WINTER 1984

THE RUNESTONE is a journal of the ancient, yet ever new, religion known as Odinism or Asatru. It is dedicated to that religion and to the values of courage, freedom, and individuality which are associated with it.

THE RUNESTONE is the official journal of the Asatru Futhark Assembly and is published quarterly. Subscriptions are $7.00 per year in the U.S. and Canada, and $9.00 per year overseas (airmail). Write to: APA, P.O. Box 1833, Grass Valley, CA 95945. Please make checks payable to the Asatru Futhark Assembly.

Staff for this issue: Stephen A. McMullen, Editor-in-Chief; Maddy Snow, Production.

February 15 is the deadline for the Spring issue.

CALENDAR

December 21 - MOTHER NIGHT. As the night before the winter solstice, this is the time when the New Year is born. We honor the beginning of the Sun’s return and the breaking of winter’s spell.

Celebrate by drinking a toast to the returning Sun and to the god Frey. Have a Yule party with all the ancient trimmings - a Yule log, wreaths of evergreen, a tree complete with wheel decorations. Be with kin.

December 25 - TWELFTH NIGHT. The celebration which began on Mother Night continues for the traditional Twelve days of Yule, each day on which it is a month of the preceding year in miniature. Twelfth Night marks the culmination of the period.

Reflect on the past year. Take stock, and lay your course for the Future. Make New Year’s resolutions - done in the old days by sworn on oath on Frey’s Urn.

January 1 - CROWNING OF THE PLOW. This is the date of an old agricultural ritual performed in Scandinavia, when grain cakes were offered for the soil’s fertility, and Father Sky and Mother Night were invoked to that end.

You can meditate upon our dependence on the soil, and cumber upon the earth a piece of bread (natural or homemade is best) as you call upon Odin and Frigg.

January 9 - DAY OF REMEMBRANCE FOR RAUD THE STRONG. He was a landowner in Norway who was put to death by Olaf Tryggvason for his loyalty to Asatru by having a snake forced down his throat. Raud’s wealth was, of course, confiscated by the king.

Raise a horn in honor of our kinman Raud.

February 9 - DAY OF REMEMBRANCE FOR EYVIND KINSFALL. Olaf tortured him to death by placing a bowl of red-hot coals on his stomach because he would not abandon his gods.

Hail Eyvind Kinsfali this day.
How to Live

The Lessons of Freya

Freya, goddess of love and Lady of the Vanir, would instruct us in several lessons both obvious and subtle. The one most frequently stressed deals with her connection to the idea of sexual pleasure and procreation, and not without some justification. Surely she, most beautiful of the goddesses, tells us that sexuality is to be enjoyed as one of the sweetest of life's treasures, the physical rapture of love ranking in our lives as the stones of the brising necklace do in the life story of Freya herself. Shaking off false guilt associated with these natural urges is important, for it lessens the oppressive power of those who control and manipulate us. But, on the other hand, might not Freya have more to teach us than this?

In our society, obsessed as it is with the titillation which makes so many pointless lives bearable, it is easy to overlook the other messages the goddess sends us - procreation, to choose one. Freya is not just the personification of the ultimate orgasm, she is involved in childbirth and marriage and reinforces our instinctive feeling that these realms of human activity are good, special and desirable. Like her brother Frey, she is associated with the continuity of the clan from one generation to the next. On the one hand she leads the dirr, which may be seen as the female ancelTOE in the family's line, and on the other she is connected to the norm of those who transmit to a person their "race" as it has accumulated from the past (both personal and ancestral). This idea of trans-generational spiritual properties makes sense only if there is procreation to continue the clan line. True, this is not the ethic of the upwardly mobile corporate professional, who has little time for superfluous like children - sorry about that; Freya insists that, in general, having babies is not only okay, it's recommended.

Lastly we fall into the snare of thinking of the Lady of the Vanir is the somewhat predictable female roles of sex goddess or procreator of the perpetual procreation, we must remember her fischer side. The anger she showed in her refusal to wed Freya is only a pale indication of her warrior-reigned role. When we recall that she chooses half the battle, slain, when we reflect on her links to the valkyries, when we consider her many parallels with Odin, we are led to conclude that Freya's martial abilities must be formidable. Picture her as a statuesque blonde beauty if you wish, but don't forget the .44 magnum strapped to her thigh. Her message is simple: women too, can be strong, assertive, and full of fight. Perhaps more to the point, she is an example of the balanced woman. As Frey tells men that they can be lovers AND fighters, Freya says the same thing to women. Really, they both speak to us all, men and women alike - develop all your abilities, unrestrained by single-minded stereotypes. Be passionate in guiltless love and in fighting prowess. Pass the torch of life to strong children through acts of loving pleasure, and guard its flame with your strength.

Challenging words, but essential ones if we are to live life to its fullest, ensuring its sweetness and carrying out our duties. Let Freya inspire us in our striving!

1985 APA CALENDAR

$6.00 from the AASRU Free Assembly  
P.O. Box 1832, Grass Valley, CA 95945
"The Lessons of Freya" concludes our series on the relevance of the various deities to our lives. This is a good time to take stock of just what the gods have to do with us, and the nature of their messages to us here in Midgard.

In our little homilies we have tried to examine the gods as they affect our conduct in the real world. We have avoided the deeper symbolic implications of our deities, preferring to deal with them as models showing us how to live. It is perhaps too easy to say that Odin sustains us to learning and Thor urges us to strength, so we have tried to see one step beyond that level, studying in greater detail the implications of the gods’ values and specifically how we can apply them to our lives.

Odin, Thor, Freya and all the others are examples for us to emulate as we deal with our own personal circumstances. As we have said, they are models. Appreciating them on this level is important to those who follow Asatrur, but it is only part of their significance. Beyond the role model is a numinous, logic-defying reality, something apprehended only by means of symbols, something that speaks to us on deeper levels where words are inadequate and linear reasoning breaks down. Studying the gods, immersing ourselves in their lore, can gradually put us in touch with those realms of spirit and we can add richness and power to our religious lives by tapping this ancient, non-verbal wisdom.

But - one step at a time. Let each of us try to live the lessons of the gods in our lives. In doing this we can eventually tune in to the deeper realities - and in the process, transform ourselves and the society in which we live.

by Stephen A. McNallen

---

If you are looking for fine Odinist wood carving, we suggest you write to The Vikings, S.Y.L. Box 660, Victorville, CA 92392.

Recently, we ordered a figure of Odin from them, and we got a beautiful piece of original work, delivered quickly and efficiently. If you need statuary for your home altar, or other Norse-oriented wood products, get in touch with them.

---

IN ODIN'S ONE EYE

The elder gods reach for words in the memory of all us Phenom.

the old Aesir and your

speak of our bold anger, they

know our true nature.

they prepare the oak page

for Odin’s rune book, and listen as his full voice

forms another magic word.

In Odin’s one eye

we see the power and wrath of a northern age

with ice giants, runes and gods.

we see the power and wrath

of the snow, preparing the field for Thor.

in Odin’s one eye

we see the thunder god raise

and swing his mighty hammer.

opening the night

with the lightning and rage of the berserker.

Thor strikes our minds with the force

of hail born in lands of ice.

In Odin’s one eye

we see gods on bravery

and a giant wolf

whose chain collar is carved

in the roots of the rune oak.

by Jim Wittenberg
POLITICAL ACTIVISM
OF FOLK RELIGIONISTS

by Otto A. Trumbach

It is generally agreed that the spiritual or religious views of a person may be expressed in some form of political activism. Since new interest is being shown in European folk religion, a review of probable political preferences which will result is pertinent.

To be a valid folk theology, it must reflect the innumerable feelings of the people it purports to serve. The values any folk religion advocates must also be ones which would prompt practices the people are, by nature, disposed to carry out. The political inclinations of the European folk, from earliest times until they were subjected to alien influences, are very clear and may be examined carefully.

Judging from past practices, the ideal organizational forms which would be envisioned in folk religions are individual, as well as family, clan, tribe, ethnic, and confederacy groups, all of which preserve local autonomy. "Nation-State" groupings, as far as many now exercise over-

whelming "central power", and many are becoming "pluralist" ceasing to be single "people states" in the process, are less relevant today than they were in former times.

The practical expression of historic political preferences by folk religions today would be support for personal freedom, local control, federalism, and a confederacy similar to the Switzerland model - and the original intent of the founders of the United States. Further than this, representatives selected to function on behalf of the people must be selected by the democratic process. The proven elective process, while claiming to be "democratic" will, undoubtedly, be challenged on the grounds that the role of móned interests is such that no real choices except for rhetoric and personalities are being offered today.

While the individualism of Europeans is very obvious, they are most certainly not anarchistic by nature, but are very cooperative, provided the proper condition, namely, measures to preserve their freedom and autonomy, exist. They even answer to favor "socialism" but only at the local level where the means of production can really be as, or at least partly, under the control of the workers or participants. Communism, national socialism, fascise, and today's spurious "democ-

cies" being far removed from the people despite the elective processes, may well be rejected.

To be a true, European folk religion, it would seem that such principles and ideals must be projected which would prompt the foregoing political practices. A cleared folk religion which favors other concepts with different political aims, might be seen as a political effort masquerading as a religious philosophy.

Otto is largely responsible for a fine journal called Heritage Trails which covers European folk themes ranging from music and art to literature, religion and history. A subscri-

ption can be had for $6.00 per year ($8.00 outside the U.S.) from P.O. Box 446, Ridgewood, NJ 07451.
"By living men this earth is troy
All honor to the One—beyond God!"

"The Snake shall rule you meanwhile,
All honor to the great God Thor!"

"The Wolf no longer dares appear,
All honor to the great god Tyr!"

Who are the two who ride to the Thing?
Three eyes have they together,
Ten feet, and one tail.
And thus they travel through the lands.

The Great Bear Constellation is also called Odin's main (chariot) and the Milky Way, Odin's way.

At Jut a wheel was bound with straw, lit, and rolled down a hill on Midgards Night.

FINN'S SAGA:

"In the shade now tall forms are advancing,
And their wan hands like snowflakes in the moonlight are gleaming;
They beckon, they whisper, "Ghi! strong armed in valor.
The pale guests await thee—need foams in Fialllia."

Between Jul and Twelfth Night Odin leads the Wild Hunt through the heavens. Those believers who join in the Huntsmen's hosts may be rewarded by a severed horse's head (which turns to gold in the morning) or a small black dog which must be cared for throughout the year. The last sheaf of grain at harvest time was left for the Huntsmen's horses.

JULISSE: A missie (spirit) who left barley husks hidden in the house the morning after Mother Night for children to find. The husks brought luck.

EXCLUSIVE, NOT EXPENSIVE

FREYA
The timeless fragrance of classic beauty. Naturally subtle—fresh and fascinating. So spirited and feminine, it is thought to bring the Rome Goddess of Love and Beauty, for every woman all of the time. The best things come in small packages... lovely to give and to get.

No. 3122 Perfume, 1/4 oz. $2.25
No. 3134 Cologne Mist, 2 fl oz. $10.00
No. 3128 Scented Hand Lotion, 3/4 fl oz. $2.50
No. 5248 Dispenser $6.00
No. 3128 Bottle, 3/8 oz. $2.00
No. 3125 Dusting Powder, 3/4 oz. $3.95

Be sure to order dispenser when ordering the scented silk lotion.

Include $1.50 for shipping and handling. Send check or money order to: A&E DISTRIBUTER
P.O. BOX 661
FOLSOM, CA 95630

Allow 3 weeks for delivery, (6 weeks for out of U.S.)

SATISFACTION GUARANTEED
From: Snorre Sturlason, in the Prose Edda, a 13th century Icelandic manuscript. Translated and edited by Jeffrey H. Nutting
Lothírin was the name of a man. He was the overseer of Thorkell's fare at Brattahlíð. He was a good working man, and a great hunter and fisher. He had as a mistress a woman who was named Sigfrithr. She was told to wait upon Thormod. A storehouse was outside at Brattahlíð, not far from the house, where Thorkell was accustomed to sleep, and also his visitors. A light burneth there every night in the storehouse over the winter. Lothírin slept in the hall with Thorkell's workmen, Lothírin thought that Sigfrithr was remaining too long one evening in the storehouse, when she undressed Thormod. He thought that Sigfrithr was less removed than she had been. There came to his mind the ditty that is said about loce women:

On a turning wheel are their hearts shaped, Fickleness lies in their breast.
He told her, "I will not have you remain so long in the storehouse!"
She answered, "I will do just as it comes to my mind!"

It happened one evening, when Thorkell and Thormod wanted to go to the storehouse with Sigfrithr after them, that Lothírin took hold of Sigfrithr and held her. She tried to escape from him, and when Thormod was that, he took Sigfrithr's hands, and waited to pull her away from Lothírin. But that was not easy. Thorkell saw them pulling.

He said to Lothírin, 'Let Sigfrithr go her way! No shadow is upon her for visiting out there in the evenings. It is well-lit there. I will watch her in the evenings so that nothing shall happen to her dishonor and your anger. You just watch her at other times.'

Then at these words of Thorkell's, Lothírin took his hands off Sigfrithr, and she went her way with Thorkell and Thormod. There was peace for a while.

When it drew near yule, Thorkell had ale brewed.
He said, "I want to have Yule drink that it may reflect well on my honor!" (There was seldom Yule drink in Greenland.)
Thorkell asked his friends to come to his house for Yule, and many did. Skûfr and Bjarni from Stokkane came, and were there over Yule for the home feast, where there were house tapestries, clothing, and goblets for the guests. Then they drank to Yule with great gladness and entertainment.
The last day of Yule, men prepared to leave, thanking Thorkell well for his hospitality and the feast. Lothírin, the overseer, returned the men's clothing, weapons, and gear that he had guarded over Yule. He prepared the ship of Skûfr and Bjarni fitted it out. The house servants carried down the gifts and clothes that had been for the guards from Stokkane. Lothírin was in a sealskin-hooded cloak and leather breeches. Almost all of the men were busy at something.

Then Lothírin came rushing into the hall with four men. There was no one there except Thormod and Bjarni, the farmer from Stokkane, and they were lying on their benches and talking. Thormod was on the edge of his bench, and Lothírin grabbed hold of his feet and pulled him forward onto the floor. Bjarni sprang up and grabbed Lothírin around the middle, and threw him down onto the floor. Bjarni cursed the men who were dragging Thormod, and told them to let him loose. They did so. Then Thormod stood up.

He said to Bjarni, "I do not think much of this — we are used to games of skin pulling in Iceland." Lothírin and the others went away, and acted as if nothing had happened.

When Skûfr and his men were ready to go, Thorkell and his household men went to the ship with them. The departing men went aboard. Skûfr and his party had a ferryboat, and there was a gangplank to the land. Bjarni stood by the end of the gangplank and waited for Skûfr as he talked with Thorkell. Lothírin was on the land, not far from the ship, and Thormod was a short way from where Thorkell and the others were talking. Suddenly, Thormod went up to Lothírin, drew his sword, and cut Lothírin's neck. Skûfr heard the blow, and looked around and saw where Lothírin had fallen.
Thorkell called to his men, "You should go at Thormod and kill him!". But they stood astonished.

Bjarni cried out, "Thormod! Go out to the ship!". He did, and Bjarni went after him. Thorkell urged his men to pursue, and wanted to fight with Thormod.

Skurf then said, "Shortsighted are you now. Thorkell, for trying to kill Thormod, the court man and poet of King Olaf! You will pay for your revenge dearly, if the king hears you have killed him after he sent him into your hands to protect! It seems in this case, as it often can be, that 'wrath does not see true'. Now we will offer you recompense for Thormod's killing of Lothine, but Thormod should not be harmed.

With those words, Skurf appeased Thorkell. Many there agreed to the judgment. Skurf gave Thorkell "self judgment" in payment for the killing. Thormod went to stay at Stokkanes to be with Skurf and Bjarni, and was with them afterwards over the winter.

Epilogue

Thormod eventually settled his accounts in Greenland, and later went to Norway and fought in the army of King Olaf against Earl Hakon at the Battle of Stiklestadhir. Both Olaf and Thormod were killed in the fighting.

In Greenland, Thorkell Leifsson remained as chief until his death in about the year 1060. He was probably succeeded by a son, and either the Red's descendants thus continued to govern until c. 1130, when the last of them was killed. Eventually the Church took over most of the ownership and control of Greenland, as it did in all the Scandinavian lands. Like other of the pagan celebrations, the Norse Yule was replaced with a Church holy day, Christmas in this case, to further solidify its control over the people.

Today followers of the Old gods can once again celebrate the winter solstice. We've all been party to parties where people like Lothine and Thormod spoiled things for everyone, but we should try to honor Yule with hospitality and warm kinship feeling, rather than with hot tempers!

---

**ADVERTISE IN THE REKIDVAX**

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

- 1/2 page: 4.00 per issue
- 1/4 page: 3.00 per issue
- 1/8 page: 2.00 per issue


We reserve the right to reject any ad — but if you've got something of interest to our readers, you'll find that advertising with us is a sound investment! Shoe rates are for camera-ready, black and white copy. Your ad should be drawn to the listed size as we reduce all copy to 75%.
Wotan invites everyone true to the Gods of the Norns and the Vanir to attend a Yule Celebration in Bakersfield on Saturday, December 22.

Plan to be with us from 2:00 p.m. through the evening for a ritual to Frey, a Yule feast, and good fellowship.

Please fill in and mail the form below to receive additional information.

I would like to attend the Yule Celebration of Wotan in Bakersfield on December 22.

[Form fields for Name, Address, City, Zip]

Mail to: Wotan, 7125 19th St, Suite 207
Bakersfield, Ca. 93307
The Jesus Flag

by Stephen A. McAliley

ITEM: The information packet presented to each delegate at the Republican National Convention contained a copy of the New Testament.

ITEM: A senatorial candidate in Texas tells a packed audience that "if you want to be free from religion, you're in the wrong country".

ITEM: A letter in the local newspaper urges Christians to "take dominion" by filling positions of authority so they can influence events in accordance with Christian principles.

...and a more personal ITEM - one of our children came home recently and described how the kindergarten class salutes "the Jesus flag" every morning.

The Jesus flag?

ANS: questioning revealed that it's the Jesus flag because it's the banner of "one nation under god" in the Pledge of Allegiance.

After a period of religious tolerance that has lasted us several decades - a tolerance which has protected both the best and the worst in American behavior - it is apparent that we are entering a time when we of Anarcho are going to meet greater and greater resistance from the powers that rule this country. Even in liberal California, we at "AFA Headquarters" have been repeatedly turned away from printing shops and recording studios because our religious beliefs conflicted with orthodoxy.

Some folks have told us they like The Rosetone because we don't run articles lambasting other religions. We have avoided negativity in the past and we plan to do so in the future. But it is hardly negativity to point out that our religion is under assault, and to warn our kin that trouble is on the way.

There is more than a little irony in the situation. Many of the values championed by those who would oppress us are values with which we can readily identify, such as a strengthened family, less bureaucratic intervention in the life of the individual, and the rest. Unfortunately, it was the followers of the pale galilean who coopted the movement back to traditional values more in keeping with those of our folk - and we, who follow the gods that hallowed those values, stand to be crushed if the new inquisitors have their way.

Things are, however, what they are. What can we do about it? We can

ONE: Practice our religion with fervor. Honor the gods and honor the folk daily, because spiritual strength is essential to our survival.

TWO: If you are discriminated against because of your adherence to Anarcho, notify us and the American Civil Liberties Union. Yes, we know all about the ACLU and their orientation, but that isn't the point.

THREE: Become involved in local, and larger, political affairs. If you don't, rest assured that the "born agains" will. If you want fundamentalist Christians on your school board and your county board of supervisors, don't do anything. But if you want a say in what goes on, speak up!
It is sad that in a nation which owns its essential premises to our ancient Northern European heritage, our liberties are threatened. We must never forget that, to the extent that the 'system' incorporates Christianity and persecutes us, it is NOT OUR SYSTEM. In an age which promises to bring more and more abuse of Astry from officialdom, we must be prepared to defend our gods and the holy way of our ancestors.

GILDS

The Breviary Guild solicits your articles, notes, letters, and recipes for 'The Frothing Vat', the guild's irregular newsletter. Write to Jace Crouch, 118 E. Bowie, Aline, MI 48801.

The Warrior Guild is following up its arching activity, with members showing an interest in qualifying for the 'Patriot' award mentioned in the last Runestone. Guildmaster John Farnsworth reports Speer for 'Wolf Age' is pining in from readers, so there should be no lack of good material for upcoming issues. The most recent newsletter focuses on cold-war survival and operations, and as always, it's excellently done in John's light and informative style. Persons interested in the Warrior Guild should address inquiries c/o the AFA.

The Amerian Folkbonders will be publishing an issue of 'FIREKINDR' shortly in which Guildmaster Paul Filsman will relate his exploits aboard a Norwegian viking ship which visited Chicago recently. Paul and Ed Anderson of the Northern Way met with the vessel's captain and were invited for a short cruise. For information on these adventures or on the central thrust of the Folkbond (Building a Teutonic Folkdom in North America), write to Paul at P.O. Box 2305, Venticn, NJ 08806.

The Artists Guild may be just what you're looking for if you are an artist or someone with an interest in the arts. The Guild is new, but enthusiastic about getting on with the action. Drop a line to Skjöld Mást, c/o L. Bernard, 21 North Street, Burlington VT 05401.

The Computer/Sauvagean Guild explores the well-balanced combination of the logical and the intuitive to enhance our potentials as individuals and as a group. If you are interested in computers or in Sauvage, or in both, write to this group c/o the AFA. They have another Sew Guild, so give them your support.

The Aerospace Technology Guild, in the latest issue of its newsletter, 'Steller', has an article on the radical X-29 as well as information on other innovations in aircraft design. Another piece describes the Guild's efforts to rescue books which are classics in the aeronautics field, and tells how volumes are being added to the Guild's library. If you're interested in aircraft, rockets, or space flight—and in how these relate to the spirit of Astry—write the guild c/o the AFA for details.

For those who clash the finest of merchanstize for the a10 Nordic and Germanic religions.

- Drinking Horns
- Nordic Jewelry
- Weapons
- Books

Bribe for information.

Edelweiss
PO Box 3002
Corona, California, 92882

10
ANCESTRY IS BETTER THAN UNIVERSALISM
by Stephen A. McNaillen

Anyone who has spent much time reading about Asatru knows that we place a great deal of emphasis on the idea of ancestry. Indeed, our religion is largely based upon this concept. Is this mere sentiment and nostalgia on our part - or are there deeper reasons why we are continually referring to our forebears?

The ancient lore of Asatru makes it plain that this is no modern notion. Continuity of the clan has always been important to our people, and the god Frey seems to have been specially associated with this principle. The sagas include plentiful genealogies which are much more than literary devices - after all, Icelanders were known for their ability to recite their entire lineage back to the settlement of their ice-throned island. Certainly, these were facts to whom ancestry mattered.

From a common-sense viewpoint it's not hard to see why we should have an affinity for those of our own line. Heredity influences not only obvious things like hair color and shape of our nose, it also helps determine more subtle physical factors - our personal chemistry and neurology - which shape our tastes, feelings, attitudes, and mores. We are quite simply going to resemble our ancestors in these ways more than we are likely to resemble people who are not our ancestors. Something of this sort is what Dr. Carl Jung meant when he said that the archetypes, or symbolic content of the unconscious mind, were hereditary rather than cultural. It's only natural that we should most identify with that which is most like us.

To those who follow Asatru, however, our links to our ancestors encompass and go beyond this. A part of our native belief tells us of certain components of the soul which are transmitted down the family line from generation to generation, hopefully growing in quality and strength as they pass from one clan member to the next. One such soul component is the tygja, a sort of mobile magical force. Each Individual has a tygja - a "mannastygja" - but a group of people like a tribe or family could have one, as well - a "kynastygja".

Another element of the soul is the hamlga. It receives the actions of the indi

vidual and combines them with the accumulated actions of the person's forebears to produce a resultant "fate" or "orlog" (meaning "primal layers" and referring to the layers of deeds done by the ancestors of the individual). Thus, a person is directly connected to those who have gone before them in their line of descent because they inherit, or can inherit, these very special soul components.

These esoteric-sounding theories are strange to our twentieth-century ways of looking at things, but, unfamiliar or not, they are being confirmed by theories on the leading edge of our scientific knowledge. New ways of thinking about human memory indicate that we are influenced not only by our personal memories, but also by those belonging to our ancestors - all stored in some extra-material realm called "transform space". Beyond this are studies which seem to show that genetically similar beings can interact with each other at a distance, as if their DNA molecules served as antennae responding to the same frequency, or, alternatively, as though their individual memories and deeds were poured into a common pool. This particular phenomenon - called the "murdeth momkey effect" - does not require direct lineal descent but nonetheless does deal with specific sets of genetically similar beings. Our religious conviction that there are special bonds between kin are magnificently confirmed by these theories.

Ancestry, then, is sacred. We are connected to our ancestors, and to all others descended from those ancestors, in a special way. Common sense, the metaphysics of Asa-

tru, and modern science confirm this. These holy ties give us special duties in regard to our kin, and justify the loyalties that we extend to them in preference to the rest of humankind. This way of looking at things is contrary to the dogma of this day. Nevertheless, we know in our hearts - as it was known to our forebears in the distant past, and as our growing knowledge of nature confirms - ancestry is better than schemes which would deny these truths and propose a formless, atomized, and material universe.
That’s right, the Runestone you’re holding in your hands is our 50th issue. We think that’s something to be proud of. Not only have we demonstrated our mettle and commitment over the past 50 years. We have come a long way since our first fumbling efforts, and we think our current issue of Runestone number one hundred.

This issue, you’ll notice, is being delivered ahead of schedule. There’s a story about having the Runestone out early, rather than late! Our new home will publish our new address as soon as we have one, but the Grass Valley will

Will you help us rescue the Poetic Edda from oblivion?

Most of you know how difficult it is to locate a copy of the Poetic Edda; yet it is almost never in print in the United States. Copies have been

in this country, this precious spiritual collection has become a sort of

You now have a chance to help change this.

If enough people write to the University of Texas Press indicating their interest, translated by Lee M. Hollander will be reprinted. The last run of this

thousand people to write in requesting a reprinting. WE CAN DO IT!

We would like each and every one of you who would care to own this

the University of Texas Press and let them know that you are interested in

of your letter so we can monitor our progress. Beyond that, we hope you

this project.

If you care about our heritage, take five minutes to write a short, Lee M. Hollander be reprinted. Send it to John Kyle, Director, Universi

We can win - with your help!
Poetic Edda, also called the Eider Edda. This volume is basic to Asatru and was imported from England, available sporadically and at great cost. A sort of literary endangered species!

To satisfy their interest in obtaining a copy, the excellent Poetic Edda as this volume was only 700 copies, so it’s not as though we’d need a

this accurate, esthetically pleasing, and downright vital book to write

tested in seeing it reprinted. Drop us a line as well, or send us a copy

e we will pledge to ask at least two other people to act with us on

short, simple, note requesting that the Poetic Edda as translated by

University of Texas Press, P.O. Box 7819, Austin, TX 78712.
ASATRU FREE ASSEMBLY

PUBLICATIONS:

1985 CALENDAR ~ TWENTY FOUR POEMS INTERPRETING THE RUNES; ILLUSTRATIONS; MOODS; SEASONAL FESTIVALS; DAYS OF REMEMBRANCE. $6.00

ODINIST ANTHOLOGY ~ SENSATIONAL SELECTIONS FROM THE YEARS OF THE RUNESTONE. PLUS PATRICIA NEVEN BEFORE PUBLISHED. $6.00

APA SONGBOOK ~ ROYALG APA THAMAS SET TO OLD FOLK MELODIES. SIX SONGS. $2.50

FREYA'S FOLK ~ A SHORT INTRODUCTION TO FREYA AND THE ROLE OF GODDESSES AND GODS IN ASATRU. $1.00

"WHY ASATRU?" ~ OUR INTRODUCTION LEAFLET, JUST RIGHT FOR HANDING TO A FRIEND. 15¢ EACH

THE RUNESTONE ~ BACK ISSUES ARE AVAILABLE. $1.00 EACH

CASSETTE TAPES ~ $7.50 EACH

Tape #1 ~ "INTRODUCTION TO RITUAL"/"INVOCATIONS"

- Side Two: Invocations to seven deities, with a commentary on each. Suitable for use with the ritual format on side one.

Tape #2 ~ "STORIES FROM SCANDINAVIAN MYTHOLOGY"

- Six well-loved tales of the north recorded for children, newcomers to Asatru, and all of those who share a reverence for the legends that reveal so clearly the spirit of our people.

- Side One: Odin Visits Midgards Well, Odin's golden Hair, Idun's Apples
- Side Two: Thor Loses his Magic Hammer, Sider the Beautiful, Tyr and the Fierce Wolf
ASATRU, EVOLUTION, AND DEPTH PSYCHOLOGY

by Brian Regan

In a clarionant article titled "Metagenetics" appearing in The Bannestone and later published in An Ominist Anthology, Steve McAllen wrote...

"...there are metaphysical implications to the bond of genetic kinship..."Analytical psychologist Carl Gustav Jung spoke of the collective unconscious - a level of the psyche not dependent upon personal experience. The collective unconscious is a reservoir of primordial images called archetypes. They are not exactly memories, but are rather dispositions and potentialities. As Jung said "there are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the forms of images filled with content, but at first only as forms without content [emphasis in the original], representing merely the possibilities of a Repeat type of perception and action."

Most modern students of Jung miss a very key fact. Jung stated explicitly that the archetypes were not culturally transmitted but were in fact inherited - that is to say, genetic. He linked them with the psychological urges of instincts and went so far as to say that "because the brain is the principal organ of the mind, the collective unconscious depends directly upon the evolution of the brain."

A more precise statement of the mind/body/spirit link, and of the religious implications of biological kinship, would be hard to find.

And Rupert Sheidleake writes (A New Science of Life, p. 27):

Jung tried to explain the inheritance of the collective unconscious physically by suggesting that the archetypal forms were "present in the gene pool". But it is very doubtful that anything with the properties of the archetypal forms could be inherited chemically in the structure of DNA, or in any other physical or chemical structure in sperm or egg cells. Indeed, the idea of the collective unconscious makes little sense in terms of current mechanistic biology, whatever its merits as a psychological theory might be.

However, there is no priori reason why psychological theories should be confined within the framework of the mechanistic theory.

If memories are not stored physically within the brain, then certain types of memory need not necessarily be confined to individual minds; Jung's notion of an inherited collective unconscious containing archetypal forms could be interpreted as a kind of collective memory.

Jungian psychology is depth psychology (Tiefenpsychologie). All meaningful work in comparative religionology today uses depth psychology as part of its tool kit for interpreting religious phenomena. And the core of depth psychology resides in the contents of the collective memory, which is to say, in the archetypes, which are the memories of our own evolution.
The main archetypes as found in Asatru from the most ancient times are the following:

ASPECT OF THE SELF

1. The self as an integral, individuated system, ringed off from the rest of the environment and from the “nethr” World soul.

2. Epocentrism.

3. The central nervous system [CNS], the brain and spinal cord with its tributary nerves.

4. The physical bisymmetry of the human organism.

5. The contrast between the mesocortical consciousness and the deep-brain unconscious (between the fully human superstructure of the brain and its pre-human infrastructure).

6. The beginning and the end of life.

7. Serial, rhythmic electrical activation of the linguistic and sensorimotor circuitry of the central nervous system.

8. The human war drive, culminating in the impulse to kill and eat; in concert with one’s whole tribe, the father-king (patrarch) of the tribal family.

SUBLIMINAL EXPRESSION

The mandala or four-part circle: the (often four-spoked) “Sunwheel” found on rocks at Tillemån, Bohuslån, Sweden, and elsewhere in the North; the World Serpent coiled around the world of men, Isling in a giant circle at the bottom of the world-surrounding sea.

The “Hero” of religious myths, with whom the believer identifies himself or herself, even if unconsciously: Odin, Thor, Frey, Freya, etc.

The World Tree, Yggdrasil, on which Odin hangs for nine days and nights.

The bisymmetry of all specifically religious buildings, places, and art of the North.

Concreteness and contrasts in symbols: Male (fren) as opposed to female (freya); f-tool shape, clear, and bright (fr- the sun, Thor) as opposed to amorphous, indistinct, and dark (Hlotheim, Odin as god of the depths of the World soul); here and now as opposed (in all the myths) to there and then (“long ago and far away”): the NOPTICAL DIMENSION (the mundane, Midgard) as opposed to the vertical dimension [the Transcendent, the World Tree]. Hence also arises the “highborn” of all authority, especially religious authority.

Ritual symbolism of sex, birth, death and rebirth; transformation rituals and initiation rites among the various Germanic peoples; Odin hanging and his return to life on the World Tree; the doomsday war of Ragnarok.

Affiliative poetry (in which the syllable retreating the stress begins with the same sound), found among all Germanic peoples: music and dance, often slowing later to a festive or solemn procession (as in Richard Wagner’s ‘Recesss’).

A major and a minor expression: The former is the strictly religious phenomenon of sacrifice – in ancient times, originally of humans who either were, or were seen to be, the king. In later history, the royal victim was increasingly "trans-substantiated" into tame sacrificial animals which thereby "became" (to the unconscious) the tribal patriarch for the purpose of the sacrifice. That
is, their sacrifice activated and satisfied the relevant ancestral memories (moment with the deep-brain, not the lately-evolved neocortex) by "catharsis", as is also done for the war drive up sports such as football or soccer. Today, Asatru, like Mithraism and Christianity, can use substitute such as baked dough images of the god Odin for the ritual of sacrifice, to meet the needs of these impulse formed in distant evolutionary prehistory.

The minor expression: Ragnarok, the doomsday war. This earth-destroying war, which follows the three-year-long "Sweynwinter" (Fimble Winter, Old Norse Flemtnir), is fought by the powers at the end of time. Warrior slain in battle take part, fighting alongside the gods. Ragnarok (which corresponds to similar themes in other religions) is in part a symbol of the end of life for the individual. But it is not only that. Most importantly of all, it reflects the knowledge of the Northmen that the very same demonic war which once gave rise to man from the killer who still lies chained deep within him, and also the fear that this drive will one day spirit up out of his soul's black depths to destroy him utterly.

The sense of the "Holy". (Note how the Icelander phrase "to hallow to oneself" [Heiða sig] still means "to appropriate to oneself, [more something to be one's own]). This is the core of religion as the so-called mystical tremendum et fascinatum, the "awful mystery which causes one to quake and bewitch oneself."

The gods (small "p") and demons or other supernatural beings experienced in hallucinations, voices and truly paranormal visions, and hypnotically dealt with in Asatru. Also recognized as forces of dynamic intelligence are our superordinate archetypes, racial memories. These are the higher-level morphogenetic fields which govern the skeletal framework of our lives, our "destinies" (Morphogenetic fields, our masters may remember from the last issue, are the archetypal memories, stored outside the human organism in what biologist Rupert Sheldrake calls "transform space", which give shape to the physical organism of succeeding generations - Editor).

The high god, personal source of the highest power and authority, often associated with the sky and weather, between about 2000 B.C.E. and the last few centuries of the Christian era, this position
was Hewu by Iyr. From them on, the chieftain god was Odin, the "All-Father", although Thor became increasingly popular among the Vikings in the last few centuries of Germanic heathendom.

The concept of the high god, source of all life and bounty, love, beauty and sex, the wife-and-mother-love goddess, Frigg, Mercury as Mother Earth, Lady Freya as goddess of life-conjuring sex.

The sense of the beautiful and the sense of the ugly.

All of these archetypes or ancestral memories express morphogenetic fields (see above) which were laid down at a very early period of (pre-Human) evolution. This is why their general outlines appear among all human religions. But the Western myths and gods of Asatrú are the specific formulation which corresponds to the recent and highly evolved Celtic and Germanic coding, which was forged by the rigors of the last Ice Age and the wide variations of the seasons in the European north over many hundreds of centuries. The myths are in part "pictorial transitions", that is, verbal attempts to describe the eternally non-verbal nature of the archetypal processes. They are not attempts to explain the physical world scientifically. And it is these progress and symbols, these layers upon layers of ancestral memories, down through which we must delve, in order to reach the primordial memories of our creation and the ultimate superordinate morphogenetic field, the World Soul. These archetypal records are the morphogenetic fields of the successive stages through which we ourselves pass in the process of growth. The German biologist Ernst Haeckel (1834-1919) universalized the description of this passage with the phrase "ontology recapitulates phylogeny". This is a human (or other) organism develops through initiate stages very similar in structure to the immature (in-egg and in-womb) forms of his (or its) evolutionary ancestors, starting with the earliest and ending with the latest. The being, so to say, "clones its own family tree". In religion, we clone back down the spine of our evolutionary tree to reach the base of the main trunk itself. It is only at the great submarine depths of the archetypes that we can tap the ghostly core of life and gain the mighty power to rebuild ourselves and the world. In so doing, we fulfill our destiny, the will of Weird.

Just why should we do this? What is there to gain?

In how as yet unclear but very real way, the reliving of these morphogenetic memories through DNR+ recomposition by religious ritual and symbol or by introspective meditation reactivates them. It allows the soul to avail itself of its inner power to reconstitute and re-generate the body physically and spiritually. This reactivation simultaneously restructures the individual's life pattern within the larger morphogenetic field of his world. The unseen sinews of this restructuring we call "paranormal" or (even) "Weird". But in fact they are simply part of the reintegration into the life of "God" (with a capital "G"); the World Soul and, beyond that, the soul of the All.
1

There is a crone who lives
in the bowels of this building,
and she still thinks of herself as a mother.
She mourns the passing of her youth, and her cries echo
through the heater in each apartment: Where have all my children
gone, but turned back to seed? These children of hers,
each waiting behind a closed door for his SSI check to come in the mail,
will venture out on the first of the month,
mixing with one another in the hall, and come back at night
to listen to the cries of the crone, each one believing
that he had buried his own mother years ago.

11

Thor, on this dark night, has mated with Earth.
He has sung to her his love songs (thunder, some call it),
whispered in her ear (and was mistaken by others as the west wind),
and nourished her children with soothing rains
(the onions and the sapling pines are siblings).
The mother satiated, Thor finds himself still restless.
He hears, from somewhere, the cries of the crone, and answers.
He remembers her as woman, searches out her abode, and enters.
Her cries become more plaintive.
Thor tears the entrail from this building,
sending them back to Earth, freeing the Crone to wander.
THE RELIGION OF ODIN

— by Hunt—

The story of the ancient faith of northern Europe and its rebirth in modern times. This book details the beliefs, customs and attitudes of the worshippers of Thor and Odin from ancient times to the present. Many of the topics were written by Odinists who are experts on the history and customs of their religions including some who played important roles in its re-emergence. The old Twentio-values of life are discussed as well as the concepts of the Sky God and the life force in the context of the religion. Thoroughly researched and documented, it takes up the case 'The Heaven of the North' by Magnusson, or 'Odinism Research' by Davidson, leaves off. 100 pages, 11 illustrations, 60 x 91/2, 2nd Print- ing, incorporates the 'Foundations of Odinism'.

Books In Brief

The Vikings... A History... $4.75
The Norse Gods... $3.75
King Harold's Saga... $2.75
The Nibelungenlied... $3.75
Samuel... $2.75
The Nibelung Saga's... $2.75
The Ring of the Nibelungen... $2.75
The House of Wolvton... $4.75
Kip's Saga... $3.75
Gods and Myths of Northern Europe... $4.60
Myths of the Norsemen... $3.60

The Laxdale Saga... $3.75
Egil's Saga... $3.75
Reedahl's Saga... $3.75
The Makers of Civilization... $15.00
In Race & History... 50c
The British Isles... $12.00
The Alpha-10
Alpaca's
Egyptian Civilization, Itwa... $12.00
Summary of World History... A Brief Chronology... 65c

ORDER NOW!

VIKING HOUSE
Box 100
Lake City, Minnesota 55041

POSTAGE AND PACKAGING INCLUDED IN COST OF THE BOOK, IF SHIPPED TO A U.S. OR A CANADIAN ADDRESS. OVERSEAS ORDERS ADDED IN ADVANCE OF COST OF MAILING, FREDERICHE PUBLISHED OF OVERSEAS SHIPMENT TO AIR MAIL ONLY—INSURED WHEN POSSIBLE.

INTRODUCING... A Bold New Concept
Freyja's Necklace

Bride of the Vanir, I invoke you,
Fairst Freyja, in the name of your sign,
The noble necklace of the Brisingams,
Called Brisingamen,
A wondrous dwarf-crafted talisman.
Grant me a boon.

Runes of power imprisoned
In each frozen solar droplet,
Congealed golden tears of the sun
Strung into a shimmering collar
Of dancing, darting light in
Glowing ember to seduce the eyes.

The allure of beauty adorned
By a magic torque of sun shards,
To enchant the beholder -
In the name of love,
I invoke your ancient symbol
To bind my beloved to me,
Fused as the links of Brisingams.
Great Lady, seal his weyrdf to mine!
Thus sacred sworn, our troths are plighted.
Blessed be the union in Freyja's name!

1-2-84 Ilona Iten

THE NECKLACE

A lady with honeyed hair and amber eyes
That spoke of rites of love and pleasing nights
Wanted made a necklace to grace
Her beauty. She paid duty for it, though,
To each of the four dwarfs who forged
It for her. A night in the arms of each
Of them she gave for Brisingams,
The symbol of her loving and fertile soul.

by Patricia Ann Trest
Dear Steve and Maddy,

...Calling the Vikings pirates because they took back some of the gold the Christian Church stole from them in the first place would be like calling the Polish people warmongers because they throw dirt clods at invading Soviet tanks. Self defense is not a crime; taking back what is yours is not a crime, at least not in Austria. We must stop believing the Christian view of the world. We must stop believing the Christian view of the Viking Age.

The Vikings were not robbers. They were freedom fighters, and the battle against Christian oppression is still before us. If you wish to learn the truth about the Christian occupation of Europe, I suggest The Franks: A Critical Study in Christianization and Imperialism by F.J. Las.

It must be remembered that we are an occupied people. The West has not been free for a long, long time.

Until Victory,
Wyatt

Good point, Wyatt. I haven’t read Las’ book, but I understand he makes a good case for the Viking-as-freedom-fighter interpretation of history. I don’t believe that all Vikings were ideologically motivated. On the other hand, the symbol of the Norsemen as defenders of their faith and rule is a powerful and valid one, and one which is very relevant to our own age. We could use a bit of liberating, ourselves.

Steve

Dear Steve and all at AFA,

After reading your sample copy and your other information I find myself at home. I was about 8 or 9 when I first came across Norse mythology, and to it I look like a duck to water. I never groveled to the Norse pantheon, but treated the Gods and goddesses as equals and friends.

I am interested in becoming a member...would you believe I was an Astruuer/Odinist though raised in a Christian home?

Thanks so much again. I have the feeling I have come home.

Freya Bless
Katherine

22
Steve:

Thoroughly enjoyed the new "Runestone". The cover art was very striking and extremely well executed. My compliments to Craig Thilissen's vision and skill... Appreciated the report on Aithing 5 you wrote... Wish I could have attended. Maybe another year. Thought what Ariel wrote for "Freya's Folk" section very fine. The creative mythology quests for our Godwolves is important work, needless to say.

Enclosed is a check for $6.00 for the '85 AFA Calendar. Glad you're publishing another. I have the current one on a wall in my office at my 9-to-5 workplace, and plan to do the same with the new one.

Noticed on the "coming publications" board at the local SF bookstore that a novel by Diana Paxton called Brittingham is due out soon. Looking forward to it. Heard there are contemporary Berkeley personalities in it. Any Asatru I wonder? Hopefully!

All for now...

ODIN!

Dean

P.S. - Plan to write to Austin as suggested in "The Runestone" to encourage a reprint of Poetic Eddas. Also am writing to Skjald Skall re the Artist's Guild!

Dean, thank you for the compliments on the last issue but especially for your enthusiastic support! I hope all our other readers will send a note to the University of Texas Press, as mentioned elsewhere in this issue. Wouldn't it be nice if AFA could claim credit for getting that volume back into print?

Steve

Dear AFA staff,

Here's an acrostic poem I wrote last year in honor of the black birds which populate Anchorage during the winter months.

Reincarnate spy of the
Aestir and
Vanir.
Emissary of the
Necromancer.

Hail! Odin!

Guy

Thank you for the acrostic, Guy. If our readers like this particular poetic form, let us encourage them to send their own creations to us - might we one day see a page of them in a future issue. It looks to me as if acrostics could be a tool for meditation and creative insight which can be mastered with relative ease by most people. Care to give it a try, anyone?

Steve
Heila, Steve and Maddy!

Much thanks for the great write-up you gave the Pathfinder in "The Runestone". I received your money for enrollment...I hope that everyone who takes this thing will find yet something about themselves and the country around them, but the main idea is to enjoy yourself! Making the woods your friend is the first step in outdoor survival. Hey, there's a good article on the psychology of survival called "Live or Die" by Charles Sasser in the Rogueon [November] '84 issue of "Survive" magazine: read it if you get a chance! Also worth reading is a series of new novels called the Leinen by Eric Heilman who really knows his stuff. Our Gods are well thought of in these books of the Viking Age - you can find the books at Walden Books or other big book stores. I am in the process of contacting the author...he sure writes like one of us!

Chip

Chip, you've done us all a real service by putting together the Pathfinder project. I highly recommend it to all our readers, who can write to you at 1833 N. Selden Lane, Phoenix AZ 85016. The Heilman books have been praised by a couple of our other kins, as well; maybe readers will want to look into them.

Steve

---

THOR'S HAMMER

Reproduced in Norway from original found in Viking burial mound. When on an amulet, brought luck and prosperity to the owners of the tool.

- Large Replica version, 2-3", a brick pendant with a double-line adjustable tie, $15.00
- Medium Replica version, 2-3", with single-line adjustable chain, $15.00
- Tiny Replica size Thor's Hammer on a 15" Sterling Silver chain, for the lady Viking, $39.00

ODIES

Hand cast from pewter alloy, and highlighted with a tarnish-proof silverplate. 4" high.

$25.95, delivered.

---

Viking Drinking Horn

A miniature pewter replica of a Viking Drinking horn. The perfect shot glass or tootidigg. $13.95, delivered.

---

OLD NORWAY, Dept. R. Helen, Georgia 30545 We pay postage and insurance.

24
EXCHANGE ADS

Pagan Unity News, a free publication devoted to Pagans of the Old Believer and recognition of the beauty in the earth. Its purpose is to unify Pagan individuals and groups of all traditions by establishing a common ground for all interested members and friends of the Pagan community to share information, ideas, techniques and traditions from, as well as to indicate resources of Pagan contacts, goods and services available. Published quarterly. Subscription rates: U.S.A., 1 year, $3; outside U.S.A., surface mail, $4; airmail, $10. Single copy or single issue, 50c. Published by Northern Star, Inc., PO Box 1030, Roosevelt Rd., Oak Park, IL 60304.

The Bard, a biannual Welsh journal of Celtic poetry, is published quarterly, coiniding with the Celtic festivals, by the Australian Pagan Federation. Subscription rate is $2.50 (first class postage) for the U.S. and Canada, $3.50 (foreign postage). Single issues/samples are $1.00. Foreign payments must be in U.S. funds or by international money order. Make any checks/money orders payable to: A.A. Publishing. Mail to: ABA Publishing, 3827 N. 16th St., Lot #1, Phoenix, AZ 85016 USA.

Council of the Magical Arts. Subscription to quarterly newsletter — $2 annually. Craft newsletter, articles, reviews, articles. PO Box 23, Battle Creek, MI 49016. Subscription and subscription requests to: J. T. Marvel, Box 23, Battle Creek, MI 49016. Sample: $2.00.

Stakten - A women's magic newsletter. Published quarterly. Subscriptions are $7.00 per year and taken no more than a year in advance. 2120 S. Valley, Seaville, NY 11787.

The Auroras Borealis, magazine of the Australian Druid Order, gives you eighty or more pages of information, few ads and four issues of pleasure a year for only $14. The Auroras Borealis, 802 Holcomb Street, Watertown, N.Y., 13601. Sample issue is $1.00.

Open Minds - Published by the Oregon Pagan Communal Council. Cross-quarterly Networking Newsletter. $5 per year. Sample copy: send $5 to stamps with your address. OPCC, P.O. Box 804, Springfield, OR 97476

Fenugreek - A pagan oriented journal and newsletter of the American Ecumenical Church, Inc. and the Center for Non-traditional Religion. Charter subscriptions 50c/year, will $1. P.O. Box 73, Index, Washington 98256.

Your turn it back! For Ttu Publishing means "Our Seller" in Ecelastic. You can be had for $4.00 each only. From P.O. P. McLean, Mason, OH 45040. This newsletter is especially interesting for its close contacts with the Asatru movement in Ireland.