



THE RUNSTONE



WINTER 1985 ©1985 NUMBER 54  
 THE RUNESTONE is a journal of the ancient, yet ever new, religion known as 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 Free Assembly and is published quarterly. Subscriptions are \$9 per year (U.S. and Canada) and \$12 per year for overseas airmail. Write to: AFA, P.O.Box 1754, Breckenridge, TX 76024. Please make checks payable to the Asatru Free Assembly.  
 EDITOR: Stephen A. McNallen PRODUCTION: Maddy Hutter CALLIGRAPHY: Mari Funai

## CALENDAR

December 20-21 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 sunwheel decorations. Be with kin.

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 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 swearing an oath on Frey's boar.

February 2 CHARMING 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 Earth were invoked to that end.

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

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 toast to our kinsman Raud.

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

Honor Eyvind Kinnrifi on this day with some deed in service to the Aesir and Vanir

# EDITORIAL

You've all been telling us for ages that The Runestone needed an editorial column (Oh, it wasn't you? Must have been someone else. . .), so here it is! Between these introductory paragraphs and the table of contents - also a new feature with this issue - I hope to give you a quick look at each particular number of The Runestone and make some appropriate remarks.

However, these editorial airings and the list of contents aren't the only important format changes in this issue; you'll notice the Freya's Folk section is gone. No, this doesn't mean we don't like Goddesses or women in the AFA - quite the contrary. The practice of doing an article relating to either of these feminine foci, then separating it under a section marked Freya's Folk, smacks a little of the old "woman's auxiliary" mentality. Women and Goddesses should be an integral part of Asatru, not something appended to it, and we think you'll like the result.

This Runestone isn't quite a theme issue, but we are featuring two stimulating pieces on Ragnarok. At first glance, they seem very different - one by a biker, the other by a high-tech shaman. But take a closer look and I think you'll see some areas of agreement. Together they have a powerful and important message for us who follow the Gods of the North.

The discussion of Asatru-based communities continues. I outlined some of the components of Germanic tribal organization in the last three issues, and in this one I touch upon a few fundamental problems to be solved by any successful community built on our religious worldview.

We have some really neat shorter articles this time, too - a haunting vision by Alurik, an insightful look at sacred architecture for Teutons, and more. But don't take my word for it - read on!

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# CONTENTS

THE SHAMANIC MEANING OF RAGNAROK by Richard Simmons. . . . .	2
ANNOUNCEMENTS. . . . .	5
THE WAR CAMP submitted by Linda Dice. . . . .	6
RAGNAROK: WHAT IT IS AND WHAT WE CAN DO ABOUT IT by James Hampshire. . . . .	7
BOOK REVIEW by Mari Funai. . . . .	9
ARCHITECTURE FOR ASAFOLK by Brian Regan. . . . .	10
THOUGHTS ON AN ASATRU COMMUNITY by Stephen McNallen. . . . .	12
GUILDS. . . . .	14
ON THE SHORE by Aluric. . . . .	15
GREAT YULE! by Thomas Utts. . . . .	16
MEN, WOMEN, GODS AND GODDESSES by Alice Rhoades. . . . .	18
MUSIC AND THE NORTHMEN by Alain Jelenberger. . . . .	20
BLOODSONGS by Patricia Ann Treat. . . . .	21
MOOT POINT. . . . .	22

# THE SHAMANIC MEANING OF RAGNAROK

*I know I hung on that windy tree,  
Swung there for nine long nights,  
Wounded by my own blade.  
Bloodied for Odin,  
Myself an offering to myself:  
Bound to the tree  
That no man knows*

*None gave me bread.  
None gave me drink.  
Down to the deepest depths I peered  
Until I spied the Runes.  
With a roaring cry I seized them up.  
Then dizzy and fainting, I fell.*

*Well-being I won  
And wisdom too.  
I grew and took joy in my growth:  
From a word to a word  
I was led to a word,  
From a deed to another deed.*

Such are words of Odin from the Poetic Edda. An American Indian might well see them as a victory song. We who also practice a shamanic religion, can easily interpret them as the "debriefing" of a Teutonic shaman who has undergone a spiritual journey and carried back his victory trophy from the Otherworld. This is the root and meaning of our religion - to journey where few men have gone before and bring back knowledge and power for our people. To paraphrase the creed of the Spartan warrior, to go to the Otherworld and return either with our shield or on it. Victory or death, two alternatives. However, through the eons, our religion has come to connote to many only the latter, i.e. death. This pessimistic viewpoint has saddled our religion and people, holding us back from being all that we could be.

There is a danger in the attitudes that many of us have developed from this viewpoint, for we are making for ourselves a Ragnarok of the mind. We are establishing a negative mental program where all we see are our possible defeats instead of our past, present, and future victories. The problem here is based around the concept of Ragnarok because it has become so central to our tradition. Like the sagas have always said, and cognitive psychology now demonstrates, we create our own reality in the sense that our thoughts and attitudes color our lives. What we expect usually comes true or at least seems to come true. If we expect the worst, we're very likely to get it. What can Ragnarok mean in such a context but trouble for our religion and ourselves? But is it possible that we have been misled about this basic event in our religion? The Teutonic religion of England and Germany, and most likely early Scandinavia, did not contain a Ragnarok (reference: THE LOST GODS OF ENGLAND by Brian Branston).

By questioning Ragnarok, no one is denying the nobility of fighting in defiance of certain defeat. The hero with the courage to face overwhelming odds and sure death is one of the basic archetypes of our people. Leonidas and the Spartans at Thermopylae, the defenders of the Alamo, Custer at the Little Bighorn, and our men at Pearl Harbor are all examples of the archetype in our history. But for all the courage and nobility of the fallen hero, dwelling on this type of situation develops a kind of masochism as well.

We, the Teutons, have too many victories to develop a negative mindset by continually concentrating on possible defeats. For every Thermopylae there has almost always been a Plataea, not to mention a Marathon; for every Alamo there has been a San Jacinto and the great victories of the Mexican War; for every Little Bighorn there was battle after battle that broke the Indian Nations, and for every Pearl Harbor there was a Midway, a Leyte Gulf, and a Hiroshima. Sometimes we Teutons, like the British, seem to lose every battle but the last. But we have always won the war. Our biggest enemy may be our thinking. Franklin Roosevelt's statement about "the only thing we have to fear is fear itself" has a message for us. Since we do to a large extent create our own reality, if we maintain a pessimistic attitude and think only of defeat, no matter how glorious, we may well be defeated by the only people that can defeat us, namely ourselves.

This is not to advocate being Pollyannas and overlooking problems, but a negative mindset is neutralizing the energy of many of our people. The fear of what this group or that group is doing, or of being pushed off the planet by the overwhelming growth of other peoples, has so filled the minds of many of our people that they don't have the time or the energy to get on with the work at hand. As Frank Herbert said in DUNE, "Fear is the mind killer", and Shakespeare in MACBETH "Our fears do make us traitors". Many of us are so filled with fear and pessimism that we don't get on with the evolutionary work. How much better if they would concentrate more on their own potential and think about setting a Teutonic standard for other peoples to follow. Our role and that of our religion can be evolutionary leadership, and one of the basic axioms of leadership is that you can't be afraid of those you are to lead.

Now, when the potential for our religious expansion is so high, is the time to reassess Ragnarok itself and all minor Ragnaroks that we are creating for ourselves. From a shamanic viewpoint, there is something very wrong with Ragnarok and all connected with it. If Asatru is to grow and prosper, it not only has to offer the superior values of Heritage, Freedom, and Truth, but also a positive worldview among its followers. Our stories about the hero fighting and losing against overwhelming odds, but fighting all the same, are a respected and necessary part of our tradition and must be maintained, but let us also spread the word about the heroes who fought and won. The basic shamanic nature of our religion tells us that we should not commit our Gods to a perpetual Vietnam, where there is no victory but only degrees of defeat. The only reason we have for believing in the doom of Ragnarok is but a handful of words from a few sagas written very late in the history of our religion.

The shamanic interpretation of Ragnarok is as part of a cycle, a cycle of being swallowed up and supposedly destroyed only to re-emerge strong and powerful. This is the cycle that the sun appears to go through daily when she is born in the East, races across the sky, and is swallowed by the great wolf of the West. It is part of many shamanic traditions to be swallowed or torn apart by some great power animal during initiation, only to re-emerge stronger. Let us not forget the wolf is one of Odin's power animals; Geri and Freki are often pictured with him. Is it not possible that the entire story of Ragnarok is but a late misinterpretation of this type of shamanic act?

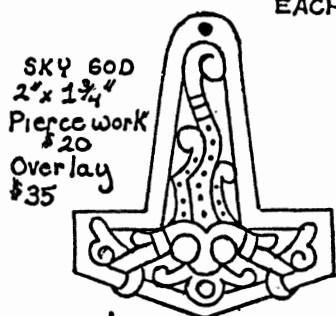
Let us not despair about the coming of Ragnarok and develop a negative mind-set. Instead, let us gain power from it as Odin, the shaman, would do. Let Asatru now emerge more powerful than ever from being swallowed by the wolf of Christianity. Let us hail our Gods and the future victories they have in store for our people. Who can despair when there is so much to be done? Will we be pushed off the planet by the growing number of other peoples? Very unlikely when we have such love and respect for Freya, but if some of us are, it may be by our own choice. What better environment for an expanding, adventurous, Viking people than the great sea of space? Let us set our eyes and minds towards a bright future where we and our Gods march in step to countless more victories and glories.

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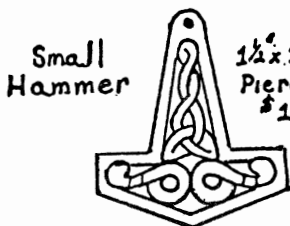
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# ANNOUNCEMENTS

AMENDMENT 705 - Tragedy averted, freedom saved! Amendment 705 to HR 3036, which was the subject of our recent mailer, has been ditched and our religious liberties are safe - for now. We thank every one of you who raised your voice in protest at this outrageous legislation!

IMPORTANT RUNESTONE NEWS!- We're forced to raise our subscription price from \$7 to \$9. It's been years and several postage hikes since our rate has changed, and increased operating costs are really eating into our (limited!) budget. HOWEVER, we feel a strong sense of loyalty to you, our readers, and we are offering each of you a chance to tack a year onto your subscription at the old price of \$7 - if you act at once!

CHANGES - So what will you get for your \$9, besides the usual Runestone? Well, you'll notice we pulled out our publications list and made it a separate flyer, leaving an extra page for content. We've got a table of contents to help you find things more easily, and we're even mailing in envelopes, giving you greater privacy and a magazine that arrives in better shape than ever. We do want The Runestone to be the best publication possible.

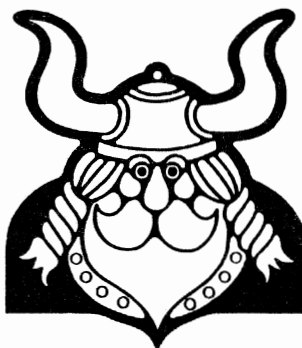
ATTENTION, TEXAS YULE FEASTERS - If y'all are thinking of coming down to our place for Yule on December 21, please let us know well in advance, for planning purposes. And remember to bring your own drinkables; we live in a "dry" county. Can you believe that some places are forbidden by law to sell wine or liquor? And they call Vikings barbarians. . .

WOMEN - Thank you for your response to our questionnaire. There's quite a mass of material from you in our in-box; we'll digest it all and report in next issue.

A GODDESS BUMPER STICKER? - Yes, we'd love to offer a sticker honoring our Norse Goddesses. Can you think of a snappy (and effective) one we could add to our list of products? If we choose your slogan, we'll send it to you on a sticker, for free!

ALTHING - Be sure to see our full-page announcement describing Althing Seven, to be held this spring!

Another RS reader would like contact in his new-found religion. Write to Leif C. Halvorsen, #32823, Kentucky State Prison 4-125, P.O.Box 128, Eddyville, KY 42038



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# THE WAR CAMP

From the glowing southern regions, where the Sun God makes His dwelling  
Came the Roman's crested legions, oe'r the deep round Britain swelling.  
The wave grew dazzling as he passed, with light from spear and helmet cast,  
And sounds in every rushing blast, of a conqueror's march were telling.

But his eagle's royal pinion, bowing Earth beneath its glory  
Could not shadow with dominion our wild seas and mountains hoary!  
Back from their cloudy realm it flies, to float in light thro' softer skies  
Oh, Chainless Winds of Power arise, bear a vanquished world the story.

Lords of earth! To Rome returning, tell how Britain combat wages  
How Cadwallon's soul is burning when the storm of battle rages  
And ye that shrine high deeds in song, oh holy and immortal throng  
The brightness of his name prolong, as a torch to stream thro' ages.

Ⓢ Translation of an old Welsh song, submitted by Linda Dice





# RAGNAROK - WHAT IT IS AND WHAT WE CAN DO ABOUT IT

For as long as the human race has existed, people have been obsessed with risking their lives for little or no logical reason or reward. Why did the Vikings sail ever outward to the ends of the earth, knowing they may very well never return? Why do people spend their hard-earned money to jump out of perfectly good airplanes? Why do mountaineers endure hardships and risk life and limb climbing a treacherous face, only to climb back down again? Why do I put on my cutoff and take to the streets (helmetless) on my Harley, all too aware that at any moment a drunk, a biker-hater, or simply a careless person could kill or cripple me in a split second no matter how careful I am? This puzzled me no end and was beyond any explanation, or so it seemed.

Now I think I know why we all act this way. I believe that this drive is a survival impulse placed in the deepest part of our soul, by Odin and his brothers, during our race's original creation.

A survival impulse????

YES!!!! The most important drive we have, a drive so powerful it overwhelms the others, a drive to toughen the soul and create a sense of love for this world which will prepare us for the upcoming horrors of Ragnarok.

Allow me to start with my interpretation of the Edda's myths on the universe's rise and fall. I believe Ginnungagap is the primordial power of pure Chaos, a supersaturated mixture of Muspell's and of Niflheim's powers, in which our whole ordered universe cannot exist. This mixture was somehow triggered into a reaction which created the semi-sentient beings Ymir and Audumla, and a basic dimension in which they could survive -- Yggdrasil, the world tree. Both entities being dynamically opposed, they began drawing power from Chaos (creating Buri, Odin, Vili, and Ve on one side and the Giants on the other) until they finally came into conflict. During this conflict the positive side gained a temporary upper hand and created the more ordered worlds we have now. But Chaos gained a foothold in Niflheim.

In this more orderly world the raw forces are kept at bay (by Asgard's wall, possibly) which prevents the forces of Chaos from working their will in Asgard or Midgard. This view is further supported when it is realized that all negative beings of the Eddas (or those of most all religions) come from outside of these areas. Niflheim seems to be a bridge of sorts which allows Chaos to replenish itself in this unending Positive/Negative struggle.

But what of the Gods? When they walled in Asgard they cut themselves off. They may cross over from time to time (Odin's winning of the Runes and drinking from Mimir's Well) but only at a great cost and sacrifice. So they created man, a self-perpetuating race of beings to help keep the worlds anchored in law.

Assuming the above interpretations are correct, Ragnarok would be the slipping of Yggdrasil back into Ginnungagap which is what Chaos wants and which would destroy all. We are here to stop that; that is our meaning and purpose in life. But how?

Willpower, determination, moral fortitude. When Ragnarok occurs and the worlds start shifting towards Ginnungagap, only the combined efforts of both Gods and men can prevent the loss of Yggdrasil forever.

In this ongoing struggle it is necessary to recognize the tools of Giantkind. And one of their greatest and most dangerous is - apathy!

It is unsure what will happen at Ragnarok; although the Gods are fated, fate has been escaped by heroes before, and surely the Gods are the greatest of heroes. What will happen? Will the Gods triumphantly smash Chaos in a flash of glory? Doubtful - the Norns are not so easily thwarted. Will we all go down in defeat, Yggdrasil lost forever? A terrifying possibility, and one that seems almost unavoidable in view of the nature of the Cosmos. Or will we submerge partially into Ginnungagap, losing portions of the worlds and then pulling out what is left; cleansed for a while? Reading the Eddas, I find this last possibility most probable. Whatever the outcome, it will be close. Close enough that every single person will matter. Close enough that if every person doesn't give 100% into the battle it will cost us a little bit of ourselves, which will be lost in Chaos forever. This is why the Giants wish to erode our willpower with apathy.

Apathy towards our fate and future takes many forms: Drug addiction is one negative factor that weakens our shield wall. Sexual perversion is another. A third example can be found in the slaughter of our wildlife and its replacement with overly domesticated substitutes that reflect our own lessened love of life and vigor.

But most of all, this shows up in the grey slave states, and in slave philosophies. Religions of apathy and helplessness are of the Giantkind. Why should a person fight to preserve this world when he has a paradise promised to him? How much fight will he have in him if he expects to sit back and allow his God to save him? Can the huddled sheep really stand against the sons of Muspell?

This is where that inner drive comes in. Despite centuries of Giant-induced lethargy, the insistent inner drive placed in us by the Allfather still forces us to deeds of daring, despite the obstacles erected by the Giants in the forms of an overly-docile society, its laws, and slave-religion "morality".

Now for the important part. What can we do about all of this?

First, start with yourself -- skydive, climb a mountain, ride a bike, fight a fire, save a life, stand up to your boss, commune with nature. And live to pass this down to your future generations.

Next, help others find their true religions. Your first duty is to your people and Asatru, for we see the danger clearest. But there is more. Be an example. Don't rely on the Gothi or Gydja to bear the full burden. If nothing else, attempt to inspire others to deeds of greatness, for if they have the willpower such acts breed, they might be of more help when the sons of Muspell march. And when they do great deeds, get them to take credit for it, not to pass it on to an absent deity.

Finally, help those groups and religions which, although different from ours share our concerns. AND STOP THE ADVANCE OF APATHY WHERE YOU CAN!

As for me, I'll keep in the wind on that big Shovelhead of mine, so if you see a biker flyin' an Odin's Sons patch on his cutoff, raise a Hammersign; for it is either me or one of my brothers, and if I see it, I'll return it!

@ James Hampshire

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# BOOK REVIEW

In Buddhist philosophy it is considered detrimental to the character to indulge in frivolities (such as reading fiction). Well, we are not Buddhists and I, for one, am all for frivolity, especially when it so strongly exemplifies those values that I hold so dear, such as strength, joy, honor. (After listening to the evening news, I've decided we should add intelligence to the list.)

By a happy chance (do you still believe in coincidence?) I recently came upon a group of mysteries by Charlotte MacLeod that are absolutely delightful. As with many murder mysteries, along with a corpse the book has an unlikely detective. In this case it is Professor Peter Shandy of Balaclava Agricultural College (mythical), in Balaclava County (also mythical), in the state of Massachusetts (only semi-mythical). Peter is a perfectly engaging hero but what makes these books so pertinent to Asatru is the background.

Ms. MacLeod has lovingly given Balaclava County a population of Scandinavian descent with all those virtues we admire. You will meet massive Thorkjeld Svenson, President of BAC, who is afraid of no one and nothing -- except Sieglinde; and the majestic Sieglinde, Thorkjeld's wife, who knows life would be "unendurably serene" without him. There is 102 year old

Uncle Sven Svenson; scholar, rune expert and letch. (Wrack and Rune). And there is lovely Idunna Bjorkland, five feet tall and four feet wide, with half the men in Balaclava County in love with her. (The Luck Runs Out). Oh, yes, then there is Odin . . . and Thor . . . and . . . well, together they are the magnificent Balaclava Blacks.

If you want to do some educational reading but Dumezil is getting a bit sticky and Egil's Saga isn't quite what you had in mind, you might want to indulge yourself in these frivolities. (We could plan a field trip to BAC, but be warned, they will be checking for the callouses on your hands to be sure you belong there.)

\* \* \* \* \*

I have listed the books in order. They can be read out of order. They are interrelated, however, and you might miss the subtleties.

Rest You Merry  
The Luck Runs Out  
Wrack and Rune  
Something the Cat Dragged In  
The Curse of the Giant Hogweed (This is still in hardcover: "Crime Club")

All by Charlotte MacLeod and published by Avon paperbacks.

@ Mari Funai

# ARCHITECTURE FOR ASAFOLK

After contemplating the question of which forms of buildings would be suitable for Asafolk, and would express our religion as well as economically shelter our bodies, I have concluded that the geodesic dome, so similar in outer form to the burial mounds of our forefathers, is the best answer.

Among the Germanic peoples, the earliest form of house was the beehive-shaped hut, which was thatched. Thus the modern house (and general building) type most fitting for us as conscious followers of our ancestors is the geodesic dome, probably the most economical structure which can be built today. Hence, when it is feasible, opportune, and compatible with the circumstances, a member of Asatru ought to consider a dome or hive-like structure for a residence or other building.

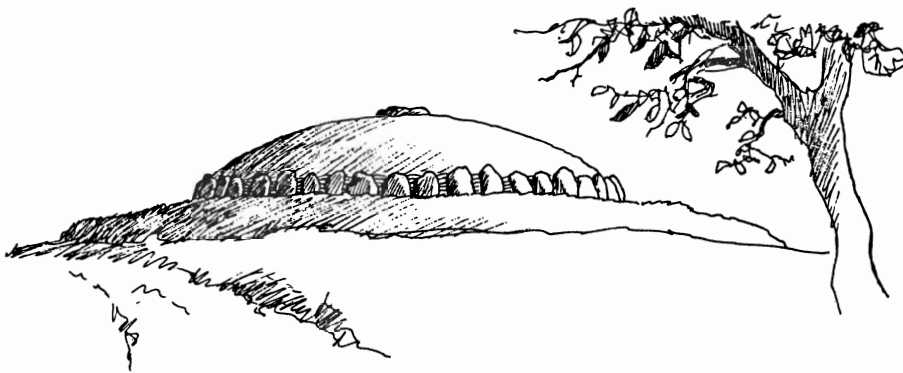
The rectangular hall in ancient times was used for assemblies and festivities (as the hall Heorot in Beowulf). For strictly religious purposes, however, the house of meditation and worship of the Gods should be a dome, or a cylinder capped by a clerestoried dome, as in many state capitol buildings, Roman Catholic basilicas, or the famous Islamic "Dome of the Rock" in Jerusalem, only much, much smaller.

The earliest (about 520 C.E.) Germanic mausoleum, the ten-sided tomb of Theodoric (þiudareiks, literally "Nation-ruler") the Ostrogoth at his former capital, Ravenna, is actually of this form. þiudareiks, incidentally, became legend as the Nibelungenlied's Dietrich von Bern.

Attempts to explain this structure as being patterned after the traditional mausoleum of the Roman emperors, the "Mole of Hadrian" (moles Hadriani) built ca. 135-145 and now called the Castel Sant' Angelo, are presently considered to be amiss, and the ancient Germanic burial mound is today viewed as the true prototype of Theodoric's mausoleum.

By looking closely at the past, we can discern ways of living that may best meet our needs - and indeed, architecture is no exception!

© Brian Regan





# ALTHING SEVEN

A CRAGGY HALL by the shore of a lapping lake.  
Cedered hills standing guard. Blazoned banners hanging  
from rafters, above mead benches filled with Asafolk  
from across the land. . .

What magic can we make here? What new ways to  
praise the Gods in this unique place? What words from  
visiting kin, and what new ties when the visiting is  
done?

Come to Althing Seven - for all the usual reasons,  
and for new possibilities awaiting realization.

Texas in March is a wonderful place, carpeted  
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in the spring with followers of our Gods and Goddesses  
from all around the country in a setting sure to inspire  
your Northern soul.

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*March 28-30*

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know right away!

# THOUGHTS ON AN ASATRU COMMUNITY

The idea of a community based on the principles of Asatru is a really popular one at the moment. Several parts of the country are host to small groups planning such an endeavor, and sooner or later it is bound to become a reality. Enthusiasts should beware, though; Germanic utopias have been attempted before (more on these in a future article) and, like the more recent experiences of the 1960s, most didn't last. If we are to succeed where they failed, we need to take a look at the general considerations entering into the problems we must face.

First of all, there should be general agreement on a binding philosophy. Most religions provide this automatically. Asatru, however, lacks the coherence and tight focus of many other faiths, simply because most of us are so individualistic. Our wide latitude of belief, and the freedom that accompanies it, are things of which we are justifiably proud. The negative side of the coin is that we frankly are not as good at cooperating with each other as members of some other groups. A degree of shared worldview is essential if people are to work well together. While mindless conformity must be avoided, there should be some screening process to select people who are, so to speak, "working from the same rule book".

Besides philosophical and religious consensus, there's the matter of lifestyle. Will this be a high-tech community, with computers and the latest in energy-generating equipment? Or will it be low-tech, a sort of living museum re-creating tenth century life? How about automobiles? Televisions? Agreement on the basic nature of the community will have to be worked out beforehand.

Each Asatru community - and we hope there will be many - will then have its own unique flavor and will be free to work out its own experiment in living. No one community will be sole possessor of "THE TRUTH", but each will contribute its experience to that of the movement as a whole.

Related to the above is the idea that membership in any successful intentional community must be regarded as a privilege, not a right. Would-be residents must be acceptable generally speaking, to the rest of the group and they must be willing to contribute to it with money, work, or barter. The crash pad, "anyone welcome" mentality brought havoc to many countercultural experiments in the 1960s and 1970s; the survivors learned that selectivity and demonstrated commitment are essential.

One question which comes quickly to mind is whether Asatru communities should rigorously isolate themselves from the outside world or whether they should have plentiful contacts with the exterior culture. One can envision circumstances where isolation would be preferred, but in most cases a more open approach is better. Commerce with non-Asafolk allows revenue from the sale of agricultural products, clothing, and crafts, and this cash flow will get any such community through some rocky times. It also breeds friendly relations with local folks,

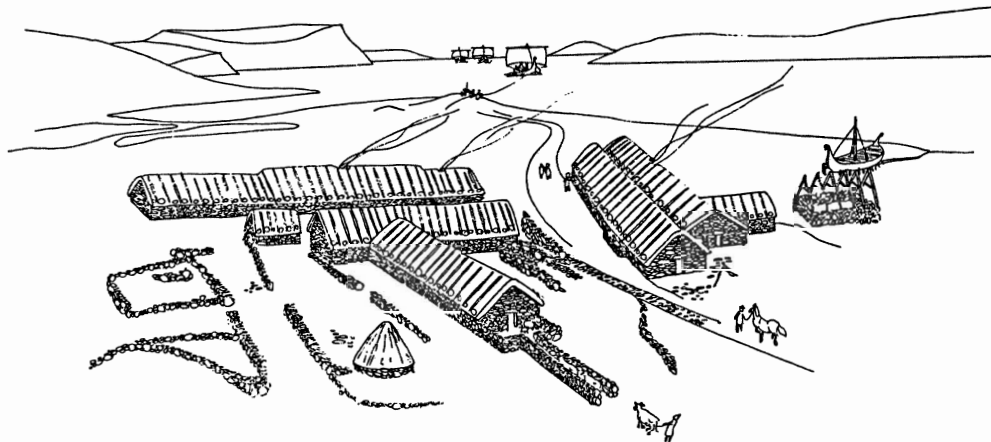
letting trust and mutual respect dispel any latent hostility that might be hanging in the air. Naturally, this helps spread the message of Asatru and promotes a pride in our cultural heritage at the same time. Quite apart from these considerations, there is a danger in sequestering ourselves tightly from others - we might forget how to relate to non-Asafolk, getting so wrapped up in ourselves that we lose touch with the realities of the larger world and thus become ever less able to influence that world.

Fundamental to all these problems - approximate religious and philosophical agreement, screening out deadbeats and ne'er-do-wells, and the question of isolation - lies the task of developing a proper Germanic spiritual worldview. Without this inner education of each individual, not much can be done in any group situation. Understanding kinship, *ørlög*, our connections with Nature and the Gods is only a beginning. From understanding we must proceed to practice, dropping away alien attitudes that we have accepted without question all our lives. This re-attunement to our ancestral way is a lifelong process, and living with other Asafolk in a community will speed it along. But if our social experiments are to succeed, we must accomplish as much of this purification as possible beforehand, on our own. Perhaps this spiritual challenge is the greatest task of all, but at least it is one on which we can all start immediately!

Those interested in helping construct an Asatru community would be well advised to make a careful study of what others have done in this field. Perhaps the best single book on the topic is Cooperative Communities: How to Start Them and Why by Swami Kriyananda (Ananda Publications, 900 Alleghany Star Route, Nevada City, CA 95959).

Kriyananda has made it all work - building a large and very successful yoga community from scratch against all reasonable expectations. This readable volume describes the problems involved and how they were overcome.

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# • ~ • GUILDS • ~ •

## THE CONTINUING CLAN

The Continuing Clan is a guild for all those interested in the continuance of our tribe, our culture, and our religion, whether you are a parent or not! One of the services of the guild will be to publish Bifrost, a monthly newsletter for young readers. Why call it Bifrost? Well, Bifrost is the bridge between the worlds, between us and the Gods. And that is what we are to our young folk, a bridge of love and knowledge that will bring them to the position of crossing that bridge on their own. Bifrost will dedicate itself to encouraging and educating our young through stories of kids just like them, articles on religion, morals, history, nature studies, customs and holidays of our folk and more. We will also have arts and crafts, a calendar, a pen-pal service, a children's question and answer page, and a forum for art, poems, and stories sent in by the children. With each issue there will also be a newsletter for adults giving ideas on how to present Bifrost to young folk and answering questions they might bring up. This newsletter will also include book lists and reviews, ways to celebrate our holidays, questions and answers from the readers, and articles on such subjects as breast vs. bottle feeding, circumcision, home schooling, and other parenting advice. We also hope to have books written by our folk for our children and much, much more! Our children are our tomorrow! May they be better, stronger, wiser, and freer than we!

All those interested in receiving Bifrost and The Continuing Clan's adult newsletter, or in contributing articles, art work, ideas, and advice please contact THE CONTINUING CLAN, c/o Cheryl Follette, P.O.Box 1182, New Haven, CT, 06515

Other guilds active in the AFA are:

THE NORSE CULTURE AND SAGA GUILD  
Thorsteinn Thorarinsson, 2922 S.  
Marvin Ave., Tucson, AZ 85730

THE SEWING GUILD  
Caroline Webber, 3501 Bernard St,  
#2A, Bakersfield, CA 93306

THE ARTISTS GUILD  
Skjold Skull, c/o S. Bernard, 21  
North St., Burlington, VT 05401

THE BREWING GUILD  
Jace Crouch, c/o The AFA, P.O.Box  
1754, Breckenridge, TX 76024

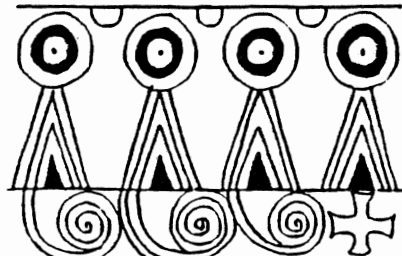
THE WARRIOR GUILD  
John Parmenter, Tyrnune Services, Int.  
Contract Station, #28, P.O.Box 335566  
611 Garland Drive, Denver, CO 80233

THE COMPUTER/SHAMANISM GUILD  
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Box 1754, Breckenridge, TX 76024

THE AEROSPACE TECHNOLOGY GUILD  
Stephen McNallen, P.O.Box 1754  
Breckenridge, TX 76024

THE WRITERS GUILD  
Matt Phipps, 78 Flagg St., West Hartford  
CT 06107

THE ADVERTISING GUILD  
Wyatt Kaldenberg, 3125 19th ST, Suite 297,  
Bakersfield, CA 93301



DESIGN FROM THE MAUSOLEUM OF THEODORIC,  
KING OF THE GOTHES - RAVENNA, ITALY. A.D. 520



# ON THE SHORE

*They tell me that right-brained people are more intuitive, more creative, more mystic and are less logical, less pragmatic, and less worldly. Since they also tell me, as a result of tests, that I am controlled (more or less) by the right side of my brain, it follows that I should be involved in something like six or so matters at the same time. Actually, the scientific types are again terribly understating the case. I am usually involved in at least a hundred or so matters simultaneously. Of course, I rarely see anything through to the end. As a result, letters and other writings are mostly unfinished. Scraps of ideas for an article, partial letters to friends, asf., clutter up drawers and create endless numbers of stacks around the house. It takes real discipline to work on some idea all the way through to a finish and I am, naturally, very undisciplined. The idea of centralizing all of this on a computer seems like a good substitute for my missing discipline and I am now attempting the method. In entering these many scraps into the computer, I came across an item, long forgotten, that evoked a memory important enough to recreate. The following is that recreation.*

The sun sinks slowly, silently, behind the gloom bedecked mountains. The dark doom of night creeps catlike towards the water. The slap, slap of larger, larger waves being aroused from the depths by the quiet hand of an unseen wind approaches from the shore at an ever increasing speed. Through the branches and leaves of nearby trees the sound of whistling, whining, whirring slips into my being.

This is that time when the doors to other lands, other scenes, other times in our multiverse are open for entry. The swirling dusk rushes past me, thrusting me into a maelstrom. I sink into the depths within me, feeling a silent roar, a dizzying rush, a constant pull. My physical being remains rooted to the soil of that headland, projecting as it is out on the waters of the lake. But my mind, my soul, my alter-ego, some part of my being departs that slice of time within which I had come to this spot. I am aware, deep within me, of changes around me. Those who had accompanied me to this place are no longer there. I am alone in an alien atmosphere.

Or, am I alone?

I become aware of another presence, a companion, a fellow-traveller. He, for it is a he, a mighty HE, is more to be felt than seen. There is a hugeness about him that is overwhelming. I sense wild, unruly hair, flowing beard, a piercing eye. No, it is not an eye piercing my being, but unspoken communication. I know his thought without hearing a sound. There is disapproval of what I am doing, of where I am going. This is thoroughly confusing to me because I had not known, until I received this thought, that I was going anywhere. But now, having received the thought, and being the Nordic that I am (with all the stubborn perseverance that implies) I decide to take on that journey. Little did I realize where that journey was to take me.

Without being conscious of having travelled, without moving a muscle, I next am aware of a new land, a horrible land. It is a fog-shrouded place. The mists swirl around me, eddying aimlessly. Dimly, I notice others - miserable others. They wander about without purpose, much as I have pictured inmates in an insane asylum. They approach, floating quietly, and move past without paying any attention to my being there. Their opaque appearance, their silence, their eerie movements cause me to suspect that they are ghosts. But there is sound; there are the voices of many at a party. Merrymaking reverberates around me even as the silent ones come and go. "Come, have a drink!", "Coke is good!", "Let's have a party!".

Abruptly, I am thrust out of this place. Before I can enquire of my whereabouts I am alone again on that shore. Now night has fallen and I am absolutely alone. Where had I been? Is there anything to learn from my experience? Is there anything worth repeating for others? I doubt that, but shall repeat it anyway. Did I not say I was Nordic?

@Alurik

# GREAT yule!

I was recently driven to seek out a quotation from one of our brothers regarding the nature of the Pagan origins of "Christmas". In the process of reacquainting myself with our ancient traditions, I had a profound realization about the "celebration of the unconquered sun" as I had heard it called.

In the sun's absence from the Northland, our surroundings became austere and unfruitful, thus demanding that we provide for ourselves, when the sun cannot. This we have well succeeded in doing for hundreds of generations. But the important point is that we have learned from this. We have learned to provide for ourselves, when others, often with more continued abundance, don't know how to create their own compensation for lean times.

Our Yule celebrations offer us our own "sun" with cheery fire and merriment. We feast and show thanks

not only for what the sun has given to enable us to sustain ourselves through bleak times, but also because the sun returns to generate a new and happier world in the future.

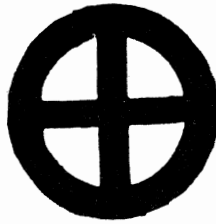
In my late adolescent speculative flounderings, it occurred to me that the change of seasons, the storing for winter, had influenced our ancestors in natural selection. It demanded abstract thought, the ability to foresee a reoccurring dearth and make compensation for it.

Now I see not only anthropological evidence of that, but also a poetic evidence of it, too - a living, functioning spirit that is with us to this day, even though it has been cloaked with an external label "Christmas". Not just "Happy", or "Merry", Yule, but GREAT YULE!

@ Thom Utts



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## THE RELIGION OF ODIN

— Irv Slauson —

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 Odinites who are experts on the history and customs of their religion; including some who played important roles in its re-emergence. The old Teutonic 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 where 'The Hammer of the North' by Magnusson, or 'Pagan Scandinavia' by Davidson, leaves off. 180 pages, 17 illustrations, 8½ X 11", 2nd Printing, Incorporates the 'Foundations of Odinitism'.

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# MEN, WOMEN GODS & GODDESSES

The whole problem of gender and religion is one that comes up from time to time in AFA circles. I'd like to offer a few thoughts on these lines - starting with the question of just how women can/should add their influence to the state of our faith.

I don't think women's contribution to Odinism necessarily means Goddesses, or that men are exclusively limited to male figures like Odin and Thor. Many women are even more attracted by warrior-like virtues, perhaps, than housewifely ones. The kind of artistic orientation represented by Odin, Bragi, and Idun is not particularly limited to either sex. I think, however, most women tend to lean towards Goddesses, and men towards Gods, as is to be expected. But more than standing for sexual qualities, Gods represent various spiritual qualities; the point of having a pantheon of Gods is the recognition that all of us - men and women - need a whole battery of spiritual/personality traits to see us through the complexities of life - more now, in this complicated age, even than in the past. I mean, you don't exactly want to exemplify berserker warrior qualities when having tea with your maiden aunt. A warrior can wish to demonstrate the more nurturing qualities of Frigga, say, when spending an afternoon with his children, even if he is hell on the battlefield. When I'm on the subway, I'd rather feel like Thor than Sif, you betcha! What I don't want to see happen is for the Goddesses/women stuff to turn into a specialized side cult, reserved for women, which is separate from mainstream Asatru. I see this happening in Wiccan groups I come into contact with. Men, justifying their existence in groups that are overly-feminist, do "men's myst-

eries" and then the women feel that they have to do "women's mysteries". Similarly, I don't want Asatru women to come off like little girls whose brothers won't let them play with them any more.

Odinist men, for their part, have to get over this delusion that having Goddesses in their religion will "weaken" it. First of all, the old Odinists, who were much tougher than a lot of people one meets today, had Goddesses, and strong women too, and it didn't seem to bother them. The fact is, the cultures which have the most exclusively patriarchal setups - Jews, Mediterraneans, (Greeks and Italians, for example) or the Arab cultures - seem to be the ones with the overwhelming mothers and wives. Jews have no Goddesses, and women are blatantly given second-rate status in the religion, yet how many Jewish men have you seen who are totally under the collective thumbs of their mothers and wives? Yet in the cultures where women are given more freedom and independence and rights, you find the men are more independent too, and the women wouldn't dream of nagging them in such a tremendous way. This is reflected in the mythologies - the Greeks kept their wives and women locked up in the house, never allowing them to go about loose or to attend to any kind of intellectual pursuits or anything, really, other than weaving and kids. And there's the Greek Zeus - king of the Gods - harassed throughout the heavens by his harridan-like wife Hera, who vindictively pursues any other woman he chances to have contact with, persecutes his out-of-wedlock children, nags him unceasingly, and she generally makes life miserable for everyone. The Romans gave their women more freedom. They could own land and

property; they went around more, etc. - and the Roman Juno is already less naggy than Hera. Then you have Odin, who certainly did his share of nights on the town as Gods go. Where are the myths of Frigga even once harassing him because of other women, of causing harm to his children or mistresses, or annoying him in any way when he sets out on a journey? The few arguments depicted between them are over who's going to win a battle - political arguments. So it seems to me that strong, un-henpecked men go along with strong, free women. In a way, it's as though women who aren't allowed to do anything useful have to use their energy in nagging their husband and children.

And lastly of all, are Gods like Odin and Thor going to put up with having no women around for them? No way!!! And let women who think Odin and Thor have nothing to offer remember, Odin likes women, a lot! He will even teach them his stuff if he likes them enough. Women have to relate to Gods as well as try to convince their men to be interested in Goddesses - fair is fair. Ours is not a culture where the men and women have to sit on separate sides of the house and never talk to each other except on high holidays!

I think women who want to contribute to Asatru or work with Norse Goddesses need to just start doing it - and because they really want to, not just because they feel left out of the "boys' games". Conversely, the men need to at least be respectful of what the women do, even if some of them aren't particularly interested.

@ Alice Rhoades

**A L E R T ! A L E R T ! A L E R T !**

Amendment 705 is dead. A greater threat has taken its place, namely, HR 3389, the "Walker Bill" (so called after Rep. Walker of Pennsylvania, who introduced it).

It may well be that Amendment 705 was only a decoy. It was withdrawn for technical reasons, reasons which a veteran Senator Helms would have known about before he tacked 705 onto HR 3036. We believe the idea was to get us all to exhaust ourselves on this diversion, so the Walker Bill would face less opposition. We must not let this strategy succeed.

Wording of the Walker Bill is very similar to that of Amendment 705. It would withdraw tax-exemptions from any religious group that deals with "power derived from evil spirits" or "sorcery". Rune divination, shamanism, and our very blots would become targets for this new Inquisition, and many neo-pagan groups would be even more directly affected. Without tax-exempt status our expenses will be so high that our operations will be severely cut back. The AFA, as you know it, would cease to exist.

HR 3389 will come to vote before the House and the Senate. This is where we must stop it! We urge you to write your Representatives and Senators, and call them, to oppose this bill in the name of religious freedom. The fundamentalists are betting you won't do it.

Don't let America sink into theocratic despotism. Let us fight, here and now, for our Gods and for freedom!

**NEW TAPES! NEW TAPES! NEW TAPES! NEW TAPES! NEW TAPES!**

Three new tapes are now available from the AFA.  
See the order form mailed with this issue for details.

**NEW TAPES! NEW TAPES! NEW TAPES! NEW TAPES! NEW TAPES!**

# MUSIC & THE NORTHMEN

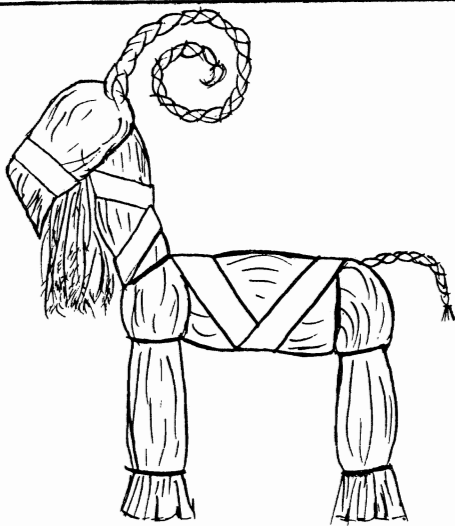
The Vikings, who at one time were scorned by their contemporaries as bloody and brutal, have, through archaeological research into the Viking Age, become objects of admiration because of their adventurous spirit and gifts of improvisation.

Year by year archaeology discloses more and more of the material culture of the Viking Age. New studies of old material reveal new knowledge of these hardy folk. Archaeology, in turn, is greatly aided by the study of contemporary and later literature concerning the Vikings.

A vital culture such as theirs must have had a strong musical tradition. Unfortunately we know almost nothing about Norse music. The practice of recording music for future reference did not exist except in the Christian monasteries, and there only in a very crude manner.

Through the archaeological record and the sagas we know that the harp was played and that skill with it was counted a fitting accomplishment for a man. Forms of fiddles and pipes were also known. Dancing certainly existed, most likely performed to verse-singing. Love songs exchanged between men and women are said to have been dance-accompanied in Iceland about 1100 A.D.

In the course of the twelfth century the European ring-dance became established. Jugglers, clowns and acrobats could be found at the courts of the kings and were itinerant. They were regarded with a contempt made explicit in the "Players Statute" in the older Västergötland Law:



## JUL BOK

Yes, even today you can find Thor's goat lurking in Scandinavian import stores, just waiting to help you make your Yule decorations complete. Why not give a goat a nice, heathen home this year, where he'll be properly appreciated? Thanks for drawing this one for us, Mari.

### 1986 ASATRU CALENDAR

*Our fourth calendar is available now from the AFA.*

*Saga characters form the theme this year, and twelve stalwarts, male and female, from our heroic past are described and illustrated.*

*As usual, our calendar offers information of importance to our Folk: moons, seasonal festivals, days of remembrance and more. This item is our most popular so timely orders are recommended.*

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"If a player is struck, that is always invalid [i.e. there is never any redress]. If a player is wounded, one who goes with a fiddle, and with viol or drum, then a wild heifer is to be brought to the raised middle of the assembly place. Then all the hair is to be shaved off its tail and the tail greased. Then the player is to be given newly-greased shoes. Then he is to hold the heifer by the tail and the heifer is to be lashed with a sharp whip. If he can hold it, then he shall have this fine animal and enjoy it as a dog enjoys grass. If he cannot hold it, let him have and put up with what he got, shame and hurt."

It is hard to think that this statute was ever put into execution more than once in Västergötland.

We are thus left with the unique opportunity and responsibility of re-creating a Norse musical tradition from the few clues our ancestors left us. There are as many approaches to this as there are people willing to devote their time and effort to the task. A people needs music to express itself, for pleasure - personal or shared - and of course, for ritual. With the artistic flair and spirit that was shown by our ancestors and which is still alive in present-day Runestone readers, great things are sure to follow.

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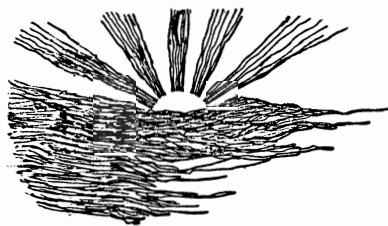


## BLOODSONGS

The blood-studded sky sings a tormented moonsong in the east by gorging dead flesh, foreshadowing that wolf's final feast. The moonscreams

will be silenced by the sunlight but not before one of Fenrir's brood seizes her, and her own bloodsong echoes across the sky. Her western death will be far from home.

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# M O O T P O I N T



Dear Steve and Maddy,

Finally, transplanted at last. The move went smoothly, with a layover in Ohio for about a week and a half. When I arrived in Connecticut, I found a large amount of mail waiting for me. Not only did I receive all of your letters, but some material from other AFAers in the area. Quite a pagan area it is here.

Received this quarter's Runestone, better and better. "A Health Capsule" by Gregor Rowe was interesting, and spurred me onto a more rigid routine of physical fitness. Interestingly enough, I never thought of melding meditation of runes (and other things Odinic) and exercise.

About the Writer's Guild: Have only received two responses about it. If this thing is going to get off the ground, we need more inquiries. Until I get more, all I can do is send out an occasional newsletter. Pass this along in the next Runestone.

Please keep me informed about the progress of the reprinting of the Poetic Edda. I intend to buy at least two copies. I will keep you informed as things progress in this region.

Hail the Gods,

Matt

*Glad you're settled in, Matt. Best of luck in your new environs! Okay, writers! Exercise your literary predilections by giving Matt some support. You'll meet interesting people, have fun, and serve the cause, all at the same time. What more could you ask?*

Dear Maddy,

We have received your material -wonder where it has been all our lives! We were so impressed with it that so far we have met three other people in the Denver area and are planning on seeing them this weekend.

We want to do a lot more than just receive The Runestone. Please send us information on joining the Asatru Free Assembly. We want to join as soon as possible.

Thank you!

P.Q. and E. W.



*Wow! Responses like yours really make our day around here. We hope your initiative and energy are rewarded beyond your greatest expectations. The Denver area has some fine AFAers, and we're sure you won't be disappointed.*

Dear Mr. McNallen,

After reading my first issue of The Runestone, I believe I have finally found a path that I can be comfortable with. I sincerely wish to join the Asatru Free Assembly. But one thing bothers me, and that is your apparent hatred of Christianity.

Christianity, like Asatru, is a rich and fulfilling spiritual pursuit that is deeply rooted in religious traditions that came before it. Christianity was brought to the European continent by people who sincerely cared for the well-being of others' souls. The first converts were actually Druids and this combination was truly a marriage made in heaven. Celtic beliefs smoothed out the rough edges of the new religion which in turn rekindled the fire that was dying in the old paganism.

From this partnership was created the Celtic Church, an organization of enlightened individuals who understood that an angel and a God were simply different perceptions of the same reality.

This was the church that spread Christianity as a method of loving nature and whoever/whatever was responsible for it. The Celtic Church is responsible for the tremendous hold that Christianity gained in Europe and is the essence of Irish Catholicism. It wasn't until Rome began its disgusting political stranglehold on the church that the repressive activities you refer to appeared. But you must remember that Rome was the site of the greatest attack against Christianity and in an overzealous attempt at self-preservation, the victims became the tyrants.

There are no repressive institutions, only repressive people. Even Jerry Falwell has a right to be wrong. Only when he tries to enslave others should he be stopped and even then it is wrong to attack his beliefs. Only his actions are dangerous.

I believe in a Thor who fights the frost giants (robbers, muggers, oppressive people) to protect Asgard (home, family, inner spirit), not a Thor who indulges in destruction because he has nothing better to do.

Sincerely Yours,

Stephen W.

*First, let me say that hatred of Christianity is not required of AFA members, nor is such hatred a part of our doctrine. What is necessary is a realization that Christianity is not for us, that it is antithetical to our worldview on a very fundamental level, and that it has caused tremendous harm to us People of the North (as well as to almost all the other peoples who have embraced it).*

*I would argue with many of your historical and theological statements. Space limits me greatly so I'll pick only a couple.*

I can testify that there are few institutions in the Western world more repressive than Irish Catholicism. I know because I was a faithful son of the Church for all too many years. I certainly detected no Celtic flavor to it at all.

Secondly, Roman Christianity was not made intolerant by ill-treatment suffered at the hands of the Empire. It was born that way, the product of a fanatical and sadistic culture mated to a monotheistic theology. But don't take my word for it, read the Bible. To rehash the atrocities there should hardly be necessary

Finally, I do not see how it matters one whit if the people who brought Christianity to us were sincerely concerned for the well-being of our souls or not. Their motivations are not relevant. Their behavior was very relevant - much to our sorrow.

No, one does not have to hate Christianity to follow Asatru. But you can hardly blame us for being a little upset with a belief system that has so consistently tried to wipe us out!

Dear Mr. McNallen,

I'm pleased to report that Iceland remains the healthiest Nordic society in the world -- a sense of community, virtually no crime, many people still living off the land, etc.. There are of course, unhealthy influences. The media promotes a kind of mad consumerism just like in America, but the Icelanders are on the whole level-headed about it. I heard about Sveinbjorn Beinteinsson from some Icelanders before your letter reached me. He hangs out at the Odal tavern, though I haven't been able to get in touch with him yet -- it's impossible to stay in a tavern here very long without going utterly broke, the price of drinks being what it is. The Icelanders tend not to take him seriously, but have a grudging admiration for him as a man who more than anyone else knows about the "old ways". I'm sure to meet him sooner or later since Reykjavik isn't a big town.

. . . One more thing in this already lengthy letter. I've always been a little squeamish about rituals. For a variety of reasons. I suppose I feel that the Gods are better served by living a passionate life, rather than worrying about ceremonies. Also, I've seen a lot of what goes for pagan ritual that has been contaminated with ideas that were merely anti-Christian, which means they were already defined by Christianity and hence not authentic. In my readings of Old Norse I haven't been able to find many rituals described. I'm anxious to know where you get your rituals from and why you practice them.

Thanks again for the literature. If there's something I can do for you while I'm studying here, let me know.

Pinn einlaegur,

Christoph M.

If you do lift a horn with Beinteinsson in the Odal Tavern, be sure to give us a report! As leader of Iceland's famous Asatruarmenn, he's quite a celebrity among us Asafolk.

A passionate life is indeed more important than formal rituals. The latter still have a place though - brief rites like the Greeting to Sol are spiritually productive for individuals, and full-fledged blots are good for us singly and great for us collectively! The important thing as I see it is to consciously connect with the Gods frequently, with or without elaborate rites as your own inclinations dictate. But no amount of ritual will make up for a craven or boring life.

Our rituals are reconstructions based on the bits described in the various sagas, conforming to scholarship and informed by our instinct.

# EXCHANGE ADS

Vor Tru - the magazine dedicated to the restoration of Asatru, with a focus on Icelandic and Scandinavian approaches to the faith of our forebears. Up-to-date news and ancestral lore combine to make a pleasing and informative package. Subscription: \$8, cash only, to 2922 S. Marvln, Tucson, AZ 85730

Council of the Magical Arts. Subscription to quarterly newsletter \$7 annually. Craft newsletter, articles, reviews, artwork, poetry. Submit articles etc. for publication and subscription requests to: J. Haskell, 5920 Bissonet, #113, Houston, TX 77081. Sample issue: \$2.


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Panegyria - A pagan-oriented journal and newsletter of the Aquarian Tabernacle Church, Inc. and the Center for Nontraditional Religion. Charter subscriptions \$5 per year, will be \$8. P.O. Box 73, Index, Washington 98256.

Pagan Unity News Magazine is a publication devoted to Paganism as the Old Religion and recognition of the Duality in One. 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 traditional lore, as well as to indicate resources of Pagan contacts, goods and services available. Published quarterly. Subscription rates: U.S. bulk mail \$7.00; outside U.S. and Canada surface mail, \$8.00; airmail, \$10.00; sample copy or single issue, \$2.00. Write to Northern Way, Inc. 6030 W. Roosevelt Rd., Oak Park, IL 60304

The Bard, a hereditary Welsh journal of Celtic Paganism, is published quarterly, coinciding with Celtic Festivals, by the Annwn Temple of Gwynfyd. Subscription rate is \$9/year (first class postage) for U.S. and Canada; \$12/year foreign (airmail). Single issues/samples are \$3.50. Foreign payments must be made in U.S. funds or by international money order. Make any check/money order payable to: R.A. DeVowe. Mail to: Annwn Temple of Gwynfyd, 5102 N. 16th Dr., Lot #3, Phoenix, AZ 85015 USA

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**WARRIOR WITCH OF VEL**  
by  
**ASA DRAKE\***  
A TALE OF NORSE HEROIC FANTASY  
FROM QUESTAR BOOKS IN  
SEPTEMBER '85

**BLOODSONG AND FREEDOM!**  
\*AFA MEMBER

ANDERSON '85

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