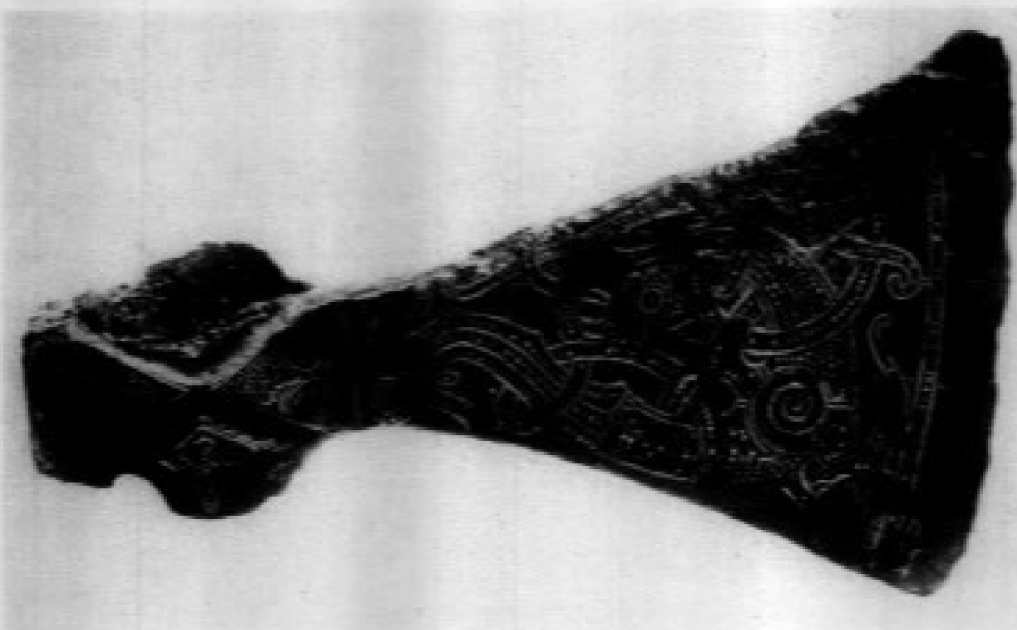


THE RUNESTONE

RUNESTONE



The Famous Axe from Mammen, Jutland.
This work of art, inlaid with silver,
testifies through the ages of the artistic skill of the Vikings,
and their love for their weapons.
(Courtesy Danish 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. McNaillen, 6587, Baumholder, Postfach 114, West Germany.

NORSE NOTES

One of the nicest publications we have seen lately is Heimdal, a slick magazine dedicated to the Norse cultural influence in Northern France. The illustrations are superb. The only drawback is that it is written in French. If you are interested, see our ad for them elsewhere in this issue.

We recently visited the International Book Fair in Frankfurt, Germany - the largest of its kind, featuring 90.8 per cent of the new titles published in the world. It is disturbing to note how many of these books espoused the leftist line. If the publishing media is any way of judging ideological climate, we are all in trouble! Especially noticeable were the books equating (and lauding) Christianity and Marxism. All of which means only that we must continue and intensify our fight against these twin enemies.

I ran across a passage describing a meeting of an underground Christian church in Russia: "We were 100 in attendance. For you they are 100 people, but they are one spirit, one body, and one heart. . . We are one man who bears the name 'hundred' and this one common man ascends in the light toward heaven. . . If you would live at least one minute of such oneness, you too would not regret having given away everything for it." As opposed as we are to the Russian slave masters, we still find such mystical exclamations as this opposed to our very nature. These poor deluded Christians don't even realize that they are practising an extension of the very collectivism which oppresses them. Philosophically speaking, the "bad guys" play both sides of the street.

Communism & Odinism

In previous articles we have mentioned that the political philosophies of both communism and fascism are anathema to Viking thought. With this article we will deal with the former, having dealt with the latter in a previous article.

The most evident reason that Vikings and communists are enemies is simply that communism is an anti-individualist philosophy, while of course we are violently individualist. The communists have never tried to hide their hatred of individualism; theirs has never been portrayed as other than a collectivist belief.

Let us look at the sort of person the communist despises. The Maoist Bruce Franklin, in his "Chic Bleak in Fantasy Fiction" (Saturday Review, 15 July 1972) refers to H. G. Wells' The Time Machine - "It's hero is the uniquely brilliant Time Traveller, who invents and builds - without the aid of workers, finance capital, corporations, or the government - an ingenious machine that allows him to conquer time by moving at his own personal will through it. The Time Traveller is the ideal bourgeois intellectual. His freedom is to be a pure individual, free from any society and superior to all, limited only by his own will." To the avowed communist this is an absolutely horrible thought. Imagine! A person who is (gasp) self-reliant! Not dependent on the workers! And actually allowed to follow his own free will! A person like that probably couldn't even be trusted to come clean at a self-criticism session.

To find communism's answer to such bourgeois mentalities, let us take a look at the process of education in Red China. Surely here we can learn what type of person the communists desire to produce. Rhea Menzel Whitehead reports that education in China is not aimed at monetary success, prestige, or "even individual satisfaction, but the following of Mao Tse-Tung's concept of serving the people". This must have something to do with serving death warrants, too, since Mao killed millions of his countrymen who refused to accept communism. She goes on to say that "the Chinese are confident that they can create a new man and a new society in which the needs of others come before those of self". Of course, this creates a problem; "Many teaching techniques considered standard practice in America are regarded by the Chinese as individualistic and antisocial. Choice is collective rather than individual". In other words, what "I" want doesn't really matter, it's what "we" want that is important. Again, individualism is the loser.

Maybe things are better in sunny Cuba. But a glance at the available literature oadens that hope. Even the circulos, or day care centers for young children, "emphasize the group rather than the individual". This theme is pounded home to the children in hopes of creating the New Cuban Man, who seems remarkably like the New Chinese Man. Instead of celebrating an individual child's birthday, a collective birthday party is given where all the children born in a particular month celebrate their birthday together. The key phrase in Cuba is "collective consciousness". The communists are out to remake Cuban society by "encouraging collective living, group rewards, and 'antiegoist' psychology". The individual is nothing; the state is everything. And so personal freedom, as we know it, is carefully weeded out in the educational system as in the lives of adults. As Chairman Mao says "Man has an almost infinite potential for re-education". Some of us would call it brainwashing.

Jean Larteque's description of the Vietminh in The Centurions pictures the result of communism, that New Marxist Man the Red Frankensteins are laboring to mold: "All these termites looked indistinguishable, and their faces betrayed no expression of any sort, not even one of those primitive feelings that sometimes disrupt the inscrutability of Asiatic features: fear, contentment, hate or anger. Nothing. . . The same sense of urgency impelled them towards a common but mysterious goal which lay beyond the present fighting. This hive of sexless insects seemed to operate by remote control, as though somewhere in the depths of this enclosed world there was a monstrous queen, a kind of central brain which acted as the collective consciousness of the termites."

The cowardice of the communist system and its unspeakable cruelty is enough to sicken our Norse forefathers. Yes, we killed - but we were always willing to meet our foemen in combat. We didn't herd them into slave labor camps and we didn't tamper with their minds; their innermost selves. We occasionally used torture - but remember it was a thousand years or more ago, and we were certainly no more cruel than other peoples of our time. The communists, on the other hand, have slaughtered millions of innocent and unarmed people, without giving them the dignity of a fighting death. They do not respect bravery in their enemies and their tortures are more cruel than anything since the Inquisition.

Often I have had people tell me, "If communism as Karl Marx originally conceived it could be implemented, it would be a good thing. Today's 'communist' states are actually heresies of his basic teachings." These people are succumbing to one of the worst fallacies in political science. Surely, the slave

camps, the secret police, and the repressions are an evil thing in themselves. But even if none of these features could be found in Russia or China or Cuba or any of the other Red nations, and even if the communist system had proven its ability to adequately feed, house, and clothe its subjects, the essential evil of communism would still remain, undiluted and as strong as ever it was. Communism would still deny the individuality of man, and this is something that just can't be sugarcoated. The iron fist in a velvet glove is still essentially an iron fist. "Brave New World" is thoroughly as rotten as Orwell's world of Newspeak and Ingsoc.

Let there be no doubt. The Viking Way could not exist in a communist world, and a communist world is exactly what the communists are planning and working for. We who follow the Norse gods must oppose them on every front, domestic and foreign, and throw them back into the pit from which they came. Individualism, and its corresponding responsibility on the part of the individual, must survive the present storm.

IMPRESSIONS by Prisco W. Vega

Because of its polytheistic tenets, the Norse religion may be classified as the antithesis of Christianity. While the Catholic Church of today may be assumed to be more tolerant, still it is obviously not about to give credence to pagan philosophies.

But when Christianity was in its ascendancy, it may be said to have been not merely the opposite of paganism, but its arch enemy. As it spread triumphantly across Europe, this new religion relentlessly vanquished all former beliefs, and the Norse can be counted as one of its victims, as it sank temporarily before this formidable onslaught.

However, Christianity's victory over the religion of the Vikings was patently a triumph in the area of men's minds, rather than on any heroic battlefield, and if it had been merely a contest of arms, it is quite possible that the issue would not have been so unevenly settled.

Still, from a position of overwhelming strength, Christianity did, to its shame, impose its doctrines upon many unwilling postulants, and the "battles" were certainly one-sided. Later, the armies of Christendom tried valiantly, and not quite so successfully, to vanquish the hosts of Asia, probably because Islam had already accepted the concept of the one God, as personified in Allah, and this was, consequently, purely a contest of broadsword against broadsword, without the added psychological advantage of a supernatural stimulus to either combatant.

Oddly enough, the evidence does not appear entirely conclusive that Jehovah, who later became the one God of the Christians, was not regarded merely as a tribal god by the Israelites themselves, albeit their god. As a matter of fact, the Bible clearly records that other gods besides Jehovah figured in the religious rites of the Israelites at various periods of their history.

Can the modern Vikings, then, in this day and age, proclaim their belief in the many robust gods of their precursors, without being considered "barbaric"? In light of the above conclusions, they certainly can, and any attempt by contemporary measure to discredit such beliefs cannot be supported by any incontrovertible evidence.

At any rate, the Viking gods may be said to differ from all other gods in one major respect. Unlike the others (including even the savage practices of Africa and Oceania) they do not require obeisance or propitiation from their adherents, but rather challenge them to be gods unto themselves, exhibiting their godliness by deeds of valor and fearlessness, and to approach that final hour of cosmic doom in glorious personal aggrandizement rather than in a supine state of surrender to an identical fate oriented towards a concept of implacable deity.

DOPE

The use of drugs has become truly epidemic in our society. A recent survey (September 1975) states that 20% of all Americans over the age of eleven years has experimented with marijuana. Use of other drugs, while not so universal, is still extremely high. Drugs have fundamentally altered our way of life - things will not be the same after acid rock, psychedelia, drug-inspired mysticism, and the dope politics of the 1960s. A huge gap has been blown in the lines of defense which we have erected around our culture. The drug revolution is a basic assault on Western values, bringing with it the influences of the mystical East. It is no accident that astrology, Eastern occultism, and the mysticism of formlessness have invaded us as never before - this resurgence bears a direct relationship to the damage done to us by the drug "culture". If you don't believe me, ask Timothy Leary!

It is logical that there is a correlation between the culture of a people and their use of mind-altering chemicals. The peoples of the East have long had their opiates and their hashish, the tropical peoples their magic vines. The Siberian shamans used various psychotropic chemicals, and certain elements of their shamanism were incorporated into our own Odinic religion (here it would be well to remember that shamanism is not a religion, but a technique). On the whole, however, the only drug which left a truly

significant impression on the Norse peoples was alcohol, which even today ranks as the most widely used - and abused - drug in the West. There seems to be a fundamental difference between the alcohol-using cultures and the cultures using drugs other than alcohol, a difference noted by gurus and their followers. Alcohol-using societies tend to be violent, self-assertive, aggressive, and extroverted, drug-using societies tend to be passive, collectivist, non-violent, and introverted. It does not take a degree in sociology or pharmacology to see which classification exemplifies our own ideal culture!

At the same time, we must not condone excess in the use of alcohol. Even the Eddas speak against drunkenness and loss of self-control. Worse than this would be the use of alcohol as a crutch, as false courage. The true warrior does not need this or any other false support. Even the berserker's fury seems to have been imported from the lycanthropic rites of the paleo-Siberians.

Drugs have been opposed on many grounds, mostly medical. Despite intense reading on the subject I have never encountered any article or book which opposed drugs on the basis that they are contrary to our basic culture and can only subvert that culture. This fact in itself shows how far our degeneration has progressed.

The subversive aspect of the drug scene is apparent when it is viewed as part of a syndrome. The use of drugs goes hand-in-hand with radical politics, utopian schemes, and the protest movement. There is no doubt which end of the political spectrum has reaped the greatest profit from the drug revolution - a revolution which was largely instigated by sympathetic elements in the media.

As we stated earlier, the situation has become epidemic. Our culture has been shaken. Millions of dollars of tax money has been diverted to "solve" the problem at a time when our tax-weary people can least stand the strain. Crime has skyrocketed; the pimp and the pusher have become folk heroes to the lower segments of our society. We have been sorely wounded. The odds are turned against us. Still, it is under adverse conditions that we have always fought our best fights. And fight we must! The drug "culture" must be stopped. Social acceptance of drugs must cease. We must turn the tide.

How? Begin at home! Are your children into drugs? Do you know how to educate them (as opposed to indoctrinating them) to avoid drugs? What kind of example do you set for them? Are you always coming home from the club drunk, or running to the medicine chest for a tranquilizer when things get rough? After you've gotten yourself and your kids straightened out, look around you. If your friends or acquaintances are into dope - and this applies largely to students - try to discourage it, without preaching so hard that you lose all influence altogether. Now branch out still further. Write letters to newspapers, to magazines, to people in places of power. Locate the anti-drug office in your state government. Educate yourself.

Drugs must be stopped. You can play a part. Your efforts are needed. Act now!

BOOK



REVIEW

Religious Attitudes of the Indo-Europeans by Hans Günther

This is a beautiful book. Professor Günther does an inspired job of capturing the essence of Indo-European religiosity in all of its expressions, from the Indus to the Atlantic. This slim volume is devoid of all excess and clutter, and contains more documentation and erudition than many massive tomes.

Professor Günther does not write here on religion in the sense of specific religious movements among the Indo-Europeans, of hierarchies of gods, or of recurring motifs so much as he does of the fundamental attitudes from which all of this springs. He captures the essence of the religious motivations of the Indo-European peoples rather than dealing with its specific manifestations.

I cannot agree with Professor Günther on each of his statements, especially in one section where he declares the presence of Odin in Norse thought to be a foreign element. While certain aspects of the god Odin may in fact be related to the shamanism of the early Siberians, few authorities today would argue that the great god himself is an importation. In this context it is appropriate to recall that shamanism is not a religion so much as it is a technique.

Günther's penetrating analysis of our present predicament is uncanny. He says so many fine things that it is hard to know which of his statements to select for quoting. One would be his comment that "Thomas Jefferson... sought to see his people as a nation of Teutonic yeomen and distrusted trade and the upcoming industry of the cities, which he regarded as foes of freedom. Jefferson sought to protect the freedom and dignity of the individual man from the state, to which he therefore wished to allow only a minimum of power. To preserve this former aristocracy enjoying Indo-European freedom he sought to avoid a centralised state in favour of a loose federation or association of the former English colonies. But after the agricultural era, the urbanization and industrialization of the industrial era brought into being the city masses whose need for security became greater than their real or pretended urge to freedom. Security against (in the Indo-European sense) destiny - cowardly security against all difficult situations in life - can only be achieved in a state based upon bureaucracy, a state which is therefore, of necessity, inhuman. The excessive number of patronizing departments and repressive laws, as well as the large number of officials in dependent positions, gradually stifles the freedom of any individuals still capable of a dignified and courageous conduct of life."

You can order his book from The Clair Press, 111A Westbourne Grove, London, W. 2, England. If they don't have it, try Noontide Press, Box 76062, Los Angeles, California.

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.

ECO CORNER

The pollution of our waterways is abetted by the fact that so many of our sewers are operating above their planned capacity. There are steps you can take as an individual to reduce this pollution. Courtesy of Environmental Action, Inc., they are:

- * Don't use the toilet as a dispose-all. The average toilet uses five gallons of water per flush - so don't throw paper towels, cigarette butts, disposable diapers, tampon tubes, or similar items into the toilet, because these aren't good for the sewage pumps. Use only a moderate amount of toilet paper.
- * Avoid pouring chemicals into the drain. Use a plunger rather than chemicals for clogged drains. Never pour pesticides down the drain.
- * Don't use garbage disposals, because they increase the load that your house imposes on the sewer system by 25%.
- * Don't pour coffee grounds or grease down the drain.
- * Use sand instead of salt on driveways and sidewalks during icy weather. Persuade the highway department to do likewise. All this salt water ends up in the sewer system eventually.

By doing the above things on your own initiative, you will be doing your part to clean up our rivers and, in the long run, our oceans. Our ancestors sailed seas and rivers which were clean and free from pollution. Let's work to see that when our children make their voyages of raid and exploration, they sail the swan-road rather than the sewage-road.

Thoughts on Death

Death is hardly a popular subject; in fact, it is not generally considered a topic of polite conversation. However, since death is fundamental to matters of religion, we must break this taboo, erected by the squeamish, and give the matter some consideration.

While meditating on death, I have arrived at a few basic ideas which I wish to offer to our readers for their consideration.

1. Each one of us has a lifespan which is subjectively of the same length. The only moment that any of us has is the ever-elusive now. The past is only memory and the future only hopes. Does a man of seventy have more memories than a youth of twenty? In the storehouse of the "subconscious", yes, but does he have more readily at his disposal? How many memories can one person effectively utilize? In some regards, then, it matters not at all how long our life span is by objective standards, for an old man will not feel that he has lived longer than has a young man. The objective feeling, as opposed to the subjective, is important, however, for it is a measure of what one has accomplished in one's life. For this reason we experience a sense of loss when a person dies in the flower of youth without having achieved his personal goals. A full life, cut short, is thus better than a dull and purposeless one dragged out to length.
2. Death is not the end of life, but only a major change - one that is often traumatic and violent, but not the end per se. This, however, is only an opinion, based on parapsychology and on the Eddas.
3. If death is nothing more than total extinction, then there is no cause for alarm or fear, for we shall never know it. In this sense also, death is an illusion, for to be, death must be-to-us. If we cease to exist, death cannot exist.

4. The death rate for warriors is exactly the same as that for people in gentler ways of life - one per person, sooner or later.

5. As the Eddas say,

"Wealth dies,
knsamen die,
a man dies likewise himself;
I know one thing
that never dies,
the verdict on each man dead".

Therefore let us be as the Vikings are described by Howard La Fay in his book, *The Vikings* - "wholly in love with life, and half in love with death" for death can do us no harm. Rather, let us live to the fullest, a life of richness and purpose, as befits people of our stock, making the most of the span allotted us by the Norns.

Fogmoon Reflections

Yesterday, as I write this, was 11 Fogmoon in the way that our people reckon time, or 11 November in the parlance of others. It was a day sacred to our religion, the Feast of the Einherjar. In my meditations on this day I realized several facts for the first time, which I wish to share with you.

This day honors the warriors of our people, of our clan, who fought nobly and well and have died. My mind thought of those men who fought with Arminius at Teutoburgerwald - with the pagan Saxons who fought for their freedom against Charlemagne - the great Ragnar, who sacked Paris and died fighting in the pit of snakes - those Norsemen who spoke up for the ancestral beliefs against the tyranny of Olaf Tryggvason, the traitor. I also remembered those of our people in more recent times who, though led astray from our native faith, still fought with the vigor inherent in our kind - from the Alamo to the Ardennes (on both sides of that tragedy), and in Korea, Malaya, Vietnam, and a thousand other spots.

The eleventh day of November, or Fogmoon, is a most unusual day. It is the Feast of the Einherjar, of the Chosen Ones, but consider still more: it is the original Armistice Day, on which the First World War ended, it is the birth date of General George L. Patton, renowned for his fighting spirit, and it is one day after the anniversary of the founding of the U.S. Marine Corps. What a martial day!

The ground outside is cold now, and as I write, the early snow is falling. Yet there can be no desolation when one thinks of our clan, and the way in which those who went before us and made the great sacrifice are with us still. May we always revere them and make welcome their spirits - and above all, may we never surrender the marvelous heritage they have passed to us.

"ODIN LIVES"

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

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