

THE RUNESTONE

RINNSTI
MITHI

Elevation of the hammer of Thor during the wedding of Stephen McNallen and Linda Lund in the holy rites of the Norse religion, 13 June 1975 C.E., Thallichtenburg, Germany. The groom served as *gothi*, his bride Linda is on the right.

THE RUNESTONE

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

THE RUNESTONE is the official publication of the Viking Brotherhood and is published quarterly. Subscriptions are \$3.00 per year. Write Stephen A. McNallen, 6587 Baumholder, Postfach 114, West Germany.

NORSE NOTES

By the time you read this, I will be a civilian after four years as an officer in the United States Army. I resigned my commission for several reasons, two of which were:

1. the feeling of futility in trying to defend my nation by military means when the real crisis was elsewhere, and
2. my resolve to devote my full time to *The Runestone* and to the movement of which it is a part.

For four long years now, we have operated under enormous difficulties — turnover in personnel, the demands made on one's time as an Army officer, official harassment, and the high postage between Germany and the U.S., where the bulk of our subscribers are located. We have survived for more than four years. Moreover, we have advanced, growing in size and greatly improving in quality.

This will be the last issue mailed to you from Germany. The next one, most likely, will come from Berkeley, California. It is my intention upon getting settled in the States to begin a full-time campaign promoting our religion, using monies saved for the occasion over the last several years. Those of you in the area will be receiving invitations to meet with me and plan for future action.

I do not regret my time with the military. Many opportunities came my way, which others have never had, such as the travelling and the experience of Airborne and Ranger schools, and serving with the Infantry in Europe for a year. I've learned a lot and done a lot, much of which I will miss, for some things mark you forever. The expression "Stand in the door!" will always have a meaning for me that it will not have for most. But now, duty calls me elsewhere.

* * * * *

Fellow pagans desiring to meet or correspond with other pagans are:

Clarke Dunlop, of 3825 Bluff Place, No. 10, Point Fermin,
California 90731, and

Patricia Potter, 81 Stein Avenue, Wallington, New Jersey 07057.

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Remember to use our leaflet "What Is the Norse Religion?" in your struggle for our ways. Please enclose 5¢ each to help defray costs.

THE AESIR, CHRIST AND FREEDOM

It is the common statement of Christianity that it sets men free and liberates them. The reason for this statement is not clear; it seems rather to us that the opposite is the case. In this article we hope to look at this matter more closely.

We think it a matter of no little significance that the chief figures in the Old Testament refer to themselves as the slaves of their god Jehovah — Hannah (1 Samuel, I:11) begs god to give her, *his slave*, a son, and David and Solomon call themselves slaves of god (2 Samuel 7:18 and 2 Kings 3:6). The word for "worship" in the Semitic comes from the root *abad*, which translates as "to be a slave." Quite to the opposite, among the Norse peoples the gods were the friends (*vinnir*) of men, not their masters. This is most noticeably true of the god Thor, called in the Eddas the "friend of gods and men." H. R. Ellis Davidson speaks of the cult of Thor as being popular among men who were not used to much interference from above.

The cult of Jesus may have changed the Old Testament emphasis a little, but one wonders how much really changed whenever we hear how Jesus is supposed to come and rule the world "with a rod of iron!" Worse yet, there is the popular image of Jesus as shepherd and his followers as sheep. This sort of thing is supposed to be admirable? Picture the average shepherd, or even the above average one, of the time. Is *that* the kind of god to follow? Surely it would be a great sacrilege to portray Odin in such a role. And sheep for followers! I, for one, wouldn't like being compared to a sheep.

We are repeatedly told in Christian literature that one must "give your life to Christ" or that you must ask Jesus to "take control" of your life. It is said that the self must be dethroned and the ego cast aside so that Jesus can be in complete charge. We who follow the Aesir and Vanir find this attitude repugnant and contrary to our belief in freedom.

It seems that the Christians have mistaken security for freedom. They believe that they are supported and sustained by Christ and that no disaster can affect them in any lasting way. They cannot know courage, for they pray to their god that he will grant it to them. They are bondsmen, beholden to their god, who grants them favors and who even changes their fate when they whimper to him! This is against all our religious instincts, for we know that if we are to be free we must also have no debts, that we must be self-reliant. Ragnar Lodbrok did not pray to Odin to spare him a painful death; he fought as a Viking and composed his death song, a song of joy, even as his life was ebbing away.

It is worth while comparing those societies in which men followed Odin and Thor with those in which they followed the god of the Christians and Jews. None of the latter can match the wild love of freedom, the exultant joy in heroic individualism which was so typical of the Northmen. On the whole, men were far freer in the Northern Europe of the eighth century than in the thirteenth. Is it any accident that Christianity was largely introduced by tyrants like Tryggvason? With the idea that men should bow and grovel before their gods, men unfortunately decided that now they should bow and grovel before their temporal leaders as well. Feudalism was introduced.

Christianity, for so long hailed as the bulwark of the West, carried within it the seeds of the West's destruction. In the course of time — as its Eastern, Asiatic essence overpowered the Western veneer — it sapped the vitality of our people and made the notion of submissiveness and the bended knee acceptable. Its collectivist teachings are now being rediscovered by those who are trying to destroy us and are a delight to Marxists of all shades.

So long as the Indo-European, Norse element was strong in Christianity, so long as it fostered strength and self-reliance, there was at least some use for it as a weapon for the West. Now those days are gone, and it has gone over to the other side, where its heart has always been. If we are to be free, we must cast aside this alien religion, so largely imposed on us by force. Once again we must practise our native religion and spread its values. Our people must return to Odin and Thor!

A VIKING TALKS TO HIS GOD —

Odin, Allfather! Rune god! Raven god! Wolf god! Watch me as I carry on the fight here in Midgard, but do not aid me with the might of your spear or your great power, for whether the battle brings me victory or defeat, the battle must be mine alone — else I would not be a worthy son of yours. I do not bend the knee to you, nor do I make myself your slave, nor do I cry to you to change my fate — but I call out to you in exclamation as my comrade in arms, and as Allfather. Odin! Salute me when I fall in the fray. Have your valkyries fill for me the horn of foaming mead, and bear me to Valhalla. The spirit of your mighty sons must be kept alive if men are to be free, and it is for this that I fight!

EDGAR CAYCE — OCCULT TROJAN HORSE

The phenomenon of Edgar Cayce has had a remarkable impact on American life. His books are hard to find on library shelves because the waiting list for them runs months in advance. Numerous paperback books dealing with his "readings" have been published in recent years and have sold with a great deal of success. There is a well-established organization devoted to promoting his beliefs and "truths" which boasts a full-time staff of 85 workers, has considerable material resources, and is considering founding something called Atlantic University to churn out more influence for the Cayce ideas.

For those who are not aware of current occult crazes, let us briefly recount a few facts about this remarkable man. Cayce died in 1945, leaving 14,246 "readings" — nothing more or less than the results of his particular technique of going into a deep trance in which he apparently possessed immense powers of prophecy and clairvoyance, and then discoursing upon various matters from this trance. The readings cover almost every conceivable topic of interest to the occult world, from remarkable medical diagnoses and cures to reincarnation, theology, and Atlantis. Many of them have proven remarkably correct; others were wide misses. Quite apart from the question of veracity, there is no doubt that Edgar Cayce has made a great impression on the occult movement in the United States and abroad.

To us, Cayce is one more weapon in the hands of the occult crowd, and one more weapon aimed at destroying our culture. Here is the basis for our opinion.

First of all, the whole Cayce brand of occultist belief is intimately connected with Judea-Christian teachings. This alone is enough to make it suspicious, but there is more. During most of Cayce's life, his only reading material was the Bible, and all of his readings are given a Judeo-Christian inclination and interpretation. What he does, in effect, is to reconcile basic occult and Christian doctrines. Many of his prophecies deal with

catastrophic changes which are to herald the Second Coming, while others describe the New Order which is to come after these cataclysms.

This brings us to a second objection to Cayce and his work, namely, the orientation he ascribes to this coming "New Order" (his words). It is more than slightly to the left. Asked about the future of religion in America, the "Sleeping Prophet" predicted "an evolution, or revolution in the ideas of religious thought. The basis of it for the world will eventually come out of Russia; not communism, NO! But rather that which is the basis of the same, as the Christ taught — His kind of communism!" On another occasion he stated that there will come about "those circumstances in the political, the economic, the social relationships where there will be a leveling — or a greater comprehension of this need." In yet another reading, Cayce, or the forces speaking through him, clarify this by saying that all would not be held in common — except, of course, where this was necessary to "restore the balance," whatever that may mean.

Some of Cayce's promoters seem even more radical than the psychic himself. Lytle Robinson's book on Cayce is full of left-wing fantasy, seeing America as in the firm clutches of the Wall Street capitalists and the C.I.A. While we, too, are opposed to these where they threaten our freedom, Robinson seems to oppose them because they represent a threat to socialism. It is, of course, socialism, according to him, that will be the basis for this New Age which is supposedly coming.

Why is it that prophets, psychics, and seers so often end up taking the part of the extreme left? Why is it that the usual phrases about how "all are to work in unison for the good of all," in a "co-operative, co-ordinating" society, and about how there must be more "world-thinking" and less nationalism, are common to both vocabularies and philosophies? It is hard to believe that all of these people know exactly what it is that they are proposing, yet there is no doubt that the cause they express is a synthesis of our traditional enemy, Christianity, with the Eastern world of the occult. Could it be that these people, whether their intentions are pure or not, are nothing more than puppets for those who would bury our culture and our civilization forever? The more one studies this matter the surer such a conclusion becomes.

The "New Age" or the "New Order" that is being pushed at us is an age in which the Indo-European concept of freedom does not exist. It is a world based on security and interdependence rather than challenge and self-reliance. No struggle is permitted — no courage or heroism in the sense that these things are known to our peoples. It is the Utopia, the velvet trap. It is the first phase of a progressive collectivization that eventually would see us a race of ants, with the individual a thing of the past, forever shed to allow the development of a collective entity. No more Ragnars. No more Arminuses. No more Sigurds.

The Cayces, the Uri Gellers, the Jeanne Dixons (despite her apparent anti-socialism) of this world are not on our side. They are being deceived either by themselves, or by whatever power or entities may control them. They have thrown us a gauntlet to submit to their ways (or the ways of "God," the "Space Beings" etc.) or fight. We know our choice! We must work steadily, resolutely, and calmly to lessen their impact, to reduce their influence, and to deny them our support — financial or otherwise. To do otherwise is to aid our own destruction.

ISTANBUL

Vikings in Istanbul? Yes! Turkey is a long, long way from the fiords of the North which are the homes of our Norse ancestors, yet the Viking love for adventure took them throughout the world of their time.

This was made most apparent to me on a recent trip to Istanbul, known previously as Constantinople, and before that as Byzantium. Istanbul is an extremely old city and was known to the Norsemen as Miklagard, the "Great City". It must have been an inspiring sight to these men, unused as they were to cities, and its shining domes, long walls, and Eastern flavor must have awed even our brash forefathers. Istanbul enters into the history of the Vikings mainly because the Byzantine emperor recruited Scandinavians for the Varangian Guard, his personal bodyguard and elite shock troops. The tall Nordic giants were renowned for their fierceness, their loyalty, and their expertise with the axe.

The evidence of these warriors has survived the last thousand years only sparsely, yet, considering the times that the city has been sacked and occupied, that in itself is a wonder. Hagia Sophia is an old Byzantine church which much later was converted into a mosque and is now a museum. With the help of a tour guide, we entered the upper gallery, and by matching a photograph with the interior of the building, located the balustrade for which we were searching. My heart sank when I saw how covered the surface was with graffiti in English, Turkish, and Greek — but we prevailed, for soon we found it — a runic inscription, of which only the name "Halvdan" is decipherable today. Some Varangian during the heyday of the Guard had left a mention of his presence which survives today. Standing on a rickety, dust covered chair found against a far wall, I took a few photographs.

The next day, in the Turkish military museum, I found another relic relating to the Vikings. A segment of a large chain which once sealed off the harbor lies in the museum, along with a model showing how it was supported in the water by wooden floats placed at intervals. It was this chain which was supposedly crossed in a rather spectacular manner by Harald Hardraada, that most famous leader of the Varangians. Harald had had a falling-out with the powers-that-were, and was forced to make a hasty escape in two ships on which he loaded his followers. As the vessels neared the giant chain which blocked their progress, Harald had some of the men row while the others, with their sleeping bags in hand, ran to the rear of the ship. The prow thus elevated, the ship ran up on to the chain before losing its momentum. As soon as it ground to a stop, all the men ran forward, shifting the stranded ship across the chain and into the Bosphorus. The second ship tried this maneuver but broke in half, drowning some of the men on board who could not be rescued.

Such is the account from the Saga of Harald Sigurdarson. Seeing the chain itself and sailing across the Bosphorus and the Golden Horn in a modern ferry boat, the scene is a vivid one which truly appeals to the imagination. The traveler today can almost see the sail of Harald's remaining ship speeding toward the Black Sea and the Norse state on the Dneiper.

Today, there is not much left that Harald or Halvdan or any of the other Viking mercenaries would recognise. The Galata Tower, yes, and Hagia Sophia and parts of the old city walls, but little else.

The Varangian Guard's history is not even known among tour guides in the city today, much less to the masses. Yet this elite corps of fighting men will forever be a part of our heritage, for they epitomized the Viking lust for adventure and glory and combat,

and carried our culture to the ends of the earth. Some of these men, like Harald himself, were nominally Christians, but this was only a veneer overlying a deeply pagan outlook. Harald the Hardruler would hardly be mistaken for a monk or an ascetic! Others retained their pagan religion, as shown by surviving accounts of the festival of Jul (Yule) as celebrated by them in Byzantium.

Harald died years later at the battle of Stamford Bridge, and the other stalwarts met their own deaths, as men everywhere must. Still, though, their fame lives in our hearts, and we fight to preserve their sturdy beliefs in our own lives of our people today.

THOUGHTS ON MATTERS GENETIC

Genetics is a forbidden subject among modern "liberal" circles (except when genetic engineers threaten to manipulate us "for our own good"), yet it is literally part and parcel of us. While we lay no claim to being geneticists or even biologists, we have had some interesting speculations regarding the matters of genetics, eugenics, and the general condition of the "gene pool".

One wonders, for example, if depletion of certain genes in Northern Europe was not a factor (even if only a small one) in the conversion of the pagans to Christianity. Deaths among the followers of Odin and Thor were tremendous, largely because of the warrior ethic. By the tens of thousands, our people spent their finest and noblest in combat from Ireland and England to Spain, Italy and Byzantium. The stay-at-homes, those who were not inclined toward the warrior life, reproduced. They also accepted Christianity. The question is complicated by the fact that the heroic ethic survived for several centuries in a lessened form, although this may be explained by originally pagan themes which were incorporated into official Christianity and thus preserved.

If there is any truth to the proposition that wholesale Viking deaths changed the character of Scandinavia, it may also explain the peculiar behavior of these countries today. Scandinavia in our day is largely wrapped up in a socialistic and bureaucratic bundle of red tape, with taxes rising out of sight. The Swedish left wing was particularly vocal in its opposition to America's Vietnam struggle and became a refuge for cowards and deserters among American youth who fled there to avoid combat. The Scandinavian nations have been receptive to the Marxist "liberation movements" seeking to overthrow Rhodesia and South Africa, and have contributed no small amount of aid to their cause.

Even worse — if wars so affect politics and sociology by genetic means, then the future for Europe is not bright. Two disastrous wars in Europe in this century must have done great harm to the gene pool. Certainly Hitler did the West no favor by organizing elite bands of warriors and sending them to be slaughtered on the plains of Russia (although they accounted themselves remarkably well!).

Where does all this lead us? War is part of our organism and of our way of life. But how can we insure that we are not doing irremedial damage to our people in the long run? Will the meek, the pacifists, indeed inherit the Earth? The answer lies not in abolishing war but in utilizing our resources sanely. Our warrior ethic is basically sound, but we should begin to stress a few vital points:

1. The battle-death is a valid concept — yet it need not be a death at an early age. Beowulf was in his fifties when he died, as I recall. Ragnar was no youngster when he died, according to legend, in Northumbria.

2. The strong family concept needs stressing. Combined with the point made above, it means that, given the opportunity, the warrior should leave plentiful offspring behind, protected in a strong family which will help them mature properly and inculcate in them sound values. Family continuity has always been a central part of our religious values.
3. The image of the warrior, or of man as the healthy, aggressive, and violent maker of war and layer of women, must become again a desirable social norm. Trends today are toward the unisex and androgynous. Men have become more effeminate and women more masculine. When the leftist "folk singer" Joan Baez, at the height of the Vietnam war, urged American girls to refuse to copulate with any man who carried a draft card, she was hitting at something much, much more basic and primeval than she probably suspected. Our women must learn to desire masculine males, and our men must learn to desire feminine females, or the race in its present form is headed for suicide.
4. Our warriors must be trained to perfection, to give them greater survivability (a definition is necessary; I am referring here to members of the regular armed forces of the various nations of the West and to members of the mercenary armies of the future). The SEALS of the U.S. Navy are an example. Despite their employment over a long period of time in actions of a very dangerous nature, they went for several years with no fatalities because of their very high state of training and their wise employment.
5. On a national and international scale, we must never commit our people to a war from which we cannot gain anything, or which may be fought solely for special interest groups – international financiers, arms dealers, or the like.

Ideally, the entire nature of war should be altered, to de-technologize it. War has never been *humane*, but at one time at least it was *human*. Today, this is not so true.

There is so much to be done, and so little time in which to do it. Let us begin now!

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BOOK



REVIEW

Mountain Man by Vardis Fisher. Pocket Books, 1 West 39th Street, New York, New York 10018, \$ 1.50.

Some may ask what this book is doing in a journal dedicated to the Norse religion. The book is a novel set in the American West, thousands of miles from the home acres of our Viking forebears, and close to a thousand years later in time. Some of the characters in *Mountain Man* would not recognize the word "Viking" and probably had only the sketchiest idea of where Scandinavia might be located. So what are we doing reviewing it in *The Runestone*?

A couple of quotes are in order.

"He admired courage above all other virtues; next to that he admired fortitude; and third among the few values by which he lived was mercy to the weak or defenseless. His passions were love of life, mortal combat with a worthy foe, good music, good food, and that quality of nature which would compel a poet to say, a hundred years later, that its heartbreaking beauty would remain when there would no longer be a heart to break for it."

These lines describe a typical mountain man of the 1830s, and, incidentally, sum up the Norse virtues rather well.

More Norse sentiments are found in the reflections of Sam Minnard, the novel's main character, as he meditates on the killing of an Indian youth who had tried to take his life:

"It seemed to Sam that the tribes that loved and sought war and made a philosophy of it, and killed in the full light and passion of heroism, when emotions were hottest; when a man hardly felt bullet, arrow, or knife; and when, if mortally wounded, he broke into his death song, and died in a clean way with his wings soaring – this, it seemed to him, was all right. Maybe the truth (he thought he saw it now) was that the youngster who flung himself into the river had died a wonderful death: in the last moments he had the enemy by the throat and was choking the eyes right out of his face; and his blood was boiling-hot and his hunger for glory was right at the gates of heaven. How many men in a century passed into death in such triumph? How many won such consummation of all their courage and powers in a last supreme blinding moment? All but a few of them died creaking and itching and complaining, scabbed and scarred over, half blind and half deaf, sick with loneliness and self-pity, and as remote from triumph and glory as an old robin skulking along in forest gloom with its wings dragging."

Throughout the book Norse sentiments abound – an abhorrence of taxes, politicians, and jails, a love of the wilderness and nature and freedom. Sam Minnard's conception of

God doesn't go much beyond the idea of a Creator, one who was responsible for the natural world of the mountain men. These is no false morality or narrowness in Sam's personal religion; he might have made a fine pagan.

Mountain Man is a book that shows our own most cherished beliefs in a setting far different from the traditional one, and yet in a valid context where they fit as naturally as in the more usual one. It is in many ways a profoundly moving book, one which I suspect our readers will thoroughly enjoy. To me, it shows the utter falseness of the idea that America, or by extension, the West in general, is a product of Christian values.

ECO COR

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

The much-publicized energy crisis produced a plethora of energy conserving hints (most of which were promptly forgotten by the public). We are, for this reason, reproducing more of them in this issue of THE RUNESTONE. These have been compiled from multiple sources.

- ** Don't buy lighting fixtures which are so fancy or so heavily ornamented that they produce little usable light.
- ** Fluorescent lamps can be used to advantage in the bathroom, laundry, and other areas.
- ** Reduce the amount of outdoor lighting you use, or even eliminate it altogether.
- ** During the daytime, make the best use of natural sunlight. Open the curtains rather than turn on the artificial light.
- ** Use light, reflective colors for walls, draperies, and rugs, so that you can eliminate some of your artificial lighting.
- ** Try viewing less television - still better, WALK down to the local movie theater and turn off not only your TV but your lights, radio, and everything else!

We have set these ideas down. Now, you can either read them and forget them, or you can put them to use and help forestall ecodisaster, and save on your utilities bill in the process.

IT'S UP TO YOU!

* * * * *

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