December 20-21 - Mother Night. This is the night that gives birth to the coming year (hence the name "Mother Night") and marks the beginning of the old, or Yule, 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 Sun's return.

December 11 - Twelfth Night. The celebration which began on Mother Night continues for the traditional Twelve Days of Yule, each day of which is a month of the preceding year in miniature. Twelfth Night marks the culmination of this period.

January 3 - Churning of the Flow: An agricultural ritual of great antiquity is traditionally performed on this date in Scandinavia. Although long since subordinated in Christian guise, the original rite called upon Mother Earth and Father Sky to bless the fields, and grain cakes were turned under the first furrow. This is a good day to reflect on our dependence upon Nature and our role in the soil. In the revived Yule faith, this day is called Ætir or "Flow."

January 3 - A Day of Remembrance for the martyr Raud the Strong. Raud was a highwayman of great renown in Hlafogaland, in Norway. Old the Traitor, known in history as King Olaf Tryggvason, had Raud captured and tortured to death because he would not convert. Since Æsir. History says that Olaf forced a snake down Raud's throat. Needless to say, Raud's wealth was confiscated by the king.

February 4 - Barli, known generally as Candlemas among Wiccan, this is the day we celebrate the ending by the god Frey of the Maiden God. It is a festival of fertility, of the planted seed and the plowed furrow, in the same spirit as Churning of the Flow.

February 4 - Another Day of Remembrance for another Hlafogander, Eyvind Krumfri. Olaf tortured him to death by placing a bowl of red-hot embers on his stomach until his belly burst open. Eyvind'scrime was steadfast loyalty to the old gods. A good day to reflect on Christian kindness.

February 13 - Feast of Vrell. This day is in honor of the family and is a traditional time for the renewal of marriage vows, betrothals, and ties of kinship loyalty.
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Yule Update

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Ogham and Beth Luis Non

by Jeffrey R. Redmond

Editor's Comment — Our readers may wonder why a magazine dedicated to Germanic religion would run an article dealing with an ancient Celtic script. The key lies in the author's understated remark that the Celts 'were much the same as the Germanic peoples east of the Rhine river... It is the conviction of your editor that the Celts and Germanics have common roots as Indo-European peoples and that they share essentially the same Northern European ethos. If we are to weather the coming storms, these two families of our European folk must recognize their basic unity and work together. In this spirit, this article is offered.

In the period after 800 B.C., in western Europe, a people called the Celts inhabited the areas of Gaul (the Netherlands and France), Britain, Elbe (Ireland), and the Alps mountains. They developed a high degree of agricultural skills, and lived in harmony with the natural forces of the earth and sky. They were much the same as the Germanic peoples east of the Rhine river, in central and northern Europe. The Celts carefully followed the movements of the stars and planets, and their Druid priests spent many years learning about astronomy and astrology. Stonehenge, in England, was constructed as an observatory, even before the major Celtic period, to accurately predict the locations of the sun and moon at certain solar times of each year.

The Irish Druids formulated an unique series of magic symbols, and used them as an alphabetical system for writing. The knowledge of writing was kept secret from the god of the sun, Oga (or Lugus), and the alphabet was called the Ogham R Yddolw after him. Aside from their common Gothic language, the Druids employed a secret language of their own called Ferie Na Pilied, and used the Ogham alphabet with it as well. An ancient Irish hero, Cu Chulain, used both to great advantage, along with many privileges of Druid rites and secrecy, as is told about in the Táin Bó Cuilgme.

The Celts were very adept at composing songs, poetry, hymns, and riddles, and often satisfied by the Roman armies in the first century B.C., greatly perplexed their more technical-minded conquerors. The Druids spoke mainly in Riddles, only hinting at subjects, and left most of the conversation to be figured out for itself.

The Ogham alphabet was divided up into five groups of five letters each. Each letter had a separate magical power, and the Celts inscribed them on jewelry (especially amber) to give themselves extra assistance from the supernatural forces. Combined together, the letters could also spell out words, and give even more powerful magic, along with communication. It consisted of a series of lines, marked above and below a line or sharp edge, and was simple to read and understand.

While the Ogham symbols were somewhat common knowledge, the Druids themselves had an even more magical secret alphabet. It was called Beth Luis Non (Tree Writing), and was based upon the magic powers believed to exist in trees. It had a code which followed the changing seasons, and was used at the religious rites associated with each. A Druid had to have been in the priesthood for twenty years before he was taught it.

Ogham script

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The Celts were conquered by the Romans in Gaul (by 59 B.C.) and Britain (by A.D. 65), but remained independent groups in Iberia and Scotland. Gaul fell to the legions of Julius Caesar, only after the total defeat and capture of the Celtic king Veredictorix, Britain was subdued by Claudius, only after the defeat and capture of the warlike queen Boudicca, and not before she had burned the Roman-built city of London (London) to the ground. However, despite Roman occupation, Christianization, and rule, much of the Celtic life-style remained intact.

In the 360's the Germanic tribes (Franks, Burgundians, and West Goths) moved into Gaul, as conquerors or by treaty. The Romans withdrew their troops from Britain to defend Italy, and seafaring northern German tribes (Angles, Saxons, and Jutes) invaded Britain and took it over, in the early 500's. In England and Wales, King Arthur and his round table warriors were a Christianized Celtic group, battling these invading pagan seafarers. For a time they were successful, but eventually succumbed. In Gaul, Celtic, German, and Roman forces or less combined to ward off the invasions of the Huns, in the mid-400's. With the death of their leader, Attila, the Huns retreated to the Russian steppes, never to return.

Despite these conquests and wars, and many more to follow, the Celts still managed to keep much of their culture and tradition alive. Even today, in places like western Ireland, northern Scotland, Wales, and Brittany, the Celtic traditions have been carried on continuously. Christianity has flourished only because it incorporated all of the Celtic customs and beliefs (simply giving them Latin names), and by helping to maintain these traditions. Perhaps the best known of these is the Celtic Ene of Samhain, a time when ghosts and demons appeared, which we today celebrate every year as Halloween.
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Here is something truly fascinating about an oldish poem of translated by a Breton Dicmer, doubtless though that translation may be. The beauty is that the result is no longer poetry. Using words may have been conceived very well, of course. But poetry doesn't mean literally to begin with, which is of course what our modernism if it means. Poetry means, historically, it's strictly a right-brain process, music. But otherwise there is nothing that Breton Dicmer can do about that. He is told to say "I'm not sure I can tell you what it means, but here it is a modern English rendering of what it says, made of it what you will." And this is the whole thrown away to be rid of the stuff, leaving us a proud ownership of the prose.

Some were divided by Western as a means whereby one may come direct, albeit cryptic, messages to men. Runic poems are the media of such messages, as by memorising a rune-poem, the ancient German could carry his own personal 1-thing around in his head. The Schildden is composed in particular show traces of this and other areas. They are texts from the worthies of the kind of past who would appear to stand as a concretly built from time to time and entrenched in an entertaining fashion. If you don't think and breathe in the Norse, the meanings embedded in such stuff can be pretty opaque. I can not more bring the mountain to Muhammad than Breton Dicmer can. In fact, I can't even tell you if the poetry is, or was ever intended to be, any more than dactyl. I am, of course, tell you that I love it, and as something more than a nonsense—curiously. And I can show you how I love, as I am enlightened.

Breton Dicmer's translation is a very well, of course, still, if we had a bit clearer as he does to the actual obsolete verbing of the original, altering it may where that proper impossible, we do end up with something that readers not more like poetry. And while very odd at its earliest some of the more carly meaningless Christian acceptance, andcroft in something of lane more in keeping, still.
A Reading of the Norwegian Runes—Poem by German Lord:

The verse, inscribed on a cryptically carved tablet, proclaims:

It is a time to seek the world's perils. Holdfast the way in the world.

The sun sets on the horizon, casting a golden path above.

From the sea, the full moon appears, a beacon of hope.

Overhead stars often appear the matter.

The stars shine brightly over the hill.

Much joy in the midst of the snow over the hill.

Now is the time to journey onward.

Shield a path where none can stop.

Riding on horseback, the path is slippery and treacherous.

Regain strength on the stormy roads.

Kneel to the lady's side, for she shall hear your heart's call.

While she shares the world's end.

Her hand rests on her lap, her eyes fixed on the sky.

Need name not the world, for the earth is chanted by stars.

The path into the unknown, filled with secrets and shadows.

Ice creeps on the broad bridge, frozen.

A song of the mountains, filled with wonder, in my mind.
I heard that the reader can overlook the insinuations of others, even Anglo-Saxon, who doesn't know any better.

Other than that, what have we here? A marred piece of codl-coff, I fear! Which have I read.

English is a running, moving language that's always changing, almost impossible to write good poetry in. Some of the greatest, living still.

I suggest to you, the reader, to re-read the work of Buckland with a fresh eye, to recognize poetic exercise, a supposed inspiration born out of reading the writings of a sound author. In the course of this manner, occasionally, I noticed in a church some verse written down from older gods. For I think it well, thinking in veneration in its proper owners. Also, how such an act. How the original, no longer altogether according to form. I have sadly marred those gods in transmancation.

One's only hope that good gods will now send along some real gods to restore these damaged duckets good as new. Meanwhile, no doubt, your eagle-minded real gods, seeing the damage and mistaking the final intentions, will come to grant me a better death, thereby saving me from where

I can't place it when they die. Nevertheless, many real gods will survive me. It was here before I came. It will be here after I am bent. My own —— Genoa Liver
### Turnings of the Year

The Vikings recorded their years by using a system of association with events, such as rule periods of monarchs, battles, births and deaths of people, natural disasters, etc. A typical way of expressing when an event occurred was to say that it happened as many winters after a certain other event, or that something was so many summers before something else. Also, an event like a voyage could be expressed as taking place a certain number of years after another event. There was no year numbering system as used (inconsistently) by the Christian clergy.

The ancient Germans used the phases of the moon (soon) in a lunar calendar to measure months, with the four seasons making up each year. The Vikings had a similar system, and used it to determine times for festivities, etc., but they also developed a solar (sols) calendar from the movement of the sun (sun). Besides the seasons, the horse was divided up into twelve months (monathir), with each month (monathir) corresponding roughly between the middle of the Christian dates.

<table>
<thead>
<tr>
<th>Month Name</th>
<th>Meaning</th>
<th>Time Period</th>
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<tbody>
<tr>
<td>5. Gif (Commonath)</td>
<td>Snow</td>
<td>Feb. - Mar.</td>
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<tr>
<td>7. Gukmonath</td>
<td>Cockoo</td>
<td>Apr. - May</td>
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<tr>
<td>8. Skorga (Steekkith)</td>
<td>Sharp (Foid)</td>
<td>May - June</td>
</tr>
<tr>
<td>9. Solmonath (Solmanner)</td>
<td>Sun (Pasture)</td>
<td>June - July</td>
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Each month was about thirty days long, and was divided up into six weeks of five days each, called a fest. Five or six extra days were added on to the June/July (Solmonath) month, as one additional fest. They were termed sunnunuk (summer eke) or sunnauf (the eight). Contact with the Christian calendar produced a week of seven days, but with the keeping of pagan names for each day.

<table>
<thead>
<tr>
<th>Day Name</th>
<th>Meaning</th>
<th>Day</th>
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<tbody>
<tr>
<td>1. Sunnudag</td>
<td>Sunday (Sun)</td>
<td>Sunday</td>
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<tr>
<td>2. Mfndagr</td>
<td>Moon</td>
<td>Monday</td>
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<tr>
<td>3. Ydager</td>
<td>Dry (Tmes)</td>
<td>Tuesday</td>
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<tr>
<td>4. Öfmonadag</td>
<td>Other (Roden)</td>
<td>Wednesday</td>
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<tr>
<td>5. Thfndag</td>
<td>Thirr (Thursday)</td>
<td>Thursday</td>
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<tr>
<td>6. Ffrdager</td>
<td>Free (Love)</td>
<td>Friday</td>
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<tr>
<td>7. Thvtdag</td>
<td>Wash (Bathe)</td>
<td>Saturday</td>
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In Scandinavia, the sun always rises and sets in the southern parts of the eastern and western horizons. Fridays were associated with the fertility deities Freya and Freyr, and Saturdays were with the god Thor. Many of these names remain in use in the Germanic languages today, and most of the modern English names are derived from the old Anglo-Saxon versions.
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In this instument of Runa we will look at a rustic formula which tells us something of the psychological result of the old Germanic runemaster — and try to learn what this can mean to our conceptions today.

The formula was of the first person singular pronoun ek: "I," followed by either a seemingly official title or initiatory or "magical" name is quite common in the elder rustic corpus. It occurs a total of at least twenty-one times in extant inscriptions dating from between 290 and 600 C.E. This ek plus noun/nominal adjective formula is found only in the North and seems firmly entrenched in the rustic organisation which supported the old rustic tradition in Scandinavia.

One particular formula ek erlud (e.g. MY, YR, on the stome of Stabos of Järbo), which occurs eight times in the elder corpus, is at once informativer, yet problematic. In the first place, from a linguistic point of view, we can not be absolutely sure what the significance of the term erlud might have been. It has been suggested (e.g. by Jacobsohn and Mörkke), that ek erlud in YR is Old English T Cf. erlud "warrior," and in Old Norse erlud "noble man." If the derivation is from the Old Norse term the Hervull, then this would seem to be because this tribe (which had its original homeland in the Danish Islands) was well known for its efforts in rustic practice. The Hervull were subsequently pushed out of their home by invading Danes from Skåne and scattered themselves throughout Europe in the Age of Germanic Migrations. In any event, the final result is less confusing concerning the same. It has the semantic form of "one skilled in rune knowledge"—which was probably a general title for a master of the rustic art.

Another informative type is this which incorporates a descriptive title (or adjective) into the formula, often alone, but sometimes alongside erlud or another seemingly more official title. Since erlud has been discussed exhaustively elsewhere, we will concentrate on some examples of this type which may well illustrate the point of this article. There are thirteen examples of this kind of formula which have thus far been found among the rustic Inscriptions. We do not have space to treat all of them, however; a few typical examples will demonstrate the principle at work.

The oddest of all these inscriptions (from ca. 500 C.E.) is the brooch of Gribshude which reads: ekvunnod, and which literally translated would mean: "the un-raging one," i.e., the runemaster designated by the ek formula is, for purposes of this magical work, going by a name which em- phasizes the quality of calmness and freedom from agitation with which he wants to lead the brooch and hence the owner of the brooch for whom he is working. A similar form is found on the fragmentary stone of Nordlag, which reads: ekvunnogundrad//

"the priest (gudja = god), (an) the un-enchanted one (i.e., the one not open to (av) al magical influences)." The last two staves begin a word, or are part of a formula which is broken off. Here, the rustic god is iden- tifying himself with the quality ungandir, and attaching this blessing power to the stone and ultimately to the grave mound to which the stone was originally attached.

Some other characterizing names with which the runemaster identifies
himself for magical effect are: viow, 'the sanctifier' viowls, 'the little sanctifier' (perhaps the appraoch of a viow), stabjihih, 'the sleep-maker', wokriff, 'the wakeful one'. There are further examples with the formula ek, as well as in isolation where the ek might be understood. But what does all this tell us about the psychological world of the ancient Germanic runemaster, and what can these stones and pieces of metal teach us today? In the first place it tells us that the ego (the word is after all merely the Latin first person singular pronoun cognate to ek) plays an important role in the conceptual world of the runemaster. His way was not to negate the ego, but rather to develop and enable it—ultimately through identification with divine or archetypal qualities. He boldly possessed himself at the beginning of these formulas—it was with his personal power (i.e., forces over which his own will had control) that he led the objects for magical purposes. This fact accounts for the sometimes strangely strange formulas which instead of directly saying "keep evil magic away from this place," will use a personified magical formula such as: ek judico ungniir. From what we know about the Germanic spiritual world, this does not represent empty boasting or "crazes again", but is rather a phenomenon of conscious fulfillment of magic and responsibility. The evolvo won his position through hard work within his community and under the training of some rune teacher and was bound to serve the community and to carry on the tradition.

Another important aspect of these inscriptions is the fact that rarely does the name in question appear to be a regular or common proper name, but tends to be a special title or characterizing magical name which was probably coined for the occasion of the inscription—or drawn from a storehouse of evocatory names available to the runemaster. With the help of those runic formulas the evolvo could evoke these magical roles or personas, identify himself with them through the ex-magical power formulas, subsequently bring them under the control of his will, and direct them in the desired manner. Thus, the formula in question represents a transformational process for the runemaster.

This psychological dynamic is a powerful one with which we can identify today—and one which is fundamentally in accordance with the whole of the Germanic worldview. The way of the evolvo does not teach that humanity is the tool of "higher forces", nor that the unchecked, malevolent will of man can have its way—but rather that the self, working in tandem with the archetypal forces and trained in the runes tradition, can bring the will of man into harmony with world order—and thus make a most effective and powerful essence in the cosmos.

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16
Dear Stephen,

I received your fall issue of The Brentwood, and was very impressed with all but one section. On page 5 in the Guild News, someone suggested a midlife quill. I don’t think our ancestors would approve of this. From what I’ve heard, a woman had grounds for divorce if her husband went on his shirt too open in front. The amount of clothing worn by both men and women, especially the men, followed the custom of the woman withholding her man at the end of the day.

This may sound old-fashioned, so let’s look at it another way. I don’t think that our movement can use such propaganda. It’s bad enough when our young women are centerfolded into extended cheesiness. And it’s more tragic when our children are forced into porno mags for financial Skulks. Let’s face it, a large part of the porn mags are promoted to sell the race as cheap and justify the morals of dogs. I hope the future will find the people of the United States rejecting this type of guilt...

Sincerely,

S.O.

Dear S.O.,

Thank you for your letter! Like you, I am angry at the materialistic explorers who parade our women on centerfolds. Playboy is a supreme example. Check the names of Hugh Hefner’s staff and you’ll see that Playboy is not exactly a Majority enterprise. Not surprisingly, these con-Nordics are all the more eager to sell us visions of statueque Nordic flesh. Someday they’ll reap the fury they are sowing.

The real issue, though, is this: They’re selling us something we should already have, namely, our own natural sexuality. If it wasn’t for Christian repression of our native instincts, no one would be1 disillusioned by pictures of naked women, and the pornographers would be out of business. I’d bet very few women buy Playboy—or if they do, they’re the handful that REALLY DO need the articles!

Kidder? I don’t know anyone who sexually exploits a child should die. Period. But again, such sickies are produced by the repression and denial of natural sexual impulses—not by the healthy boys, that is found in nudism. To quote a nudist slogan, "Nude is not evil!"

Modern nudism, by the way, owes a great debt to Germans, who were enthusiastic about "freikörperkultur" around the turn of the century. Nudism was an integral part of the Germanic spiritual revival early in this century; there was even a magazine called "Folish Vatson!" Later, after the National Socialist rise to power, this aspect of the Germanic renaissance was crushed as a concession to the churches and the more bourgeois elements of the population.

Our race has traditions of strict modesty—and of total sexual celebration. Tacitus notes the former tendency, but the latter is well-attested by the huge erect rocks on ancient rock carvings and on the statues of the god Frey. Goddess figurines are typically bare-breasted, and let’s not forget the Irish Sheela-na-Gig, which is mostly vagina!

We can cost off the Christian chains only when we regain our sexuality. Until we are sexually white, the enemy will continue to control us, and our women and children and men will continue to be exploited.

Sincerely,

Stephen A. McNallen
May buddah! Wait Olden!  

...by the by, I just read an article by Joseph Campbell (in Myths to Live by) which analyzed the major religious traditions of Eurasia. Seems they break down to this is my thought.

Religions of ancient eastern religions... The creator is the creation. Man seeks remembrance of his non-existence as a separate being. Religions of Submissions Judeo-Christian-Islamic... The creator is apart from his creation. Man, the creator, must submit to the creator, deity, he is separate, alienated from God.

Religions of Non-European Populism... The gods were brought into being as products of a sort of primal chaos... they then shape the already existing matter of the universe... gods & men share the risk of mortality, both being results of a process of creation which itself is spontaneous. Man therefore may stand as an individual, again sharing proudly an ultimately tragic dealing with his gods.

Obviously, only the latter religions truly allow for freedom. The first don't, because they do not admit the existence of the individual. The second don't, by their own definitions, the only healthy position for the individual is submission. Only the third say definitively that a man is on individual, accountable to none, really. Thus, everything we have and are is of our own making, for better or worse, in the working of natural forces (including other individuals). The latter, combined with concepts of cause & effect are what truly make up our fate.

Thus fate is not really some sort of force directing our lives, because we partake of it. So we do not submit to fate, we face it. Our own actions bring forth their consequences, the uncontrolled, unigned, and we face a moment of crisis. A thousand crises a lifetime. Death is only the last crisis. And here we face each crisis with our courage, our heart, until we at last face death, our fate, our own, with the same easy, grim determination, and perhaps even laughter, with which we faced other crises.

Our religion offers no hope, only a multitude: "the world will go on" even after Ragnarok the earth will rise again. So why follow it? Because it offers a true paradigm of reality, which is after all a succession of doom and re-births. Spontaneous in ultimate origin, fate uncertain, the universe offers no certainty, but neither does humanity. But this does help us truly know the world, and it demands we face what we see with courage.

Anast is not a religion, then, of those who seek comfort, or comforting. It is an art for those who demand the right to face desolation on their own. It is a path for those who like to cause their own. In the end, what Anast gives us is the strength and courage that come from within, that comes from the real interior of the universe, and the qualities needed to live fully. To the majority of our species, this has not been enough. Perhaps someday it will be.

Yours Truly,  
A. J. Elliot-Oasis

Steve!Solutions!  

While reading the recent issue of "The RuneStone", I came across the suggestion, or "idea", for the construction of guilds. It's a tremendous idea! And I congratulate you for putting it before us. I only wish there was something which I could do to help you? Soon, hopefully, with a
Little help from the books, I'll be able to take an active part.

Moreover, I do have something to say, concerning types of guilds, which may somehow be useful.

Next off, I would like to ask you, the readers of the Rosamund, to look around your households, offices, etc. You'll probably see a table cloth, for instance. It's a most valuable commodity, in fact. It's not just something ornamental, nor is it just for social occasions. There are many other uses, too. Are any of you ever conscious of the manufacturing of table cloths?

Let me show you my attention to some matters of pottery. Supplying the men and women who produce such beautiful items are artists. What a joy it must be to look upon such a completed item and say, "I made it!" Many jobs of labor have evolved here also -- the digging of the clay, cleaning, fashioning, painting, burning, baking, and finishing. How many of us have thanked such labor?

There are many, I assure you, of the most arduous, and costly, outlandish! That also involves much labor, but let me be the process of this art is practically unknown to us.

I could go on and on, such things as silverware, carpets on your floor, curtains or draperies over your window, your own clothing, shoes, tools, your home itself, etc., and so on.

Perhaps we are to be congratulated that we are not yet where some of our homesteads a multitude of size, but presumably, I cannot evade, or laugh at, our situation.

Perhaps I should have put out more care, by explaining that I have never experienced the joy of fashioning useful artistry with my own hands. Here we are, even, a group of men and women who have learned almost everything the great universities have to teach us, yet we know nothing. We produce nothing we eat, we can not even lend a hand or making any of the things we see around us; and thus compels me to invite the suggestion that, for ninety-nine out of a hundred, the chief motive for a college education is to secure actual participation in just such work as goes, ought to go, joy to the world.

Sure, a sociologist performs a useful function; so does a cash register; but the function of education is not to turn out sociologists or cash registers. It has been truly said, that if the foundation of the knee were wrecked in mid-ocean, they could not build a patch to save their lives. No, education is to prepare and equip one for the duties and responsibilities of life -- not to turn out industrial and commercial brokers, usurers, sociologists, and cash registers. I would hardly be Justified in taking up your time with close observations about it. In, in addition, I want to say this: Most of you are destined to become captains or leaders of men. You will organize and realize their talents you will oversee it. When you see a man and woman around you, actually creating beautiful and useful things with their hands, I would like you to remember that it is this man's opinion that the actual labor in those arts and crafts and industries is an infinitely nobler contribution to the happiness of man than clever coupons and saving on the sweat of other man's brow.

It will not come in our day, but the world will ultimately come to understand that the teaching of the mind and the training of the body are equally necessary. Whether it be considered an unadulterated thing that a bachelor or a carpet should need an education? Why should college men consider it degrading to handle tools, and make beautiful and useful things?

Why should universities prepare a man against nature is a system in which the man who does use work at all is considered a gentleman, while the creation of art and beautiful things is considered low caste?

In the words of Richard Wriothesley, We are students of works; we
Einar's Death Song

by Robert Burns (1861)

Sure shall fall the oak of battle,
Gears of iron-bound arrows goad.
He after fed the folklore of England,
Shall himself feed Einar's friend.
At the mountain close by Sogn Fjord,
Avenged he was of ill-luck's miss.
Perishes the slaughter of flaming din born,
Beater of sound Braemar's blare.
Here falls the spain of grey-beard thin,
Finger of doom as other smote.
He smelt this time feath'ring kimbar
With grey eagle of Skye's farwest.

Helg Olson
Lawrence J. Scott
NEWS about someone you know!

by Jeffrey R. Redmond

A scholarly work, hardbound, with photos and map illustrations, that analyzes the historical research and archaeological finds used to give evidence of the Vikings' early voyages to North America. The author gives all of the more important and known finds, and offers accurate and concise date on why they can be, or cannot be, fully considered truthful. He in no way attempts to lessen the great achievements of the Norsemen, but only strives to point out the lies, frauds, and inaccuracies that have too long been associated with them.

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