are a practical bunch. We can handle abstractions with ease, but we are most at home in the material world, the world of know as well as of thinking—hence our strong sense of history, which deals in things and places as well as in ideas.

Austral, in this country as elsewhere, has ideas. We have people who accept those ideas. But now we must a place—the home to match our ideas, to speak. In a broader sense we have our local regents and our European homelands, but we need something more specific, something more identifiable—a concrete place in space-time.

We need a modern-day equivalent to the ancient holy site of Upsala. Not a carefully preserved monument, riddled by archaeologists and covered with the dust from the tourists' clumsy feet, but rather a living, vital religious center—Upsala as it was a thousand years ago, not as it is today.

We can have it, with your help.

A proper plot of land could serve all of us as a special center for Austral. On it we could hold all our future Altai, as well as lesser seminars and meet-

ings. We can teach our children there, in named spots where they can escape the physical and spiritual pollution of the city. Both the Vernacular and People of the Land and Latin would have the special places they need for their studies. The spert of this land would be manifold, extending our capabilities, broadening our worldviews, and enriching our faith.

With each and every issue we have shown that we mean business. The magazine grows larger and more professional in appearance. Subscriptions continue to climb. People from all around the country write us wanting to form kindreds of the APA. Make no mistake, we are here to stay! Your trust placed in us will not be dis-
appointed. This is an important project—for you, for Austral. Let's all pull together to make it work.

In 1982 VERNACULAR is a trilogy by Niall Anderson that you won't want to miss.

It is a fictional account of Marshal Ordov's life and it is superbly accurate in every detail. Vernal, for those of you who don't know of him, was one of the greatest of the Vernacular leaders, and, unfortunately, one of the last prior to the current revival. He was also a leader of the Vernacular Council in Spartan (now Wyoming), and all members of our warrior fraternity will definitely want to read this essay of his life. The three volumes are published by Temora Books. Your local book store can order them for you. They're in paperback and are a bargain.
13

If the Aṣatru Free Assembly is going to go anywhere, it must have a direction in which to go. The statement below does not pretend to define Aṣatru....but it does give direction to the AFA as an organization. It states what we want to accomplish in the world. If your own feelings are consistent with this statement, you may wish to join us and help us work toward these goals.....

A DECLARATION OF PURPOSE OF THE AṢATRU FREE ASSEMBLY

For our ancestors, ourselves, and our descendants as of the Aṣatru Free Assembly dedicate ourselves to the following purposes:

To live the ancient faith of Odinism in all its holy manifestations.

To call all of our brothers and sisters of Northern European descent back to this, their native faith.

To foster in the benefits of our people a deep love of freedom and a hatred of all forms of tyranny.

To work in harmony with Mother Earth, relinking her seasons and cycles, and healing her wounds.

To preserve the cultural and biological identity of the Northern peoples, from whom our Odinism springs.

To restore community, human fulfillment, and establish natural and just relations among our people.

To promote diversity among the peoples and cultures of Earth, in opposition to global monoliths.

To work for peace among our brothers and sisters of Northern European ancestry, regardless of the nation of their birth, that we may live up arms against them.

To explore the universe in keeping with the adventurous imperatives of our kind.

To use science and technology to promote the well-being of our people while preserving the natural environment in which we live.

To restore our people to wholeness by tapping the deepest spiritual wisdom of our ancestors, that we may truly release property to ourselves and to the other peoples of this planet.

To affirm the eternal struggle and strife of life, to welcome that strife as a challenge, to live life wholly and with joy, and to face eternity with courage.
The foil mask of the diving; an outline for the aquatic age by Fae, Paul Beyer.

I saw the same somewhere at a loss for words when asked to review this book. It has little to do in any direct way with the Faith of Allah, being more aligned to the other "realist/" traditions of non-Descartes.

Further reflection, though, moderated this view. I have never seen a book in any academic/есьtological journal on the use of bone—yet our ancient tradition always meant bone. Remember the old Quaker/Susan manuscript Lecumon, Through which we get the harried-Christianized iteration we see at Certamente of the Time? Essentially this is an herbal manuscript. And only a few days ago I was reading from Ignomium, where Sigrista, Reynolds, tells Sigrist how to cast a spell in his alveolar to detect poisons. There is a wealth of such material that has yet to be studied, and the Daily X of the Sorcer is a reminder of that fact.

But this volume won't bore me with for-us-medical spells for the use of bone, although it does teach on their entomological properties and their uses. Instead you'll find a book that is about the entomology. And, by the etymology of its name, it is about the transformational process and the lot of material about which, in this context (as opposed to its place in the mythology of Iddic means plant spirits). Important to our purposes at least, you say? Perhaps—not the devil mind as awfully like one of them, the female tutelary spirits at the command of Freya, responsible for fertility and the maintenance of life. All of which points out how far we have yet to go in restoring our ancient faith. If, then, you want to explore these new horizons, particularly those expanding the vegan mysteries, this book may be a useful stepping stone for a purifying, fantasy, and adaptation. Too, don't even have to believe in the Aquarian Age to enjoy it. And Frank's inner six drawings are taut and wrench the proverbial ten thousand words. It's 122 pages in all, available at $7.99 from New Life Publications, P.O. Box 1461, Minneapolis, MN 55440.

escape from the City by James Mearns and Noble Wimington.

Survival is a word to be added to the vocabulary of the Eighties. It means, simply, making it through the coming "have times" (everyman seen at war, famine, economic collapse, etc.) successfully. escape from the City is a book about making it through a city in the final stages of collapse to your previously-preserved refuge in the countryside.

In reviewing this book because so many Disasters—so many Fazans—so many of our northern European brothers and sisters live in the cities even though we have deep down inside that cities are unhealthy, both physically and spiritually. If things do become rough and our streets turn into models of social activity in the towns of North and South, you'll need to know what to do. escape from the City purports to tell you, and if you are now to survival it may indeed be helpful. Most of the book deals with selecting equipment—an assault rifle, pistol, pack, first-aid kit, sleeping bag, and so forth. For those who have read some of the other survival in the modern Mythical Survival Time and other classics—a lot of this will be a review, for others it is a good overview and introduction. I wish someone a year ago had been created. Knowing how to pack an escape route out of the city, how best to arm yourself to fight off mere attacking your vehicle, how to prepare that vehicle for the exodus from the city, and other topics would make an excellent book. Maybe I'll write one.

At any rate, this book is a thoughtful guide to selecting your gateway离开城市. It can be ordered from Armageddon Press, P.O. Box 1145, Princeton, NJ 08540.
MOOT POINT

LETTERS

Heils Eimer, all@heileimer.com

First of all, I wanted to drop you a line to let you know that we have officially founded a kindred of the APA here. This was carried out as part of the Harvest Fest on 9/20/80 a.e. The rite consisted of a kindred-formation Lögmaðr to Freyja and Freyr, and a ritual feast. There were twelve people present, and all but one took active part in the Lögmaðr. I think we will be able to form a lasting kindred here. At least we are off to a good start. If possible, could you run an announcement of this in the next Sunstone? Heil; (Heils) will be the first to be initiated into the kindred. This will be carried out through a combination of the Norse initial-name rite and of the Franciscan Baptismal Formula (in reverse of course) that is, where the original "inks" the "consecrator" to form all the devils Thorgars, Vudins and Sænste and to accept the trinity—this form will reject the S-lain forces, and re-connect the Sunwarders with the old triad (in some form). I think that each kindred should send in a registry form to the Asatru Foundation to which names, heroes, etc., etc., may be added. This so that you will know the status, activity, etc., of each kindred.

Heil

Heils Ansaering

S.S. 098

P.S. I also have a P.O. Box (for contacts of the Rune-Gild, local Asatru contacts, etc.)

P.O. Box 7850
Austin, TX 78702

Y Y Y Y Y Y

Scrve—Greetings!

The two things I feel I should mention: 1) No one seems to have any idea what MOTTIC is all about. Here is a short policy statement: "All of the True Gods in a non-violent, non-violent, non-violent group legitimately recognized by the State identifies with the Sunwarders as a kindred forms a group based on the study, practice and development of Norse beliefs. Its activities include research, recreational and religious instruction for its members. 2) The historical club from which we sprang, Northwest Religious Minstrelsia is going to race its 22' Viking ship FIMIRCA against the 26' Viking boat of the Philadelphia-based Leif Erikson Society. The race will take place on September 15th at 4:00 p.m. E.S.T. and the winning crew gets treated to a tag for the losers. The race will be near Annapolis before racing and ending at the U.S. Naval Academy. If the Washington Post or Baltimore Sun cover the race, they could make the wire services. The name of the U.S.S. boat is USSWEN. It has 1 crew, we have 12. But they have a better sail-weight ratio. Wish us luck and look for us on the wire or papers.

Sincerely,

Y Y Y Y Y Y

May your yard be speedy.

8-
The last issue of The Humanist was a bombshell. It calls on us to put our mercer, that is, our real worry, where our mouths are. And that is welcome. Ahead of us is perhaps one of the greatest challenges faced by religious men: Building a way for men to live by. And this kind of challenge calls for some pretty basic comments.

What are we to do? Are we going to continue with Astrodi as a “true-time” faith? Are we going to try to uphold the Old Norse religion? Then forget it. Why waste money and time? Instead cannot be reclaimed, rebuilt from the vandalism of Christian scholars. And it shouldn’t be. In its ancient form Astrodi was ideal for 112 A.D. But this is not the 11th century after Christ Man.

No. We cannot revive Astrodi the way it was. But perhaps it can be more, much more than it was.

For the truth of Astrodi remains. Look for a moment at the cosmonomy of the Edda. Observe the subtle interplay of the gods and the enemies. These things have much to tell us, if we approach them with courage and respect. Never did a religion demand of its followers as much as Astrodi. Astrodi tells us the fate of the universe we knew, then expects us to have the guts to come up smiling. But it tells us how to do it. Read the histories and the sagas. There is the heart and mind of Astrodi. Meditate on the names (Einar Thorson, I SWITZ your body’s appearance) and learn insights for today.

We of Astrodi are not all a bunch of naive antiquarians, hauling out our archaic imitation furs and painted-wood swords for some sort of vinyl and plastic snap-together feeble imitation of Viking ritual.

As are survivors. We are bitter warriors striving to save ourselves from a terrible, de-humanizing, almost sublime re-called civilization, which devours individuals like a child does sweetness, then rejects in mechanical toys and.stdin sickness, which has as its real norm something between a modern hospital and a television soap-opera, a perfect wedding of efficiency and anti-emotionality with humanity and glitter.

We are survivors. When we dare to say “These Gods ARE!” we find, sometimes to our astonishment, that we speak the truth, and they are beside us.

We do not stand simply for Merryman. We stand for MAN! And our allies in Aegir stand with us.

So here we are. We have been called upon to give more of ourselves. We can do this. And as we do it, as we truly commit ourselves, we will hear the Gods and Goddesses talking to us.

And there will be new rituals to celebrate the Gods. And eventually, and upon this, a new epoch will emerge from the turmoil of death—strength, defiant, independent, intelligent, loving—more than any this world has seen.

Let’s get to work. The Gods count on us to clean up their creation. We’ve got a religion to grow into, and a world to remake.

-Tony Dillon Davis
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APPLICATION FOR MEMBERSHIP IN THE LADIES' FREE Assembley

I AM an individual of sound mind and body, responsible for my actions and acting without coercion. I declare myself to have accepted the timeless religion of my ancestors, known as Judaism or Christianity, on my own, and I have studied the nature of the Ladies' Free Assembly as presented in this organization's literature and specifically in their Declaration of Purpose. After careful consideration I am now applying for membership in the Ladies' Free Assembly.

I understand that, as a member, I am expected to contribute one percent of my income, before taxes, to the Ladies' Free Assembly. If I am not a member of a local ladies' assembly, I will send that amount directly to the organization. If I am a member of a ladies' assembly, the balance will be split sixty percent to the one percent for use at the local level and the remainder, one percent of one percent of my income, will be sent to the Ladies' Free Assembly to support its activities. I will also maintain a current subscription to the Ladies' Free Assembly's magazine, *The Ladies'*. I further understand that membership is required of all members, but this acceptance of my individual duties as a member is a privilege, not a right.

APPLICATION

NAME

ADDRESS

I am a single member/ married member. (Indicate one.)