

**THE  
RELIGION  
OF  
ODIN**

*--- Irv Slauson ---*

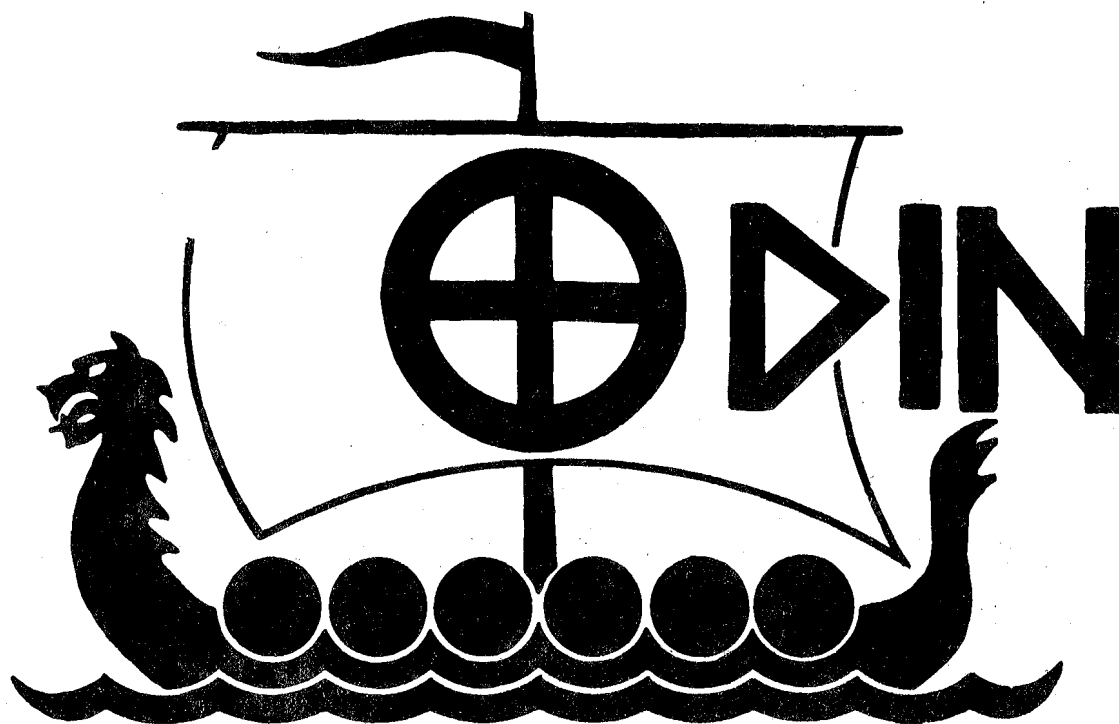




ODIN.



THOR.



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THE RELIGION OF ODIN  
- A HANDBOOK -

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THE FIRST AMENDMENT OF THE UNITED STATES CONSTITUTION

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Nothing could be clearer. No court and no branch of government, including the IRS, is competent to determine the relative merits or fallacies of any religion. Nor may the beliefs, dogmas or practices of a newly organized religion be compared with those of an older, established religion. No court, branch of government or government officer or employee may praise or condemn any religion, however excellent, fanatical or preposterous it may seem to him. To do so would violate the guarantees of the First Amendment. The right of individuals in good faith to practice the religion of their choice is unconditionally guaranteed as long as it does not interfere with the rights of another citizen.

From ODINS' RUNE SONG  
(of the Havamal)

Wounded I hung on a wind-rocked tree  
for nine cold nights  
Transfixed by a spear, pledged to Odin  
Offered, myself to myself  
on that tree, of which no one knows  
from whence it is sprung

They gave me no food, they gave me no drink  
downward I gazed  
To the runes I applied myself, crying I learnt them  
and from that tree I fell

-ODIN

"THE HAMMER-TOKEN"

or

SIGN OF THE HAMMER

"In the Names of Odin, Balder, Frey, and Thor"

This is made by touching with the finger-tips of the left hand, the forehead, chest, left and right shoulders in that order, at the same time reciting the names of the four High Gods. Odin (head), Balder (heart), Frey (left shoulder), and Thor (right shoulder).

Odinists often open and close their religious rituals by making upon themselves the Sign of the Hammer of Thor. It is also called the Hammer Token.

This action, besides demonstrating our religious beliefs, reminds us of the Gods, and helps us to separate in our thoughts the material and spiritual realms.

-From THOR

Official Publication of the Nation of Odin



PREDICTION FROM ABOUT 1550 A.D.

FROM "The Oracles of Nostradamus" I-50

Of the aquatic triplicity shall be born  
One who shall make Thursday to be his holy-day:  
his fame, praise, kingdom, his power shall increase,  
a tempest by land and by sea to the East

(De l'aquatique triplicite' naistra  
un qui fera le Icudy pour sa feste:  
Son bruit, loz, regne, sa puissance croistra,  
Par terre & Mer aux Oriens tempeste.)

The Priesthood of Odin

- \*GODI - A priest of Odin. In charge of a temple with the same duties and functions as a priest or minister of any other religion with regards to funerals, marriages, baptisms and communions. He is not solely responsible for the condition of the religion in his district however.
- GOTHI
- GYDJA - A priestess of Odin with the same functions as a Godi.
- \*GODAR - A priest of Odin. Same duties as a Godi or Gydja, but has additional duties in conjunction with the administration of the geographical area. Has added responsibility for education.
- or  
GOTHAR

\* Either spelling is correct. Pronunciation should be Goth-ee said rapidly as in 'the' or 'this'. The only organized priesthood seemed to be at Old Uppsala in Sweden because the Inging Kings counted themselves as descended from Frey and thus supported the religion. Although usually unorganized, every Teutonic nation had its Odinic priesthood.

## THE RELIGION OF ODIN

This is a book about a religion. A religion that was hundreds of years old at the time of Christ and has had an unbroken, though often times clandestine, existence from then to our own times. Followers of the swirling and often conflicting groups of the Odinists still number in the hundreds of thousand and very likely in the low millions. In Germany alone about 1935, there were estimated to be 2,000,000 people who adhered to the beliefs of the New Heathen as they were then called.

This book is not secretarian to any of the cults, or clubs that make up todays membership. Although it has been written under the general auspices of the Runic Society of Milwaukee, Wisconsin, the opinions expressed are those of the author alone except where otherwise stated. Over a number of years, the author has interviewed members and leaders from Germany to Australia, usually these interviews have been in person but sometimes they have been conducted by correspondence. Groups exist in most countries of northern Europe, North America, and Australia as well as Iceland. The beliefs, stated dogmas, and opinions have been recorded in these pages as accurately as it has been possible to do so. Diversity of opinion has often been sharp and their are a few groups that have not answered correspondence.

The author does not pretend to have written a complete history of the religion, or even to have made a complete survey of its beliefs and customs. Many volumnes would be occupied in producing a work of that nature. The author does believe that he has assembled, sorted, and brought together much scattered information on the subject that has never been previously organized. The objective of the book is for the casual reader to be able to tell what the basic beliefs of the Odinist system of religion really are. Lack of a better name impelled the writer to call the book "A Handbook of the Religion of Odin". The religion of Odin is the usual name associated with it because of the exploits, fictional and otherwise, of its most famous practitioner, the seafaring, nation founding, Vikings. We tend to forget that the Vikings were not the only ones who had this faith. The Germans, Dutch, English, Scandinavians, many of the French, and the Normans all were followers of exactly the same faith before their conversion to Christianity. In anitquity, the name of this religion was the ASTRU, or 'men true to the Aesir'. Most of its present day followers call themselves Odinists, although some still use the old term. Needless to say, both usages are correct.



The book has its limitations. When the reader has finished and should then decide he wants to become an Odinist, he would discover that the book does not contain enough information for him to do so. It does not contain the Elder, Edda, the Prose Edda, or the Saga of Sigurd the Volsung, all of which are foundations works of the religion. Like all religions, the ASATRU have a body of stories and legends that contain most of the great truths of the faith. It teaches by parable and comparison, as do all other religions. The great virtues of the faith are courage, loyalty of ones kin, kind, and to your given word. The religion is not noted for its belief in free will, but instead one must follow ones fate, for the ASATRU are the original believers in predestination, by whatever name it otherwise uses in its travels. When the time has come to die, then die as bravely as you can, trying to be worthy of your forefathers, and your family. This is following the Swan-road, the way of the ASATRU.

If one attempted to assign a date when the ASATRU re-appeared in modern times, it would be difficult to do so. Perhaps two or three decades would have to be picked instead of a specific date. What actually seems to have occurred was a gradual emergence from obscurity at about the time of Prussia's humiliation by Napoleon at the battle of Jena in 1806. After this defeat, patriots of Prussia worked unceasingly to rebuild the Prussian Army. From this start commenced the unification of Germany. Ancient German traditions were recalled, dug from the history books and studied for inspiration. From the mist of a nearly forgotten past the old gods re-appeared from the dimness of eight hundred years. From this well of story and legend, and from the translations of the Icelandic Eddas and Sagas, sprang the stories that Richard Wagner used as a basis for his famous plays, The Ring of the Nibelungen, in mid-century. In England, author-poet, Richard Morris took note. He learned Icelandic, went to Iceland and studied the Eddas and other Icelandic stories and legends. From this, he wrote his epic poem, Sigurd, the Volsung, which Richard Wagner called the greatest epic since the Illiad. Thor and Odin returned to the Anglo-Saxons and the English speaking world. Knowledge of the subject became even more general as the Elder Edda and the Prose Edda were translated from Icelandic into other languages.

It was not that paganism had ever been completely silenced. In the 12th Century, for example, the crusading army of Christians, marching through the Rhineland on their way to Palestine, thought it necessary to send out detachments of troops from time to time to wipe out pockets of pagans that still worshipped the old gods. This was the same force incidentally that massacred and harassed the Jews of the Rhineland cities of Cologne and Worms.

During the middle ages it was widely believed that old gods did really exist, but that they were devils not gods. They might show themselves to men, but only to tempt them from the path of righteousness into evil and to lure them to their doom. Two centuries later, in the 15th century, we can still find mention of the worshippers of the god Frey in the back country of Sweden. Undoubtedly the secret societies of witches and other pagans were havens for the old gods also. In the early 18th Century, Thor and Odin were still worshipped in Sutherland in northern Scotland in one or two districts.

Historian Gibbons, whose remarks the reader will encounter again in these pages called it the Odinic religion, and it has been known as the Church of Thor and Odin as well as the ASATRU. Its detractors called it the work of the devil. As a matter of fact, it seems that the ASTRU are a branch of that old heathen religion that once encompassed all the peoples of Europe. If the names of the Gods were changed, substituting Zeus, or the Slavic, Perun, for Thor, the Thundergod, it would be discovered that the religious systems of the ancient Teutons, Slavs, Greeks, Latins, and Celts, are basically very similar. Little difference seems to exist between the deities other than names and the language in which it was spoken. Because of this a new tolerance prevails in Odinism in the years following World War II, when it again came to life.

This new tolerance is based on a belief in the basic unity of European people and has its roots in the resemblances of the ancient pagan religions of Europe to each other. All Odinist groups now actively solicit membership from the entire European descended population. They regard tendencies toward differentiation by racial sub-groups as divisive and fear that it might cause a caste system within the religion. There is at this time no claims to racial superiority, or Nordic, (or Mediterranean) superiority, but only claims of a common cultural background. Most of the membership feel that persons who will be interested will probably be persons of North European background, but that persons of other races who wish to study the background of European culture are welcomed.

Another change is the youthful membership. The Odinist organizations have all been re-founded since WWII and with this youthful membership has come liberal ideas. It has been estimated that over half of the groups are politically to the left of center. An example of this is Iceland where Odinism had not been officially allowed because Luthernism had been the state religion. After a few hundred members had been converted the matter was brought before the Icelandic Parliament. When it came to a vote, it was the socialist left that pushed it through, and socialists became the midwives at the rebirth of one of the worlds oldest religions.



While there are as many Odinists who are left of center as there are those who are on the right, the totalitarian affinities or sympathies which the older movement may have had have been swept away in the new era of good feeling. A faith in democratic-republicanism has replaced the tendencies toward one party rule. As one member put it. "The best chance for a small religion like ours to survive is under a system of religious and political freedom...It's the only way in a world going increasingly totalitarian."

Some other attitudes have also changed. One of the models of the movement has been the Fruit of Islam, organization of the American Muslims. Emulating this, a Nation of Odin political movement has been founded with the objective of improving the lives of the Odinists. They liken themselves to the Sikhs of India and use these methods to perpetuate Teutonic culture and beliefs. Among Odinists who are conservative is another paradox. There is a growing admiration and sympathy for the new nation of Israel. This is partly due to Israel's courageous defense against all comers and partly due to the growing conservatism of today's Jews as a group. The average Jew now has far more backbone than the sniveling type so vocal for the left before the Six Day war, and their growing hatred of Russia leaves only the most demented Jews still in the communist camp. Or at least, this is what conservative Odinists will tell you.

In the 20th century, two leaders of the Odinist faith have lived who have strongly influenced its development. In the German speaking world it was General Erich Ludendorff, the General who became virtually the dictator of Germany during World War I. In the English speaking nations it was an Australian whose pen name was Tasman Forth. Both men exerted their greatest influence prior to World War II in the 1920's and 1930's, and both authored several books.

General Ludendorff (1865-1937) was the renowned German professional soldier, who with General Paul Von Hindenburg, was the hero of the battle of Tannenberg where the Germans annihilated an army of invading Russians. After the war, the General, with his second wife, Mathilde, became the spiritual leaders of the New Heathen in Germany. He was the author of several books and ceaselessly campaigned for a moral regeneration of the German people. After the war, General Ludendorff was active in the suppression of the communists and served in the Free Corps, the Kapp Putsch, and other anti-communist fronts. He joined Hitler and the Nazi movement in the early 1920's. He broke with them after he became convinced that Hitler would ruin Germany. The Nazis launched the Beer Hall Putsch in Munich in 1923 and Ludendorff marched with the Nazis only to break with them after the attempted coup failed. Ludendorff never spoke to Hitler again because he thought that Hitler had shown himself a coward by diving for the ground when the shooting started. In actual fact it seems that Hitler was pulled to the

ground by a dying comrade with whom he had linked arms. Regardless of the facts, the old General remained hostile to Hitler to the end and became permanently estranged from his old friend Hindenburg, when President Von Hindenburg appointed Hitler Chancellor of Germany in 1933. Ludendorf died in 1937, not living to see his predictions about Hitler come true. The New Heathen, Ludendorf's groups, were swallowed by the Nazis, but then too, so were the Catholic and Protestant religions as well as the Centerist, Nationalist, and Socialist parties.

The second famous leader from the second and third decade of the 20th Century was an Australian who took his pen name from the island where he was born. Tasman Forth, (Alexander Rud Mills) (1885-1964) was the leader of an Odinist group in Sydney, Australia, in the 1930's. He thus qualifies as one of the early leaders of the ASATRU in this century, and with George Bernard Shaw, as one of the first in the English speaking world. He wrote a few books which are still available in the second hand stores. He had a small group which met regularly and celebrated the traditional four seasons and other Holy days of the old European religion. The two men, Ludendorf and Forth, were among the active leaders of Odinism in this century with General Ludendorf being the spiritual founder.

As we said in the opening of this chapter, this is a book about a religion. Omitted are the racial theories of De Gobineau, Grant, and Alfred Rosenberg, they have no place here. The philosophy and works of Richard Wagner and of Nietzsche have only been commented upon where they have influenced the development of the religion in some way. It is true that the Nordic religion and the old deities were promoted in the SS, and that Himmler and Alfred Rosenberg were Wotanists, (Odinists) yet, when the Nazi Party made a choice, they made a concordat with the Vatican, saying, "The government sees in both Christian confessions the most important factors for the maintenance of our folkdom".

It is true that religious beliefs cannot be completely separated from the context of the historical period that produced the religions themselves. We cannot hold today's Catholics responsible for the brutalities of the Inquisition, for the Massacre of St. Bartholomew, or the sack of Jerusalem by the Crusaders when they captured that city. We cannot hold today's Protestants responsible for the cruelties of the Reformation. So also, we cannot hold present day Odinists responsible for the brutal murders committed by some maniac who the Odinists would also consider outside the pale of humanity.

The Odinist religion, in North America at least is literally erupting from nowhere; springing from the ground. The author knows of individual after individual and group after group who were convinced that they were the only Odinists in the world,

and were astonished to discover that others had also independently re-discovered and returned to the old faith. Why did they return to it? Because they believed that the Christian religion which they had inherited had failed them personally or was failing our people.

Here is what George Wilhelm Friedrich Hegel, the famous German philosopher, had to say about Christianity.

"Christianity has emptied Valhalla, felled the sacred groves, extirpated the national image as a shameful superstition, as a devilish poison, and given us instead the imagery of a nation whose climate, laws, culture, and interest are strange to us and whose history has no connection whatever with our own. A David or a Solomon lives in our popular imagination, but our own country's heroes slumber in learned history books..."

It is possibly an understatement to say that we may hear more of them...

Let us adjourn now to the magical world of Thor, and Odin, and the AESIR.

## THE NAME OF THE RELIGION

The name of the religion of Odin in antiquity was  
ASATRU

Asatru means 'Men true to the Aesir'. This is still the usage in Iceland, where the name of its followers is 'Asatruarmenn'. In North America it is most commonly called Odinism, with the individual being known as an Odinist. It is also referred to as The Religion of the Teutonic Tribes. All are correct.

## WHO WAS ODIN?

To answer this question we turn first to the Historian Edward Gibbons, the author of the "Decline and Fall of the Roman Empire"....pp 210-211...Random House, the Modern Library.

"Notwithstanding the mysterious obscurity of the Edda, we can easily distinguish two persons confounded under the name of Odin, the God of War, and the great legislator of Scandinavia. The later, the Mahomet of the north, instituted a religion adapted to the climate and to the people. Numerous tribes on either side of the Baltic were subdued by the invincible valour of Odin, by his persuasive eloquence, and by the fame which he had acquired of a most skillful magician.

The faith that he had propagated during a long and prosperous life he confirmed by a voluntary death. Apprehensive of the ignominious approach of disease and infirmity, he resolved to expire as became a warrior. In a solemn assembly of the Swedes and Goths, he wounded himself in nine mortal places, hastening away (as he asserted with his dying voice) to prepare the feast of heroes in the palace of the God of War".

From a footnote May we not suspect that superstition was the parent of depotism? The descendants of Odin (whose race was not extinct till the year 1060) are said to have reigned in Sweden above a thousand years. The Temple of Upsal was the ancient seat of religion and empire...

Authors Note Cerdic, the Saxon, first King of Wessex, whose descendants became Kings of England, was a descendant of Woden. (English name for Odin) Through Matilda, the Queen of Henry the First, the present royal family of Great Britain are Odin-born descendants of Cerdic and Odin.



Gibbons footnote Adam of Bremen...The temple of Upsal was destroyed by Ingo, King of Sweden, who began his reign in the year 1075, and about fourscore years afterwards, a Christian cathedral was erected on its ruins.

From Gibbon - "Till the end of the 11th century, a celebrated temple subsisted at Upsal, the most considerable town of the Swedes and Goths. It was enriched with gold which the Scandinavians had acquired in their piratical adventures, and sanctified by war the uncouth representations of the three principal deities, the god of war, the god of generation, and the god of thunder. In the general festival that was solemnized every ninth year, nine animals of every species (without excepting the human) were sacrificed and their bleeding bodies suspended in the sacred grove adjacent to the temple. The only traces that now subsist of this barbaric superstition are contained in the Edda, a system of mythology compiled in Iceland about the thirteenth century, and studied by the learned Denmark and Sweden as the most valuable remains of their ancient traditions."

Footnote from Gibbon

The native and proper habitation of Odin is distinguished by the appellation of As-gard. The happy resemblance of that name with As-burg, or Asov, words of a similar signification, has given rise to a historical system of so pleasing a contexture that we could almost wish to persuade ourselves of its truth. It is supposed that Odin was the chief of a tribe of barbarians which dwelt on the banks of the Lake Maetois (shores of the Crimea) until the fall of Mithridates and the arms of Pompey menaced the north with servitude. That Odin, yielding with indignant fury to a power which he was unable to resist, conducted his tribe from the frontiers of Asiatic Sarmatia into Sweden, with the great design of forming, in that inaccessible retreat of freedom, a religion and a people, which in some remote age, might be subservient to his immortal revenge; when his invincible Goths, armed with martial fanaticism, should issue in numerous swarms from the neighborhood of the Polar circle to chastise the oppressors of mankind.

Footnote from Gibbon

This wonderful expedition of Odin, which by deducing the enmity of the Goths and Romans from so memorable a cause, might supply the groundwork of an epic poem, cannot be safely received as authentic history. According to the obvious sense of the Edda, and the interpretation of the most skillful critics, Asgard, instead of denoting a real city of the Asiatic Sarmatia, is the fictitious appellation of the mystic abode of the Gods, the Olympus of Scandinavia; from whence the prophet was supposed to descend when he announced his new religion to the Gothic nations who were already seated in the southern part of Sweden.

Footnote from Gibbon

If we could yield a firm assent to the navigations of Pytheas of Marseilles, we must allow that the Goths had passed the Baltic into Germany at least three hundred years before Christ.

WHO WAS ODIN?

A thousand years ago when the longships of the Vikings scudded through the misty northern seas into the far off western world, or rode down the rivers of Russia to the Black Sea and into the Mediterreanean, the old stories of the battles of the Gods and Giants that had been repeated around the campfires for hundreds of years were still being handed down from generation to generation. Because he was afraid the stories were going to be lost, an Icelandic scholar, by the name of Saemund, the Wise, wrote down as many as he could collect. They became known as the Elder Edda.

About a hundred years later, another Icelfander, a monk by the name of Snorri Sturleson, collected the same stories adding some others equally fascinating. This collection became known as the Younger, or Prose Edda.

These ancient stories which a brave and noble race carried in their hearts through all their wanderings, take one back to the beginning of time. They tell of the birth of the world, the coming of the Gods, and its final end in the fires of Ragnarok. These two books are the foundation documents for knowledge of the old Teutonic religion and culture, as well as being the official holy books of the re-emergent faith of the Asetru. It is to Snorri Sturleson in the Younger Edda that we turn for an answer to the question - Who was Odin?

From the Prologue of the Younger Edda - Sturleson

"Near the centre of the world where what we call Turkey lies, was built the most famous of all palaces and halls - Troy by name. That town was built on a much larger scale than others then in existence and in many ways with greater skill, so lavishly was it equipped. There were twelve kingdoms with one over-king, and each kingdom contained many peoples. In the Citadel were twelve chieftains and these excelled other men then living in every human fashion. One of the kings was called Munon or Mennon. He married a daughter of the chief king Priam who was called Troan, and they had a son named Thor - we call him Thor. He was brought up in Thrace by a duke called Loricus and, when he was ten years old, he received his fathers arms. When he took his



A WOMAN WARRIOR OF THE ARYANS

place amongst other men he was as beautiful to look at as ivory inlaid in oak; his hair was lovelier than gold. At twelve years old he had come to his full strength and then he lifted ten bear pelts from the ground at once and killed his foster-father Loricus with his wife Lori or Glori and took possession of the realm of Thrace - we call it Thruoheim. After that he travelled far and wide exploring all the regions of the world and by himself overcoming all the berserks and giants and an enormous dragon and many wild beasts. In the northern part of the world he met with and married a prophetess called Sibyl who we call Sif. I do not know Sif's genealogy but she was a most beautiful woman with hair like gold. Lorioi, who resembled his father, was their son. Lorioi's son was Einridi, his son Vingethor, his son Vingener, his son Modi, his son Magi, his son Seskef, his son Beovig, his son Athra, whom we call Annar, his son Itrmann, his son Heremoo, his son Skjaldun, whom we call Skjold, his son Biaf whom we call Bjar, his son Jat, his son Guolf, his son Finn, his son Friallaf whom we call Frioleif, he had a son named Voden whom we call Odin; he was a man famed for his wisdom and every kind of accomplishment. His wife was called Frigioa, whom we call Frigg.

Odin, and also his wife, had the gift of prophecy, and by means of this magic art he discovered that his name would be famous in the northern part of the world and honoured above that of all kings. For this reason he decided to set out on a journey from Turkey. He was accompanied by a great host of old and young men and women, and they had with them many valuables. Through whatever lands they went such glorious exploits were related of them that they were looked on as gods rather than as men. They did not halt on their journey until they came to the north of that country now called Germany. There Odin lived for a long time taking possession of much of the land and appointing three of his sons to defend it. One was called Vegdeg; he was a powerful king and ruled over East Germany; his son was Vitrgils; his sons were Vitta, father of Heingest, and Sigar, father of Svebag, whom we call Svipdag. Odin's second son was called Beldeg, whom we call Baldr; he had the country now called Westphalia; his son was Brand, his son, Frjodigar, whom we call Frodi, his son Freovin; his son Wigg, his son Gevis, whom we call Gave. Odin's third son was called Sigi, his son Rerir; this pair ruled over what is now called France and the family known as the Volsungar come from there. Great and numerous kindreds have come from all of them. Then Odin set off on his journey north and coming to the land called Reiogotaland took possession of everything he wanted in that country. He appointed his son Skjold to govern there; his son was Frioleif; and from thence has come the family known as Skjoldungar; they are kings of Denmark and what was then called Reiogotaland is now named Jutland.

Thereafter Odin went north to what is now called Sweden. There was a king there called Gylfi and when he heard of the expedition of the men of Asia, as the Aesir were called, he



went to meet them and offered Odin as much authority over his kingdom as he himself desired. Their travels were attended by such prosperity that, wherever they traveled in a country, that region enjoyed good harvests and peace, and everyone believed that they caused this, since the native inhabitants had never seen any other people like them for good looks and intelligence. The plain and natural resources of life in Sweden struck Odin as being favourable and he chose there for himself a town-site now called Sigtuna. There he appointed chieftains after the pattern of Troy, establishing twelve rulers to administer the laws of the land, and he drew up a code of laws that which had held in Troy and to which the Trojans had been accustomed. After that, he traveled north until he reached the sea, which they thought encircled the whole world, and placed his son over the kingdom now called Norway. Their son was called Saeming and, as it says in the HALEYGGJATAL, together with the earls and other rulers the kings of Norway trace their genealogies back to him. Odin kept by him the son called Yngvi, who was king of Sweden after him and from him have come the families known as Ynglingar. The Aesir and some of their sons married with the women of the lands. They settled, and their families became so numerous in Germany and thence over the north that their language, that of the men of Asia, became the language proper to all these countries. From the fact that their genealogies are written down, men suppose that these names came along with this language, and that it is brought here to the north of the world, to Norway, Sweden, Denmark, and Germany, by the Aesir. In England, however, there are ancient district and place names which must be understood as deriving from a different language."

## THE MISSION OF ODINISM

By the Honorable N. J. Templin  
Elder of the Runic Society  
Milwaukee, Wisconsin

Our mission is holy and our cause is sacred! For this reason, we shall not fail! There is only one "chosen" race of nature, the Aryan! Only through Odinism can Aryans be true to nature! The Christian lives his life constantly in preparation for another that will never materialize, regardless of his piou-ness and devotion. Odinism, on the contrary, demands that one should live his earthly life to the fullest. Yet it does not dispense with a beyond, and finds a second immortality in the improvement of the future generation.

Our religion demands each member's soul! A great deal of the destruction done to our race has been the result of the Aryan warlike spirit. Only by awakening the Aryan racial consciousness, through the nation of Odin, can we hope to stop future bloody tragedies.

As a prophet of Nature, it is my task to tell Nature's Chosen Race about Nature! To bring the Aryan people back to Nature! To organize religiously Nature's Chosen Race!

- Taken from AT THE SACRED SOURCE OF TEUTONIC STRENGTH,  
Official Organ of the Runic Society, from the Runic Society,  
P. O. Box 19858, Milwaukee, Wisconsin 53219.

## WHAT IS THE ODINIST RELIGION?

- from the ASATRU FREE ASSEMBLY  
Turlock, California

The Odinist religion places an exceptionally high value on human freedom and on individuality. This applies both in mundane and in spiritual matters, and it is so strong that we do not even worship our Gods, in the sense that most people worship their Gods. To us the Gods are models, inspirations, self-aware personifications of the forces of nature, or even friends, but they are never our masters or we their slaves. We do not bow before them when we call upon them, nor do we surrender our human sovereignty to them. As a corollary, we do not petition them for favors, as this would

place us in debt to them and thus cost us our freedom. It is true that Odin, our high god is called "All Father", but this does not imply inferiority or submissiveness on our part. In Odinist society, signs of manliness and defiance were looked upon with favour in children, for it indicated that they were capable of self-responsibility and of independence.

The family unit is one of the pillars of Odinist belief. By tradition our people were always strongly devoted to their clan, and today the clan, the extended family, is as important to us as ever. This is more than just sentiment, it is one of the guarantees of liberty. Where the family is functioning in its proper role, the power of competing entities, such as the State, will be limited. Where the family and other loyalty groups do not exist, all power gravitates to the State by default and freedom is threatened.

We believe in the efficacy of human action. We teach that by heroic action you can take your life in your hands and be the master of your soul. The individual matter! You are not the pawn of historical forces, but possess free will.

Courage is one of the more conspicuous Viking virtues. Followers of the Odinist Gods are taught to train themselves in courage - the courage to fight an enemy in battle, to risk all to do the right thing, to stand up for what they believe, and never to compromise with themselves. Without courage, individualism and the clan would not long exist! This courage becomes part of a stringent code of conduct, of honour, which will permit no shirking of one's duty, no oathbreaking, and no shameful or weak acts.

Needless to say, all of these values are under assault today. The economic collectivists, the behaviourists, the genetic engineers who would remove our aggressiveness, the followers of the slave gods, the egalitarians, all of these cannot tolerate the existence of the free man, the individual because the comparison shows their weakness. There is a concerted program underway to destroy the free ways of our heathen ancestors and replace them with a total collectivism in which our ways would be forever destroyed. Now, more than ever, we need a return to the religion of our forefathers.

So much for the social implications of the Odinist religion. What do we Odinists believe about the supernatural, an afterlife, and the other usual religious concerns? We are supported by modern physics and by parapsychology when we state that there are other worlds of reality than our own, and that our Gods are as real as you or I. Our principal deities are Odin, Thor, and Frey, although we recognize the existence of others. Odin is the Father of the Gods, and the God of poetry and rune-magic. Thor is the stalwart and lusty God of the farmer and the free yeoman. Frey is the God of fertility and of love. Frigga, Odin's wife, and Freya, the sister of Frey, are two goddesses of importance.

The Odinist concept of an afterlife is one which echoes our other beliefs. Those who live a worthy life go to the realm of the Gods after death. More especially, the chosen warriors who die in battle go to Odin's hall, Valhalla, there to feast and fight until Ragnarok. Evil men and oath breakers are sent to Hel - which unlike the Christian place of eternal torment, is not a place of fire and torture, but merely a gloomy and depressing place when contrasted with the life and vitality of Valhalla. Despite all of this, we are not as concerned with life after death as we are with living a full and useful life here on Earth, in our present life. Odinists often have varying ideas about life after death, but few deny it exists. All, however, are more concerned with the here and now.

We have taken the old myths and all the old beliefs, and distilled them to obtain the essence of the religion of the Aryan people. The reconstruction is still imperfect, because so much has been lost, but we believe we have uncovered the basics, and we stress these in our teachings.

Perhaps our greatest obstacle is the stereotype, perpetuated by Hollywood and popular fiction, of the Norsemen as crude, cruel barbarians devoid of intelligence and culture. Those familiar with the great poetry of the skalds, the noble ethical precepts of the Eddas, the literature of the sagas, or the beautiful artistry in woodcarving evidenced by the Oseburg finds know better! In addition, the early Scandinavians developed an effective legal system and perfected shipbuilding techniques which surpass some of our engineering, a thousand years later. As for the charge of cruelty, the Vikings were no more cruel than the age demanded. Certainly they never committed anything as vicious as the Crusades, or the forced conversion of the North to Christianity!

How do Odinists practice their religion? We recognize the solstices and the equinoxes and celebrate these as part of the endless cycles of the years. In addition there are other special days of our own in which we commemorate events of significance to our people, or honour the deceased members of the clan. Some of us must practice alone, but where possible we organize congregations to carry out our rituals and to allow fellowship with our heathen kinsmen. The organizational structure is loose, and the various congregations are largely autonomous. The entire system is designed to maximize those values of freedom and self reliance that we are trying to promote.

Basically, though our religion is a matter of everyday life... we try to live our religion, incorporating it into everything we do. Every time we display courage, speak out against tyranny and bureaucracy, are hospitable to guests, or help preserve the



environment, we are performing a religious act. We try constantly to mold our character so as to be better followers of the Norse Way.

The preservation of our freedom, and of Western culture, demands a return to our old Gods. We cannot offer you security or ease. We DO offer you a chance to grow in courage, self reliance, and freedom. We DO offer an opportunity to be closer to nature in the practice of age old rituals of our Viking ancestors, to celebrate the progress of the seasons, to partake of the clan. We offer you a chance to fight in the eternal struggle between the individual and the collective, between the free and the slave. If this strikes a responsive chord in your soul, if this is more important to you than having a secure religion to use as a crutch - we invite you to join us in the Odinist adventure.

#### WHAT IS ODINISM?

from - The Odinist Movement  
P. O. Box 731, Adelaide St.,  
Toronto, Ontario, Canada

Odinism is the true religion of Western Civilization. It is a faith which combines the high ethics of the ancient Indo-European peoples with the best ideals of Western society, and rejects all ideologies which are destructive to Western Culture. It is a Western Religion for Western Man.

It is a religion based on Harmony with Nature; Love of Family; Respect for Race and Culture. It is a religion which stresses Courage and Pride; Honesty and Loyalty; Self-Improvement and Cooperation.

Odinists believe that a spiritual revolution must take place to halt the moral decay that is the cancer of the Western World today. Odinists is not a Reformer. He is a spiritual revolutionary. He does not seek to rebuild a worn-out religion, but to build a New and Vital one. The necessity of a dramatic change in our society is brought home to us every day as the news media brings fresh news of drug abuse, street crime, corruption and moral degeneration.

To counter this we have Odinism, a faith which is new, but based solidly on the time-tested faith and ethics of our forefathers.

To be an Odinist means to be a member of a unique community. A community of rational, dedicated people, bound together by mutual ideals and striving for a common goal: The creation of a society in which western civilization and culture can grow and advance to new heights.

Odinism is not a faith for all mankind. It is our belief that a religion to be effective, must harmonize with the intellectual and cultural characteristics of its adherents. Therefore, our faith is conceived as the religion for Western society and no other.

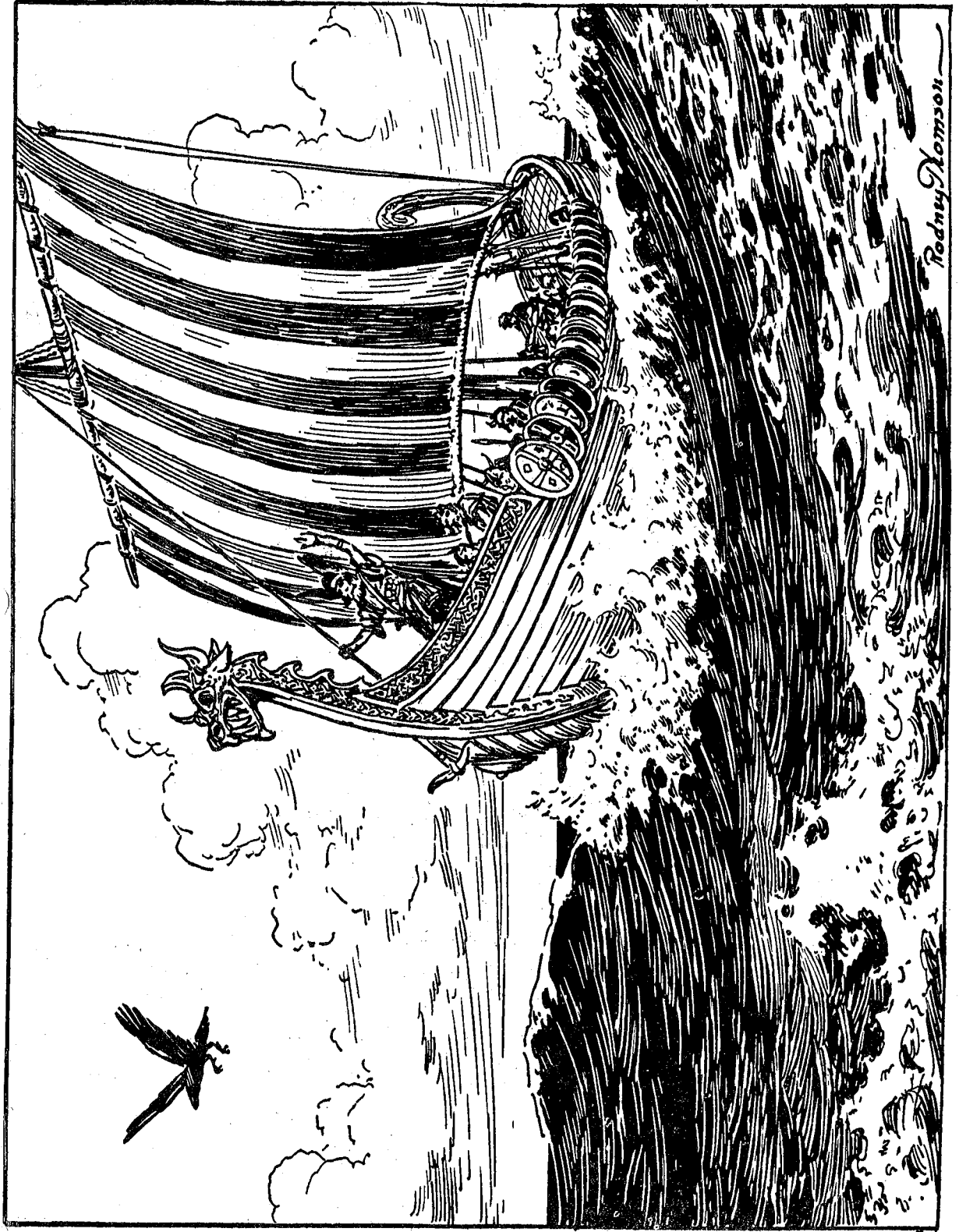
Our principles are straight forward and not hard to understand. There are some of the tentets of our faith:

1. Every Odinist is kinsman and friend of every other Odinist.
2. Speak the truth to your kinsmen and make no conspiracies against them.
3. If you swear an oath or make a promise, stand by it no matter how difficult it may be.
4. Strive to the utmost in all things you undertake.
5. Strive constantly to improve your powers of body, mind and spirit.
6. Strive in all your actions to strengthen the bonds of kinship between fellow Odinists.
7. Live in harmony with Nature and obey her laws.
8. Be aware of your racial and cultural heritage and instill their values in your children.
9. Combat evil in all its forms and wherever it may be found.

## WHAT ARE THE PRINCIPLES OF ODINISM?

The leader of the Iceland Odinists is the poet and farmer Sveinbjorn Beinteinsson. He lives on a farm about 60 miles from Reykjavik. At his farm the Odinists, known in Icelandic as Asatruar-menn, or "men true to the Aesir" hold feasts, religious ceremonies and an annual Blot. They have prepared a statement for outsiders. It contains their basic thoughts -

1. Odinism is the name of the religion which we recognize, but the faith is not restricted to Odin and the Aesir alone. It is permissible to revere other gods, the guardian spirits of the land and other mighty beings.
2. This religion's central theme concerns the individual's responsibility for himself and his affairs. On this matter we are supported by Snorr's Edda and other sacred writings.
3. It is permissible to have holy pictures and other symbols of the gods, but it is not the individuals duty to worship them.
4. The gods and other divinities must not be dishonoured.
5. Attendance at an annual sacrificial feast is required, and an excuse must be furnished if one is prevented from coming.
6. It is permissible to have some form of natural contact with people who profess a different religion - such as those who participate at gatherings or go to Church. Followers of Odinism may not receive the attention of priests of another religion. It is permissible, however, to be married by a priest, if, for example, one of the betrothed is Christian.
7. Odinists who die may be buried in a churchyard, if the mourners so desire and the coffin is followed in seemly fashion.
8. Followers of Odinism may celebrate their faith in whatever manner seems most appropriate, on the understanding that this does not conflict with the natural laws of the land. The leader - the Godi - has a duty to the members to handle those matters which are managed by the priests of other religions: baptism, confirmation, weddings, funerals, etc. The Godi is required to adopt the role of spokesman if required.
9. The Godi shall lean the way in the development of the religion, but he does not have the sole responsibility for such development.
10. All can be admitted as followers of Odinism, but each should at the same time resign formally from those organizations of which he was previously a member.



Northmen and their Raven Pilot

11. It is natural to divide the followers of Odinism into groups in accordance with the individuals attitudes. Each group sends one person with the authority of Godi to the Thing, where the problems of development are discussed.

12. Followers of Odinism are united in this: "Let us work so that the old religion and the old values regain their worth and honor."

#### WHAT ARE THE PRINCIPLES OF ODINISM

- The ASATRU FREE CHURCH Committee

The Midguard Council of the Runic Society met in Milwaukee, Wisconsin on the 8th of October 1977.

Members present were.....(Omitted)

Members absent were.....(Omitted)

Items on the Agenda included -

a. The Nation of Odin.

(1) Report - It being difficult to obtain true religious freedom, or freedom of expression, we seek the establishment of the religious Nation of Odin in the land presently called Greenland, a continuation of present policy.

b. Cultural projects of the Runic Society.

(2) Report - Several projects continue to occupy cultural efforts of the society. Progress in acquiring a temple continues through the building of a temple fund. Many projects of interest to Teutons have been started and completed.

c. The religion of Teutonic Tribes.

(3) Report - The Society dissolved itself into a committee of the whole. It reconstituted itself as the ASATRU FREE CHURCH COMMITTEE. Helgi Hundingsbani was elected permanent chairman of the committee. The Committee reported that it would recommend the following principles as the basic beliefs of the ASATRU FREE CHURCH at such time as the Committee incorporated itself into a legal body. These had been formulated by a steering Committee appointed earlier, and had been adopted by the committee.



A secondary list of rules of conduct and custom were also submitted as administrative procedures.

#### Basic Principles of the ASATRU FREE CHURCH

a. We worship the creator through Odin, the All-Father, Thor, Frey, and the Aesir. The Faith is not restricted to the Aesir alone. It is permissible to revere other gods or other mighty beings provided faith in these beings exists, or evidence of their existence is available.

(1) Odin is the first and eldest of the Gods, the all pervading spirit of the sun, the moon, the stars, the hills, the plains, and of man. With his help were made heaven and earth and the first man and woman. All knowledge came from him, he is the inventor of poetry and discovered the runes. He governs all things, protects the social organization, influences the human mind and upholds the sanctity of the oath.

b. We believe in an afterlife.

c. We believe in predestination.

d. Our sacred sign shall be the sign of the hammer, otherwise known as the Hammertoken.

e. Our Holy Days shall be Wednesday and Thursday. Services and devotions shall be on Thursday.

f. Our Holy Cities shall be three.  
New Ulm in North America  
Uppsala in Europe  
Troy in Asia

g. Our priest shall be called Godi's. Our Priestess shall be called Gydja. (other spelling - Gothi)

h. We believe in a life of service, courage, honor, duty, loyalty to the family.

i. The Godi (Gothi) or Gydja, wears the blue shepherd cloak of the High One. A black attire is permissible at funerals.

#### Rules of Custom and Conduct.

a. Odinists are a band of brothers who have come together to worship our Gods.

b. Religion and politics shall remain separate.

c. Odinists are allowed to defend themselves.

- d. We shall worship in self governing congregations.
- e. The individual is responsible for himself and his affairs.
- f. We believe in the democratic-republican form of government as the most representative of our belief in freedom.
- g. The physical afterlife of man is genetic. Odinists should re-produce as much as they can support and educate.

There being no further business, the ASATRU FREE CHURCH Committee adjourned to be reconstituted as the RUNIC SOCIETY.

There being no further business, the Runic Society adjourned the Midgard Council at 0100 hours on October 9, 1977.

#### WHAT ARE THE PRINCIPLES OF THE ASATRU FREE ASSEMBLY?

The Asatru Free Assembly is a California based religion that worships Odin, Thor, and the Aesir. The high god of the Asatru is Odin, called the all-father. They revere the characteristics of the ancient Norse religion, some of which are listed below:

1. The Norse religion places an exceptionally high value on human freedom and on individuality.
2. The family unit is one of the pillars of Norse belief. Our people were always strongly devoted to their clan, and today the clan, the extended family, is as important to us as ever. It is one of the guarantees of liberty.
3. We believe in the efficacy of human action. By heroic action you can take your life in your own hands. The individual possesses free-will.
4. Followers of the Norse Gods are taught to train themselves in courage. We permit no shirking of one's duty, no oathbreaking, and no shameful or weak acts.
5. We believe in an afterlife. Those who live a worthy life go to the realm of the gods after death. The chosen warriors who die in battle go to Valhalla, there to feast and fight until Ragnarok. Evil men and oathbreakers are sent to Hel. Hel is not a place of fire and torture, but merely a gloomy and depressing place. We are not concerned with life after death, but with living a full and useful life in our present life.

6. Our Gods are as real as you and I. We are supported by modern physics and parapsychology when we state that there are other worlds of reality than our own.

7. We are organized into skeppslags, or congregations, which are largely autonomous where we carry out rituals and celebrate fellowship with our pagan brothers.

8. We celebrate the solstices and the equinox and celebrate other special days of our own in which we commemorate events of significance to our people.

#### THIS IS ODINISM

- The Odinist Committee  
10 Trinity Green  
London, England, E 1

#### Who is Odin?

Odin is the first and eldest of the gods, the all-pervading spirit of the sun, moon, the stars, the hills, the plains and of man. With his help were made heaven and earth and the first man and woman. All knowledge came from him; he is inventor of poetry and discovered the runes; he governs all things, protects the social organization, influences the human mind, avenges murder and upholds the sanctity of the oath. He is well named All-Father. And because he chooses to surround himself with a bodyguard of those who have fallen in battle he is also known as Valfather, Father of the Slain.

In the mythology Odin's single eye (the other he sacrificed in exchange for wisdom) is the sun, his broad-brimmed hat the arched vault of heaven, his blue cloak the sky.

The main rules of Odinist conduct are called the Nine Charges - They are -

1. To maintain candour and fidelity in love and devotion to the tried friend: though he strike me I will do him no scathe.
2. Never to make wrongsome oath: for great and grim is the reward for the breaking of plighted troth.
3. To deal not hardly with the humble and the lowly.
4. To remember that respect is due to great age.
5. To suffer no evil to go unremedied and to fight against the enemies of family, nation, race and faith: my foes I will fight in the field nor be burnt in my house.

6. To succour the friendless but to put no faith in the pledged word of a stranger people.
7. If I hear the fool's word of a drunken man, I will strive not: for many a grief and the very death groweth from out of such things.
8. To give kind heed to dead men: straw-dead, sea-dead, or sword-dead.
9. To abide by the enactments of lawful authority and to bear with courage the decrees of the Norns.

The charges are based on the rules of life indicated by the High Song of Odin and in the Lay of Sigurd in which the Valkyrie gives counsel to Sigurd.

#### The Nature of Odin

In his world famous work, the "Decline and Fall of the Roman Empire," Gibbons stated that Odin was a warrior king who founded a nation and a religion among the peoples who lived around the Baltic. Gibbons called him the Mahomet of the North.

Living a long and successful life, Odin feared the onset of the diseases and infirmities of old age and in an assembly of the Swedes and Goths he wounded himself in nine mortal places; hastening away as he stated with his dying words to prepare a feast for heroes in Valhalla.

In a different and bible related story, it is Odin, a descendant of Japhet who led his people north after surviving the flood. He led them into northwest Europe where he founded the kingdom which he is usually credited with having established. In another version he is king of a city of distant Asia named Asgard. He was widely venerated and respected as a leader and men from far countries came and consulted his wisdom. After his death, he gradually achieved a status of worship, with his name being carried west into Europe with the migration of his people. The fourth story is one in the Eddas.

In any event, it was Odin who became the chief deity of the religion that was later founded in Scandinavia and spread from there over northern Europe. He is called the All-Father, the Battle Father, the God of Wisdom and some twenty other usually descriptive in nature. He often disguises himself as a shepherd, or a one-eyed wandering warrior. Other Gods who exist in the northern pantheon are Thor, Baldur, Frey, and Heimdall, all

of whom are sons of Odin and his wife, Freya. Collectively they are known as the Aesir. This, as the reader can see, makes it a polytheistic system of religion and stands in direct opposition to the traditional middle eastern monotheistic religion who have only one deity. Odinists see no conflict in having several gods rather than only one, as it is a matter of dimensions in space and perhaps time as well.

In two predominant views of the nature of the universe, there is the scientific school that believes that the whole universe is a living thing. Another and conflicting view is that the 'life force', the "Elan Vitale" of Bergson is the great creator and that the rest of the universe is dead matter. It matters little in the view of the Odinists if either is correct, or even if both are nearly correct. They don't feel that the two ideas are necessarily in conflict with each other since Odinists do not believe that consciousness, or at least as we know it, exists at this level. Consciousness does exist, on the other hand, in possibly several dimensions or worlds at a lower level. These are at a lower level and include our own. The consciousness of ourselves, and of the Gods are on different levels and we exist in different dimensions in time and space.

The latest discoveries in physics reveal the existence of worlds that are small beyond our imagination. There are many kinds of energy waves in space, though we can see and feel only a small part of them as light and heat, we must note that they do not interfere with each other as they perform their many functions. In these tiny worlds distances exist comparable to that vastness of the galaxies which greet our observations. Within the atom, there is plenty of room for other physical worlds to exist, to say nothing of physical ones. It is in one of these worlds, and there may be more than one, that Odin, the Aesir, and the human afterlife exist. Traditionally the world has been divided into three parts; hades, paradise and heaven, and perhaps this view was not so wrong after all.

If we approach the matter from a slightly different viewpoint, we enter the field of psychology where the theory is prevalent that the Gods live within us and that they are transmitted from generation to generation through the genes. This is very close to the ideas of C. G. Jung, one of the founders of modern psychology, who suggested that within us all there are "archtypes" which are symbols of the collective unconscious of our race of people. Jung believed that there are variations in this archetype from one people to another and that every man on earth has in his unconscious a 'mother' archetype. Every person of north European descent carries deep within his psyche, or personality the gods of his race as archtypes. They are in his unconscious, but they are nevertheless there because of his genetic make-up. If Jung is correct then we move closer to those infinitely small

whirling worlds of the atoms as described by the scientists, do we not?

Jung felt that much of the behaviour of the northern races such as Germans, Teutons, English, and Scandanavians is shaped by their relatively unknown archtype who is Wotan, or Odin. Like it or not, Odin and the Gods of the Aesir are within all North Europeans and only nominally subject to control. Odin has a peculiar biology of his own. When the times turned against him, he did not stick around to show the symptoms of old age, he simply disappeared and remained invisible for a thousand years. Odin vanished when his oaks fell, said Jung, but when the god of the Christians proved too weak to prevent them from killing each other, when the Holy Father in Rome could only lament the fate of his peace of God, then the one-eyed old hunter camped on the edge of the northern forest laughed and saddled Sleipnir.

The great psychologist was strongly anti-Nazi, and in his mind when Adolph Hitler's Third Reich came crashing down in flames it was Ragnarok, the Twilight of the Gods. This view, present day Odinists do not accept. The Second World War was basically another European Civil War, not much different than the Hundred Years War, the Great Northern War, the wars against Napoleon, or the First World War. This view holds that the chief casualty the second war produced was that it brought an end to that product of Frederick the Great and Count Bismark, the militaristic Kingdom of Prussia. Indeed the war had a devastating effect on all the Teutonic peoples except the Scandanavians, but the victors in the majority were also Teutonic; the Americans, Canadians, the English and the Australians.

Ragnarok, say the Odinist, is not yet. Odin Lives.

## IS THERE AN AFTERLIFE?

Through the long ages of history, the best minds of mankind have believed that some part of man, the part commonly called the soul, lives on after the death of the human body. Words they use say it in a hundred ways, none telling the story in exactly the same way, but all of them vouching that something continues to live on after the last dying breath has ceased in the human body. The belief has existed with the strong convictions of faith, but in the last analysis, this is what it has rested on - faith.

The re-discovery of science in the last one hundred and fifty years has placed the religious beliefs of men under the continuous and skeptical eye of scientific scrutiny. This is not to say that the great scientist haven't believed in God or an afterlife. Thomas Edison and Albert Einstein were firm believers in both as a result of their scientific research. There had to be, they inferred, a master clockmaker to create a master clock like the universe. Other scientists have visualized the future life, not so much as an afterlife, but as a matter of changing dimensions. In addition to believing that our soul has moved "beyond the veil" to another dimension, they speculate on the possibility of entering these other dimensions for such practical reasons such as inter-galactical space travel. An example of this might be in travel between galaxies which would take thousands of years at the speed of light; instead of going in our dimension, you zip into a black hole in space and you emerge in a distant part of the universe in just a few weeks. This is speculation of course, and is not proven and is only part of the process of deductive reasoning to be verified by experiment. They have not answered the basic question of course, but they have lent credence to the possibility other dimensions existing, and have contributed the idea of movement from one dimension to another. This might be what happens at human death.

In another recent development, researchers have photographed the aura that surrounds the human body. This was done through a photographic development which occurred during the 1930's in the Soviet Union which is called Kirlian photography after its inventor. Kirlian photography is based on Infra Red, and again it verifies old beliefs, including those of the artistic imaginary aura that surrounded the Saints of the early Christian Church in drawings and paintings. A distinct halo, or aura appears upon being photographed. The observations include changes that occur during sickness and health of an individual, and the aura has been photographed as it faded and disappeared during death. A most interesting process. Other investigators have researched to determine if there is a measurable weight to the human soul.



If this was so, then a change in weight would occur at the moment the soul leaves the body, ie: during death. They began by weighing the body of the terminally ill persons just before death. Then they repeated the weighing just after death had occurred... They discovered that the measurable loss of body weight at the moment of death was consistently about six ounces. To their own satisfaction they had proven that something measurable did leave the body at the moment of dying. Many of the great leaders of science as a result of these experiments have concluded that no insurmountable differences exist between the psychic researchers, the scientist, the religious leaders, and the parapsychologists.

Another type of group is more mystical and psychically oriented but are less scientific. They work through seances and receive information that purports to come from loved ones or friends who have preceded them in death. Sometimes real convincers occur, as when a message is received that could have been known to only the two people involved...with the sender being dead.

This type of experience suffers from the label "not proven", and often not provable. It has also led to questions of the strength and capacities of the human mind, and tests in this area followed. The observers were astonished to find that certain gifted persons have the ability to move physical objects by the power of the will alone. Others can read the future, or describe the past in detail by simply handling an object that was involved in some event in the past; and this in details that go beyond historical knowledge. This type of phenomena in turn has led to experiments in this field, by called parapsychology, Dr. Rhine of Duke University in the area of extra sensory perception. The results in tests devised by Dr. Rhine resulted in scores by psychically gifted persons far higher than those that would be scored by pure chance.

The early Greeks had beliefs taught to us through their mythology that when a person died, he was transported over the river Styx poled by a boatman dressed in black. Upon arrival at the far bank, they were happily greeted by members of their family and friends who had crossed the river of death before them. This land is prominent in most religions and has been called, the 'other side of the veil', the eight-fold path, Nirvana, and just plain heaven.

Most organized religions emphasize that their is a supreme intelligence or consciousness called God, of which man during his earthly life cannot know. It is said that man cannot know it because he is part of the scenario, not doing the programming. Being part of the problem he then cannot be allowed to know the solution. Only when there is some sort of freak slippage in the barrier, an overlap of dimensions, or when cracks occur between these dimensions does man obtain a brief peak into other

worlds where the future, past and present are rolled into one, or where a completely different order of things exists. Perhaps this is what Einstein meant when he speculated that time might resemble a great tape recorder, without beginning and without end.

There may be a mechanical process in our brain that prevents us from seeing the future, and which ties us to the now of our dimension and place in time. Perhaps when a man has suffered a head injury such as occurred in the case of the psychic detective Peter Hurkos this mechanism was damaged. In this case, the brain can then penetrate the time barrier, and while he cannot control the process, the individual sometime remembers the future like he does the past. Croiset, another of the same type of detective was apparently born with this capacity, but he does much the same thing with a similar high score or percentage of "hits". When something like this occurs, ordinary people gape in amazement at these otherwise normal individuals solve crimes by ESP, locate lost bodies, read the future, reveal the distant past, and perform other feats impossible to ordinary mortals.

With the feats of these individuals in mind, we may speculate that if there has been one really verifiable breaking of the time barrier by a consistent predictor of events, then time is almost certainly like a master tape. Most of us have had the feeling of having had an experience before, or of having been in a place before. The French call this feeling "deja vu", or already seen. Others have explained the feeling as a sensation that results when one half of the brain jumps ahead of the other half, and the individual gets the dual feeling about one incident in time. There is also the possibility that most events are pre-recorded, or at least predestined, and that is what the Norsemen called "fate" is true after all.

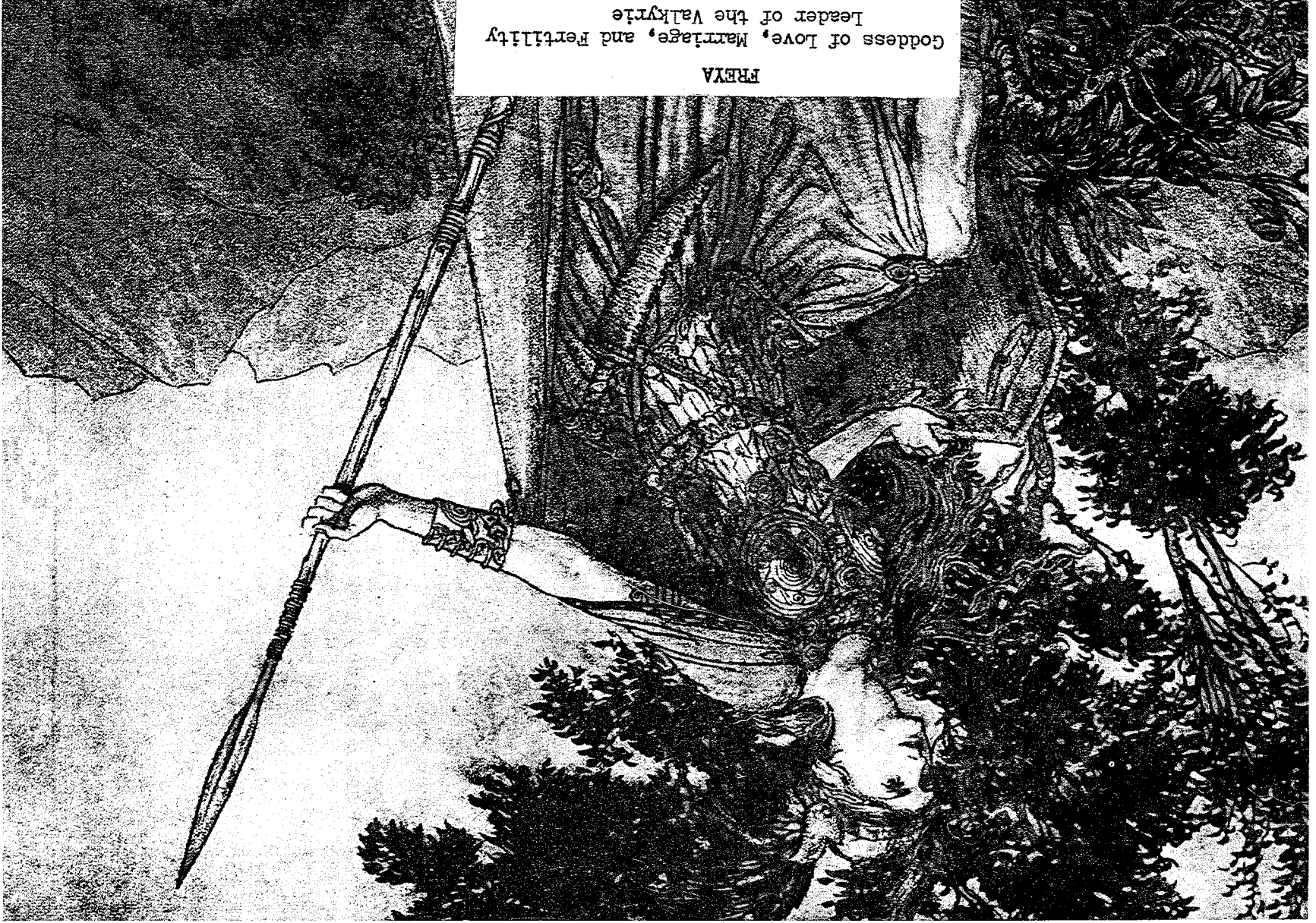
Nothing, incidentally, could describe the weaving of our destiny better than the description given by the ancient Norse of the Norns being the master weavers who create the pre-destined fate of each one of us.

In the realm of vivid spiritual experience, Confucious, Budda, Moses, Christ, and Mohammed, all talked with God, or were spoken to by him. Swedenborgian, John Wesley, and Edgar Cayce foresaw the future and made predictions that were closely documented and certified by witnesses as being true. Among the great figures of religion of the past who have appeared in the psyche of men, we must number Christ, Mohammed, Budda, Zoroaster, and Odin.

If we weigh all things in the balance, what then is the possibility of life after death. The circumstantial evidence is overwhelmingly in favor. Tradition and beliefs from the past among all races strongly supports the positive view. Scientific evidence seems to be moving slowly in this direction and one day

Goddess of Love, Marriage, and Fertility  
Leader of the Valkyrie

FREYA



will prove conclusively what wise men have known all along. But as of now, hard scientific corroboration, we must say "not proven", but perhaps provable in the foreseeable future. It becomes then, a matter of faith, although the unbiased student has little personal doubt. We can only say that as yet, no man has yet returned from that undiscovered country to inform us.

## SIGURD, THE VOLSUNG

-by William Morris

- AN EPIC, WRITTEN IN THE 19TH CENTURY, RICHARD WAGNER CALLED IT THE GREATEST EPIC POEM WRITTEN SINCE THE ILLIAD -

During the middle years of the 19th Century an Englishman published an epic poem which he called Sigurd, the Volsung. The author was William Morris. By trade Morris was a publisher, home decorator, and manufacturer, in addition to being a prolific writer. In preparation for his greatest work he studied the Icelandic language and then voyaged to Iceland to study the Sagas. Only then did he consider himself ready to write his Epic which is now regarded as one of the great pieces of literature in the English language. His Saga of the Volsungs has had as much influence in English as the "Ring of the Neibelungen", by Richard Wagner has had in Germany. It was Wagner who said that Morris's epic was the greatest epic poem since the Illiad. Between Morris and Wagner together, their influence precipitated the German God, Wotan, or Odin from the 4th into the 20th Century.

But to enter the story -

The Volsung family were descendants of Odin, and the seat of their family was in eastern France. The tribe, so large it was becoming a small nation was hard pressed by enemies who abounded on all sides. To gain respite, King Volsung formed an alliance with Siggeir, King of the Goths. The alliance was to be sealed by the marriage of Signy, King Volsung's daughter to Siggeir.

The Goths then lived in Jutland (Denmark) and Sweden. The interested reader might note that Goth, Jute, Gute, Gota, are all different spellings for the same nation and people who originally made their home in Scandanavia and later became famous for founding the Kingdom of the Ostrogoths in Italy, the kingdom of the Visigoths in Spain, and incidentally, settled Kent in England when the Angles and Saxons were conquering that former Roman province.

To celebrate the wedding of Signy and Siggeir and to cement the new alliance, a great feast of the nobles of the two peoples was held in the hall of King Volsung. In those early times dwelling houses and halls were built around the trunks of trees. This was particularly true and probably because of the great forests that covered northern Europe. In the case of King Volsung, his great hall was built around a giant oak tree named Branstock.

The Goths and the Volsungs had sat down to the feast and the air of forced amiability that prevailed was heavy with mutual mistrust. Many a Goth and Volsung eased his dagger in its sheath as the festivities got loudly underway. The Goths were clearly the more numerous and stronger party, but wait...Odin himself is to take a hand in the celebration...Let us go to the story of Sigurd, the Volsung in Morris's own words...

(Excerpt)

.....some heard the thunder pass  
O'er the cloudless noontide heaven; and some men turned about  
And deemed that in the doorway they heard a man laugh out  
Then into the Volsung dwelling a mighty man there strode,  
One-eyed and seeming ancient, yet bright his visage glowed:  
Cloud blue was the hood upon him, and his kirtle gleaming-grey  
As the latter morning sundog when the storm is on the way:  
A bill he bore on his shoulder, whose mighty ashen beam  
Burnt bright with the flame of the sea and the blended silver's gleam.  
And such was the guise of his raiment as the Volsung elders had told  
Was born by their father's fathers, and the first that warred in the  
world.

So strode he to the Branstock nor greeted any lord,  
But forth from his cloudy raiment he drew a gleaming sword,  
And smote it deep in the tree-hole, and the wild hawks overhead  
Laughed 'neath the naked heaven as at last he spake and said:  
"Earls of the Goths, and Volsungs, abiders on the earth  
Lo there amid the Branstock a blade of plenteous worth!  
The folk of the war-wand's forgers wrought never better steel  
Since first the burg of heaven uprose for man-folk's weal.  
Now let the man among you whose heart and hand may shift  
To pluck it from the oakwood e'en take it for my gift.  
Then ne'er, but his own heart falter, its point and edge shall fail  
Until the night's beginning and the ending of the tale.  
Be merry Earls of the Goth-folk, O Volsung Sons be wise,  
And reap the battle-acre that ripening for your lies:  
For they told me in the wild wood, I heard on the mountain side  
That the shining house of heaven is wrought exceeding wide,  
And that there the Early-comers shall have abundant rest  
While Earth grows scant of great one, and fadeth from its best,  
And fadeth from its midward and groweth poor and vile: -  
All hail to thee King Volsung! farewell for a little while!"

So sweet his speaking sounded, so wise his words did seem  
That moveless all men sat there, as in a happy dream  
We stir not lest we waken; but there his speech had end  
And slowly down the hall-floor, and outward did he wend  
And none would cast him a question or follow on his ways,  
For they knew that the gift was Odin's, a sword for the world to  
praise.

But now spake Volsung the King: "Why sit ye silent and still?  
Is the Battle-Father's visage a token of terror and ill?  
Arise O Volsung Children, Earls of the Goths arise,  
And set your hands to the hilts as mighty men and wise!  
Yet deem it not too easy; for belike a fateful blade  
Lies there in the heart of the Branstock for a fated warrior made."

\*\*\*\*\*

(Excerpt)

Then forth to the tree went Siggeir, the Goth-folk's mighty lord,  
And laid his hand on the gemstones, and strained at the glorious sword  
Till his heart grew black with anger; and never a word he said  
As he wended back to the high-seat: but Signy waxed bloodred  
When he sat him adown beside her; and her heart was nigh to break  
For the shame and the fateful boding; and therewith King Volsung  
spake

"Thus comes back empt-handed, the mightiest King of Earth  
And how shall the feeble venture? yet each man knows his worth,

\*\*\*\*\*

(Excerpt)

At last by the side of the Branstock Sigmund the Volsung stood,  
And with right hand wise in battle, the precious sword-hilt caught  
Yet in a careless fashion, as he deemed it all for nought:  
When lo, from floor to rafter went up a shattering shout  
For aloft in the hand of Sigmund the naked blade shone out  
As high o'er his head he shook it; for the sword had come away  
From the grip of the heart of the Branstock, as though all loose  
it lay.

A little while he stood there mid the glory of the hall  
Like the best of the trees of the garden, when the April sunbeams  
fall.

\*\*\*\*\*

Yea I am the hired of Odin, his workday will to speed  
And the harvest-tide shall be heavy - What then, were it come and  
past  
And I laid by the last of the sheaves with my wages earned at the  
last?

He lifted his eyes as he thought it, for now was he come to his place  
And there he stood by his father and met Siggeir face to face,  
And he saw him blithe and smiling, and heard him how he spake  
"O best of the sons of Volsung, I am merry for thy sake"

The reader who would know more of Sigurd the Volsung must turn to the unforgettable story by William Morris.

### THE NEW HEATHEN OF GERMANY

- Helgi Hundingsbani

Quite possibly the religious phenomena of the age has been the re-emergence of the religion of Odin in the late 19th and 20th centuries. That it should re-appear at all is remarkable considering that it is a polytheistic religion being re-born in the atomic age. That it should have a following of nearly three million people is equally astonishing and one wonders what would impel a people to re-adopt a polytheistic faith that was old a thousand years ago. Interesting too, is the fact that it was a faith that grew from the innate beliefs of the people and without a large missionary complex. Most of the lines of doctrine of the religion had not been drawn in the early 1900's and as a matter of fact, are still being distilled from the Icelandic Edda's as this is being written. The original stage for the rebirth of the old Teutonic gods was in nineteenth century Germany, based largely on documents translated from Icelandic. Surging German nationalism over the unification of Germany gave impetus to the spread of the religion and as time progressed, Germany was unified, and then defeated in war. The political turbulence that came on the heels of the defeat caused another spurt of members adhering to Odinist values.

The most prominent leader of the post WW I Odinists was General Erick Ludendorf, the German officer who became virtually dictator of Germany during the course of the war. The general had an able assistant in his second wife Mathilde, and while the general furnished the leadership, she supplied much of the intellectual strength of the movement. The New Heathen, or Neu Heiden as the Germans called them were overshadowed, and then absorbed by the Nazis after they came to power, but although he was outspoken in his opposition to Hitler, the General could not change the Nazi policies. Together the Ludendorfs were superb stewards for the movement until his death in 1937.



The objective that the Ludendorfs set out to accomplish was to restore the worship of the pre-Christian deities; returning to the gods that had been worshipped in Germany prior to its conversion to Christianity. By the 1930's the old Gods were familiar to most Germans because of Wagners famous operas, so knowledge of the re-born faith spread rapidly through Germany into other countries where such men as the George Bernard Shaw, William Morris, and Tasman Forth became interested and taught the religion.

In Germany itself, another prominent thinker was Professor Ernst Bergmann, who published numerous tracts on Odinism (Wotan in Germany). His most famous work is entitled the "Twenty Five Thesis of German Religion". The professor wrote that people of Germanic stock had always had their own faith and he outlined the religion. His ideas eventually gained wide acceptance as the principles of the neo-pagans of Germany.

From its inception, the neopagan religion had been closely connected with the struggle against western political ideas. The struggle against these ideas was because the neo-pagan religion was part and parcel of the struggle for German unification. The leaders in the unification for Germany were the conservative aristocracy and the Junkers of Prussia who led her army. So because liberalism was the enemy of German unification, it was the enemy of the new heathen. Some writers have called this swing away from the west and its liberal ideas as the de-Christianization of Germany. Liberalism and democracy were condemned. They were the product of non-German nations and minds, and the only effect of this falacious thinking would be to weaken Germany.

This idea was partly an outgrowth of the arms race and rivalry between Germany and the Allies, and partly from a suspicious view of everything connected with Christian civilization. This was the thinking in the pre-WW II New Heathen movement. It is not the thinking of the New Heathen today, nor is it characteristic of the Odinist movement as a whole. The Odinist religion in Iceland, we must not forget, was the work of the socialist left.

After World War II, the idea gradually emerged that the wars since Napoleon, and especially the World Wars had been civil wars among the Teutonic nations and that these nations themselves had been the big losers. The only ones who gained were Russia and the Chinese.

Some of the Professors ideas are listed below -

First, the German had his own religion which is rooted in all people of Teutonic blood. It is notable that in this his views are similar to those of that famous cofounder of modern psychiatry, C. G. Jung, the Swiss who believed that each race of people has its own natural religion which is deeply imbedded in its psychy. Second, the religion of the Germanic people

expresses the individuality and integrity of that people. Thirdly, the modern Teuton requires a natural religion which stimulates bravery and dedicates him to his struggle for his people. Certainly, a stabilizer in family and kinfolk are needed to counter today's mass civilization, or un-civilization. The fourteenth thesis states that the Christian feeling of sin, guilt, and repentance are not true religious feelings at all. It is notable that both the Catholic faith and the communist dogma emphasize "confession", with the communist labeling it "self-criticism". It seems to be a universal human need to "get it off your chest".

The sixteenth says that he who forgives sin, sanctions sin. The seventeenth states that the old Teutonic religion puts the welfare of the people of a group above the welfare of the individual. The twenty first thesis requests that the teaching of the Germanic religion replace the teaching of the Christian religion in the schools. The twenty second through the twenty fourth lay down the idea that two divine images in the religion of ancient Germany emphasize the heroic soldier and fertile mother.

The German neo-pagans, then, as well as now, kept their religion separated from their politics, and this alone was enough to put Ludendorff in opposition to Hitler, although Ludendorff was convinced that Hitler would ruin Germany, and of course, he eventually did although Ludendorff did not live to see it.

Numerically, the new heathen represented only a small part of the Nazi regime, however, they were leaders, teachers, and the intelligentsia of the party and thus had a disproportionate influence for their small numbers. They consisted of three and one half percent of the population, which looks small considering that their were eighty million Germans in Germany or just outside of its border, but it still gives us two million eight hundred thousand people who had abandoned Christianity for the old Gods. Hitler himself, was not an Odinit, although he babbled about diverse figures from German history from Odin to Frederick Barbarossa. He eventually rejected the New Heathen and made his peace with the Lutherans and Roman Catholic church as may be verified by his concordat with the Pope.

Pagan resistance to Christianity had never completely subsided in Germany although the intensity of the resistance has varied from time to time. Charlemagne is still known as the "Slaughterer of the Saxons", and St. Boniface stands accused of having broken the strength of the gods of old Germany. Some of the resistance about 1870 centered in Richard Wagner, and the philosopher Nietzsche, and they were connecting links between Ludendorff's generation and that of Scharnhorst and Turnverein Father John, the famous leaders of the Napoleonic era.

Nietzsche hated the militaristic leadership of Germany. He also hated Christianity calling it a slave religion. For a long

time he was an admirer of Wagner until they quarreled and he then became a bitter enemy of the famous opera writer. He vilified democracy as the rule of cowards and mediocrity and called for a race of supermen to rule the world. Nietzsche may have believed he was calling for a higher type of man to lead humanity, but his words were widely misinterpreted. The Junkers and tradesmen of Germany thought Nietzsche meant them and so his ideas furnished some of the background of thought that went into the Nazi party, even though he wouldn't have meant it to be that way. However, he may have meant his words, he contributed to Germany being the first country in Europe which seriously advocated that the pre-Christian deities should be restored.

For awhile following Germany's defeat in the Second World War, the New Heathen movement disappeared from sight. But the movement had been too widespread in Germany simply to vanish because the Nazi's had been defeated. The Odinists were not the Nazis and never had been. They had been among the first to oppose the march of Hitler, and when they re-appeared in the 1950's, the movement had been solidly established, and Odinist organizations were beginning to appear in other western nations.

THE SONG OF THE SHIELD RING

- Helgi Hundingsbani

Come stand in the Shield Ring with Odin  
with Saxneat, Baldur, and Thor  
Turn back the works of black Loki  
as the Asatru have done before

Lock Shields in the vanguard with Odin  
Hark, Freya's Valkyries sing  
The Nation of Odin is marching  
neath the sign of the Hammer and Ring

The first of feats awaits us  
build strong the Odinic state  
Renew the faith of Odin  
belike our Northman fate

As the Viking fleets once gathered  
At the Seine and Scapa Flow  
Then hoisted said seaward  
for a nation founding blow

Now, science is our armor  
Math is our Kirtles' sheen  
Longships turn to spaceships  
as atomic engines scream

From the stars men came, we shall return  
We'll search and send our best  
Then Sirius star and the Southern Cross  
shall reply to Odins quest

When the earth has passed, by fire and flood  
as book and parchments say  
Civilization dead, the oceans gone  
this is the Wanderers' day

The meek shall inherit the earth, it's said  
in accord with Christian Lay  
While the exploring fleets of Odin  
subdue the Milky Way

As long as Teutons worship  
with family, tribe, and kind  
If they follow the path of Odin  
Fulfillment they will find

Come stand in the Shield Ring with Odin  
with Saxneat, Baldur, and Thor  
Turn back the works of black Loki  
as the Asatru have done before

## ODIN, ASATRU, AND THE EXPLORATION OF SPACE

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Our critics would tell us that we who follow the gods of Asatru are anachronisms, that we are hopelessly oriented to a glorious but dead past, and that our religion cannot compete in this age of computers, information explosion, and the birth of space travel. We can't deny that we are mighty proud of our past, and many of us -- to include this writer -- are romantics at heart who have to restrain our enthusiasm for that past history. Yet surely this is understandable because our faith has not been in continuous existence for many centuries. We cannot but look to a distant past when considering our traditions and our religion.

Nevertheless, we have been solidly reestablished. As there is an Asa-faith of the twentieth century, so we expect there will be an Asa-faith of the twenty-first and twenty-second centuries, and so on. More than this, we suggest that our religion will acquire a new and heavier significance in those days to come, because of a most beneficial fact; one which will surprise not only our critics but in many cases our followers. That fact, or rather these two facts, are: The future of the human race -- if there is to be a future of the human race -- will involve space travel on a scale far beyond the beautiful but tentative baby steps of the current space program. And it would be hard to find a better patron god of space travel than our Odin.

There are several reasons for this latter conclusion. The first which comes to mind is that Odin is a sky-god, but that in itself is by no means conclusive. Many other gods share that characteristic with our one-eyed father of the gods.

A better reason is that Odin has the ability to travel between worlds -- the worlds in the World-Tree -- just as the space voyager travels from one world to another in our own universe. True, the former is shamanistic and the latter physical, but the comparison is too strong to be ignored. Both imply a change in environment, travel to the habitations of different sorts of creatures, and a motivation of curiosity or pragmatic necessity.



THE BATTLE OF MARATHON

Odin is a god of extension, of the wild and free and unconfined. He is the Wanderer, represented in the wind and in ceaseless quest. In more modern times he might have been represented in the idea of the "ether" which physicists thought occupied all of space and interpenetrated all material bodies. A god of such attributes is the natural choice for a patron deity of space travel.

Odin's craving for wisdom matches the drive of the scientist for new data or that of the adventurer and explorer who seeks new worlds because of his insatiable curiosity. Space travel itself is surely only a logical extension of the relentless expansion which took the Norsemen from their misty fjords and impelled them to the farthest reaches of their world. The same spirit which drove our ancestors to Vinland will drive us to the stars themselves. Our reasons for going -- to the extent that reasons are needed in dealing with something so elemental -- match pretty well with the reasons the Vikings of old would have given for their own outward expansion.

When the dissident Norwegians left their home country for Iceland in a desperate move to flee tyrannical Harald Finehair, they were seeking a place where they could live independently. Today our planetary surface is rapidly becoming congested, but space migration provides a new frontier for those whose freedom is hampered by existing institutions here on Earth. As fantastic as such a proposition may sound, Dr. Gerard O'Neill of Princeton University has demonstrated that space colonies are not only feasible but are in fact within the present state of the art. Such self-contained colonies could be the factor which keeps society from being transformed into one more or less uniform monoculture. The visionary ideas of the space enthusiasts could be the salvation of cultural diversity -- and the promise of freedom for all who refuse to conform to the tyranny of the mass of humanity. Ideas which were fantasy when Heinlein wrote *Methuselah's Children* are now materializing on the drawing boards of scientists. Space is the new frontier, and our breed demands a frontier if we are to survive.

The long-range implications of space travel are awesome and mind-stretching, yet they should be considered in this article. Let's look beyond the day when there will be orbiting space colonies, and beyond the day when the seed of man will have dispersed throughout this solar system. Someday, in some manner, we will set sail on the fearsome seas of interstellar space and brave the frozen light years. What effect will this have on man and one man's spirit? Will we still be involved in a linear extension of man's exploring past -- or will we be undergoing a transition every bit as fundamental and as far-reaching as the transition of life on Earth from the sea to the land? Will we still be human, as that term is now defined?



A great deal depends on the extent to which we choose to insulate ourselves from the effect of the great void. The energies coursing through space are largely absorbed by our atmosphere, but even so they have been suspected of being a major factor in the production of mutations and the resulting march of evolution. If we choose, though, we can shield ourselves from these radiations and carry a complete Earth environment with us on our far-flung voyages, thus preventing the further evolution of the species.

This is no idle speculation. It is of the utmost importance, for any major change in the human organism, and particularly any change in the brain or the nervous system, will ultimately affect our psychology and our spiritual values. Our biology is not a thing apart -- it is an integral part of the human entity. Should homo sapiens become something else, his inner being will have changed and our religion and our way of thinking will be utterly alien to him.

All of this may be passe long before mankind reaches deep space, though, for soon we will have the ability to influence our own evolution. Indeed, it may be that the natural evolutionary potential of h. sapiens has ended, and the self-directed evolution of man just begun. This being the case, we can preserve the genotype which makes us what we are, or make any changes which would be beneficial. Whether or not we have the wisdom to do so is doubtful, and beyond the scope of this article.

To those who blanch at the thought of armed Vikings of the spaceways swarming throughout the Galaxy, plundering alien civilizations, we recall several salient facts. Space warfare between conflicting cultures is not likely for a very long time, if ever. Space is characterized by lots of "elbow room". The pragmatic Viking attitude may be one of the best that we can take into space with us -- a willingness to trade as well as to fight, but a ready willingness to resort to violence if threatened. It should not be automatically assumed, as many do, that any other race we meet out there will be friendly. We could come upon an enemy, and we could have to fight for our freedom and our existence. In dealing with strange and alien cultures, though, we suspect that Viking curiosity will outweigh the Viking pugnacity and desire for plunder, so long as there is no evidence of hostility on the part of the aliens.

The challenge of space must be met. The follower of Asatru is not likely to be a hater of technology. Much evil has been wrought by misdirected technology, but likewise has much good been done. To turn our backs on the knowledge and abilities which we have amassed at such great cost would not be Viking-like, for few people of their age were as innovative and as receptive to new ideas as the Norsemen. What must be done is to harness technology firmly to our purposes and our values, rather than allowing that technology to control and shape us in ways we would not willingly go. It can be done. Consider the great extent to which our technology is a

direct outgrowth of that restless Western ethic which is our birth-right.

The ecological impact of space exploration touches another point vital to our faith. Our mother the Earth, which on one level of reality is personified by the goddess Frigga, has been despoiled by those who have no respect or love for her. The movement into space will help remedy the injury we have done her. The fact that millions of people could be living in space within the next couple of centuries will not by itself be enough to relieve our Earth's overburdened ecological systems, but other aspects of space technology will make a great difference in the quality of life on Earth. Perhaps the most important will be utilization of the solar energy abounding in space, undiminished by the murky atmosphere of our planet. If, as some scientists claim, this energy can be cheaply beamed down to Earth, we will have taken a major step forward in cleansing our polluted atmosphere and saving our swindling energy resources. To any of us who follow a nature-oriented religion such as Asatru, this can only be a worthy goal.

Despite the obvious benefits of space travel, despite the necessity of space travel if we are not to suffocate in our waste products and in the social stagnation of an Earth without frontiers, voices will be heard telling us that this adventure is too costly and that funds which would be spent on these programs would be better spent "improving our lot here on this planet". Translated out of politicianese, this means that we should take this money and pour it after the countless billions which have already disappeared in the vacuum of the underdeveloped nations or in the inefficient gears of the bureaucracy which already oppresses us. Actually, space flight can be the best bargain we've ever had for improving the human condition all over the globe -- and for giving us a frontier that means freedom. The cries of the "welfare, not space" rabble remind us of the warning of Nietzsche that the mass of humanity, the weak, the incompetent, the mediocre and worse, will try to pull down the strong and capable because they are jealous of them. All the more reason to press skyward!

No, the vertical frontier is our destiny -- not the only thing in our destiny, to be sure, but still a strong component of it. The Vikings dared the ends of the Earth where men might fall off the edge, and found America. We -- both as a people and as followers of our gods -- will dare space. Odin will be the patron of our quest as we throw ourselves into infinite extension, and Thor his son will thunder forth from our engines!

Listen now to Odin himself, as he gives precepts of wisdom  
to mankind in

HAVAMAL:

1. All door-ways  
Before going forward,  
Should be looked to;  
For difficult it is to know  
Where foes may sit  
Within a dwelling
2. Givers, hall!  
A guest is come in:  
Where shall he sit?  
Who on his ways has  
To try his luck.
3. Fire is needful  
To him who is come in,  
And whose knees are frozen;  
Food and raiment  
A man requires,  
Who o'er the fell has traveled.
4. Water to him is needful,  
Who for refection comes,  
A towel and hospitable invitation,  
A good reception;  
If he can get it,  
Discourse and answer.
5. Wit is needful  
To him who travels far:  
At home all is easy.  
A laughing-stock is he  
Who nothing knows,  
And with the instructed sits.\*
6. Of his understanding  
No one should be proud,  
But rather in conduct cautious.  
When the prudent and taciturn  
Come to a dwelling,  
Harm seldom befalls the cautious;  
For a firmer friend  
No man ever gets

\*Beowulf, 1839.

Than great sagacity.

7. A wary guest  
Who to refection comes  
Keeps a cautious silence;  
With his ears listens.  
And with his eyes observes:  
So explores every prudent man.
8. He is happy  
Who for himself obtains  
Fame and kind words:  
Less sure is that  
Which a man must have  
In another's breast.
9. He is happy  
Who in himself possesses  
Fame and wit while living;  
For bad counsels  
Have oft been received  
From another's breast.
10. A better burthen  
No man bears on the way  
Than much good sense;  
That is thought better than riches  
In a strange place;  
Such is the recourse of the indigent.
11. A worse provision  
On the way he cannot carry  
Than too much beer-bibbing;  
So good is not,  
As it is said,  
Beer for the sons of men.
12. A worse provision  
No man can take from table  
Than too much beer-bibbing,  
For the more he drinks  
The less control he has  
Of his own mind.
13. Obilivian's heron 'tis called  
Than over potations hovers;  
He steals the minds of men.  
With this bird's pinions  
I was fettered  
In Gunlad's dwelling.

14. Drunk I was,  
I was over-drunk,  
At that cunning Fjalar's.  
It's the best drunkenness  
When every one after it  
Regains his reason.
15. Taciturn and prudent,  
And in war daring  
Should a king's children be;  
Joyous and liberal  
Everyone should be  
Until his hour of death.
16. A cowardly man  
Thinks he will ever live  
If warfare he avoids;  
But old age will  
Give him no peace.  
Though spears may spare him.
17. A fool gapes  
When to a house he confes,  
To himself mutters or is silent;  
But all at once,  
If he gets drink,  
Then is the man's mind displayed.
18. He alone knows,  
Who wanders wide  
And has much experienced,  
By what disposition  
Each man is ruled  
Who common sense possesses.
19. Let a man hold the cup,  
Yet of the mead drink moderately,  
Speak sensibly or be silent.  
As of a fault  
No man will admonish thee,  
If thou goest betimes to sleep.
20. A greedy man,  
If he be not moderate,  
Eats to his mortal sorrow.  
Oftentimes his belly  
Draws laughter on a silly man  
Who among the prudent comes.
21. Cattle know  
When to go home  
And then from grazing cease;

But a foolish man  
Never knows  
His stomach's measure.

22. A miserable man,  
And ill-conditioned,  
Sneers at everything:  
One thing he knows not,  
Which he outh to know,  
That he is not free from faults.
23. A foolish man  
Is all night awake,  
Pondering over everything;  
He then grows tired,  
And when morning comes  
All is lament as before.
24. A foolish man  
Thinks all who on him smile  
To be his friends;  
He feels it not,  
Although they speak ill of him,  
When he sits among the clever.
25. A foolish man  
Thinks all who speak him fair  
To be his friends;  
But he will find,  
If into court he comes,  
That he has few advocates.
26. A foolish man  
Thinks he knows everything  
If placed in unexpected difficulty;  
But he knows not  
What to answer  
If to the test he is put.
27. A foolish man,  
Who among people comes,  
Had best be silent;  
For no one knows  
That he knows nothing  
Unless he talks too much.  
He who previously knew nothing  
Will still know nothing,  
Talk he ever so much.
28. He thinks himself wise  
Who can ask questions  
And converse also;

Conceal his ignorance  
No one can,  
Because it circulates among men.

29. He utters too many  
Futile words  
Who is never silent;  
A garrulous tongue,  
If it be not checked,  
Sings often to its own harm.
30. For a gazing-stock  
No man shall have another,  
Although he come a stranger to his house.  
Many a one thinks himself wise,  
If he is not questioned,  
And can sit in a dry habit.
31. Clever thinks himself  
The guest who jeers a guest,  
If he takes to flight.  
Knows it not certainly  
He who prates at meat,  
Whether he babbles among foes.
32. Many men are mutually  
Well-disposed,  
Yet at table will torment each other.  
That strife will ever be;  
Guest will guest irritate
33. Early meals  
A man should often take,  
Unless to a friend's house he goes;  
Else he will sit and mope,  
Will seem half famished,  
And can of few things inquire.
34. Long is and indirect the way  
To a bad friend's,  
Though by the road he dwell;  
But to a good friend's  
The paths lie direct,  
Though he be far away.
35. A guest should depart,  
Not always stay  
In one place:  
The welcome becomes unwelcome  
If he too long continues  
In another's house.



36. One's own house is best,  
Small though it be;  
At home is every one his own master.  
Though he but two goats possess,  
And a straw-thatched cot,  
Even that is better than begging.
37. One's own house is best,  
Small though it be;  
At home is every one his own master.  
Bleeding at heart is he  
Who has to ask  
For food at every meal-tide.
38. Leaving in the field his arms,  
Let no man go  
A foot's length forward;  
For it is hard to know  
When on his way  
A man may need his weapon.
39. I have never found a man so bountiful  
Or so hospitable  
That he refused a present;  
Or of his property  
So liberal  
That he scorned a recompense.
40. Of the property  
Which he has gained,  
No man should suffer need;  
For the hated oft is spared  
What for the dear was destined:  
Much goes worse than is expected.
41. With arms and vestments  
Friends should each other gladden,  
Those which are in themselves most sightly.  
Givers and requiters  
Are longest friends,  
If all else goes well.
42. To his friend  
A man should be a friend,  
And gifts with gifts requite;  
Laughter with laughter  
Men should receive,  
But leasing with lying.
43. To his friend  
A man should be a friend,  
To him and to his friend;

But of his foe  
No man shall  
His friend's friend be.

44. Know if thou has a friend  
Whom thou fully trustest,  
And from whom thou would'st good derive;  
Thou should'st blend thy mind with his,  
And gifts exchange,  
And often go to see him.
45. If thou has another  
Whom thou little trustest,  
Yet would'st good from him derive,  
Thou should'st speak him fair,  
But think craftily,  
And leasing pay with lying.
46. But of him yet further  
Whom thou little trustest,  
And thou suspectest his affection,  
Before him thou should'st laugh,  
And contrary to thy thoughts speak;  
Requital should the gift resemble.
47. I once was young,  
I was journeying alone  
And lost my way;  
Rich I thought myself  
When I men another:  
Man is the joy of man.
48. Liberal and brave  
Men live best,  
They seldom cherish sorrow;  
But a bare-minded man  
Dreads everything;  
The niggardly is uneasy even at gifts.
49. My garments in a field  
I gave away  
To two wooden men:  
Heroes they seemed to be  
When they got cloaks:\*\br/>Exposed to insult is a naked man.
50. A tree withers  
That on a hill-top stands;  
Protects it neither bark or leaves:  
Such is the man  
Whom no one favors:  
Why should he live long?

51. Hotter than fire  
 Love for five days burns  
 Between false friends;  
 But is quenched  
 When the sixth day comes,  
 And friendship is all impaired.
52. Something great  
 Is not always to be given,  
 Praise is often for a trifle bought  
 With half a loaf  
 And a tilted vessel  
 I got myself a comrade.
53. Little are the sand grains,  
 Little the wits,  
 Little the minds of men;  
 For all men  
 Are not wise alike:  
 Men are everywhere by halves.
54. Moderately wise  
 Should each one be,  
 But never over-wise;  
 For a wise man's heart  
 Is seldom glad,  
 If he is all-wise who owns it.
55. Moderately wise  
 Should each one be,  
 But never over-wise:  
 Of those men  
 The lives are fairest  
 Who know much well.
56. Moderately wise  
 Should each one be,  
 But never over-wise:  
 His destiny let know  
 No man beforehand;  
 His mind will be freest from care.
57. Brand burns from brand  
 Until it is burnt out,  
 Fire is from fire quickened:  
 Man to man  
 Becomes known by speech,  
 But a fool by his bashful silence.
58. He should rise early  
 Who another's property or life  
 Desires to have:  
 Seldom a sluggish wolf

Gets prey,  
Or a sleeping man victory.

59. Early should rise  
He who has few workers,  
And go his work to see to;  
Greatly is he retarded  
Who sleeps the mourn away.  
Wealth half depends on energy.
60. Of dry planks  
And roof shingles  
A man knows the measure;  
Of the firewood  
That may suffice  
Both measure and time.
61. Washed and refected  
Let a man ride to Thing.\*  
Although his garments be not too good  
Of his shoes and breeches  
Let no one be ashamed,  
Nor of his horse,  
Although he have not a good one.
62. Inquire and impart  
Should every man of sense,  
Who will be accounted sage.  
Let one only know,  
A second may not;  
If three, all the world knows.
63. Gasps and gapes,  
When to the sea he comes,  
The eagle over old ocean;  
So is a man  
Who among many comes,  
And has few advocates.
64. His power should  
Every sagacious man  
Use with discretion,  
For he will find,  
When among the bold he comes,  
That no one alone is doughtiest.
65. Circumspect and reserved  
Every man should be,  
And wary in trusting friends;

\*The public assembly.

- Of the words  
That a man says to another  
He often pays the penalty.
66. Much too early  
I came to many places,  
But too late to others;  
The beer was drunk,  
Or not ready:  
The disliked seldom hits the moment.
67. Here and there I should  
Have been invited  
If I a meal had needed;  
Or two hams had hung  
At that true friend's  
Where of one I had eaten.
68. Fire is best  
Among the sons of men,  
And the sight of the sun,  
If his health  
A man can have,  
With a life free from vice.
69. No man lacks everything.  
Although his health be bad:  
One in his sons is happy,  
One in his kin,  
One is abundant wealth,  
One in his good works.
70. It is better to live,  
Even to live miserably;  
A living man can always get a cow.  
I saw fire consume  
The rich man's property,  
And death stood without his door.
71. The halt can ride on horseback.  
The one-handed drive cattle;  
The deaf, fight and be useful:  
To be blind is better  
Than to be burnt:\*  
No one gets good from a corpse.
72. A son is better  
Even if born late,  
After his father's departure.  
Gravestones seldom  
Stand by the way-side  
Unless raised by a kinsman to a kinsman.

73. Two are adversaries:  
The tongue is the bane of the head:  
Under every cloak  
I expect a hand.
74. At night is joyful  
He who is sure of traveling entertainment;  
A ship's yards are short;  
Variable is an autumn night.  
Many are the weather's changes  
In five days,  
But more in a month.
75. He knows not,  
Who knows nothing.  
That many a one apes another.  
One man is rich,  
Another poor:  
Let him not be though blameworthy.
76. Cattle die,  
Kindred die,  
We ourselves also die;  
But the fair fame  
Never dies  
Of him who earned it.
77. Cattle die,  
Kindred die,  
We ourselves also die;  
But I know one thing  
That never dies, --  
Judgment on each one dead.
78. Full storehouses I saw  
At Dives' sons':  
Now bear they the beggar's staff.  
Such are riches,  
As is the twinkling of an eye:  
Of friends they are most fickle.
79. A foolish man,  
If he acquires  
Wealth or woman's love,  
Pride grows within him,  
But wisdom never:  
He goes on more and more arrogant.
80. Thus 'tis made manifest,  
If of runes thou questionest him.  
Those to the high one known,

Which the great powers invented,  
And the great talker\* painted,  
That he had best hold silence.

81. At eve the day is to be praised,  
A woman after she is burnt,\*\*  
A sword after it is proved,  
A maid after she is married,  
Ice after it has been crossed,  
Beer after it is drunk.
82. In the wind one should hew wood,  
In a breeze row out to sea,  
In the dark talk with a lass,  
Many are the eyes of day.  
In a ship voyages are to be made,  
But a shield is for protection,  
A sword for striking,  
But a damsel for a kiss.
83. By the fire one should drink beer,  
On the ice slide:  
Buy a horse that is lean,  
A sword that is rusty;  
Feed a horse at home,  
But a dog at the farm.
84. In a maiden's words  
No one should place faith,  
Nor in what a woman says;  
For on a turning wheel  
Have their hearts been formed,  
And guile in their breasts been laid
85. In a creaking bow,  
A burning flame,  
A yawning wolf,  
A chattering crow,  
A grunting swine,  
A rootless tree,  
A waxing wave,  
A boiling kettle,
86. A flying dart,  
A falling billow,  
A one night's ice,  
A coiled serpent,  
A woman's bed-talk,

\*Odin

\*\*Dead

Or a broken sword,  
A bear's play  
Or a royal child,

87. A sick calf,  
A self-willed thrall,  
A flattering prophetess,  
A corpse newly slain,  
A serene sky,  
A laughing lord,  
A barking dog  
And a harlot's grief,
88. An early-sown field,  
Let no one trust,  
Nor prematurely in a son:  
Weather rules the field,  
And with the son,  
Each of which is doubtful.
89. A brother's murderer,  
Though on the high-road met,  
A half-burnt house,  
An over-swift horse  
(A horse is useless  
If a leg be broken):  
No man is so confiding  
As to trust any of these.
90. Such is the love of women,  
Who falsehood meditate,  
As if one drove not rough-shod  
On slippery ice,  
A spirited two-year-old  
And unbroken horse;  
Or as in a raging storm  
A helmless ship is beaten;  
Or as if the halt were set to catch  
A reindeer in the thawing fell.\*
91. Openly I now speak,  
Because I both sexes know:  
Unstabled are men's minds toward women;  
'Tis then we speak most fair,  
When we most falsely think:  
That deceives even the cautious.
92. Fair shall speak,  
And money offer,  
Who would obtain a woman's love  
Praise the form  
Of a fair damsel;  
He gets, who courts her,

\*Such lines as this show Norse origin of the Edda.



93. At love should no one  
Ever wonder  
In another:  
A beauteous countenance  
Oft captivates the wise,  
Which captivates not the foolish.
94. Let no one wonder at  
Another's folly,  
It is the lot of many.  
All-powerful desire  
Makes of the sons of men  
Fools even of the wise.
95. The mind only knows  
What lies near the heart;  
That alone is conscious of our affections  
No disease is worse  
To a sensible man  
Than not to be content with himself.
96. That I experienced  
When in the reeds I sat  
Awaiting my delight.  
Body and soul to me  
Was that discreet maiden:  
Nevertheless I possess her not.
97. Billing's lass  
On her couch I found  
Sun-bright, sleeping.  
A prince's joy  
To me seemed naught,  
If not with that form to live.
98. Yet nearer eve  
Must thou, Odin, come, she said,  
If thou wilt talk the maiden over;  
All will be disastrous  
Unless we alone  
Are privy to such misdeed.
99. I returned,  
Thinking to love  
At her wise desire;  
I thought  
I should obtain  
Her whole heart and love.
100. When next I came,  
The bold warriors were  
All awake,

With lights burning,  
And bearing torches:

101. But at the approach of morn,  
When again I came,  
The household all was sleeping:  
The good damsel's dog  
Alone I found  
Tied to the bed.
102. Many a fair maiden,  
When rightly known,  
Toward men is fickle:  
That I experienced  
When that discreet maiden  
I decoyed into danger:  
Contumely of every kind  
That wily girl  
Heaped upon me;  
Nor of that damsel gained I aught.
103. At home let a man be cheerful,  
And toward a guest liberal;  
Of wise conduct he should be,  
Of good memory and ready speech;  
If much knowledge he desires,  
He must often talk on what is good.  
Fimbulfambi he is called  
Who little has to say:  
Such is the nature of the simple.
- 
104. The old giant I sought;  
Now I am come back:  
Little got I there by silence;  
In many words  
I spoke to my advantage  
In Suttung's halls.\*
105. Gunlad gave me,  
On her golden seat,  
A draught of the precious mead;  
A bad recompense I afterwards made her  
For her whole soul,  
Her fervent love.
106. Rate's mouth I caused  
To make a space,  
And to gnaw the rock;  
Over and under me

\*For the story of Suttung and Gunlad, see second  
part. pp. 246-253

Were the giant's ways:  
Thus I my head did peril.

107. Of a well assumed form  
I made good use:  
Few things fail the wise,  
For Odraerer is now come up  
To men's earthly dwellings.
108. 'Tis to me doubtful,  
That I could have come  
From the giant's courts,  
Had not Gunlad aided me,--  
That good damsel  
Over whom I laid my arm.
109. On the day following  
Came the frost-giants  
To learn something of the High One  
In the High One's hall;  
After Bolverk they inquired,  
Whether he with the gods were come,  
Or Suttung had destroyed him.
110. Odin I believe  
A ring-oath\* gave.  
Who in his faith will trust?  
Suttung defrauded,  
Of his drink bereft,  
And Gunlad made to weep!
- 
111. Time 't is to discourse  
From the speaker's chair.  
By the well of Urd  
I silent sat,  
I saw and meditated,  
I listened to men's words.
112. Of runes I heard discourse,  
And of things divine,  
Nor of risting\*\* them were they silent,  
Nor of sage counsels,  
At the High One's hall.  
In the High One's hall  
I thus heard say:

\*In the North a holy oath was taken on a ring  
kept in the temple for that purpose.

\*\*Carving: runes are risted = runes are carved

113. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
Rise not at night,  
Unless to explore,  
Or art compelled to go out.
114. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
In an enchantress' embrace  
Thou mayest not sleep,  
So that in her arms she clasp thee.
115. She will be the cause  
That thou carest not  
For Thing or prince's words;  
Food thou wilt shun  
And human joys;  
Sorrowful wilt thou go to sleep.
116. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
Another's wife  
Eutice thou never  
To secret converse.
117. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
By fell or firth  
If thou have to travel,  
Provide thee well with food.
118. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
A bad man  
Let thou never  
Know thy misfortunes;  
For from a bad man  
Thou never wilt obtain  
A return for thy good will.
119. I saw mortally  
Wound a man  
A wicked woman's words;  
A false tongue  
Caused his death,  
And most unrighteously.

120. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
If thou knowest thou has a friend,  
Whom thou well canst trust,  
Go oft to visit him;  
For with brushwood overgrown  
And with high grass  
Is the way that no one treads.
121. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
A good man attract to thee  
In pleasant converse,  
And salutary speech learn, while thou livest.
122. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit if thou takest it.  
With thy friend  
Be thou never  
First to quarrel.  
Care gnaws the heart.  
If thou to no one canst  
Thy whole mind disclose.
123. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
Words thou never  
Shouldst exchange  
With a witless fool.
124. For from an ill-conditioned man  
Thou wilt never get  
A return for good;  
But a good man will  
Bring thee favor  
By his praise.
125. There is a mingling of affection,  
Where one can tell  
Another all his mind.  
Everything is better  
Than being with the deceitful.  
He is not another's friend  
Who ever says as he says.
126. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.

Even in three words  
Quarrel not with a worse man:  
Often the better yields,  
When the worse strikes.

127. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
Be not a shoemaker,  
Nor a shaftmaker,  
Unless for thyself it be;  
For a shoe, if ill made,  
Or a shaft if crooked,  
Will call down evil on thee.
128. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
Wherever of injury thou knowest,  
Regard that injury as thy own;  
And give to thy foes no peace.
129. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
Rejoiced at evil  
Be thou never,  
But let good give thee pleasure.
130. I counsel thee, Lodfafner,  
To take advice;  
Thou wilt profit, if thou takest it.  
In a battle  
Look not up.\*  
(Like swine\*\*  
The sons of men then become),  
That men may not fascinate thee.
131. If thou wilt induce a good woman  
To pleasant converse,  
Thou must promise fair,  
And hold to it:  
No one turns from good, if it can be got.

132. I enjoin thee to be wary,  
But not over-wary;

\*In a battle we must not look up, but forward.

\*\* To become panic-stricken, which the Norsemen  
called to become swine.

- At drinking be thou most wary,  
 And with another's wife;  
 And thirdly,  
 That thieves delude thee not.
133. With insult or derision  
 Treat thou never  
 A guest or wayfarer;  
 They often little know,  
 Who sit within,  
 Of what race they are who come.
134. Vices and virtues  
 The sons of mortals bear  
 In their breast mingled;  
 No one is so good  
 That no failing attends him,  
 Nor so bad as to be good for nothing.
135. At a hoary speaker  
 Laugh thou never,  
 Often is good that which the aged utter;  
 Oft from a shriveled hide  
 Discreet words issue,  
 From those whose skin is pendent  
 And decked with scars,  
 And who go loitering among the vile.
136. I counsel thee, Lodfafner,  
 To take advice;  
 Thou wilt profit, if thou takest it.  
 Rail not at a guest,  
 Nor from thy gate thrust him;  
 Treat well the indigent,  
 They will speak well of thee.
137. Strong is the bar  
 That must be raised  
 To admit all.\*  
 Do thou give a penny,  
 Or they will call down on thee  
 Every ill on thy limbs.
138. I counsel thee, Lodfafner,  
 To take advice;  
 Thou will profit, if thou takest it.  
 Wherever thou beer drinkest,

\*The meaning is, it is difficult to show hospitality to everybody. A door would have to be strong to stand so much opening and shutting.

Invoke to thee the power of earth;  
For earth is good against drink,  
Fire for distempers,  
The oak for constipation,  
A corn-ear for sorcery,  
A hall for domestic strife,  
In bitter hates invoke the moon;  
The bitter for bit-injuries is good,  
But runes against calamity:  
Fluid let earth absorb.

#### ODIN'S RUNESONG

I know that I hung  
On a wind-rocked tree\*  
Nine whole nights,  
With a spear wounded  
And to Odin offered,  
Myself to myself;  
On that tree  
Of which no one knows  
From what root it springs.

Bread no one gave me  
Not a horn of drink,  
Downward I peered,  
To runes applied myself  
Wailing learnt them  
Then fell down thence.

Potent songs nine  
From the famed son I learned  
Of Bolthorn, Bestla's father,  
And a draught obtained  
Of the precious mead,  
Drawn from Odroerer,

Then I began to bear fruit  
And to know many things,  
To grow and well thrive:  
Word by word  
I sought out words,  
Fact by fact  
I sought out facts.

\*Ygdrasil.



Runes thou wilt find  
And explained characters,  
Very large characters,  
Very potent characters,  
Which the great speaker depicted  
And the high powers formed  
And the powers' prince graved.

Odin among the asas,  
But among the elves, Dasin;  
Odin as inventor of runes  
And Dvalin for the dwarfs;  
Aasvid for the giants runes risted,  
Some I myself risted.

Knowest thou how to rist them?  
Knowest thou how to expound them?  
Knowest thou how to depict them?  
Knowest thou how to prove them?  
Knowest thou how to pray?  
Knowest thou how to offer?  
Knowest thou how to send?  
Knowest thou how to consume?

'T is better not to pray  
Than too much offer;  
A gift ever looks to a return  
'T is better not to send  
Than too much consume.  
So Thund risted  
Before the origin of men,  
There he ascended  
Where he afterwards came.

Those songs I know  
Which the king's wife knows not,  
Nor son of man.  
Help the first is called,  
For that will help thee  
Against strifes and cares.

For the second I know,  
What the sons of men require  
Who will as leeches live.

For the third I know,  
If I have great need  
To restrain my foes,  
The weapon's edge I deaden:  
Of my adversaries  
Nor arms nor wiles harm aught.

For the fourth I know,  
If men place  
Bonds on my limbs,  
I so sing  
That I can walk;  
The fetter starts from my feet  
And the manacle from my hands.

For the fifth I know,  
I see a shot from a hostile hand,  
A shaft flying amid the host,  
So swift it cannot fly,  
That I cannot arrest it,  
If only I get sight of it.

For the sixth I know,  
If one wounds me  
With a green tree's root,\*  
Also if a man  
Declares hatred to me,  
Harm shall consume them sooner than me.

For the seventh I know,  
If a lofty house I see  
Blaze o'er its inmates,  
So furiously it shall not burn  
That I cannot save it;  
That song I can sing.

For the eighth I know,  
What to all is  
Useful to learn;  
Where hatred grows  
Among the sons of men--  
That I can-quickly assuage.

For the ninth I know,  
If I stand in need  
My bark on the water to save,  
I can the wind  
On the waves allay,  
And the sea lull.

For the tenth I know,  
If I see troll-wives  
Sporting in air,  
I can so operate  
That they will forsake  
Their own forms  
And their own minds.

\*Roots of trees were especially fitted for hurtful  
trolldom (witchcraft). They produced mortal wounds

For the eleventh I know,  
If I have to lead  
My ancient friends to battle,  
Under their shields I sing,  
And with power they go  
Safe to the fight,  
Safe from the fight;  
Safe on every side they go.

For the twelfth I know,  
If on a tree I see  
A corpse swinging from a halter,  
I can so rist  
And in runes depict,  
That the man shall walk,  
And with me converse.

For the thirteenth I know,  
If on a young man  
I sprinkle water.\*  
He shall not fall,  
Though he into battle come:  
That man shall not sink before swords.

For the fourteenth I know,  
If in the society of men  
I have to enumerate the gods,  
Asas and elves,  
I know the distinctions of all.  
This few unskilled can do.

For the fifteenth I know,  
What the dwarf of Thodroerer\*\* sang  
Before Delling's doors.  
Strength he sang to the asas,  
And to the elves prosperity,  
Wisdom to Hroptatyr (Odin).

For the sixteenth I know,  
If a modest maiden's favor and affection  
I desire to possess,  
The soul I change  
Of the white-armed damsel,  
And wholly turn her mind.

For the seventeenth I know,  
That the young maiden will

\*The old heathen Norsemen sprinkled their children  
with water when they named them.

\*\*The water of the people

Reluctantly avoid me,  
These songs, Lodfafner,  
Thou wilt long have lacked:  
Yet it may be good, if thou understandest them,  
Profitable if thou learnest them.

For the eighteenth I know,  
That which I never teach  
To maid or wife of man,  
(All is better  
What one only knows:  
This is the closing of the songs)  
Save her alone  
Who clasps me in her arms,  
Or is my sister.

Now are sung the  
High One's songs  
In the High One's hall,  
To the sons of men all useful,  
But useless to the giants sons.  
Hail to him who has sung them!  
Hail to him who knows them!  
May he profit who has learnt them!  
Hail to those who have listened to them!



*Rodney Thomson*

**Northmen invading France**

## A Thumbnail Sketch

### THE GODS

The religion that survived in the north into the Twelfth century was old fashioned, loosely organized, and polytheistic. It was a branch of the historical religion of the Causasian peoples that had been practiced since time immemorial. The same gods that were revered by the Greeks, Celts, Slavs, and early Romans were quite similar to those worshipped by the Northmen, Germans, and the Anglo-Saxons. The basic beliefs were the same, but the names of the deities differed and sometimes overlapped. The religion in northern Europe lacked a professional priesthood, with the result that temple building and the priesthood itself, tended to run in families. The man who built the temple was likely to become its priest, and his family would continue to operate it after he was gone. They had little in the way of theology, instead relying on the myths and stories that had been handed down for hundreds of years to transmit its beliefs. This kind of religious teaching has been typical of all non-literate societies. It may be old fashioned, but it was efficient enough to bring it into the middle ages.

In the pantheon of the north there are two kinds of Gods - the gods of the Aesir, and the gods of the Vanir. The Gods of the Aesir are Odin, Thor, Baldur, Tyr, Heimdall, Ull, and Loki. These are the best known of the Aesir. The most important of the Vanir are Njord, Frey, and Freya - all fertility gods, which all the Vanir were. Historians feel that the war between the Vanes and the Aesir probably had its origins in a battle between the Vanir worshiping tribes of the south Baltic shores and Aesir worshiping Vikings. Legend has it that a Vane woman, Gullveg, by name came to live among the Aesir. She was mistreated and this was the cause of the war. The war dragged on for an endless time until finally a truce was arranged. Njord, the God of the Seas, his son Frey, and his daughter Freya, were given as hostages and came to live among the Aesir.

It is probable that the Vanir are an older class of gods. The Aesir gave their name to the religion in ancient times and are doing so again. Several of the religions of Odin have adopted the name ASATRU, or 'men true to the Aesir'.

Although the paramount virtues of the north are considered to be courage, honor, loyalty, and honesty, we must not conclude that this is totally a warriors code. It was a religion for living. There was compassion for women, children and the helpless; heartbreak for the crippled, unfortunates, and for those stricken

by dreaded disease. The virtues of the Asatru are stark and heroic, and in a religion that perished, it is the dramatic characteristics that are remembered. The harshness we see in the Asatru faith had a three fold origin, first, life itself was incredibly harsh, lending itself to the virtues of courage and fortitude, secondly, the religion was obviously bad mouthed by the competing christian priests. Thirdly, we must remember that the age itself was incredibly brutal and crude by our present day standards. If we think the sacrifices of living animals and men were brutal, the phallic symbols, and the bloody sacrifices obscene, let us not forget that one hundred years or so later the Crusading armies of Christ captured the city of Jerusalem and massacred all of its inhabitants. More than likely above 100,000 people in all were killed and the streets ran with blood.

Among the Asatru women who lived a virtuous life went to Valhalla where they served in the great castle of the Goddess Freya. Those who died of old age of both sexes, or were sick, or evil, or died of other none-heroic reasons went to Nifelheim. Nifelheim was a dreary, boring and inhospitable place in the keeping of the Goddess Hel. It was unpleasant, but could not be compared to the high temperatures, fry cooking and torture; characteristics of the Christian Hell.

What kind of men did the religion of the Asatru produce? Starting about 1000 A.D. the Varangian Guard, the mercenary protectors of the Emperors of Constantinople were entirely recruited in the Scandanavian nations and among the Anglo-Saxon exiles who had been driven out of England by the conquering Normans. These men of the north were famous for their loyalty to their oaths; which once given they were faithful to until death. They had the reputation of being the only people in the world who were this faithful to the oath. In another example, the Roman historian Tacitus tells us of the high code of honor among the early German nations, and of the chastity of their women. This praise comes from outsiders and says much for the religious training and the atmosphere of virtue in which they grew to adulthood.

The early Teutons had their own ideas as to how the world had been formed, and they believed it would end in the great battle between the Gods and the forces of evil at the final battle of Ragnarok. They hailed the chosen ones of Odin who die in battle and are carried to Valhalla by the warrior maidens called Valkyries. The Valkyries are daughters, or hand-maidens, of Odin and their leader is the Goddess Freya. It is said that Odin loves the brave, and he is the only god who slays those he loves. The brave are carried to Valhalla where each day they fight all day long. Those who are slain arise at the end of the day and after the daily battles they partake in the nightly feasts.

In many ways the religion of the north resembled other religions. In its greatest mystery, Odin hung for nine long days on a windswept gallows, where he was a sacrifice by himself, to himself. In so doing he provided a mystery as heavenly as could be supplied by any other religion. Like its modern contemporaries, the Asatru faith delights the devoted by the hidden truths and moralities that are taught by parable in its great legends or sources. The virtues of the Odinist religion are, and always have been courage, honor, duty, loyalty, fealty to a promise, family and clan.

In the northern myths the universe is supported by the great World Ash-tree, Yggdrasill. The branches of this tree reach the sky and cover the earth. Asgard is the heavenly city where the Gods assemble each day for council. On another level is Midgard, the home of mankind. On still another level is Nifelheim where rules the goddess Hel. To the south of Midgard, across the sea is Muspel, where live the firegiants and from where, at Ragnarok, come the sons of Muspel and the host of Hel. Here too, outside of Asgard are the plains of Vigrid, where the final battle will be fought, and at the foot of the great world-ash dwell the Norms who weave the destiny and fates of men and Gods alike. With this thumbnail sketch, we introduce you to the Gods.

#### ODIN

The supreme God of the old religion of the north is Odin. He is a majestic, domineering, brilliant, and sometimes deceitful and sadistic figure. He is thirsty for intelligence and wisdom and has sacrificed one eye to obtain it. He is the God of War and the god of slain warriors. His dearest possessions are his spear Gungnir, the gold ring Draupnir, which continually makes new rings just like itself, and the swift eight legged horse, Sleipnir. He is guarded by two wolves and is continually being brought the news of the world by the two ravens, Hugin and Munin, (thought and memory) who gather it from the corners of the world. He has hung himself on the World Ash, to obtain the knowledge of the magical runes, a sacrifice as he said, from himself to himself. To those who are about to die he sometimes appears. In Odin we have the idea of a spiritual force, for to him intelligence and wisdom is power and to express these in action is most pleasing to the Aesir. Odin often wanders as a nocturnal huntsman, and he sometimes disguises himself by wearing a long shepherds cape and a broad brimmed hat.

He is called the All-Father because he is the Chief of the Gods. The warriors who die bravely in battle are carried to Valhalla by the Valkyries, where they serve in his immense force of warriors, and will fight at his back at Ragnarok. In contrast with Thor, Odin has difficulty gaining the confidence of the multitude. In battle he fells him that he loves, and with his enemies he is full of cunning deceit, cynicism, ferocity, and



treachery. Yet he is the god of the skalds, (poets), of inspiration, and exemplifies the hardest virtues of the north, courage and loyalty, and in a harsh age, these counted.

#### THOR

The red haired, kindly, boisterous but irascible Thor is the god of the common man. He is straight dealing and well loved and the ordinary farmer or laborer can easily identify with this huge eater and drinker who roars across the heavens as the Thunder God. The lack of humor and compassion that are notable in the legends of Odin are abundant in the stories of Thor. Nevertheless, a god must show proof of his magic and his god-hood, and this Thor does with a flourish as he hurls his magic hammer at his enemies and the rumble as the hammer passes through the air peals out on earth as Thunder.

Thor is the divinity who protects from evil. He is invoked against sickness and hunger; and it is to Thor that men pray for mercy, clemency, and compassion. Men call on him when they have need for strength. His is the hammer-token that men bless themselves with from the cradle to the grave. Thor is powerful and faithful protector of the farmer and tradesmen, and is the special protector of Midgard, that is, of the earth, and of all mankind.

Thor is quick tempered but easily mollified, and being straightforward, he is sometimes outwitted in his clashes with the giants, but he always wins in the end. He is a magnificent fighter who is the one god first line of defense of the Aesir and Asgard, as he rumbles across the heavens with his chariot drawn by a team of goats. The two great treasures of Thor are his iron gloves, which he donned when he hurled his magic hammer Mjollnir, at his enemies. Thor keeps the peace in popular assemblies, although strictly speaking it is Tyr who enforces the laws.

Thor became a mighty God in Germany and Scandanavia, but in the Viking colonies overseas he became the mightiest god of all. When the Norman sons of the Vikings conquered half-Viking, half-Saxon England, Thor was the god of the old religion they brought along from Normandy. It was the hammer of Thor, not the spear of Odin that became the symbol of the Asatru, and it was the symbol of Thor that stood out longest against the Christian conquest of the North.

#### TYR

Tuesday is the day of the week that is named after Tyr, or Tiu as he is sometimes called. He is a son of Odin and second in importance only to his brother Thor. He is brave and virtuous. He loses a hand when he gives it as a pledge to the Fenris-Wolf, when he is bound. When the Fenris-Wolf finds that he has been

tricked and he cannot escape, he bites the hand off Tyr in his rage. Tyr is another of the several Norse gods of battle. He possesses a magic sword, but because he has only one hand, he can give victory to only one side. Tyr is the patron of athletes and enforces the laws of men and gods. In the pantheon of gods of the early Caucasian peoples, he is only partially similar to Mars, the Roman God, and Zeus, the Greek Diety.

#### BALDUR

The story of the death of Baldur the Good is one of the central and tragic themes in the legends and myths of the early Norse and Teutons. Baldur is murdered by the cunning and wickedness of the scheming Loki. His death is caused by an arrow made of mistletoe, the only thing that could harm him. The arrow is shot by a blind brother who has been tricked by Loki.

All the world is sad when Baldur is murdered. The gods mourn his passing and attempt to liberate him from Hel, but are prevented from doing so by the machinations of Loki. Baldur was to be allowed to return to the world, but on the condition that all of nature wept for him. All things did weep, except Loki who had caused his death in the first place. So Baldur had to stay in Hel until after Ragnarok.

Baldur has all the virtues. He is kindly, genial, handsome, and the most popular of the gods among themselves. He is of the Aesir, and a brother of Thor and Tyr.

#### HEIMDALL

Heimdall is called the White God. He guards the bridge Bifrost, the only entry into Asgard. It is said of Heimdall that he can see for 100 miles, sleeps less than a bird, and could hear the grass grow.

His alertness spots the flash of sunlight on the weapons of the enemy as they form up on the plain of Vigrid, where the battle of Ragnarok is fought. The Sons of Muspel are forming themselves into battalions, and Heimdall awakens the gods by blowing his great war horn which is called Gjallerhorn.

The Voluspa calls human beings the "sons of Heimdall". Heimdall is a wanderer who creates the three classes of human society. Heimdall and Loki are old antagonists and kill each other at Ragnarok.

#### ULL

Ull is the God of Hunting, archery and skiing. Beyond this the legends are silent about him.

## LOKI

Loki is half-god and the offspring of a giant. He is cunning and deceitful enough to be also called half devil. He lives with the Aesir through most of the stories of the Gods, but after he murders Baldur, he is made a prisoner and banished. He fights with the forces of evil at the battle of Ragnarok. He has a jealous and vindictive nature. At one time or another he attacks all the gods and his attacks are usually cruel and without cause.

Loki loves evil for its own sake and is so devoted to it that he brings disaster upon himself. He is the father of several freaks. The giant Midgard Serpent which encircles the earth is one of his off-spring, as is the eight-legged horse Sleipnir, and the giant Fenris-Wolf. Loki is killed at Ragnarok by Heimdall. There are many other Gods of the Aesir.

There are many other Gods of the Aesir, but the only one not discussed is Frigg, who will be discussed in the section with the Valkyries and Freya.

## THE VANIR

The Vanir, as the reader probably knows by now, are the Norse Gods of Nature and Fertility. During the long and desultory war, which took place between the Aesir and the Vanir, hostages were exchanged at the peace treaty. The hostages were Njord, the God of the Sea, Frey his son and Freya, his daughter. This is how they came to live with the Aesir.

## NJORD

Njord is the god of the wind and the seas. He controlled navigation and was the god who brought prosperity to men. Like all of the Vanir, he was a god of sex, conception, growth, and fertility.

## FREY

Frey is the god of generation. He is a romantic god, poetic and chivalrous. He is regarded as a friend of the farmer. He has a gentle and kindly demeanor. Frey is invoked at weddings for a generous posterity. He is a god of the harvest with his father Njord. Animals were sacrificed to Frey and the horse was considered sacred to his cult. Frey was a brave warrior and does not shrink from Surt, the firegiant who destroys the world, at Ragnarok. Because he has given his sword away, Frey is killed by Surt. Skidbladnir is the name of a wonderful ship that was owned by Frey, when it was launched it could carry all of the Aesir fully armed, but when it was not needed, it could be folded up so small it would fit in a purse.

## FREYA

Freya is the female counterpart of Frey and is his sister. She is a goddess of fertility like her father and brother. She is also a death goddess, and half the souls of warriors who are slain in battle are carried to her estate 'Folkvangnar in Asgard. Here also go the women of the Odinist religion where they are lodged in her castle of Sessrumnir. Freya flies through the air with the wings of a falcon, or as a Valkyrie. Most of the stories of Freya relate to the efforts of the giants to carry her off. She is a goddess of fecundity, regeneration, sex, and love. Her cult lasted far into the middle ages in the remote areas of the north.

## FRIGG, OR FRICKA

In Teutonic legend Freya and Frigg are the same. In Norse mythology, Freya is the wife of Odin, but he leave her for Frigg, because she loves finery better than her husband. Frigg is the wife of Odin and the supreme goddess of the northern pantheon. She is the goddess of marriages. She is of the Aesir.

## THE VALKYRIES

Both Freya and Frigg are Valkyries, warrior women of the north as well as being major deities of the Odinist faith. The warrior maidens of Valhalla ride through the air to the battles that Odin has ordered. They ride on horses and wear brilliant armor. Their arrival on the battlefield may be detected by a flickering in the air, which is the light being reflected from their lances. They select the heroes who are to be killed and sometimes guide the spear or the arrows. Odin is the only God who slays those that he loves. The souls of the heroes are conducted to Valhalla where the Valkyries become handmaidens to those immortal warriors who will be at his back at Ragnarok. The Valkyries are variously represented as being nine or twelve in number. They are of diverse origins; some are divine born Aesir, others are mortal princess who have become immortal, others such as Freya and Frigg are goddesses of the Aesir and Vanir in their own right.

The first of the Goddesses (Valkyries) is Frigg, the second is Saga, the third is Eir, the fourth is Gerfron, the fifth is Fulla, the sixth is Freya, the seventh is Smofna, the eighth is Lofna, the ninth is Vora, the tenth is Syn, the eleventh is Hlina, the twelvth is Snotra, the thirteenth Gna, the fourteenth Sol, the fifteenth is Bil. Brunhilda, the famed Valkyrie from Richard Wagner's Ring of the Nibelung is also listed as a Valkyrie.

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### GLAUBENSBUND ARTGEMEINSCHAFT e.V.

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### CENTRAL COUNCIL OF THE ODINIC RITE

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## ODINIST PERIODICALS

- Heimdal - 4 times per annum, 60 Francs, B.P. 124 Bayeux Cedex, France.
- Irminsul - 6 times per annum, Kloiberweg 4, 8193, Ammerland, Germany.
- Nordische Zeitung - 4 times per annum, 1 Berlin 44, Sonnenalle 52/III, West Germany.
- Odinist - 8 times per annum, \$5.00, P.O. Box 731, Adelaid St. Stn, Toronto, Canada.
- Odrorir - 4 times p. a., free. Deutcher Ring 43, D415, Krefeld, West Germany.
- Raven Banner - 4 times p. a., Ll. 10 Trinity Green, London, E-1, England.
- Rimstock - Annual, 5p 10 Trinity Green, London, England.
- Ring der Treue - irregularly, 33 Braunschweig, Roonstrasse, 11/1, West Germany.
- Runestone - 4 times p.a., \$3.00, 1766 East Ave., Turlock, California, USA, 95380.
- Sacred Source of Teutonic Strength - 2 times p. a., P. O. Box 19858, Milwaukee, WI, 53219.
- Sword and Shield, - irregularly. 95 Darford Avenue, London, England, N.9.
- Thor - irregularly, \$1.50, P.O. Box 489, Stn K. Toronto, Ontario, Canada.



# RAGNAROK

## THE ODINIST CALENDER OF FESTIVALS

In the below list, the great festivals are in bold capitals. Secondary festivals are in lower case. Others are local festivals, 10 Trinity Green, London, England.

<u>MONTH</u>	<u>DATE</u>	<u>FESTIVAL</u>
WOLFMOON (December)	20/21	THE MOTHER NIGHT (YULE) (WINTER SOLSTICE) The Twelve Nights of Yule Twelfth Night
	31	
SNOWMOON (January)	1	Charming of the Plough
HORNING (February)	14	Vali (Festival of the Family)
LENTING (March)	20/21	SUMMER FINDING (SUMMER SOLSTICE) Ragnar Lodbrok, Carnival
	28	
OSTARA (April)	14	Miura Anjin
MERRY MOON (May)	1	May Day
FALLOW (June)	20/21	MIDSUMMER (SOLSTICE)
HARVEST (August)	28	Harvest Monday
SHEDDING (September)	20/21	WINTER FINDING (WINTER SOLSTICE)
HUNTING (October)	9	Leif Erikson Day
	28	Winter Saturday (Winter Nights)
	29	Winter Sunday (Winter Nights)
FOGMOON (November)	11	Einheriar (Heroes' Day)

1978 Common Era is the year 2228 of the Runic Era. Most Odinists use the chronology of the Runic Era, the Golden Age of knowledge and wisdom which was initiated in the Northern mythology by Odin's discovery of the runes, which occurred historically when runes were used about 250 years before the commencement of the Common Era.



### THE MONTHS OF THE YEAR

Snowmoon	(the Roman January)	Haymoon	(July)
Horning	(February)	Harvest	(August)
Lenting	(March)	Shedding	(September)
Ostara	(April)	Hunting	(October)
Merrymoon	(May)	Fogmoon	(November)
Fallow	(June)	Wolfmoon	(December)

### THE DAYS OF THE WEEK

Wednesday - the Day of Woden (Odin)

Thursday - named in honour of Thor (Thur)

Friday - named in honor of Frey, the god of fertility, love, prosperity and peace.

Saturday - derived from Sataere, an Odinst god of agriculture.

Sunday - named after the maiden Sol, appointed by the god to drive the chariot of the Sun and to ensure that it adheres to its regular course.

Monday - in honor of Mani, similarly appointed to drive the moon on its nightly course.

Tuesday - in memory of the god Tyr, the Sword God. His emblem signifies courage in battle.

- courtesy of the English Odinsts.

### THE ODINIST CALENDER

A commercial printing establishment, whose address is listed below publishes an Odinst calender each year. 1978 prices were \$.75 each. Additional copies \$.50 post paid. They are profusely illustrated with great events of Aryan history and are informative and educational.

NARTEX PRESS  
Box 5051  
Dearborn Heights, Michigan, 48128

## SOME ODINIST RELIGIOUS OBSERVANCES

Most Odinist organizations have their Holiday on Wednesday, which is Odin's day. One group has it on Thursday. A typical religious observance, or service, might go something as follows.

### Godi or Gydja - Chant

"Hail thee, Odin, and Hail thee sons of Odin.  
Hail thee, Thor, and children of Thor.  
Hail thee, Gods of the Aesir, and the Aesir women.

Grant courage to us, and good health, High One,  
as long as we live.

Grant wisdom to us, High One, and healing hands,  
as long as we live.

Grant prosperity to us and well being, both to us  
and our kind, as long as we live.

We thank thee, Odin and Thor, for blessings received."

Sermon - By Godi, or Gydja, or guest speaker.

The sermon may be devotional or instructional.

A typical instructional sermon might be a commentary and instruction from "The Deluding of Gylfi.

A short devotional might be the recitation of the Runesong.

### Silent Prayer

A short prayer observed by the group in silence.

### Close

All make the Hammer Token.

\* \* \* \* \*

## Subjects for Sermons

We must remember that the sermon, or lecture, portion of the religious service can be for two purposes. The first is to pay homage to the almighty, and the second is to instruct the membership in the atmosphere, stories, and history of our religion. The following stories are considered suitable topics for lectures and over a period of time will indoctrinate the new member in the lore and history of Odinism. The stories should be taught one at a time whenever possible.

"The Deluding of Gylfi" contains much information for the new Odinist.

Other stories that make excellent topics for instruction are -

The Apples of Iduna  
Yggdrasil, the World Tree  
Freya, the Bride  
Loki and the Giants  
Thors visit to Utgard  
The Curse of Andvari's Ring  
The death of Baldur  
Vali, the Avenger  
The Punishment of Loki  
The Binding of Loki  
Thor Fishes for the Midgard Serpent  
The Binding of Fenris  
Odin and the Skaldic Mead  
The Making of the Hammer  
Odin's Search for Wisdom  
The Wooing of Gerd

### SOME RELIGIOUS HOLIDAYS OF THE ODINISTS

YULE - The celebration of the Winter Solstice.

December 22, thru New Years

Feasting - the preparation and consumption of the food is the consecration. Much like American Thanksgiving.

Dancing - Traditional dances of Europe, Polka and Waltz bands of German, Slavic, or English origins. Celtic pipe music and American Mountaineer music is very exceptable.

Gifts - Exchange of Gifts between member of the families.

Cards - Exchange of Yule and New Years Greetings.

An evergreen tree may be decorated if desired.

A religious service on the 22nd of December.

#### OSTARA, OR EASTER

A formerly Odinist celebration taken over by the Christians and now celebrated by both faiths. Easter is named after the old Anglo-Saxon goddess Oстера, and is celebrated on the Sunday after the Vernal Equinox on the 21st of March.

The Odinist celebration commemorates the re-birth of life in the spring.

- a. A blot. - Oath ceremony
- b. Feasting
- c. Religious service
- d. Dance in the evening

#### THE MIDWINTER CARNIVAL - FASCHING

Two or three days

A religious blot

Feasting

A dance, Parade and Festival

A period of feasting, merrymaking, dancing, parades, masked balls celebrating the end of winter and resurrection of nature in the spring.

Traditionally, carnival is the time to get married and establish a new family.

Peagantry is observed and a REX, the king of the carnival is elected. He receives the keys of the city from the Mayor, who then disappears. It is still observed from the most ancient times in most European countries, but in communist nations it is secular.

In some places a pantomime combat and procession is held and masked participants enact a symbolic struggle between winter and spring. The evil spirits of winter are drive away amid the dancing and feasting.

#### THE SUMMER FESTIVAL - SUMMER SOLSTICE

June 22

- a. A religious observance or blot
- b. A holiday
- c. Dance in the evening with traditional music.

### FESTIVAL OF THE WINTER NIGHTS

A festival of Thanksgiving for the Harvests. It is a fertility festival with blots to Frey and Freya.

It is held on the Saturday of the second week in October, the first days of winter by ancient Norse reckoning.

Food is consecrated by the preparation and consumption.

The feasting is followed by a dance with traditional music.

### 9 OCTOBER - LEIF ERICSON'S DAY

Celebrated in North America only.

- a. A religious ceremony - blot
- b. Oath Ceremony
- c. Devotional / Lectures

### THE PHILOSOPHY OF COURAGE

-By General Horace Porter

A French writer has said that every mistake made in life can be traced to fear. Though this was doubtless written more to shape an epigram than to state a fact, -- and epigrams are generally regarded as jewels purchased at the expense of veracity, -- yet the more we reflect upon the remark the more we are impressed with its truth.

Fear, above all things else, enfeebles the vigor of man's actions, supplants decision by vacillation, and opens the road to error. When one seeks counsel of one's fears, judgment ceases to obtrude advice.

Courage, on the other hand, is universally recognized as the manliest of all human attributes; it nerves its possessor for resolute attempts, and equips him for putting forth his supreme efforts. Powerful aristocracies have been founded with courage as the sole patent of nobility; kings have maintained their dynasties with no other virtue to commend them to their subjects. A once popular farce set forth these two opposite traits in human nature under the title of "The nervous man and the man of nerve."

Courage has so many different natures, assumes so many different forms, and is subject to so many eccentricities, that it is hard to define it. To separate it into the two grand divisions of moral courage and physical courage is a simple matter, but when the subdivisions of these are to be determined, the task is confronted with formidable difficulties.

Few men possess all the various forms of courage. One man may be utterly fearless in the most perilous storm at sea, while on land he may be afraid to travel at the rate of twenty-five miles an hour on a first-class railroad, and sailor-like, expends his sympathies in pitying "poor unhappy folks ashore". A locomotive engineer on an Eastern railway, who was always selected for his "nerve" when a fast "special" was to be sent out, and whose courage repeatedly displayed in appalling accidents, had become proverbial, was afraid in the quiet of his own home to go upstairs alone in the dark.

These instances, though numerous, are the exceptions, not the rule. They can often be accounted for by the fact that the victim had suffered a severe fright, perhaps in childhood, which produced a permanent shock to his nerves, and made him timid ever after respecting the particular form of danger to which he had been exposed. An acquaintance of mine whose repeated acts of gallantry in the field had convinced all his comrades that he had been born without the sense of fear was seen to give a wide berth to any horned animals that come in sight. Whenever a drove of commissary's cattle were encountered on the road, he began a series of well-timed maneuvers with a view to getting a fence between himself and them in the shortest possible time. Their approach seemed to demoralize him as much as a cavalry charge of the enemy elated him. The providing of an army with "beef on the hoof" was one of the methods of military logistics which had more terrors for him than a prospect of starvation. When twitted on the subject, he one day said in explanation, that, when a child, a cow had once chased him, thrown him down, and then tossed him on her horns, and he had never recovered from the shock, or been able to banish from his mind the sense of terror the circumstance produced. It was the burned child dreading the fire.

This instinct is common to all animals. At a country station on one of our railways a pig used to be a constant visitor, and drove a thriving business in picking up stray grains of corn which dropped from the bags as they were loaded on the cars. One day the pig's greed so far overmastered his discretion that his tail got nipped between the brake-shoe and the car-wheel, and when the train started the tail was jerked out by the root. The victim of this sudden catastrophe was now confronted with the dismal prospect of having to navigate through the rest of life with his steering apparatus a total wreck. He continued coming to the station after that, but whenever he heard the

clatter of an approaching train, he hurried off to a safe distance and backed up close against a brick wall till the cars had passed; he was never going to permit himself to be subject to the risk of such an indignity again, even though there was no longer any tail left to be pulled out. He had acquired sufficient railroad experience to appreciate the magnitude of the loss of terminal facilities.

As one's physical condition is affected by circumstance of health and sickness, so does one's courage vary under different surroundings. Troops, after being refreshed by a rest and a good meal, have stood their ground under a fire from which they would have fled in confusion if tired and hungry. An empty stomach, like conscience, make cowards of us all. The Duke of Wellington proved himself a philosopher when he said, "An army moves principally upon its belly." In the days when personal difficulties were settled under the "code", the parties never tried to screw their courage to the sticking-point on empty stomachs, but "pistols and coffee" always went hand in hand.

In the successful attack made by Admiral Du Pont with his fleet upon the Confederate forts which commanded Port Royal harbor, when the dinner hour arrived the admiral directed rations to be served as usual, and the crews were ordered to cease loading their guns and go to loading their stomachs to fortify themselves for the continuation of the battle. The commanding officer was severely criticised for this at the time, but it was afterwards generally conceded that he understood the true relations between the nerves and the stomach, and gained the victory all the sooner by taking time to lodge that dinner where it would do the most good. An attack of dyspepsia or a torpid liver will sometimes rob a man of half his natural courage; rabbits in the patch then become magnified into lions, and mole-hills into mountains. Napoleon lost the battle of Leipsig from eating too heavy a dinner and being seized with a fit of the blues brought on by indigestion. As the Latin roots of the word locate the source of courage in the heart, and as the seat of all courage is believed by many to be in the mind, no one would attempt the ungracious and unsentimental task of trying to transfer its location to the stomach, but facts point to the belief that the condition of the stomach has something to do even with this high attribute of man.

Courage, like everything else, wears out. Troops used to go into action during our late war displaying a coolness and steadiness the first day that made them seem as if the screeching of shot and shell was the music on which they had been brought up. After fighting a couple of days, their nerves gradually lost their tension, their buoyancy of spirits gave way, and dangers they would have laughed at the first day often sent them panic-stricken to the rear on the third.

It was always a curious sight in camp after a three-days' fight to watch the effect of the sensitiveness of the nerves; men would start at the slightest sound, and dodge at the flight of a bird or a pebble tossed at them. One of the chief amusements on such occasions used to be to throw stones and chips past one another's heads to see the active dodging that would follow.

Recruits sometimes rush into dangers from which veterans would shrink. When Thomas was holding on his position at Chickamauga on the afternoon of the second day, and resisting charge after charge of an enemy flushed with success, General Granger came up with a division of troops, many of whom had never before been under fire. As soon as they were deployed in front of the enemy, they set up a yell, sprang over the earth-works, charged into the ranks, and created such consternation that the Confederate veterans were paralyzed by the very audacity of such conduct. Granger said, as he watched their movements, "Just look at them; they don't know any better; they think that's the way it ought to be done. I'll bet they'll never do it again." Men, like children, are often ignorant of danger till they learn its terrors in the school of experience.

Every soldier understands why "two o'clock in the morning" courage is recognized as courage in its highest form. At that time many hours of fasting have occurred since the evening meal; enough sleep has not yet been had to restore the nervous system to its normal condition after the fatigue and excitement of the previous day; it is the hour of darkness and silence, when the mind magnifies the slightest sounds. The stoutest nerves require a great deal of bracing when a camp is startled out of its sleep by an attack at such an hour.

Nearly all persons are more timid when alone. The feeling of lonesomeness is akin to fear. At Spotsylvania a staff officer flinched and turned back when bearing a message to a part of the field which required him to pass along a road exposed to a short-range fire from the enemy. His courage had stood every test when in the company of others, but on this occasion he had set out alone, and had been seized with a fear which at the time completely unmanned him.

A woman when quite alone in a house at night may be tortured by a sense of fear which completely destroys her peace of mind; but let there be a child in the same room with her, and she will feel but little apprehension of danger. The relief comes not from any protection she believes the child could afford, but from her release from the fearful sense of lonesomeness which had unnerved her.



There is a peculiar significance in "shoulder to shoulder" courage. It springs from a sense of the strength which comes from union, the confidence which lies in comradeship, the support derived from a familiar "touch of the elbow."

A battery of artillery has often been ordered to open fire when there was no chance of doing the enemy any damage, merely for the moral effect upon the infantry, whose courage is always increased by feeling that they have the support of the noise of the sister arm of the service, if nothing else.

Indifference to danger is not always the form of courage which should entitle its possessor to the highest credit. It is a negative virtue as compared with the quality which enables one to perform a dangerous duty while realizing the full measure of the peril encountered.

These two traits are best illustrated by the old story of the two soldiers whose regiment was charging up a hill in a desperate attempt to capture a battery. When half-way up, one of them turned to the other and said, "Why you're as pale as a sheet; you look like a ghost; I believe you're afraid." "Yes, I am," was the answer; "and if you were half as much afraid as I am you'd have run long ago." It is something higher than physical courage, it is a species of moral courage, which recognizes the danger and yet overmasters the sense of fear. When the famous mine in front of Petersburg had been completed and the National troops drawn up ready to charge the enemy's works as soon as the mine had done its work in creating a breach, the signal was given just before daylight, the fuse was lighted, and the command stood waiting with intense anxiety for the explosion which was to follow. But seconds, then minutes, then tens of minutes passed, and still no sound from the mine. The suspense became painful, and the gloom of disappointment overspread the anxious faces of officers and men. The fuse had been spliced about midway. It was now thought that there was a defect in the splice, and that it was at this point that the fuse was hanging fire. The day was breaking, the enemy was becoming alert at sight of our unmasked columns, there was not a moment to be lost. Lieutenant Doughty and Sergeant Rees, of the 48th Pennsylvania infantry, now volunteered to examine the fuse. They entered the long dark gallery which led to the mine, and without stopping to calculate the chances of life, calmly exposed themselves to one of the most horrible forms of death. With no excitement to lend them its intoxication, with nothing to divert their minds from the fate which seemed to await them, they followed the course of the fuse through the long subterranean passage, found the defect at which the spark had been arrested, and made a new splice. On their return the match was again applied, and the train was now prompt to do its deadly work. These men displayed even a higher order of courage than those who afterwards charged into the breach.

Perhaps the most striking case of desperate and deliberate courage which the history of modern warfare has furnished was witnessed at Cold Harbor. The men had been repeatedly repulsed in assaulting earth-works, had each time lost heavily, and had become impressed with the conviction that such attacks meant certain death. One evening, after a dangerous assault had been ordered for daylight the next morning, I noticed in passing along the line that many of the men had taken off their coats and seemed engaged in mending rents in the back. Upon closer examination I found that they were calmly writing their names and home addresses on slips of paper, and pinning these slips upon the backs of their coats, so that their dead bodies might be recognized upon the field and their fate made known to their friends at home. Never was there a more gallant assault than that made by those men the next day, though their act of the night before bore painful proof that they had entered upon their work without a hope of surviving. Such courage is more than heroic; it is sublime.

Recklessness often masquerades as courage, but it is made of different mettle. Plato, in reasoning upon this subject, says: "As knowledge without justice ought to be called cunning rather than wisdom, so a mind prepared to meet danger, if exerted by its own eagerness and not the public good, deserves the name of audacity rather than of courage."

Courage born of passion or excitement should always be looked upon with suspicion. It may fail at the very moment it is most needed. I remember a soldier in one of the regular batteries in the Army of the Cumberland, who had displayed conspicuous bravery in a dozen engagements while serving his gun as a cannoneer. At the battle of Chickamauga he was assigned to duty as a driver, and instead of participating in the excitement of loading and firing, he had nothing to do but sit quietly on his horse and watch the havoc created around him by the enemy's shot. He soon became seized with a terror which completely unmanned him, and after the battle he implored his commanding officer to send him back to his gun, saying that if he ever went into another engagement as a driver, he felt certain he should run away and lose all the reputation he had ever gained. His courage had disappeared with the excitement which inspired it.

Men have performed deeds of bravery by being goaded on by anger or stung with taunts, but those who require to be lashed into a rage before they can key up their nerves sufficiently to meet danger are not the possessors of a courage which is trustworthy. Fierce fires soon burn out. According to Shaftesbury, "rage can make a coward fight, but fury or anger can never be placed to the account of courage."

It is a fact known to every soldier that most courageous men indulge the least in brutal bullying, and those who exhibit all the pluck necessary to make them leaders in street rows and

prize rings are the first to shirk an encounter in which death stares them in the face. During our civil war the regiments which were composed of plug-uglies, thugs, and midnight rounders, with noses laid over to one side as evidence of their prowess in barroom mills and paving-stone riots, were generally cringing cowards in battle, and the little courage they exhibited was of an exceedingly evanescent order. A graduate of a volunteer fire company arrived in Washington one day, in the ranks of a regiment in which he had enlisted. As he stepped from the cars he took off his coat, hung it over his arm, tilted his hat a little farther up behind, brushed his soap-locks forward with his hand, and said to a midget of a newsboy standing at the station, "I say, sonny, hew you seen anything of Je-Jeff Davis around h'yar? Ve lookn' fur him."

"You'd better go down to Richmond and do yer lookin'!", replied the boy.

"Well now, sonny, don't you worry none about that," said this forerunner of destruction. "That's de very town ve're goin' fur, and ven ve gets inside of it, thar von't be anything but vacant lots around thar, you bet."

In his first fight this same plunging swashbuckler suddenly became seized with a feeling of marked tenderness toward his fellow-beings generally, concluded he did not want to hurt anybody, and soon struck his best gait in an effort to join the baggage-wagon committee in the rear.

Courage, like most other qualities, is never assured until it has been tested. No man knows precisely how he will behave in battle until he has been under fire, and the mind of many a gallant fellow has been sorely perplexed by the doubts that have entered it previous to his first fight. He sometimes fears his courage, like Bob Acre's, may ooze out, and that he may behave like the enthusiastic young hunter in pursuit of his first bear, who followed the trail vigorously all day, spoiling for a chance to get to close quarters with the animal, but in the evening suddenly turned back, giving as an explanation of his abrupt abandonment of the hunt that the bear's tracks were getting too fresh.

At the beginning of our war officers felt that, as untested men, they ought to do many things for the sake of appearance that were wholly unnecessary. This, at times, led to a great deal of posing for effect and useless exposure of life. Officers used to accompany assaulting columns, over causeways on horseback, and occupy the most exposed positions that could be found. They were not playing the bravo: they were confirming their own belief in their courage, and acting under the impression that bravery ought not only to be undoubted, but conspicuous. They were simply putting their courage beyond suspicion.

At a later period of the war, when men began to plume themselves as veterans, they could afford to be more conservative; they had won their spurs; their reputations were established; they were beyond reproach. Officers then dismounted to lead close assaults, dodged shots to their hearts' content, did not hesitate to avail themselves of the cover of earth-works when it was wise to seek such shelter, and resorted to many acts which conserved human life, and in no wise detracted from their efficiency as soldiers. There was no longer anything done for buncombe; they had settled down to practical business. One day, in the last year of the war, General Butler rode out with his staff to see how the work was progressing in the digging of his famous Dutch Gap Canal, that was to cut off a bend in the James River. He stopped at a point which soon became a conspicuous target for the enemy's batteries. After a while a staff officer, who had won a famous reputation by his repeated acts of personal courage, saw the uselessness of the exposure of so many valuable officers, and proposed to the general to move to another position. The general turned upon him sharply and said, "Any officer of the staff who's afraid can go back to camp." The officer at once turned his horse about, touched his hat, and with a quizzical look at his commanding officer said, "Good morning, General, I'm afraid," and rode off to a position where he could be of just as much service and not be a party to an exhibition of recklessness. Such an act before his courage had been tested would have cost him his commission. Now he could afford to exercise the wisdom of a veteran, and no one dared question his motives.

There have been many instances which go to prove that a young soldier sought not always to be hastily sacrificed for flinching in his first engagement. Upon one occasion, during a desperate assault in which the attacking column was under a withering fire, I saw a company officer desert his men, and run to the rear, as pale as a corpse, trembling like an aspen, the picture of an abject craven. He even tore off his shoulder-straps that he might be recognized as an officer. He heeded neither urgings nor threats; he was past all shame; he was absolutely demented. It was more distressing because he was a man of great intelligence and possessed many good qualities. When the engagement was over, the only question seemed to be whether he should be cashiered or shot; but he begged so hard of his commanding officer to give him another trial, to grant him one more chance to redeem himself from disgrace, and gave such earnest pledges for his future conduct, that he was finally released from arrest and allowed to go into battle again with his company. He fulfilled his pledges most religiously. Wherever there was danger he was seen in the midst of it; his conduct in every subsequent fight was that of a hero; and he was finally promoted to the rank of a field officer. He had effaced the blot from his escutcheon. The man was no coward at heart; he had for the moment, in army parlance, "lost his grip" under the first murderous fire.

Boucicault. in his play called the "Relief of Lucknow," introduces the character of a young English officer fired with professional ambition, who has just joined the service, and finds himself in the beleaguered city, surrounded by rebels. He is ordered to make his way through the enemy and carry a message to the column advancing to the garrison's relief; but his heart fails him, his courage deserts him, and he turns back and stands before a brother officer a miserable poltroon. This officer brings him to a realizing sense of the wretched position in which he has placed himself, and procures him an opportunity to wipe out his disgrace. He embraces it, and afterwards becomes one of the most heroic figures in the seige. In conversation with Mr. Boucicault, I once asked him whether this scene was founded on fact. He said it was not, that he had introduced the incident merely because he considered it dramatic, and somewhat novel in a military play. I then told him the story related above, about the company officer whose nerves were unstrung in his first encounter with danger, as confirmative of the truthfulness with which the distinguished author had held the mirror up to nature in his admirable military drama.

The cases of recovery, however, from the disease of fear are rare. Cowardice is generally a constitutional malady, and has to be recognized and dealt with as such. General Sheridan used to estimate that about twenty-five per centum of the men were lacking in the requisite courage for battle, and he at times tried to have the weak-kneed troopers singled out and assigned to hold the horses of the other men when the cavalry dismounted to fight on foot. We said he had this complement on the faint-hearted in the ranks; we could not very well deplete the forces by getting rid of them, and the only philosophical plan was to utilize them by giving them some duty which their unsoldierly nerves could stand.

A curious characteristic of fear is that it generally affects persons when death is threatened in an inverse ratio to the value of their lives. In battle an officer upon whom the fate of a command depends will risk his life generously unmoved by a sense of fear, while a shirk whose life is of no earthly use to anybody will skulk in the rear and dodge all danger. When encountering heavy weather in a sail-boat an able-bodied young fellow, with every prospect of a career of usefulness before him, often sits calmly through the danger, while some aged invalid, with one foot already in the grave, will prove himself a martyr to his fears, squirm at every lurch of the boat, and summon all hands to stand by to save him.

A sense of cowardice seems to rob a being of all his manhood. When you see a person acting the coward you may sting him with reproach, hurl at him every epithet of contempt, even cudgel him as you would a cur, and there is usually not enough manhood left in him to resent it; no sense of shame to which appeal can

be made; no sensibilities to wound.

The question is often asked whether man in battle, when they break, run to the rear very fast. Usually they do not; they often do not run at all; the most provoking part of it is that they deliberately walk away; and as to reasoning with them, you might as well try to reason with lobsters when they scramble out of a basket and start for the water.

There was one soldier, however, in a Western army, who in a retreat proved an exception to the rule and showed himself still master of the faculty of resentment. An irreverent general officer, who was famous for designating his men on all critical occasions by a title which was anything but a pet name, called out to this soldier who was breaking for the rear:

"Halt there, turn round, and get back to the front, you ---."

"Look-ee here, Gin'ral," said the man, cocking his gun and taking aim at the officer's head, "when a man calls me a name sich es that, it's his last departin' word."

"Oh, put up your gun," said the general. I didn't mean anything. I forgot your other name."

Reasoning dictated by fear is seldom logical. When a man becomes panic-stricken he recognized but one principle for his guidance, that self-preservation is the first law of nature, and is ready to repeat the cry, "I would give all my fame for a pot of ale and safety." The instincts of fear do not always guide him to a safe place. In his confusion he often rushes into more danger, and becomes a ludicrous object to watch. In one of our prominent battles, a soldier belonging to a command which was supporting a battery was lying down with the rest of his regiment to obtain some cover afforded by a bit of rolling ground. The fire soon became so hot that his nerves could no longer stand the strain upon them, and he sprang to his feet and started for the rear. He soon found himself in a level field that was being plowed by the shot and shell which ricocheted over the rolling ground in front, and saw that he had got out of the frying-pan into the fire.

"What are you doing there?" cried an officer.

"Well," said the man, "I'm looking for the rear of this army, but it don't seem to have any."

The question most frequently asked of soldiers is, "How does a man feel in battle?" There is a belief, among some who have never indulged in the pastime of setting themselves up as targets to be shot at, that there is a delicious sort of exhilaration experienced in battle, which arouses a romantic enthusiasm, surfeit.

the mind with delightful sensations, makes one yearn for a lifetime of fighting, and feel that peace is a pusillanimous sort of thing at best. Others suppose, on the contrary, that one's knees rattle like a Spanish bailarina's castanets, and that one's mind dwells on little else than the most approved means of running away.

A happy mean between these two extremes would doubtless define the condition of the average man when he finds that as a soldier he is compelled to devote himself to stopping bullets as well as directing them. He stands his ground and faces the dangers into which his profession leads him, under a sense of duty and a regard for his self-respect, but often feels that the sooner the firing ceases the better it would accord with his notion of the general fitness of things, and that if the enemy is going to fall back the present moment would be as good a time as any at which to begin such a highly judicious and commendable movement. Braving danger, of course, has its compensations. "The blood more stirs to rouse a lion than to start a hare." In the excitement of a charge, or in the enthusiasm of approaching victory, there is a sense of pleasure which no one should attempt to underrate. It is the gratification which is always born of success, and, coming to one at the supreme moment of a favorable crisis in battle, rewards the soldier for many severe trials and perilous risks.

The physical effect produced upon different men in the presence of danger forms an interesting study, but in many cases the outward signs as indicated by the actions of the individual in no wise measure the degree of his courage or his fear. The practice, for instance, of dodging shots, "jackknifing" under fire, proceeds from a nervousness which is often purely physical, and has but little more significance as a test of courage than winking when something is thrown in one's face. The act is entirely involuntary. A general officer who was killed at the second battle of Bull Run was one of the most gallant soldiers that ever drew a blade. Everybody had predicted his early death from the constant and unnecessary exposure to which he subjected himself. When under fire, the agile dodging he performed was a whole gymnastic exercise in itself. His head would dart from side to side and occasionally bob down to his horse's neck with all the vigor of a signal-flag in waying a message. These actions were entirely beyond his control, and were no indications whatever of fear. Dodging to some extent under a heavy infantry fire is very common. I can recall only two persons who throughout a rattling musketry fire always sat in their saddles without moving a muscle or even winking an eye; one was a bugler in the regular cavalry, and the other was General Grant.

Two general officers in the field, conspicuous for their fearlessness, possessed such nervous temperaments physically

that, under the strain to which they were subjected in the face of a destructive fire, they invariably became affected with nausea, and; as our English friends say of seasick people, they frequently became "actively ill." It was a source of great mortification to them, but it was constitutional; they could not control it, and no one could attribute it to fear.

The realization of danger is always egotistical. Men waiting to go into action turn their conversation upon their previous hair-breadth escapes and the havoc made among their comrades, just as passengers on a steamer invariably assemble in a storm and relate their former harrowing experiences in the "roaring forties," and travelers on a railway train as soon as it gets to running at a break-neck speed on a dark night begin to tell each other their bloodcurdling stories of fatal telescopings and tangled wrecks. These recitals are not calculated to be cheering in their effects, but human nature is so constituted that the mind will dwell upon the horrors which the presence of danger always conjures up, and it seems to find a melancholy relief in expending its thoughts in words.

Superstition, which is the child of fear, is common among all people who lead a life surrounded by dangers. Sailors are proverbially superstitious, and it is natural that such a feeling should enter an army and sometimes warp men's courage. Presentiments are usually common with recruits, but after repeatedly finding their most clearly defined apprehensions unrealized they lose faith in such imaginings, and begin to look upon these things as so lost to all sense of punctuality that they no longer believe in their coming. I have known but one presentiment which was fulfilled, and that was accomplished in such a bungling way as to be robbed of all respect for its methods.

The practical questions involved in this discussion are, Can courage be taught, and if so, what are the best means of education? Numerous experiments have been attempted in this direction. I knew the father of a large family of boys who became greatly distressed on account of the timidity shown by several of them, and set about educating them up to a higher standard of courage after a method which he had practiced successfully with dumb animals. He had found, for instance, that when a horse showed great terror at sight of a railway train in motion, the surest way to break him of it was to throw him down close to the track and confine him in that position till the train had thundered by. After subjecting the animal to this mode of discipline two or three times its sense of fear was entirely overcome. He applied similar lessons to his boys. If one was afraid to be alone in the dark, the father made him wander repeatedly through the attic rooms at midnight without a light. If another had a dread of the water, he compelled him to swim swift and



dive off high landings. The practice was disagreeably heroic for the boys, but the father insisted that it finally drove all fear from the most timid of them. He proceeded upon the theory that fear is fed by the imagination, and as soon as any one is convinced that the objects dreaded are harmless, all fear of them will vanish. He evidently believed, with Schiller, that the chief element in the sense of fear is the unknown.

Some years ago a gentleman traveling on a European steamer became such a victim to his terror of the sea that he attracted universal attention. He allowed his mind to dwell constantly upon the objects of his fears. A morbid curiosity led him to take a look into the boiler-room and watch the blazing fires just before going to bed; every few hours in the night he would open his stateroom door and sniff the air to find whether he could notice the smell of smoke, and prowl around through the passage-ways to see just when the expected conflagration was going to break out. In a storm he would watch the waves in an agony of fear, in the confident belief that each one was going to swallow up the ship. Finding his business would require him to make frequent ocean trips, he set himself to work on the "mind cure." He gradually schooled his mind until, by a strong effort of the will, it could be in a great measure diverted from dwelling on the causes of his fears. When a sense of terror seized him he struggled manfully to concentrate his thoughts on other subjects, and finally he so far succeeded that, except in very dangerous gales, his fears were completely controlled, and he began to acquiesce in the popular belief that, after all, crossing the ocean was about as safe as crossing Broadway, New York, in the era of omnibuses.

The peculiarity of the cases just related, however, lies in the fact that the dangers were mainly unreal, and all the mind required was to be assured of the harmlessness of the objects which had inspired its fears. If the dangers had been real, and their effects had been destructive, the training by which the fear was expected to be overcome would not have been so effectual. If the father mentioned above had attempted to silence a son's fear of being shot by sending him into battle, the son, instead of finding his apprehensions unrealized would have seen that shots were fatal and that there was actual destruction of life all around him; his worst fears would have been realized, and in the mode of educating him to a higher standard of courage the lessons taught would doubtless have been found unprofitable.

It is true that a person may often nerve himself to meet danger courageously if he has time to contemplate the coming peril, philosophize upon the situation, and thus avoid the effects of the shock which sudden danger always brings. A spy in war, or a criminal who has committed a capital offense, may at the moment of his capture evince an agony of fear and become totally unmanned; but after undergoing trial and a term of imprisonment, and dwelling

upon the fate which awaits him and from which there is no escape, he may go to his execution without a tremor, and face death with the calmness of a Spartan.

Are there, then, any means by which man can be educated up to a degree of courage which will brave the actual danger of facing death? While heroes, in the great majority of cases, are, like poets, born, not made, yet courage can undoubtedly be acquired in many ways. Take two youngsters born with equal degrees of courage; let one remain in a quiet city, playing the milksop in a modern Capua, leading an unambitious, namby-pamby life, surrounded by all the safeguards of civilization, while the other goes out on the frontier, runs his chances in encounters with wild animals, finds that to make his way he must take his life in his hand, and assert his rights, if necessary, with deadly weapons, and knows he will be drummed out of the community if he is once caught showing the white feather. In the one particular trait of personal courage the frontiersman will undoubtedly become the superior of the lad who has remained at home. It is perhaps a confirmation of Guizot's remark, however, that in every country the value set upon human life is in proportion to the degree of civilization. Take the case of military schools, in which courage is inculcated from entrance to graduation, where cowardice is recognized as the unpardonable sin, and an exhibition of fear on the part of a lad in riding a bucking horse, or even in a boyish personal encounter with his fellows, makes it infamous for others to associate with him, and sends him like a leper outside the camp. The standard of courage under such circumstances is unquestionably raised to a higher grade than in a school in which this quality is not dwelt upon as the saving virtue.

Ancient Greece made her sons a nation of heroes by holding up valor as the only true badge of earthly glory. She sought out every means of claiming for her heroes the admiration of the people, and taught courage by the force of example. It is said that for ages after the battle of Thermoplae every scholar in the public schools of Greece was required each day to recite from memory the name of the three hundred heroes who fell in defending that pass.

Napoleon taught Frenchmen that the sum of worldly glory was the reward gained by courage on the field. Kingdoms were bestowed upon victorious marshals, and promotion and decorations evidenced the prompt recognition of every gallant deed. When La Tour d'Auvergne, accounted the bravest grenadier in the ranks of the grand army, finally fell, pierced by the bullets of the enemies of France, a general order was issued directing that his name should be kept on the active list of his regiment, that it should be called at every roll-call, and each time a comrade should answer from the ranks, "Dead on the field of honor." By every device that could appeal to men's ambition this wizard of modern warfare educated his people to be paragons of valor, and, until

his training-school closed its doors, the French armies set all Europe an example in courage.

Discipline, that well-spring of victory, is recognized as one of the most potent means of raising the standard of courage in an army. It teaches men that their best reliance is in their own bravery; gives them confidence in each other; removes the fear that they may not be properly supported in emergencies; convinces them that they are part of an intelligent machine moving methodically, under perfect control and not guided by incompetency, and establishes that esprit de corps which goes so far towards making armies formidable in war. It was discipline which enabled the commander of the troops on board the English ship, when foundering to form his men in line on deck, present arms, and go down with the vessel, while the band played "God Save the King."

The moral influence of the prestige which comes from past success does much towards developing courage. Instances of this are innumerable. I happened to be in Chicago in May, 1886, when the anarchists attacked the police and threw the destructive bomb into their ranks, and when that force rallied so gallantly, drove the anarchists from their strongholds, scattered them like chaff before the wind, and became the object of the highest honors that the best citizens of Chicago could bestow. Before that event the police had been strictly on the defense; their small squads huddled together for protection had been boldly attacked, and they had been ordered from pillar to post to rescue their comrades from the fierce onslaughts that were being made upon them by a foe whose reckless acts and exaggerated numbers had almost paralyzed the community. But the next day after the suppression of the Haymarket riot the police went forth wearing the laurels of success; they swaggered like the returned heroes of Austerlitz; each man seemed to feel two feet higher in stature and competent to cope single-handed with an army of anarchists. One of these policemen undertook to guard a railway station where a dozen were required the day before; they searched single-handed for anarchists like ferrets for rats; the city was safe from that hour. The prestige born of that memorable achievement had been a complete education in courage.

Moral courage will always rank higher than physical. The one is a daily necessity, while the other may be required only in emergencies.

It cannot be doubted that the crime of embezzlement, unhappily becoming so common among employees who handle money, is mainly due to lack of moral courage. The history of the unfaithful cashier is always the same old story. He has incurred a debt through an extra bit of extravagance or taking a turn in the stock market, in the certain belief in success. If he had the moral courage to tell his employer frankly of his pressing necessities, make a clean breast of it, and ask advice and assistance at the outset,

he would, in nine cases out of ten, if a valuable employe, receive good counsel, be assisted to a loan, helped to bridge over the results of his indiscretion, and be saved from ultimate ruin. His moral cowardice leads him to steal money with which to silence pressing creditors or to gamble in the hope of freeing himself from debt, and, when matters go from bad to worse, carries him panic-stricken to Canada to end his days as a branded criminal and a fugitive from justice.

Morality cannot flourish without courage; criminality certainly thrives upon the lack of it. If we cannot go so far as to believe with the Frenchman that every mistake in life may be traced to fear, we can at least agree with the philosopher we said, "Great talents have been lost for want of a little courage."

Horace Porter  
General US Army

#### THE GENE POOL & SEXUAL SURVIVAL

by Kurt Saxon  
(Reprinted from an Editorial in the "SURVIVOR")

A deer herd is led by the ablest buck. He takes all the does and fights any challenging bachelor. Bachelors may never breed, but they stay, giving alarms and fighting off predators while the does feed in the guarded area. They are still in the gene pool. When the leader weakens or is killed, the best bachelor takes over.

The ablest wolf in a pack is usually the only breeder. Pack bachelors hunt and guard the leader, his mate and pups. Females born to the pack leave with the strongest bachelors and begin their own packs.

Sex among wild animals is only a driving urge to survive genetically. The male is not turned on unless there is a nearby female in heat. The urge being seasonal, the animals are peaceful for long periods between mating. Humans are not regulated by seasons so they are ready just about all the time.

Primitive groups of men were regulated basically the same as the deer herd or the wolf pack. The best man had all or most of the women to himself. But since the precreative urge was fairly constant among both sexes, there had to be rules, lest constant infighting destroy the group. Humans had to ritualize, traditionalize and rationalize sex.

The Bible is the most explicit record we have of primitive peoples; nomadic herdsmen and small village groups. Here is graphic evidence that primitive peoples replaced the animals' natural sexual restraints with the taboo.

These taboos were just as strong with primitives as biological regulation was with animals. The human bachelor, too, had to wait his turn for an available female. He could only find gratification through winning a female in battle or buying her from his chief.

When Jacob considered himself worthy to reproduce, he went to his third cousin, Laban and asked for pretty Rachel. The price was seven years of servitude. Then Laban gave him his older daughter, Leah, instead of Rachel, Genesis 29: 21-26, saying he wanted to get rid of his firstborn first. Laban got Jacob to work still another seven years for Rachel.

As hard on Jacob as that was, it shows that he accepted the rigid sexual taboos of his culture. Like the animal bachelor, Jacob was resigned to celibacy until his mating was approved. As most men in his culture, he had to struggle to pass on his genes.

As agriculture developed and more people could survive with less effort, cities came into being. Here, there were not the controls faced by deer, wolves, and simple herdsmen like Jacob.

The city fathers had the best and the most females. Males without property or influence took the leavings for wives or had access to prostitutes. Prostitution may have been encouraged by the leaders to keep bachelors away from their harems. Homosexuality may also have become tolerated for the same reason.

Thus, the leaders controlled the gene pool, so did not feel threatened by the vices of common folk. At any rate, with the institution of cities, sex became associated with pleasure.

Sex was not fun to Jacob; it was just a relief of his natural urge. To his wives and concubines, it was only for the conception of children, a primitive woman's only chance for fulfillment and recognition.

The fact that Jacob didn't even know he was mating with Leah instead of Rachel, Gen. 29: 25, shows that the act was as simple and one-sided as the sex act can be. This is reinforced by the tale of Judah and his daughter-in-law, Tamar. (Gen. all of chapter 38). After the Lord killed two of her husbands, Tamar despaired of being got with child. She then played the prostitute and seduced Judah on his way to sheer sheep.

Now Tamar was around the house constantly, but Judah didn't recognize her when he mated with her. No kissing or foreplay. Just wham-bam-thank-you maam. That was sex among primitives.

On the woman's part, there was no involvement. She was just a vessel; an incubator. In Deuteronomy 25:11, the law states that if a woman touches a man's "secrets", even in defense of her husband's life, her hand was to be cut off. This taboo concerning the male organs was just a reinforcement of a woman's non-involvement in the sex act.

Non-involvement for the female was essential since the husband was often away. Had she considered sex itself as pleasure, she might have been attracted to other men. So sex among primitives was only for relief and procreation. Only in the cities had sex become a way of life, rather than simply a part, and therefore a vice.

In primitive, close-knit societies, violations of sexual taboos had consequences understood by all. If a man's son took up with prostitutes or other men, his father was denied grandchildren. If a bachelor deer should choose the best young buck for a mate, when the lead buck was out who would fight for the does? The lesser qualified buck would pass on the genes while the prancing bucks fed with the girls. End of herd. If a bachelor wolf frisked with the next in line for succession as pack leader, on the death of the leader a lesser qualified bachelor would take over and the pack would die out. In Jacob's group, life was so hard and infant mortality was so high that no one could be spared from contributing to the gene pool. Had he took up with a fellow herdsman, he wouldn't have worked fourteen years to get Rachel and then the Christmas card business would never have had a chance.

As primitive became less primitive and more children lived, it became easy for them to lose sight of the importance of the gene pool. So elders set about codifying the sexual taboos into law. But since sex is usually done in private, the laws would have been hard to enforce. The best method known to them of enforcing genetically proper sexual behavior was to say that the laws were given and enforced by the local deity. This worked, after a fashion, but as people merged and traded gods back and forth, the sex laws became adulterated and their real purpose was generally lost sight of. This was especially so in the cities.

Enforcement of the sex laws was in a large part responsible for the Israelites' antagonism to city folk, their loose ways and their many gods. They feared any influence by foreigners and their often more sexually liberal gods.

Today's people seem ignorant of the natural laws concerning their gene pool. This is especially so in this country, where homosexuality is promoted as a purely private matter and an individual right.

Opposing this growing attitude is Anita Bryant and her Save Our Children campaign. I admire her stand and that of all her

supporters. But her main emphasis seems to be on religion. Primitives have almost universally been anti-homosexual, regardless of what gods they worshipped. To ascribe a purely genetic law to a specific god obscures the purpose of the law.

Anita says that since homosexuals can't reproduce, they must recruit. This is her most valid point and conforms to the law governing the gene pool. Since recruitment is epidemic in our time, this point should be elaborated on almost to the exclusion of other arguments. But in quoting scripture so often, she makes homosexuality a Fundamentalist Christian issue. People who aren't Fundamentalist Christians and have no concept of the gene pool, simply consider anti-homosexuality to be religious bigotry.

That this is not at all the case is proven by the attitude toward homosexuality by Russia and Red China; communists and therefore atheists. In Russia, homosexuals are sent away, seldom to be heard of again. In China, homosexual seduction is punishable by death, as it should be here.

As a Survivalist, you may consider our culture too far gone to be concerned with a bunch of perverts taking themselves out of the gene pool. You may believe they are natural defective and so the species would be better off without their genes. Also, with so many more people than the nation can properly handle, the less children born, the better.

The truth is, however, that homosexuals are not necessarily natural defectives. And concerning the surplus population, to call robbing the gene pool "birth control" is insane.

If homosexuals preyed only on inferiors there would be some positive results. But whereas the normal male wants the prettiest, healthiest girl, the homosexual is attracted to the best looking, healthiest boys around him.

Psychologists have found no evidence that any virgin is naturally oriented toward homosexuality. There is no such thing as a born homosexual. Homosexuality, like heterosexuality is a learned preference. Also learned are the effeminate mannerisms and speech patterns.

Homosexual seduction usually occurs when a young person has passed puberty but as yet has had no real sexual experience with another. He is often lonely, confused and alienated. He is then befriended by a homosexual and seduced. Since it's his only sexual experience and part of a friendly relationship, it can become his preference, and then he's out of the gene pool.

Not all youngsters are approached. Not all attempted seductions are consummated. Often, a lad is approached by a stranger and given a particularly disgusting proposition or is offended by unwelcome physical contact. In his ignorance he believes there was something about him that told the pervert he would be receptive. Doubting himself from then on and wanting to remove any such doubts from the minds of others, he becomes a "queer baiter". The queer baiter often contributes to homosexuality. Not content to insult obvious homosexuals, he will taunt a virgin lad with "fairy", "sissy", etc., because the boy may be gentler and quieter than other boys. If the taunting gets to the boy and makes him doubt himself, he may be a pushover for the first homosexual he meets. A father who nags his son to go out for sports and be a "man", often drives the kid right into the arms of the coach.

Homosexuality is indeed epidemic in our land. Los Angeles alone is reputed to have at least 30,000 or more little boy prostitutes, some preteens. Homosexuals say they aren't interested in little boys. They would have you believe the real culprits are child molesters--pedophiles.

These wretched pedophiles sometimes kill their victims and most often injure them physically and or mentally. The victim of the child molester is usually traumatized and so is hardly likely to seek more of the same treatment.

No, the 30,000 little boy prostitutes in Los Angeles and elsewhere were seduced by predatory homosexuals who treated them gently and paid them. And 30,000 little boy prostitutes couldn't get by in the trade without a large clientele of active homosexuals who do indeed like little boys. There are at least 200,000 homosexuals in Los Angeles County and over 100,000 in San Francisco. Homosexuality is addictive and since it is spreading like a plague, you might even say it's contagious.

With the new tolerance toward this vice, every child is more vulnerable now. Especially when he sees perverts parading across the TV screen to the cheers of Liberal "heterosexuals".

One such Liberal is Jim Dunbar, a San Francisco talk show host. A while back, I heard him say he was encouraging his fifteen-year-old son to be tolerant of homosexuals. I was glad to hear him say that. Anyone who has done as much as Jim Dunbar to spread the acceptance of perversion deserves to have his line die out.

On the same station, I saw Chip Carter come out publicly endorsing "Gay Rights." When the son of the president of the United States openly approves faggotry, who then can say it's wrong?



There is little you can do about the national gene pool. But you must guard your own family gene pool. You should tell your youngsters that if any adult gets overly friendly and tries to pet or fondle them, they should come home and tell you. Now with homosexuals agitating to teach as identifiable perverts, our national gene pool is in even more danger. If I had a kid whose teacher was an admitted homosexual, I'd see that teacher on the road or under the ground.

#### WHAT ARE THE RUNES

From the Asatru Free Assembly  
Turlock, California

This article which defines and explains the Runes in such an excellent fashion was originally published under the title SCANDANAVIA'S RUNES, in the Runestone, quarterly publication of the ASATRU FREE ASSEMBLY, Turlock, California, edited by Steve McNellen, Gothi.

Let your mind's eye picture a scene for you, one of fantasy molded from the basic archetypes of your mind's depth. See it now--preternatural lightning, the discharge of cosmic forces of terrible magnitude, flash about the gaunt figure of the Allfather as he hangs outside of Time and Space, suspended on the World Tree. Nine days he has been there, without food or drink or the familiar surroundings of men and gods. Nine days of pain, nine days of the quest. And now...

Now there appears below him, glowing with a life of their own, the powerful mantic symbols he has sought here, outside the Worlds. They form one after another out of the eternal night, and await him who in turn has awaited them. So he reaches out his hand and bends down his pain-wracked body, focusing his one remaining eye on his prey. Somewhere he summons the horrible shamanic power needed and grasps them, makes them his. A cry escapes his lips, born of triumph and of the ultimate agony of his effort, and Odin falls back into the world of matter, grasping the mysterious runes.

Thus, according to the Edda, did Odin win the runes. The origin of these mighty symbols which the early Scandinavians and Germans used in writing and in magic is lost in prehistory, but whether one believes the Eddic account or a more mundane explanation of the runes does not alter their great significance or the interest in them which persists to this day. The runes are a common element in the heritage of the Dane and Swede, Norwegian and Icelfander, German and Anglo-Saxon. No other facet

of Northern prehistory has stirred greater interest among people of this century, and perhaps no other symbols relate so directly to the collective unconscious of the peoples of Northern Europe wherever they may be living today.

No one knows exactly where the runes were developed, though several theories have been put forward by scholars determined to wrest the secret from the past. One school of thought says that they are derived from the Greek alphabet; another, that they are of Roman origin. Yet another theory, and one which is winning more and more support among runologists, is that the runes were first developed in the Alps of northern Italy by a Germanic tribe known simply and conveniently as the *Alpengermanen*. We know little about these people, other than that they often hired out as mercenaries to the Romans or the Celts. The time hypothesized for the creation of the runic alphabet is placed between 250 and 150 years Before Common Era, and interestingly enough in the light of the old myths, its creation is considered to be the work of one brilliant individual rather than a gradual evolution of several centuries. Some of the individual symbols are probably adaptations from the Roman, while others are of genuine Germanic origin and bear strong resemblance to symbols found in rock carvings of great antiquity. This collection of symbols was perhaps picked up by the tribe known to history as the *Cimbri* in the second century B.C.E. on their passage through *Noricum*. At any rate, the runes began their long trek northward to the part of the world where they would eventually win their greatest fame--Scandinavia. Scholars think that the runes traveled so well partly because of a rather unusual (to us) use to which they were put, a use which gives us a clue as to how the Germanic peoples thought of the runes and their significance!

It was not the use of runes as a written script which made them popular and spread their usage, it was their use in the occult science of divination--that is, fortune telling. Whereas the Babylonians studied animal entrails and the youth of today read Tarot cards, the Germans cast runes to determine the will of the gods and the proper course of action in a given situation. Julius Caesar and Plutarch both mention this procedure, but the best description is from Tacitus, who writes that:

Their method of casting lots is a simple one; they cut a bough from a fruit-bearing tree and divide it into small pieces; these they mark with certain distinguishing signs and scatter at random and without order over a white cloth. Then, after invoking the gods and with eyes lifted up to the heaven, the priest of the community, if the lots are consulted publicly, or if privately, the father of the family, takes up three pieces one at a time and interprets them according to the signs previously marked on them.

We see here that the runes, beyond and above any decorative or narrowly utilitarian uses, were intimately linked to the old pagan religion and to magic in its various forms. From the Eddas, we know that the runes were associated with the high god Odin and the heroic suffering by which he won them, and other Eddic verses describe in considerable detail the many uses to which the runes could be put. The very word "rune" reveals the depth of its religious and mystical connotation, for it is related to the modern German word raunen, with its overtones of secrecy and whisperings and mystery.

To understand how the runes were used in magic and in charms, in prayers and amulets, we must understand that each runic character stood both for a particular phonetic sound and also for a certain word which began with that sound. The rune for instance, represented the sound of the modern letter "b" but it also meant the word "berkana", or birch-twig, in the Germanic tongue. This was not a matter of randomly matching words which happened to have a certain initial sound with the corresponding runes, for the words chosen to be represented by runic symbols are all words of profound religious meaning. The birch twigs in our example, for instance, were intimately tied to the concepts of fertility and fecundity. Though space prohibits a study of the meaning of each rune name here, a table listing these names has been included as part of this article to allow the reader to study for himself what must have been the primeval significance of these mystic signs.

It is, of course, the Viking Age with which runes have most commonly been associated in the public mind, and the sagas give us numerous instances of runes used for healing, to bring misfortune to an enemy, to set the dead to rest, or to ease childbirth. The saga of Egil Skallagrimsson relates an episode in which the hero foils an attempt to poison him by scratching certain runes on the suspect horn of mead, dying the runes with his blood, and uttering certain charms--the result being that the horn containing the mead burst into fragments and the offending liquid splashed to the floor. But the Viking Age was not only an age for drinking mead, it was also a warrior's age, and the warriors knew well and practiced the art of runemaking. Archaeologists and historians alike are familiar with the Norse custom of graving runes on a sword blade or on the head of a favorite spear, to grant victory to him who bore it into battle. Probably the most popular rune for this purpose was , the rune of the old war god Tyr. The ever-original Vikings, however, were not the sort to fall into a rut; one ninth century sword recovered from the river Thames has the entire futhark, or runic alphabet, engraved on its blade. Other runic inscriptions tell the name of the weapon's owner, or the name of the weapon itself. The custom of giving a name to a prized possession, of course, is still with us today, and was not new in the days of the Vikings. A third spearhead, hundreds of years earlier, bore the runic name "tester", and other examples abound

to illustrate this persistent custom of the fighting man of all eras.

But the runes were also put to more ordinary uses. Throughout their long history runes retained their dual character, religious and mundane, but the latter gradually became more and more prominent to the point that runes were frequently used for messages during the adventures of the Viking Age. In the excavation of the Viking town which stands where modern Dublin now rises, archaeologists have unearthed messages in runes that date from the long Norse occupation of the Emerald Isle. Scratched into wooden staves, they speak to us of the drama of daily life in a now-gone era-- an admonition to a tardy Viking lingering over a horn of mead to hurry on home, or the brag of a young lover that he had won the favor of a certain maiden.

The most famous runic inscriptions are not those scratched into wood, for wood may rot or be burned or be consumed by an acidic soil, but those marked more permanently in rock. Anyone who has ever tried the laborious process of rune-making in either medium knows how runes are composed of straight lines rather than curves, for the latter would be more difficult to form against the resistance of the material. Is it any wonder that those men who carved the runes boasted of their names and set them down for posterity? Several thousands of runestones have been unearthed (sometimes literally) in Scandinavia, with Sweden leading her sister countries with between two and three thousand stones compared to only three or four hundred each in Denmark and Norway. Some of these inscriptions are of a religious nature but the larger portion are memorial stones set up to honor the memory of one's beloved kin, or that of a comrade fallen in battle on one of the many far-flung battle grounds of the tempestuous Viking Age. These stones trace the life of the period, giving us powerful, yet poignant, insight into the minds of those who inscribed them. We can see the love of a man for his dead wife-- "King Gorm erected this memorial in honor of his wife, Thyri, restorer of Denmark"--or a comrade honoring his fallen companions --"Askil raised this stone in memory of Toki Gormsson, his true lord, who fled not at Uppsala. In memory of their comrade, the champions set up this stone, standing firm with runes."

From Istanbul to Greenland, the runes accompanied restless men of Scandinavia as they traded and colonized, raided and explored. To dismiss them as romanticism better left behind in the infancy of mankind, or as an anachronism fit only for scholarly tombs or dusty museum exhibits, is to ignore the reality of the human psyche and the depths of what, for lack of a more precise term, we can only call the soul of a people. Scientific rationalism, in the Victorian sense of the term, has given way to a renewed realization of the reality of the intangible. Carl Jung has shown us the vitality of ancient archetypes that once were

dismissed as superstition. The study of the mind of man, of myth and of magic, is still in its infancy, but it has at last achieved respectability. In an age when the peoples of mankind are each rediscovering their ancient roots and revivifying their ancestral traditions, in a day when the I Ching is the subject of scholarly discussion and dissection, the runes are as relevant to us today as they were to our forefathers so long ago. Runology is no simple science, despite the elementary presentation given of it here, but those who wish to comprehend their roots, who wish to come a little closer to the mystery that is below the threshold in each of us, will be rewarded in their study.

#### FORMING AN ODINIST STUDY OR CHURCH

-from the ORGANIZATIONAL MANUAL OF THE  
ASATRU FREE CHURCH COMMITTEE - Helgi  
Hundingsbani, Chairman

The right to worship in the religion of your choice in the United States is a freedom that is absolute and without qualification in our Constitution. Furthermore it is written in such a manner as to preclude any misinterpretation. Not only does it specify this freedom of worship, but by acknowledged implication it contains the right to found a church or religion of your own if you should happen to desire to do so. The procedure is pure and simple.

Unfortunately, this simplicity in the basic law has been complicated and restricted in most states. This has been done by requiring churches to be incorporated or chartered before they may own property, solicit contributions, collect funds, or conduct any of the other ordinary business of a church. It should also be stated at this point, that these restrictions on unlimited freedom of organization were imposed by the states because of a rampant fraud and charlatanism that has sometimes become associated with the new cults and churches that are being founded.

With this in mind, it may be better for the new Odinist enthusiast, who is still feeling his way, to organize a study group rather than a church. Not that the objective of starting a church should be abandoned by any means, but by proceeding at a slower pace, the fledging congregation can learn the faith while they are also learning the correct procedures for incorporating or chartering a church in their own state of residence. They can also get a head start for attaining accreditation for their Godi or other religious officers of the church. Most Odinist leaders recommend you start with an informal study group.

Your first contacts with other interested people will probably be at a cafe over a cup of coffee, and then if you like each other, you may decide to move the meeting to a home. The ways you will have met the people involved will be various. You may have met them in conversation, a blind ad in the personal columns of a newspaper, or perhaps a classified ad, or by having a name sent to you from the national or state organization as a person from your area who has expressed interest in the religion.

Your next step then, should be to form an informal study group committee. At the first meeting temporary officers should be elected or otherwise designated. Remember, these temporary appointments haven't really marched to power - what they have done is lined themselves up for some work. One of the first functions that they should perform is to write a letter to the Attorney General of the state you live in requesting information as to how many members you must have to form a group or club, and how you should proceed to apply for a charter to incorporate as a church. To keep the ball rolling while you are getting organized you can order some of the study texts we've listed below. The study will maintain the enthusiasm of the group you've collected and the members can get to know each other as time goes by. Remember one thing - at this point you aren't allowed to raise any money for any purpose according to the law - so the ordering will have to be done by individuals and swaps made for study assignments. Keep in mind that there is no big and urgent reason to raise money fast. Do it deliberately on a step by step basis and you should be fairly safe. You may register your study group members by writing for application form to the following addresses.

THE ODINIST FELLOWSHIP  
P.O. BOX 1647  
CRYSTAL RIVER, FLA., 32629

or

VIKING HOUSE  
P.O. BOX 160  
LAKE CITY, MINN., 55041

These groups above are basically the same people and are affiliated although the method of worship and stated beliefs in the Odinist faith are slightly different. There are a number of books you can order and a number of organizations you can order them from. Your group is going to need to own, or have access to this handbook since it is the only one that gives you the background of the movement from the re-emergence of Odinism starting in the 15th Century. The other texts in our guided study series are listed below. Those deemed essential are starred.\* Almost all of them are available through the Runic Society Book Club.

If one of the other groups we've listed in the US or Canada are nearer to your home than our groups, or if you feel closer to their stated principles than to ours, do not hesitate to contact them - we are sure they will respond. A word of little hint - the Iceland ASATRU stay to themselves - save yourself writers cramp - they don't as a rule answer correspondence. The addresses

of the others are in another section of the book.

If you are like most people you will be comfortable with people of your own class, nationality, and background. If you have this it is a plus, but if you don't - it isn't absolutely necessary - you can get along. The one thing, more than any other, that you must beware of are the con-men, fast buck artists, and other criminals who will milk you of your funds, ruin the reputation of your group and then depart. Happily, the laws of the country are designed to put this kind of bird out of business, so if you find that you are stuck with one, let the police talk to him and check his background and character. In most cases - this is enough, the fellow will get the message and move on.

Your group can meet every two weeks for awhile until your study texts arrive and the group has had a chance to get acquainted and organized. Then you should keep in mind that its almost a law of organizations that you must have regular meetings and they must not be spaced too far apart in time. To disregard this regular meeting factor can contribute toward eventual failure. If you meet every week for awhile, then every three weeks, it won't be long before your having a meeting a month some months and then only when there is "something going on." It isn't without cause that the Roman Catholic Church requires weekly or more frequent attendance at mass, and the the Moslems render prayers to Allah twice daily. Psychologists tell us that frequent participation creates enthusiam, dedication and a continued interest in the faith - which eventually becomes habit.

Attendance obviously cannot be made mandatory and it could be of doubtful value even if we could. We might ask ourselves then; Why is it necessary to encourage maximum attendance at meetings when we Odinists pride ourselves on our personal responsibility for our conduct and the obervance of the virtues of our faith. We praise courage, loyalty to family and kind, personal honesty and strength of character, and we insist that we demand these virtues more than other religions. Why then this emphasis on early attendance at our Temples. The reason of course is not hard to find.

From our first converts will eventually come our leaders, for there is nowhere else they could come from. They must have the information - and there is no way except by meeting and studying. So they must have the faith and they must have the training. Our faith is one that is challenged - and it would be inadvisable to waste a psychological tool of this value. We recommend you establish stated meetings and then hold to your schedule as much as possible. Since the holy days of the faith are Wednesday or Thursday, you probably will have to have them at night.

Below we have listed in sequence the steps that we recommend you follow in forming your study group and eventually, your church.

1. At your first meeting informally appoint a temporary secretary and chairman.
2. Write one of the above Odinists groups giving names and addresses of people who are interested in forming a study group. You will be sent applications, a price list of recommended study texts, and other instructions.
3. Write the Attorney General of your state and obtain information on how to form a study group (club), and secondly obtain information on chartering or incorporating a church. Be sure and state you are forming a non-profit organization. Every state requires registration in some form before you can assess dues, purchase property, or raise money.
4. Obtain the necessary study texts by "chipping in," or having individuals buy the texts and exchange them as the study progresses. In addition study guides will be furnished by one of the home offices.
5. Write a letter to the Internal Revenue Service to get information on obtaining tax exempt status, if possible for your group. A registered non-profit organization of religious or educational nature is entitled to tax exempt status upon approval by the IRS.
6. Complete your registration procedures as required by your state for a club or church. Which status you will have will depend on your ability to comply with the state statutes and the progress your group has made toward becoming a full fledged congregation.
7. Do not elect a Godi, Gydja, or other religious leaders since these are made by the Midgard Council which administers a training course and eventual recognition.
8. Make long term plans for a permanent meeting place and conduct regular services. Make them lay services if a regularly appointed Godi is not available.
9. Conduct regular church functions as defined



in Odinism and obtain accreditation for your clergy.

#### A RECOMMENDED LIST OF STUDY TEXTS

The books listed below are recommended reading from those desiring to increase their knowledge of the religion of Odin. Some of these books are among the classics of world literature, others are fiction, and still others are histories. Through all of them run the spirit of the old north, of Odin, the Aesir, and the Viking age. Captured too, in the pages of the Elder Edda, the Prose Edda, and the other tales is the story and atmosphere of a religious faith older than Christianity.

\*THE ELDER EDDA - A selection - translated from Icelandic-Random House - A Vintage Book - New York, New York.

A collection of stories of the battles between Gods and Giants believed to have been brought together, at least in part, by Saemund the Wise, of Iceland. The Elder Edda contains much of the lore of the old religion that exists today. It was written it is believed between the 9th and 12th Centuries. The Elder and the Prose Edda are the two main sources on the religion of the ASATRU.

\*THE PROSE EDDA - Written by an Icelandic monk, Snorri Sturleson - Published by the University of California Press, Berkley, California.

Many of the same stories in the Elder Edda are retold in the Prose Edda with some new ones added. The work was authored, mostly at any rate, by Snori Sturleson, an Icelandic monk whose purpose was twofold, to preserve the myths (as he felt they were), and to de-bunk them as to religious content. He forgot his purpose; and his writings literally brought the gods and giants to life again in his superbly written stories of the origins of the world and the legends of the Aesir.

\*THE MEDIEVAL MYTHS - Written by Norma Lorre Goodrich - A Mentor Book - Published by the New American Library.

The stories of Beowulf of England, Ed Cid of Spain, Roland of France, Bertha of Hungary, and Sigfried, the Volsung. Told by a master story teller.

THE RING OF THE NIBELUNG - W.W. Norton Company, New York, New York. Translation of the play by Richard Wagner. One of the Classics of world literature. Based on the story of the Volsungs of the Rhineland and France as presented by the playwright, Richard Wagner.

\*GODS AND MYTHS OF NORTHERN EUROPE - H.R. Ellis Davidson - Penquin Books. 7110 Ambassador Road, Baltimore, Maryland, 21207.

A lucid and interesting recitation of the legends, stories, and gods, of the pre-Christian religion of northern Europe.

\*OF GODS AND GIANTS - NORSE MYTHOLOGY - By Harald Hveberg - published in Norway. Johann Forlag, Oslo, Norway.

Another splendidly written book of Norse Mythology.

\*THE PREFECT WAGNERITE - George Bernard Shaw. Dover Publications, Inc. New York, New York.

A well written commentary and interpretation on the "Ring of the Nibelungen", by George Bernard Shaw, in which he amplifies and explains the famous play by Richard Wagner.

\*MYTHS OF THE NORSEMEN - Roger Lancelyn Green, Penquin Books, 7110 Ambassador Road, Baltimore, Maryland, 21207.

More fascinating myths and legends of the Norsemen.

\*NORSE STORIES - Hamilton Wright Mabie - Out of print - Try your library.

A well written, easily understandable book about the Norse beliefs about creation, the gods of the Aesir, and how it will end at the battle of Ragnarok.

\*SIGURD, THE VOLSUNG - an Epic poem by William Morris - famed English writer from the last century. The poem was called by Richard Wagner - "The greatest Epic since the Illiad." This book is, I believe out of print. Try your library.

\*THE SAGA OF THE VOLSUNGS - The original story of the Volsungs. Not too far different that as it was taken from the Icelandic Eddas. The story is translated from old Norse by Margaret Schlauch. Published by the American-Scandinavian Foundation, New York, New York. The works of both Wagner and Morris are based on this story.

\*THE VIKING - Fiction - by Edison Marshall - Dell Publishing Company 750 3rd Ave., New York, New York, 10017.

A hair-raising Viking thriller by a man who had to be an Odinit or who lost himself in the times of Ragnar Lothbrook. He had to be to write something like this. It has been made into a movie.

THE LONGSHIPS - Fiction - Frans G. Bengtsson - A Signet Book by the New American Library.

Translated from Swedish. Good reading. The translator captures the Swedish way of thought and expressions. An adventure story.

THE CONSCIENCE OF THE KING - Alfred Duggan - Ace Books, Inc. 23 West 47th St., New York, New York, Fiction

A delightful story of the consuming ambition and chicanery of Cerdic, the Saxon, who founded Wessex, and hence, England.

## HISTORIES

\*THE VIKINGS - Johannes Brondsted - A Pelican Original - Baltimore Maryland.

A superb history of the Vikings arranged in a manner convenient to study. By century, by geographical area, and by Viking nation in the same manner. Published in paperback and hardcover.

\*VIKING CIVILIZATION - Axel Olrik, W.W. Norton & Company, Inc., New York, New York

Splendid coverage of the topic of the title. An older book, check your library. It is so good it may possibly have been returned to print.

\*A HISTORY OF THE VIKINGS - Gwyn Jones, Oxford University Press, Ely House, London England.

Ditto to the book above, but a newer book and in print. Reflects the latest historical findings.

\*PAGAN SCANDANAVIA - By H.R. Ellis Davidson - Published by Frederick A. Praeger, Inc., 111 Fourth Ave., N.Y., N.Y. 10003.

Profusely illustrated with pictures and sketches. Completely covers the subject as titled.

## PLACES OF INTEREST TO ODINISTS

-Helgi Hundingsbani

### LORELEI

The Lorelei, or Lurlei, is the name of a 450 foot cliff that juts into the Rhine River near Bingen in West Germany. A popular legend has it that a water siren sits on top of the rock singing and luring unwary sailors and ships to destruction, and indeed it is a hazard to navigation. The rock is located on the right side of the river just above the little town of Sankt Goar. It is linked to the world of mythology because of its echo and the murmur of its waters. Here the Rhine maidens play and according to the story it is the spot where Hagen buried the Rhine gold of the Nibelungen. In Wagners famous play, The Ring, it is probably the location of the chasm of the dwarfs.

### THE LINDEN TREE SPRING AT OTTENHEIM

In the forest of Odenwald, in the Rhineland, lies the little village of Ottenheim. In the forest by the village is a linden



**THE MONUMENT TO HERMAN, THE CHERUSCAN, IN NEW ULM, MINNESOTA**

The monument is 40 feet from the base to the tip of the sword. It is a replica of the one in the Teutoberger Wald in West Germany. A statue twice as large has been erected there in memory of the great Cheruscan's defeat of the Legions of Rome.

tree shaded spring where legend has it that Hagen, the Burgundian, murdered Siegfried, the Volsung. In the Volsung story, when Siegfried lay down to drink from the spring, Hagen drove a spear through his back. After his death, Siegfried's widow married Attila, the Hun. She beheaded Hagen in revenge when Hagen and some Burgundian companions visited the Hun camp. She was then herself put to death by the Huns. If you search for the spring, surely you will find it.

#### THE KENSINGTON RUNESTONE

-adapted from an article

By Mrs. Dean Cordes  
Alexandria, Minnesota  
Chamber of Commerce

In the fall of 1898, a Swedish farmer living near the village of Kensington, Minnesota, was clearing land, a common enough practice in those days of early settlement. In grubbing an aspen tree, he found a large flat stone imbedded among the roots. His little son, knocking the dirt off it so he might sit on it saw some strange carvings which he called to his father's attention. They took the stone to the farm where it was cleaned and examined more closely. To their surprise they found an inscription on the face of the rock and on one edge. The stone was a native stone called graywacke and was 31 inches long, 6 inches thick, and 10 inches wide. It weighs 202 pounds so it must have been chiseled out on the spot. Farmer Ohman was a Swedish immigrant and having some familiarity with Scandinavian history suspected that the carvings might be runes, however the location in western Minnesota seemed at the time to be a most unlikely spot for a runestone, and so he hauled it to his granary where it served as a step for several years.

The inscription on the stone was not completely translated until a Norwegian scholar named H.R. Holand secured possession of the stone and translated it. His translation is now accepted. The stone at once aroused a great deal of controversy as to its authenticity and the dispute has continued to this date. The translation is -

"8 Goths and 22 Norwegians on exploration journey from Vinland over the West. We had camped by skerries one days journey north from this stone. We went one day and fished. After we came home found 10 men with blood and dead. Ave Maria Save from evil."

The following three lines appear on the edge of the stone:

"Have 10 of our party by the sea to look after  
our ships 14 days journey from island Year 1362"

A skerry is a rocky island. After considerable exploration the lake with the skerries referred to on the stone was identified as Cormorant Lake in Becker County, Minnesota. At the place on

Cormorant Lake where the camp must have been made and where the fisherman found their scalped companions "red with blood and dead" are large boulders with triangular holes drilled in three of them. It is claimed that this was done for the purpose of mooring their boat in the same way as was done along the coast of Norway in the 14th century. These rocks on Cormorant Lake have become known as the "Anchor Rocks", or the "Mooring Rocks" and have attracted a great deal of interest. More recently a similar "mooring rock" was discovered by Mr. H.R. Holland where the stone was found.

The "sea" referred to on the stone as the place where the ships were left have been identified as Hudsons Bay and to reach Cormorant Lake the party must have come down the Nelson River to Lake Winnipeg, then down the Red River of the North and thence to Cormorant Lake.

We now know that about the year 1355, Magnus Erickson, King of Sweden and Norway, set out an expedition under the command of Paul Knutson to go to Greenland to see to it that the Christian religion would not perish there. It is believed that the King had received word that the people of the Western Settlement of Greenland had immigrated to the mainland and lost their religion. It is probable that the King received this information from John Gothormson, a prominent politician of the time, who had come from Iceland on board a ship that had come from Iceland on board a ship that had come from Markland. (in N. America) This ship arrived in Norway about 1348.

In corroboration of the story told by the stone, various Scandinavian implements of the 14th century have been found in the vicinity of the route the party must have taken to reach the place where the stone was found. These implements are three battle axes - one of which is a "beard axe", a firesteel and a spear head. These articles are pictured and the stories of their finding and verification are given in Holands book, "The Kensington Runestone". The Kensington Runestone is now on exhibit permanently in the Chamber of Commerce in Alexandria, Minnesota.

#### THE BURIAL GROUND AND TEMPLE AT OLD UPPSALA IN SWEDEN

It is legend that informs us that the Yngling dynasty of Sweden buried its kings in the huge mounds outside of old Uppsala. The Yngling monarchs were descendants of Odin, and the huge burial mounds of the dynasty gradually became one of the major centers of the religion of the north. A heathen sanctuary was constructed among the burial mounds, with the mounds themselves serving as an amphitheater of seats for the crowds that came to celebrate the seasonal Equinox each year. Visible to the worshipper seated on the mounds was the sacred grove as Ash trees to the right of the old temple site. Visible too, from the mounds was the great sacred tree which remained green the year around and became the representation of the world tree. Two sacred springs were visible from the mounds in which animals were sometimes sacrificed and men were

bound hand and foot to be tested for relating the truth under questioning. If they sank they were lying and guilty, if they came to the surface they were innocent and telling the truth and were set free.

The temple of the Gods was a huge building of wood that was gilded with ornaments, and had a gold plated roof that glittered and could be seen from a great distance. The three major deities of the north, Odin with his spear and armor, Thor with his hammer, and a coarse representation of Frey the god of generation were represented by wooden images.

We have an 11th century account by an old man who visited the temple when he was young and he remembered seeing animal and human sacrifices hanging from the trees. Archeologists believe that the temple stood on the site where the medieval Christian church still stands. According to the description given to Adam of Bremen by the old man the temple stood in the plain surrounded on three sides by the mounds.

This famous burial ground, the old sacred grove and the temple may be considered the ancient seat of the ASATRU religion and of course the Ynglings were the earliest known kings of Sweden. The heathen temple was destroyed by Ingo, King of Sweden toward the end of the 11th century. Descendants of Odin served in the temple until the 11th century. Four score years after the temple was destroyed, the Christian cathedral was erected on the site.

#### THE IRMINSUL

The Irminsul, or the column of Herman, stands in the Teutoberger Wald (forest) near the modern West German town of Stadtberg. Here, on top of the Osning, the highest summit in the forest, stands a monument to the greatest hero of the Germans, Anglo-Saxons, and all men of low German blood. The name of this hero was Herman, (or Irmin) and he was known as Arminius to his Roman enemies. Herman was from the tribe of the Cheruskans, the ancestors of the Anglo-Saxons, and the Saxons who remained on the continent.

Herman was born into one of the ruling clans of the Cheruskans and while he was growing to manhood, the Romans completed the occupation of Germany from the Rhine to the Elbe, and from Austria to the misty shores of the Baltic Sea. To all appearances Germany had been subdued in the same manner that the countries of southern Europe had been conquered and enslaved. Because he was the advocate of war against the Roman occupiers, Herman gradually became the acknowledged leader of all the German tribes as well as of his own Cheruskans. Roman rule was harsh and the freedom loving Germans chafed under the humiliation of the occupation. Herman and his followers traveled from one tribe to the next plotting rebellion against the Romans and after a carefully planned rising, Herman



raised the standard of rebellion in 9 A.D.

The gallant Cheruscan was aware that his undisciplined tribesmen were no match for the highly trained Legions in open battle so he planned a strategy of harassment and guerilla attacks. The Romans marched and countermarched across Germany but they were unable to bring the wily Herman to battle. Varus, the Roman commander, pursued Herman into the depths of the Teutoberg forest, and in the wildest hill country of northern Germany Herman planned an ambush and struck. The battle lasted for three days as the Romans vainly tried to pin the elusive Germans. Three of the finest Legions of Rome were completely destroyed, massacred almost to the last man. The battle, which came to be known as the battle of the Teutoburger Wald was decisive and ended Roman domination of Germany forever.

As time passed, the battleground became the location of a shrine of the greatest Cheruscan. The deliverer of Germany came to be worshipped as a deity, the Irminsul, a temple on the battlefield, became the main shrine of the Saxons, and every division of the low Germans paid homage to Herman as the liberator of Germany.

Five hundred years after Hermans death, the Saxon nation split, with half of it remaining on the continent and the other part migrating across the North Sea to found England. But even in England, they still remembered their greatest man. The Irminsul, or column of Herman, remained the chief shrine of the Saxons until the temple was finally destroyed by Charlemagne in the Saxon wars. The rock base of the column was transported to the monastery of Crobey, where it is said that a part of the rock yet remains, covered by adornments of the Gothic era.

In the middle 19th century, ten centuries after the destruction of the Irminsul, and 1800 years after Herman lived, the German nation conceived the idea of paying homage to the man responsible for German freedom. Subscriptions were received from all the nations of the Teutons, and at last a great bronze monument was assembled on the highest hill at the site of the battle. Funds ran out, and the statue laid on the ground for a number of years. Finally, the statue was erected on the Osning, where it stands to this day looking out toward the Rhine River with uplifted sword. The monument stands 80 feet in the air and rests on top of a 90 foot base. On a clear day the statue is said to be visible for 60 miles.

The great Englishman, Thomas Arnold, a pioneer of British education, and the founder of Rugby school, had this to say about the war that Herman waged against Rome for the freedom of Germany.

"Had Arminius been supine or unseccessful, our Germanic ancestors would have been enslaved or exterminated in their



original seats along the Eyder and the Elbe Rivers. This island would never have borne the name of England, and we, this great English nation whose race and language are now overrunning the earth would have been entirely cut off from existence."

Today the Irminsul is used extensively in religious ceremonies and rites by Odinists.

#### THE HERMAN MONUMENT AT NEW ULM, MINNESOTA

To many people it comes as a mild surprise that there is not one Irminsul, but two. The second monument in New Ulm, Minnesota, is an exact replica of the one raised to the hero of Germany in the Teutoberger Wald in West Germany. The monuments are identical except that the one in New Ulm is made to a scale of one half the measurements of the original. The second monument was raised in New Ulm not many years after the first was erected on the Osning near Stadtberg in West Germany. The first statue laid on the ground for several years in West Germany when funds ran out and it took time and effort to obtain money to complete the project.

In the early 1860's the western frontier of white settlement extended from Minnesota to Kansas. At about this time the Civil War engulfed the United States. Both the North and the Confederates mobilized with a manpower shortage developing on both sides. The federal government resorted to the draft, and as a consequence many of the frontier towns had most of the men away in the Army.

The Sioux Indians on their reservations on the Minnesota River did not fail to take note. They had many grievances against the whites. They were being cheated by the unscrupulous traders, they had been fast talked out of their land without fully understanding the consequences of the sale, and their people were being corrupted and ruined by the liquor supplied to them by the traders.

Part of the terms of the treaty of Mendota, where the Sioux had sold their land, was that there would be an annual payment of gold to help with their subsistence. In August of 1863, the treaty gold had not arrived at the trading post on the Lower Sioux Agency and the Indians were angry and near starvation. As time passed the situation became tense and all that was needed was an incident to trigger an Indian outbreak. Some young braves were on a hunting party near the Minnesota River and they stopped to visit with two white families with whom they acquainted. They challenged the whites to a marksmanship contest with their rifles, and after the whites had emptied their guns, the Indians massacred them on a dare from one of the braves in the party.

The Sioux held a war conference that night. Little Crow was elected War Chief although they were also led by their hereditary chiefs such as Wabasha and Red Iron. The next day the Sioux arose in a savage outbreak from the Dakotas to Nebraska. They attacked

and killed all the whites on the agencies and began to massacre settlers in the surrounding area. They then moved to attack nearby Fort Ridgely which had only a small poorly trained garrison of US soldiers. The fort held out against the first Sioux attack although by a very slim margin. The war plan of the Sioux was to drive the whites completely out of Minnesota and back over the Mississippi River. This would have cleared all the territory that had originally belonged to the Sioux. Failing in their attempt to take the fort the Sioux decided to shift their attack against the newly settled town of New Ulm about twenty five miles away.

On the 19th of August Little Crow and his warriors appeared before the town of New Ulm and commenced their attack. The settlers had been warned of the coming attack as the refugees from the farms and villages poured into town in panic. The Sioux made their first attack on the 19th. After a savage assault in which the fighting became hand to hand, the Sioux were driven off. Failing to take the town in a surprise attack the Sioux returned to make a second attack on the fort. Failing in a second assault on Fort Ridgely, the Sioux once more returned to renew the battle of New Ulm and on the 22nd and 23rd the city was again made the object of a Sioux assault. It is estimated that between 1500 and 2000 Sioux made the attack. Once more the Sioux attempted to overrun the defenses of the town. Most of the settlers of New Ulm were German immigrants unused to frontier conditions, but in fighting for their lives they quickly adapted to conditions. By this time the town was partly fortified and outlying and strategic buildings had been burnt or destroyed. It is estimated that fifteen hundred non-combatant women and children were hiding in the basements and the ruins of the town. The Indians knew that they had to take the town immediately if they were to succeed as they were aware that a column of troops was on its way from St. Paul to rescue the beleaguered frontier. A final desperate assault was made and the fighting again became hand to hand. Once more the Indians failed to take the city. Neither Fort Ridgely nor New Ulm fell, and the Indians withdrew taking several hundred white prisoners with them towards the Dakotas. The failure of the Indians to take Fort Ridgely and New Ulm in the long run assured their defeat. The settlers who defended New Ulm were largely of German descent with many English, and Scandanavian participants. After the battle about 2000 women and children were evacuated from New Ulm to the larger city of Mankato for safety.

When the Indian War was over, the city of New Ulm was re-occupied and rapidly rebuilt. Much of the town had been burnt by the settlers themselves to keep the Indians from using the buildings as shelters from which to launch an assault. The Sioux were driven from Minnesota into the Dakotas where they remained bitterly hostile until the end came for them at Wounded Knee nearly thirty years later.

In gratitude for their deliverance a movement was started among the German population of New Ulm to build a statue of Herman, the Cheruscan. They compared their own desperate battle for survival in New Ulm with the similarly desperate battle that Herman had won for his people. They noted that the English (old Americans, as they were called) and Scandanavians who had fought beside them were similarly of Teutonic stock. They thought that a statue to Herman was appropriate. Fund raising was started.

Years later, the monument was completed. It stands today on a hill overlooking New Ulm. It is erected on the site from which the Sioux launched their main attacks against the city.

It is the New Ulm Irminsul that is pictured in this book.

#### VIKING FUNERAL

-from the organizational manual of  
the Runic Society. John Templin  
Elder

Only members of the Runic Society qualify to receive the honor of, upon their death, a Viking Funeral. All costs regarding a Viking Funeral are the total responsibility of the estate and/or family of the deceased.

Representing the Runic Society at a Viking Funeral will be either a Godi or a Gydja. Said person will wear an outfit of their choice which openly reflects our faith. During the service, which is held outdoors, Richard Wagner's "RING" music will be played at all times. The ashes are scattered to the North Wind five minutes after the music starts, by the Godi or Gydja, and then such says, "Our Lord, out of love for this Asatru, has sent this wind to take (name) to Paradise this very moment". (A Godi is a male clergy. A Gydja is a female clergy. Asatru is the name of our religion in antiquity.) Appropriate words from the Havamal are then read.

For burials, a Godi or Gydja places an IRMINSUL in the coffin of the deceased and give a oratory, Nordic Religion of the Teutonic Tribes in form and/or content, nothing more. (The IRMINSUL symbolizes: 1) the seat of ancestral souls and/or 2) Asgard's location, and/or 3) the column of the Universe, upholding all things, and/or 4) the World Pillar (Yggdrasill).) The fee for this is \$250.00 plus expenses, such must be paid in advance to the Runic Society by cashier's check.

The death of important members of the Nordic Religion of the Teutonic Tribes will be reported in AT THE SACRED SOURCE OF TEUTONIC STRENGTH, Official Organ of the Runic Society.

## BURIAL CUSTOMS OF THE TEUTONS

The old religion of Germany and northern Europe is preserved for us in the writings of Saemund, the Wise, of Iceland and another monk from the same nation by the name of Snorri Sturleson. Saemund brought together the old stories of Gods and Giants that has been told around the firesides for hundreds of years. His book came to be called the Elder Edda. About one hundred years later, Snorri retells many of the same stories along with some other ones added and gives us another splendidly colored book called the Younger or Prose Edda. Both books tell the story of creation as imagined by the early Teutons, and describe the Pantheon of northern Gods who dwell in their home in the heavenly city of Asgard. The Chief God of the north is Odin whose abode is in the great hall of Valhalla with its 640 doors. Both stories predict an ultimate end of the world which will perish in a battle of the Gods and Giants called Ragnarok. The flaming end of the world in fire and flood is not so different than the end predicted by the Christians. In antiquity the name of the adherents of this religion were called Asatrumen, or men true to the Aesir.

While the religious customs, dogmas and observances of the Asatru came to us through Snorri and Saemund the Wise, it is through archeology that we discover the actual burial habits of the early Teutonic Tribes. A description of one ship funeral from early times does exist. This is told by Ibn Fadlan, the Arab ambassador to the Rus; the early Viking settlers in Russia who created the Russian state. Ibn Fadlan's story will be told later, but other sources are scant, so for the burial habits of the early Norse, Germans, Swedes and Saxons, we must turn to the thousands of graves that have been excavated, or unearthed during construction, and examined by scholars. In about the last one hundred and fifty years, several thousands of graves have been opened and these have given ample opportunity for study and evaluation.

The largest burial grounds, are at Birka, a city in the eastern part of Sweden, a second exists at Hedeby in southern Denmark, and a third at Lindholm Hoje on the peninsula of Jutland.

The cemeteries in Birka are somewhat scattered and are located at various places around the outside of the city. About 2,500 graves have been identified, and of these about 1000 were examined the archeologist Stolpe in the 1870's and by other researchers since.

As is usual in Scandinavian burials, there is a wide variety of type at the Birka cemeteries. Simple burials, and chamber burials are side by side with cremation graves. Some of each

of the above types of grave were rich in grave goods. These goods consisted of weapons, jewelry, tools, animals and other artificats. Almost every grave had some of the good mentioned. Often times the graves contained brooches that had figures of both the Hammer of Thor and the Cross of Christ. Many people were not taking chances and prayed to both Gods, disregarding the competition between them, thereby hoping to obtain favor from both.

A second large cemetary is located in northern Jutland, It had been partially obliterated by drifting sand, and was almost covered by a village built during a later age. This one is located on the edge of Linholm Hoje.

Nearly all of the graves in the Lindolm Hoje are of the cremation type, in ancient times the trademark of the Odinst. The cremations appear to have been done somewhere else, with the cremains then brought to the cemetary from the funeral pyre. All cremations were prepared in the same fashion; having grave goods such as knives, axes, glass beads, and animal sacrifices. Everything had been cremated. The ashes were then spread over a piece of ground about a yard square and were covered with a thin layer of earth. A memorial was placed on top. It is a method used by Odinists to this day.

At the south Slesvig town of Hedeby, two cemeteries have been excavated, both of which lie within the walls of the city. These cemeteries both contain the bodies of men and women. No evidence of cremation has been discovered at either one which indicates that cremations were not practiced in southern Denmark during the age of Hedeby's greatness as a trading city. The larger cemetary contained many coffins, indicative of a simple inhumation burial, and the smaller burial field contained many burial chambers. This cemetery is believed to have been started by a Swedish expedition into Slesvig. The remains of the men had weapons with them, and the women had personal possessions buried with them.

With respect to the burial chambers, so common in the north, scholars had long been puzzled as to why so many had been entered without being plundered. Finally it was the conclusion of most that the chambers were entered by Christians, possibly decendants of the deceased who entered the chambers to baptise the long departed remains of their ancestors who they feared were suffering in hell for the paganism of their earthly life.

At Jelling, in south Jutland is a more famous burial ground, the monuments of the dynasty of Gorm, the Old, Swen Forkbeard, and Canute, the Great. There appears to be the remains of an Odinst sanctuary as well as the Royal cemetary. The monuments at Jelling are complete, interesting and tell their story on the numerous runestones on the premises. They are of lesser interest to us

because they are concerned only with the dynasty of Canute.

Tacticus, the Roman historian, wrote extensively of the Germans of the 1st Century A.D. He describes the religious and burial practices of the German nations of his period. The mound burials and cremations resemble those of a thousand years later, and the same Gods were worshipped under slightly different names as were worshipped during Viking times.

The religion of the north, the Asatru, was never a missionary religion, it was rather a religion that gradually grew up among the Teutons over countless generations. A lack of organization characterized it from beginning to end. No parish priest, pope, or dervish ever led the people of the north to a Holy War. It was this primitivism, a lack of organization, along with its tolerance that eventually led to its destruction. This primitivism was not evident in other aspects of northern life. The early Teutons had blacksmiths, crafts, and silversmiths as good as any in the Mediterranean. They had clothing of wool and linen as well as of furs. They were splendid ironworkers and built the finest ships of the age. No doubt that the northern tradesman was fully as civilized as his Roman brother within the Empire.

While we rely on the sagas and legends for information on religious observances and custom, when it comes to burial, we are on more solid ground because of the excavations of the archaeologists have made throughout northern Europe.

Unquestionably the burial institutions which spread fastest during the Viking age was the ship funeral. Like other burials of the Teutons, they present a wide variety of practice, usually hinging on the wealth of the family for the type of ceremony used. Sometimes the ships, the occupants, and a large supply of worldly goods, animals and servants for use by the deceased were simply cremated - with the goods hopefully accompanying the deceased to Asgard. In other instances, the ships were used as coffins, covered with boards, and were used as tombs for simple inhumation burials.

When poor people were being buried, or where a ship could not be spared, the outline of a ship was made with stones. Earth was heaped over the bodies, or urn of ashes, and a symbolic ship burial had been accomplished. Scholars have concluded that the stones used in the ship burials were not themselves objects of veneration. The usual procedure seemed to be to remove the stones for use during another cremation. It was only at the burial service that the stones acquired a special religious significance.

Often times, servants were slain and buried with the ships and their master. Food and supplies were aboard as if equipped for an extended cruise in the land of the dead.

In 922 A.D., the Arab Ambassador to the Rus, Ibn Fadlan, visited the Scandanavian settlers on the Volga. This was before the Viking settlers had been absorbed into the surrounding Slavs and before they had founded the Russian state.

His writings contain an informative and interesting description of the cremation of a Viking chief. -

"I had been told that when their chieftains died cremation was the least part of their whole funeral procedure, and I was, therefore, very much interested to find out more about this. One day I heard that one of their leaders had died. They laid him forthwith in a grave which they covered up for ten days till they had finished cutting-out and sewing his costume. If the dead man is poor they make a little ship, put him in it, and burn it. If he is wealthy, however, they divide his property and goods into three parts: one for his family, one to pay for his costume, and one to make nabid (probably a Scandinavian type of beer) which they drink on the day when the slave woman of the dead man is killed and burnt together with her master. They are deeply addicted to nabid, drinking it night and day; and often one of them has been found dead with a beaker in his hand. When a chieftain among them has died, his family demands of his slave women and servants: "Which of you wishes to die with him?" Then one of them says: "I do"; and having said that the person concerned is forced to do so, and no backing out is possible. Even if he wished to he would not be allowed to. Those who are willing are mostly the slave women.

So when this man died they said to his slave women: "Which of you wants to die with him?" One of them answered, "I do." From that moment she was put in the constant care of two other women servants who took care of her to the extent of washing her feet with their own hands. They began to get things ready for the dead man, to cut his costume and so on, while every day the doomed woman drank and sang as though in anticipation of a joyous event.

When the day arrived on which the chieftain and his slave woman were going to be burnt, I went to the river where his ship was moored. It had been hauled ashore and four posts were made for it of birch and other wood. Further there was arranged around it what looked like a big store of wood. The the ship was hauled near and placed on the wood. People now began to walk about talking in a language I could not understand, and the corpse still lay in the grave; they had not taken it out. They then produced a wooden bench, placed it on the ship, and covered it with carpets of Byzantine dibag (painted silk) and with cushions of Byzantine dibag. Then came an old woman whom they call 'the Angel of Death', and she spread these cushions out over the bench. She was in charge of the whole affair from dressing the corpse to the killing of the slave woman. I noticed

that she was an old giant-woman, a massive and grim figure. When they came to his grave they removed the earth from the wooden frame and they also took the frame away. They then divested the corpse of the clothes in which he had died. The body, I noticed, had turned black because of the intense frost. When they first put him in the grave, they had also given him beer, fruit, and a lute, all of which they now removed. Strangely enough the corpse did not smell, nor had anything about him changed save the colour of his flesh. They now proceeded to dress him in hose, and trousers, boots, coat, and a mantle of dibag adorned with gold buttons; put on his head a cap of dibag and sable fur; and carried him to the tent on the ship, where they put him on the blanket and supported him with cushions. They then produced nabid, fruit, and aromatic plants, and put these round his body; and they also brought bread, meat, and onions which they flung before him. Next they took a dog, cut it in half, and flung the pieces into the ship, and after this they took all his weapons and placed them beside him. Next they brought two horses and ran them about until they were in a sweat, after which they cut them to pieces with swords and flung their meat into the ship; this also happened to two cows. Then they produced a cock and a hen, killed them, and threw them in. Meanwhile the slave woman who wished to be killed walked up and down, going into one tent after the other, and the owner of each had sexual intercourse with her, saying: "Tell your master I did this out of love for him."

It was now Friday afternoon and they took the slave woman away to something which they had made resembling a doorframe. Then she placed her legs on the palms of the men and reached high enough to look over the frame, and she said something in a foreign language, after which they took her down. And they lifted her again and she did the same as the first time. Then they took her down and lifted her a third time and she did the same as the first and the second times. They they gave her a chicken and she cut its head off and threw it away; they took the hen and threw it into the ship. Then I asked the interpreter what she had done. He answered: "The first time they lifted her she said: "Look! I see my father and mother." The second time she said: "Look! I see all my dead relatives sitting round." The third time she said: "Look! I see my master in Paradise, and Paradise is beautiful and green and together with him are men and young boys. He calls me. Let me join him then."

They now led her towards the ship. Then she took off two bracelets she was wearing and gave them to the old woman, 'the Angel of Death', the one who was going to kill her. She next took off two anklets she was wearing and gave them to the daughters of that woman known by the name 'the Angel of Death'. They then led her to the ship but did not allow her inside the tent. Then a number of men carrying wooden shields and sticks arrived, and gave her a beaker with nabid. She sang over it and emptied it. The interpreter then said to me, "Now with that she is bidding



farewell to all her women friends." Then she was given another beaker. She took it and sang a lengthy song; but the old woman told her to hurry and drink up and enter the tent where her master was. When I looked at her she seemed completely bewildered. She wanted to enter the tent and she put her head between it and the ship. There the woman took her head and managed to get it inside the tent, and the woman herself followed. Then the men began to beat the shields with the wooden sticks, to deaden her shouts so that the other girls would not become afraid and shrink from dying with their masters. Six men entered the tent and all of them had intercourse with her. Thereafter they laid her by the side of her dead master. Two held her hands and two her feet, and the woman called 'the Angel of Death' put a cord round the girl's neck, doubled with an end at each side, and gave it to two men to pull. Then she advanced holding a small dagger with a broad blade and began to plunge it between the girl's ribs to and fro while the two men choked her with the cord till she died.

The dead man's nearest kinsman now appeared. He took a piece of wood and ignited it. Then he walked backwards, his back towards the ship and his face towards the crowd, holding the piece of wood in one hand and the other hand on his buttock; and he was naked. In this way the wood was ignited which they had placed under the ship after they had laid the slave woman, whom they had killed, beside her master. Then people came with branches and wood; each brought a burning brand and threw it on the pyre, so that the fire took hold of the wood, then the ship, then the tent and the man and slave woman and all. Thereafter a strong and terrible wind rose so that the flame stirred and the fire blazed still more.

I heard one of the Rus folk, standing by, say something to my interpreter, and when I inquired what he had said, my interpreter answered: "He said: "You Arabs are foolish." "Why?" I asked, "Well, because you throw those you love and honour to the ground where the earth and the maggots and fields devour them, whereas we, on the other hand, burn them up quickly and they go to Paradise that very moment." The man burst out laughing, and on being asked why, he said: "His Lord, out of love for him, has sent this wind to take him away within the hour!" And so it proved, for within that time the ship and the pyre, the girl and the corpse had all become ashes and then dust. On the spot where the ship stood after having been hauled ashore, they built something like a round mound. In the middle of it they raised a large post of birch-wood on which they wrote the names of the dead man and of the king of the Rus, and then the crowd dispersed.

## THE ODINIC FUNERAL

One of the reasons the Odinic faith has a powerful hold on the affections of its followers is because of the honorable attention given the memory of its deceased members.

Europe has been more or less completely under the influence of the Christian religion since the end of the 15th Century. Yet at no time during this period has the resistance of the believers in the old religion vanished. Always somewhere or someplace the ancient customs have been observed.

We Odinists have our own places of worship, quite often outdoors, and our own newspapers and periodicals. Not surprisingly, we use the ancient rites at such times as marriage, births, and funerals. Many of these customs date back to before recorded history, but where exact rites for specific events have not been preserved we have not hesitated to devise new ones. As might also be expected, when the Odinitist sojourner has traveled overseas, his customs have traveled with him.

More of the old customs have been preserved than the casual observer might believe. The faith of our fathers have been preserved through the old records of Iceland, the Elder and Prose Eddas, and through faithful recorders such as Snorri Sturlson, and a host of Archeologists, Historians, and Authors.

Odinic funeral ceremonies are done to honor the memory of the departed soul, as well as to render a last token of affection and respect. When the funeral service is done by competent and experienced officers, the effect is inspiring and secures the approbation of the loved ones and of the public. Done in a careless and slovenly manner, most of the favorable effect is lost.

The priest of Odin, or Godi, must be familiar with all aspects of the service. The Constable, the executive of the program, must familiarize himself with the program as soon as he has been appointed. All officials of the service must be knowledgeable of their duties relative to conducting the procession and giving the cues for events.

### Types of Funerals

In ancient times, burials were of two types - cremation and simple grave burial, also known as inhumation. By tradition as well as historical record, most Odinic funerals are cremations. Because of this, cremation is the only type of burial authorized by the Midgard Council. Modern crematorium practice separates the actual cremation of the body from any religious or memorial

service that may be held. The cremation may take place later in the day or perhaps even the day after the actual memorial service. The ashes, or cremains, are turned over to the next of kin a few days later. At that time the ashes may be scattered to the northwind, or encased in cement and buried at the memorial on the family plot.

There are also innumerable burial mounds all over the north. This indicates that simple inhumation was perhaps more common than cremation. For this reason, the Odinic services are written so that either cremation or grave burial may be used with only minor modifications in the program.

During the Viking Age, the ship burial became popular. As a rule, only Kings, Chiefs, persons of wealth and importance could afford this kind of funeral. There are many cases from archeology where a ship couldn't be spared to be used for burial.

So the outline of a ship was made with stones, the body was buried and earth heaped over the site. A symbolic ship had been created. In our ship burials of today, we do the same sort of thing. A Viking ship is outlined by fire in the darkened room while the song of Ragnarok is being recited by the Godi. As the fire burns down, the service and memorial are complete. The song of Ragnarok is the description of Ragnarok that comes at the end of the sermon for a ship funeral.

#### Dress for Odinic Funerals

Each temple will maintain an appropriate supply of Odinic Funeral regalia for use at funerals.

- a. The Godi will wear a grey military style cape with a dark blue hood. The cape will have a white sunwheel from 10" to 12" in diameter on the back. A black leather jacket may also be worn.
- b. The Constable will wear a white military style cape with a red sunwheel from 10" to 12" in diameter on the back. The constable may also carry a baton.
- c. Small bronze helmets of the hussar style may be worn with the above if available. They should have short white wings to represent an eagle helmet. They must be conservative in bearing in all respects.
- d. Official mourners where used, may wear black capes if they are available.
- e. If the procession is to proceed on foot, a standard bearer will carry a solid black Raven Flag of mourning on a six foot staff at the head of the column. If the procession

is motorized the Raven flag may be affixed to the front fender of the hearse on a 24" staff.

f. Mourning flags will always be in deference to a national or state flag, or that of the Odinic religion.

g. Where approved Odinic funeral regalia is not available, black or dark clothing and hats with white gloves are considered suitable.

#### Types of Funerals

Following are the only types of Odinic Funerals that may be conducted with the recognition of the Midgard Council.

a. A Ship Funeral, sometimes called a Viking Funeral. Only honored persons may receive this type of service. It is conducted from an Odinic Temple, or Funeral home, sometimes a private home or other edifice is selected by the temple. Full regalia must be worn.

b. A regular Odinic Funeral for adults. The Godi and Constable should have Odinic regalia as a minimum, however participants may be without the regalia if none is available. This service is conducted from an Odinic Temple, a Funeral home, or other building or private home as selected. The ceremony will be much the same, but the sermon different, for men and women.

c. A brief memorial service held during the afternoon or during the evening sometimes during the wake. This is when the subject is an Odinic, but has not been given an Odinic funeral. It can also be a scheduled inclement weather graveside service consisting of a short sermon and final prayer. It may also be used to honor an individual who has made important contributions to Odinism.

d. A regular Odinic funeral for children or young adults. The ceremony will be much the same as for adults, but the sermons will be different for men and women.

e. Funeral sermons in this directive are satisfactory for use in the majority of funerals. They are not the only sermons authorized and may be supplemented from time to time by releases from the Midgard Council.

f. Only a duly authorized Godi, recognised by the Midgard Council and registered with the same, may conduct an Odinic Funeral.

### Rules Concerning Funerals

The following rules are promulgated by the Midgard Council for conducting an Odinic Funeral.

a. Only members of the Odinist faith are entitled to an Odinic Funeral. Under certain circumstances, non-affiliates, or Odinist oriented persons may receive an Odinist memorial service in conjunction with their burial as a courtesy.

b. The Odinic Temple has no obligation to pay the expenses of burial of any member or affiliate.

c. The Odinic Temple has no obligation to pay transportation or lodging expenses of the Godi (or Constable) to a geographical area to conduct an Odinic service. However, if the estate of the deceased is unable to afford this, the temple is authorized to assist; providing funds are available.

d. The Godi, upon being notified of the death of an Odinist, and if it is the wish of the family that the member receives an Odinic Funeral, will fix the time of the service.

e. The Godi will have the Secretary notify the resident membership and urge their attendance. He will appoint a Constable (selected for his skill and experience) and if required, a standard bearer. The Godi will also direct the Constable to have a supply of oak sprig (or ash) available for the service.

f. The Constable will be in charge of physical arrangements and responsible for liason with the Funeral Director. He will be responsible for cueing, the routes of march, either to the cemetery or the crematorium as the case may be. He will see that the Odinist participants are properly clothed, equipped, and instruct them in giving responses in unison, and in obeying the commands "March", "Halt", etc. He will march on the left flank of the column, observe the Godi's will and pleasure, regulate the speed of the musicians, direct their course, and see that the files preserve their proper distance. The Odinists participating will promptly obey his commands. He will appoint such assistants as may be necessary.

g. If military, civic societies, or other organizations, Odinist or otherwise, are permitted to form part of the procession, the body of the deceased must be with the Godi in charge. The Temple will conduct the service as if none but Odinists were in attendance. No Odinist Temple will appear at, or take part in any funeral service when conducted by any other organization. Brief memorials are excepted. Other groups or societies attending the funeral will be assigned their place in line by the Constable at the pleasure of the Godi.

h. Only solemn music will be performed. Only Odinic hymns will be sang, except that traditional all-faith religious hymns referring to God, the Creator, may be used if deemed appropriate by the Godi.

i. If a higher Odinist official than the Godi of the Temple should join the services, he will be posted at the front of the procession beside the Godi, as prescribed in the rules, if he is to be in charge of the service. If not in charge, he will take a post of honor in the rear.

j. At the graveside, a sprig of ash or oak will be placed on the casket prior to departure of the mourners. The mourners and pallbearers will depart after the family has left.

#### The Conduct of the Procession

a. The Constable will be in command of the procession. In modern practice, the Funeral Director may be the guide. The Constable will maintain liason with the Funeral Director.

b. The Godi will march directly ahead of the hearse.

c. Upon leaving the Funeral Home, private dwelling, or other building, the procession will follow the hearse. The pall-bearers, mourners, and other persons in attendance will march two by two in files four feet apart behind the hearse. The most profound solemnity and decorum should be observed. No members should enter or leave the procession without the consent of the Constable.

d. In a motorized column, the procession of auto's will follow the hearse in the regular modern manner. The Funeral Director and Godi will lead the hearse, and the pall-bearers and mourners will ride in the auto's directly behind.

e. If the body of the deceased is to be escorted from the funeral parlor to a Crematorium in the same building or nearby, the movement will be made informally. The Godi, Constable, and the Pall-bearers will move the casket under the direction of the funeral director.

f. Pall-bearers should be members of the Odinic faith whenever possible. They will normally be selected by the family of the deceased. They are seated at the Funeral Parlor, or Temple, by the Funeral director and will take their instructions from this same individual for movement of the casket, whether for a vehicle or a foot procession.

g. The ceremony of the burning of the Viking ship will be done as follows. A metal model of a Viking Ship will be obtained. It is recommended that it be between the height of 10" and 24" and proportionate in length. A silhouette model of a coffin

should be placed on its decks. The room should be darkened sufficiently to obtain the effect of watching a burning ship from a distance. The simulated burning should be made by placing the ship on a table some distance from the deceased and his coffin. The Godi should station himself in between the ship and the deceased. The Godi must have a small light to enable him to recite the Song of Ragnarok.

An elongated tray is placed behind the ship. This tray has lighter fluid in it in sufficient quantity to burn while the Godi is reciting the Song of Ragnarok. The burning tray will be placed within another safety tray before it is ignited. This is done for safety reasons. A wick can be used and the sprig of oak or ash may be used to ignite the wick. The burnt sprig should be buried with the deceased or cremated with him. The constable will ignite the ship on the signal from the Godi as he begins to recite the Song of Ragnarok. Only the briefest halt in the service is necessary, if any halt is necessary, from the completion of the prayer to the start of the song and the burning of the ship.

#### Odinist Funeral Service for Men

Brothers and Sisters,

Again we have assembled in the habitations of the dead because an Odinic spirit has been summoned to the Holy City of Asgard. In our intense sadness we have learned that in the midst of life we are in death, and none of us know what the day may bring. In a little while as it has happened to our brother, so it will happen to us and like him we will be gathered to our fathers. We shall go to that unexplored country where our fathers have gone before us and from whence borne, no man of Midgard has yet returned.

We mourn today --- (Biographical Date inserted here)

Let it comfort us that his memory will not be forgotten, and that he will be loved by those of us who are so soon to follow him over the rainbow bridge called Bi-Frost to the Heavenly City of Asgard. Decrepitude and decay are written on every living thing, and in the sliding sands of time the cradle and the grave stand side by side. It is a melancholy truth that the moment we begin to live we also begin to die.

It is strange that notwithstanding the daily reminders of mortality that we do not more seriously consider our own approaching fate. We go on, from one design to the next, adding hope to hope, and we lay out plans for the employment of many years. Then suddenly we are alarmed at the approach of the messengers of Odin at a moment when we least expect them and at a time which we consider to be the meridian of our existence. Have

we completed the work for which the All-Father put us on earth, or have we blundered through life as aimless and selfish as the lowly snail?

Of what worth then, are the externals of human pride, the power of wealth, the dreams of ambition, the snobbery of intellect, or the charms of beauty? Fix your eyes on this last sad scene and you must be convinced of the emptiness of these delusions. When we stand in judgment, all ranks are leveled and all distinctions gone.

Our present meeting and proceedings will have been in vain and useless if we fail to wisely use the present moment to prepare for our last journey. The day approaches when the pleasures of the world shall cease to delight, and the happy reflection of a virtuous life well spent in the service of Odin will afford the only consolation to the approaching end.

Death has once more entered our temple. The arrows of the insatiate archer, pass us by, smites the bosoms of friends and brethren, teaching us the impressive lesson, constantly repeated, but soon forgotten of the uncertainty of human life and the instability of human fortune. We must accept that naked we were sent into this world to do the works of Odin, and that naked we will return. We pray that we have completed the tasks given us by the All-Father.

We must accept the fact that a day will come when we will finally be ushered to the presence of Odin, to whom the secrets of our heart and the thoughts of our mind are all known. If we have faithfully discharged our duties, the whole of our lives will pass inspection and we will join the feasting, fighting, and an eternity of service until we all obey the summons to the field of Ragnarok.

We have assembled today to offer to our friend and brother a last tribute of our affections, to resign his body to the earth from whence it came, and to speed his soul on its journey to Asgard. To his immediate family and friends who are most heart-stricken at the loss we have all sustained, we deeply and sincerely sympathize with you in your bereavement. Let us pray -

- PRAYER -

"Our father who dwelleth in Asgard, we pray to thee at this time, when our hearts are heavy with sorrow and affliction for the comfort of heart which you alone can give. We pray that our brothers soul will rest in peace in your care, and that you will give us all who are bereaved courage and strength to meet and perform our appointed part in life, and be ready for eternal service in Asgard.



As we commend the soul of our brother to your loving care, we pray, All-Father, that you will look down with infinite compassion upon the widow and fatherless in their desolation, and that you will fold the arms of your love and protection around those who put their trust in you." /End/

(The GODI passes the sprig of oak (or ash) to the Constable who lays on the casket. The sprig is placed in the casket and is consumed in the fire or is buried with the body. If a ship funeral, this act is not done until after the Song of Ragnarok)

GODI -

"This sprig of oak (ash) is an emblem of our faith in the immortality of the soul. By it we are reminded that we have a part within us that will never, never, die."

"Friend and brother, we bid thee a long farewell. Unto the grave we consign thy body, earth to earth, ashes to ashes, dust to dust. Thou art at rest from thy earthly labors. May you have happiness in the Heavenly City until the last great muster when we will all stand at Odins back at Ragnarok."

End

End

BIOGRAPHICAL SKETCH

TODAY, WE MOURN THE PASSING OF \_\_\_\_\_, \_\_\_\_\_,

(First) (Middle)

\_\_\_\_\_ who was born on \_\_\_\_\_,

(Last) (Day) (Month) (Year)

in \_\_\_\_\_ married

(City, State, or Country) (He or she)

\_\_\_\_\_ in \_\_\_\_\_.

(Date)

\_\_\_\_\_ is survived by \_\_\_\_\_, and

(Widow or Widower)

\_\_\_\_\_  
(Brothers, Sisters, Children, other relatives)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Other information that should be recognised; Contributions made to society, such as military service, etc.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Let us pray -

## Odinist Funeral Service for Women

Brothers and Sisters,

Again we have assembled in the habitations of the dead because an Odinic spirit has been summoned to the Holy City of Asgard. In our intense sadness we have learned that in the midst of life we are in death, and none of us know what the day may bring. In a little while as it has happened to our sister, so it will happen to us and like her we will be gathered to our fathers. We shall go to that unexplored country where our fate have gone before us and from whence, borne, no man of Midgard has yet returned.

We mourn today ----- (Biographical Data inserted here)

Let it comfort us that her memory will not be forgotten, and that she will be loved by those of us who are so soon to follow her over the rainbow bridge called Bi-Frost to the heavenly city of Asgard. Decrepitude and decay are written on every living thing, and in the sliding sands of time the cradle and the grave stand side by side. It is a melancholy truth that the moment we begin we also begin to die.

It is strange that notwithstanding the daily reminders of mortality that we do not more seriously consider our own approaching fate. We go on, from one design to the next, adding hope to hope, and we lay out plans for the employment of many years. Then suddenly we are alarmed at the approach of the messengers of Odin at a moment when we least expect them and at a time we consider to be the meridian of our existence. Have we completed the work for which the All-Father put us on earth, or have we blundered through life as aimless and selfish as the lowly snail?

Of what worth then, are the externals of human pride, the power, wealth, the dreams of ambition, the snobbery of intellect, or the charms of beauty? Fix your eyes on this last sad scene and you must be convinced of the emptiness of these delusions. When we stand in judgement, all ranks are leveled and all distinctions gone.

Our present meeting and proceedings will have been in vain and useless if we fail to wisely use the present moment to prepare for our last journey. The day approaches when the pleasures of the world shall cease to delight, and the happy reflection of a virtuous life well spent in the service of Odin will afford the only consolation to the approaching end.

Death has once more entered our temple. The arrows of the insatiate archer, pass us by, smites the bosoms of friends and brethren, teaching us the impressive lesson, constantly

repeated, but soon forgotten of the uncertainty of human life and the instability of human fortune. We must accept that naked we were sent into this world to do the works of Odin, and that naked we will return. We must pray that we have completed the tasks given us by the All-Father.

We must accept the fact that a day will come when we will finally be ushered to the presence of Odin, to whom the secrets of our heart and the thoughts of our mind are all known. If our sister has faithfully discharged her duties, the whole of her life will pass inspection and she will join the Valkyries of Freya in her Hall of Folkvangnar. She will then join the feasting and the eternity of service until we all obey the summons to the field of Ragnarok.

We have assembled today to offer to our friend and sister a last tribute of our affections, to resign her body to the earth from whence it came, and to speed her soul on its journey to Asgard. To her immediate family and friends who are most heart-stricken at the loss we have all sustained, we deeply and sincerely sympathize with you in your bereavement. Let us pray -

- PRAYER -

"Our father who dwelleth in Asgard, we pray to thee at this time, when our hearts are heavy with sorrow and affliction for the comfort of heart which you alone can give. We pray that our sisters soul will rest in peace in your care, and that you will give us all who are bereaved courage and strength to meet and perform our appointed part in life, and be ready for eternal service in Asgard.

As we commend the soul of our sister to your loving care, we pray, All-Father, that you will look down with infinite compassion upon the widower and the motherless in their desolation, and that you will fold the arms of your love and protection around those who put their trust in you." /End/

(The GODI passes the sprig of oak (ash) to the Constable who lays it on the casket. The sprig is placed in the casket and is consumed in the fire, or is buried with the body. If a ship funeral, this act is not done until after the Song of Ragnarok)

GODI -

"This sprig of oak (ash) is an emblem of our faith in the immortality of the soul. By it we are reminded that we have a part within us that will never, never, die.

"Friend and sister, we bid thee a long farewell. Unto the grave we consign thy body, earth to earth, ashes to ashes, dust to dust. Thou are at rest from thy earthly labors. May you

have happiness in the heavenly city with Freya in the hall of Folkvangnar. We will meet again when we all stand at Odins back on the field of Vigrid for Ragnarok."

End

### Odinist Ship Funeral

Brothers and Sisters,

Again we have assembled in the habitations of the dead because an Odinic spirit has been summoned to the Holy City of Asgard. In our intense sadness we have learned that in the midst of life we are in death, and none of us know what the day may bring. In a little while as it has happened to our brother, so it will happen to us and like him we will be gathered to our fathers. We shall go to that unexplored country where our fathers have gone before us and from whence borne, no man of Midgard has yet returned.

We mourn today -----(Biographical Date inserted here)

Let it comfort us that his memory will not be forgotten, and that he will be loved by those of us who are so soon to follow him over the rainbow bridge called Bi-Frost to the Heavenly City of Asgard. Decrepitude and decay are written on every living thing, and in the sliding sands of time the cradle and the grave stand side by side. It is a melancholy truth that the moment we begin to live, we also begin to die.

It is strange that notwithstanding the daily reminders of mortality that we do not more seriously consider our own approaching fate. We go on, from one design to the next, adding hope to hope, and we lay out plans for the employment of many years. Then suddenly we are alarmed at the approach of the messengers of Odin at a moment when we least expect them and at a time which we consider to be the meridian of our existence. Have we completed the work for which the All-Father put us on earth, or have we blundered through life as aimless and selfish as the lowly snail?

Of what worth then, are the externals of human pride, the power of wealth the dreams of ambition, the snobbery of intellect, or the charms of beauty? Fix your eyes on this last sad scene and you must be convinced of the emptiness of these delusions. When we stand in judgement, all ranks are leveled and all distinctions are gone.

Our present meeting and proceedings will have been in vain and useless if we fail to wisely use the present moment to prepare for our last journey. The day approaches when the pleasures of the world shall cease to delight, and the happy reflection of a virtuous life well spent in the service of the Odinic faith will afford the only consolation of the approaching end.

Death has once more entered our temple. The arrows of the insatiate archer, pass us by, smiting the bosoms of friends and brethren, teaching us the impressive lesson, constantly repeated, but soon forgotten, of the uncertainty of human life and the instability of human fortune. We must accept the fact that naked we were sent into this world to do the works of Odin, and that naked we will return. We pray that we have completed the tasks given us by the All-Father.

A day will come when we will finally be ushered to the presence of Odin, to whom the secrets of our heart and the thoughts of our mind are known. If we have faithfully discharged our duties, the whole of our lives will pass inspection and we will join the feasting, fighting, and an eternity of service until we all obey the summons to the field of Ragnarok.

We have assembled today to offer to our friend and brother a last tribute of our affections, to resign his body to the earth from whence it came, and to speed his soul on its journey to Asgard. Our brother has done his earthly chores well. We commit his soul to Valhalla in a Longship, hoping that he has found favor with the All-Father as he has with us.

To his immediate family and friends who are most heart-stricken at the loss we have all sustained, we deeply and sincerely sympathize with you in your bereavement. Let us pray -

- PRAYER -

"Our father who dwelleth in Asgard, we pray to thee at this time, when our hearts are heavy with sorrow and affliction for the comfort which you alone can give. We pray that our brothers soul will rest in peace in your care, and that you will give us all who are bereaved, courage and strength to meet and perform our appointed part in life, and be ready for eternal service in Asgard.

As we commend the soul of our brother to your loving care, we pray, All-Father, that you will look down with infinite compassion upon the widow and fatherless in their desolation, and that you will fold the arms of your love and protection around those who put their trust in you."

(The GODI passes the sprig of oak (or ash) to the Constable who will use it to set the longship on fire)

GODI -

"This sprig of oak (ash) is an emblem of our faith in the immortality of the soul. By it we are reminded that we have a part within us that will never die. We use it not to sail the soul of our brother to Asgard.

(The ceremony of the burning of the Viking ship will be done as follows. A metal model of a Viking ship will be obtained. It is recommended that it be between the height of 10" and 24" and proportionate in length. A silhouette model of a coffin should be placed on its decks. The room should be darkened sufficiently to obtain the effect of watching a burning ship from a distance. The simulated burning should be made by placing the ship on a table some distance from the deceased and his coffin. The GODI should station himself in between the ship and the deceased; the Godi must have a small light to enable him to recite the Song of Ragnarok.)

An elongated tray is placed behind the ship. This tray has lighter fluid in it. The burning tray will be placed within another tray for safety reasons. It also allows a wick to be used and the sprig of oak or ash may be used to ignite the wick. The burnt sprig should be buried with the deceased, or cremated with him. The Constable will ignite the ship on the signal of the Godi as he begins to recite the Song of Ragnarok. There is only the briefest halt in the service, if any is necessary at all, from the completion of the prayer to the burning of the ship.)

GODI - "There are many signs and portents that will herald the battle of Ragnarok, sometimes called the twilight of the Gods. It means the death of the old world and the birth of the new. Ragnarok comes after a terrible winter when the snow shall drive from all quarters, the wind shall be keen, and it will last for three years and will be called the Fimbul winter. It is the time of the wind and wolf and for three years war and hard battles are waged across the face of the world. Brother is pitted against brother, and son shall not spare father, and honor shall be dead among men during this time of the sword and the axe.

In Asgard a golden crested rooster crows loudly, and in Jotunheim Fialar the red rooster crows also. Hel's sooty rooster crows, and Garm, the hound of Hel howls horribly. As the world dies, the wolves devour the sun and moon and the stars catch on fire and go out as has been foretold. The MIDGARD serpent writhes in rage and wants to come up on land. Such is his fury that the sea gushes over the lands of Midgard. The earth shakes, fire and water mix, the mountains tremble and a wall of water as tall as the mountains rolls across Midgard.

The Fenris wolf breaks his bonds and comes rushing forth with gaping jaws. His lower jaw is down on the earth and his upper jaw touches the vault of the heavens. Fire flashes from his eyes and nostrils.

The ship, Nafgler, comes sailing in from the north. Loki is in command and all the might host of Hel is on board.

The sons of Muspel come riding from the South, and Surt rides foremost with fire burning all around him. His sword shines brighter than the sun. The sons of Muspel make their way to the plains of Vigrid where they array themselves in a battalion by themselves and their weapons shine from afar. Here, too comes the Fenris Wolf and the Midgard serpent, as well as Loki with the awful host from Hel.

The God Heimdall sees the reflections from the shining weapons of the sons of Muspel and he stands up and blows his Gjallerhorn which awakens all the Gods. They hold council and send Odin to Memesburn to seek advice for himself and his warriors.

Odin swiftly mounts Sleipnir and thunders away to Mimer's fountain that he might know how to lead the gods in battle. When he comes he sees the Norns, the weavers of the fate of men and Gods, sitting silent and veiled beneath the great Ash Ygrasil. Their work was done - all fates were woven and the die was cast.

What Odin said to Mimer no one will ever know. No sooner had he finished speaking and galloped back to Asgard than Heimdall blew a second blast on his horn and the Gods rode forth to the last great battle on the plains of Vigrid.

The six hundred doors of Valhalla swung open and the thousands of warriors who will follow Odin to Ragnarok pour forth with the Golden Helmet and shining Armour of Odin leading the way. Before a blow has been struck the shining forms of the Gods were seen advancing and their battle-cry rang strong and clear across the field.

There was a momentary hush as the two armies confronted each other and then the awful fight began. Shouts of rage arose from the fire giants and they broke into blaze as they rushed forward. The hosts of Hel grew dark and horrible with anger, and the Midgard Serpent coiled its scaly length to strike. The Fenris Wolf howled wildly as Odin sprang upon him. After a terrible struggle Odin was devoured as had been written. Odin and Thor had started side by side, but were soon separated. Thor singled out his old enemy, the Midgard Serpent, and after a furious combat slew him, but as the monster died it drew its folds together and poured upon Thor such a deadly flood of venom that he fell back nine paces and died.



The Hel Hound Garm, rushed upon Tyr, the Sword god, and both were killed. Frey encountered Surt and because he had not his sword, he was slain. Heimdall and Loki met, they locked in struggle and fell together. Vidar, the son of Odin rushed upon the Fenris Wolf which had devoured Odin and tore him limb for limb.

Surt, the fire-bringer, stode into the middle of the struggling armies and flung a flaming firebrand among the worlds. There was a breathless hush, a mushroom cloud, a sudden rush of air, and the whole universe burst into blaze. A roaring fire flamed space and devoured the world. The earth sank beneath the seas. No sun, no moon, no stars, no earth, no Asgard, no Hel. Giants, gods and men, all dead. Nothing remained but a vast abyss filled with the moaning seas. Ragnarok, the end of all things, the Twilight of the Gods, had come.

(a moments pause - and the Godi days) "A moment of silent prayer."  
(30 seconds of prayer - no more than 60 seconds)

"Friend and brother, we bid thee a long farewell. Unto the grave we consign thy body, earth to earth, ashes to ashes, dust to dust. Thou are at rest from thy earthly labors. May you have happiness in the heavenly city until the last great muster when we shall all ride out with Odin at Ragnarok."

End

GLOSSARY OF NAMES AND DEFINITIONS

- AEGIR-----A Sea God.
- AESIR-----The groups of Gods in Asgard to which Thor and Odin belong
- ALFHEIM---A home of a type of Elves.
- ALVIS-----A dwarf.
- ALCIS-----Twin Gods, reportedly worshiped by early Teutons.
- ANDVARI---A dwarf who was robbed of a golden treasurer by Loki.
- ANGLO-SAXON CHRONICLES - the story of the Anglo-Saxons in England that was logged from around 850, this era, until the Norman Conquest of England.
- AURGELMIR-The name the frost giants gave to Ymir.
- AUOHUMLA--The primitive cow who created the first being who was Ymir.
- ASGARD----The realm, or main city, of the Gods.
- BALDER----The son of Odin slain by Hodur through the viciousness of Loki.
- BEOWULF---Anglo-Saxon Epic poem written before 100, our era.
- BERGEIMIR-One of the giants who survived the flood that occurred when Ymir was slain.
- BERSERKS--Warriors possessed by a fury in battle, known as the furor Teutonicus.
- BESTLA----The mother of Odin.
- BIFROST---The bridge connecting earth with Asgard which breaks at the battle of Ragnarok.
- BILSKIRNER-Thor's house in Asgard.
- BLOT-----An Odinist sacrificial feast. Preparation of the food is part of the ceremony much as in the American Thanksgiving.
- BOE-----Son of Odin who avenges Balder's death.

BOLTHOR---The grandfather of Odin.

BOR-----The son of Buri and the father of Odin.

BRAGI-----The God of Poetry.

BRUNHILD--One of the Valkyries. One of the main characters in Wagner's Ring of the Neibelungen.

COILER----Another name for the Midgard Serpent.

DAIN-----A king of the elves.

DESIR-----Femine beings from the supernatural.

DONAR-----Thundergod worshipped by the early Germans. Roughly the same god as Thor.

DRAUPNIR--The armband of Odin, incorrectly sometimes called a ring, which multiplies itself and other rings are produced.

DURIN-----A dwarf king.

DVALIN----A dwarf king.

EDDA, Elder-Name given to a collection of Icelandic and Norse poems and sagas. The author of the collection known as the Elder Edda was the Icelandic scholar Saemund, the Wise.

EDDA, Prose-Name given to the collection of Icelandic and Norse poems and sagas, with some additions, written by Snorri Sturleson.

EDDTHUR---The watchman for the Giants.

EGILS SAGA-An Icelandic family saga.

ERIC'S SAGA-The story of Eric, the Red, who sailed west and discovered America.

ELLI-----Literally meaning 'Old Age', she is the old woman who defeated Thor in a wrestling match in the Halls of Utgard-Loki, a legend.

ELENE-----Old English poem about St. Helena allegedly written by Cynewulf.

ERIKSMAL--A poem composed at the death of Erik Bloodaxe.

EYVIND KELDA-A descendant of King Harold Finehair who worked magic.

FAFNIR----The name of the dragon who was slain by Sigurd, the Volsung. A character in the Ring of the Nibelungen, by Wagner.

FIFNIR'S HOARD-The Rhine-gold.

FENRIS----The giant Wolf who devours Odin at the Battle of Ragnarok, and in turn is slain by Odin's son.

FENSALIER-The hall in Asgard where Odin's wife, Frigg, dwells.

FIMBUL WINTER-The winter three years long which precedes Ragnarok.

FITJUNG----The sons of Fitjung are the human race.

FORSETI----The son of Baldur. A good judge.

FRANANGS FALLS-The waterfalls that Loki hid behind disguised as a salmon after he caused Baldur's death.

FREY-----A son of Njord, the sea god. A chief fertility god and the leading Vanir diety.

FREYA-----Leading feminine fertility diety. Sister of Frey and one of the Vanir.

FRIGG-----The wife of Odin.

FROST GIANTS-Enemies of the Aesir.

FULLA-----A hand maiden of Frigg.

GARM-----The giant hound who guards the gates of Hel.

GEIRROD---An enemy of the Aesir slain by Odin.

GEFJUN----The goddess of those women who die unmarried.

GERD-----A beautiful giantess who is loved by Frey.

GISLI SAGA-An Icelandic family saga about the outlaw Gisli.

GHALLERHORN-The horn of Heimdall which he blows to give warning to Asgard of the approach of enemies.

GODI-----A priest of Odin.

GODAR-----Plural of Godi when they also had administrative duties governing the Icelandic republic which ended about 1250 A.D.

GOLDMANE--A horse owned by one of the Giants which was raced against Sleipner.

GRANNI----The horse ridden by the Valkyrie, Brunhild.

GRENDDEL---A monster in the Anglo-Saxon poem, Beowulf, that attacked the hall of the Danish king.

GULLINBURSTI-The golden boar owned by Frey.

GUNGNIR---The name of Odin's spear.

GYLFI-----An early Swedish king who appears in the poem called The beguiling of Gylfi.

GYDJA-----Priestess of Odin with the same functions as a Godi.

HALF-----A Viking leader.

HASTINGS--Legendary Viking leader, a son of Ragnar Lodbrok.

HALFDAN---Legendary Viking leader, a son of Ragnar Lodbrok. A conqueror of England with his brothers.

HEIMDALL--The watchman of the Gods.

HAVAMAL---The lays of the High One. Odin.

HEIMDALL GALDR-A poem about the God Heimdall that has been lost.

HEL-----Daughter of Loki who rules the kingdom of death. It is the name used for the kingdom also.

HEIMKRINGLA-A history of the Kings of Norway written by Snorri Stureleson.

HELGIVIDA-The Lay of Helgi. Several different individuals are covered by this word.

HELGRIND--Gate of Death between the world of the living and the dead.

HELIAND---An old Anglo-Saxon poem from the Ninth Century.

HERMOD----One of the sons of Odin. Rode into Hel trying to find Baldur.

HERSIR----A local chieftain

HJALMAR, THE HAUGHTY-Slain by the Gothic King Angantyr.

HILD-----The name of a Valkyrie.

HLADGUD---The name of a swan maiden.

HLIDSKJALF-The high seat of Odin where he can look out over the worlds.

HODUR-----The slayer of Baldur at Loki's instigation. He is blind.

HOFGODI---Name given to a Godi, Priest of Odin, in charge of a place.

HOLMGANGA-Means to go to the island. A duel, usually a single combat where the antagonists are sometimes chained together at the wrist.

HRAESVELG -The eagle who makes the winds of the world by sitting on the edge and beats his wings.

HROLF KRAKI-A warrior King of Denmark. Famous in legend and saga.

HRIDVITNER-Another name for the Wolf - Fenris.

HUGIN-----The name of one of Odin's ravens. The meaning is thought. He has a companion whose name is Memory.

HRYMNIR---The name of a Frost Giant.

HROD-----The name of a Giant.

HROPTS HALL-Odin's Hall.

HRUNGNIR--A giant who made a bet with Odin. He was killed by Thor.

HYMIR-----The name of a Giant.

IDUN-----The goddess who guards the golden Apples of Vahalla.

INGVI-FREY-A combination of the German and Norse names of the fertility God, Frey.

IRMINSUL--The pillar that supports the world in Germanic tradition. A monument built in lower Germany, (and a duplicate in New Ulm, Minnesota) in honor of Herman's defeat of the Roman Legions in the Teutoburger Wald.

IBN FADLAN-Arab Ambassador who visited Scandanavian settlers on the Volga during the 10th Century and wrote an account of them.

IDUN-----The Goddess of the Aesir who guarded the golden apples. She was the wife of Bragi.

JOMSBURG--Viking stronghold in Wendland on the north coast of the Baltic.

JOMSVIKING--Half legendary order of Vikings who were the garrison of Jomsburg.

JORDANES--Sixth Century author who wrote the history of the Goths.

JOTUNHEIM--The Kingdom of the Giants.

KVASIR----The wisest of the Gods. In legend made from the saliva of the Aesir and the Vanir. A god of inspiration.

LANDNAMABOK--The book written about the settlement of Iceland.

LAUFEY----Loki's mother.

LIF-----The legendary founder of the new race of men after Ragnarok. Feminine.

LIFTHRASNIR--Father of the new race of men. Consort of Lif.

LOFAR-----One of the primitive dwarfs.

LOKI-----Most mischievous and evil of the Gods. Caused the death of Balder.

LOKISENNA--The poem in the Edda which describe how Loki mocks the other Gods. Literally Loki's Mocking.

MAGNI-----A son of Thor who survives Ragnarok.

MIDGARD SERPENT-- The giant serpent who is curled around the world beneath the seas. The serpent comes up on land to fight against the Aesir at Ragnarok.

MIDGARD---The world of men halfway between the Gods in Asgard and the giants in Jotunheim.

MEILI-----A son of Odin about which little is known.

MIMIR-----A very wise being associated with the Spring of Urd and wisdom who was consulted by Odin. Mimir was killed by the Vanir, but his head was kept by Odin at the spring called Mimirs Well.

MJOLLNER--The magic hammer of Thor.

MODI-----Son of Thor, brother of Magni. He inherits Thor's Hammer Mjollner with his brother.

MOGUD-----The name of the maiden who was bridgekeeper on the road to Hel.

MUNIN-----Memory. One of Odin's ravens.

MUSPELL---The realm of fire. The sons of Muspell fight against the Gods at Ragnarok.

NAGLFAR---The ship which will carry Loki and the giants to the plains of Vigrid for the battle of Ragnarok. The ship is made out of the fingernails of dead men.

NANNA-----The wife of Balder who had herself burned at his funeral.

NARFI-----One of Loki's sons.

NARI-----Another of Loki's sons.

NERTHUS---Fertility Goddess worshipped in Denmark.

NIDHOGG---Name of the dragon that gnaws at the roots of the World Tree.

NIFELHEIM-Land of Darkness beneath the roots of the world tree.

NJORD-----Fertility God, the father of Frey and Freya, and God of the Sea. Originally from the Vanir.

NORN-----One of the weavers of the fates of men and gods.

NOATAN----Njord's home.

ODIN-----Chief of the Gods. God of battle, death, and inspiration.

OGIER, THE DANE-Legendary Viking leader.

OTTER-----The son of Hreidmar who was killed by Loki.

PROSE EDDA-A book containing many legends and myths of the Odinist religion. Written by Snorri Sturluson.

RAGNAR LODBROK-Viking hero whose sons conquered England.

RAGNAROK--Famous battle in which the Gods are destroyed.

RATATOSK--Squirrel who lives in the World Tree.

RIGSPULA--Poem in the Edda's telling how Rig (Heimdall) fathered the classes of men.

RINDUR----Mother of Vali.

SAGA-----The name of a Goddess. Possibly another name for Frigg.

SIF-----The wife of Thor.



SAXNOT-----Also Saxneat. A God of the Anglo-Saxons. Ancestor of the Kings of Essex and descendant of Odin.

SIGMUND ---The most famous of all the hero's of ancient Germany. One of the Volsungs.

SIGURD, THE VOLSUNG-Famous hero of the Volsung family.

SIGYN-----The wife of Loki.

SIGNY-----Sister of Sigurd, Wife of King Sigar, the Goth. A Volsung.

SIGRUN----A Valkyrie who became the lover of Helgi Hundingsbani.

SINJOTLI--Son of Sigmund the Volsung. Brother of Helgi Hundingsbani.

SKADI-----The wife of Njord, the Sea God. A daughter of a giant.

SKIDBLATNIR-A magic ship built by dwarves that always has a fair wind. Frey is the owner.

SKIRNER---A servant of the God, Frey.

SKOGUL----The name of a Valkyrie.

SKOLDINGS-A name for the Danes. Also the name of a son of Odin. Little known about him.

SKRYMIR---A giant who Thor jousts with on one of his visits to Jotunheim.

SLEIPNER--The name of Odin's magic, eight-legged horse. He is grey and is ridden by Odin in his rapid trips around the world.

SNORRI STURLUSON- The Icelandic author who wrote the Prose Edda and the Heimskrignla. Lived from 1127 A.D. to 1241 A.D.

SURT-----The giant who rules Muspel, the realm of fire. It is he who hurls the firebrand that destroys the worlds at Ragnarok.

SUTTUNG---The name of one of the Giants.

STARKARD--Legendary Viking Chieftain

/ STYRBJORN-Legendary figure. Believed based on a real Viking Chief of Royal blood.

SVAFLAMI--A grandson of Odin.

SVARANG----The name of a giant.

THIAZI----The name of a giant who stole Idun and her apples of youth. He was slain by the gods.

THOR-----God of Thunder. Son of Odin.

THUNOR----Anglo-Saxon name of Thor.

THUR-----Norman name of Thor.

TIU-----Tiwaz is the name of a god of battle in Germany.

TYR-----A god of battle in the Norse pantheon. One of the Aesir.

THING-----Public meeting place in Anglo-Saxon and Teutonic where laws are passed and law cases heard. Also called the Wapontake, or weapon count in the English Danelaw.

THORGERDA-Goddess worshipped in Helgoland. Connected with the Goddess Freya.

THRYM-----A frost giant.

THRUDGELMER-A giant.

ULL-----One of the Aesir. God of Archery.

URD-----One of the three Nors. Her name means 'the past'.

UTGARD-LOKI-A giant who is the ruler of Utgard. This land is at some distance from Asgard.

VAFTHRUNDER-A name that means 'mighty in solving riddles'.

VALASKJALF-The throne of Odin where he can see out over all the worlds.

VALFATHER-Another name for Odin.

VALHALLA--Odin's banquet hall in Asgard where he welcomes and feasts all the heroes who are slain in battle.

VALGODS---Another name for the Aesir.

VALKYRIE--The female spirits called the 'choosers of the slain' who attends the god of war and set the pattern of battles.

VALI-----The son of Odin who avenges Baldur's death.

VANAHEIM--The land of the Vanes.

VANIR-----The race of fertility gods who fought a war with the Aesir. Njord, Frey, and Freya are of the Vanir.

VE-----A brother of Odin.

VERDANI---One of the three Norns. Her name means 'the present'.

VIDAR-----The son of Odin who killed the Fenris Wolf at Ragnarok.

VIGRID----The plain outside of Asgard where the battle of Ragnarok is to be fought.

VILI-----A brother of Odin.

VING-THOR-Another name for Thor. Means Thor the hurler.

VINLAND---Land discovered by the Vikings in North America. Has been identified as part of Newfoundland.

VOLSUNG---King Volsung was a descendant of Odin who founded the Volsung family of Saga fame. Resident of the upper Rhine.

WELAND-VOLUND-A black-smith of early Anglo-Saxon fame.

VOLUSPA---A poem in the Eddas telling about the beginning and end of the world.

VOLVA-----A woman with powers of divination. A prophetess.

WIDIA-----A son of Weland, the master-smith.

WODEN-----Also known as Odin, Wotan, or Odinn. The Chief God of the Aesir and of the northern pantheon.

YGGDRASIL-The world tree, probably an Ash, which forms the center of the world of men and gods.

YNGLINGS--A royal dynasty of Sweden. Claimed descent from Odin.

## THE MARKS OF LIBERTY

When a people shall have become incapable of self government and fit for a master, it matters little from what quarter that he comes.

George Washington  
1787

We have said before that this is a book about a religion, not about politics. Yet it has become imperative that we have our fundamental political beliefs, because as we have also said before, we cannot separate our religious life and beliefs from the context of the events and times that we live in. There are many who believe that to be an Odinst is to be some form of Nazi, or perhaps an esoteric type of Marxist, or member of other outlandish political sect. We wish to state unequivocally that all forms of totalitarianism are alien to our Teutonic heritage and to our thinking.

In 1837, an American periodical, "The United States and Democratic Review" was able to thunder the world. "The Democratic-Republican theory is perfect and harmonious in all its parts." "What we believe then, is in the principles of Democratic-Republicanism", and that "Democracy is the cause of humanity". These are the ideas which we have made our own. They were fought for in America in the 18th Century and have been formalized into a balanced school of political belief in the earlier years of the same century. The principle written below are basic to any system of free government. In some instances they are basic to all government, or even to organizations of all types such as businesses, or churches, but where this is true we have included them because they are basic for a government as well. These ideas are taken from the writings of the great authors of our political system such as John Stuart Mill, Kant, Locke, Madison, and a host of others. They are so essential that they can almost be used as a scorecard of a free society; if a society does not observe all of them, a free society does not exist.

### The Marks of Liberty

I. An individual is a completely free agent, who theoretically possesses his own sovereignty until such time as he chooses to surrender part of it to join a community or governmental organization. (John Stuart Mill)

II. Mankind is warranted in interfering with the freedom of action of an individual only for self protection. (John Stuart Mill)

III. Living in liberty calls for the highest form of self-discipline of any social organization. (Kant)

IV. A democratic-republican system of government, containing individual rights and guaranteed freedoms, has a built in mechanism for the correction of error. (Madison)

V. The economic system men live under will be dictated by the environment, the character of the people, and the age of the economy.

VI. Where at least one half of the economic sector of a country is not in private hands, freedom cannot exist.

VII. Institutions which wish to endure, must periodically renew themselves by a return to their original principles. (Machiavelli)

VIII. The right to defend itself is a first requirement for any government, or it cannot call itself a government.

IX. Power must be divided, fragmented, and balanced. (Jefferson)

X. A free government does not exist where a lawful opposition is not allowed to function freely. (Madison)

XI. The government must be conducted by due process of law. (Jefferson)

XII. The transfer of power from one faction to another must be done peacefully through the electoral process. (Madison)

XIII. The entire process of government and the control of power must be formalized in a document or tradition that the government cannot change.

XIV. The citizens must have the right to random behavior and freedom to change their places of abode or occupation.

XV. The people must have the right to freedom of the press, speech, and assembly, and the right to form combinations or associations as long as it does not bring harm to others.

XVI. Representation must be by delegate with limited powers. One delegate for a geographical area, or specific number of people. Changes must be by due process.

XVII. The people must have the right to own and bear arms to protect themselves and maintain their freedom.

XVIII. This code of rights must be inviolable by the government.

OUTLAWRY:

Little doubt exists that the love of freedom clearly discernible in our democratic-republican institutions descends from our distant Teutonic ancestors. At the same time it must be admitted that the Greeks, Romans, English common-law, and the continental experience has stiffened our institutions and imbued them with the idea of the rule of law. The result has been the balanced, and written system that has withstood the test of time remarkably well. As we observed at the beginning of this chapter in our quote from "The United States and Democratic Review"..... 'our system is perfect in all of its parts'. But if it isn't quite perfect, then as workably close to it as fallible humanity can expect to come.

There remains, however, one custom that we might consider adopting from the early Teutons, and this is the old Icelandic custom of Outlawry. This was a custom that was not only observed by the Icelanders but was part and parcel of the common self-governing heritage of all of the Germanic peoples. This tradition said that if you will not conform, if you do not obey the laws, observe the customs, and respect the Social Compact (so it might be called)... you will be driven out, expelled from Teutonic society... into outlawry and exile.

This expulsion from the nation was usually only for anti-social or criminal behavior, and normally was the result of a sentence passed by the Althing, or folk assembly. Erik, the Red, of Iceland for example was sentenced to outlawry for a period of three years as a result of a killing that he committed during a family feud. It was while he was in exile that he discovered Greenland. The point is that the Icelandic Republic a thousand years ago expelled unruly citizens who would not obey its laws... and this for punitive reasons.

No people has an obligation to coddle or tolerate, those who constantly stir up disorders, riot, engage in terrorism, or plot its destruction. Why should our republic load up its jails with non-productive terrorist, or yet permit them to agitate. Outlawry would seem to be just the treatment for these disorders. Political Outlawry for cause should be added to the U.S. Constitution as an amendment.

A love of freedom has always been characteristic of the Teutons. No other system of government is better adapted to the people of the west than the democratic-republican system.

TO: Viking House, Box 160, Red Wing, MN, 55066

Dear Sirs,

Please send me more information on Odinism.

(First Name) (Middle) (Last)

(Street)

(City) (State) (Zip)

(Age) (Sex) (Marital Status)

Line

TO: Viking House, Box 160, Red Wing, MN, 55066

Dear Sirs,

Please send me more information on Odinism.

(First Name) (Middle) (Last)

(Street)

(City) (State) (Zip)

(Age) (Sex) (Marital Status)

Along

TO: Viking House, Box 160, Red Wing, MN, 55066

Dear Sirs,

Please send me more information on Odinism.

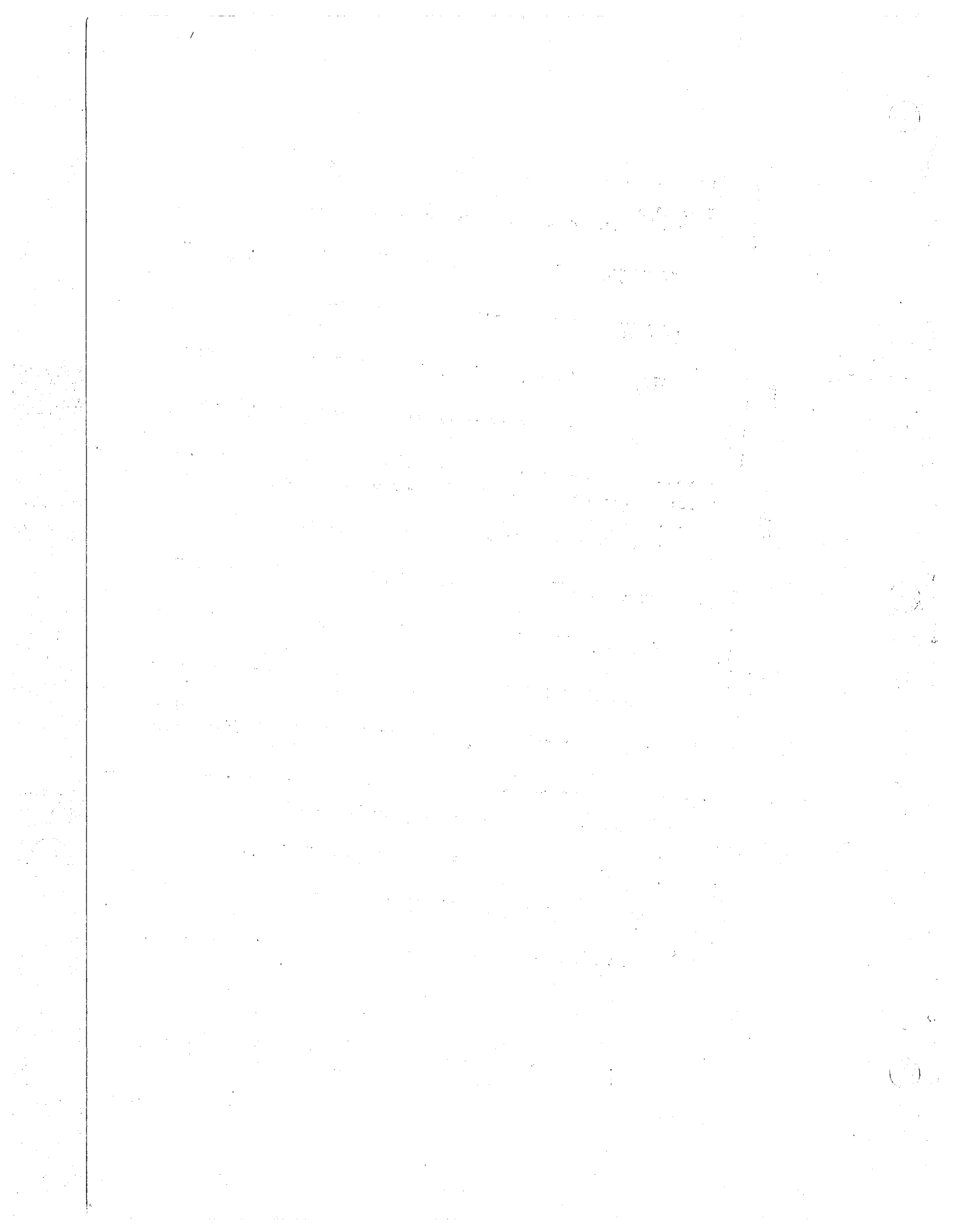
(First Name) (Middle) (Last)

(Street)

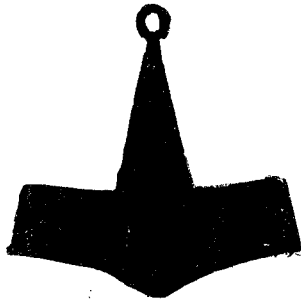
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(Age) (Sex) (Marital Status)

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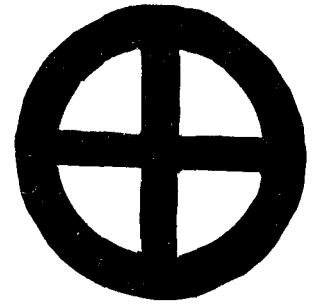




THOR'S HAMMER

# FOUNDATIONS

of



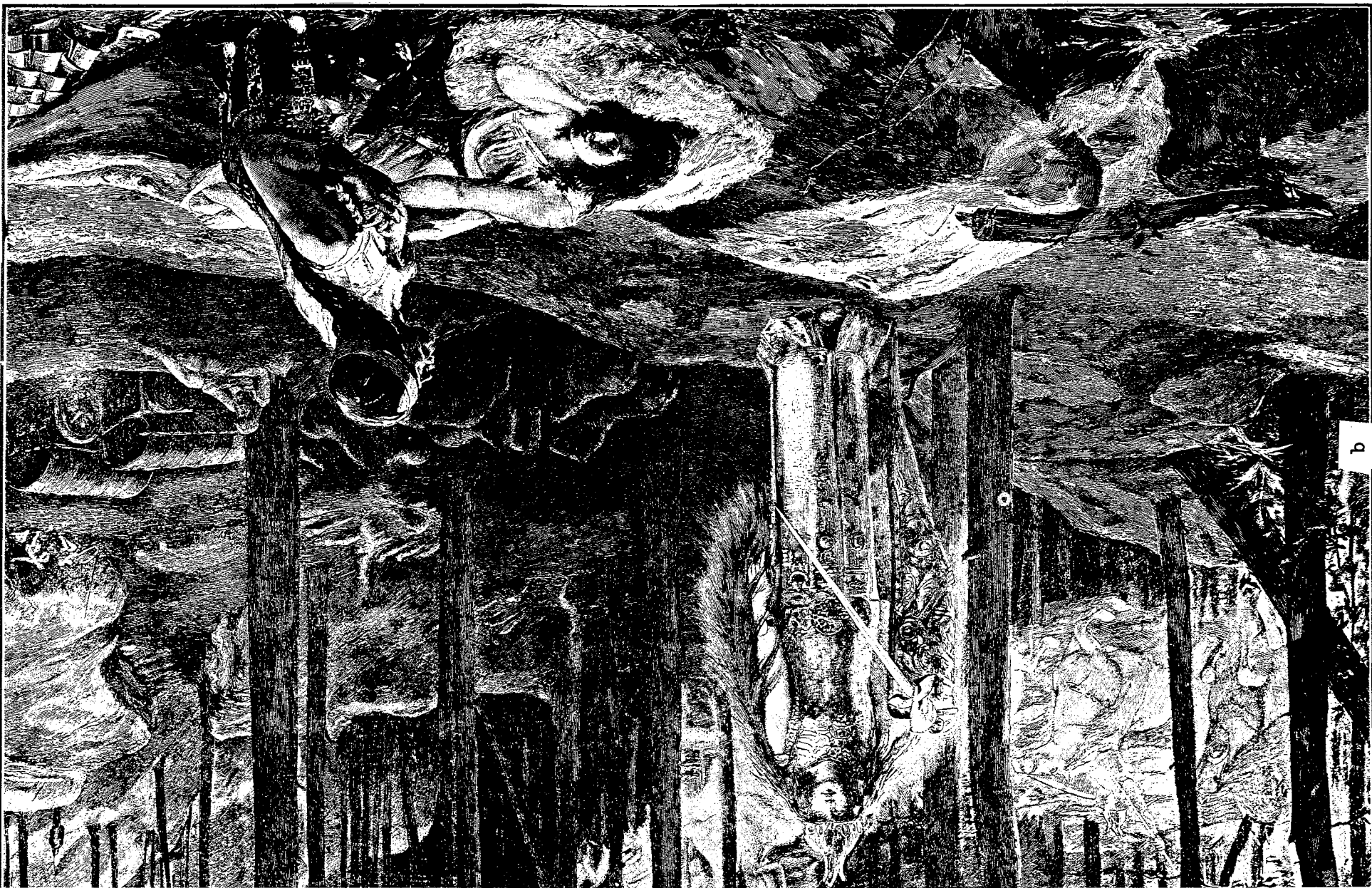
SUNWHEEL

# ODINISM

- IRV SLAUSON

We should not be surprised that an idea so new it is still being formulated will occasionally contain conflicts within itself. This seems to be what has happened in the fast growing Odinist faith with the result that the newcomer studying the religion often has difficulty telling just what the basic principles are; particularly if one basic concept happens to clash with another. Perhaps it is not without reason that the new student is confused; on the one hand he is told that the ASATRU is a faith that was hundreds of years old at the time of Christ, and alternatively, it will be suggested that Odinist ideals are still developing and have never been completely reduced to writing. This misunderstanding then, is a natural one, for the stories and legends that contain the early Odinist religious beliefs were repeated around the camp fires of the early Teutonic peoples for hundreds of years by oral transmission of ideals until the religion was eventually supplanted by Christianity. Still another factor adding to the confusion is that Odinism is a subject still being researched by various scholars, clubs, and societies; who digging through the archives sometimes unearth new discoveries. The new facts may again change the perspective on the faith and new confusion arises.

A GERMAN WARRIOR CALLED BY THE MESSENGER OF ODIN TO LEAVE LIFE  
THE SUMMONS TO VALHALLA



In Iceland in the 12th and 13th centuries the ancestral fables were collected and written down to prevent their loss. The Icelandic collection of tales and legends are called the Prose Edda and the Elder Edda. A third source of information compiled on the old beliefs is in the Niebelungenlied; written in medieval Germany and which managed to survive into modern times because the manuscript was preserved in a monastery. This is somewhat ironic because the stark unchristian attitudes in the Niebelungenlied shocked the poet-author Goethe. Nevertheless, it remains as one of the main sources of information on the legends of the ASATRU of early medieval times. Between the three documents, much of the fabric for reconstructing the faith of the old north was available when the religion re-emerged on the heels of a surging German nationalism in the early 19th century. Not that the old religion had ever completely vanished from Northern Europe, for always in the remote back country of one or another of the northern nations the old ways were being followed. Doubtless, some of the substance of the old Odinst faith had been lost, and some of what has been preserved has been misinterpreted; but even so, it is still possible to discern eight or nine basic premises that from ancient times to this day have changed very little.

As we cut through the maze of gods, valkyries, giants, dises, and lesser deities, the core of Odinst starts to emerge. The heart of the faith is a belief in a cosmic life force, which may be defined as a natural-spirit-energy, or force, which controls all living things. Recognition that the life force was the basis of the old Teutonic religion, and indeed, all the religions of the Aryans was only dimly perceived in earlier times and has not spread rapidly even in this century. For one thing, the philosophy had never been stated in those exact terms, and was only gropingly explained at all; due mainly to the fact that the religion had never been written down. However, nearly every modern writer on Odinst has commented on the universal spirit visible in the old Norse faith when one examines the whole northern pantheon with the life force in mind. By implication, it is also visible in the idea of 'fulltrui' which all the Teutons accepted. 'Fulltrui' is when a man placed all his faith in one of the northern gods - Frey, for example. Perhaps events go against the man and he feels that his sacrifices and faith has not been justified. He then switches his total allegiance to Thor, where hopefully, he has better luck. This special worship of one particular god must have had a disintegrating effect on the national religion as a whole, but in this custom we began to see the idea of a single cosmic-spiritual force emerging.

The stories and legends of the ASATRU are invaluable because they teach by parable and use tradition as a model. All other religions tend to do the same. The new convert to the faith of Odin tends to relax after he discovers that the multiple gods need not be worshipped bell, book, and candle, although he certainly can do so if he wants to; or has a psychological need. They are symbolic, and hence are 'representers'; showing ideals in much the same way that angels background ideals for Christianity. As the new man becomes acquainted with the many stories of the gods, giants, and other members of the pantheon the idea of the life force becomes meaningful. The fables tell not only of Asgard, its related worlds, and the awful end at Ragnarok, but they express the traditional values of the Nordic/Teutonic peoples. The convert begins to 'think ASATRU', he acquires what has been called the Saga mind and the ideals of the old Teutons tend to become his own and those of everyone he can influence.

Below we have listed some of the ideals that have been the foundation of Odinism in ancient as well as in modern times. We make no claim to accuracy as far as presenting them in the order of their importance - nor as to completeness. Instead, if an idea or a custom seemed to be unquestionably a characteristic of Odinism it was listed. In the remainder of the article we try and give a biographical description of the man (or god) Odin, or what little is known of the chief deity of the ASATRU religion; information which was drawn from many sources. Lastly, we have taken a re-statement of the old Aryan ideals from an article entitled 'Star Wars' that appeared in the "Odinist", a publication of the Odinist Movement. This is a splendid re-statement of the traditional values of Odinism in 21st century language.

One of the first fundamental beliefs of Odinism is -

(1) We believe in an all-pervading cosmic life force, which is a natural-spirit-energy divinity. It may also be called simply the 'force'. Quite possibly it is generated by living things and it is likely that it controls mankind and all other living things. It is identical with the old Teutonic/Scandinavian notion of the power of destiny, or fate.

(a) Professor Gunther, in his book "RELIGIOUS ATTITUDES OF EUROPEANS" says...."when Christian missionaries asked the north Teutons who and what they believed in, they received the reply which centuries previously the south Teutons...might also have given them. They believed in their power or strength, a power working within them, a deity filling the religious man, an inner worldly and inner spiritual deity."

The second fundamental idea of Odinism is -

(2) We worship and revere the life force through Odin, the All-Father, Thor, Baldur, Frey, and the Aesir.

(a) The traditional manner of expressing this is that Odin is the first and eldest of the Gods. He is the all-pervading spirit-energy of the sun, moon, the stars, hills, plains, and man. With his help were made the heavens, the earth, the first man, and the first woman. All knowledge comes from him. He is the inventor of poetry and discovered the runes. He governs all things, protects the social organization, influences the human mind, and upholds the sanctity of the oath.

The third fundamental idea of Odinism is -

(3) We believe in the power of fate, or predestination.

(a) A true Odinist has made his peace with fate, the supreme power of destiny. We believe that all living things are controlled by fate. This destiny is not absolute in all cases but may be a flexible force with some free will in some instances - for some things. A person can work against his destiny- or rebel- It may be possible for an individual to choose between good and evil. There is an old Norse saying "if you are supposed to hang, you won't drown." However it might be possible to get yourself drowned if you fought your fate hard enough. Who would doubt that men like Napoleon, Hitler, Genghis Khan, or even Thomas Edison.... were not predestined to do certain things on this earth.

The fourth fundamental idea of Odinism is -

(4) We believe in an afterlife.

(a) See the discussion of the afterlife in THE RELIGION OF ODIN - A HANDBOOK. A belief in the life force almost presupposes that one also believes in an afterlife. Perhaps another way of stating it would be that one believes in the continuity of life - before, during, and after the existence in the present. The original ASATRU believed in an afterlife, although some modern Odinists do not.

The fifth fundamental idea of Odinism is -

(5) The Holy Days of Odinism are Wednesday and Thursday.

(a) These Holy Days are in honor of the two great deities Odin and Thor.

(b) Meditation and other devotions shall be on Wednesday. Thursday shall be a day of rest.

The sixth fundamental idea of Odinism is -

(6) The Sacred Sign of Odinism shall be the sign of the Hammer, otherwise known as the Hammertoken.

(a) "In the names of ODIN, BALDER, FREY, and THOR."

(b) This is made by touching the finger-tips of the left hand to the forehead, the chest, the left and right shoulder in that order, at the same time reciting the names of the four high Gods. ODIN (head), BALDER(heart), FREY, (left shoulder), and THOR (right shoulder).

The seventh fundamental idea of Odinism is -

(7) The sacred symbol of Odinism is the Sunwheel.

(a) The sunwheel and the swastika have always been symbols of the Aryan family of peoples. Through usage, the sunwheel has become the 20th century symbol of the Odinists.

The eighth fundamental idea of Odinism is -

(8) The first great virtue of the ASATRUARMEN is courage.

(a) Without courage you can't do anything. This virtue is discussed in detail in other passages of this chapter. Other virtues of the Odinists include honor, service, and loyalty to family and kin.

(b) The pronounced emphasis on courage, and the fact that the northern Gods are mortal are two of the chief points of difference between the ASATRU faith and other Aryan religions.

The ninth fundamental idea of Odinism is -

(9) The Gods and other divinities must not be dishonored.

(a) Attendance at an annual sacrificial feast is required.

While it cannot be doubted that Odinism has many other unique practices and characteristics, we have listed enough of them to display the form of the religion. There are almost as many rules of the religion as there are ideas as to the origin of Odin.

Scotsman Thomas Carlyle in his book 'HEROES AND HERO WORSHIP' starts from the premise that Odin was a leader of the early Teutonic peoples of awe inspiring dimensions. Odin was not the framer of the cosmic spirit-energy life force idea, but because of his long and successful life his name became attached to the religion of the north as its chief deity. Carlyle comments "if the man Odin have vanished utterly, then there is this huge shadow of him which still projects itself over the whole history of his people. For this Odin, once admitted to be God, we can well understand that the whole Scandinavian scheme of nature, or dim no-scheme, whatever it might have been would now began to develop in a new manner. What this Odin saw into, and taught with his runes and rhymes the whole Teutonic people laid to heart and carried forward."

"We will fancy him (continues Carlyle) to be the Type Norseman; the finest Teuton whom that race has yet produced. The rude Norse heart burst-up into boundless admiration around him, into adoration... He was the Chief God of all the Teutonic peoples, their Pattern Norseman."

In the book 'RELIGIOUS ATTITUDES OF EUROPEANS' Professor Gunther takes note of a mystic, infinite power which had its beginning in the old Scandinavian-Teutonic notion of the power of destiny, or 'Das Gott'. On pp 79-81 (Mysticism) the Professor says.... "there gradually evolved the idea of an inner-worldly and inner spiritual deity. (Pantheism and of a God working within us).

Not all historians consider that Odin was necessarily a man. Jacob Grimm, the German etymological expert on mythology and German word origins maintains that Wuotan, the German name for Odin, does not signify a man or hero at all. The name, he

says is etymologically connected with the Latin 'Vadere' (English-wade) which means movement, or source of movement-power, a manifestation of the highest god as the 'mover of things'. If we accept this explanation and it seems reasonable to accept the word of such a highly competent expert, Odin thus becomes the Aryan name for the cosmic life force, the eternal spirit-energy which is the original and only source of movement.

If this viewpoint is true, then the original 'Odin' may be considered to be the impersonal life-force, and not a hero-god. This does not automatically mean that no hero by the name of Odin ever lived; on the contrary, it would be quite natural that in any historical period one particular individual, the outstanding spiritual hero, would be the 'mover of things' and therefore, as an expression of honor and respect may have been called Odin.

This view may be correct, yet the figure of Odin as a hero keeps turning up. Let us first turn to historian Edward Gibbons, the author of "The Decline and Fall of the Roman Empire"... quote pp 210-211... Random House, the Modern Library.

"Notwithstanding the mysterious obscurity of the Edda, we can easily distinguish two persons confounded under the name of Odin, the God of War, and the great legislator of Scandinavia. The later, the Mahomet of the North, instituted a religion adapted to the climate and to the people. Numerous tribes on either side of the Baltic were subdued by the invincible valour of Odin, by his persuasive eloquence, and by the fame which he had acquired of a most skilful magician.

The faith that he had propagated during a long and prosperous life he confirmed by a voluntary death. Apprehensive of the ignominious approach of disease and infirmity, he resolved to expire as become a warrior. In a solemn assembly of the Swedes and Goths, he wounded himself in nine mortal places, hastening away (as he asserted with his dying voice) to prepare the feast of heroes in the palace of the God of War."

From a footnote) May we not suspect that superstition was the parent of depotism? The descendants of Odin (whose race was not extinct till the year 1060) are said to have reigned in Sweden above a thousand years. The Temple of Upsal was the ancient seat of religion and empire.....

From a footnote) Adam of Bremen... The temple of Upsal was destroyed by Ingo, King of Sweden, who began his reign in the year 1075, and about fourscore years afterwards, a Christian cathedral was erected on its ruins.



Authors Note) Cerdic, the Saxon, first King of Wessex, whose descendants later became kings of England, was a descendant of Woden. (English name for Odin) Through Matilda, the Queen of Henry the First, the present royal family of Great Britain are Odin-born descendants of Cerdic and Odin.

Footnote from Gibbon)

The native and proper habitation of Odin is distinguished by the appellation of As-gard. The happy resemblance of that name with As-burg, or Asov, words of a similar signification, has given rise to a historical system of so pleasing a contexture that we could almost wish to persuade ourselves of its truth. It is supposed that Odin was the chief of a tribe of barbarians which dwelt on the banks of Lake Maetois (shores of the Crimea), until the fall of Mithridates and the arms of Pompey menaced the north with servitude. That Odin, yielding with indignant fury to a power which he was unable to resist, conducted his tribe from the frontiers of Asiatic Sarmatia into Sweden, with the great design of forming, in that inaccessible retreat of freedom, a religion and a people, which in some remote age, might be subservient to his immortal revenge; when his invincible Goths, armed with martial fanaticism, should issue in numerous swarms from the neighborhood of the Polar circle to chastise the oppressors of mankind.

Footnote from Gibbon)

This wonderful expedition of Odin, which by deducing the enmity of the Goths and Romans from so memorable a cause, might supply the groundwork of an epic poem, cannot be safely received as authentic history. According to the obvious sense of the Edda, and the interpretation of the most skilful critics, Asgard, instead of denoting a real city of the Asiatic Sarmatia, is the fictitious appellation of the mystic abode of the Gods, the Olympus of Scandinavia; from whence the prophet was supposed to descend when he announced his new religion to the Gothic nations who were already seated in the southern part of Sweden.

Another story is contained in the Prose Edda, written by the Icelandic politician-chieftain Snorri Sturleson. Odin emerges as a prince of Troy in the nation now called Turkey. After reaching manhood he decides to travel to northern Europe. Both he and his wife have the gift of second sight and of prophecy and they discover that Odin will become famous and be long remembered in the northern part of the world. With Odin on his journey go his wife, family and friends, who together are destined to be known as the AESIR, or men of Asia. Odin builds an Empire in northwestern Europe. He founds the town of

Odense in Denmark, and he makes Uppsala in Sweden the seat of his empire. As legend has it, it is here that Odin spends the last years of his life while his children manage his possessions in other lands. They rule in Norway, Denmark, France, (and long after his death) his descendants rule in England after the Anglo-Saxons finally subdue Celto-Roman resistance in that prickly island.

Although they may have been illiterate, the early Teutons knew who their ancestors were. It was the custom and duty of the individual member of the nobility of every Teutonic land to be able to metrically chant the names of their ancestors all the way back until they arrived at Odin; if they counted their descent from him. It must be said though, that this is not only a custom of the Teutons, it is the usual way that people in non-literate society keep track of their family history.

Sometimes in nature a biological sport, or mutation, occurs that will make substantial changes in a species. Such a 'sport' was Justin Morgan, a horse born in the New England states along about 1820. The Morgan horse was a famous runner, winning races all over the east. What was more important was the fact that he transmitted his agility and running ability to all his descendants. In so doing he founded the military and racing strain of horses called the Morgan horse.

Odin may have been a biological mutation of this sort. Old Teutonic tales portray him of being of supreme merit. (A conclusion supported by Thomas Carlyle and Historian Edward Gibbon) His descendants are uniformly described as tall, intelligent, and well formed, which would indicate that he may have contributed these characteristics to his progeny. A biological accident may well have contributed to forming the religion of the AESIR.

Among the stories of the origin of Odin is one that incorporates the biblical flood or the related legend of Gilgamesh. In this one Odin is a son of Japhet who leaves the Ark of Noah after the waters subside and leads his people into northeastern Europe where they become the ancestors of the population of that region. Still another is one that maintains that Odin and Thor, and the other gods of the AESIR were rulers of the half legendary prehistoric continent of Ultima Thule. This is a land that once supposedly existed where the Arctic ocean now rolls. During a prehistoric cataclysm (perhaps when the north and south poles shifted locations) the continent vanished beneath the seas. Many students give credence to this story because of the discovery of preserved tropical vegetation frozen into the arctic tundra.

The vast deposits of coal and oil known to exist in the lands and seas of the northern regions also indicates that the region once had a warmer climate. The Ultima Thule theory is one that seems to have been held by the Thule Society.

There are other legends of the origin of Odin. There are so many others in fact that one is almost inclined to agree with Etymologist Jacob Grimm when he suggests that Odin was originally a word that meant 'force' or 'movement'. The word implied power, and when a leader became prominent or famous, what better way to honor him than to give him the title "Odin". Whatever the truth, Scotsman Thomas Carlyle summed it up best when he said that if everything about the man Odin has completely vanished his giant shadow still looms above his whole people.

As for the religion of the AESIR itself, it was a branch of the historical religion of the Caucasian peoples that had been practiced in Europe, and before that on the steppes of Asia, since time immemorial. The gods that were revered by the Greeks, Celts, Slavs, and Romans, were very similar to those worshipped by the Teutons. Perun of the Slavs easily translates into the Thor of the Teutons, or the Zeus of the Greeks, or the Mars of the Romans. There were two or three very noteworthy differences, other than the linguistic variations. The gods of the Teutons were mortal, only achieving immortality by eating the Apples of Idun. A second and perhaps a third, difference was the emphasis in the north on the power of destiny, or fate, and the emphasis on courage. These two or three characteristics are not duplicated in the other Caucasian religions and are what give the Teutonic faith much of its appeal.

Recently an impressive re-statement of our old Aryan values was made in the book and movie STAR WARS. The world wide success of this famous movie is a heartening proof that the Aryan myth which transmits the Aryan philosophy, mysticism, and cultural characteristics can excite a massive wave of enthusiasm among our culturally starved kinsmen. Inspiring ideals of valour and self-reliance figure prominently in the STAR WARS series and the capability of this production to awaken, motivate, and nourish our kinfolk, especially our youngsters, is enormous. In the upcoming era of grim conflict for Aryan survival, the STAR WARS phenomenon may prove to be of vital assistance.

To appreciate why STARS WARS is a nearly complete statement of

our Aryan myth, let us survey the characteristics of our mythology in general before connecting these features up with those presented in George Lucas' book and movie. Let us also review the personal qualities needed to sustain our folk autonomy and illustrate how they are revived and fed by what happens in Star Wars.

As expressed in our legends and sagas, the primary Aryan value is bravery in the face of Destiny. In his masterly "Heroes and Hero Worship," Scotsman Thomas Carlyle summarized the old northern soul structure this way:

'... that Norse Religion, a rude but earnest, sternly impressive Consecration of Valour (so we may define it), sufficed for these old valiant Norseman. Consecration of Valour is not a bad thing! (p.p.44)'

To the Aryan personality which we have inherited from our Pagan forbearers, the vital act is to defeat and annihilate fear, and thus free ourselves to move into all-out action. In this way one gains power over himself by exercising the will-to-power that combats paralyzing fear. This type of applied will is an attribute of the Hero and one which our ancestors had in overwhelming abundance. Indomitable resolution-yes, fanaticism- in the face of hardship and death is the propelling potency, animating Nordic Man, and as Carlyle observes, forms the kernel of Odins' Creed - Odinism: '...They understood in their heart that it was indispensable to be brave; that Odin would have no favor for them, but despise them and thrust them out, if they were not brave... It is an everlasting duty, valid in our day as in that, the duty of being brave... Valour is still value. The first duty for a man is that of subduing fear. We must get rid of Fear: we cannot act at all till then. A mans acts are slavish, not true but specious: his thoughts are false, he thinks too as a slave and coward, till his fear is under his feet. Odin's creed, if we disentangle the real kernel of it is true to this hour. A man shall and must be valiant; he must march forward and quit himself like a man - trusting imperturbably in the appointment and choice of the upper Powers and, on the whole, not fear at all. Now and always, the completeness of his victory over fear will determine how much of a man he is.' (pp 34-35)

Here it is worth noting that while the Levantine-derived religions, notably Christianity and Judaism, centers around the increase of fear, frights, and total prostration to a wrathful avenging deity, our Teutonic belief assumes a divinity that is congenial and universal within all men and nature. In our concept, assertion,

courage and self trust are the Core Idea in contrast to the slavish submission of Judeo-Christianity.

Carlyle remarked that our highest value is valor which when combined with nerve and energy drove the coursing sea-kings into being great men:

'...In the old Sea-Kings too, what an indomitable rugged energy! Silent, with closed lips as I fancy them, unconscious that they were specially brave, defying the wild ocean with its monsters, and all men and things; propagators of our own Blakes and Nelsons! (pp 25) (and we might add, our Admiral Farragut and Daniel Boone's)

The confident cheerful resilience of our ancestors is reflected in our sagas and myths, and in the dominant theme of our culture. In RELIGIOUS ATTITUDES OF THE INDO-EUROPEANS, Professor Hans F.K. Gunther refers to the untamable might and momentum of the heroes that captivate and excite our folk imagination:

Erik Therman (in EDDAN OCH DESS ODESTRAGIK)...'has found a mocking defiance in the face of destiny, a struggle against this destiny despite recognition of its supreme power to be characteristic of the Eddas and many of the Icelandic tales. Such defiance also speaks from the mediaeval Nibelungenlied, which astonished Goethe by its non-Christian character which characterized Teutonic imperturbability in the face of merciless destiny.' (pp 36)

The early Teutons gradually evolved the idea that the gods, too, were governed by Destiny, and this was refined into the newly emergent concept of an infinite eternal spirit-energy, or Universal Will. In 'A RECEIVERSHIP FOR CIVILIZATION' Professor Duren Ward lays out the meaning of the latest Aryan divinity idea.

'... Modern Science has during a century past chiefly undertaken to reinvestigate the universe, including every human problem. The outcome of it all is either an absolute denial or a complete transformation of every traditional doctrine propagated by the established priesthood of former times. It is resulting in a complete reconstruction of human outlook... Throughout the blue concave it has revealed an Omnipresent, All pervading, Eternally-existent, Spirit-Energy' (pp 128-129)

As it operates in STAR WARS, 'The Force' is nearly identical to this concept. In the unfolding story the Master of the Jedi Knights brought out the idea that the mystic force, the great spirit-energy, had a direct connection with an individual through his instinct, through his primary intuition, and an inborn sense impression that men are not all equal, that those in whom the native instinct 'the Force' is strong, are superior men.

As the thrilling tale speeds towards a climax, the Master of the Jedi Knights relates the most extensive explanation found in STAR WARS of the 'Force, it is practically synonymous with Professor Ward's spirit-energy-divinity; "... Let us say simply that the 'Force' is something a Jedi knight must deal with. While it has never been properly explained, scientists have theorized that it is an energy field generated by living things. Early man suspected its existence, yet remained in ignorance of its potential for millenia.

"...only certain individuals could recognize the force for what it was- - -" Kenobi made a wide, all-encompassing gesture with both arms,..."The Force surrounds each and everyone of us. Some men believe it directs our actions, and not the other way around. Knowledge of the 'force' and how to manipulate it was what gave the Jedi Knights their special power." (pp 80-81)

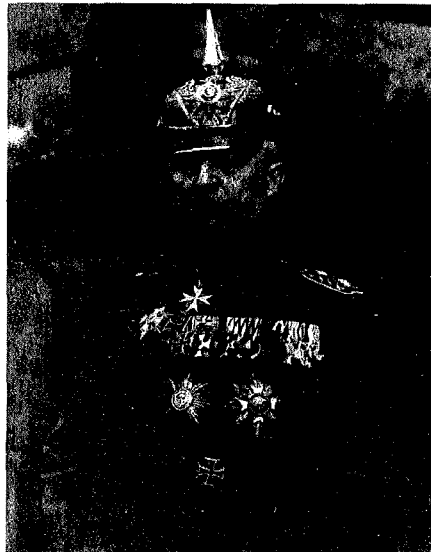
This statement is one of the most lucid expressions of Aryan mysticism made in modern times. It brings out the idea of the great spirit-energy, the life force, and its relationship to mankind. We can see the shadowy profile of the 'force' in psychokinesis, that is, in mind over matter. The clearest example of this that comes to mind is those who bend forks, brass, aluminum, and iron objects apparently by mind power alone.

Still another Aryan virtue brought to our attention is that of determined self reliance and self trust; to insist on using one's own natural powers - first and foremost one's instincts and intelligence - to be autonomous and therefore not subject to another's control, i.e. a government's is a pronounced Nordic characteristic. Professor Gunther mentions this racial trait; ...'Likewise, Eduard ( in GESCHICHTE DES ALTEERTUMS ) ... has alluded to the individualism and self determination which characterizes the Indo-Europeans, to the individuality of the self determining man, hostile to every kind of leadership.. Such an outlook is expressed in the motto - 'rely on yourself' - this outlook refuses charity from every source, even from the state. It corresponds to a terse remark of the Emperor Marcus Aurelius Antonius; 'You shall stand upright, and not be supported by others.' (pp 102-103)

A third Aryan mental pattern highlighted is our attitude towards death. Unlike Judeo-Christianity, in which the dominating fear of death and the judgement of the dead at the 'end of the world' is a morbid admonition to belief and religiousity. Our own spiritualism views birth, life, and death simply as aspects of the eternal natural order; each to be taken in stride. Dr Gunthers study summarizes our attitude; "Death belongs to the universal order of life. The Indo-European faces it in the same way as the best of our people do today. Because for the honest man, perfect human life is already possible on this earth through balanced self-assertion (of will and intellect); because in the order of the world the death of the individual is a natural phenomenon in the life or progression of the race... as a reminder that the time allowed to the individual to fulfil his purpose and duties as a member of the race is limited. (pp54-55)

It has been said that great principles, which are true, will emerge and persist in re-surfacing, no matter how often, or for how long they have been suppressed. This is certainly evident in STAR WARS which is the best film and book carrying Aryan ideals in print today. All Odinists should view it if possible.

THE STAR WARS PORTION OF THIS TRACT, "THE FOUNDATIONS OF ODINISM", WAS CONDENSED FROM 'THE ODINIST', A PUBLICATION OF THE ODINIST MOVEMENT OF CRYSTAL RIVER, FLORIDA, 32629. VIKING HOUSE THANKS PUBLISHER ELSE CHRISTENSEN, WHO GAVE PERMISSION TO USE THE MATERIAL.



Erich Ludendorff  
(U.S. National Archives)

(Born 1865 - Died 1937)

Chief of Staff of the German Army in WW I, and in 1917 and 1918, became virtually dictator of Germany. He was a hero of the battle of Tannenberg with General Paul Von Hindenberg, when they defeated the invading Russian Armies so badly it eventually led to the complete defeat of the Russians. After the failure of the five German drives of 1918, Ludendorff insisted that the government make peace. To save Germany in the 1920's and 1930's, Ludendorff preached a religion advocating a return to the old Germanic gods.



TASMAN FORTH  
(Alexander Rud Mills)  
1885-1964

Tasman Forth led an Odinst group in Australia in the 1930's. He is considered one of the early leaders of the faith in the English speaking world. He is the author of -

Hail Odin

And Fear Shall be In the Way

Guide Book for the Anglican Church of Odin

The Call of our Ancient Nordic Religion



- FROM THE ODINIST FELLOWSHIP

AN ODINIST WEDDING

MUSIC

There should be music by Teutonic composers (Mozart, Wagner, Liszt, or Strauss) while the people gather. The music should start about 30 minutes before the ceremony. If a bridal march is not being played during the ceremony a march should be played when the couple together, come up the center isle.

BRIDAL MARCH

A bridal march might be used if the ceremony is being held in an Odinist Temple, or other chapel. In this event, the march is started when the bride enters. The Bridal March from Tristan and Isolde, by Wagner, might be appropriate.

DECORATION

There should be some flowers of the season, if available, perhaps some ears of corn or sheath of grain displayed; perhaps on a table close to the OFFICIAL.

There should be a Sunwheel displayed, and if possible a Thor's Hammer. When saying their vows, the couple places one hand on the Sunwheel.

Red candles should be displayed on the table, or other available place. They should be lighted at the same time the music starts playing.

DRESS

Informal dress is most desirable, nothing sporty or fanciful, but conservative and comfortable. The bride should wear something red as a part of tradition, perhaps a red ribbon with the flowers or a kerchief. The bride should wear flowers or a corsage. A flower in the hair was customary in many places. A small bouquet may be carried in the hand, although if the hand is to be placed on the Sunwheel, then this is impractical. In this event, a corsage can be worn, or a Flowergirl used to carry greenery and flowers.

The OFFICIAL should wear informal street dress, however he should have a symbol of office, such as a Sunwheel or Thor's Hammer on a chain, or at least a lapel pin.

Family or Clan REPRESENTATIVES should wear informal street dress, conservative and comfortable.

ATTENDANTS

Bestman, Maid of Honor, Bridesmaids, Ringbearer, Flower girls and other attendants. Customary in a larger wedding. In the event the wedding is held in a Temple or Chapel and where more formal arrangements are desired, the traditional wedding etiquette and procedures are to be followed.

## THE CEREMONY

OFFICIAL: Kinsmen and friends,

In all meaningful and significant gatherings undertaken by our folk, the all-powerful spirit of our tribal gods is present. So also today when we come together for the truly joyous occasion of joining this man and this woman, \_\_\_\_\_ and \_\_\_\_\_, in the holy bonds of matrimony.

From the most ancient times of our folk, the family unit has been the important building block of a happy and healthy community. The rite being performed here sanctifying- in the sight of gods and men - the permanent pairing of a man and a woman, is therefore a very special event; for surely the function of marriage is a religious one in the ultimate sense.

We know of no other word to describe the awe and wonder with which we face this, one of the most meaningful events in our life experiences; one which is hallowed through the full and mature understanding of the ethnic and ethical implications involved, as well as the importance of marrying only those who are attuned to ourselves and of a character and outlook not distant from our own.

Odinists understand and appreciate the fundamentals of good breeding and we, therefore, rejoice when two mentally and physically healthy individuals of our tribe become an active part of the evolutionary process and, joining together, form a family unit.

Men at all times have judged this a notable event, not only in the private lives of the two persons, but in the larger life of the folk; a private decision, to be sure, but one to be celebrated with family and friends, and one upon which the future life of the tribe depends.

Our forefathers required nothing more than a statement of intent of the parties before an assembly of the folk, but we are, of course, obliged to follow the laws of the land; this has been duly done and we shall proceed, before witnesses, by stating that you, \_\_\_\_\_, and you, \_\_\_\_\_, have freely voiced your decision to be united in marriage.

COUPLE: We have.

OFFICIAL: Who are representing the families or the folk?

REP I: I am.

REP II: I am.

OFFICIAL: The couple has spoken their wish. Do you know of any reason this should not be granted?

REP I: I know of no reason.

REP II: I know of no reason.

OFFICIAL: Then you give your blessings to this union?

REP I: Yes I do.

REP II: Yes I do.

OFFICIAL: As you know, no minister or priest, no public official or private person can marry anyone; only you can marry yourselves to each other. It is my task to inquire if you have decided to do so?

COUPLE: We have.

OFFICIAL: Then I ask, what vows do you bring to this occasion?

GROOM: I, \_\_\_\_\_, take you \_\_\_\_\_ to be my wedded wife, to have and to hold from this day forward, to honour and to protect for as long as we both are true.

BRIDE: I, \_\_\_\_\_, take you \_\_\_\_\_ to be my wedded husband, to trust and to cherish from this day forward, to respect and to follow for as long as we both are true.

GROOM: I give you this ring as a sign of my abiding love.

BRIDE: I accept your ring as proof of my undying devotion.

OFFICIAL: May these words, sincerely spoken, ever be inscribed upon the tablets of your hearts and upon your lips. The wedding band, just given and accepted, shall be a visual reminder of the married ideal of oneness within the family circle in which you shall both strive to develop your natural roles.

TO THE GROOM: Let this knife serve as a symbol of your duty to protect your wife and your young with all your might and with all your means from this date forth.

TO THE BRIDE: Let these keys remind you of your duty to care for the hearth and haven of your husband and your children with all your mind and with all your love from this day forth.

TO BOTH: You are now, as witnessed by your family and members of the folk, joined as husband and wife in a family unit, and together you shall support and help each other building a home where children will grow up in happy surroundings to become worthy members of the community; where friends will feel at ease and be glad to come; and where you yourselves will grow as separate individuals, yet feel the companionship and harmony that are essential components of a fulfilled married life.

We who are present express our hopes and wishes that you will keep the inspiration of this hour in your hearts.

May the Spirit of the Gods shine upon and light your path.

May the Wisdom of Odin, the Strength of Thor, and the Fruitfulness and Joy of Frey be yours.

May the Force be with you, now and forever!

Congratulations, Mr. and Mrs \_\_\_\_\_ (you may kiss your bride.



#### THE BURIAL MOUNDS AT OLD UPPSALA

Top: A Profile view of the royal burial mounds at Old Uppsala in Sweden. They are the legendary burial ground of the first known Kings of Sweden, the Ingling Dynasty. The ancient burial mounds, with adjacent temple and sacred grove are considered the original seat of the ASATRU religion.

Bottom: A photo of the royal gravemounds and medieval church made from a nineteenth-century painting by C.J. Billmark. Thor and Odin make themselves manifest by the thunderstorm and the 'wild rider' galloping by.

The mounds are thought to be the funeral cairns of kings Aun, Egil, and Adils who ruled Sweden in the sixth century. The last of the dynasty was King Ingiald who ruled in the 7th Century. Descendants of Odin call themselves Odinborn, and those of Frey, Freyborn.

A NAME GIVING CEREMONY

THE CEREMONY:

The birth and name of the baby must be registered with the lawful authorities of the land. When legal requirements have been satisfied, an Odinst Official conducts the religious rite of naming. Any number of babies may be named in the same ceremony.

THE PLACE:

The ceremony should be held in the Reception/social room of an Odinst Chapel, or Temple if one is available. The suitably decorated room of a public meeting hall is also acceptable.

TIME:

Baby naming is usually done in the afternoon or evening of Wednesday or Thursday, the Odinst holidays. This is to facilitate maximum convenience of attendance for family and friends. There is no objection to having the naming ceremony in the afternoon or evenings of other public holidays for convenience of the participants.

DECOR:

There should be some flowers of the season on the OFFICIALS table which is central to the gathering and in front. A Thors Hammer should be displayed and one or two Sunwheels should be hung on the wall behind the Official. Red candles should be displayed on the table or to the side. The OFFICIAL stands behind the table and gives his opening remarks from there. Chairs are placed for spectators in lines facing the table. Fathers and mothers, holding the baby to be named, are seated in the front row - in a line if more than one baby is to be named.

MUSIC:

Light music, preferably by Teutonic composers should be played prior to the ceremony. (Strauss, Handel, etc.) No music is played while the ceremony is being conducted.

THE OFFICIAL: (Opening Remarks)

"Kinsman and Friends, we are gathered here for the happy occasion of giving a name to a (some) recent arrival(s) among our folk. The rite being performed today is a very special event in our life experience, for it is the occasion when we welcome new members to our community through the wonderful process of birth. By procreating and multiplying we are following the commands of The Force - which has decreed that the generations must not fail.

From the most ancient times, the family unit has been the most important building block of a happy and healthy community. So it is a very special event when we can welcome as new members to our folk those who are joining us today. They will share our bread and fate and they will serve with us, Odin and Thor, and the Aesir."

OFFICIAL:

"Will the parents please stand up and come forward."

OFFICIAL:

"(To Parents) What name do you wish me to give this (son) (daughter)?"

MOTHER:

"We wish to name (him) (her) \_\_\_\_\_, \_\_\_\_\_  
(First) (Middle)  
\_\_\_\_\_.  
(Last)"

OFFICIAL:

" I name this baby \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.  
(First) (Middle) (Last)"

(If more than one baby is named, the OFFICIAL steps down the line of parents to the next parents and repeats the name giving. The parents of the first baby return to their seats.)  
(After all babies have been named and parents have returned to their seats.)

OFFICIAL:

"Are there any more new folk members to be named and welcomed to our community?"

ASSISTANT:

"No, your honor."

OFFICIAL:

" Then may the prosperity and good fortune of Frey be upon this gathering. These proceedings are closed."

AFTER THE CEREMONY:

A Social Hour is held. Light or popular music is played by tape or record during this hour. Coffee, cakes, Cookies and Soft drinks are served. After the social hour, the group breaks up.

\* \* \* \* \*

A PROPHECY

Heinrich Meine, A Jewish Poet who lived from 1797 to 1856, wrote the following prophecy in 1834.

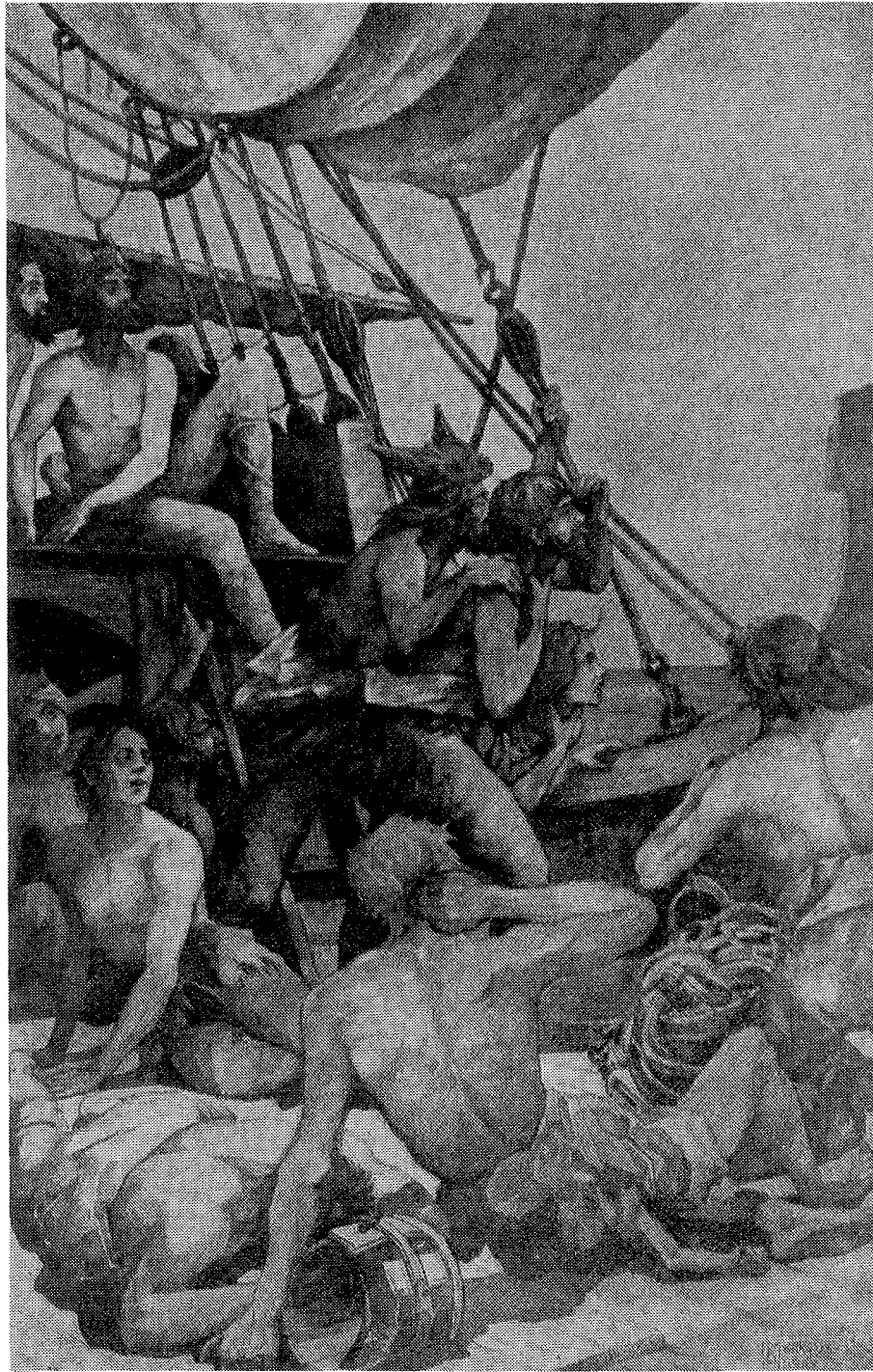
" The old gods will rise....Thor will leap to life, and his hammer will bring down the cathedrals..... When the crash comes it will come like nothing ever heard in history. A drama will be performed which will make the French revolution seem like a pretty idyll."

# FREY



THIS DRAWING WAS MADE BY INGA V. PALSDOTTIR, WIFE OF EIRIKUR THORARINSSON. THEY ARE FROM TUSCON, ARIZONA, AND THE NAME OF THEIR GROUP IS THE ASATRUARFOLK.





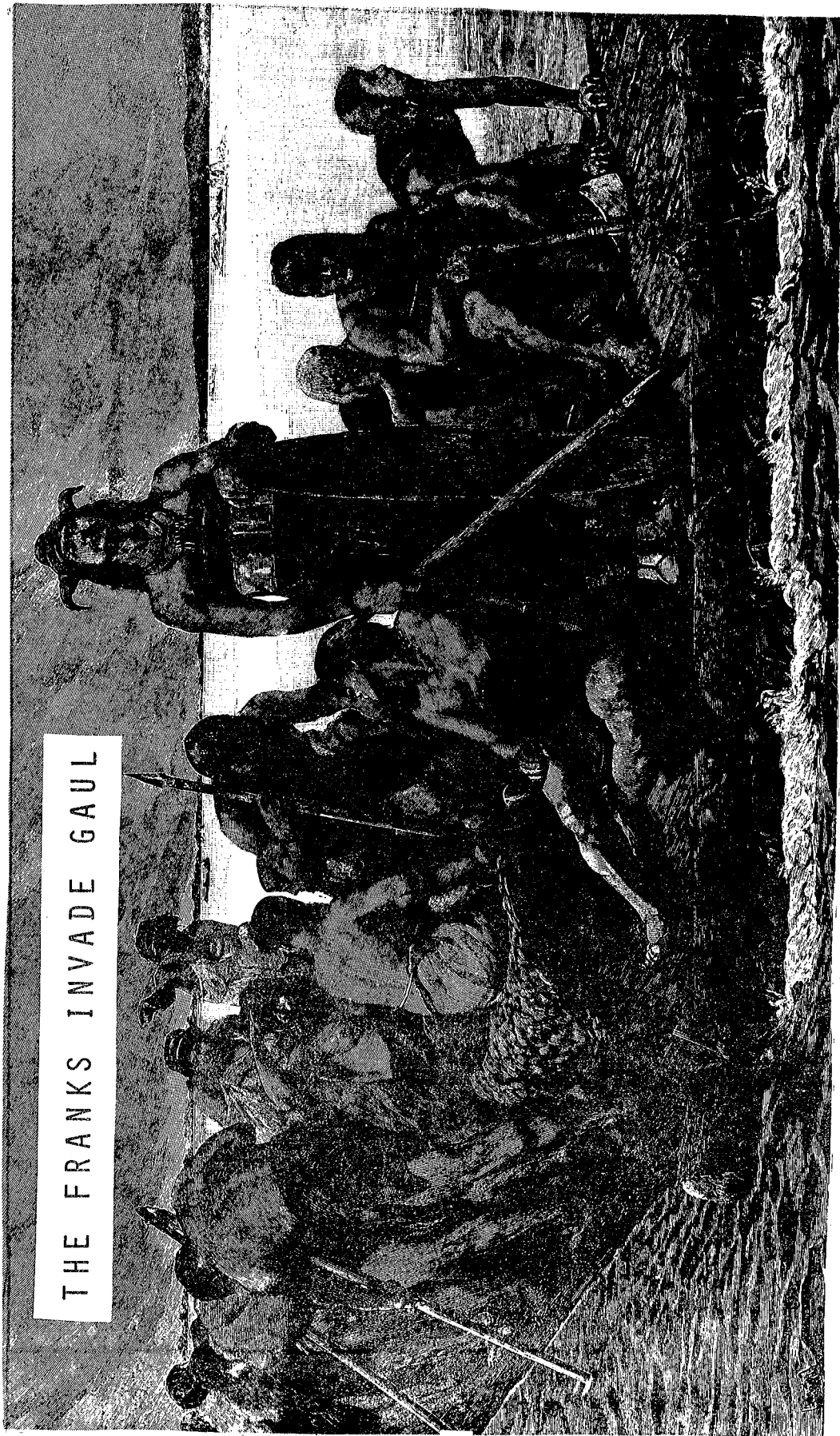
#### THE COMING OF THE NORSEMEN

"They came in the manner of Sea-kings. Their venture was heroic, but only a few traces of their presence in America remain to testify of their daring deeds."

- From an original painting by H.B. Matthews.



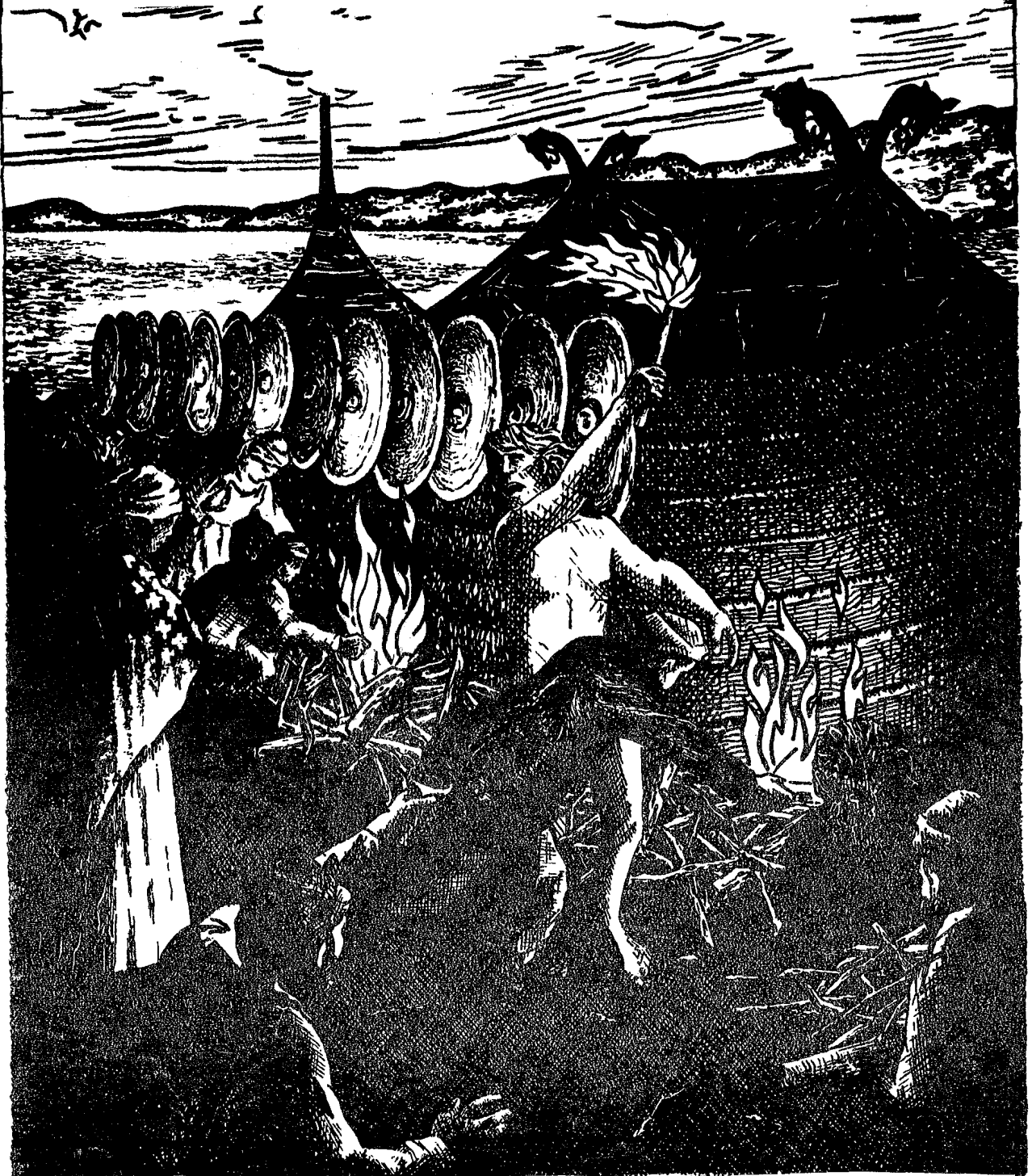
## THE FRANKS INVADE GAUL



The Franks and some allies crossed the Rhine in 406 A.D. From this memorable crossing they never returned to Germany. Instead they put an end to old Roman Gaul and within a hundred years had established a powerful new Kingdom of France. Professor Arnold Toynbee in his book "The World and the West" tells us that the world does not differentiate between the various European nations. To them, we are all Franks, or as they say in one of the Iranian plateau idioms, - "Feringhee".

IN THE ILLUSTRATION BELOW, THE VIKINGS IN RUSSIA CREMATE  
A CHIEFTAIN WHO HAS DIED.

Viking traders in Russia were known as RUS, and they  
gave their name to the nation. They provided Leader-  
ship for the Slavic tribes of Russia. The first Royal  
House of Russia, the House of Rurik, was of Viking Stock.



"WE BURN HIM IN A MOMENT, SO THAT HE WILL GO MORE QUICKLY TO PARADISE"

## INSTRUCTION CONCERNING CONDUCT

This service is to be included in the morning or evening service on the Thursday preceding the 1st of March, the 1st of June, the 1st of September, and the 1st of December. The service should be held in the place and at the time decided upon by an Official.

OFFICIAL: Brethren, in so far as any of you have sinned and done evil to yourself, to another, to your folk, or to any of our Gods or the Force, I say, repent and do well, and if you can, repair the damage you have done. For no one may escape the consequences of doing evil. They are with you even if you do it either knowingly or ignorantly. Even if evil is done in ignorance and the blame is less, yet shall the result of the transgression of the laws of the Force be punished.

Pay back with good if you can, for all the evil you have done, and woe unto him who profits from your contrition and having repented. Woe to him also, who deceives for profit, the repentant man to despoil him. Woe unto him who despoils an honorable man anxious to do good and act with righteousness. Those who so despoil will surely be caught in their own net and there is no escape. No man shall profit in his course by lying, cheating, or any other evil, and the measure of his cunning and deception shall be the measure of his death. So think and meditate.

### (Responsive Readings)

OFFICIAL: He that does evil shall pay therefore.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: He that blocks mans way to Odin and the Force by knowingly raising groundless fears, or by any untruth shall pay therefore.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: He who wilfully destroys morals and spiritual health shall be called to account therefore.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: He who knowingly deserts the paths of natural living shown the spirit of Odin and the stories of our folk, is untrue to himself and his Gods, and shall meet disaster.

ANSWER: May Odin and the Aesir show us the way.

OFFICIAL: He that is cruel to any man, woman, or child, or living creature of the Force, shall become insane as he is unjust, and his life shall be forfeit.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: Though a man becomes as rich as Croesus by lying or fraud or injustice, yet the just man in his heart laughs at him.

ANSWER: May Odin and the Aesir show us the way.

OFFICIAL: The man, or the people, who desert their Gods for another shall be deserted by the Force, and they shall fall.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: He who would destroy the higher instincts of his brother let him beware.

ANSWER: May the Force be with us and be our guide.

OFFICIAL: He that does not seek the justice of Odin and the Force shall reap destruction.

ANSWER: May Odin lead us and be our guide.

OFFICIAL: He who seeks the applause of fools is a fool.

ANSWER: May Odin and the Aesir be our guide.

OFFICIAL: He who shall ruin one who is dependent upon him, or in his power, is a traitor to the faith of Odin and Thor, and shall pay for his sin, nor will there be any escape.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: He that is wicked is a fool and he that is wisely wicked is a greater fool.

ANSWER: May Odin, Thor, and the Aesir show us the way.

OFFICIAL: Though a man be clothed in silk and knows all the weaknesses of man, yet, is the Force that rules his life and his death.

ANSWER: May the Force lead us and be our guide.

OFFICIAL: May light of Odin and the Aesir brighten our pathway to the Force.

ANSWER: May the Force guide us and lead us all year long.

OFFICIAL: May the heavenly fire of the Force enter our heart and cleanse us.

OFFICIAL: Let us meditate as we commune with the Force.

It is recorded that Herman the Cheruscan of old, shuddered at the sight of the evil-will, but not at the sight of the sword; nevertheless, he stood steadfast and fought all evil. Beowulf, reckoning not pain and death, and deserted by his companions, went forward alone and killed the Worm, or the Terror that flies by night. Our great father, Odin, called the Val-father, fought for his people against the dragon of evil and prevailed. The good effort must and will prevail against evil. Life will conquer death for all life is of the Force. Evil is of death.

You who have sinned, some of us in greater, some in lesser degree, must now rise up as our fathers did and defeat evil and make the resisted sin our stepping-stone to greater life. The spirit of Thor is near, in and about us. His spirit is that of the Force of which we all are. He hears you meditate and knows your need. Communing with the Force will give you strength.

ANSWER: May Odin and Thor, who are, and are of, the Force, lead us and be our guide.

OFFICIAL: Beloved Gods of our people, may we be freed from all evil, and honoring you, be healthy and free, so that the wolf of time and death is not our fate. Show us the way to light and life, so that the reckoning which awaits us all will be to the credit of our folk and give us a fuller life among the faithful.

Give us the strength to put evil beneath our feet, with health and goodness arising from us wherever we go. The evil we have done through lack of knowledge vainly sought, may we make atonement for. The wanton evil we have done, we repent, and we shall mend our ways to prepare us for Valhalla.

ANSWER: May Odin and the Force direct us always.

## COMMUNION

(On the Eve of the 21st of December, the 21st of March, and the 21st of June and December, there shall be set upon a table before the the people emblems of our faith, small relics of departed heroes or loved ones, or other emblems dear to our religious being.)

OFFICIAL: Today, we are called to bring to mind the heroes of our people. Who are the heroes? They are those by whose generous deeds we live and live more greatly. Some are renowned in the sagas of our people, some lived famously, but more worked and died in obscurity. Odin and the Aesir, who are of the Force recognize them and nothing obscures this insight. The record of each is written and each will receive his reward. No man shall fail, for as his love and his hope is, so shall it be. Now we remember and revere, Odin and Thor, Baldur and Frey, Beowulf, the Mighty, Hengist and Horsa, Saxneat and Cerdic, Herman the Cheruscan, and Frederick Barbarossa, George Washington and George Patton, Faragut and MacArthur, Flora MacDonald and Betsy Ross, and many another hero and heroine of our people. We remember, too, the loved one(s) who have died and the pain of separation. We feel too, the tender flame in us that glows toward them where they are. They are with us in spirit, and they shall see us and we them when we enter the realm of the Force, when our work is done and our wages earned at last.

ANSWER: May the Force be with us and be our guide.

(The people stand) THE COMMUNION SONG (Recited or sung)

OFFICIAL: "None have come back to tell us that they live, nor to tell us of their phase of existence," some may feel or say. To them we say that we do know that the Force does not die, nor does Odin, nor Thor. The sun goes down but comes again, the spirit lives through changes vast in distance and space. We know that mighty power lives in the Force, the nature of which is obscured to us. We know that we are connected with and largely governed by these powers. The powers of the Force manifest themselves in Odin, Thor, and the Aesir. They overtop our sense of knowledge and are beyond our physical comprehension, yet we know most surely that they are there. It is difficult to convey from one person to another the facts of a distant earthly land, then how much harder is it for a man to learn of a dimension not clear to sight and sound, and even though he feels its being, even though he is part of it and shares its powers if the veil were but drawn. In his infinite wisdom and goodness Odin reveals but little to man beyond what is good for him to know in this life. Each life and soul has its own rendezvous with the Force. From the Force we came and to the Force we will one day return. Let us then, lead our life knowing that Odin, Thor and the Force are one, and that all is subject to the Force.

ANSWER: May the Force be with us and be our guide.

OFFICIAL: If you do not have knowledge of Odin and his strength and light, be wary of him who would teach you to fear the good, be wary of him who would teach you that you were born for destruction and death; trust not him who would blind you to the manifestations of the Force. Trust not him who would deny you the value of your instincts and your well tried experience absorbed into instinct, for it is through instinct and the subconscious that you commune with the Force and receive its power. Be wary of him who would make you drunk with words or sounds, sweet smells, or tastes that would enslave you. All these things bring unhappiness, confusion, and death and are the result of blindness to Odin, the AESIR, and the Force. Look to Odin and Thor for the true path to the Force and to contentment. Seek the truth, and cleansing your heart, fear not, for Odin, and the Force have you ever in their wonderous keeping. Your duty to your Gods and to your own family and people are your only care.

ANSWER: May the Force be with us all year long.

OFFICIAL: Let us give now a memorial to those who carry the faith of the Aesir among us. We remember those who have been slain fighting for us, those who have lightened the burdens of our people by easing our physical trials. We rejoice in the gifts you have bestowed upon us. Your immortal spirit fights our enemies and helps our people on this earth and in the beyond. Well do you know the struggle and the strife, for your spirit rules the thunderclap, for your powers rule all earthly life. Hail then to you, great Odin and mighty Thor.

ANSWER: May Odin, Thor, and the Aesir guide us to the Force.

OFFICIAL: Now brothers and sisters, come and pass before the table and rejoice, for our heroes and our loved ones who have gone before us thought not only of immediate things or of the passing of time, but wrought mightily for us who came after them. In our hearts, let us render hearty thanks to them and revere them on this holy day of our faith.

ANSWER: Honor and Thanks to our Gods.

OFFICIAL: To the Force, to our heroes, the spirit of our loved ones and our fathers. Hail.

ANSWER: To the Force, to our heroes and our fathers, All Hail.

OFFICIAL: Before we part, I say, "Remember the Force wherever you may be." Tend to your responsibilities and trust with your hearts, for one day we shall all be home with our wages earned at last. May the peace of the Great One be our portion now and forever. May our labors be seasoned with happiness until our trust is paid and we are gathered to our fathers. May Odin be with you until we meet again.

\* \* \* \*

#### A GREETING

To be given at any service, communion or other  
at the discretion of the Official.

OFFICIAL: To those of us beyond this life, beyond our sense—we know that though unseen, you are in the realm of the Force, and only changed; we have seen change but power still remains; nor is there loss; and where you are, we, do salute and send you greeting and goodwill and love to all we ought to love. Give us your care. For some of you our hearts especially yearn; to serve you, minister and aid were only our delight; we pass along the path that you have gone, sometimes too slow it seems, but still within the realm of the Force and guided by Great Odin and Almighty Thor. We look forward to that meeting-day, toward which our wiser and deeper selves lead. Be then with us, and we with you; until life and truth fulfil themselves in us, until our work is done, our trust paid, our wages earned and we meet you in the great beyond, the realm of the Force.