**Exchange Ads**

The push, a monthly news journal of GADIL's Finland, is published quarterly, co-circulating with the Celtic Times-Postcard, by the known initials of Celticism. Subscription rates in Finland, 100 kr per year; in other countries, 150 kr per year. Single issues are 25 kr. Foreign payments must be made in US funds or by international money order. Postage and handling are included in the subscription rate.

**SEAX WICA VOYS**

The official journal of SEAX WICA, a quarterly publication, is available at the address below.

**Vog Try Is Land**

(Vog means "our belief" in Icelandic) can be had for $7, each only, from 7202 S. Berwin, Tucson, AZ 85719. This newsletter is especially interesting for its close concord with the present movement in Iceland.

**The Anona Horizons**

80 per year, quarterly magazines covering all facets of Celtic life, printed and mailed. Subscription rates: 40 kr per year, 20 kr per half year, 10 kr per single issue. Write the Anona Horizons, Route 2, Box 502, Watertown, WI 53094.
The idea that freedom is better than slavery is so generally accepted that there would seem to be little more we can say. Yet, to what extent is this obvious? At this point in history, literature, most articles about freedom bear the stamp of technique of prolonging the liberty—ejecting ways of our ancestors, surveying our history for appropriate documentation, and affirming our own determination to maintain that freedom. While that approach is inevitable, we must recognize that the best way beyond that step and really look at the basis of freedom in our society.

For the fact is, we are not free. The store library of our forbears is—To almost all of us—dead; we have the illusion of living in a free society because we continually confuse the lack of control with the means by which control is maintained. To the things as they are, we must learn to make that distinction.

First let us consider control itself. Definitions believe that there is an inherent nature, an inherent set of tendencies which shape our values, norms, and actions. Left to develop organically, in accordance with our nature and our society, we would evolve a social system that would tend not to make us sit contrary to our nature to influence, or force us to do things we would not do if left to ourselves. In short, we would be free members of the Folk. A controlled, "unfree" society is one where people are made to do things which do run contrary to their nature.

This condition constitutes the kind of slavery referred to in the title of this article, and is unattractive in freedom as we define it. Slavery, or non-freedom is an evil in itself, regardless of the conditions which bring it about or the means used to enforce it.

Those means are traditionally secret police, rigged elections, and slave labor camps. Such methods are crude and ugly, but they are not the essence of totalitarianism, they are simply the instruments which maintain it. Slavery sustained by our Western means is still slavery. The most pleasant tools of social control do not change the real nature of the totalitarianism system, nor do they make it more morally justified.

Today, in the so-called "Free World", we are continually manipulated in violation of our own nature, to fields not consistent with our innate tendencies or our ultimate best interests. This control permeates our society and is in many ways as absolute as that in any formal dictatorship. The means of control, however, are subtle and unseen. While a openly totalitarian systems use harm and obvious devices such as torture and labor camps to influence behavior, this is done in the industrialized world to shape the values, attitudes, desires, and needs from which behavior springs—thus forming invisible barriers which control becomes as surely as the crooked ones, but with less chance of revolt, for the chains are comfortable. Our "needs" are shaped by media and advertising, when the system meets these compelled needs we feel satisfied, and thus remain loyal to the wiles set-up. We are effectively duped by superficial consumer goods and satisfying, fulfills philosophy. Real choice—that is, in accordance with our healthy, life and future-affirming instincts—is already suppressed. True freedom of choice becomes an illusion that the consumer/standardized slave matters to hide the fact that we are wearing chains. It is all important to remember that the fact of totalitarianism is not changed by the superficially humane means of control. By our earlier definition, we are slaves.
This doesn't mean I'd have as
soon live in China or Soviet Russia.
To trust the live-it-or-leave-it argu-
ments is to miss the point. Life is
better here, and few of us would
trade places with anyone in the West.
But that doesn't mean we're really
free here, or that we live in a healthy
society. It just means the meth-
ods of control are more bearable.

With each TV commercial urging
us to eat junk food or to purchase
gadgets for which an artificial ap-
petite has been created, we are being
exploited. With each news story al-
tered to bolster a suicidal foreign
policy, our slavery is made manifest.
Every time we walk into a store where
Merz makes us more receptive to buy-
ing, we are being hypnotized. Every
magazine article, or every govern-
ment directive that lessens the will
of our people to resist their con-
suming disposition, is a total-
itarian act. In each case, a life-
offiling instinct of our Folk is
being purposefully and deliberately
denied - not by physical force, though
that option is used when other means
fail - but by the pressure of conform-
ity, or the appearance of bare wires,
or by clever subliminal techniques.

"...the suppress power... covers the surface of society with a network of small complicated rules, minute and uniform, through which the most original minds and most energetic characters cannot penetrate, to rise above the crowd. The will of men is not shattered, but softened, bent, and guided: men are madly forced by it to act, but they are unwillingly restrained from acting. Such a power does not destroy but it prevents existence..."

I have always thought that sometime in that regular, quiet and gentle kind which I have just described, what should be done to... and so on.

"...what they [the powers controlling China] are really driving for is to make the world safe for international business, giant industrial combinations, and the meccaing courts of international hunters and polters. Every land is to be opened up to nation and shopping States. Every continent made ready accessible as a field for capital investment with high rates of return, and all humanity broken down into a homogenised mass of disarmed and castrated slaves held in bondage to do the work and - go shopping..."

Democracy in America by Alexis de Tocqueville

"...what they [the powers controlling China] are really driving for is to make the world safe for international business, giant industrial combinations, and the meccaing courts of international hunters and polters. Every land is to be opened up to nation and shopping States. Every continent made ready accessible as a field for capital investment with high rates of return, and all humanity broken down into a homogenised mass of disarmed and castrated slaves held in bondage to do the work and - go shopping..."

Union West End by William Osler Simms
THE SKALDIC GUILD continues under the able leadership of Joe Winterberg. "Hudal's Nord-Sword," the guild newsletter is $3 per year for guild members and $4 for non-members. Jim's address is 1321 E Street, KZ, Sacramento, CA 95814.

THE BREWING GUILD also publishes a newsletter called "The Frothing Vat". Guild Master Jack Crutch can be reached at 128 E. Doune, Alme, MZ 80051, and a subscription can be had for "a couple of bucks."

THE AMERICAN POLEMOND - A guild seeking to realize a new people of Northern heritage, bound to the territory of Americast [America]. See the article in this issue. Address: c/o APA Abenaki Island, Home, P. O. Box 1304, Farmor, NJ 08040.

THE AEROSPACE TECHNOLOGY GUILD is interested in the aerospace and astronomical sciences, with emphasis on new technological developments and future speculations. Write c/o Astra Free Assembly, P.O. Box 1322, Grass Valley, CA 95444.

THE MATERIAL ARTS GUILD's recently published newsletter, "Material," is available from Greg Steven or by writing to Greg (available to him) at 1206 Meripens, VO, Austin, TX 78738.

NOTE: We have heard that Greg has been having some mail problems. Subscribers who have had trouble reaching him, don't give up; we are working on the difficulties.

THE WARRIOR GUILD is the successor to the Varnington Guard which functioned as a part of the APA some while ago. This guild is devoted to the spirit and craft of the viking warrior, and attempts to live the warrior's code in today's world. For information, write to the Astra Free Assembly, c/o Warrior Guild, P.O. Box 1322, Grass Valley, CA 95444.
Sun Worship

Go out into the sun
Get out of the churches.
Worship the sun god
And all the gods.
Get more than a tan
Get a Wotan.
Call the sungod, Inti,
Baldur, Apollo, Siegfried
Mithra or what you will.
But worship the sungod
And all the life-affirming gods.
You can stick with Xtianity
And go to hell,
Or like the heliotrope
Turn to life and the sun
Letting helotherapy heal you.
Leave skin cancer to Xtianity.
True sun worship correctly calculates
Astral distances, times, places
And performs the right rite's and rituals
Of life and light.  

H. Strutz
NOW available from the AFA!

AN ESSENTIAL ANTHOLOGY - SEMINAL SELECTIONS FROM TEN YEARS OF THE RUNESTONE. PLUS MATERIAL NEVER BEFORE PUBLISHED. $5.00

RITES OF PASSAGE, 1981 - DESIGNED TO ALLOW ALL GENDER TO JOIN TOGETHER IN SYNCHRONIZED RITUALS ON DAYS SACRED TO OUR FAITH AND ON FULL MOON. $2.00

RUNESTONE'S FOLK - A SHORT INTRODUCTION TO PENTRA AND THE ROLE OF GODDESSES AND GODS IN ASATRU. FREE TO RUNESTONE'S NON-MEMBERS. $1.00 TO NON-MEMBERS.

NEW:

ANA SOKOLOK - "HERITAGE", "DAIL ASATRU" AND OTHER AFA FAVORITES. RECORDING LIKELY TO OLD FOLK MELODIES. ORIGINAL HANDWRITTEN VERSION, (5 SONGS) $2.00; EXPANDED, EAST-OF-THE-IERE VERSION (6 SONG) $2.50.

NEW:

AD AFA CALENDAR - TWELVE UNCOMMON SYMBOLS OF OUR FAITH DEPICTED AND THOROUGHLY EXPLAINED TO CARRY YOU THROUGH THE COMING YEAR WITH THE POWER OF ASATRU. $6.00

"NEW ASATRU" - OUR INTRODUCTORY LEAFLET, JUST RIGHT FOR ZANING TO FRIEND. 15¢ EACH.

PLAIN ISSUES OF THE RUNESTONE ARE AVAILABLE AT $1.00 EACH.

AFA CASSETTE TAPES - $7.50 EACH

Tape A - "INTRODUCTION TO RITUAL"/"INVOCATIONS"
Side Two: Invocations to seven deities, with a commentary on each. Suitable for use with the ritual format on side one.

Tape produced and recorded by Alberjacqothi Stephen McNallen

Include check or money order payable to ASATRU FREE ASSEMBLY, and mail to P.O. Box 182, Grass Valley, CA 95945.
How I Got to Know Jarnsaxa

By Alise Brundage

Many Norse Pagan groups have a pantheon chock full of robust, sandy gods, but only a smattering of ill-defined goddesses. This is not, as many Craft people have intimated to me, because Norse folk are inherently more chauvinistic than other Pagans. Rather, there is simply a dearth of material on the Norse goddesses. Of many, only the names remain.

If one is an archaeologist or medieval historian, the matter would have to be data. But Witches is more than history—it is a religion. No religion practices rituals in exactly the same form that they were done three hundred years ago. Religion, to be viable, must grow and expand. Besides, much of the old Norse lore was passed on orally, and many of the Norse Pagan named on previously when the Christians moved in, so but because we can't fail much material on the Goddesses does not mean they weren't worshipped. To the contrary, assuming that a religion reflects the culture it grew from and judging from what we know of Norse society, women played a strong role; therefore, it makes sense that the female deities would be equally strong in their work. Great heroes like Sigurd and Sigfud took good strong women for their mates; would the great Thor, then, have some sensible wife for wife?

So, accepting that Norse Goddesses should play an important role in ritual, how do you go about reconstructing a tangible personality from a mere name? Well, what I have been doing with Green* Circle (the group I worship with) is this: first, I try to find everything and anything in the myths and sagas and runestones inscriptions and anything else; I find that even vaguely refers to the Goddess in question—who her husband, father, children were; any personal traits mentioned; any actions she is said to have performed. Next, I try to find out any etymological meanings that can be gathered from her name—what word roots it may have sprung from and what the meanings of those words are or were. And lastly, I make chief an. Well, not exactly; but there is a degree of personal contact which can help you fill out the details that have been lost these many centuries, seeing your work on the facts you have found. If nothing is known about her but her husband's name, use what you know about her husband to give clues; what kind of wife would Thor have? Also, you can use comparative mythology to help you out (plundering other cultures in good Viking tradition): If the lady is married to a sky deity or weather god, might she not be a Mother Earth figure? You can meditate often in a very sensual and playful manner, creating little stories about the Goddess, trying to see her interacting with Gods and Goddesses you know a bit about; what would Wodan and Loki talk about? How would she get along with Loki? (See paintget along with Loki!). In this way you can usually get enough information to do some kind of ritual; and after several rituals, even more information tends to pop up in your mind.
As an example of some results of this process, which might strike hard-core fast-flinders as too shallow a treatment but which I believe is valid, I am presenting here the material I did on Jarnsaxa, the Goddess of the Norse Circle invoked along with Thor on Midsummer 1980 (we usually like to invoke both a Goddess and a God at any given ritual, which is why I embarked on this section of Goddess-analysis in the first place). This is what I could find out about her from books: her name means 'Protect-Guard'; she's a Wife, or (Hearth); she's referred to as 'the on-
wife of the' Thor's wife) in the Norse myths; she is the mother of Thor's two sons, Naugi and
Hildi ('Night' and 'Chaste'), who eventually inherit the famous hammer, Fjörgyn. From this, after
much milling and playing around, I wrote a legend about Jarnsaxa and Thor, Jet, to get a feeling
for what kind of lady she is. The second thing I wrote was an Invocation to Jarnsaxa.

Methods like this can be used to fill out any springings for which few details are available.
I also never hesitate to find out something new about well-known deities as well. I don't present
these things as absolute truth, or absolute doctrines; I do present them as examples of a valid
procedure for creating rituals out of very shaky material. So, in good old folk-song tradition,
"If you don't like it, you can sing some yourself."

Invocation to Jarnsaxa

Daughter of the Rock,
Daughter of the Storm,
Daughter of Darkness, mighty Jarnsaxa.

In Jötunheim, In the home of Glama, In Chaos, there were you born. 

Mistress of Thor,
Co-Wife of Silf,
Mother of the heirs of Heaven,
Naugi and Hildi, the Storm-God's children.

Straight and sharp as a sword;
Hard as iron; Bright as the jewel on the blit; Strong as the runes on the blade.
Within the mountains, you strike the storm of frost, the icy heart of the passive Earth.

Your heart burns, Your arms reach, Your loins hunger. Stead as the cliff, Wild as the blast, Fire as the rock.
You wait, and call.

Ancient Geantess, We call to you, We of Midgard — Come, and filing your dark hair loose into the storm! Come, and sent your lover, spark for spark! Come, and strike the primal flames alight! 

Come to the Circle, mighty Jarnsaxa! Come!
THE RELIGION OF ODIN

— by Stigson —

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 worshipers 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 religions; including ones 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 Banner of the North' by Magnusson, or 'Fagin Sunnhordvardi' by Davidson, leaves off. 100 pages, 21 illustrations, 8½ X 11", 2nd Printing, Incorporates the 'Foundations of Odinism'.

Books In Brief

<table>
<thead>
<tr>
<th>Title</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Vikings... A History</td>
<td>$4.75</td>
</tr>
<tr>
<td>The Norse Saga</td>
<td>$3.75</td>
</tr>
<tr>
<td>King Harald's Saga</td>
<td>$2.75</td>
</tr>
<tr>
<td>The Eddas of Malms.</td>
<td>$2.75</td>
</tr>
<tr>
<td>Beerwolf</td>
<td>$2.75</td>
</tr>
<tr>
<td>The Ring of the Havelinga.</td>
<td>$2.75</td>
</tr>
<tr>
<td>The Shadow of Witches.</td>
<td>$1.75</td>
</tr>
<tr>
<td>Gods and Myths of Northern Europe</td>
<td>$4.40</td>
</tr>
<tr>
<td>Myths of the Norsemen</td>
<td>$3.60</td>
</tr>
<tr>
<td>The Leedske's Saga</td>
<td>$1.75</td>
</tr>
<tr>
<td>Herli's Saga</td>
<td>$1.75</td>
</tr>
<tr>
<td>Rudolph's Saga</td>
<td>$1.75</td>
</tr>
<tr>
<td>The Harry's History of Civilization</td>
<td>$3.25</td>
</tr>
<tr>
<td>The British Soldier</td>
<td>$12.00</td>
</tr>
<tr>
<td>The Arne Origin of the</td>
<td>$2.00</td>
</tr>
<tr>
<td>Egyptian Civilization, etc.</td>
<td>$12.00</td>
</tr>
<tr>
<td>Sumarian Origin &amp; Real Chronology</td>
<td>$2.00</td>
</tr>
</tbody>
</table>

ORDER NOW!

VIKING HOUSE

Box 100

Lake City, Minnesota 55041

POSTAGE AND PACKAGING INCLUDED IN COST OF THE BOOK, IF SHIPPED TO A U.S. OR A CANADIAN ADDRESS. OVERSEAS BUYERS ADVISE IN ADVANCE OF COST OF SHIPPING. DELAYS ARE DUE TO OVERSEAS SHIPMENT IN AIR PARCEL POST - CANADA WHERE POSSIBLE.

INTRODUCING... A Bold New Concept
How to Live

The Lessons of Frey

Frey is a highly sexual god, almost always pictured with an erect penis. Fair enough, for that noble member represents the god's best-known trait - but unfortunately too, because in our culturally charged society we tend to force almost exclusively on the sexual, often to the neglect of other important aspects. In this article let's see the most obvious for last, and see what, apart from the purely sexual, we can learn from the god of the Vanir.

First, we should take note that Frey's erection is an encouragement - almost a command - to procreation. Our forefathers had little time for celibacy, for life was a bit too tough for immobilism in the sexual. On the one hand, this meant that pleasure was to be savored when the opportunity arose, but never could it be forgotten that there was more important business at hand - group and individual survival. Today the enjoyment is more constant and the danger more remote, but the threat to our people is quite real. The birthrate of people of northern European descent is dismal low. In most countries we are failing to replace even those members of the Folk we lose through death. Frey, and the Vanir in general, are linked to the idea of the continuity of the clan. While it is unfashionable in the declining West to urge people to have babies, Frey tells us outright that we have a duty to continue the line. But this is no nooky duty; for the rewards are genetic immortality and a degree of personal fulfillment that the "me generation" set will never know. The first lesson of Frey is that procreation is good for the individual and the Folk, regardless of media mouthings.

Another lesson for us from this robust deity concerns the ever-popular topic of guilt. We have been made to feel guilty for our wealth, for the great deeds of our ancestors, and of course for our sexuality. In some ways the sexual guilt trip is the key to all the others, for it represents all the life-affirming urges: the will to life and to power, the urge to honest ambition and justified anger, and the instinctive life in general. Frey says, "so more explicit guilt!" Some impulses should produce feelings of shame - but not these! Frey shames this false morality with animal vigor, and urges us to do the same. This way we can shake off the subtle chains of control that paralyze us on so many fronts.

A study of Frey's nature reveals that his sensuality is complemented by the warrior traits. It is not enough to plant the seed, the seedling must be steadily nurtured in a harsh world. Too often people tend to either "flower" or "fighting". Frey unites these into a virile whole and warns us against leaning excessively to one side or the other. We must endeavor to develop all the aspects of our personality essential to the survival of the individual and the Folk. Be a well-rounded follower of Frey, capable of loving and fighting!

Finally, Frey does stand for sexual pleasure. He reminds us that enjoyment for its own sake is good even as he affirms the role of responsibility, in this as in all other parts of our lives.

Let us praise Frey, then, and learn well the lessons he would teach us. Some of them are pleasurable, some are liberating, some are fraught with duty, but all of them can help us be whole, affective people.

by Stephen A. McNallen
THOR'S HAMMER

Reproduced in America from original hand-made Viking hammer pattern. When an end to
enamel is broken four pure gold leaves are exposed. The handle is of pure silver.

Available for other styles at request at higher prices.

1. Large 4-inch, $14.50. Includes all pieces at $4.50
2. Medium 3 1/2-inch, $3.50. Includes all pieces at $3.50
3. Small 2 1/2-inch, $1.50. Includes all pieces at $1.50

OLD NORWAY, Depl. 97, Hulen, Georgia 30549

ODON

Hand cast from silver alloy, and highlighted with a tarnish-proof silver plate. 6 high.

$10.95, delivered.

VICTING DRINKING HORN

A miniature pewter replica of a Viking drinking horn. The perfect spot for toasting friends or enemies.

$13.95, delivered.
A Lay of Tyrtaios on the
Virtue of a Noble Death
by Jace Crouch

Heroic poetry is a forte of the Indo-European folk. From the Urals westwards all the way to Big Sur and the Yukon, warriors have for millennia held a special place in our hearts and minds, be we Hittite, Celt, Dacian, Teuton, or American. Songs celebrating our heroes have appeared from time to time in the Homestone, usually newly translated from their Teutonic tongues by our fellow Ottists, many of whom have happily wed scholarship with racy/cultural pride. The following song is another such translation, but being as it is a little off the ordinary for the Homestone, a longer than normal introduction is in order.

This heroic poem is not from the sea-lanes of Scandinavia, but from the Peloponnesus of Greece. It is not from the 9th Century A.D., but from the 7th Century B.C. So what, you might ask, does that have to do with Vikings? Well, the poem is from Sparta, written by the Spartan general Tyrtaios, and is in celebration of a noble death in defense of the fatherland. Sparta, as is commonly known, was a Spartan civilization of the Peloponnesus that was based almost wholly on the warrior ethic. In some ways it even resembled the famed Jomsviking warrior brotherhood of the Baltic lands. The Greeks themselves were a sea-faring warrior folk (though the Spartans tended to stay on land), and they had a great deal in common with the Teutons of the Migration age, the Viking period, and the Age of the Vikings (see H.M. Chadwick, The Heroic Age). I like to think that the 300 Spartans who fell with Leonidas at Thermopylar, defending Europe from the Persian Invaders, were themselves Vikings. They likely died with a song in their throats, such as did Herold the Stern some 1500 years after them.

This Spartan war song is not widely known, even amongst academics. The few translations I have seen capture little or nothing of the archaic, cadence-like meter of Tyrtaios' elegiac poetry. His songs were sung both in battle itself, and afterwards, in what was the Spartan equivalent of a Meal Hall. Such songs have more in common with the "Iliad," the "Odyssey," the "Iliadae," and the "Pampered" than with Shelley's "Ode to the West Wind." As such, this song may be of some interest to the readers of the Homestone.

Ancient Greek poetry is not based on the end rhyme commonly known to us moderns, but on meter, cadence, and an occasional alliteration or assonance. Accordingly, when I first read the poem (E. Dike, Archetectic Tyrtae, 3rd ed., Vol. I, pp. 11-121), I was convinced that, in English, it would sound best in a Grecian verse pattern: Half lines linked by alliteration and stress; grouped into short stanzas. The poem as printed below is such a reduction.

I must stress that it is a reduction and not a literal translation: such is ever the case with poetry. I agree with those academics who say that a poem is best read in the original language, but I do not agree with them to the degree that I reject translation. By all means, read literature in the original if you can, but do not forsake it if you cannot. Tyrtaios, or Homer himself for that matter, would have a galaxy audience were there no translations available. Literary translation, while it is desirable for many reasons, is often not literature; literary translations, on the other hand, are often not honest enough. This particular reduction is, I hope, somewhere between those all-too-common extremes of poetic translation.

I hesitate to put either my own name, or that of Tyrtaios, to the following poem. The song is not my own, nor is this reduction the sin of Tyrtaic. I can only hope that the readers of this reduction approve in it the martial spirit of our Indo-European ancestors, specifically, the Spartans. I hope, too, that these Tyrtaic to read this, he would recognize in it somewhat of his own hand, and not send my homeward carried to a shield, which was how the Spartans tended to show their displeasure.
The Virtue of a Noble Death

'Tis fair to see the fierce youth fighting,
His fate he finds: death for the folklands
on the field of battle.

'Tis craven to see, cross and cringing,
the cowardly man:
he flees as a beggar.

Hated in their homeland, from his crops and countrymen
scorned from the hearth, the cowardly man;
the house dies in shame.

Hated in their homeland, the house dies in shame.

0, scion of scorn, foul treason is scribed
on your scabrous brow. Shunned by the shining ones,
dark ghosts shall find you.

Let us fight for our folkways, and freely die:
In death reaffirm, as fey warriors must,
free life for our fair children.

Keep stout the shield wall of the staunch youth of Sparta:
show spirit, bold strength,
falter not.
Let bolster your breast with blazing courage.
Bright life is behind you: blink not at death
when the foeman stands before you.

Leave not the aged, whose legs are nigh lame,
the lines of Laconia alone to hold fast,
est they die in the breach, while you live.

'Tis fell to the folk when dead fall the aged
ere fight the young man: the fierce youth in foray
the foe host must meet.

'Tis gruesome to see gransires on the ground,
the grizzled warriors, greatehearted graybeards,
splitting their souls into dust.

Yet fair to see youths, full fierce, in the fighting.
0, youths full in flower with hot flaming life:
to give and receive death is meet.

Lauded by men, women lust for their joins,
in laughter and life youth is likesome to see:
yet finest when fallen in battle.

Let stand your stout legs, bold scion of Sparta
root them steadfast to earth, slay the foeman at hand:
set your teeth to your lips and hold fast.
The tribe will have defined its ideals, which would become the laws which will govern the relationships within the families and tribe. These ideals/laws may be somewhat modified from family to tribe but would not necessarily apply to relationships with that vast multitude of persons/groups/nations who are non-members and live in lands outside the family/tribe holdings.

Several tribes could be combined into a loose federation or ‘nation’. This confederation would act as one against an enemy or a threat to the tribal civilization, ideals, lifestyle. Those outside the tribe may be friends and the tribes would act as friends or neutrals neither helping nor hindering the group but able to select spouses/members from these people. If outsiders are enemies, the tribe will defend itself against these by any means found to be sufficient.

The family and/or tribe is a sovereign nation and will so regard itself, with its own laws and customs. The family stands firmly for its members and is a permanent place of refuge for them all, even for those who choose to go out into the non-tribe world for whatever reason except a crime against the family. The tribe will nurture, protect and defend its members to the limits of its ability consistent with the faithfulness of the person involved. Those who go out and are hurt always have shelter available. Once a member, always a member, except by the individual’s choice.

Some of the ideals which would govern the existence of the family would be: unity, love, equality, justice, honor, mutual care, honesty, shared and responsibility for one another, support de corps, dependability, one for all and all for one.

In each member of the family must be developed that solidarity and sense of commonness that familial love and loyalty and devotion that will give the family the personal force of a flood. Among the members of a family, there must be no bad faith, no dissimulation, no loyalty, no reason for lack of trust one in another. Each member must be an armed battering ram an unshakable citadel. Love one another. Of course disagreements will arise among people on matter how devoted they may be, but always fight for, and be ready to die for, and be willing to kill everyone else. Your family, your kin is yourself.
your loved ones, your continuity in the world, your home, your people, you. You are an indispensable part of it just as it is an indispensable part of you. You are once. It is your home. Always there when you need it, ready to welcome you, protect you, nurse your hurts, to love you, without it, you are nothing. It is you. You are it.

These and others are the principles, the laws, the life of the family, the way within the family, the pledges which guarantee the eternal existence of the family and your continued life, safety and freedom. Those within the family are kin. They are part of you. Those outside the family are friends at best. They may be enemies. Whatever, friend, neutral, enemy, they could profit from your loss. The laws of kin apply to kin, not to those outside, to deliberately fail the kin is a sin and is unworthy. He who ultimately fails his family is unworthy of life among us kin.

The world outside the family is hard and greedy and cruel and will corrupt the family and ensnare its members if it can. Money and power are its gods. It is an enemy. It is to be distrusted and watched carefully. The laws of kin need not be observed in dealing with outsiders. They should be told nothing of family and kin. To lie to them is no wrong. Actions should be avoided whenever possible that could cause them to attack the family because they have vast superiority in numbers and material, but they must be denied this use of the kin, group or individual.

NOTE: Paul publishes a variety of documents which may interest our readers. His address is P.O.Box 1640, Salinas, CA 93943

Announcements

Providence Press has left our staff to pursue other interests, and is no longer associated with any P.A.F. Free's Falls, the particular part of the Anser Press Assembly which was their special focus will be carried on by other willing hands. Providence was always committed to loans to us free loans, and she did a lot for us, but now she has returned to that which has always held her first loyalty.

R.昀ian Harvey of the Starwood Keep is reorganizing the forms and names of the Goddess and working on a book of prayers and rituals. She is interested in corresponding with other readers on the subject of women and pagan worship. Anyone who would like to write to her may do so at 2722 Guadalupe Ave. Santa Cruz, CA 95062.
VIKING SHIP POSTERS
• High Quality  • 2' x 3' Feet  • Full Color
LOOKS GREAT FRAMED OR UNFRAMED

• GOKSTAD SHIP  • OSEBERG SHIP
 Satisfaction Guaranteed or Your Money Back

Send Check or Money Order

Scott Young
3430 Country Square Drive #1624
Carrollton, Texas 75006

☐ Gokstad Ship  ☐ Oseberg Ship
$9.45 each or $18.00 for both, post paid

Name ____________________________
Address ___________________________
City __________________ State ______ Zip ______

16
Concentrating In, Stretching Out

The man moved from defending himself to defending his family, his clan, his tribe, his town, his province, his country, the countries his country was allied with and so on. But, he will defend sentiments, landmarks, heroes, cities, planets. Smaller roots connect with larger roots to make the cosmic network of yggdrasli roots.

In all forms the same earth, fish the same ocean. Yet being a nationalist means believing that your patch of earth, your stretch of ocean is best, even if you know it isn't. Voltaire told us to cultivate our own gardens and not be anxious everywhere to sweep before our own door so that the whole sky is clean. Cultivate your garden and the whole world will bloom. Sweep across your door and even the flintiest cities will flower in. meaning goodness. Some earth is more fertile than in other places, some waters are richer in fish. Even if your patch of ocean or earth isn't rich, work to make it so. Begin by believing it is so. Cultivate the garden of your goals and make a contribution to the fullness of on-going life, work with your gods.

The historian looks upon literature as a manifestation of historical forces. The writer sees history as a part of literature. Lawyer, anthropologist, sociologist regard man primarily as a mental animal. The theologian sees the soul as central while the scientist looks upon everything as a function of already recognizable or yet to be explained scientific phenomena. Each discipline believes it is unique, superior. Yet it holds the key to man's nature, to all of nature. That is good, that contributes to and advances on-going god-life. Together, all make up Man's totality. Man is the globe on eight-legged Sleipnir, surveying all. Man and Minna continue to keep their appointed rooms and bring back messages from everywhere to the one and total Holy Words source. Make the best contribution you can to the sacred source.

By R. Strata

******************************************************************************

"Viking" Heroes in North America
by Jeffrey R. Redmond
Carlton Press, N.Y., 1979
64 pages, hardcover, illustrated.
Explores the background behind the historical and archaeological evidences used to explain Norse visitation in the U.S. and Canada.
Copies are still available directly from the author. $6.00 postpaid
Order from:
Jeff Redmond
1544 Wingate SE #3A
Kentwood, MI 49508
******************************************************************************
The Outlaws

A Film Review by Sangstel

R. W. TAYLOR

Icelandic native picture director Agust Guðmundsson’s "The Outlaws" (produced in Iceland, 1927) is one film all Asatrufolks will find to be entertaining as well as educational and instructive. It is a feature length, color film, in Icelandic, with English subtitles. It is based faithfully on the classical Icelandic text of "The Saga of Gisli." The story’s setting is Iceland’s violent, action packed era of the ninth century c.e.

Much as English film director John Bunyan drew most effectively upon Sir Thomas Malory’s "Le Morte de Arthur" for his epic film, "Excalibur," Guðmundsson takes as his basis for "The Outlaws" the heroic, dramatic saga of the outlaw Gisli. The tale centers on the issue of fate (an issue central to the faith of Asatrufolks), the hero, is repeatedly challenged and tested to his determined quest to avenge the death of his sworn blood brother.

The cinematography visually conveys the stark and rugged beauty of Iceland’s west Florida. The sets, costumes and weapons are authentic in appearance. The acting, provided by a cast of native Icelander, is excellent and convincing. The dialogue is simple and direct in its economy of words, imparting an importance and authority to all that is said in the film.

The action and violence in the film is neither exaggerated, nor is it unplayed, but instead, strikes us with a sense of the grim reality it endeavors to portray.

We watch as brave men grapple and battle with one another drawing a blue and indifferent sky; as indifferent to their aspirations and fears as fate itself. The ring and clang of their weapons is quickly muted and absorbed by the surrounding waste - places where they struggle.

A near perfect balance of dialogue and action (and deed) develops the theme to a sublime, yet heroic finale, sustaining a high level of interest that never falters nor fails. Guðmundsson may be credited with creating his film in the same spirit and with a like mentality as that which the authors of the skas, themselves, employed.

Of particular interest to Asatrufolks are a number of scenes depicting ancient Nordic customs and practices.

In the early part of the movie we witness the enactment of an ancient blómi broth-ennom ritual as four men are at work cutting and raising up a long section of sod in the turf, leaving the two ends fast. Completing their labor, they then set a spear shaft under it, tent pole fashion. All four men pass under the canopy of turf, then they all draw blood and spill their blood together in the earth that was scratched up under the sod, and mix it all together - earth and blood. They then kneel and wear that earth which will become the other as his brother, invoking all the Gods to bear witness to their oath. But when the final act of the ritual arrives, the shaking of hands, Thorberg speaks thus: "There is bound enough in this for me if I do it with these two, Thorquell and Gisli, my brothers-in-law; but I have no wish with Veisman." and he withdraws his hand. And we sense, with this gesture, the inception of future troubles.

Another scene depicts a rite of final passage. A prospective bride is without a body. The Gofli leading the procession is chanting in Icelandic. We immediately sense from the rhythm and intonation of his chant that something poetic and sacred is being sung. The subtitles appear:

"Cattle die, kindred die. Every man is mortal. But the good name never dies. Of one who has done well."

13.
"Cattle die, kindred die, 
Every man is mortal. 
But I know one thing that never dies, 
The glory of the great deed."

And with this visual recognition of the words of the Ysi - Father, Odin, we (Authar Folk) are spiritually transported home to the wisdom of our hearts.

Many other scenes and events such as these are chronicled in "The Outlaws", making it as educational and inspiring as it is exciting.

While "The Outlaws" first opened in Iceland, it received rave reviews and was an unqualified box office success - in a country where 70% of the population must see a film in order for the film to break even financially. The film was shot on location in Iceland at Hafnarfjörður, a picturesque, west Iceland valley. Unlike so many big budget extravaganzas milked out by Hollywood, Guðmundsson has created a moving picture of great dramatic power, substance and beauty. The film achieves an epic significance and a tremendously authentic feeling, despite the fact that, by American standards, it was produced on a shoe-string budget.

"The Outlaws" and another film by Guðmundsson, "Land and Sons", both premiered in Chicago the same evening (for just a one show engagement each). Both films were produced by the Icelandic film company, s/jfln, which was formed by Guðmundsson and a group of Icelanders associates in 1978. The Chicago showing, unlike the mass turn-out when the film premiered in Reykjavík, was attended by no more than four dozen viewers (forty-six of whom were obvious members of Chicago's small Icelandic speaking community). To my knowledge, this has been the only American screening of the film.

Readers of the Newsweek desiring to see "The Outlaws" might try contacting any nearby universities which may have a film society, or any movie theaters in their areas which specialize in showing diverse international films, suggesting that they obtain a copy of Guðmundsson's film in a short production and provide a screening for it. The screening I attended, for example, was jointly sponsored by the American-Scandinavian Foundation in conjunction with Facets Multimedia, an experimental avant garde theatre in Chicago.

Failing to acquire any results from your efforts to view the film locally, I can only suggest that it might well be worth the trip to Reykjavík. After all, 80,000 Icelanders can't all be wrong!
<table>
<thead>
<tr>
<th>TITLE</th>
<th>AUTHOR</th>
<th>QUANTITY</th>
<th>PRICE</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAN &amp; MYTHS FROM VIKING MYTHOLOGY, 6 illustrations, 29 in color. A Veritable Bible. Hardback.</td>
<td></td>
<td>156</td>
<td>13.00</td>
</tr>
<tr>
<td>THE RELIGION OF MODERN JUDAISM. Austria</td>
<td></td>
<td>150</td>
<td>9.00</td>
</tr>
<tr>
<td>MYTHS OF THE HOMERIENS, Roger Green</td>
<td></td>
<td>208</td>
<td>2.50</td>
</tr>
<tr>
<td>MAN &amp; MYTHS OF NORTHERN EUROPE, Davidson</td>
<td></td>
<td>270</td>
<td>4.00</td>
</tr>
</tbody>
</table>

**SELECTIONS FROM OUR BEST SELLER LIST:**

1. **DIRECTORY OF PATRIOTIC ORGANIZATIONS**
   - 62
   - 2.00

2. **SUN OF THE NORDIC RACE, Richard Bosworth**
   - 71
   - 1.50

3. **THE RACE AND PEOPLE OF EUROPE, Bertill Lundman**
   - 78
   - 4.80

4. **FLAMING CRADLE, Ludwig von Mises**
   - 90
   - 1.00

5. **HISTORY OF SOUTH AFRICA**
   - 58
   - 1.00

6. **THE LAW, Frederick Bastiat**
   - 58
   - 1.25

7. **THE WOMAN**
   - 58
   - 1.50

8. **THE SHORT HISTORY OF THE HUMAN RACE**
   - 58
   - 2.90

9. **THE SHORT HISTORY OF ANCIENT HISTORY**
   - 58
   - 2.90

10. **THE RELIGION OF MODERN JUDAISM**
    - 158
    - 2.40

11. **THE SEDITION LAWS**
    - 158
    - 2.90

12. **THE SEDITION LAWS**
    - 158
    - 2.90

13. **THE SEDITION LAWS**
    - 158
    - 2.90

14. **THE SEDITION LAWS**
    - 158
    - 2.90

15. **THE SEDITION LAWS**
    - 158
    - 2.90

16. **THE SEDITION LAWS**
    - 158
    - 2.90

17. **THE SEDITION LAWS**
    - 158
    - 2.90

18. **THE SEDITION LAWS**
    - 158
    - 2.90

19. **THE SEDITION LAWS**
    - 158
    - 2.90

20. **THE SEDITION LAWS**
    - 158
    - 2.90

21. **THE SEDITION LAWS**
    - 158
    - 2.90

22. **THE SEDITION LAWS**
    - 158
    - 2.90

23. **THE SEDITION LAWS**
    - 158
    - 2.90

24. **THE SEDITION LAWS**
    - 158
    - 2.90

25. **THE SEDITION LAWS**
    - 158
    - 2.90

26. **THE SEDITION LAWS**
    - 158
    - 2.90

27. **THE SEDITION LAWS**
    - 158
    - 2.90

28. **THE SEDITION LAWS**
    - 158
    - 2.90

29. **THE SEDITION LAWS**
    - 158
    - 2.90

30. **THE SEDITION LAWS**
    - 158
    - 2.90

31. **THE SEDITION LAWS**
    - 158
    - 2.90

32. **THE SEDITION LAWS**
    - 158
    - 2.90

33. **THE SEDITION LAWS**
    - 158
    - 2.90

34. **THE SEDITION LAWS**
    - 158
    - 2.90

35. **THE SEDITION LAWS**
    - 158
    - 2.90

36. **THE SEDITION LAWS**
    - 158
    - 2.90

37. **THE SEDITION LAWS**
    - 158
    - 2.90

38. **THE SEDITION LAWS**
    - 158
    - 2.90

39. **THE SEDITION LAWS**
    - 158
    - 2.90

40. **THE SEDITION LAWS**
    - 158
    - 2.90

41. **THE SEDITION LAWS**
    - 158
    - 2.90

42. **THE SEDITION LAWS**
    - 158
    - 2.90

43. **THE SEDITION LAWS**
    - 158
    - 2.90

44. **THE SEDITION LAWS**
    - 158
    - 2.90

45. **THE SEDITION LAWS**
    - 158
    - 2.90

46. **THE SEDITION LAWS**
    - 158
    - 2.90

47. **THE SEDITION LAWS**
    - 158
    - 2.90

48. **THE SEDITION LAWS**
    - 158
    - 2.90

49. **THE SEDITION LAWS**
    - 158
    - 2.90

50. **THE SEDITION LAWS**
    - 158
    - 2.90

**SUMMARIZE YOUR ORDER HERE:**

**TOTAL PRICE:**

PA ONLY: $24.50 Personal Checks Enclosed

**NOTE:**

- No returns or exchanges.
- All prices are subject to change without notice.

**CITY & STATE**

**ZIP**
To Wooden
for Evolution of Earth

O Wooden, surreal
ruler of realms,
spear-wounded one,
Farter most wise,
god most high
of heroes and the hanged.
rider on the galloWS,
god of gore,
driver in the depths
beyond death
reader and writer
of secrets in runes;
Make us wise,
O Wooden most wise,
of the will of Wod, and Memory's well;
Help us beware
of the Wolf in the world
and fight him with the force
of Taw the Fearless.
0 worker of wonders,
Wooden most great,
great is the gift
of adding the gods.
For the Havengers are here,
and Njal'sk is now,
Earth is endangered,
now shall over Midgard;
Surt and the ashen
are on the way up
the unlit and ugly
seeks suicide as its fate.
while the folk of the future
Wooden1, Wooden2, Wooden3
Wield your magic wiles;
write the runes
which rearrange the world.
Destroy the giants' stronghold
who in delusion find their strength;
le! Thunder thwart them,
and make their end thorough.
O god of organic ecstasy,
give your race renewal.
Renew the souls of Northwhites, and heal the realms of Earth.

Editor - Mr. Regan uses "Wooden" (rhymes with "broodin"") as the modern name for Odin. This is an impassioned prayer we have used several times at Home Kindred with good effect, and we would like to share it with you.

By Brian T. Regan
MOOT POINT

Dear Steve,

Since we still have our own child to raise as a pagan, I have been searching for books on a Waldorf level, and have found one that you might enjoy. It is titled "The Goblins of Ohio" by Fabrizio Cima, a Waldorf educator. It is well written and full of beautiful illustrations. If you or anyone you know is interested in exploring Waldorf education, you might find this book inspiring. I would be happy to share it with you and any others who might be interested.

Enjoy your vacation!

Yours sincerely,

Joel Ellis

Everyone else who might want to collaborate with Mr. Ellis can address mail to him in care of the APA. Best of luck on your projects, Joel!

Dear Steve,

I have been using your "99 Calendar," and found it to be really enlightening - I liked the balance of the sections. The book is an excellent reference for the 90s and beyond, and it is very informative. The book will be in print again in next year's edition.

I am also interested in the style of writing and the way the material is presented. The book is well written and well organized, and it is very easy to follow. I think it will be of interest to many people. It certainly contradicts the idea that all books are written in a "straight line." I think it is a good book, and it is certainly an interesting book for anyone interested in the subject.

Glad to hear from you again.

Paul Nordow

Thanks for your interest, Paul! We're pleased you liked our latest projects, and we hope our future ones will also win your approval. Our readers can find out more about the APA by consulting the exchange ads in this issue.
Dear Mr. McAllan,

I appreciate the info, you sent and enclosed is $7.00 for a subscription to

The Bulletin.

Some of the books you recommended were not available. I have done research
on Viking culture and shipbuilding, but I can not find any written on the religion. Some
of my major questions are: How do you pray in Odinism? How do you ask for help or guidance
and what do you do in rituals? Thanks again.

Our News

Dear Mr. Stovall,

Thank you for your letter. I will try to answer some of your questions.

The best form of prayer is right conduct. Consequently try to live your life
in accordance with the virtues of eikonomia and be mindful in the gods as you do so, strive
to improve yourself and serve the Folk, serve as you do that you serve the gods.

Here formal prayer is possible. Just "speak" to the gods, whether a single
sentence or a longer mental, or spoken, message. You may want to write prayers of your
own and use these for certain occasions, such as an offering in the evening, around here we
do a "Greeting to Odin", where we praise the valkyries and ask to share in its light and
wealth.

Finally, there are full-blown rituals. We've got together a book of those
we hope to publish soon.

Taking to the gods is the passive form of prayer. Call upon the gods and
then enter a meditative state, relaxed, free from all distractions. Take time to listen
to the "voices within" that links us to divinity. Becoming aware of this source of wisdom
comes easier with practice, and we should all cultivate the ability to tap into this in
practice. Another alternative is to cast runes, but this takes knowledge as well as the
development of mediational abilities. Perhaps we will run a future article in The Beacon
describing this technique, for those who are interested.

I am glad you understood that the gods are not mere sects of

sorcerous welfare workers: we humans must do our parts as well.
At the least, we should continue to stand by the gods on whose favor we call, that they will stand by us.
Our relationship with the gods is one of mutual and mutually supporting, friendship and kin-

ship.

Hail the Odin!
Stephen A. McAllan

Dear Stovall,

Please note the following:

1. The old post office box for the Aedil Fire is no longer in effect. Please address all
mail to the Aedil Fire or the officers even of us, R. Jones Stowe, 1665 Spruce St. Mpls,
Minn. 55103, or Dale Povey, Constable, the Aedil Fire, 178 N. Main Street, Allentown, PA 18102.
2. The Aedil Fire is working on the idea that a summer Fest will be held this year on the last
Saturday and in working with Vanish Chanters' groups with this under-standing. Last
year the Dnieper government took control of the North German area. The rise barriers of South
Jersey had ceased and Polish settlements already established. In the mid-1920s lands of this
unique ecological area we still in the same condition as when these folk settled here, the site fully built.
It might be an appropriate location for a summer Fest. The

Molina River area was our prime consideration as it was the home of the first known peri-
Dear Friends,

Thank you for your rapid response to my request for a subscription to *Romania*, an excellent newsletter with a high standard of scholarship and writing. Your group and its ideas are of interest to me, and I hope this will be but the beginning of our friendship.

I am an independent scholar who specializes in the study of the Roman frontier and army in Northern Europe along the Rhine and in Britain between 77 BC and 198 CE. I am particularly interested in the "culture clash" between the Mediterranean Roman and the Northern European, especially as related to the woman. At the moment, I am developing the characters and plot for a novel, or rather a series of novels set on the Rhine frontier in the area of Cologne and Mainz (Germany) and later, Rome: Britain at the time of Queen Boadicea. One of the turning points of my first novel will be the battle of the Teutoburger Wald, and the meaning it has for us today.

In addition to the above, I am 100% Northern European, tracing my ancestry back to 17th Century England. My name is derived from the old Irish: "Emlanbráil", meaning "my thrall". On my mother's side, I am the descendant of Barrows, Chetons, Clites (my middle name), and Talbots. From Ireland. My father's mother's mother was from Germany, the very region of the Teutoburger Wald, a factor which inspired me to develop the above-mentioned novel. Thus, in an attempt to rediscover my ancestral beliefs and philosophies, I am searching for our original religion before Christianity metastasized into Northern Europe —and referred it with its false gods and goddesses.

Truly in friendship,

Mary G. Minshall.

---

**THE DRAMA CIRCLE**

Box 70174
St. Paul, Minnesota 55107

Quarterly Letter Subscriptions: $5 Yearly

24
Adverts in The Bulletin

Yes, The Bulletin is now accepting advertising. Our NRM advertising rates (adjusted for the sake of reality) are as follows:

1/8 page = 50.00 per frame 6" wide x 2 1/2" high.
1/4 page = 100.00 per frame 9" wide x 2 1/2" or 6" wide x 5"
1/2 page = 150.00 per frame 12" wide x 2 1/2"
full page = 200.00 per frame 18" wide 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! These rates are for 1-color only, black and white copy. Your ad should be drawn to the stated size as we reduce all copy to size.

For those who are ready:

Inquiries concerning membership in the Asafrú Free Assembly are welcomed.

P. O. Box 1832
Cramer Valley, CA 93945