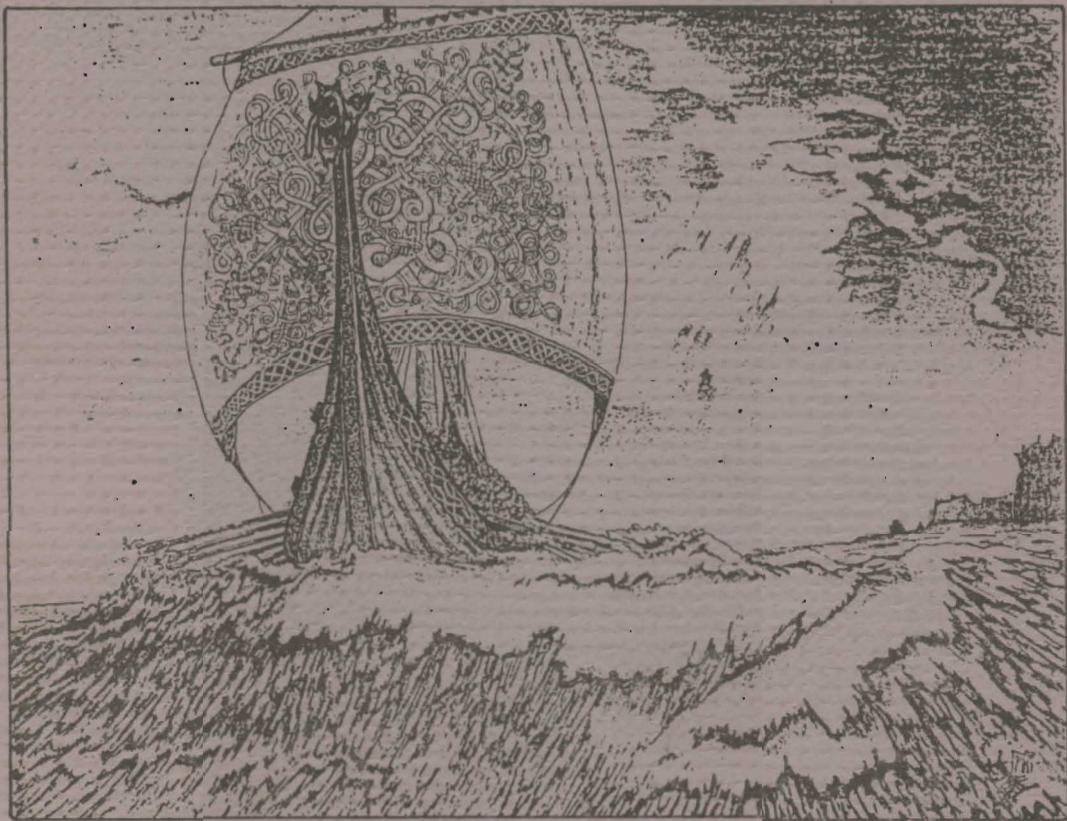




THE

RUNESTONE



SPRING 1985

NUMBER 51

THE RUNESTONE is a journal of the ancient, yet ever new, religion known as Odinism or Asatru. It is dedicated to that religion and to the values of courage, freedom, and individuality which are associated with it.

THE RUNESTONE is the official journal of the Asatru Free Assembly and is published quarterly. Subscriptions are \$7.00 per year (U.S. and Canada) and \$12.00 per year for overseas (airmail). Write to: AFA, P.O.Box 1754, Breckenridge, TX 76024. Please make checks payable to the Asatru Free Assembly.

Editor: Stephen A. McNallen

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May 15 is the deadline for the Summer issue.

CALENDAR

March 20 - OSTARA. Today is the Spring Equinox, marking the end of winter and the start of its milder successor. It is named after a Germanic goddess associated, it seems, with the sunrise and the direction east.

Pour a libation to Ostara while facing the newly-risen Sun, for the rebirth of Nature, the rekindling of Asatru, and the resurgence of our Folk.

March 28 - RAGNAR LODBROK DAY. We honor the semi-legendary Viking chieftain who sacked Paris on this date in the year 845. Coincidentally or not, it was Easter Sunday, and those who would steal our holy days for their own were punished.

Do a brave deed today, and drink a toast, in memory of Ragnar.

April 11 - SUMARSDAG/SIGRBLOT. "Summers Day" celebrates the first day of summer in the old Icelandic calendar, and falls on the Thursday between April 9 and April 15. In Iceland it probably had strong agricultural overtones, but elsewhere throughout the Nordic world mid-April was the sacrifice to Odin for victory, the sigrblot.

Select the aspect of this day that most appeals to you and honor the appropriate deity with a moment of reverent meditation and with some act done in service to him or her.

April 30 - WALBURG. This is better known as Walpurgisnacht or May Eve. Walburg is a goddess of our Folk combining the traits of various better-known goddesses.

Reflect this day on Freya's sinister side, on Hel, and on Frigga as repository of the glorious dead, and you will have an idea of Walburg's nature. Pour a horn upon the earth to heroes.

ALTHING 6

DATE: August 9, 10, 11

A.F.A. members and others true to the gods of the Northlands are invited to attend the annual celebration of Asatru. The weekend event, held this year in Texas for the first time; will include rituals, workshops, feasts, fun and fellowship in a rural, wooded, lakeside setting.

If you want to be included in the work and wonder of our ancient religion, we urge you to complete the form below, so we can plan for another exceptional gathering.

NOTE: As usual members are admitted free of charge. Non-members are asked to donate \$15.00

⊙ ⊙ ⊙ ⊙ ⊙

YES, I would like to participate in Althing Six! Please send me details on the program, location and facilities as they become available.

Name: _____

Address: _____

PLEASE CHECK:

*Please make checks payable
to the ASATRU FREE ASSEMBLY
P.O. Box 1754,
Breckenridge, TX 76024*

- I am a member and claim admission as part of membership.
- I am not a member and enclose \$15.00 (includes entrance, materials, and feasts)
- I am not a member but will either join the AFA or will pay my entrance fees later.

ARE YOU LIVING ASATRU?

• People write the AFA from time to time asking what they can do to more effectively live our religion on a daily basis. Their concern is well placed, for ultimately the strength of Asatru depends on how well and how much we practice our beliefs as individuals. For those who would implement Asatru in their lives, we offer the following:

HONOR THE GODS DAILY with the Greeting to Sol and the Hammersign, perhaps supplemented with additional meditations. Time required? As little as one minute - but what an effective sixty seconds! We have instructions available; see our ad in this issue.

OBSERVE SPECIAL DAYS, which you can find listed in the front of each Runestone. You can celebrate these days with acts as simple as a moment in meditation or a raised drinking horn.

LIVE THE VALUES of Asatru every day, as best you can - courage, honor, vigor, and all the rest.

SUPPORT THE AFA by reading our material, joining a guild, writing an article, or whatever. Don't forget other fine organizations out there, either.

LEARN MORE about our religion, culture, and history. Study the Eddas and the scholarly disciplines which can shed light on them.

TELL OTHERS who are ready about Asatru. Send them "Why Asatru?" or a photocopy of some relevant article out of The Runestone. Wear your Thor's hammer proudly and be prepared to answer questions about it, responding appropriately for the person's level of understanding.

HAVE CHILDREN if you are capable of bringing them up in a stable, healthy environment and if you are ready for this great privilege and responsibility (NOTE: Don't get too hung up on "readiness"; there is nothing that can really prepare you for this experience, beyond a certain point). Give your ancestors a chance to manifest for yet another generation.

FINALLY - A special urging. We are currently trying to get The Poetic Edda in the Hollander translation reprinted. This is a very important project, and YOU CAN HELP. See elsewhere in this issue for more information.

These points range from those taking moments a day to those taking a lifetime. They will enrich your life, serve the gods, and help fulfill your duties to kin. Make them a part of you, and you will be well rewarded!

WHAT'S ALL THIS SPACE STUFF, ANYWAY?



People are often surprised by the existence of the Aerospace Technology Guild as a part of the AFA. After all, the early Teutons didn't have aircraft or space flight! True, but we their descendents, have these things, and they are relevant to our religion and culture. The ATG is not made up of people who feel that flight to the suburbs should continue to the stars; it's composed of folks who are convinced that the aerospace developments of our age (from ultralights to Mars flights and more) are a part of our heritage that can help us meet our challenges on Earth, and fulfill our destiny. The Vikings were great innovators - we must be, too, to survive.

• If you're interested in aviation, missiles, or space travel from this perspective, drop us a line care of the AFA.

EUHEMERUS AND EUHEMERISM

by Athanaric

It is important to understand that when we talk about the name of a God, we are discussing two entirely different things: (1) the name and (2) the God-entity we invoke under that name. Freyr and Freya are, of course, Guardian Vanir of fertility and related areas, but the "Freyr" and "Freya" are merely titles of address denoting a free man and a free woman...a "Lord" and a "Lady", much as in Spanish, Christian prayers are addressed "Senor" Jesus and the "Senora" his mother (Mr. Jesus and Mrs. Mary).

It is incontrovertibly true that in our own tradition the Allfather Principle has variously been addressed as "Tyr", as "Odin" and, among many of our people, as in medieval Iceland, there seems to be a drift toward seeing the Allfather Principle in Thor. This is the history of the use of language, not changes in position of real God-entities.

There are, of course, real God-entities, and, where human beings practice religion in any real depth, they are contacted. It is my belief that when a soul in distress invokes the Spirit of Inspiration and attempts to generate Berserker level courage and steadfastness against enemies or seeks a blessing on his/her marriage or crops, the right God-entity is reached by the thrust of the prayer/spell. The Rig Veda (where we encounter our Gods under even more ancient names) seems to bear me out on this when one of the Gods says, in effect, "no matter to whom you pray, it is I who answer".

Thus it is entirely possible (but not very significant) that some of the God-names (Ing and Odin are often mentioned) originally were applied to heroic chieftains. Remember that dead heroes' ghosts are also powerful entities to invoke in prayer and that as mythological poetry developed about these entities, their names gradually "became" those under which our folk addressed the Eternal and Immortal god-entities.

The essence of our religion does not lie in the names we call our Gods. We could call Odin "Joe" and Freya "Susie" if there were a good reason to do so (a natural identification on the part of the folk of Odin-qualities with the name "Joe" would be such a reason). What is essential in Paganism is (1) the openness with which we approach the Divine and do not clutter up our reception of the Divine Impulse with preconceived "dogmas", (2) the religious-magical processes themselves which are so powerful that even the Christians have recognized the superior power of Pagan prayer, and (3) the prosurvival effects of the previous two found in such Odinist "trademarks" as the warrior-ethic and the kinship loyalty.

To say, if indeed it is true, that the name "Odin" was once that of a tribal chieftain which in time was applied to the Allfather is not to deny the existence of either the Allfather of the tribal chieftain any more than to say (God forbid) that "Odin is the Ronald Reagan of the spirit world" meaning the chief executive. Dreadful as that might be, it is not an assertion that we worship Ronald Reagan.





AN ASSEMBLY FOR THE FOLK

by Stephen McNallen

Most articles in The Runestone deal with the gods, our relationship to them, and the various personal values of Asatru. It is time, though, to consider the concepts which would prevail in a community where we could live Asatru with relatively little influence from the outside culture. Someday we must have such sanctuaries for the "retribalization" of the Folk. Long before the first home is erected, the first barn raised, or the first well dug, we must think through just how we would live in a group situation. This article is a step toward achieving that essential analysis.

Germanic government revolved around several different social groups and their relations to each other. The chieftain, the council of "leading men", and the assembly of warriors have been noted by historians in this regard. Those of us who would re-create a mode of social interaction consistent with the principles of our forebears need to examine these different parts of the ancient Folk, study how they affected each other, and relate our findings to our situation today. Essentially, that is what we will be doing throughout this series of articles, beginning with the role of the assembly of warriors, the thing.

First of all, just who was eligible to participate? German tribes described by the Romans are said to have allowed all warriors, except those who had disgraced themselves by throwing away their shields in battle, to take part in the deliberations of the tribe. The Vikings used the ownership of land as their criterion for thingmen. Both these requirements were designed to demonstrate commitment to the group - by defending it with one's life in the one case, and by having sunk strong roots in the soil in the other. What does this mean to us today?

It goes without saying that any member of an Asatru community who wishes to have a say in its affairs must be willing to defend that community by whatever means are necessary in times of crisis. The demonstration of commitment by putting down roots, by investing in the community, will be harder for some. A successful modern-day precedent has been set for us in the system used by Ananda, a flourishing yoga community in the hills of California. Residence at Ananda is contingent upon payment of \$1500, which serves as land rental. While an Odinist community would probably prefer ownership of the land to rental, the principle remains - the individual must buy into the community rather than having membership handed to him or her automatically.

Our ancestors do not seem to have explicitly demanded that participants in the assembly be followers of the group's religion. However, such a statement would not have been necessary when dealing with a homogeneous, tribal society. Things are different today. We will find, when we announce the formation of a community based on Asatru, that sympathizers may want to join us without actually embracing our faith. To allow these well-meaning people to have a say in how the group conducts its business would be an error, for ours will be, after all, a religious community. Circumstances will arise when non-Asatruar are allowed residence in the community (for example, the elderly surviving parent of a co-religionist should probably be taken in, in honor of kinship obligations) but residence emphatically does not include the right to speak or vote in the assembly. Successful religious communities often require acceptance of their respective faiths. One outstanding example is Ananda, mentioned earlier. This does not mean that an Asatru-based group would require strict adherence to minor points of doctrine, because such conformity is not our heritage. It would mean, though, that an adherence to Asatru in general would be necessary.

Given, then, that the assembly will be made up of people who will defend the community, who will invest in roots there, and who share our religious beliefs. Just what will the assembly do?

In early times, the warrior's assembly dealt with the major matters which impinged on the life of the tribe. War and peace were decided by it, rather than by the chieftain or the council. Chiefs and judges were usually nominated by the council, but their ratification depended entirely upon the voting freemen. Typically the thing would pass judgement on crimes which merited the death sentence in Germanic society - the Roman chronicler Tacitus lists treachery, desertion, cowardice, and homosexuality as examples.

Today, the thing can hardly declare war or call for its cessation, but it can still make decisions affecting the group's relations with external powers, thus in effect making "foreign policy". It would approve or reject chiefs or other officials. And while the Asatru community is limited in the sentences it can impose on those who break its laws, it could vote to expel those who commit serious offenses. In carrying out these functions the assembly should strive to emulate our ancestors by going beyond the seeking of a mere majority vote; every attempt could be made to attain a more or less unanimous decision. In this, our Germanic heritage touches common ground with other tribal societies such as the American Indians, who reportedly arrive at a similar group consensus. Coercion is something to be avoided within the community framework, and persuasion toward unanimity reduces the extent to which a majority faction forces its will on a smaller one.

One important limitation of the assembly in our earlier history was that it could not initiate new measures. The council or the chieftain would set forth a proposition which could then be accepted or rejected by the warriors. The Romans used this system to their advantage in their efforts to subvert the free tribes. Once a leader had been imposed on the people by the Romans, or once he had been bought through bribery or promises to help extend his power, he was very hard to depose. Later, as we shall see in a future installment, Germanic society demanded safeguards against the misuse of royal might and even made revolution a duty in some cases. These guarantees of freedom are not anachronisms today, for we have our own "Romans" - forces which might feel threatened by the development of our community, and which could seek to control it by influencing its leadership. One solution would be to empower the assembly to directly or indirectly choose leaders and to recall them at any time. We will discuss this at length in a future article.

Things met at intervals which varied depending upon the situation. Local assemblies generally met more frequently than regional ones or the still larger ones encompassing an entire tribe. The Saxons of the 8th century met only once a year, though smaller gatherings, those more like a re-created Odinist community would be, might have met much more often. Times of war or emergency would be characterized by more meetings, of course. In Viking times the herred-thing or local assembly, met often and could be summoned at the initiative of any individual thingman, or assembly member. Without setting hard and fast rules, one can imagine a 20th century Folk community maintaining this sort of access by the citizenry, and meeting fairly frequently. Full and new moons seem to have been traditional in the old days.

So far we have examined eligibility for membership in the assembly, the powers that assembly would have, and how often it might meet. In addition to these broad outlines there are several customs associated with the thing which can be instructive to us today. The thing was sacred to the gods and bloodshed was strictly forbidden. To break the peace of the assembly was blasphemy and violators were liable to severe punishment by law. Not only was the thing session protected, but so was the journey to and from it. Weapons were put aside until the end of the gathering when they were formally taken up again and shaken to signify the thing's completion. Besides the obvious religious significance of these practices, they served the social function of removing coercion from the conduct of public debate, allowing free expression of opinion. We would do well to copy our forebears in this regard.

In summary, we have proposed that membership in the assembly be open to residents of a community who declare their willingness to defend the group, who commit themselves by buying into it,

and who follow Asatru. We have examined the role of the assembly in the 20th century community and shown how it might attempt to arrive at decisions by consensus. Drawbacks in the historical role of the thing have been pointed out (namely, the inability to initiate measures) and a remedy has been outlined, and customs have been described which remove coercion from the arena of public debate.

Let us never forget that the natural principles which determined how our ancestors governed themselves are related to our religion. Our attitudes on freedom, duty, and individual rights mirror the way we look at our gods. In seeking a healthy social order, one ideally suited for our kind, we are engaging in a quest that is ultimately religious.

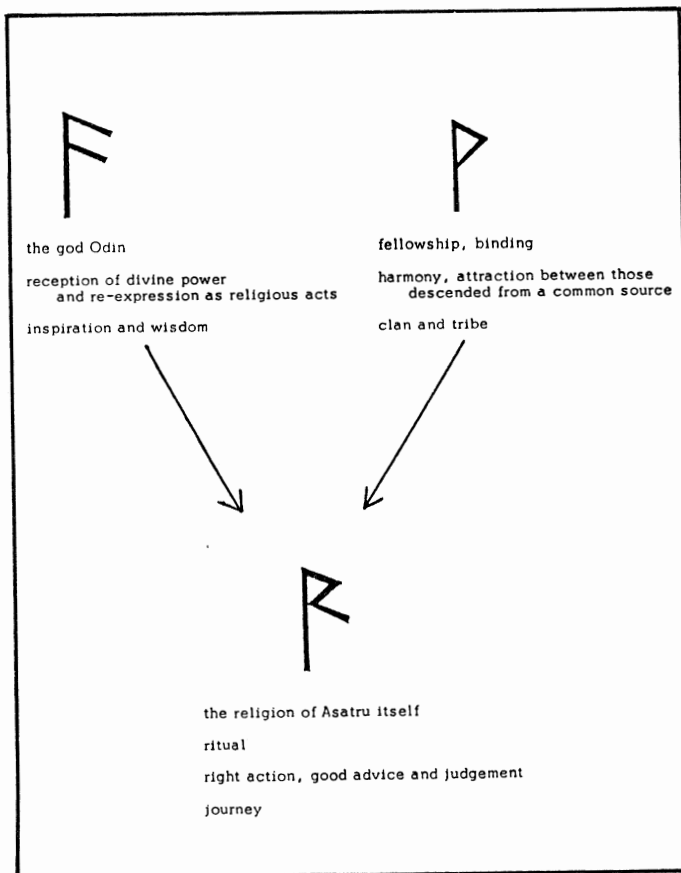


THE AFA SYMBOL

Those who have seen the raido rune on some of our material may have wondered what it was, or why we chose this particular emblem. Certainly, an explanation is appropriate.

This sign was chosen by a vote of members attending Althing Three as the official symbol to represent the AFA. Like all such emblems - quite apart from the fact that it is a rune - it has power which can benefit us all. Let us be proud of it, use it often, and harness the spiritual might it can bestow on us as we strive to advance the cause of the gods.

From the meanings of the runes ansuz (𐌺), wunjo (𐌷), and finally, raido (𐌹), in which the first two are graphically superimposed, you can see why we selected such a potent symbol!



NEW PUBLICATIONS

We've been busy and the AFA now has several new items on its publications list. See below and separate ads for our own "business cards" and bumper stickers.

THE RITES OF ASATRU Volume I - Major Blots

Here at last for individual and groups who wish to practice the religious rites of Asatru is a detailed guide to rituals in honor of the gods and goddesses of our ancestors. With an attractive, easy-to-read layout, ceremonies to Odin, Thor, Frey, Frigga, Tyr, Freya, Balder and the Alfar are introduced, explained and presented in full. The book is spiral bound to lie flat, and will form a set with succeeding volumes covering seasonal festivals and rites of passage.

Heavy stock cover; high quality, textured paper;
8½"x11"; 26pp; \$6.00

THE VALUES OF ASATRU

and

THE LESSONS OF ASGARD

Two booklets outlining the fundamentals of Asatru. In matching compact format, these basic documents reprint the Asatru Values and How to Live series presented in past Runestones many of which are no longer available. Excellent for quick reference or for introducing Asatru to others.

Special start-up price: \$2.50 each; \$4.00 both

AVAILABLE NOW FROM THE ASATRU FREE ASSEMBLY, P.O.BOX 1754,
BRECKENRIDGE, TX 76024.

ANNOUNCEMENTS

Gudfraedi, Brian Regan's fine series, will be continuing. We had so much material for this issue of The Runestone we were forced to cut back, but took for Brian's name on the book review below.

Membership. For a long time, the AFA has not pushed for members. We have felt that those who were interested would seek us out and that has been the case. However, in recent months much work has been done to improve the benefits of membership and we feel we have more to offer the committed asatruarar than in the past. Not only do members now receive a packet of information which includes individual ritual guidance, and also have voting rights in AFA business, but they have access to a special members-only networking directory, a monthly "insiders" newsletter, free admission to the Althing, the chance to be connected up with other kinfolk in the AFA, special discounts, and a chance to be in at the beginning of the gradual Ingathering of the Folk - our long-term project for awakening our people to Asatru. If you would like information on how you can join our ever-growing tribe, write to us today.

Save the Eddas! A good many of you responded to our call in the last couple of issues for letters to the University of Texas Press requesting a reprinting of Lee Hollander's translation of the Poetic Edda. Since the issue of reprinting is still in doubt, any of you who have not yet written to indicate your wish to see this precious, hard-to-locate volume back in circulation, should do so immediately. Write to John Kyle, Director, University of Texas Press, P.O. Box 7819, Austin, TX 78712.

If you are an Odinist in or near the Dallas-Fort Worth area who would like to train in the martial arts with other Odinists, please write:

Tim Jones
P.O. Box 532064
Grand Prairie, TX 75053

We primarily study Korean style karate, but we also train with firearms and various non-explosive weapons ranging from pocket knives to quarter staffs. Complete novices as well as masters of any martial arts skill are welcome.

BOOK REVIEW

by Brian Regan

Saxo Grammaticus: The History of the Danes, published by Boydell & Brewer Ltd., Box 9, Woodbridge, Suffolk IP12 3DF, England, distributed in USA by Rowman and Littlefield, 81 Adams Drive, Totowa, NJ 07512; Volume I:- English Text, Translated by Peter Fisher, edited by Hilda Ellis Davidson, vi + 297 pages, 1979, £19.50 (US \$37.50); Volume II: Commentary, by Hilda Ellis Davidson and Peter Fisher, including 3 maps (of ancient Denmark, Scandinavia and northern Europe including Iceland) and 3 diagrams, xiv + 209 pages, 1980, £19.50 (US \$37.50).

\$75.00 is a lot to spend for a translation of, and commentary on, a book written nearly eight centuries ago. But in this case the money is a small price to pay for the great treasure found in this marvelous writer of ancient Denmark, Saxo Grammaticus (Saxo the Literary Scholar). His work, whose original title is unknown, is now referred to as the Historia Danica or the Gesta Danorum.

The work which Saxo wrote is actually sixteen books (each book being in fact a chapter of the whole) in length. Two world-renowned English scholars, Peter Fisher and Hilda Ellis Davidson, have translated and commented on the first nine of these books. The last seven (ten through sixteen) treat the Nordic past from about 1000 C.E. on, the last two centuries before Saxo's writing. Since they deal with the historical data and politics of post-heathen times, these last seven books are not translated or otherwise handled by Fisher or Davidson. It is the first nine, which contain so much lore, poetry and mythology and so many narratives and remembrances of the ancient past, to which these experts have devoted their labors. Among other things, the story of Hamlet (spelled Amlethus) is first found in books II and III of Saxo, and Shakespeare may have gotten the idea for his play, "Hamlet", directly from reading the Gesta Danorum in Latin if not through indirect means.

The most notable stories of the individual books are listed briefly by Mrs. Davidson in the Introduction to the Commentary (p. 9):

Book I has the adventures of Hading with his giant bride and his journey to Odin's hall; Book II, King Rolf's expedition to Uppsala and his adventures there; Book III, the pursuit of vengeance on his usurping uncle by young Amleth and his success in face of great odds; Book IV, the victory of Uffi against the Saxons in the celebrated sword contest; Book V, the long account of the trickster Erik and his defeat of the bullies and corrupt advisors of the young king Frothi; Book VI, the exploits of the unpromising hero Starkather; Book VII, the heroic tale of the death of the young lovers, Hagbarth and Signe; Book VIII, the journey to the realm of Utgard-Loki; and Book IX, the tale of young Regner's successful fight with serpents.

The amazing thing which comes through again and again in these echoes of yore is the unbreakable spirit of our ancestors. Even when foolhardy, they displayed tremendous vigor and bravery. The organizatory, military and seafaring feats showed an incredibly wide range of intelligence and an unconquerable will. Saxo revealed the innate energy of our people as none other before him.

The traditions of our Northern past which were presented for us by the cultured and highly literate Saxo Grammaticus have now been made smoothly available to us of Asatru through the fine English translation and enlightening commentary by Hilda Ellis Davidson and Peter Fisher.. I feel their efforts have made these books well worth their price.

IF THEY'VE NEVER HEARD OF US, THEY CAN'T SUBSCRIBE!

Wyatt Kaldenberg's organized attempts to advertise Odinism through Wotan are gradually bearing fruit. A number of new subscribers have joined us directly as a result of his efforts. Here at Home Kindred we have been trying to find ways of reducing the number of subscribers who lapse, and a recent special offer mailer has been quite successful. Both of these subscription drives are necessary but expensive. What else can we do? Ideas have included distribution through book stores, discounts to current readers who generate additional subscribers and word-of-mouth advertising. The AFA is ready to grow - we need your suggestions and help. Write to us with your comments.

TEXAS!

The transition to Texas has gone well. In spite of TWO house changes in the few months we have been here, things have settled and we've been extremely productive. With domestic challenges laid to rest for a while, we've been able to produce a number of new publications, link up with Texas kinfolk, and get started on important projects for the future. We have great plans and there are signs that more will be accomplished in the coming year than in several of those past. Watch out for ACTION and GROWTH!

NOTICE OUR NEW ADDRESS: P.O. BOX 1754, BRECKENRIDGE, TEXAS 76024

NOW available from the AFA!

PUBLICATIONS

ASATRU FREE ASSEMBLY, P.O. BOX 1754, BRECKENRIDGE, TX 76024

- THE RUNESTONE A journal of the ancient, yet ever new religion known as Odinism or Asatru. Dedicated to the values of courage, freedom, and individuality. Published quarterly. Subscriptions are \$7.00 per year (U.S. and Canada), and \$12.00 per year overseas airmail.
- AN ODINIST ANTHOLOGY Seminal selections from ten years of the Runestone, plus material never before published. \$6.00
- 1985 ASATRU CALENDAR Twenty four poems interpreting the Runes; illustrations; moons; seasonal festivals; days of remembrance. \$6.00
- AFA SONGBOOK Rousing Asatru themes set to old folk melodies. Six songs. \$2.50
- FREYA'S FOLK A short introduction to Freya and the role of goddesses (and women) in Asatru. \$1.00

TAPES

INTRODUCTION TO RITUAL/INVOCATIONS \$7.50

- Side One: A discussion of the theory and practice of ritual in Asatru, complete with a step-by-step description of a ritual to Odin.
- Side Two: Invocations to seven deities, with a commentary on each. Suitable for use with the ritual format on side one.

STORIES FROM SCANDINAVIAN MYTHOLOGY \$7.50

Six well-loved tales of the North recorded for children, newcomers to Asatru, and all of those who share a reverence for the legends that reveal so clearly the spirit of our people.

- Side One: Odin Visits Mimir's Well
Sif's Golden Hair
Idun's Apples
- Side Two: Thor Loses his Magic hammer
Balder the Beautiful
Tyr and the Fenris Wolf

LEAFLETS ETC.

The following attractively presented single sheets are available for 25¢ each or five for \$1.00.

- WHY ASATRU? Our introductory leaflet, just right for handing to a friend.
- INVOCATION TO FREYA Calligraphed and bordered, a moving summons to The Lady, goddess of love and fertility.
- GREETING TO SOL A brief daily religious observance to tune you into the continuity of Nature and kinship.
- THE HAMMERSIGN An energizing reminder of the power of our principal deities using the ancient symbol of the hammer of Thor.
- RUNIC CORRESPONDENCES A basic reference offering shape, name, translation, and keywords for the runes of the elder futhark.

JOY IS BETTER THAN GUILT

We live in an age which is, in many ways, overly introspective. Where our axe-swinging ancestors wrought results with bold action, we often find ourselves paralyzed by excessive analysis, and fail to define and to do the deeds required of us. Many things can produce this spiritual sickness, but one of the surest will-wasters is that old enemy, guilt.

Our forbears before the christian imposition do not seem to have been contaminated with this virus. While they might have regretted something they had done, they simply tried to put things right and resolved not to place themselves in that situation again. The gnawing, esteem-devouring feeling we call guilt, on the other hand, they would have considered not only masochistic but just plain silly. take action! Solve your problem, or try to. and get on with life! Leave the mental moaning and the breast beating for those who have nothing else to do!

Guilt, however, has its uses - not to the guilt-ridden party, certainly, but to the church and state and the special interest groups who wield power in our present society. It is a very effective way to control people. By making us feel bad about ourselves, by making us believe that we are evil or fallen or sinful, the various powers-that-be can manipulate our behavior in accordance with their wills.

What are some of the things for which we are made to feel guilty? Television actresses make us feel guilty for our wealth so we will give that wealth away for the benefit of people on the other side of the globe. "Docu-drama" producers and writers of a particular ilk so all they can to make us feel guilty because of our Northern European heritage. All our natural drives and instincts come under assault. Anger? Bad because we're all supposed to be "mellow". Ambition? Dangerous - it makes the inadequate aware of their failings. Sexuality? Nasty; God's gonna get you for that! Prosperity, ancestry, and instincts are all to be forbidden us by the guilt-mongers. What can be more disastrous in the long term than breeding these qualities out of a formerly free Folk?

Our present thralldom has turned values on their heads; instead of condemning that which is strong and good, we should shun that which our inner selves know to be bad - cowardice, dishonor, and the favoring of strangers over kin.

Make no mistake, guilt is a necessary tool for forging the brave new world, a world spanning society where we are all to be androgenous, docile, and interchangeable economic units designed only to produce and consume and serve. No room there for joy in sexuality or passion of any kind or pride in our identity as a people.

So how do we fight back? With all the usual ways of devotion to our gods and our Folk - but animated with a joy that consumes guilt and frees the spirit for action just as the severing of the "peace-strings" allows the sleek sword to fly to its owner's hand! The best warrior is the joyous one who clasps his fate to his heart, whose merriment in the battle's strife confuses the foe and strikes panic in their ranks. Let that joy flow into all the parts of your life, so that it suffuses work and battle and play and makes all these diverse things one. Joy is better than guilt - and a sure antidote to its manipulative pangs.

Hard words to heed, easy ones to write! Holding onto joy isn't easy because we seem to have so little to celebrate. But is it the things outside ourselves which ought to give joy and grief, or is it the things within us? If nothing else, we can revel in our freedom from guilt; in our will-to-act, and in our adherence to the troth of our heroic ancestors. These are no small reasons for joy!

We have the gods to inspire us. Odin, pragmatically breaking the rules to safeguard the worlds of gods and men; Thor, indulging his appetites without shame or fear; Frey and Freya, reveling in healthy sexuality; these are powerful, liberating models casting off the chains of restraint. By invoking them into our lives we can experience the joy of existence in a world where strength, ambition, competence, and pleasures are not fettered with alien, life-denying bonds.

FREYA'S FOLK

A PILGRIMAGE TO THE MISTY ISLES

By

← Hjörgyn →

Having a child is the most spiritual experience a pagan couple can have.

My husband and I were wed in a quiet, family-attended ceremony. We knew then that we would eventually have children. Five years after our marriage we felt satisfied that our house was in order and that the time had arrived for us to truly settle down. We wanted to share our love, happiness, and knowledge with another being, and to perpetuate our kind.

Neither of us believe in the Oriental concept of reincarnation, but we do believe in the transmigration of the soul within the family, tribe, and kindred. We concluded that in conceiving our son (I was sure it would be a boy) on ground sacred to our ancestors, we might facilitate some distant forebear to return.

We studied and made our plans carefully. We read and discussed everything we could find that had been written on the stone circles of Britain. Finally, we decided the goal of our journey would be the Callanish standing stones on the Isle of Lewis, off the northwest coast of Scotland in the Outer Hebrides. Callanish is believed to have been erected sometime between 3500 and 2100 B.C.E. The standing stones there are generally considered to have been employed as a temple for the worship of the sun and the moon. Its avenues of stones are in alignment with the sun at the spring and fall equinoxes. We felt that such timing was of central importance. Our decision was that the autumn equinox would be best for what we intended.

Finally the much-anticipated day for travelling arrived. We started on our journey back to our true beginnings, to our ancestral motherland, Britain. Following visits to Edinburgh, Sterling, Inverness, and the Loch Ness region, we set out on our pilgrimage to the Misty Isle.

Our four-hour train ride from Inverness to the west coast at Kyle Of Lochalsh twisted through craggy bluffs and dark, dense pine forests. It began to rain and grew cold. The stone cottages of crofters began to appear more primitive in construction. Steep mountains began to rise on either side of the rail line till I felt as though we were travelling through an endless tunnel of stone. Visions of tattooed Picts, kilned Gaelic warriors, and ax wielding Vikings assumed a reality as I watched the rugged countryside roll by. It was exciting for a romantic like myself.

Arriving on the coast at Kyle Of Lochalsh, we boarded a ferry for the brief ride across the sound to the Isle of Skye. Our trip across Skye was less than enjoyable and the weather contributed little to sight-seeing. Two more hours of gazing out on rain-soaked hills, peat bogs, cottages and sheep! It wasn't difficult to imagine what winters were like in such a strange, cold land as this.

Our bus arrived in Uig at the harbor, where a large ocean cruiser waited with broad gang-planks reaching down to the dock. It was only minutes away from departure for the Isle of Harris. Despite fatigue, cold and hunger, we quickly decided to continue on our journey rather than to halt and seek lodging in Uig. We arrived at the port of Tarbert, Isle of Harris at midnight. Not desiring to comb the hillside dwellings above the harbor for available lodging, we checked in at a hotel that was dockside for the night.

Rising next morning rested and dry, we departed early. Today was the equinox - the day for which we had waited so long. Despite a sharp wind, it was not raining and there seemed a promise of sunshine later in the day. On the bus ride between Tarbert on the Isle of Harris and Stornaway on the northeast coast of the Isle of Lewis (the two islands are separated by a narrow river), we were able to view boulder-strewn plains surrounded by jagged-peaked mountains that somehow reminded me of the "Misty Mountains" of J.R.R. Tolkien's Lord of the Rings. Observing this scenery, it was not difficult to fathom the impulse which had led the ancient inhabitants to worship and honor as their chief deity the Celtic god Taramis or Taran, which in the Welsh as well as the Highland language signified thunder and the Thunderer.

Arriving in Stornaway, we quickly located the local tourism office and made the necessary arrangements for transit out to the Callanish circle. The tour guide (who also doubled as the bus driver) agreed to drop us off at the site for that day and to pick us up the following afternoon when he would return with his daily tour.

Along the final back roads leading up to our destination, we observed isolated standing stones, apparently marking the route to the main site. Finally, as we approached, I could see the stones of the much-sought ring standing proudly along the ridge, starkly silhouetted against the bleak windswept sky. Even the scattering of crofters' cottages in the vicinity did not intrude upon the scene; the hill and its monument remain aloof and silent as they have for countless centuries.

As we got closer, I could feel the energy flow into my body. Suddenly the sun began to shine as we made our way up the hillside leading to the circle. There we stood looking out over the rocky hills that stretch as far as the eye can see. Hazy in the distance we could see other single upright stones on the adjoining hilltops. The shallow waters of the loch appeared cold and grey; beyond the loch lay the blue waters of the North Sea, dark and menacing.

My first impression of Callanish was one of awe and reverence. The main circle of stones is adjoined by approachways also lined with stones, so that the overall design or plan resembles a huge Celtic cross. Its most striking feature is the inner circle measuring 37 feet in diameter, and its alignments or avenues radiate north, south, east and west.

Inside the circle a low mound containing a passage and burial chamber represents the remains of a neolithic communal tomb (circa 2500 - 2000 B.C.E.). Fragments of human bones were found within.

The tour guide began to sound the horn of the bus and the others quickly walked back down the hill to depart. We waved goodbye as the bus pulled away down the road.

It was late afternoon. The shadows began to lengthen as the dark stones captured the last rays of the sun, as though gleaning some secret power from it. The twilight hung long on the horizon, vanishing surreptitiously as the first stars of evening made their appearance scattered among the partly clouded sky.

The moon rose in all its full beauty and cast a cold illumination on the stones. Shortly after midnight we concluded a simple ritual and crawled off to our sleeping bags.

The following morning we were greeted by a faint mist. We ate a simple breakfast of bread and cheese washed down with a sprightly red wine. Then we spent the remaining time waiting for the return of the tour bus on its daily round.

Back in Stornaway the sun came out briefly and we saw a double rainbow over the rooftops of the houses. The bus ride back across the islands to the port of Tarbert was at night, in a downpour of rain. Huge thunderclaps and a magnificent show of lightning bolts entertained us on the entire trip. We happened to be the only passengers that evening, which made it even nicer.

Our return voyage to the Isle of Skye was in sharp contrast to our previous trip. It was a rare sunny day. We spent the entire time out on deck looking out at the choppy waters sparkling like sequins in the sun. One could well admire the stalwart Norsemen whose dragon-prowed ships had coursed these rough waters nearly a thousand years ago. A hardy breed of people they undoubtedly were.

Epilogue

The result of our journey to Callanish was the birth of our son Robert Thor, born Freya's day, June 13, 1980, both parents being in attendance and calling his name to him even as he drew his first breath of life.

Postscript

We were to learn on our return to the States that there is a proposal among the local residents to demolish Callanish and clear the site for construction! The North Sea oil boom has affected nearby Stornaway, and its once quaint cobblestone streets are filled with people whose eyes are dazzled by the gleam of money. Unfortunately, there is little regard for the monument among the local residents many of whom favor the proposal. It was not so very long ago that scholarly Englishmen justified their archeological acquisitions from Greece, pointing to the fact that the local people were breaking up ancient temples for the foundations of their cottages. Perhaps this is the fate of people who have passed beyond their stage of greatness, understanding only the mean materialism of the moment.



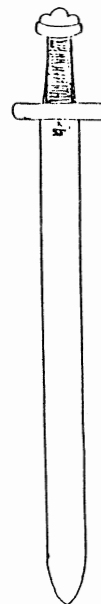
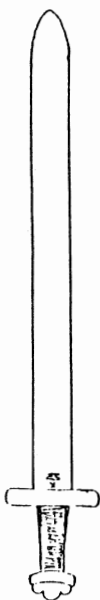
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POST OFFICE BOX 961
PAYSON, ARIZONA U.S.A. 85547

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BOLD THOR WAS FISHING

bold Thor was fishing
for the meanest of sea beasts,
the Midgard serpent.
the giant, Hymir, gave him
an ox-head to bait his hook.

bold Thor was fishing
in a sturdy, wooden boat
along the Norse coast.
he threw out his line and sat
with his hammer at his side.

bold Thor was fishing
when the Serpent bit the hook
and lashed at the boat
making it spin all about
as the sea grew terrible.

bold Thor was fishing
with all his godly knowledge,
yet the great Serpent
managed to break the anchor
and drag the boat behind him.

bold Thor was fishing
for a monster no one had
ever hooked before.
his red beard was tasting salt,
wind, and the fury of waves.

bold Thor was fishing
when he gathered all his strength
and shoved his own leg
thru the bottom of the boat
and held it on the sea bed.

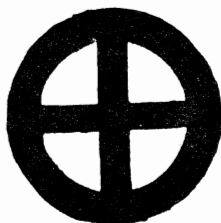
bold Thor was fishing
when he took his stout hammer,
the mighty Mjolnir,
and struck the Midgard Serpent
as it raised its ugly head.

bold Thor was fishing
in the dawn of the Norse world,
a time most forget,
but his legend still lingers
in the hearts of true vikings.

Jim Wittenberg

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THE RELIGION OF ODIN

— Irv Slauson —

The story of the ancient faith of northern Europe and its rebirth in modern times. This book details the beliefs, customs and attitudes of the worshippers of Thor and Odin from ancient times to the present. Many of the topics were written by Odinists who are experts on the history and customs of their religion; including some who played important roles in its re-emergence. The old Teutonic values of life are discussed as well as the concepts of the Sky God and the life force in the context of the religion. Thoroughly researched and documented, it takes up where 'The Hammer of the North' by Magnusson, or 'Pagan Scandinavia' by Davidson, leaves off. 180 pages, 17 illustrations, 8½ X 11", 2nd Printing, Incorporates the 'Foundations of Odinism'.

Books In Brief

The Vikings.... A History....	\$4.75	The Laxdaela Saga.....	\$ 3.75
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INTRODUCING..... A Bold New Concept!

GUILDS

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THE WARRIOR GUILD

John Parmenter, P.O.Box 335566, Northglenn, CO 80233

THE COMPUTER/SHAMANISM GUILD

Richard Simmons, c/o the AFA, P.O. Box 1754, Breckenridge, TX 76024

THE AMERYSK FOLKBOND

Paal Filssunu, P.O. Box 2305, Ventnor, NJ 08406

THE BREWING GUILD

Jace Crouch, 118 E. Downie, Alma MI 48801

THE AEROSPACE TECHNOLOGY GUILD

Stephen McNallen, P.O. Box 1754, Breckenridge, TX 76024

THE ARTIST'S GUILD

Skjold Skull, c/o S. Bernard, 21 North St., Burlington, VT 05401

THE EDDIC GUILD

Maddy Hutter, P.O. Box 1754, Breckenridge, TX 76024



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POSTER ART CONTEST

We're looking for some good poster art to help spread the word about Asatru. To sweeten the deal, we're offering prizes:

PRIZES!
1st PLACE - Tough Torvald, a not-so-serious Viking created by Peter Seymour to wear around your neck (with T.T. who needs an albatross?).

PRIZES!
2nd PLACE - A copy of The Vikings by Johannes Brønsted, a classic survey of the culture and history of some of our favorite people.

3rd PLACE - Rites of Asatru, Vol. I - our latest release. Get right with the gods and maybe you'll get first or second place next time!

Here are some suggestions:

Remember your audience - passers-by who may see this poster on a bulletin board or other public place. What will catch their eye, and have meaning to them? What style will give best visibility?

Rules:

1. Deadline is April 15th.
2. Only drawings - suitable for reproduction on 8½"x11" posters - are needed to win; you do not have to compose written copy.
3. All submissions become property of the AFA.
4. Winners will be announced in the Summer issue of The Runestone.





Thor is a Viking god known for his strength and vitality. His mighty hammer was the weapon he used against the evil giants. We who admire Thor and his virtues wear the hammer in honor of him. To learn more about Thor or the other gods of our Northern European ancestors, write to the address on the reverse.

ASATRU FREE ASSEMBLY

HERITAGE, FREEDOM, AND TRUTH

P.O. BOX 1754, BRECKENRIDGE, TEXAS 76024

For a long time, hammer-wearers have answered the question "What's that thing around your neck?" and surprised, shocked or maybe intrigued their questioners. We've often wondered if that predictable situation couldn't be better handled and the "business card" pictured above is the result!

We've used the card in conversations as suggested, but we've also left a few lying around - small statements of our existence. Let's get the word out about Asatru! Order your set now. 15 for \$1.00, 50 for \$3.00.

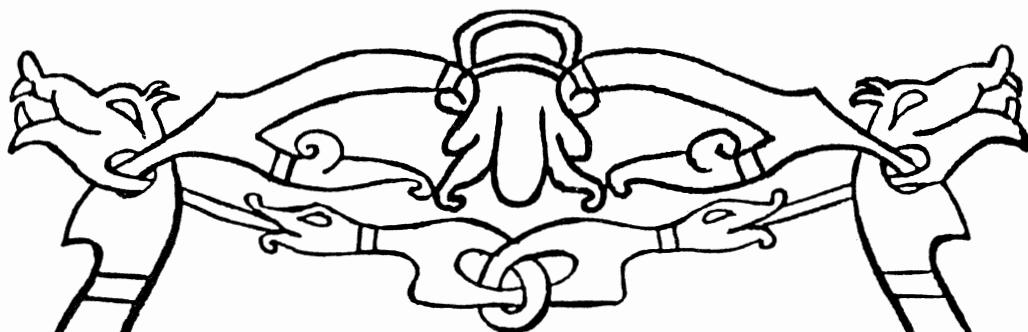
BUMPER STICKERS!

Every organization has its bumper stickers and though we've had them in the past our supplies had dried up. Now, Thomas White, a member from Michigan, is helping us out. We have three messages listed so far. The style is simple but eye-catching. \$1.75 per sticker.

- #1 ODIN LIVES! -- 1" orange letters on black background
- #2 GOD RIDES AN EIGHT LEGGED HORSE -- 3/4" black letter on orange background
- #3 THOR WORSHIPPERS HAVE MORE FUN -- 3/4" black letters on orange background

NOTE: Thomas White will make bumper stickers to order - any message for \$2.00.
Write to him at 237 W. Houghton Lake Dr., Prudenville, MI 48651

ALL THE ABOVE MATERIALS MAY BE ORDERED FROM THE ASATRU FREE ASSEMBLY, P.O. BOX 1754, BRECKENRIDGE, TX 76024. PLEASE MAKE CHECKS PAYABLE TO THE ASATRU FREE ASSEMBLY.



1985 WESTCOAST FOLKMOT II

THE ARIZONA AND L.A. KINDRED OF THE ODINIST FELLOWSHIP WILL SPONSOR THE 2ND. ANNUAL WESTCOAST FOLKMOT JUNE 21ST. THRU 23RD.

PLACE: A PRIVATE CAMPGROUND IN AN ALPINE SETTING NEAR PAYSON ARIZONA. FULL CAMPING FACILITIES ON SITE.

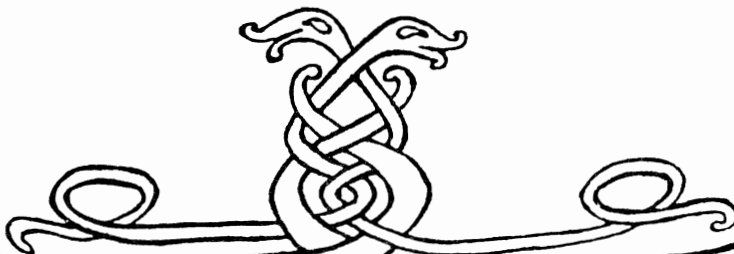
ACTIVITIES: 1ST. ANNUAL VIKING GAMES FOR ALL AGES. PRIZES AWARDED. SEMINARS PERTAINING TO OUR FAITH, RITUALS AND CEREMONIES OF THE FOLK. FEASTING AND KINSHIP. KEG BEER AND HEATHEN BROTHERS MEAD. VIKING SWORD RAFFLE. FREE MARKET AND MORE.

PRICE OF ADMISSION: 15 DOLLARS PER FAMILY IN ADVANCE. 20 DOLLARS AT THE GATE. INCLUDES CAMPING FEE, 2 MEALS. ADMISSION TO THE VIKING GAMES AND MORE.

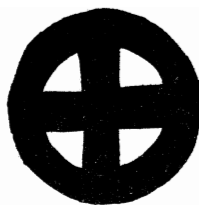
THIS WILL BE A HISTORICAL GATHERING WITH MANY OF THE LEADERSHIP PERSONAGES OF THE ODINIST FELLOWSHIP AND ASATRU FREE ASSEMBLY IN ATTENDANCE. EXCELLENT MOTEL ACCOMADATIONS NEARBY. AIRPORT TRANSPORTATION PROVIDED WITH ADVANCE NOTIFICATION. SITE WITHIN MINUTES OF THE BEST FISHING, HIKING AND SIGHTSEEING IN ARIZONA. YOU CAN MAKE THIS YOUR SUMMER VACATION EVENT. COME EARLY AND STAY LATE WITH EXCELLENT CAMPING FACILITIES NEARBY.

FOR FURTHER INFORMATION, OR TO MAKE ADVANCE RESERVATIONS PLEASE CONTACT THE ODINIST FELLOWSHIP OF ARIZONA. POST OFFICE BOX 961 PAYSON, AZ. 85547

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A SUNWHEEL AND A CRUCIFIX



by George Saunders

Last week an incident occurred to me that I feel other Odinists should know about. At a recent workshop sponsored by the State Department of Human Services and held at a Catholic pastoral center in West Virginia's Northern Panhandle, I had an experience Odinists might find informative if not alarming. Arriving in the morning, I proceeded to check in and awaited the beginning of the workshop following lunch. I was allowed to choose my room and unpacked my luggage.

It was then that I observed a large plastic crucifix on the wall between the two beds in the room. Unwilling to spend the night sleeping beneath a symbol which has so little meaning for me, I cut out a paper sunwheel and placed the sunwheel where the crucifix had been. I carefully placed the crucifix in a nightstand drawer.

Not expecting any maid service before I left, I entered my room on the second day of the workshop during a break to find my sunwheel missing, the bed made up and the windows open. I assumed my sunwheel had been blown off the wall by the wind coming in through the open window. After the workshop concluded, I re-packed my things, shut the window and carefully replaced the crucifix in its original location and departed for the long drive home.

Three days later, I was called AT HOME by my supervisor in Charleston to report that he had just received a "disturbing" phone call from the Department functionary who had attended the same workshop as I had. She reported to him that a person or persons unknown had removed a religious object in the room in which I had stayed, and had replaced it with an "anti-religious" symbol. Did I know anything about it?

As a guest at the pastoral center, I assumed my room and the items within (no keys were permitted) was secured by the same goodwill that kept currency donations lying in an open basket in the center's lobby. How wrong I was! What had happened was that my room had been entered (without my permission) and an object that belonged to me had been removed (stolen) and been turned in to whomever the maid reported to. The crucifix was reported missing and it had taken three days for the complaint to reach me. The maid (whoever she was) chose not to speak to me directly, nor even to give the room a rudimentary search which would have revealed the object of her quest. There was also a Bible on a desk top which I did not disturb.

In my work I am constantly confronted with Christian bigotry and extremism. I try my best to realize it is one of the inevitable consequences of living in a rural area. In my work with youth in crisis, I neither applaud nor condemn Christianity. I don't push Asatru on others, and expect elementary courtesy in return. Evidently, courtesy toward invited guests is not a Christian trait.

I expect that this will not be the last I'll hear of this, and perhaps that is how it should be. Perhaps my supervisor is an exceptional individual who will accept my explanation; that I replaced the crucifix with a symbol I considered more meaningful and furthermore, was careful to return the room to its original appearance before I left. Perhaps this is a price I must willingly give, in exchange for my fortitude in previous life tragedies. I do know one thing for certain - I'll never abandon Asatru. I also feel as if my privacy was violated

and my rights trampled. I feel angry too that the whole issue had gotten so out of hand that my boss had to call me about it. The issue of my religious choice bears no relation to my capacity as a human being or my capabilities as a social worker.

Odin lives!

Editor's Note: George did hear more about this incident and we were asked to provide him with a statement regarding the legitimacy of Asatru. We were glad to be able to help a loyal kinsman, but we disagree with him on one note: we feel that religious choice bears a great deal of relation to human capacity and achievement!

THE WINDY TREE

Time dries the windy tree
where self-hanged Woden bleeds
to feed the roots' green thirst
with his willed living wounds.

He hears along the bark
the pent Wolf's gnawing shock
as Yggdrasil's life tree
cycles to Ragnarok

A god he can climb down:
a god he must resume
his Wyrd-defying perch
and wear this flesh of doom.

--Ray Smith



M O O T ↑ P O I N T ↑



Dear Mr McNallen,

I came across your name and address in the introduction to a book of runes which a friend of mine recently purchased. Your name sounds familiar. Didn't you at one time publish a magazine by the name of Runestone?

I would like some information on your Asatru Free Assembly organization and lists of any of your publications. I am interested in Germanic antiquities, particularly those of my homeland. I was born in the farming hamlet of Wehe, deep in the Northwestphalian Moor. My village at the time of my childhood was so far removed from contact with the world at large, that the centuries seem to have had little effect on life there. Most of the houses were thatched and built in the Fachwerk style. Our barns all had crossed carven horseheads at their peaks. Old Saxon long houses were still to be found in our area with earth floors, the people living in one end, the animals in the other. Some of these houses supposedly dated back to pagan days. Most of the older houses had runic symbols carven into the doorways.

I didn't fully appreciate the uniqueness of my homeland while I lived there. It was all I knew as a child and didn't seem particularly unique. Having left it, I have come to realize what I have lost, and would like to learn more about the ancient roots of our local culture. The search for information is difficult from this country, but I am always hopeful. I really don't know what your organization has to offer, but I would appreciate your sending me any information you may have.

Thank you,

Thomas B.

Dear Thomas,

We at the AFA believe in preserving the cultural heritage of which you write. Traditional cultures are hard-pressed to survive the encroachments of so-called civilization. Wood gives way to plastic, parking lots replace meadows, and TV antennae spring up where the village May poles fall down. The postscript to "Pilgrimage to the Misty Isles" in this issue gives another example. Each of us must fight for our inheritance. To save the Folk, we must first save the folkways!

Steve

Brother and Sister;

We received your letters and were pleased to finally have a proof of others like us. We have tried to uphold our hearts belief in Odin and a strong and courageous outlook. We've been called "unusual" and "weird" and "insane", and told that we expect too much out of each other and out of humans who are too weak to be what we expect them to be. It is a relief and a joy to know there are not only other people, but actual clans of fellow Odinists. We no longer feel out in the cold.

Please send us information about the "Runestone" which we very much want to receive. Until we converse again, let us say Well Met! and be of stout heart.

22

John and Agnes K.

Steve,

Just received the new AFA Calendar. Really love it! Great job. Look forward to using it.

Returned an hour or so ago from the "Christmas" party held by the company for which I work. They actually sung Christmas carols during the affair, the seriously Christian kind for the most part. The only ones not offensive to non-Christians were Jingle Bells and one verse of Deck the Halls. Of course there aren't a lot of non-Christians working there either! So they can get away with it, eh? But before going into the banquet hall I at least put "& Yule" underneath the "Christmas" on the "Christmas Party This Way" sign outside to give directions. Small victories mount up sometimes. Guess they figure if the Jewish folks there (and probably some Moslems and Buddhists, I suspect, since it's an international company) don't complain, it's okay. Living in an occupied country, religion-wise -- it becomes so obvious this time of year, even if most of the customs they're observing are pagan ones!

ODIN!

Dean

Dear Dean,

That's the "holiday spirit"!

Keep up the fine work! The whole country seems about ready to tip over the deep edge into a Fallwellian never-never land - let's not let them get away with it.

Steve

Dear Steve:

Thank you for answering my last letter so promptly. The information that you provided was wonderful.

Enclosed you will find a check (\$24). This is to put myself, and my roommate, Camma, on your membership list.

Camma and I are writers, and would be interested in seeing a Writer's Guild form. We will be moving to Connecticut in June; I am leaving the Air Force, and we are interested in finding out if there are any Odinists there.

The next part I will throw open for the readers of Runestone: I am looking for anyone who plans to, or would like to make a Viking voyage to Greenland, Iceland, and beyond. This would require a ship, so we may need to contact someone who could build one, OR, may already have one. The second possibility is slim, but maybe someone out there is waiting for a crew.

I would be interested in any responses.

Hail odin!

Matt

Dear Matt,

Welcome to the Asatru Free Assembly! I'm printing your letter, so all those writers, occupants of Connecticut, and would-be Vikings out there can write you. Good luck on all these points. Respondents, send 'em to "Matt", c/o AFA, at our address.

Steve

EXCHANGE ADS

Vox Tru - the magazine dedicated to the restoration of Asatru, with a focus on Icelandic and Scandinavian approaches to the faith of our forebears. Up-to-date news and ancestral lore combine to make a pleasing and informative package. Subscription: \$8, cash only, to 2922 S. Marvin, Tucson, AZ 85730



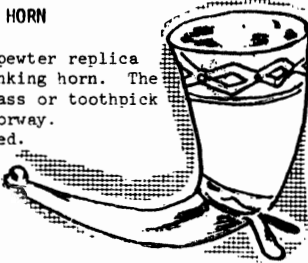
Council of the Magical Arts. Subscription to quarterly newsletter \$7 annually. Craft newsletter, articles, reviews, artwork, poetry. Submit articles etc. for publication and subscription requests to: J. Haskell, 5920 Bissonet, #113, Houston, TX 77081. Sample issue: \$2.

SheTotem - A women's magic newsletter. Published quarterly. Subscriptions are \$5 per year and taken no more than a year in advance. P.O. Box 27465, San Antonio, TX 78227-0465

Panegyria - A pagan-oriented journal and newsletter of the Aquarian Tabernacle Church, Inc. and the Center for Nontraditional Religion. Charter subscriptions \$5 per year, will be \$8. P.O. Box 73, Index, Washington 98256.

Pagan Unity News Magazine is a publication devoted to Paganism as the Old Religion and recognition of the Duality in One. Its purpose is to unify Pagan individuals and groups of ALL traditions by establishing a "common ground" for all interested members and friends of the Pagan community to share information, ideas, techniques and traditional lore, as well as to indicate resources of Pagan contacts, goods and services available. Published quarterly. Subscription rates: U.S. bulk mail \$7.00; outside U.S. and Canada surface mail, \$8.00; airmail, \$10.00; sample copy or single issue, \$2.00. Write to Northern Way, Inc. 6030 W. Roosevelt Rd., Oak Park, IL 60304

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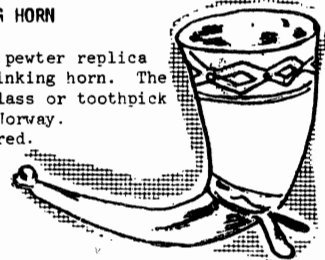
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Contributed by Carol Solberg

