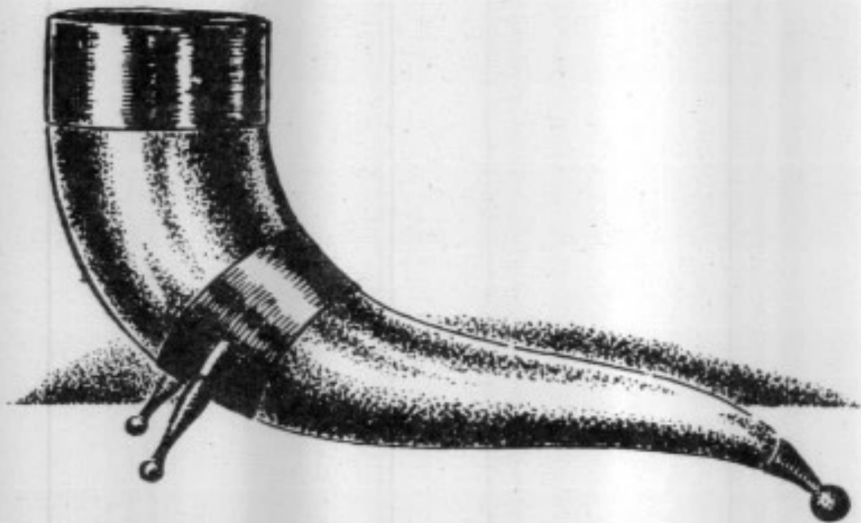




THE  RUNESTONE



YULE ISSUE

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

THE RUNESTONE is the official publication of the Ásatrú Free Assembly and is published quarterly. Subscriptions are \$5.00 per year in the U.S. and Canada, and \$6.00 per year overseas (airmail). Write to the Ásatrú Free Assembly, 1766 East Avenue, Turlock, CA 95380. Please make checks payable to "Ásatrú Free Assembly."

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CALENDAR



December 20-21 - Mother Night. This is the night that gives birth to the coming year (hence the name "Mother Night") and marks the beginning of the Júl, or Yule, season. We suggest an appropriate ritual and/or a party to mark the beginning of this festive time. This is the night of the winter solstice and marks the beginning of the Sun's return.

December 31 - Twelfth Night. The celebration which began on Mother Night continues for the traditional Twelve Days of Yule, each day of which is a month of the preceding year in miniature. Twelfth Night marks the culmination of this period.

January 3 - Charming of the Plow. An agricultural ritual of great antiquity is traditionally performed on this date in Scandinavia. Although long since covered by a Christian coating, the original ritual called upon Mother Earth and Father Sky to bless the fields, and grain cakes were turned under the furrow. This is a good day to reflect on our dependence upon nature and our roots in the soil.

January 9 - A Day of Remembrance for the martyr Raud the Strong. Raud was a landowner of great renown in Halogaland, in Norway. Olaf the Traitor, known to history as King Olaf Tryggvason, had him captured and tortured to death because he would not renounce Ásatrú. Tradition says that Olaf forced a snake down Raud's throat. Needless to say, Raud's wealth was confiscated by the king.

February 9 - Another Day of Remembrance for another Halogalander, Eyvind Kinnrifi. Olaf tortured him to death by placing a bowl of red-hot embers on his stomach until his belly burst open. Eyvind's crime was steadfast loyalty to the old gods. A good day to reflect on Christian kindness...

February 14 - Feast of Vali. This day is in honor of the family and is a traditional time for the renewal of marriage vows, betrothals, and ties of kinship loyalty.

Y Y Y Y Y Y Y Y Y Y

The San Francisco Bay Area Skeppslag is now fully active. A meeting was held on September 29th to renew acquaintances and to make plans for the future. As an outgrowth of this meeting a Disablót was held on the evening of October 14th in celebration of Winter Nights. The November meeting was held on November 11th, the Feast of the Einherjar, which conveniently fell on a weekend. At this meeting a special adaptation of the Odin-Blót was performed in honor of Odin and the fallen heroes.

Shawn O'Riley has formed a skeppslag in the San Diego area. Readers who would like to get in on their activities should contact him at 1808 - 3rd Ave., Apt.#12, San Diego, CA 92101.

Isaac Moll represents the AFA in Washington State. Pe's trying to organize a skeppslag in the Bellingham area. Anyone in the vicinity can reach him by writing to him at 607 North State St., Bellingham, WA 98225.

People wanting contact with fellow Norse pagans are:

Greg Steiner
443 South Courts
U.N.I.
Cedar Falls, IA 50613

Robert P. Hopkins
P.O. Box 92
Orchard Park, NY 14127

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750 Carnation Drive
Winter Park, FL 32789

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ANNOUNCEMENTS

In this issue of The Runestone, with the clan as one of its pivotal ideas, it is highly appropriate that we announce two events which have brought joy to their respective clans...

On July 8th, Shawn and Pat O'Riley were married in Ásatrú by Allsherjargothi McNallen in a ceremony held at the McNallen home in Turlock, California.

The rite was a modified version of the betrothal ceremony used by the Odínist Committee in London. Additions to the ritual included a hallowing of the bride with the hammer of Thor and the presentation of a dagger to Pat by Shawn as a recognition of her right of self defense. The marriage ceremony was followed by a feast and appropriate celebrating.

Pat wore a red dress with white apron in the Norse style, and placed a scarf about her hair after the wedding in accordance with custom. Shawn wore blue tunic and cape.

Pat and Shawn were married by civil ceremony several years ago, but wanted their marriage consecrated and renewed by the rites of Ásatrú.

The ritual is a fairly long one and invokes numerous gods and goddesses ranging from Odin himself to Freya and the goddesses associated with her. The flickering candle light in the otherwise darkened room created an awe-inspiring effect that was at the same time warm and gentle, and affirmative of light and love. It was taken as a good omen by all present that the music, provided by a record, repeatedly "just happened" to peak in a manner which perfectly suited the high points of the ceremony.

May their future happiness match and surpass that which has already been theirs!

Y Y Y Y Y Y Y Y Y Y Y

The day after Shawn and Pat's wedding, Erik Raynar McNallen was accepted into the clan and given his name in a short ceremony also held in his parents' home. The room was decorated with crepe paper and life-runes (Y) for the occasion. Erik was sprinkled with water, a custom predating Christianity in the North, and was hallowed by the hammer of Thor.

Modern attire was worn for the event to signify a blending of the old and the new and to show that we can adhere to ancient ways without living in the past.

The norns (roughly equivalent to the "Three Fates" of classical mythology) were invoked for the rite, and a symbolic offering of three cups of mead was presented to them. Both parents took an active part in the ceremony, with Allsher-jargothi McNallen signing Erik with the Hammer after which the infant's mother, Linda, poured the water over his forehead with the words, "As the Norns renew the World Tree with sacred water from the well of Urd, preserving it and giving it nourishment, so do I unto you, Erik. I invite the holy Norns, Urd, Verdandi, and Skuld, to witness this event..." The newest member of the clan was then told by his father that "the world is a place of struggle. Know courage, know truth, know honor, know joy--know the gods. Honor our clan to which you belong, and love life."

Young Erik had no comment to make, but he was thoroughly attentive throughout and seemed suitably impressed!



ATTENTION ALL WARRIORS!

The Ásatrú Free Assembly is now forming a special warrior cult as an integral part of its overall organization. This society of warriors is open to those men who have either served in combat or who intend to do so in the future. All prospective members must be followers of Odin or Thor and be AFA members. Objectives of this warrior cult are to promote the religion of Ásatrú, to form a brotherhood of warriors devoted to Odin and Thor (with emphasis on Odin), and to serve as a protective and supportive organization for warriors and their families. Stress will be placed on the warrior in the overall context of Ásatrú. In addition to the established rites of the AFA, we will have our own separate--and secret--rites, as befits a society of warriors. As presently envisioned, this group will combine some aspects of the berserker cult with the traditions of elite Viking mercenary units such as the Varangian Guard and the Jómsvíkingar, and put this spirit into a modern context.

Interested persons may direct serious inquiries to us at the Ásatrú Free Assembly.

FOLLOWERS OF THE VANIR!

To complement the formation of the warrior cult we are also creating a cult especially for those who wish to give primary devotion to the Vanir--to Frey, Freya, Njord, and the deities of life, growth, prosperity, and fertility. Work on this cult is still in the very early stages, but it shows great promise. Persons interested in this activity should contact us for further details. Like the warrior cult, the Vanir cult will have its own rites in addition to the established AFA rituals and will establish its own traditions.

It cannot be emphasized too much, though, that these cults are not apart from the AFA, but are rather part of it. Nor are they to be seen as antagonistic. They are complementary, and both are needed for the dynamic balance that is Ásatrú. The writings of Georges Dumézil, known for his "tripartite structural approach" to Indo-European mythology and religion, repeatedly confirm this union of apparent opposites to form a harmonious whole.

Y Y Y

One of the nicest pieces of Viking-related graphic arts I've seen lately is a poster, with accompanying story, describing a duel involving a berserk and a warrior who in earlier days had also followed the berserk's way. The story and drawing were done by a friend who is an expert in various martial arts, and his description of the weapons involved and their usage is meticulously accurate. If you are interested you may inquire to Rune, Box 667, Lafayette, CA 95454.

Y Y Y Y Y Y Y

for a fine publication

write

FOR TRU

511 WEST PANORAMA, F 86

TUCSON, AZ 85704



THE CLAN



In virtually every Júl issue since we began publishing The Runestone we have mentioned that this holy season is in honor of the clan and of the god Frey. It is easy enough to understand that Júl is a celebration in which we express thanks for the year's plenty and honor the beginning of the Sun's return, but it is not so immediately apparent what the concept of the clan has to do with all this. In this article we'll talk about the clan and the part it plays in Ásatrú.

What is a clan? Essentially, the clan is the family unit. But when we speak of the clan, we generally mean something more than the family as we think of it today, for the modern version of this institution is what sociologists call the "nuclear family"--a mother, a father, and their children. Sometimes a few odd family members may be living with this basic group, such as a widowed grandparent, but this is not frequent enough to materially alter the fact that "family" in the industrialized West means the nuclear family.

The family of the pre-industrial era, the clan, was something rather different. Sociologists would call it the "extended family" for it included not only the nuclear family but an array of grandparents and inlaws as well.

This kinship group was the basis of society, and an individual's loyalty and devotion was directed first and foremost to this group, rather than to some non-organic entity such as a central government. Members of the clan were expected to aid and support each other in legal matters, in material welfare, and in the defense of the clan's honor and reputation.

Politically, this system made for a great deal of freedom. With the clan as a self-supporting unit and as the primary group to which duty and obligation were owed, there was little need for--or toleration of--authoritarian control in the form of a national government. By maintaining both responsibility and power at a local, decentralized level, the clan functioned as a buffer against the inroads of the State or the depredations of would-be tyrants. We have seen a breakdown of this system in recent times, for as the family surrenders its responsibilities, or has these prerogatives forcibly taken away, these responsibilities and the power which accompanies them gravitate to the State by default. Despite Christian rhetoric about the sanctity of the family, the beginning of the decay of the clan in Northern Europe can be traced to the coming of the Church to our people--for it was that alien religious institution which claimed to take precedence over the clan's functions and thus atomized our traditional culture. A system of checks and balances was thus dismantled thanks to the efforts of the missionaries and their allies, the power-hungry kings.

But the clan was more than just a cooperative body for survival in a rough age, and more than a guarantor of political liberty. It had a profound spiritual significance as well. The extended family here on Earth, living among human society in Midgard, was only part of the clan. It also included all those ancestors who had lived in the past and--we can assume--those yet unborn. One did not cease being a kinsman just because one had gone through the transition called death. This comprehensive concept of the clan's extent may be related to the way that our ancestors viewed time. According to M. I. Steblin-Kaminskii, they saw the past, present, and future as existing all at once. Our view is more limited, for we are like the traveler on a riverboat who experiences one part of the river at a time and cannot see around the next bend. To him, the stretch a mile ahead or a mile behind might as well not exist. The ancient Norse conception would be more like that of the pilot of an airplane flying high over the river--from his viewpoint it is a whole, all of which is "real" at the same moment.

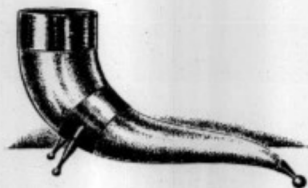
The clan may be thought of in still another way, as a golden chain extending from the remote past, through the present, to a real yet to us undefinable distance into the future. Each of us is a link in that chain. We are very much individuals, yet at the same time we are a part of a continuity.

There are two kinds of immortality. One is that personal and aware immortality beyond the grave, whether it be in Valhalla, Hel, or the Other World to which we travel after this time in Midgard is over. The other kind of immortality is impersonal and, we assume, unaware. It is the immortality that we achieve by continuing the golden chain of the generations into the future, by having children. As long as our descendants live, we live on through them. We are responsible to those who have gone before, as well as to those who will come after, to insure that the clan survives, and that it survives in honor and freedom. Each and every one of our ancestors, by definition, was fit to survive and reproduce or we wouldn't be here today. While they may not have been conscious of the grand purpose they were serving, and while they may not have thought through the metaphysics of it (being fully occupied with survival and the process of living), they fulfilled their duties faithfully--and now it is our turn.

Júl is a time for reflecting on the clan and its meaning. The cold out of doors makes us more thankful for the warmth of the roaring fireplace and for the warmth of human companionship, for the bonds between friends and kin. It is a time of the renewal of the Sun, and for the renewal of our ties with those people so important in our lives. The Sun itself represents the continuity we share with our forefathers and our descendants, for it has shone its light and life-giving energy on all of our ancestors and it will do the same for those not yet born, those hidden in the womb of time. At this time and place, it is we who are "on stage", it is our "day in the Sun" and we shall do our duty well. As the fiery orb in the sky renews its cycle, so also does the cycle that is the clan renew itself, forever changing and forever the same--and in the silent fall of the snow at midnight we sense something of its beauty and grandeur, and are awed.



Happy Júl!



Newcomers to Ásatrú are often curious as to how to go about celebrating the great holy days of the winter solstice. Their curiosity changes to surprise when they realize that they won't have to change their holiday habits very much, because so many of our "Christmas" customs are either outright pagan survivals, or otherwise entirely compatible with the original spirit of the season. It seems the Júl festival of our forefathers was just too hearty and vital to be overcome by the invading religion, and the best the bishops could do was to co-opt it for their own!

But specifically what can one do to honor this time of the year in the heathen way? The purpose of this article is to make a few suggestions. Some of them you've heard before, but others will be new to you. For example, there is the familiar Christmas tree. But for us it is a Júl tree--which may be what it was all along (authorities differ in their opinions as to whether or not it is a genuine pagan survival from the past.) It represents the World-Ash, Yggdrasil, which is the mighty and mythic tree forming the framework for the Nine Worlds. A large tree also stood at the ancient temple at Uppsala in Sweden, and our Júl tree may be thought of as an echo of this, too. Decorate it with the usual tinsel and ornaments, substituting homemade sunwheels (☼) in honor of the Sun, and golden boars, symbolic of Frey, instead of the usual angels and stars associated with the Christian celebration.

You can send Júl cards to your friends and family by either making your own using the appropriate symbols, or by buying a card with no particularly Christian sentiments and writing in it a suitable Júl greeting. Sending cards is a good way to remember friends and kin, and is in keeping with the best of heathen practices for this season.

How about an evergreen wreath for your door? The implications of fertility and life-affirmation are clearly apparent, and the wreath can be made still more in line with our faith by adding two crossing branches to the center to form a sunwheel.

Christian purists make a point of shaking their heads in disapproval over Yuletide partying, drinking and feasting, and their attitude is understandable and even predictable considering their philosophy of nay-saying to life. To us, though, feasting and partying, particularly among relatives and close friends, can be conducted in the same spirit as the Júl gatherings of our forefathers, where conviviality, joy and awareness of community were the themes. Such an approach can be abused, of course, but it is better to chance overindulgence than to timidly avoid a full and hearty celebration of the holiday. So eat and drink, feast and dance, and go a little crazy. After all, you've got a lot to rejoice about. You have friendship, you have your fellow clan members, you have at least a modest prosperity, and the Sun is returning even if that fact isn't apparent yet. Don't be a deadhead! Enjoy!

Speaking of eating, there are religious aspects to that, too. Quantity is important, of course. Pork should be on hand, since this is a feast honoring Frey, whose animal is the boar. Grab a Scandinavian cookbook and see if you can't find some ideas. How about cakes in the shape of a boar or sunwheel? Brewing up a special batch of mead or beer for Júl consumption also was a tradition in the old days--why not try your hand at it? By the time you read this it will be too late to make good mead for this Júl, but beer doesn't take nearly as long to produce.

You can have a Júl log if you have a fireplace. Save the last bit of it to help light next year's log. Oak seems to be traditional. The left over part, folk belief says, will protect your house from fire and lightning during the coming year.

Because this is especially a clan festival, don't neglect your family, wherever they may be. Renew old ties. Visit when you can and call or write where you can't. This is a good time of the year for looking through family albums or compiling family histories, as a link to the clan's past. It is also a good time for starting customs or traditions, as a link to the clan's future.

Since Júl is in honor of Frey, you may want to devise a simple ceremony in his honor, or erect a small private shrine to him. Some sort of active religious observations should be carried out during Júl, if nothing more than daily meditations on the meaning and importance of the season. Or compose a ritual--one which is meaningful to you, and which expresses your own feelings. A little library research, coupled with the information spread throughout this issue of *The Runestone*, will prove useful.

In closing, we urge you to participate fully in Júl, both in externals such as ornamentation, and in more spiritual ways. This is a season of spiritual, emotional and physical richness, as befits a festival honoring Frey, and we hope you'll not let its grandeur pass you by.

Happy Júl!

FREY FACT--

The animal associated with Frey is a boar with golden bristles named Gullinbursti. He is echoed in the ancient custom of leading a boar or pig about the table during the Júl feast so that warriors might swear oaths on it concerning their future deeds--not unlike our modern New Year's resolutions. The boar also shows up on the boar-crested helmets of pre-Viking days, examples of which have been unearthed by archaeologists--just as they were described in the epic story of Beowulf.

Satanism

by George Saunders

This is the conclusion of the article on Satanism which appeared in our last issue. Part One examined the origins of Satan and Satan worship, and concluded that it is a Middle Eastern import and, moreover, that it is actually a Christian heresy existing in a symbiotic relationship with its parent. Its use in the Middle Ages is ascribed to the stifling of the native Northern European religiosity by the alien creed of Christianity. In Part Two we will examine Satanism further.

Modern Satanism, apart from its earlier manifestations, seems to be a cross between archaic practices and para-Christian influences. In many beliefs, Satan still represents an authority figure, however the majesty of the Devil can be observed to have declined somewhat. Much of the Satanic activity, although still anti-Christian in outlook, is moving to fill a spiritual void. The mechanization of society as well as the decline in the conventional Church has caused many to seek elsewhere for their spiritual needs. Since sex has been stripped by society of its forbidden aspect, accordingly in many rituals it has declined in importance. It must be remembered, though, that many previous forms of Satanism to include the Black Mass and ritual copulation still make their appearance on a routine basis.

The paranoid aspect of some new forms of Satanism stems from the self-serving attitudes of the cell leaders, or Masters as they are called. As a result, deliberate use of illegal drugs, violence or compulsion is present which the Master uses as a means to bind his followers to him. Financial dependence, blackmail, brainwashing (similar to Hare Krishna) and recruiting of parolees or criminals are examples of the methods used to coerce people. In many cases it can be seen how similar Christian and Satanic techniques are. The Christian surrenders his ego to an Almighty God as the Satanist desires power through the same ego-sacrifice to the Devil.

For all its change, modern Satanic practice still tends to use traditional motifs, in black dress, candles and decor, symbolism (pentagram, Kabala inscriptions, etc.), the use of altar nudity and techniques resembling carnival tricks exposed by Houdini in his investigations of charlatan mediums. Often this ceremonial aspect brings the desperate individual to a sense of unity, of belonging to a higher reality or owing allegiance to a more immediate deity than the traditional Lord of Judeo-Christian mythology. This fills a real need to owe allegiance to SOMETHING, exhibiting one sign of the deterioration of Western culture. We have been severed from the true roots of our people, and as a result Western collapse is encouraged. This impending collapse is accompanied by feverish efforts by many to find meaning in life, since their will to resist has been sapped. Cultural aliens also can be depended upon to seek anti- or non-Western religiosities. They are drawn to them as they instinctively support our foes. Cult groups such as the

Manson family or the Process serve as particularly odious examples of this will-surrender ethic. Morality or responsibility for an individual's conduct is swallowed up by the cult in a collective morality and mind, which can dictate conduct and under some circumstances order atrocity after atrocity, all to be committed with glacial calm.

The violence and depravity exhibited by some groups, however, is certainly not universal. Many Satanic groups, such as one Satanic Church, disapprove of such activities. Secrecy is not practised, nor is ritual violence, drugs or depravity indulged in. Most importantly these groups do not venerate Satan as an actual entity but as a symbol. Nevertheless the inheritance of Christ-worship is still present in the trappings of worship and the antithesis of Christian asceticism--self indulgence (which for convenience sake is not supposed to cross the bounds of legality).

A closer look at some modern Satanic principles as practiced by the "non-violent" Satanists can provide us with a curious insight into their religion. Rituals as conducted by them involve three categories: Sex, Compassion or Destruction. The Sexual ritual is conducted in order to attract an object of one's sexual desire. The Compassion ritual is used to procure for one's-self (or others) such things as money, fame, glamour, etc. The Destruction ritual is employed to wreak destruction upon an enemy.

An analysis of these rituals reveals that they all glorify the act of begging. Whether one's needs are for vengeance, destroying one's enemies entirely, a lewd fascination with a woman, or the attainment of wealth or power, the begging aspect is the same. One is reminded of Christian prayers for equivalent aid, although perhaps they may not be as honest as the Satanists in openly expressing the end result of their pleadings. This is quite in keeping with the renunciation of independence of many who have adopted Satanism, hoping to experience the antithesis of Middle-Eastern religion while all the time they remain chained to the established behavior pattern between the human petitioner and the divine entity from whom the craven begs for dispensations.

Obviously in the practice of these rituals, failure will greet the majority of the attempts (with the exception of mathematical coincidence or the intervention of other human agencies). To prepare the convert to Satanism for this eventuality, the modern Satanic Church admonishes its practitioners to pay scrupulous attention to conducting the rituals, marking such details as proper level of desire, timing, imagery, direction and balance. Failure to achieve perfection of any of these largely practical considerations will of course doom the ritual attempt. This sophistry seems to say that if one succeeds, then one successfully completed the ritual. If one fails, it certainly isn't because the Infernal Powers weren't listening, it's just that the practitioner was incompetent! Such reasoning is self-serving and leads one to suspect that if a sufficient number of rituals were committed "incorrectly" one's rate of success would still be constant. Such logic is a clever means for rationalizing a specious religiosity, and one in which quite a profit is now being made.

One of the most irksome of the many conclusions reached by this sect is their allusion to Nordic mythology in their works. Admittedly the references are small, however the inclusion of Loki as "the Teutonic Devil" is silly, simplistic and absurd. The use of the name Midgard as the proper name for the Midgard Serpent is also a simplistic device and it is apparent that little thought went into the preparation of such nonsense. Argumentiveness and strained logic are the Satanic Church's main points; understanding of the Norse heritage is utterly absent.

More importantly, the depravity that is modern Satanism is evidenced by its non-directional aspect. A gibbering Bantu, aboriginal Bushman, an Indian fakir or demented Arab could all absorb the tenets of this faith as easily as anyone else. In its universality, it denies cultural integrity, and as such is as alien to our thought as Christianity, Judaism, Islam, Buddhism and Zoroastrianism. Asatru is the ultimate expression of a heroic people. The Gods are rooted in the reality of our kind and they are as such not to be exported *en masse* to the entire world. The grandeur of Asgard, of Odin, Thor, Frey and all the Gods is elevated above and beyond the pinnacle of non-Western achievement as Everest is above the plains of India. Other's lack of understanding of our gods is as utterly immaterial as the concern of the farmer for the ants his boots absently crush into the soil. The conclusion therefore is inescapable and appropriate.

Satanic practice seems to represent several different elements but a common thread can be discerned throughout. Satan as a concept, as a practice and as an object of adoration owes its entire impetus to Christianity. In addition to the black shame of its bloody hand in the conversion of the free North, Christianity is responsible for Satanism in all its forms. It has been shown to have more than one parallel, both in practice, belief and ritual, and the process of growing in Asatru will also involve a systematic reordering of our thinking on the subject. Even as Antithesis, Satanism denotes the Thesis, or Christianity, and to invoke one is to open up the floodgates to the other. In stark contrast is the clean, wild and elemental religion of the Norsemen. Comparing Asatru with Satanism/Christianity is similar to comparing a blue sky and Spring day to a festering morass of decay and degeneracy.

As we learn more and more of the heritage handed us by our ancestors, we must come to appreciate just how sophisticated they were. From their use of the sunstone to their poetry one begins to realize that the term "barbarian" might have been better applied to the Ghouls of Rome than to the Vikings. Better to have left no Church in Europe standing than to accept the bitter inheritance our reliance on the "King of the Jews" has cost us in the final years of the twentieth century. Our ancestors realized the great mysteries of the occult were often not to be controlled. In this, they anticipated the unpredictabilities of the human psyche. Telekinesis, parapsychology, and many other phenomena, whether caused by the human mind or by forces not yet fully understood, were best left alone. This, for those who are mentally unstable, is still sound advice! A man invoked sacrifice to the Gods, but he relied on his strength of arms to carry the day, rather than morbid fascination with midnight conjuring. Courage is a quality highly human in concept, as a demon (if such exist) from whatever Pit spawned, certainly would have no need of it! The most cowardly approach to conflict possible would be the employment of a Substitute; a spirit, which when sent on its way would accomplish its goal with little or no risk to the user, certainly not the threat of sword cut or knife thrust.

The history of our people is the history of direct action. It speaks to us through the millennia with a voice clear and forceful. It was the monument to Norse endeavor as they sailed uncharted seas, carved empire from chaos, and plunged an insipid piety into foaming terror. It, and our people's Will, has bestrode the Earth and sky, held back the hosts of Asia and ultimately created art and culture which when measured by the ferocity of its detractors is the envy of Man. No mere magic could suffice to hold back a ravaging Norseman. No necromancy, subtle or otherwise, can prevent the poetic forged steel of the battle axe or sword blade from rendering the skull of a magician into crimson ruin. No artifice or spell, black or white, can halt the course of a high-powered bullet from striking with the force of a freight train to send its recipient to the hereafter. Most importantly, futile

incantations (much like letter-writing campaigns) cannot save our people from destruction, for that is the sterile response to danger of a true Christian and represents an effeminate mewling degradation suitable only for slaves. Certainly sorcery occupied a place with our Gods, but when the final test comes, the power of Thor's Hammer must always exceed the witch's incantation. The lesson is clear. The inheritance of our Gods is the inheritance of self-reliance and courage, even in the face of certain defeat. Despite whatever inducements to the mass mind are proffered, dubious benefits of an other-worldly reality or other imagery, the call of Asatru is again working its way through the sons of the West. If we are fated by the Norns to be victorious then it is likely that along with Christianity, Marxism, orientalism and the other ideological weapons used against us, so shall Satanism fall into the Abyss from whence it came.



MOOT POINT

Dear Editor:

Congratulations on your Runestone #25, just received! I have enjoyed reading it very much and hope you can keep up this high standard of excellence.

I particularly liked the article "Yoga of the West." It made me realize that many of the ways of upbringing my children were not so much my individualistic oddities but were from my "mother's milk," so to speak. From as soon as the children could comprehend, I have read to them from the literature of our heritage. Grimm's Fairy Tales, Dasent's Tales from the Old Norse, and Tolkien's Ring stories have been our favorites. I do know that there have been lasting effects in personality as a result of these readings.

However, the triumph of the Will in overcoming pain comes more from example than from literature. I was overjoyed when my two girls informed me that they had started refusing anesthetic when going to the dentist. Experimenting with this kind of control had been a game I had played when I went through my "Yoga" phase. I learned that relaxation of the body muscles relieved the greater part of what was perceived as pain. The relaxed body just did not seem to convey as much "pain" to the mind. So I was happy as hell when the kids related, on their own initiative, that they had won the same victory over the dentist's torture.

I think you have gone too far, however, in your attack on the sensitivity sessions. Or, rather, you may have missed the mark. A man can accept his own deep emotions, his intuition, and his feelings for others without loss of his manhood. Courage and, especially, control, are the attributes that will distinguish the Man with Sensitivity from the emasculated man you described in your article.

But such a minor point does not detract from the virtue of what you had to say on our "native spiritual discipline." I hope that you have more on this in future articles.

Odin lives!

--D.J.

England

I notice that you cast doubt on Horned Helmets in your Kulture Komments review of the film "The Norseman." The Oseberg tapestry (slap in the middle of the Viking period) depicts quite clearly figures wearing such headgear, even if one wishes to cast aside the "too early" artistic notions on the Vendel Helmet ornamentation. To my mind, the otherwise Slavic-influenced dress of the tapestry figure in question cuts out the possibility of the usual historian's conservative cry that these horned figures represent gods or dancers imitating gods--the scene is one of landscape and travel with armed warriors on the tapestry. Just as the men on the helmet friezes are wielding broken weapons--unlikely in any dance routine.

Apart from this, several perfectly practical "horned" helmets in bronze have been discovered and photographed belonging to rather earlier but nevertheless Danish finds. I feel that dogmatic views are dodgy on this subject until further archaeological evidence turns up.

Nice article on Yoga. Such stuff is needed in these days of utter degeneracy. I feel that this is often caused by lack of living in small village set ups where people were strongly united and were good neighbours, etc. Men all knew each other and had an identity and pride--not like today where they can just disappear into the concrete jungle after the most appalling acts of spinelessness or evil. Or on being caught, are lightly dealt with by a justice aloof and impersonal "Not their own folk."

Well, Steve, you are doing fine work in Vinland and I hope that I am privileged to aid you in the coming works. Regarding Yuletide, it might be interesting to mention that mistletoe is meant to be burnt after Yuletide festivities, otherwise those who have kissed under it shall part--according to the traditional belief. Also the Varangian Guard entertainment laid on for their Emperor in Byzantium at Yuletide comprising of two groups of warriors coming forward and forming a circle of dancers each with a shield and stick, each group having two men dressed in furs and masks. As the circle rotates, the warriors beat the shields with the sticks and chant "Yule-Yule-Yule." Unfortunately, this is all that is recorded of the matter--but a fertile mind could easily use this as a basis for a colourful ritual occasion, the men's voices representing the passage of time and perhaps the "Wolves" or "Bears" being hunted or gradually hibernating for the Winter, etc.

-P. Seymour

Dear Steve!

Thanks for your most honouring offer to write in The Runestone. I will do that when I feel I've got something to write about. For the moment I have nothing special to say about the situation in Midgard-Stockholm or on the ancient heritage frontier. But what about this song text--my first trial in English for many years:

STORM THE CHRISTIAN HEAVEN!

Imagine
You are Odin
who has now risen anew
You're giving
me a feeling
of something betrayed. How blue
is your cloak! Your
hat is broad-brimmed.
And when you come I want to flee
but your eye is binding me
I try in vain to make me free

Do you hide
that you're one-eyed?
I can't see 'cause there's a shade
In time though
I see...God, no!
Now I almost get afraid
But a wind is
sweeping forth and
suddenly you are not there
Oh, you should see the way I stare
"Where are you, Father, tell me where!"

God, where were you goin'
I stand there without knowin'
wondering if you're Odin
Who else could it be?

I feel rich
when the message
that you gave me with your eye
has gone through
and I know who
I have seen, but then I cry
Yes, I'm crazy
of frustration
crying "Odin, what a mess!
give me strength in my distress
yeah, turn my failure to success!

Or send me
a Valkyrie
who will take me up to you
with an
invitation
to a festival, 'cause who
doesn't want to
be in Valhal'-
among Einheriar, served indeed
by Aesynior filling mead
in horns and giving all you need!"

Your answer is "I see, but
there's no place for a peanut
in Valhalla, no, we've got
to choose with care, my friend.

Storm the Christian heaven
throw it down to hell an'
you will find in Valhalla this:
eternal bliss!

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