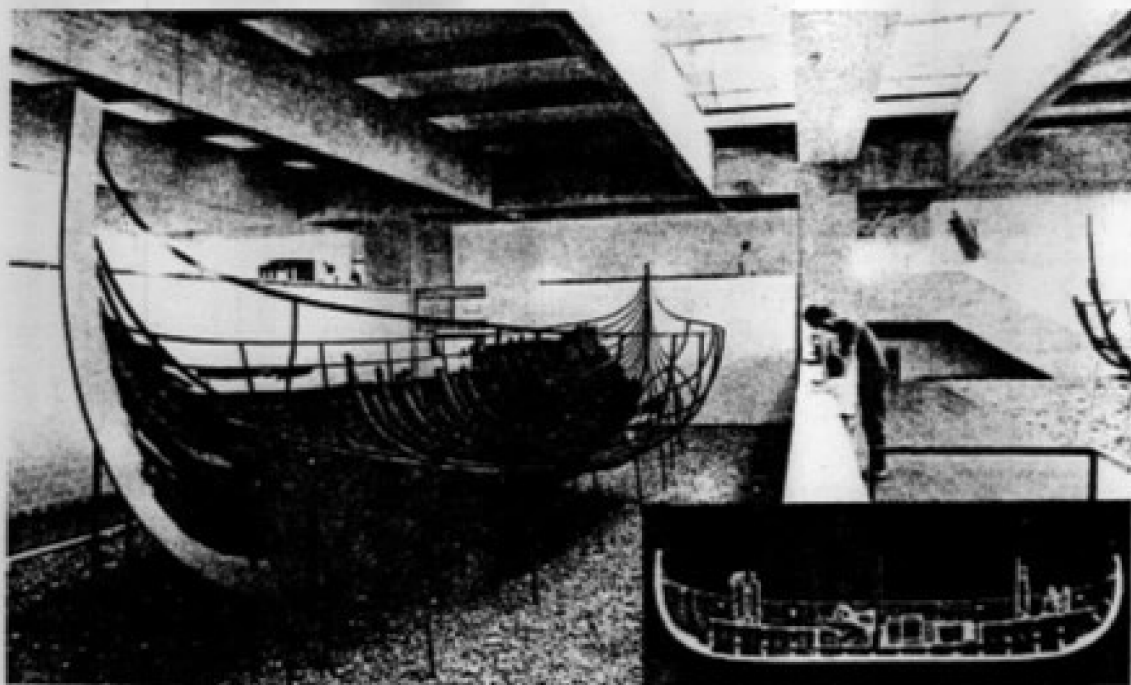


7 Feb - How's the book going?
- Steve

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THE RUNESTONE

RUNESTONE



The only surviving example of the deep-sea merchant ship of the Viking Age, the knarr

photo courtesy of Viking Ship Museum, Roskilde, Denmark

THE RUNESTONE is a journal of the pagan Norse religion and is dedicated to the revival of that religion as epitomized during the Viking Age, and to the revival of the values of courage, freedom, and individualism which are associated with it.

THE RUNESTONE is the official publication of the Viking Brotherhood and is published quarterly. Subscriptions are \$3.00 per year. Write Stephen A. McNallen, 2021 Channing Way, Apt. 8, Berkeley, CA 94704.

NORSE NOTES

So you are an Odinist? Here's what Max Dimont has to say about your gods in his diatribe on what he feels is the Jewish manifest destiny to rule the world, The Indestructible Jews . . . "the Teutonic gods of Germany--a motley crew of illiterate, mead-swilling, lecherous murderers, whose chief pastimes were cheating, raping, and killing." If I were to say that about Jehovah, I would be accused of anti-Semitism. Naturally, he didn't mention Abraham's trick of sending his wife into whoredom to save his own skin, or of Lot's offer to the perverts of Sodom to use his daughters (but then, if Lot was so upright, what was he doing living in a place like Sodom in the first place?). But, as regards Dimont, what else can you expect of a man who regards Communism as a stepping stone--according to Divine plan, yet!--to "world brotherhood"?

The following pagans are looking for contacts in their area:

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Leaflets "What Is The Norse Religion?" available at 5¢ each
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RAGNAROK!

The concept of Ragnarok stands over the mythology of the North like a grey spectre of doom, giving it a fatalistic and defeatist hue which frightens all but the most resolute, and causes many potential converts to Odinism to turn away from a set of beliefs which they otherwise admire. It behooves us to examine the old myths about Ragnarok, to determine what the Vikings believed about it and to see what relevance it has to our religion as we practice it today. Who knows? Maybe we can find an answer to those who accuse us of defeatism and of being doom-ridden!

Ragnarok, for those of our readers who are not thoroughly briefed on the mythology of the Norsemen, was the great final battle; the gods and men on one side and the giants and other evil beings on the other. In this battle, which bears some resemblance to the Christian concept of Armageddon, it is predicted that the gods and men--the forces of good--will go down in defeat before the giants, or that at best the two opposing forces will mutually annihilate each other.

Most of what we know about Ragnarok is found in the Elder Edda, specifically, in the portion called the "Voluspa," or the Prophecy of the Seeress. Around the Ragnarok theme all the rest of Northern mythology revolves, it gives it direction and purpose as the central drama of existence and of history. In the Prophecy of the Seeress (also called the Song of the Sybil) Odin has conjured the spirit of a witch woman for the purpose of finding out as much as possible about these upcoming tribulations, so that he and the other gods may be better able to combat the rising forces of evil. The story the seeress has to tell the High God is magnificent in its scope and in its tragic effect. The battle itself casts its menacing shadows far in advance of the climactic events, one of the first signs being a severe winter lasting three years, fimbulvetr. At the same time there will be horrible wars in which, as the Edda says,

Brother shall strike brother and both fall,
Sister's sons slay each other,
Evil be on earth, an Age of Whoredom,
Of sharp sword-play and shield's clashing,
A Wind-Age, a Wolf-Age, till the world ruins:
No man to another shall mercy show.

Evil in general and sexual immorality in particular will have its day.

Catastrophes in the natural world are the next indication of the impending Ragnarok. The wolf who has been chasing the sun for so long will

finally overtake and swallow it, while another wolf overtakes the moon, doing great harm. Earthquakes devastate the land, uprooting trees and tumbling mountains. Fenris-Wolf breaks the chain which has bound him for so long and Thor's old enemy the Midgard Serpent stirs and in so-doing causes tidal waves on an unprecedented scale.

With mankind prostrated and helpless by this preamble, the ship called Naglfar begins its voyage. This ghastly vessel carries all the denizens of Hel into the battle against the gods and is commanded by none other than the rebel Loki. The Midgard Serpent showers his venom in the air and the water, spreading poison and contamination. Fenris the Wolf advances menacingly against the earth and against Asgard. Into the midst of this chaos comes the fire-giant Surt and the other Sons of Muspell to spread more destruction by flames. As they ride across Bifrost Bridge, it shatters beneath them, but they continue to the field Vigrid where the Midgard Serpent and Fenris-Wolf also meet, along with Loki and his crew of the damned and the frost giants.

With the forces of evil thus mustered on the hundred-league long plain Vigrid, the gods react. Heimdall blows the alert on the Gjallar Horn and the gods go into conference--Odin riding to Mimir's Well to take counsel with him. The World Tree itself shakes and the gods and heroes go forth to do combat against the assembled evil ones. Odin, wearing his golden helmet and a byrnie and carrying his spear Gungnir, confronts Fenris the Wolf. Thor engages his old enemy the Midgard Serpent, and Frey combats the fire-bringing Surt. The god Tyr fights the dog Garm, who has escaped the chains which bound him before Gnipa's Cave. In the ensuing melee, Thor defeats the World Serpent but falls dead from its venom after walking nine paces. Odin is swallowed whole by Fenris, but Fenris is in turn killed when Odin's son Vidar sets one foot on the beast's lower jaw and, seizing the upper jaw with his hand he tears Fenris apart. Tyr and Garm kill each other. Frey falls after a hard fight. Loki and Heimdall slay each other in their combat. In all of this mutual annihilation, Surt is the only major figure which survives. Unimpeded, he burns the world and the smoking remains sink into the sea.

According to the Eddic account, however, this "end" is only temporary. The world shall rise again from the sea, green and fertile, rich with fruits which grow without cultivation. The few survivors are Odin's sons Vidar and Vali, the sons of Thor, Modi and Magni, and the gods Balder and Hoder. Two humans also will survive the holocaust, Lif and Lifthrasir, and they shall feed on morning dew. It is they who will repopulate the world. All will be idyllic, a veritable Eden.

Then comes a stanza which has caused its share of controversy among scholars:

Then comes a ruler
to keep dominion,
a mighty lord
majestic over all

This stanza is found in the Hauksbok manuscript of the Voluspa, but not in the Regius text. Some scholars take it as indication of Christian influence, and it was probably used to full advantage by the missionaries who came to the North. However, leading authorities such as H. R. Ellis Davidson (in her *Gods and Myths of Northern Europe*) feel that it is based on native traditions. Had it been a mere Christian interpolation it would have been much more definite and assertive. But the best evidence that the Ragnarok story in general is not a deliberate introduction by Christian propagandists lies in the fact that certain portions of it have very early correspondences. Davidson notes that Iranian legend mentions the equivalent of the unnatural winter, and the Celts have a tradition of a battle between gods and giants on a vast plain in which most of the gods shall fall. Pagan belief in a general destruction of the world by fire seems to be a very early and deep-rooted one, judging by even continental reports. There is a report of the stars falling in a ninth century poem of Kormak, and a description by Saxo of the battle in which Harald of Denmark died, certainly sounds as if it was taken from an early account of the world's end:

The sky seemed to fall suddenly on the earth, fields and woods to sink to the ground; all things were confounded, and old Chaos come again; heaven and earth mingling in one tempestuous turmoil, and the world rushing to universal ruin.

- Gesta Danorum

The Ragnarok story, then, at least in its outline, is a genuine pagan development and not an imitation of the Christian Book of Revelation. However, as Brian Branston goes to great length to document in his Gods of the North and in The Lost Gods of England, it is basically a distortion of older and much more widely-held pagan beliefs. Actually it is a collection of several myth complexes built up one upon the other, but the overriding point to be made is that the disappearance of the sky-god (Odin) in all related Northern European myth is only temporary, a representation in mythical form of natural cycles. Such accounts of the destruction of the world and its eternal renewal are found in many cultures. It is the cycle of death and rebirth of which Eliade writes in the classic The Myth of the Eternal Return. Even Nietzsche, as I recall, believed in the "eternal recurrence." It was only a local development of the Scandinavian branch of the Indo-European family, according to Branston, and possibly only the Icelanders and the West Norwegians, who developed this age-old archetype into a scene of fatalistic tragedy with the permanent disappearance of the old gods. Such a militant and doom-oriented belief could have arisen from the tumult of the Migration Age or more especially from the warrior activities of the Viking Age.

Also involved in the Eddic account of Ragnarok is the archetypal vegetation myth of the Adonis--Osiris kind, here represented by the disappearance of Balder into the underworld. This, of course, is also

cyclical in nature, the cycle being completed by the reappearance of vegetation in the springtime. Other Ragnarok elements seem to be elaborations of the old concept of the Everlasting Battle among dead warriors and of the Wild Hunt, in which Odin leads his band of warriors forever through the sky.

What, then, are we latter-day pagans to believe? We would seem justified in disregarding Ragnarok as a distortion of our religion and in believing instead in the cycle of the season and the greater cycle of the eternal return, as in fact the Ragnarok theme did not have the following of all of our ancestors in pagan times. Branston points out that in Ynglinga Saga both the Danish Odin and the Swedish Frey die in bed rather than in a cosmic conflict.

All of this aside for the moment, let us compare the "Voluspa" and the Biblical account of the destruction of the world. Ragnarok is preceded by weather changes, fratricidal wars, sexual license and earthquake. Then comes the battle on a large plain. Tidal waves are involved, inundation occurs, and the spewing of the World Serpent's poison is described. Finally, the whole is consumed by fire. The Book of Revelation describes much the same thing. Even the poison of the World Serpent has its counterpart in the noxious "star" which contaminates the world. The shining residence of Gimle sounds a lot like the New Jerusalem. Why do we have all these similarities? Four possibilities present themselves:

1. All myths of the destruction of the world have certain similarities, because only a few means of destroying the world are means which naturally come to mind -- flood, fire, earthquake, etc. Thus the similarities between Revelation and Voluspa are coincidental.

2. While the general concept of Ragnarok is native to Scandinavia, certain Christian elements could easily have infiltrated the original version. An early and informal exchange of ideas between Christian and pagan not only cannot be ruled out, it is quite likely.

3. The various events described may be folk memories of catastrophes which wracked the Earth in the early days of man. Velikovsky and others who espouse catastrophic interpretations of cosmology promoted such an interpretation.

4. It may be that the Ragnarok concept and the Apocalypse are two different versions of a future event (as perceived from opposing sides) described by persons having the ability to predict the future. These persons would be specifically, John of the Revelation and the seer or shaman who gave us the material for Voluspa.

The first possibility is put forth by Davidson in her aforementioned book. As she says, "It is obvious that if one contemplates the destruction of the world, whether in a religious context or not, certain possibilities

are bound to occur to the mind. Destruction by intense heat and cold and inundation by water are likely to be among them." According to this theory, the Scandinavian landscape itself may have fostered some of these images because of its stormy seas and the volcanic activity in Iceland. Such a logical argument is hard to refute. On the other hand, I am continually impressed by the correspondence of relatively minor details in both stories, such as the poisoning caused by the star Wormwood in one and by the World Serpent in the other. A dragon or a serpent also figures in both versions, though in different contexts. Are such things likely to occur spontaneously in different parts of the world? Maybe, or maybe not-- it would take a specialist to say.

The second possibility, that of some Christian influence, is entirely possible, but it cannot explain some things, such as the two examples in the previous paragraph because the motifs in question are pretty well known to be native to both the cultures concerned.

The catastrophism explanation has been investigated at great length by some writers, yet the fact that these events are specifically predicted for the future and are not related to the past make such an explanation weak. It would take an incredible amount of distortion to produce such a result, and such impressive events should resist distortion fairly well. I can think of no examples from ethnology--people describe events which occurred in the past as having occurred in the past, rather than transferring them to the future.

The last explanation is the most fantastic, but I must admit a psychological bias in favor of it. It can be demonstrated that there are people who can foretell the future with varying degrees of accuracy, as even most scientists are beginning to admit. Though this is usually presented to us in a modern context, there is no reason why it could have not been at least as common in the past as it is today. Anthropologists working with primitive cultures in the field have reported paranormal events produced by tribal shamans. Let us not forget that Odin, in addition to being our war god, is also a shaman!

The question of inevitability presents itself. The prophecy of the Eddic seeress is usually interpreted in popular books on the subject as being incapable of alteration and thus the defeat of the gods is considered to be certain, a preordained doom. This adds a strong dramatic element to the story of the gods which is emotionally appealing, but in light of what we know about prophecy and precognition it is not realistic. Often, prophecy is a warning which can be heeded, as many cases show. It reveals one of several possibilities--what will happen if a certain course of action is followed or if corrective steps are not taken. This was evidently Odin's purpose in consulting the seeress in the first place, so that he could use that information to avert the disaster. The Bible insists, of course, that it is infallible and that its predictions are absolute. One wonders about the validity of this claim when one studies the Bible and catches it in definite contradictions of chronology and detail, as anyone can do who sits

down with any of the several pamphlets published by atheists which list such contradictions by chapter and verse. These faults in the Bible lead me to think that Christian predictions of victory are basically propaganda such as any faction distributes to bolster its morale.

One feature of the pagan mind is that it exults in lost and almost lost causes, for under these circumstances heroism is tested to the greatest extent. Such an attitude when applied to the Ragnarok problem could have led to an unduly fatalistic viewpoint on the part of our ancestors.

Having so far covered the subject of Ragnarok in its salient points, I would like now to present my own personal speculations as to what Ragnarok means and what is its significance for us. This will involve an excursion into metaphysics and stranger realms. Naturally, the reader is free to accept or reject as he pleases.

I believe that there is an event ahead of us of which Ragnarok is an allegorical expression, with elements of near-literal truth to it. This event has been described in many different frames of reference and has been interpreted differently by adherents of each of these frames of reference. To the devout Christian it is the Second Coming of Christ. To the followers of the Jesuit philosopher-paleontologist Teilhard de Chardin it will be the attainment of the Omega Point. UFO fans interpret this future event as the coming of the Space Brothers. The variety is endless, or nearly so.

The exact event (or, more accurately, series of events) is somewhat vague, but there are enough similarities between the different frames of reference to gain an understanding of what will be occurring. The end result, after all the preliminaries are over, is to be the assimilation of all individual human minds into one universal overmind, a group entity which will become the center of consciousness. The individual in any real sense will cease to exist and the concept of freedom as we know it will no longer have any meaning.

Now, this is all rather startling. Just how did I conclude that any such thing was going on? I conducted a study of several years, an ongoing investigation into many subjects from philosophy to Fortean events to religion and the many phases of the occult. I can only cite a miniscule portion of my sources in an article of this length, but let me offer a sampling.

Pierre Teilhard de Chardin was a Jesuit priest who was also a paleontologist and a philosopher. His writing postulates that mankind evolved from the darkness to attain his sense of individuality and that now we are evolving toward a point where that individuality will again be submerged in a collective consciousness. In all fairness to de Chardin, he believes this will be accomplished without loss of liberty, yet he speaks out against the individualists and the nationalists as being outmoded and obsolete. The teachings of de Chardin have become quite influential. In a book called *Moring of the Magicians* by Pauwels and Bergier, the

ideas of de Chardin are expanded and incorporated into a number of fantastic fields, and the theme of evolution into a collective being is again stressed.

Developments in the world of the occult and of psychic phenomena have given further impetus to all of this. The existence of telepathy opens the possibility of mind links which could make individual consciousness passe, and the concept fits in neatly with de Chardin's type of theory. Various neo-pagan groups and personalities, in particular Tim Zell of the Church of All Worlds, predict such an emerging planetary consciousness. Again, Teilhard de Chardin is specifically invoked.

Judaism preached the total submission of the individual to God; Christianity continued this attitude and added that the personal life of the individual must be given over to Jesus or God and the ego dethroned. Naturally, this would facilitate the formation of a super-egoic entity of the sort envisioned by Teilhard de Chardin. The fact that three of the major religions of the globe share the same root (Christianity, Judaism, and Islam all trace their origin to the Old Testament) make the religious impetus given to the collectivist philosophy a very great one.

Certain modern political movements, namely those of the socialist stance, cite Christianity as their example, referring to the collectivist lifestyle of early Christians. The revolutionary socialists take the comparison a step further and note the role played by Christianity in the overthrow of the Roman Empire. These collectivist systems hasten the day in which the Omega Point will supposedly be reached.

Eastern culture, with its anti-egoic philosophy, has infiltrated the West. The trickle began with the "beat" philosophers in the 1950's who brought Buddhism into our culture, grew into a broad stream with the "hippy" subculture of the late 1960's, and broke upon us in full flood with the martial arts craze of the last few years.

The religionists and metaphysicians aren't by themselves; even scientists are getting into the act. Gerald Feinberg is a physics professor at Columbia University. According to the 1975 copy of *The People's Almanac*, he predicts that "it may be possible to bring about a collective consciousness, a merging of all human minds into one, and then link this up with extraterrestrial consciousness."

If you still don't have the faintest idea of what I'm talking about, read *Childhood's End*, a science fiction novel by Arthur C. Clarke.

I am limited by space to the extent that I have only hit the high points in the preceding paragraphs. Most of the fields of knowledge I've touched upon really need a lot more explanation and qualification, but I hope you're able to follow the basic idea. Still, why do I believe that this formation of a collective being has anything to do with Ragnarok? The reasons are two:

1. No other event can destroy forever our gods (except the destruction of Northern Europeans as an ethnic group, if you accept a Jungian explanation).

2. The correlations between the Eddic account and the Biblical version are considerable and Christianity is closely involved with the idea of this collective overmind we have been discussing. This involvement includes, among many other things, anti-egoic, Eastern philosophy, Teilhard de Chardin, collectivist political and economic systems, and involvement in the occult (much of which is based on the Judeo-Christian teachings, the Cabala being one example).

If these speculations are true, then we can expect a period of disruption and chaos beginning at some indefinite time in the future and lasting for an indefinite but lengthy period of time. This chaos sets the stage for a world dictatorship which is conveniently overthrown by the (Biblical) "Good Guys." What would actually be happening is that the one anti-egoic force, working both sides of the street, unseats one aspect of itself to enthrone another in the greatest publicity stunt and deception routine in history. When one controls both the thesis and the antithesis, the synthesis is assured. The new rulers--God, Jesus, whatever you want to call it--then bring in the New Age of collective consciousness.

Now, how much of this is allegorical and how much will be reflected in historical reality is something I don't know. I suspect much of it is literal, as a change in economics, political system, and lifestyle would probably aid a transition to the totally collectivized condition. If there was not a lot which would be enacted in real events, it would not be necessary to dupe people, via the Bible, into believing they were on the side of right in accepting and promoting Christian beliefs.

Is all of this speculation worthless? I don't know. I think I'm on to something, though I realize how fantastic it may seem to some. Still, I do not apologize for it, and I ask that you consider it.

CONCLUSION

The salient points of this rather lengthy article have been:

1. The Ragnarok concept is essentially native to Northern Europe and is not a foreign import.
2. The Ragnarok concept, insofar as it predicts the defeat of our gods, is not necessarily valid because
 - a. It may be a false interpretation of an old archetype, the temporary disappearance of the god.
 - b. Prophecy is not absolute.
3. As a result of this, we pagans can successfully counter the arguments of skeptics that our gods are doomed to defeat, or even that this event has already occurred.

4. The correlations between the Christian Apocalypse and the Eddas are many and deserve study.

THE GREAT LAND ROBBERY

Our friends at the U.N. have done it again! At the recent United Nations Conference on Human Settlement held in Vancouver, British Columbia, it was decided that land, "because of its unique nature and the crucial role it plays in human settlement, cannot be treated as an ordinary asset, controlled by individuals and subject to the pressures and inefficiencies of the market."

"Private land ownership also is a principal instrument of accumulation and concentration of wealth and therefore contributes to social injustice. If unchecked it may become a major obstacle in the planning and implementation of development schemes."

By this declaration the United Nations has announced itself against one of the key cultural elements of the people of Northern Europe. The Germanic tribes had begun to reject communal land ownership by the time of Tacitus, and by the Viking Age private ownership of land was the rule (although common grazing land was sometimes employed). Private land continued as a cultural trait of our people and is almost universal throughout the West. It is fundamental to our belief in the value of the individual and, because of that, fundamental to our entire Western ethos.

The aforementioned Conference on Human Settlement was dominated by the Third World countries, many of which are sunk in tribal communalism or more formal Marxist or socialist communal systems. Are we to take their values as our own? Are we to conclude that numbers make right, that quantity should rule over quality, and that therefore we should scrap our culture to please the Third World? Like it or not, that is exactly the question which inevitably arises. Those who feel assured that the United Nations would not intervene in the internal affairs of a member nation should take a close look at the case of Katanga, where the U.N. did exactly that in 1960 under the guise of keeping the peace. Specifically, I recommend the book Rebels, Mercenaries, and Dividends by Hempstone Smith (Praeger Publications).

As population pressure grows, the clamor over land is bound to increase. By the year 2000 Common Era, the Third World population will outnumber that of the industrial nations by four to one. Guess who is going to want to take whose land! Will the day come when those outside the West will be able to force us to set up a communal land system so that they may profit from it? Never mind the fact that private farming outproduces communal farming, such facts are irrelevant to these sorts. Considering the usual lack of fortitude shown by some of our leaders when confronted by these Third World types, such an abdication of sovereignty and of our

culture is not beyond imagining. There are those who would accede to any demands, no matter how outrageous, and they have been setting policy for several years now.

Our Norse ancestors worked the land for their sustenance. They remembered well their home acres even when on their raids and conquests, and indeed these were often conducted for the purpose of winning land that could be called one's own. Finally a man or woman was laid in death in a mound on one's home acres, where their descendants felt their presence watching over the fields and over the family. Are we to disgrace these very ancestors by surrendering like sheep before some collectivist monster who craves what we worked to possess? No, rather let us die if necessary, guns smoking in hand. Before they take my land, it will be well fertilized with my blood. Let us hope it never comes to that, let us try to defeat such nonsense before it gets so far. Should they succeed in their scheming, however, we serve them notice that we will resort to that age-honored recourse of free men who have been pushed too far.

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“ODIN LIVES”

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This section of THE RUNESTONE is set aside for the subject of individual action to support our ecology, for two reasons. First, our religion is a religion of nature, of the free and the wild places on the Earth. Secondly, the worsening ecological crisis will result in more regulation and less freedom, unless we solve it ourselves.

Even if one takes the claims of radical ecologists with the proverbial grain of salt, it is still apparent that our planet is running out of living space, essential resources, and clean air and water. This must be a matter of concern for everyone who calls himself a pagan, as it is affecting the lives of all of us.

The ecological crisis poses one of the greatest threats to our liberties today and must not be underestimated. It provides a rationalization for more bureaucracy, more legislation, more taxes and more controls. It has produced further cries for a collectivized economy and the diminution of freedom on the grounds that this is "necessary." But, as William Pitt said before the House of Commons more than 200 years ago, "necessity is the plea for every infringement of human freedom. It is the argument of tyrants and the creed of slaves." Aldous Huxley foresaw the development of tyranny because of population excess and resource shortage many years ago in his Brave New World Revisited.

The theft of our liberties is alarming enough, but the matter is worsened by the fact that governments are notoriously inefficient and incompetent when it comes to solving these problems by legislation. A better method by far is to get each individual to act on his own, to do what he can as a person in his daily life. Our religion should make us want to cooperate in this, both because we wish to keep our freedoms and because ours is a religion of nature. Our ancestors called the sky their Father and the earth their Mother. Personification of natural forces made up one aspect of our gods and goddesses. Men danced before Odin in the sacred groves and grew into manhood in the forests and on the sea. Despite mankind's incredible adaptability, how long can our spirit survive if we are cut off from these? Will not the urban zoos in which we live eventually affect our very nature by a long process of evolutionary selection?

Let me urge each one of us to do what he can as an individual to conserve our resources and our hope for the future. Do something today, and every day. It's a habit you won't regret!

BOOK



REVIEW

Book Review: The Poetic Edda translated by Dr. Lee M. Hollander.

The Edda forms the core of what we know about the religious beliefs of the Norsemen, and particularly the Poetic Edda reaches far back into the mists of antiquity. Thus it can be considered essential reading for would-be Vikings. Dr. Hollander's translation, which first appeared in 1928, was immediately recognized as a major contribution to Scandinavian studies. Long out of print, persistent demand resulted in a revised edition in 1962. Like the cover flap says, Dr. Hollander has succeeded in reproducing the verse patterns, the rhythm, the mood, and the dignity of the original. In short, this book is not just a scholarly tome, it is a work of art.

The Poetic Edda is a collection of the old mythological stories of the North -- stories of the gods, of giants and dwarfs and of men. From the Voluspa, or "The Prophecy of the Seeress," which outlines Norse cosmogony, to the "Catalog of Dwarfs" the reader is immersed in the world of the Norsemen--their code of conduct, their religion, their maxims and sage advice. And it reads so well! I used to read it aloud to better appreciate the rhythm of Dr. Hollander's translation:

Hear me, all ye	hallowed beings,
both high and low	of Heimdall's children:
thou wilt, Valfather	that I will set forth
the fates of the world	which as first I recall

As the author says in his "General Introduction," "What the Vedas are for India, and the Homeric poems for the Greek world, that the Edda signifies for the Teutonic race: It is a repository, in poetic form, of their mythology and much of their heroic lore, bodying forth both the ethical views and the cultural life of the North during late heathen and early Christian times."

Surely that is a good reason to read--and study--this book. The Eddas rank as the most neglected and underestimated literature in history. The power of the Eddas to awaken our people, to remind them of their heritage and the greatness of their ancestors, must be put to use. The first step to doing that is simply to buy and study The Poetic Edda, available from The University of Texas Press, Austin, Texas. According to the jacket, the price is \$8.50.

ADS - ADVERTISEMENTS - ADS



The Odinist Committee

COMMITTEE FOR THE RESTORATION OF THE ODINIC RITE

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Ake Jupe publishes an interesting periodical in Swedish which we recommend.

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Here's another group of followers of the old Norse gods:

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