



THE

RUNESTONE



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

The *Runesong* is the official journal of the Ásatrú Free Assembly and is published quarterly. Subscriptions are \$7 per year in the U.S. and Canada, and \$9 per year overseas (airmail). Write to Ásatrú Free Assembly, 3400 Village Avenue, Denair, CA 95316. Please make checks payable to the Ásatrú Free Assembly.

Staff for this issue: Steve McNallen - Editor-in-Chief, Prudence Priest - Production Coordinator, Rowan Fairgrove - Typist.

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August 23rd is the DEADLINE for the Fall issue.

June 21 - Summer Solstice (5:13 a.m. PDT). Here we mark the beginning of the Sun's long decline (the death of Baldur), which will not be complete for half a year, at the Winter Solstice, or Yule. This is one of the most important seasonal events of the year and is celebrated by Pagans of every persuasion.

July 29 - Olaf the Lawbreaker, known to history as Saint Olaf of Norway, was killed at the battle of Stikklestad in 1030 C.E. on this date. Olaf acquired a reputation for killing, torturing, maiming, and exiling his fellow Norwegians who would not convert to Christianity, and for carrying an army with him about the countryside in violation of the law, to help him accomplish these deeds.

July 31 - Frodi. Now a celebration of Frey in the restored Vanir-faith, this date has long been sacred in Celtic tradition as Lughnasadh. Others know it as Lammass. Still another name for it is the Feast of Bread, since up until recent times it has been the custom in some places to bake a huge loaf in the shape of a man which is then divided into pieces and scattered in the field. Supposedly this represents the sacrifice of the divine priest-king for fertility. Although this custom is not part of Ásatrú, it is interesting to note that Olaf the Lawbreaker died close to this date. Could this have been Fate's way of telling us that it still had power over Olaf, and that - for the good of his people - it was better that he perished, rather than live? Certainly he had done enough damage.

August 9 - On this arbitrarily chosen date we honor Radbod, a king of Frisia who died in 719 C.E. Radbod was one of the early targets for Christian conversion efforts. Just before his baptism ceremony, he asked the clergy what fate had befallen his ancestors who died loyal to Ásatrú. The missionaries replied that Radbod's forefathers were burning in Hell - to which Radbod replied, "Then I will rather live there with my ancestors than go to heaven with a parcel of beggars." The baptism was cancelled, the churches were burned, and Frisia remained free.

August 28 - Freyfaxi. The last Saturday in August has been newly set aside to mark the approximate time of the ancient harvest festival sacred to the fertility god, Frey. This feast day was characterized by the symbol of the stallion, representing Frey's virility and power.

September 17 - Rain Finding. In the Vanir faith the new moon closest to the Fall Equinox was celebrated to bring the winter rains. (We were most successful with this last year.)

The Story of Authun of the Westfirths (c. 1050)

by: Jeffrey R. Redmond

Translated and edited by the author. From the viking sagas of Morkinskinna and the Flateyjarbok, Icelandic, early 1200's. Given in An Introduction to Old Norse, by E. V. Gordon; Oxford, London, 1927.

There was a man by the name of Authun, who was a western Icelander by birth, and a rather poor and simple man. He went abroad from the barren Westfirths, with help from a good farmer who was his kinsman, and from a ship's styrimathr (captain) who had gotten hospitality from the farmer over the winter. Authun, who lived with his kinsman, worked for the captain and gained passage abroad as his payment.

Before going on board the ship, Authun set aside most of his money which was enough to keep his mother well enough off for three years. They sailed eastwards to Thrandheimr, in Norway. They had a smooth voyage, and Authun spent the winter with the styrimathr who owned a farm nearby in Northmoer.

The following summer they sailed westward to Greenland, and spent the winter there. A Greenland veithimathr (hunter) had caught a great white bear, a very fine and savage bloody-mouthed one. When Authun heard of it, he bought it. The veithimathr told him it was unwise to pay all of his money for it, but Authun replied that he did not care, and bought the bear.

The next summer they went back to Norway, and had a perfect voyage. Authun took his bear along with him, and desired to go south to Denmark to find Konung (King) Sveinn, and give him the bear as a gift. He reached Bergen, in the south of Norway, where the Norwegian Konung was dwelling. He left the ship, with his bear, and rented a place to stay.

Konung Haraldr, called Harthrathi (Hard ruler), the son of Sighurthr, was soon told that a great white bear, a great treasure, had been brought ashore by an Icelander. The Konung sent men after him. When Authun came before the Konung he greeted him couteously, which the Konung took kindly.

"Do you have a great treasure, a white bear?"

"Yes, I have an animal like that."

"Will you sell it to us, for the same price that you paid?"

"I wish not to do that, herra (sire)."

"Will you if I give you twice as much? And that would be more fair, as you paid all that you had."

"I wish not to do that, herra."

"Do you wish to give it to me, then?"

"No, herra"

"What do you wish, then, to do with it?"

"Travel to Denmark and give it to Konung Sveinn."

"Is it possible that you are such a fool, that you have not heard that a war is going on between there and this land?! Or do you think yourself so favored by fortune, that you can reach there with this treasure when others with the most urgent business cannot accomplish it?"

"Herra, it is for you to command. Still, I cannot agree willingly to anything but what I have already decided."

"Why should you not then continue on your way as you wish?" But come and see me when you travel back and tell me how Konung Sveinn rewards you. It may be that you are a man of good fortune."

"That I promise to do."

He traveled southwards along the coast, and eastwards to the Vik (Oslofjord), and from there south to Jelling, in Jutland, Denmark. By this time he had spent his last penny, and was forced to beg for food, for both himself and the bear. He went to Konung Sveinn's armann (steward), who was named Aki, and asked him for some provisions for both himself and the bear.

"I plan to give it to Konung Sveinn."

"I will sell you some food, if that is what you want."

"But I have no money to pay for it, and I still would like my plan to go ahead - that I can produce my bear before the Konung."

"I will give you both food and lodging, whatever you need, until you see the Konung. But in return, I want a half share in this animal. Look at it this way: the bear will only die on you, because you need alot of food. Your money is all gone, and because of this you will not profit from your bear."

When Authun thought of it that way, he saw that what the armann had said was very near the truth. So they settled on him turning over half of the animal to Aki, and they left it to the Konung to determine a value on the whole. They went, as agreed upon, together to see the Konung, and stood before him at his table. The Konung wondered who this unknown new man could be.

"Hverr er tu?" ("Who are you?")

"I am an Iceland man, herra, and have come from Greenland, and to here by way of Norway. It had been my wish to give you this bear, which I bought using up all the money I had. However, I am now in a predicament, for I now own only half of him."

He told the Konung what had happened between him and Aki, the armann.

"Is it so, Aki, what he says?"

"Yes, it is."

"And you thought it proper, even when I had promoted you up to become an important man, to block and delay his path, when the man was attempting to bring me this treasure, and gave all he had?! And when even Konung Haraldr, our enemy, saw it fitting to allow him to go in peace! Just think about how 'honorable' this was on your part! It would only be fitting for you to be put to death! I will not have that done, but you are banished from this land without further delay, and are never to come into my sight again! And you, Authun, I can thank just as much as if you were giving me the whole animal, and have you stay here with me."

He agreed to this, and stayed with Konung Sveinn awhile. But after a time, Authun went to see the Konung.

"I desire to take my leave now, herra."

"What do you wish to do, if you do not want to remain with us?"

"I wish to go south on pilgrimage."

"If you did not wish to take such a good course, I would be offended by your desire to leave."

The Konung gave him much silver, and he travelled south with the pilgrims. The Konung had made all the preparations for his voyage, and told him to come to see him, when he came back. He sailed past many lands until he came south to Romaborg (Rome), and after he spent as long a time there as was his desire, he set out to return north. However, he became very ill and terribly thin, and all of the money that the Konung had given him for the journey was used up. He had to become a beggar and beg for his food. He grew bald, and very pathetic to behold.

He arrived back in Denmark at Paskar (Easter), at Jelling, where the Konung was dwelling. He did not dare to allow himself to be seen, and stayed at the church end, where he hoped to meet the Konung when he came to the church in the evening. When he saw the Konung, with all his well dressed attendants, he still did not dare allow himself to be seen. Afterwards the Konung went to the drinking hall, and Authun ate his food outside, as was done by the pilgrims going to Romaborg, before they put away their staves and scriptures, and ended their pilgrimage.

That evening, when the Konung went to Kveldsongs (Vespers), Authun hoped to meet him. But however improbable a chance there had been of this before, it had now become far worse, for the attendants had begun their drinking. But as they were going back in, the Konung saw a man whom he thought certain lacked the courage to come up to him and speak, and as the attendants were all going in, the Konung turned back.

"Let anyone come forward who desires audience with me! I think there is a man here who does!"

Authun hesitantly came up to him and fell at the Konung's feet, and the Konung could scarcely recognize him. But as soon as he realized who he was, he grabbed Authun by the hand, and welcomed him.

"How greatly you have changed, since the last time we met!"

He led him inside behind him, and when the attendants saw him they broke into laughter.

"You will not laugh at him, for he has cared for his soul better than any of you have yours!"

The Konung had a good hot bath filled for him, gave him new clothing to wear, and had him again stay with him.

In the spring, the Konung invited Authun to remain with him for the remainder of his days.

"I will make you my skutilsveinn (cupbearer), and give you many honors."

"Gith (God) reward you, herra, for all the honors you would give to me, but what I really want to do is to go back to Iceland."

"That strikes me as a strange desire."

"I cannot bear, herra, that I should be enjoying so many honors here with you, when my mother walks the beggar's path, but in Iceland. By now the provisions I left for her are all gone."

"That is well spoken, and like a man, and you will become a lucky man! This is the only reason for your leaving that would not offend me. But remain with me now until the ships are made ready."

He did so.

One day near the end of spring, Konung Sveinn, the son of Jarl (Earl) Ulf, walked down to the wharf, where the ships were being overhauled and readied for voyages to many lands, to Russia and Saxony (Germany), Sweden and Norway. He and Authun came to one very fine ship which the men were also making ready.

"What do you think, Authun, of this ship?"

"Well, herra."

"This ship I give to you, as a return gift for the bear."

Authun thanked him for the gift as well as he could.

When the time came when the ship was ready, Konung Sveinn spoke again to Authun.

"Since you desire to be off, it is not for me to prevent you. But I have heard that your land is poorly off for harbors, and that the coasts are often rugged and dangerous for ships. Should you become shipwrecked, and lose both your ship and your cargo, there will not be much to show that you have met Konung Sveinn, and given him such a treasure."

THE LAW OF WRALDA, as told by FREYA, to her folk, can only be found in THE OERA LINDA BOOK, a collection of ancient Frisian texts which were hidden for generations in Holland. The texts are included, in full, within Robert J. Scrutton's THE OTHER ATLANTIS. To receive your copy and learn of the most ancient practices and histories of the Northern Folk, send \$10.00, check or money order, to OERA LINDA BOOK, c/o Frank H. Pierce IV, 206 Franklin Ave., Silver Spring, MD 20901.



With that the Konung gave him a lethrhosu (leather bag) full of silver.

"You will not be completely moneyless, even if you are shipwrecked, as long as you can hang onto this. Still, it may be that you also lose this money as well, and you would have little benefit from having found Konung Sveinn, and given him such a treasure."

The Konung took a gold bracelet from his arm, and gave it to Authun.

"Even if you are so unlucky that you are shipwrecked, and lose all of your money, you will not be impoverished, should you manage to reach shore. Many wear gold on themselves in case of shipwreck, and it will be clear that you have met Konung Sveinn if you can save this bracelet. But I beseech you never to give away the bracelet, except if you think yourself under a big enough obligation to some great man. Then give the bracelet to him, as it greatly becomes men of position to accept such things. And now, may you travel safely!"

He put out to sea, and sailed to Norway, where he had all his goods carried ashore. He needed much more help for this than when he was last in Norway. He went to meet Konung Haraldr, to keep the promise he had made to him before leaving for Denmark. He had a polite greeting for the Konung, and the Konung accepted it cordially.

"Be seated, and drink here with us!"

And so he did.

"How were you rewarded by Konung Sveinn for the animal?"

"By, herra, his accepting it from me."

"So would I have rewarded you. How were you rewarded further by him?"

"He gave me silver to go south."

"Many men get Konung Sveinn's silver to go South, and for other things, and they do not have to bring him such a treasure. What was there further?"

"He offered to make me his skutilsveinn, and give me many honors."

"In that he was well spoken, yet he would give you more of a reward than that."

"He gave me a knorr (merchant ship), and goods that best sell here in Norway."

"That was magnificent of him, but so would I have rewarded you. Did he reward you further?"

"He gave me a lethrhosu full of silver, and said I would not then be moneyless, if I held onto it, even if my ship became wrecked off Iceland."

"That was splendidly done, and something I would not have done. I would have called us quits had I given you the ship. Did he reward you further?"

"To be sure, herra. He gave me this bracelet I have on my arm, and said it might so happen that I lose all of the money, and still not be impoverished if I held onto the bracelet. He charged me never to part with it, except if I should consider myself under so big an obligation to some great man, that I desired to give it to him. And now I have found him, for you had that chance to take both the bear and my life from me, and you let me leave in peace, where others might not have."

The Konung accepted his gift kindly, and gave Authun many fine presents in return, before their parting. Authun used his money for a crew for his voyage and promptly left for Iceland that summer and was thought to be a man of the most good fortune.

ADVERTISE IN *The Runstone*

Yes, *The Runstone* is now accepting advertising. Our NEW advertising rates (adjusted for the sake of reality!) are as follows:

1/8 page -	\$4.00 per issue	4" wide x 2½" high
1/4 page -	6.00 per issue	8½" x 2½" or 4" x 5"
1/2 page -	11.00 per issue	8½" x 5"
full page -	20.00 per issue	8½" x 11"

We reserve the right to reject any ad - but if you've got something of interest to our readers, you'll find that advertising with us is a sound investment! Above rates are for camera ready, black and white copy. Your ad should be drawn to the listed size as we reduce all copy (to 75%).

RUNA

By: Eðred

The Armanen runic system, as has been briefly explained in a previous 'Rúna' contribution, is the vigorously practiced runic tradition of present-day Germany. The Armanenschrift is a comprehensive religio-magical system and community (composed of members of the *Guida-unst-Gesellschaft* - a kind of outer organization and of the Armanen Orden, AO, itself - the inner ring). Many readers may be somewhat familiar with the person of Guido von List, the founder of this tradition. However, most of the information heretofore available concerning his work has been rather sensationalized (e.g. *The Spear of Destiny*) or all too brief, as in the *Encyclopedia of the Unexplained*, etc. With this short article I cannot hope to fill the gaps concerning this important figure in the Northern Renaissance, nevertheless it would seem that a sympathetic first-hand report concerning the group dedicated to his vision might be beneficial in this regard.

I was able to attend a day of the three day *Herbst Thing* held by the Armanenschrift (10.31-11.02.1981 e.v.). During this time, and through correspondence, I was able to build a working relationship between myself and the Rune-Gild, and the leadership of the Armanenschrift and the AO - to the extent that I am sure their knowledge will, in the future, constitute a continuous fertilization of new ideas and elements in the work of the IRSA and Rune-Gild. The scene was a magnificent tuined castle (the Gleiberg) on a high hill outside Giessen, Germany. This was most assuredly a cultic (probably juridical) site in ancient times - as is graphically shown by the now only intermittently intact Gleiberger Weg which leads to the castle from town, and which is lined with linden trees (a symbol of juridical power in ancient Germania).

The Thing-Conference, which was well attended by around 100 persons, most of whom were members and all of whom were solid supporters of the Armanenschrift, consisted of a vital combination of talks on various topics of philosophical and theological interest (e.g. 'The Myths of the Forces of Darkness in the Germanic Religion: Loki, Fenris-wolf, the Migard-serpent, Hel and the Giants and their meaning for us'), folk dancing, dynamic skaldic recitations, and ritual activities (both closed and open to those outside the inner ring of the AO). The activities were held in a highly atmospheric hall, adorned with the symbols of the Armanenschrift and dominated by an altar ruled over by an image of Woden and a magnificent wooden representation of the Irminsül -- the focus of this Thing was the Odinic Self-Sacrifice.

This Odinic Self-Sacrifice was paradigmatically realized through a magico-religious rite, which involved the sacrifice of horse-flesh, bread and mead. The ritual climax was skillfully built up throughout the entire day. The day began with a philosophical lecture concerning the Armanen nature of a line of particularly German thought from the Middle Ages to the 20th century entitled, 'The Great Germans.' This was followed by a bout of vigorous Vanic folk dancing to ring out the Summer in honor of the Sun. These dances involved most everyone at one point or another, and seemed to fulfill their ancient functions of intensifying and raising the level of sexual polarities and energy. The Vanic dancing was concluded with sometimes didactic and often dramatic skaldic recitals. This included the complete recitation from memory - by the might of Muninn - of the 'Grimnismal' by one of the brothers - to the honor of the All-Vater.

The great Sacred Rite 'Woden's Sacrificial Death' was a thought-provoking, moving, exciting, inspiring, and energizing experience. Without revealing the details of the rite, it may be said that it consisted of a series of poetic invocations and songs calling the might of Woden. This also included runic exercises to build up the energy in the folk present at the Thing - all intermixed with periods for reflection and meditation to powerful Wagnerian themes and *Alsa Sprach Zarathustra*. It might be noted that the invocations and readings were performed by a wide variety of the members of the AO present,

and other cultic roles were also fulfilled by a number of **Armanen**. The presence of **mead** could certainly be felt in the hall, and seemed embodied in its master - **Wodan**. In order to take part in the giving of self to self a consecrated ritual meal of horse flesh, mead, and bread was taken in stillness...

The **Armanen Orden/Guida-von-List-Gesellschaft** was re-formed and re-founded in 1969 by the present Grand Masters, **Adolf** and **Sigrun Schleipfer**, after the long interregnum between the death of **GvL** in 1919 and the eventual dis-

solution of the society during World War II and the return of more hospitable times. It does seem that the end of the 7th and the beginning of the 8th decade of our century was the era of foundations for our movement in general. According to the leadership of the High Armanen Order (HAO) itself, **GvL** did not die without 'having left behind a complete RITUAL for the AO.' There can be little doubt that this Order represents one of the most powerful movements for inner awakening of Germanic consciousness in the world today.

Queries from Midgard

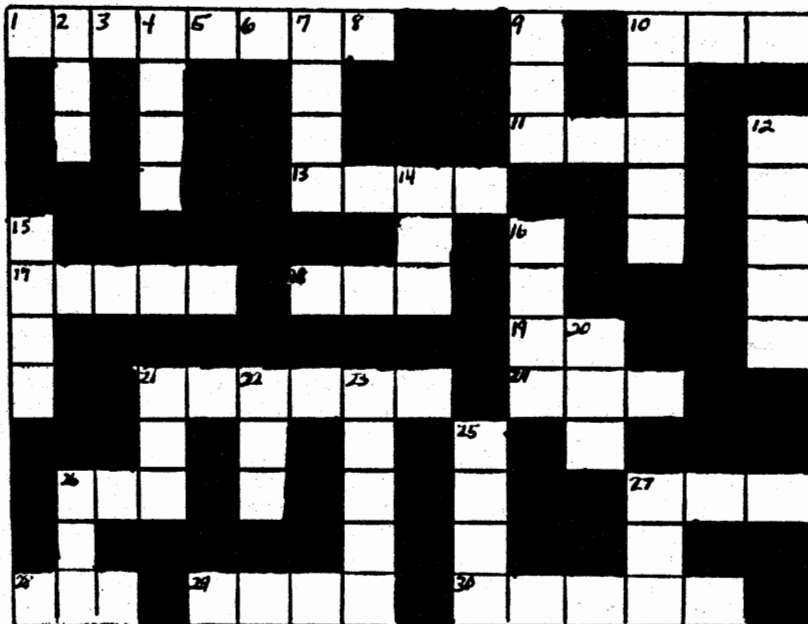
by **Balthni**

ACROSS

1. Watchman of the Gods.
10. Blind God.
11. Identified with **Heimdall**.
13. Goddess who tends the golden apples of youth.
17. Bird sacred to **Odin**.
18. Ruler of **Niflheim** (Goddess).
19. **Freya's** lost husband.
21. Beautiful, wise, and gentle.
24. Wife of **Aegir**.
26. Goddess who hears marriage oaths.
27. Goddess with golden hair.
28. Her well lies under **Yggdrasil**.
29. Goddess who drinks daily with **Odin** in Her hall.
30. The three Goddesses of Destiny, (past, present, and future).

DOWN

2. Goddess of Healing.
4. Made from the blood of **Kvasir**.



7. Doer of good and evil.
9. One-armed God.
10. Not **Munin**, but _____.
12. First amongst Goddesses.
14. God of archery, skiing.
15. Brother of **Freya**.
16. Son of **Odin** and **Fjorgyn**.
20. Son of **Night** and **Delling**.
21. Father of **Odin**.
22. Man who will survive **Ragnarok**.
23. First woman created from a tree.
25. Foremost of the **Aesir**.
26. Goddess from whom nothing could be hidden.
27. Goddess invoked by defendants at trials.

(with thanks to the Pegasus Express)

Freya's Folk

All the articles in Freya's Folk's pages so indicated come from a fine publication called THE PEGASUS EXPRESS, 4701 Lyons Rd., Box 159, Pompano Beach, FL 33067, published eight times a year, \$5/year or \$1/sample. (Make checks payable to Richard Facchiano or Ellen Hansen.) Next issue we plan to feature "healing herbs." Send us your favorite herbal cures, and we'll try to print them. Also, please let us know what you'd like to see on these pages, and we'll see what we can do.

+ + +

GOOD NEWS! D'Aulaire's Norse Gods book has been reprinted, and should be available at your favorite book store. An excellent children's book and beautifully illustrated, it makes a wonderful introduction to our Gods and Goddesses.

+ + +

While we're at it, we'd be interested in compiling an AFA reading list. So, send us the titles and a brief description (optional) of the books that have helped you most along the path of Ásatrú. A list of titles to avoid, and for what reasons, would be helpful, too.

+ + +

DRINKING HORNS, anyone? Steve recommends those distributed by Edelweiss, P.O. Box 3062, Covina, CA 91722. The one he's seen has a fine fantasy-style dragon head on the tips and dragon legs supporting the horn about the middle. It's hand-cleaned and assembled, and is varnished on the inside (safer than epoxy!). Cost: \$37.50, plus \$1.75 handling. This makes a fine horn for ritual or recreation.

HERB LORE - SANDALWOOD

By Granny Goodwitch

Used in many occult preparations for love, defense, and divination.

Burn for peace and tranquility.

Used as an incense for cleaning tarot cards.

A pungent wood of the Orient, it is burned as an incense, used in potpourris, and sachets.

Comes in chips, powder, or logs. Native to Malaysia, South India, Burma, and China. In India, Burma, and China it is used in embalming funeral pyres, and the construction of sacred buildings. The oil brings to mind temples and bazaars. It can smell of damp and earthy to very delicate and refined.

Carried by the natives of Egypt for luck, In the Burman empire on the last day of their year (April 12), the ladies sprinkled sandalwood mixed with rose water on all they met to symbolize the washing away of all impurities of the old year, and the starting of the new year without sin.

Used for anointing of altar cloths, altars, and any sacred pictures or objects.

The oil is very healing and highly spiritual. Said to be a great aid in seeing past incarnations. For this, wear a dab on the inside of each wrist, the palms, and on each temple while meditating.

Using the chips or the oil in an area to keep ants out works well.

Sacred to Mercury, Venus, Kedemel, Taphartharath, Wotan, Tahuti, Hathor, Hermes, and Aphrodite.

Used for meditation on the Magician and Empress cards of the tarot.

Worn with an opal it brings about transparency; with an emerald or turquoise, it is used for illumination.

Controls voices and succubi. Mixed with mastic and storax, it gives self-consciousness. Mixed with myrtle it makes one imaginative and creative.

There are many, many rituals that call for the burning of cedar, juniper, and sandalwood. The oldest reasoning for this being the linking of all the then known physical worlds in their singular mystery woods. Later people gave reasons for it representing past, present, and future, or even the maid, mother, crone aspects. Whatever reason you may use, the smell of such a fire can certainly inspire much; especially if it be on a still moonlit night on a secret seashore. Oh the visions!

- The Pegasus Express

You can join Freya's Folk by sending in the coupon below (or just send a letter with your contribution and pertinent data) to: Freya's Folk, c/o The Runestone, 3400 Village Ave., Denair, CA 95316.

Enclosed is my contribution of \$ _____ to help Freya's Folk with Her work.

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fact of life;

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gets around!

DON'T KID YOURSELF ABOUT VS. Hundreds of tragic victims in all walks of life currently getting their *Vikingstaph* shots once a month could tell you just how contagious VS is, and how they couldn't help passing it on to family, friends and loved ones. What is worse, other than a generally jaundiced view of the twentieth century, there are often no telltale symptoms. YOU may in fact need a shot of this infectious magazine right now without even knowing it. Fortunately, there is a way to get relief. YOU can get a dose of VS hype right now, plus eleven more booster - shots over the next year (just to be sure) for just fifteen dollars American. And you also receive, automatically, a year's membership in *The Ancient and Secret Order of Armchair Adventurers* (founded 1981,) a worthy brotherhood of Vikarious Vikings and Valkyries the western world over, dedicated to the spreading of this dread disease.

VIKINGSTAFF is a novel combination of fact and frivolity, deep thought and whimsey, that keeps getting better all the time, with carefully thought-out formats that often verge upon the downright legible. Get your gear together and climb aboard the Longship to High Adventure now, while the breeze and beer hold out. Send \$15 cash, check or MO to: Garman Lord, Dept. "R", PO Box 318, Watertown, New York, 13601.

Announcements

Congratulations to Ed and Laura Conley on the birth of their new daughter, Freya Len Conley! She arrived April 28th and weighed in at 6 lbs, 8 oz. She has blue eyes and blonde hair (what there is of it). Best wishes for a long and full life!



We need volunteer help from a sympathizer who has access to a word processor or equivalent equipment, such as an IBM 50 typewriter, who can help in producing THE RUNESTONE. This issue is the result of a temporary arrangement, and we'd like a way of guaranteeing our readers a handsome product in the months to come, as well as an informative one. Anyone out there interested?



An *Odinist Anthology* is waiting to be published. The material, culled from ten years of THE RUNESTONE, has been carefully selected and edited. This slim volume should be an important weapon for Asatru, as it is designed to

hand to someone after he or she has seen our basic leaflet and a copy of THE RUNESTONE and says "Tell me more." It explains the rudiments of Odínist religion and philosophy as taught by the Asatru Free Assembly, and relates our values to modern issues.

So why can't we publish it? Lack of money and resources. If someone would volunteer to typeset it for us (see the other announcement on this page) we could get an estimate of costs and sell advance copies. This would be a considerable service to the cause. Any takers?



"Why Asatru?" is the title of the revised version of our old basic pamphlet, which used to be called "What is the Norse Religion?" Single copies are free if you enclose a stamped self addressed envelope. Extra copies are available at 10¢ each. Get some for your friends!



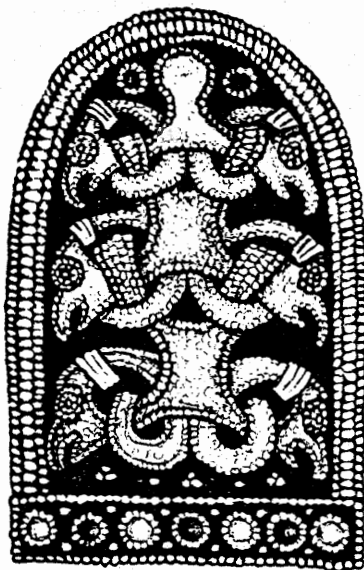
Free reading list! Send us a stamped, self-addressed envelope and we'll send you a reading list to help you learn more about Odinism. This list is especially useful for the newcomer to Odinism/Asatru who wants to know more.

At Dawn Erda Predicts to Wotan the Gotterdamerung

Spirit, do not speak to me of dark
When the sky is paling, black to blue.
If twilight comes for me and mine,
The dawn is Earth's enduring doom.
Though the Fates are everything to you,
They are nothing to the sun.
Intone to him your words of gloom.
Yet - when the day has come once more,
We learn anew what night is for.

Beside the sunlight's blinding, golden shine,
The furnaces beneath are but a spark;
And Loki's fire is far outdone
By that inevitable blaze above.
This is power beyond my rod,
Beyond the reach of any god,
Beyond all fortune, law, or love.
Sunrise is greater than the end of night;
There is no prophecy like light.

R. C. Walker



QMK.

That Old Time Religion

Seeing as how Ásatrú (and many other pagan religions) easily predate Christianity, it could be claimed that we are the real "Old Time Religion." So, we present for your edification and entertainment our collection of the Norse verses. Some of these were written or rewritten by Prudence Priest, but most of them came from ANAKREON (Numbers 6 and 8), published by John Boardman, 234 East 19th Street, Brooklyn, New York 11226. (Send \$1.00 and a SASE for complete set.)

CHORUS

Give me that old time religion,
Give me that old time religion,
Give me that old time religion,
It's good enough for me!

Give a hand to darlin' Freya;
There's no need to ask her, "May ya?"
For a necklace, she will lay ya
And that's good enough for me!

We will ask a boon of Mimir,
While the Northern Lights will glimmer;
I would not mind being slimmer,
Which is good enough for me!

Do you know what brought Balder low,
His Achilles heel, mistletoe,
His systems are no longer "GO",
But he's good enough for me!

I hear Valkyries a-coming
In the air their song is coming
They forgot the words - they're humming
Yet they're good enough for me.

When we're in the circle chanting
And we dance until we're panting,
There ain't nobody recanting,
And it's good enough for me!

Good old Thor, the god of Thunder
Really helped us get our plunder
Tho' his head's still truly dunde
He's still good enough for me!

O the ancient goddess Nerthus
From herself the earth did birth
Were her sins so bad they're wort
But she's good enough for me!

It was good for Thor and Odin
It was good for Thor and Odin
Grab an axe and get your woad on
And it's good enough for me!

We will go and worship Thor
He makes all the women sore
But they soon come back for more
And that's good enough for me.

It was good enough for Loki
It was good enough for Loki
He thinks Thor's a little hokey
And he's good enough for me.

We will worship Frey and Freya,
Ran and Aegir, Alaisiagae -
Any more? - Balder and Nanna!
And that's not enough for me!

It was good enough for Thor
I can hear his thunder roar
Or maybe it's his snore,
But it's good enough for me.

When I first became a Pagan
It was daring and outragin'
Now my circle's started agin'
But it's good enough for me!

We go skyclad for the Goddess
So we wear no shirt or bodice
And it isn't very modest
But it's good enough for me!

It was good enough for Loki,
Whose humor was okey dokey,
He'd laugh and take a tokey,
And that's good enough for me!

For we are children of Forsetti
And in us the Force is readi
Grab your axes, throw confetti,
And it's good for you and me!

We will praise the gods of Hagar
At a sort of Nordic seder -
Pass the mead a little nearer,
And that's good enough for me!

We will praise the wily Trickster
Who of talents is a mixture,
And is famous as a prickster,
Which is good enough for me!

We will raise our cups to Bragi,
And we'll drink until we're groggy,
And the pretzels get all soggy,
But that's good enough for me!

Odin is a mighty thinker,
But he's one hell of a drinker;
With the girls he likes to tinker,
So he's good enough for me!

We will all go worship Loki,
And he'll tell a dirty jokie,
And get locked up in the pokey,
But that's good enough for he!

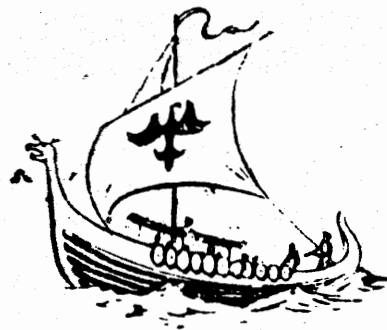
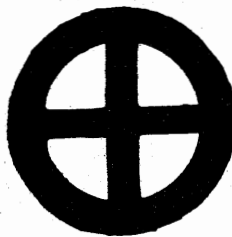
We will go to Utgard Castle,
We'll watch Thor and Elli wrassle,
Thor will have a lot of hassle,
But that's good enough for me!

We will go and worship Frigga,
And the men will be much bigga,
And we won't have a hair trigga,
And that's good enough for me!

If you think these verses floor us,
Then just write another chorus
Just as long as you don't bore us
Then it's good enough for me!

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INTRODUCING.... A Bold New Concept

The Lay of Sigrðrifa

By: Steve McNallen

Odinist standards of behavior are not set down in the same manner as the authoritarian creeds of the "revealed" religions. The Ten Commandments are an inflexible, rigid set of dictates set in stone tablets both literally and symbolically. Odinist values are different. Since we believe in the efficacy and responsibility of humans, and do not consider them mere subjects of a tyrannical deity, we do not feel it so necessary to formulate an unbending list of do's and don'ts.

Looking at the surviving passages describing moral and social behavior in Odinism we find exhortations to particular kinds of behavior - courage, honor, truth, and the rest. But the individual has a considerable degree of judgement to exercise in applying these, so we are given, along with a handful of absolute general values, a lot of advice or counsel. The *Hávamál* is one example of such fragments of good advice. Another is the "Lay of Sigrðrifa."

This latter piece consists of the advice given to the hero Sigurd by the valkyrie Brynhild. Like so many other Eddic selections it has many layers of meaning, but here we present it as an illustration of how the absolute Odinist values (courage, loyalty, etc.) are taken and elaborated upon to produce non-absolute advice of the most practical sort. In this process we see that Odinist morality is ultimately pragmatic, which is a good reason for us to cling to such values and the counsel which comes from it.

But enough. Behold the counsel of Brynhild to Sigurd, and see for yourself...

PART OF THE LAY OF SIGRDRIFA

Now this is my first counsel,
That thou with thy kin
Be guiltless, guileless ever,
Nor hasty of wrath,
Despite of wrong done -
Unto the dead good that doeth.

Lo the second counsel,
That oath thou swearest never,
But oath trusty and true:
Grim tormenting
Gripes troth-breakers;
Cursed wretch is the wolf of vows.

This is my third rede,
That thou at the Thing
Deal not with fools of folk;
For unwise man
From mouth lets fall
Worser word than well he wotteth.

Yet hard it is
That holding of peace
When men shall deem thee dastard,
Or deem the lie said soothly;
But woeful is home-witness,
Unless right good thou gettest it
Ah, on another day
Drive the life from out him,
And pay the liar back for his lying.

Now behold the fourth rede:
If ill witch thee bideth,
Woe-begetting by the way,
Good going further
Rather than questing
Though thick night be on thee.

Far-seeing eyes
Need all sons of men
Who wend in wrath to war;
For baleful women
Bide oft by the highway
Swords and hearts to soften.

And now the fifth rede:
As fair as thou seest
Brides on the bench abiding,
Let not love's silver
Rule over thy sleeping;
Draw no woman to kind kissing!

For the sixth thing, I rede
When men sit a-drinking
Amid ale-words and ill-words,
Deal thou naught
With the drunken fight-staves,
For wine stealeth wit from many.

Brawling and drink
Have brought unto men
Sorrow sore oft enow;
Yea, bane unto some
And to some weary bale;
Many are the griefs of mankind.

For the seventh, I rede thee,
If strife thou raisest
With a man right high of heart,
Better fight a-field
Than burn in the fire
Within thine hall fair to behold.

The eighth rede that I give thee:
Unto all ill look thou,
And hold thine heart from all beguiling;
Draw to thee no maiden,
No man's wife bewray thou,
Urge them not unto unmeet pleasure.

This is the ninth counsel:
That thou have heed of dead folk
Whereso thou findest them a-field;
Be they sick-dead,
Be they sea-dead,
Or come to ending by war weapons.

Let bath be made
For such men fordone,
Wash thou hands and feet thereof,

Comb their hair and dry them
Ere the coffin has them;
Then bid them sleep full sweetly.

This for the tenth counsel:
That thou give trust never,
Unto oaths of foeman's kin,
Be'st thou bane of his brother
Or hast thou felled his father;
Wolf in young son waxes,
Though he with gold be gladdened.

For wrong and hatred
Shall rest them never,
Nay, nor sore sorrow.
Both wit and weapons
Well must the king have
Who is fain to be the foremost.

The last rede and eleventh:
Until all ill look thou,
And watch thy friends ways ever.
Scarce durst I look
For long life for thee, king:
Strong trouble ariseth now already.

RUNE-LORE

A study course in esoteric rune-lore, cosmology, theiology, psychology, and philosophy is offered by the INSTITUTE FOR RUNIC STUDIES, ASATRÚ as an introduction to Rune-Wodenism and to the work of the RUNE-GILD. Those interested in beginning a path of Germanic esoterica within Asatrú/Odinism, which is grounded in tradition and in the most current scholarship concerning it should write for details to: IRSA, P.O. Box 7622, University Station, Austin, Texas, 78712, USA.

Answers or keys to puzzle by Balthni.

ACROSS

1. Heimdall
10. Hod
11. Rig
13. Idun
17. Raven
18. Hel
19. Od

21. Balder

24. Ran

26. Var

27. Sif

28. Urd

29. Saga

30. Norns

DOWN

2. Eir

4. Mead

7. Loki

9. Tyr

10. Hugin

12. Frigg

14. Ull

15. Frey

16. Thor

20. Day

21. Bor

22. Lif

23. Embla

25. Odin

26. Yor

27. Syn

Christianity Comes to Sweden

Translated and edited by author. From the Magnussona Saga, in the Heimskringla of Snorri Sturluson, Icelandic, C. 1220.

by: Jeffrey R. Redmond

Norway was ruled by King Sigurthr Magnusson between 1103 and 1130. He was only 13 years old when he became king, and only 40 when he died. Sigurthr nevertheless had an eventful reign in which he made a large sea voyage campaign around Spain and on to Palestine, in the year 1110, just after the successful conquests of the First crusade. Upon his return to Norway, his adventures in the Middle East earned him the nickname "Jerusalem farer." Sigurthr suffered from epilepsy and from hallucinations, but was nonetheless fully capable, and ruled his domain for twenty seven years. His participation in the Crusades also earned him the esteem of having done "holy work" in converting, and enormous wealth from plundering the Muslim "heathen infidels." Years later, in 1123, he led another crusading expedition. This time it was to the last major pagan holdout in Sweden, "in the name of Christianity," to convert (and plunder) the people there. It is interesting to note that whereas the Church condemned the Scandinavian pagans raiding and plundering Christians, the Church praised and supported the Scandinavian Christians raiding and plundering pagans. The methods, mannerisms, and reasons for the viking style raids made by both were identical. Only the biased Church recordings made them different. (In recording his histories, Snorri Sturluson, himself a layman, tried to be objective. However, he often worked closely with clergymen, and their subjectivity is rather obvious throughout his and most other works.)

King (Konungr) Sigurthr was a tall man in stature, and he had red brown hair. He was impressive in appearance, not handsome, but well proportioned, active, of few words, and usually gruff, but a good friend, firm minded, well mannered, and high minded. King Sigurthr was a man who used his power, and he was disposed to give out punishment. He held to the laws well, was charitable, loved grandeur, and was famous.

King Sigurthr was once in the Uppland District (Upplond herath) in central Norway at a feast given for him, and baths were made ready. But when the King was in the bath, which had a

tent over it, he thought that a fish swam past him in the bath. And then he had so great an outburst of laughter that his mind became unbalanced. And this happened many times afterwards.

Nikolas Sveinsson, the King of Denmark (Danmork), sent messengers to King Sigurthr Jeruselem farer (Jorsalafari). He asked him for support with men, and all the might of his kingdom to accompany King Nikolas to the east, along the coast of Sweden (Sviariki) to Smaland, in order to convert the people there. For the people of that district had not kept to their faith, even though some had accepted Christianity (kristni). At that time, throughout Sweden, many people were still heathen (heithinn), and many were Christian only in outward appearance. Some of their kings had renounced Christianity and kept up the old rituals. (These kings were Sacrificer-Sveinn and Eiriker Season-fortunate [Arsael].) King Sigurthr promised to come, and the kings agreed to meet in the Ore Sound (Eyrarsund). (The narrow strait between modern Sjaelland, Denmark and Skane, Sweden.)

Then King Sigurthr called up a full levy, throughout Norway (Norvegr), of both men and ships. And when this force was assembled, he had three hundred and sixty ships.

King Nikolas came to the meeting place much earlier, and he waited there for a long time. The Danes (Danir) began to mutter and protest.

And they said, "The Norwegians (Northmenn) are not going to come!"

They disbanded and left. Afterwards, King Sigurthr did come, and he was greatly angered. They sailed on east to Svimaros, and held an assembly there.

King Sigurthr said, "King Nikolas has not lived up to his word!" And they agreed to raid and plunder in his land because of that.

They came to the village of Thumathorp, which is not far from Lund, and then steered east to the market town called Kalmar. They raided there, and in the Smaland District as well. They took around eighteen hundred cattle. And the people of Smaland accepted Christianity.

Then King Sigurthr came back with his men to his own kingdom with the costly wares and artifacts he had won on the voyage. This voyage was called the Kalmar voyage and occurred in the summer before the great eclipse of August 11, 1124.



1982 Althing

This year's Althing will be held in early August on private, secluded land in Northern California. It will be open only to members of the Ásatrú Free Assembly, firm supporters, and other Odinists.

Why the closed nature of the Althing? Because we wish to be free to do internal business without worrying about the presence or opinions of those who are only casually interested. Other events in our calendar will have the characteristics of public outreach, but the Althing is where we work on our own problems and commune with our own people.

If you fit any of the categories mentioned above, we urge you to express your interest by writing to us for more information on the Althing.



Yes, I would like to attend the 1982 Althing. I understand that the Althing is open only to people who are Odinists and who are members or potential members of the Ásatrú Free Assembly. Please send me information on this event, which will be held in northern California during the month of August.

NAME _____

ADDRESS _____

Please return completed form to: ÁSATRÚ FREE ASSEMBLY, 3400 Village Avenue, Denair, CA 95316.

MOOT POINT



Greetings, Steve!

I'm currently working on Woden's Word-Sword and it will be in the mail the first few days of May.

I really enjoyed the latest **Runesstone**, especially "To Odin - An Invocation" by Jeff. Judith A. Lichtenberger's poem was good, too. The articles in the issue were also outstanding, they made me think. But I do have one bone to pick.

This is related to S. W.'s letter in Moot Point and your response. Besides **Runesstone**, I also receive the **Odinist**, because I enjoy a diversity of ideas and points of view. I do not have to agree with a person to find useful "food for thought" in what they say. I am proud of being White, but to anyone who says they believe in the "racial purity" of White people I reply with a very vocal "bullshit!" I know a red-headed biker with Aryan Brotherhood affiliation when he was in prison, and he is very proud of being White. Yet, his mother is half Choctaw Indian. I know many other White people, some blond haired, blue eyed Teutons, with American Indian ancestry.

Steve, I know you are not one to stress "racial purity" like those at the **Odinist**, but I think you are walking a thin line. I too feel that *Ásatrú* is an expression of the inner soul of White people, but can't a person be White even if he/she knows he/she is not pure White? I want to present my own theory which I call "racial continuation." "Racial continuation" implies that a person's race is determined by that person's appearance and character, not by some obscure notion of purity. I wonder how many of those righteous White folk who maintain that being pure White demands pure White ancestry actually know about their own ancestry. If they were to search a few centuries into their own past how many would be surprised to find a Turk, Tartar, Arab, Negro or (gasp) Jew hidden in the "wood-pile?"

Let's face it, the Vikings had no qualms about taking as wives Kelts, Picts, and Slavs, perhaps even Skraelings from Vinland. Did you know that Genghis Khan, greatest of the Mongol rulers, according to Chinese manuscripts had flaming red hair, green eyes and towered above the rest of his people? According to Mongol legend Genghis' ancestors were red-haired, blue eyed, fair skin giants (known as the Sons of the Blue Wolf, Son of the Sky) who came from lands Northwest of Mongol country. This description of his ancestors and their point of origin sounds very similar to the descriptions given of the Swedish Rus (whom I place among my own ancestors).

Let's face it, the only people on earth who come close to being racially pure are African pygmies, and that's probably because they are too small to be raped effectively or to satisfy.

In Edred's book review he points to the "fact that most (if not all) of the racialist ideas sometimes present in Neo-Germanic 'religious' movements have no foundation in ancient German ideology, but rather have their roots in the peculiar 19th century racial philosophy of J. A. Graf von Gobineau." Let's leave von Gobineau's views to Nazis and Klansmen, they have no place

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in Ásatrú. I agree with S.W. that the A.F.A. must address this issue, because if it is going to, be continually glossed over many would-be Odinists will never be, and many Odinists, (myself included) will break with the A.F.A. and worship as our ancestors did - free of racist dogma.

Praise be Odin and the Gods

Jim Wittenberg

Dear Jim,

"Racial purity is a loaded phrase. It carries such an emotional charge either pro or con that it's almost impossible to rationally discuss the subject. But I have faith in the open-mindedness of our readers, so let's try!

It seems to me that if we are serious about preserving our existence as a unique biological and cultural branch of the human race, we have to remember that interbreeding can wipe us out as readily as not breeding at all. I suppose it's a matter of where one draws the line. Absolute, total racial purity is something that applies to very few people on this planet, admittedly. Recognizing this fact in no way affects the basic proposition that miscegenation means fewer people of our kind - fewer people who look at the world the way we do, or who have the particular psychological and spiritual impulse that we have.

Sure, you can get bogged down in hair-splitting if you're not careful. Such hair-splitting has unfortunately paralyzed our intellects and our wills on the issue, so let's not fall into that trap. It seems apparent that our religious needs have a strong genetic base, but we don't know how to measure such things. I suspect that it's not as easy as analyzing more tangible things like hair color, or the shape of one's ear lobes! But that doesn't mean that the whole idea's nonsense.

So the ancient Germans didn't have sophisticated racial ideology. But this isn't the age of Tacitus or of Ragnar Lodbrok (or, to be fair, of de Gobineau). Are we to ignore the works of people like Carl Jung just because our ancestors never heard of him? Are we to ignore the scientific studies which indicate a link between *ethos* and heredity? Can Ásatrú continue to live in the ninth century when we need to face the challenge of the twentieth? One of our essential traits has been our lack of dogma, so let's not freeze Ásatrú in the past, in imitation of revealed, authoritarian religions such as Christianity and Judaism.

The question facing the People of the North is not one of whether some of us are 1/16 Amerindian. The question is whether or not there will be anything resembling our race in another century or two. Since we believe that there is a genetic basis to religion, and that the gods live in us largely through our ancestors, this becomes an issue of genuine religious import. Our concern is not a cover for any political system; it has deeper roots.

The frightening fact is that we are a people on the road to extinction. There are fewer of us on this planet now than a year ago. The manager of one of Europe's major geneological services - hardly a racist pamphleteer! - predicts the extinction of the Swedes and the Germans in three or four generations, followed soon thereafter by the rest of Western Europe. The situation is not much better here in the States. California will be more than fifty percent "minority" (!) by 1985, according to official figures.

We have a right to live, along with the whales and the snail darter! If we *don't* live, whether because of amalgamation or other reasons, all the semantic bother about "racism" just won't matter.

Odin!
Steve



Stephen-

Greetings once again! I'm happy to enclose a check and request resubscription to *Rúnstaininn*. I was out of work for six months this summer and was living as *minimally* as possible. I managed

to get a lot of work done (in terms of writing), but thank the gods it's over now.

We kept Yule for 13 nights this year, with fireworks on each and every night. Our solstice tree was an eight-foot cedar from our backyard which the season's first snow has snapped off.

Freyja presided over our Oimelc celebration wearing her crown of tapers. Would you or any of the **RuneStone's** readers have any insights into connexions between the "Lucia" crown and Lady Freyja? A round-about connexion is the "Lucy-cats" - spiral saffron buns traditionally served by the crown-bearer - which are, of course, reminiscent of Freyja's cats. The crown traditionally carries seven candles: is there an association between Freyja and the number 7 that you can think of?

With the high percentage of Scandinavian population here in Minnesota, we have easy access to many folkloric items with a very "pagan" feel: Especially Yule-bucks' (bound-straw goats), and taper crowns. If any of your people would be interested in acquiring these, I'd be more than happy to do what I can.

Steven W. Posch
3304 Clinton Ave S
Minneapolis, MN 55405

Note from Freya's Folk: The most obvious connection of the number seven is three for the Triple Goddess plus four for the guardians/elements/quarters. Any other ideas, readers?

Hi, Steve -

How about taking a stand for a bunch of trees? Some of them live in this park in British Columbia, called - now get this - Valhalla Wilderness Park. There are companies wanting to log the slopes of the Valhalla Range. Environmentalists say that logging debris would cut down both the environment and the accessibility of tourism to the area. The provincial government of Victoria emphasizes the Valhallas as a tourist attraction while failing to protect it. Its an ideal area for canoeists, hikers, campers and climbers. Environmentalists are asking that people write to the following officials to request the establishment of a Class A park on the site of the Valhalla Wilderness Park proposal: the Honorable Stephen Rogers, Minister of the Environment; the Honorable Tom Waterland, Minister of Forests; and the Honorable James Chabot, Minister of Lands, Parks and Housing. They are all at: Parliament Buildings, Victoria, B.C., Canada V8V 1X4.

Pat Quinn

Swedish Spouses Can Swap Names

Stockholm

Swedish husbands can be called by their wife's surname or their own, and Swedish wives may keep their maiden names or adopt their husband's name, the Swedish Parliament ruled yesterday.

If a couple has opted for different surnames, they may de-

cide on how to name their children, according to an amendment to Sweden's law on surnames that the House ratified yesterday.

But if the parents do not notify officials of their choice for a surname within three months after the birth of their child, the child will automatically have the mother's name, the new law says.

Agence France-Presse

San Francisco Chronicle Thurs., June 3, 1982

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