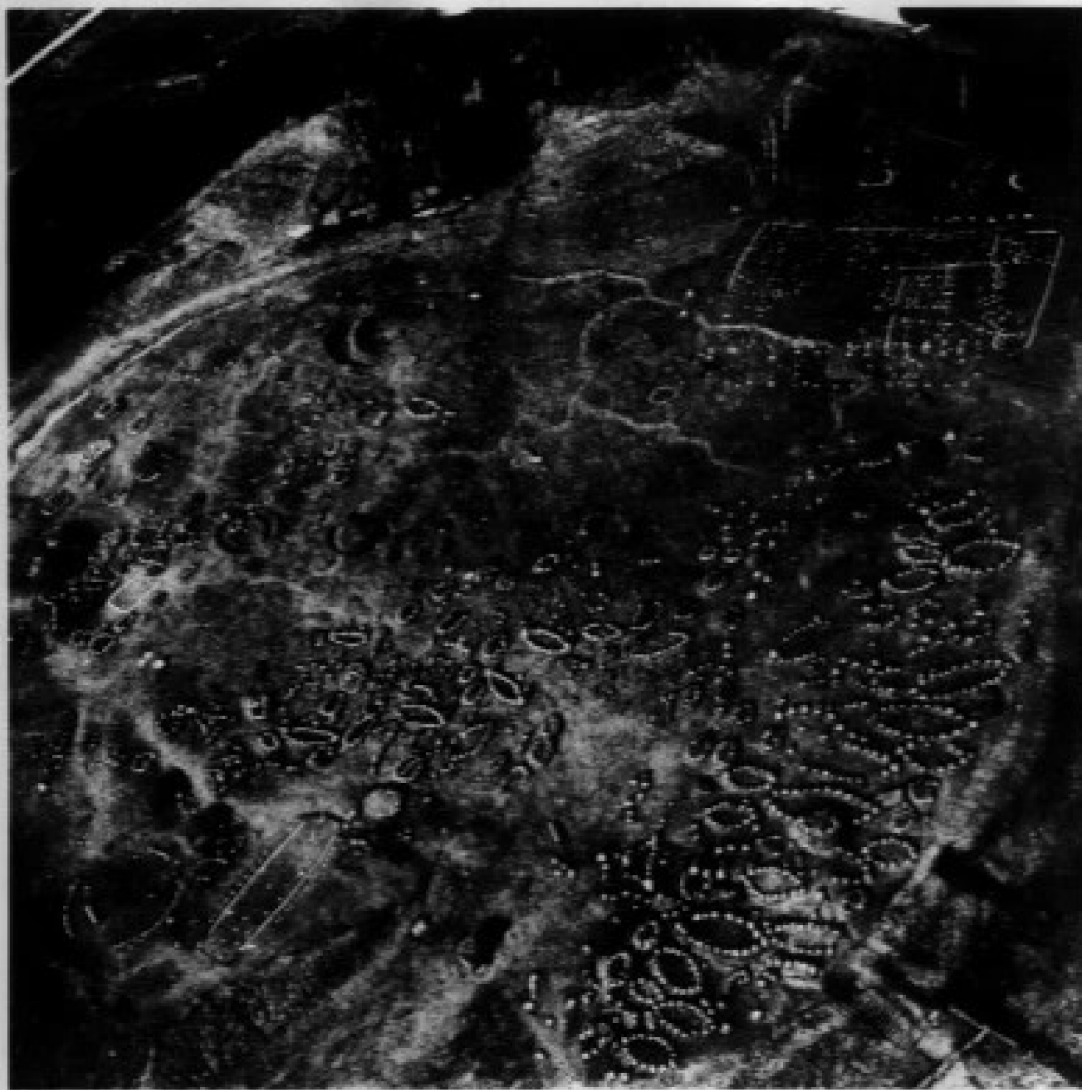


THE RUNESTONE

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- Here lie the mighty Fallen! These Viking Age graves at Lindholm Høje in Jutland display the typical enclosure of stones used as ship-symbols during the era.

Photo courtesy Danish National Museum

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

I was reading in a volume titled *The Ancient Art of Warfare* when I came across an anecdote that said a great deal about our ancestors and their attitudes. Clovis of the Franks — a people, of course, cousin to our own Vikings — had intended to dedicate a bit of booty known as the Vase of Soissons to Saint Remy for past and future protection. One of his soldiers, however, in a surge of what can only be called the pagan spirit, shattered it at the king's feet, shouting, "Let your destiny take care of itself!" Here we see the sharp contrast between the cowardly fate-changing impulse of Christianity and the self-reliant religion of the North. We must all strive to insure that this vase remains broken, and our people remain free of the bondsman's neck ring forged by supplication to a god which offers safety from destiny.

Welcome to this issue of THE RUNESTONE! Due to my (probable) departure from Europe this summer, there may be a real slow-down in my response to mail. Please be patient; all will be righted immediately upon my return to the States.

The following pagans are looking for contacts in their area:

Clarke Dunlop,
3825 Bluff Place, No. 10,
Point Fermin, CA 90731.

Patricia L. Potter,
81, Stein Avenue,
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919 Ave C,
Council Bluffs, Iowa 51501.

Do them and the cause a favor by dropping them a line.

* * * * *

Leaflets "What Is The Norse Religion?" available at 5¢ each — spread the word!

For we who deal so largely in the past, in values which were epitomized centuries ago so much more than today, and who are so traditionally oriented, it is sometimes easy to neglect the formulation of a coherent picture of the world which we wish to bring into being. Many of us with a strong romantic streak — and here I include myself — would rather be sailing our Viking ships toward the next target of our fury than living in the abomination called the Twentieth Century. But we cannot live in the past, nor allow our distaste for the present state of the culture to turn us from our task, from changing the world.

We cannot repeal the last thousand years; we cannot, as we have just said, live in the past. But we *can* apply the values that guided our ancestors in the past, to our present predicament. So while we cannot resurrect the Viking Age, for example, we can find equivalents for the activities of our people in *those* days which will help preserve the inherent values of our people in *these* days.

Let us consider the impact upon society and upon the world if, for instance, the West could be persuaded to re-adopt its native folk religion as practised in Northern Europe from about the seventh century to the Conversion (Perversion?). The date is a bit arbitrary, but it will easily encompass the pagan values which are our ideal. To consider the effect of a lesser pagan re-conversion, such as a case in which we managed to gain influence in one nation or in a few nations rather than the West as a whole, simply adjust the scale of our remarks downward.

In many matters, such as the nature of the folk economy, we deal in controversy. However, it is our belief that men make economy, rather than the opposite, and that those sentiments which spring from the religiosity of a people are more valid than other forms of theorizing or the pronouncements of pedants (or pederasts, in the case of some left-wing economists).

Consider first of all, the effect of Norse family structure (a function of religion) on economics. The Norse extended family took care of its own sick, elderly, or misfortunate; this was the natural role of kin. The restoration of this natural family grouping would slash the "public assistance" rolls which today add to the burden of every taxpayer, of every productive person. Those who fell ill or who were the genuine victims of circumstances beyond their control would be cared for by the family rather than the bureaucratic monster that is the State. Perhaps even more importantly, the elderly of our people would be cared for by those they love and whom they bore, rather than being packed off to "rest homes" to vegetate and die. Our aged citizens must again become the living repositories of wisdom and experience, the active and fulfilled human beings, that they were in our traditional family structure.

Complementary to this is the "Norse work ethic", which would not allow the subsidizing of those who are too lazy to work. The family structure will protect those who deserve it; the work ethic will act against those who do not. Welfare or "public assistance" would practically cease to exist. Those cases which did not really fall into either category would be cared for by the voluntary generosity of private persons or societies organized for that purpose (Generosity, contrary to the popular illusion, is not solely a Christian virtue). Taxes could be greatly reduced, with resulting benefit to the citizens and the economy in general.

A great deal of the existing bureaucracy could be eliminated with the disappearance of these various welfare programs, and still more bureaucracy would be done away with as our people realized

what a threat to their liberty these non-productive parasites were. Professor Hans Gl nther's remarks, reviewed in a recent issue of *THE RUNESTONE*, are relevant in this regard.

The restoration of a strong moral sense – one based on our true, inherent values as expressed in the Norse religion – would replace the crumbling Christian morality whose collapse is now threatening to drag the West down with it. Our cities would again be safe. Rape, robbery, and assault would be reduced to a fraction of the present rate both because of the restoration of true morality and because of a refusal to accommodate or coddle the criminals in our midst. Drug related crimes would shrink to insignificance as mores were created which strongly discouraged the use of such materials. As crime is one of the elements which helps grind down our taxpayer, a proportionate load will be lifted from our people (and still more bureaucracy scrapped), quite aside from the more direct advantage of a healthier, saner society!

What about the exploitation of our natural resources, the fouling of our air and water, and the progressive transformation of the planet Earth into a huge refuse pile? All of our environmental problems are serious ones, and need attention. We can either try to legislate a clean environment, thus reducing our liberty and adding still more to the indebtedness of our various nations, or we can institute a strong religious attitude of custodianship and unity with nature. The latter is in keeping with the Norse religion which was a religion of nature and did not draw an artificial line between man and the nature of which man was a part. The earliest temple of our people was the forest itself. The place where our people proved themselves was in the wilderness. We took various animals as totems, and grew strong by facing and fighting nature even as we loved her. It is a fact that we have done much damage to the natural world at times, through ignorance. Luckily, we can learn from our mistakes and not repeat our errors. A revival of Norse paganism will create a large body of people who will view recycling, energy conservation, and the planting of trees as religious acts.

There is a strong "back to the earth" element in the Nordic religious complex. We could expect, then, a rise of interest in farming and husbandry, and an increased awareness of proper utilization of the land to accompany a resurgence of Norse religious feeling in the West. One additional result which we could expect would be more emphasis on organic foods without many of the additives which have been linked with the causing of cancer.

A return to the folkways of our Norse ancestors, folkways which are related to religion because culture as a whole cannot be effectively separated from its religion, will bring about radical changes in production and distribution. We can expect that the Norse community will be self-sufficient in many respects. Many basic foodstuffs will be locally produced for local consumption, and some essential crafts will find a comeback, such as some textile production and various "artsy-crafty" things. The effect on the transportation industries, packaging industries, and advertising corporations will be considerable – and generally, if the transition is gradual enough to allow for readjustment, beneficial. Factory production and heavy industry will have to survive, but we need to find new ways to accommodate these essential functions to the values of our people. New approaches are needed, and they will be found. Fortunately, since we are considering a transition period of many years (let's face it, we're not going to convert the West overnight!) there will be adequate time in which to solve these problems and others which will surely arise.

Our native religious values express an unrelenting love of personal liberty and a hatred of domination. With these elements restored to their proper place, we will have a renaissance of human freedom such as our culture has not seen in many a weary decade. This by itself will make all the strain and struggle which we face in the years to come worthwhile. Without this aspect of our religion, the rest is as naught.

So much for the domestic or internal prospects. What will be our relationship with the rest of the world, with those nations and peoples which are outside our cultural sphere? For the first time in a long while we will throw off our horrible guilt complex, our overgrowth of Christian meekness and submissiveness, and exercise rational self interest in international affairs. We will no longer feel obliged by an alien religious system to feed, clothe, and house the entire world to our own disadvantage. This does not mean that we will not help others, for again, generosity is a part of our cultural composition. What it means is that we will consider our own survival and our own interests before considering helping others. Certainly we will not continue the present suicidal practice of aiding and arming our sworn enemies. These can expect our hostility. Using the tremendous weapons at our disposal – namely, the productivity and ingenuity of our people – we will undermine them. Commercial influence, realistic diplomacy, and gradual erosion will be our weapons, until we have halted and reversed the assault which has so shrunk our frontiers. The initiative will pass to us, and we will insure the total supremacy of the West. Our children will not fear the slave labor camp or the no-win war, and freedom will be the lot of our people forever.

National defense? Consider the folly of invading a country where every male was a trained warrior, born and initiated into the warrior ethic, fully armed, and eager to prove his prowess and bravery in battle! Technology will still be needed, as will a standing army. But with virtually the entire nation as a reserve force, and with competence and effectiveness the rule in the military rather than the exception, the citizen would get more for his money. The warrior ethic will cause our men to take up the noble trade of the Varangians, those Scandinavian mercenaries who fought for glory, gold and adventure under the Byzantine emperors. A loyalty to their people will prevent them from backing those causes detrimental to the West, and their ardor assure a well-trained, enthusiastic breed of warriors (some day I must explain the difference between the soldier and the warrior).

Our future has infinite potential. Liberty, dignity, material well-being, a clean environment, and the continuance of our culture – all of these lay before us. Many things we have not discussed, such as banking reforms, education, art, and the great adventure of the conquest of space (suffice to say that the impulsive, adventurous spirit which sent our forefathers across the world will cause them to seek the stars themselves). Potential, however, is nothing by itself. It must have actualization, and that is where we come in! If we are to have this glorious future, we will have to fight for it, and against terrible odds. If we succeed, all this is ours. On the other hand, if we are slothful, if we are weak, if we refuse to risk all in the fight for our destiny, our end will be dismal and unrecorded, our people dissolved and our monuments dishonored. The universe plays no favorites, and the choice is ours.

† † † † † † † †

“ODIN LIVES”

ON HUMAN EFFORT

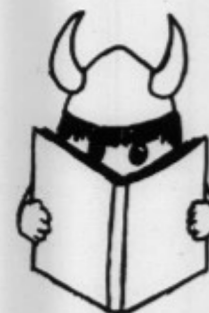
There was an old superstition among the Norsemen that a person should keep his nails clipped if he wanted to help the Aesir in their struggle at Ragnarok. The reason for this was that the ghastly ship on which Loki and his evil companions were to set forth to attack the realm of the gods was made from the nails of dead men — thus, if one kept his nails well trimmed at all times, he would not be likely to contribute building material to the ship of the traitors.

A silly and primitive superstition? Perhaps so. But it teaches us something very important about the Norse peoples and religion, namely, that they felt that human effort and endeavor *mattered*. A well-informed and well-meaning man could make decisions and perform actions in the real world which could have real effect — even on a scale of cosmic importance such as Ragnarok. This may seem like a verity which needs no emphasis, but if it seems that way it is only because we take it for granted in our world-view. In other systems, such as Christianity, it does not exist. While some Christians may not admit to it, their faith denies the efficacy of human action in the world. They cannot save themselves from a fiery eternity in Hell, only Jesus can do it! God's will be done, not theirs! Their fate and destiny is out of their own hands, it rests in the hands of God himself. Thus, they are told to pray and have faith, to submit to the will of God, and to "resist not evil". Since the cosmic scenario has been supposedly worked out in advance, and since they were not assigned any active part but are merely reduced to pawns which are being fought over by two supernatural powers, what need have they of efficacy? Even when they go forth to save souls for Christ, it is not with the idea of contributing to the defeat of Satan, for his defeat is already certain. Rather, the idea is merely to get all those souls into the right camp for comfort's sake. Human will is either denied as an illusion (as the predestination crowd believes) or is totally relegated to relatively minor matters — certainly human will nor human effort have anything to do with the cosmic events of the Universe.

To us pagan Norsemen, though, human will and power are real. We do make a difference in the scheme of things. Even if the end result of events was pre-determined and unalterable, it would still behoove us to fight, to exert our will and effort. Each of us can even add our own efforts to those of the mighty gods at Ragnarok, as is implied in the superstition which began this article. We are far from being the helpless creature that the Christian pictures himself; we know that evil can and must be resisted. Naturally, we define that evil a bit differently than do the Christians, since we see them as part of the problem!

A logical corollary to all this should be considered thoughtfully by us all. The folk belief described at the beginning of this article implies that we each can and should do what we can (not necessarily trimming our nails!) to aid our gods in the impending struggle. If we believe in human effectiveness, then let's begin exercising some of it against our foes. It is pretty obvious that events of metahistorical dimensions are shaping up, and whether you call it Ragnarok or rabbit ears is irrelevant. What *is* relevant is that these events can destroy us, our values, our religion forever, unless we win. So, let's begin working for victory now! The hour is much, much later than most of us think. Your efforts don't have to be spectacular or even large (though this is an age requiring such efforts!) but at least make it regular. Write that letter, call that friend, mail that literature. Every day of our lives is a skirmish leading that much closer to Ragnarok.

† † † † † † † †



BOOK

REVIEW

VIKING EXPANSION WESTWARDS by Magnus Magnusson. Soft-cover \$4.95. Henry Z. Walck, Inc., New York, 1973.

Chronicles the Viking expansion westwards from the ninth to the twelfth century and discusses what archaeological discoveries have revealed about everyday life and traditions in Viking settlements.

"Our canvas is the Viking expansion westwards, the great impetus that took the Norsemen to England, Scotland, Ireland, the Faroes, Iceland, Greenland, and ultimately North America (Vinland). In the course of the journey we shall find a very different picture of the Vikings from the popular image of savage barbarians. Archaeology, and to a lesser extent the study of place-names and coins, has done much to correct this naive conception. We know now that the Vikings brought to Europe a new vitality in a great variety of ways. They pioneered new trade routes across the known world, and extended the boundaries of that world by tireless exploration. They created new art-forms, new societies, new concepts of law and justice. They created a new nation, Iceland, that is still regarded as the oldest democracy in Europe."

"The Vikings have always been portrayed as pirates, merciless barbarians who plundered and burned their way through Europe, heedless of their own lives and the lives of others, intent only on destruction and pillage. This deep-rooted popular prejudice about the Vikings can be traced back directly to the sensationalism of ecclesiastical writers who were the occasional victims of Viking raids. In a turbulent period, when piracy and casual raiding were a commonplace of everyday life all over Europe, the Vikings happened to be more successful at it than most other people; and they have paid the price by getting an extremely bad reputation. The word Viking has come to mean anyone who came from Scandinavia in the Middle Ages, whether he was a farmer, a seaman, a merchant, a poet, an artist, a warrior, an explorer, a settler — or a raider."

An amusing excerpt about the Vikings among the Anglo-Saxons in England: "The two peoples were soon living together in amity. Indeed, the Danes quickly made themselves popular with at least one section of the native population: a contemporary writer, John of Wallingford, complained that the Danes were always combing their hair and changing their underwear, and took baths regularly on Saturdays, which gave them an unfair advantage over their Anglo-Saxon rivals with the local maidens."

The volume is beautifully illustrated with photographs, maps and drawings, and is recommended reading for all followers of the Old Norse Faith. This book will help to refute a thousand years of Christian propaganda.

— HARALD

† † † † † † † †

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.

N
E
R

Assuming that we get this issue of THE RUNESTONE out at approximately the right time, hot weather will have most likely become a fact of life to you. You can conserve a lot of energy, with all that implies for the environment, and also save yourself some money, by following these tips:

First of all, don't buy an air conditioner if you can do without it —this alone can account for 15% of your electricity bill.

If you do have an air conditioner, shut off rooms you don't need cooled, rather than trying to cool the whole house.

Keep the filters to your air conditioner clean and unclogged; dirty filters force it to work harder.

Use a ventilating fan in hot weather to remove trapped heat from the attic, thus materially lowering heating requirements.

Drapes can both hold heat in during winter and keep solar rays out during summer. Double-thickness glass will reduce heat transfer, also (either way).

Own a swimming pool? You can safely run the filter pumps less - about four hours a day in winter and six hours a day in summer for an unheated pool, instead of ten or twelve hours. Consult with the manufacturer.

These things may not seem like much, but they can do two things: they will help to relieve our chronic energy/ecology problem, and they will save you money. These individual efforts can add up, but first you have to put them into action.

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

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

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