



# GUNGNIR

NO. 12

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## **NOTICE TO OUR READERS, from Dr. Cröwell**

We do not answer personal correspondences, so please save your stamps and paper. If you have an inquiry, or comment, they will be addressed in each issue of GUNGNIR, on a first come first serve basis. If you desire the return of your submission, then you must enclose a SASE. No material will be considered for publication unless it is accompanied by a signed release statement.

Also, address all mail or donations to Holy Nation of Odin, Inc. Thank you all for your continued support!

# The Official Bulletin of the HOLY NATION OF ODIN, Inc. Outreach Ministry

*\*Gungnir (Gungnir) (Old Norse; "The Swaying One")*

Gungnir is the name of All-Father Odin's mighty and infallible spear. When Odin sacrificed one of his eyes at Mimir's Well in exchange for the great knowledge which he so desired, he decided to commemorate the holy occasion, by breaking off a branch from the holy world tree; "Yggdrasil," which had over shadowed the sacred well/spring. From this bough, All-Father fashioned his beloved spear, Gungnir. At Loki's bidding, the dwarf Dvalin, forged the spear's head/tip. Gungnir never fails to hit its mark. Oaths sworn upon its tip cannot be broken, and those whom Odin casts the spear over, become dedicated to him and are destined to assume their place in Valhalla when they pass from Midgard. Both Odin and Njord grazed themselves with the spear in an act of dedication to Odin. Such rituals of dedication to Odin continue to this day.

May Gungnir mark your soul and lead you to that all holy place in his divine presence. Heil All-Father Odin! And Heil the holy Æsir and Vanir in his venerable name.

Dr. Casper Odinson Cröwell, 1519-CCG  
Chief Court Gothi, the Holy Nation of Odin, Inc.  
and Herjan, Sons of Odin, 1519

## 2009 Phases of the Moon Universal Time



### NEW MOON

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 26 | 7  | 55 |
| FEB.  | 25 | 1  | 35 |
| MAR.  | 26 | 16 | 06 |
| APR.  | 25 | 3  | 23 |
| MAY   | 24 | 12 | 11 |
| JUNE  | 22 | 19 | 35 |
| JULY  | 22 | 2  | 35 |
| AUG.  | 20 | 10 | 02 |
| SEPT. | 18 | 18 | 44 |
| OCT.  | 18 | 5  | 33 |
| NOV.  | 16 | 19 | 14 |
| DEC.  | 16 | 12 | 02 |



### FIRST QUARTER

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 4  | 11 | 56 |
| FEB.  | 2  | 23 | 13 |
| MAR.  | 4  | 7  | 46 |
| APR.  | 2  | 14 | 34 |
| MAY   | 1  | 20 | 44 |
| MAY   | 31 | 3  | 22 |
| JUNE  | 29 | 11 | 28 |
| JULY  | 28 | 22 | 00 |
| AUG.  | 27 | 11 | 42 |
| SEPT. | 26 | 4  | 50 |
| OCT.  | 26 | 0  | 42 |
| NOV.  | 24 | 21 | 39 |
| DEC.  | 24 | 17 | 36 |



### FULL MOON

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 11 | 3  | 27 |
| FEB.  | 9  | 14 | 49 |
| MAR.  | 11 | 2  | 38 |
| APR.  | 9  | 14 | 56 |
| MAY   | 9  | 4  | 01 |
| JUNE  | 7  | 18 | 12 |
| JULY  | 7  | 9  | 21 |
| AUG.  | 6  | 0  | 55 |
| SEPT. | 4  | 16 | 03 |
| OCT.  | 4  | 6  | 10 |
| NOV.  | 21 | 9  | 14 |
| DEC.  | 2  | 7  | 30 |
| DEC.  | 31 | 19 | 13 |



### LAST QUARTER

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 18 | 2  | 46 |
| FEB.  | 16 | 21 | 37 |
| MAR.  | 18 | 17 | 47 |
| APR.  | 17 | 13 | 36 |
| MAY   | 17 | 7  | 26 |
| JUNE  | 15 | 22 | 15 |
| JULY  | 15 | 9  | 53 |
| AUG.  | 13 | 18 | 55 |
| SEPT. | 12 | 2  | 16 |
| OCT.  | 11 | 8  | 56 |
| NOV.  | 9  | 15 | 56 |
| DEC.  | 9  | 0  | 13 |



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# “GUNGNIR”



The Official Bulletin of the HOLY NATION OF ODIN, Inc. Outreach Ministry

No. 12

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## From the Editor

*Heilsan Folk!*

OK, megi Odin bless þig allur!

As you can see, the issue of Gungnir which you now hold has undergone a facelift of sorts, which we believe is for the better. Most noticeably is the new format which graces our publication thanks to the talent and effort of Ms. Vicky Sharland.

We've also replaced the outdated volume and issue system with the more journal oriented sequential number system, beginning with this issue, NO.12. We think that the overall presentation of Gungnir's new format assumes a cleaner look, all around.

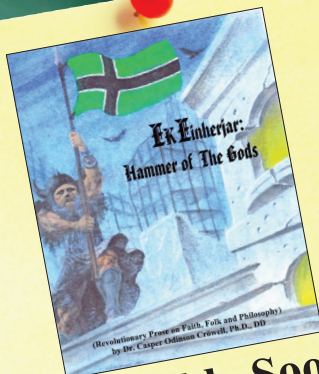
We should also be in a more sound position to produce Gungnir with a more fluid regularity now that we've concluded some of our more time consuming endeavors.

Each issue of Gungnir is \$5.00 payable in the form of U.S. Postal money orders or by credit card through PayPal, Inc only. Incarcerated Folk may substitute the equivalent of \$5 in U.S. "Forever" postage stamps. Subscriptions are "NOT" available. Each issue of Gungnir is sold separately.

We hope that this issue of Gungnir finds each of you prospering in the wisdom of Allfather Odin, the strength of Thor, the just righteousness of Tyr, the peace and frith of Freya and Frey and the rich blessings of all of our beloved Gods and Goddesses in his paternal and venerable name!

Megi Gothanum blessi þig allur, ok far með Odin!

I remain yours in service and fraternal solidarity... Kveðja.



**Available Soon!**

# RESTLESS FURY

BY GERMAN ODINSON KLAUSE, 1519-G

RESTLESS WIND, TORMENTED SOUL;  
THE WOLF HOWLS AT THE GALLOWS POLE.

WOTAN'S FACE, A CLOAK COVERED MASK;  
AS HE READS THE RUNES & PREPARES FOR THE TASK.

THE RAVENS FLY NORTH WITH NEWS OF THE AGE.  
THORS HAMMER FLASHES LIGHTNING, EYES OF FIRE, HATE & RAGE.

THE GODS UNCONTENT WITH CONTEMPTUOUS BEHAVIOR.  
TRUE EINHERJAR KNOW: WAR IS OUR ONLY SAVIOUR.

THE TIME HAS ARRIVED, FOR OUR FOLK TO UNITE;  
SACRIFICE TO OUR GODS, AND PREPARE FOR THE FIGHT.

THE GATES OF VALHALLA ARE CLOSED TO THOSE WHO STANDY BY.  
IF OUR RACE IS TO PERISH, I'LL FIGHT TILL I DIE.

FOR WAR IS IN OUR BLOOD, THE HIGH GODS & TRU  
FOR I AM THE EINHERJAR; SONS OF ODIN AND TRUE.



## Hof Service

# “DISUNITY or DIVERSITY?”

by Dr. Casper Odinson Cröwell,  
1519-CCG

It occurs among the best of us, no matter where one resides. Separations within the Folk! For many, this seems to be a form of dissension or disunity. But take a closer look through the lenses of reason and reality. What many color dissension and disunity are sometimes mere expressions of diversity and naught more.

I am, of course, referring to the realistic necessity for several different Kindreds, Skeppslags and Groups, for a myriad of reasons. There are Folk whom refuse to assemble with other Folk who participate in substance abuse. There are those whom feel some do not take Vor Trú (Our Faith) serious enough. There are a plethora of personality conflicts and there are always the many differences in how our holy thews (virtues) are interpreted. For these reasons and scores of others which would fill any number of volumes, it is necessary to have several groups in order to accommodate all Tru Folk.

That such different groups and attitudes exist, neither implies nor affords any of us the right to blatantly disregard the Noble Virtue of Hospitality or Frith among Trú Folk. For example, there is no valid reason for me to ignore or be inhospitable to one of another Kindred, Skeppslag or Group because we do not see things the same way (very few truly do!), or because we belong to separate groups. So long as this other Trú Man/Woman was in fact Trú to the Nine Noble Virtues, etc., that is what we should bear in mind wherefore hospitality and Frith among Tru Folk is in regard.

That we all are defenders of our Gods and Folk

is what is germane here. I am in no way at all suggesting that we give a pass to someone who has truly done another wrong, or is in willful violation of our sacred thews. I'm not saying look the other way. Not even close! What I am saying is this, barring any legitimate violation of Norse Law by one among us, there is no reason to be hostile or rude toward others simply because we don't concur with their views or expressions, or because they belong to another group. Such an attitude is contra to the Fourteen Words in addition to Fraternal Solidarity. They are weaknesses in our defenses, chinks in our Folk's armor!

Let us look to the examples which our very ancestors have left to us regarding this matter...I'll employ a model of the Viking Age to illustrate my point. During this era there existed many different Clans, Kindreds, Tribes, etc. among the people of the Aryan Tribes. To be certain, many did not get along well at all and even fewer shared the same perspective. Be that as it may, since they shared borders and boundaries, efforts of hospitality were extended in order to keep the Frith twixt themselves. Indeed, when all arrived at the local Thing (Assembly), no such rudeness was tolerated. More so, at the annual Althing (the Great Assembly) any rudeness would have been met with a swift and almost always unanimous call for justice for anyone who would violate the rule of Hospitality and threaten the Frith.

Granted, the afore stated paradigm is simplex in nature, it never the less affords one a clear, concise and honest picture of what Hospitality meant to our ancestors and what it supposed to mean to us today, as well. Everyone is not always going to get along with each other. That is just the plain reality. Especially wherefore incarcerated Folk are in regards. Would it be ideal if we could? You bet! It just wouldn't be realistic. Be that as it may, it doesn't mean that we can't honor the Noble Virtues which we profess that we do. On the contrary...If we fail to, then it is we who are not living Trú. There are enough agents of chaos amassed against us and our survival as it is. Let us not enable them with our

own lack of loyalty to the mission of the Fourteen Words. For selfless service to something higher than our own desires and emotions, is the teaching of Tyr.

Let us all remember this when next we meet another Odinson on the route, that we greet each other with a hearty “Heilsa!” No matter our personal differences. And may the Gods smile upon us as others take note of the fraternal solidarity and unity we share, even though diverse we may be. For there is always something much bigger than you and I, at stake... The future of Faith and Folk!

To be sure, the subject of the content herein, is not unique to the incarcerated Folk. This burden affects our Free Folk as well. For anyone who thought that this was only happening in their locale, I can assure that such is not the case at all. I hear

from Folk from all over Midgard and it would seem that this occurs in all corners of the globe, both in and out of prison. It too shall continue until we cease to exist, or until we can learn to quit shooting ourselves in the foot, as it were.

Let us all take the time to reflect upon the lessons of Tyr and perhaps conduct a Tyr Blót. Let us too, deeply consider the value of the following Runes... Tiwaz (ᚏ), Nauthiz (ᚚ) and Othala (ᚦ).

I bid you all the blessings of Allfather Odin and the Gods. Heil Odin!

I remain yours in Frith and Fraternal Solidarity.

*“Who then shall defend Asgard and Midgard and the Holy Kin? Who shall keep the wolf at bay and Loki bound, if not us? We, who with the words on our lips, the blood of Odin in our veins, did vow to defend such a noble way, all the way to Ragnarok and beyond!” - Casper Odinson Cröwell, Ph.D., DD*

## Runic Half Months

- ᚔ Eiwaz - 28, Yule (Dec.) to 12, Snowmoon (Jan)
- ᚚ Perthro - 13-27, Snowmoon
- ᚚ Elhaz - 28, Snowmoon to 11, Horning (Feb)
- ᚋ Sowilo - 12-26, Horning
- ᚏ Tiwaz - 27, Horning to 13, Lenting (Mar)
- ᚛ BerKano - 14-19, Lenting
- ᚦ Ehwaz - 30, Lenting to 13, Ostara (Apr)
- ᚱ Mannaz - 14-28, Ostara
- ᚕ Laguz - 29, Ostara to 13, Merrymoon (May)
- ᚔ Ingwaz - 14-28, Merrymoon
- ᚦ Dagaz - 29, Merrymoon to 13, Midyear/Fallow (Jun)
- ᚦ Othala - 4-28, Midyear/Fallow
- ᚕ Fehu - 29, Midyear to 13, Haymoon (Jul)
- ᚔ Uruz - 14-28, Haymoon
- ᚛ Thurisaz - 29, Haymoon to 12, Harvest (Aug)
- ᚛ Ansuz - 13-28, Harvest
- ᚛ Raidov - 29, Harvest to 12, Shedding (Sept)
- ᚋ Kenaz - 13-27, Shedding
- ᚦ Gebo - 28, Shedding to 12, Hunting (Oct)
- ᚕ Wunjo - 13-27, Hunting
- ᚔ Hagalaz - 28, Hunting to 12, Fogmoon (Nov)
- ᚚ Nauthiz - 13-27, Fogmoon
- ᚔ Isa - 28, Fogmoon to 12, Wolfmoon/Yule (Dec)
- ᚋ Jera - 13-27, Wolfmoon/Yule





# The Heron of Forgetfulness

by Harvald Odinson Jones, 1519-CGDC

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Even before I started walking down the Northern road, that is Odinism, I had heard the phrase “free man’s religion” many times. The phrase is one of the things that drew me to this path. Now Odinism isn’t a path that is absolutely free of all guidelines and dogma’s, for it does have a few. But, it is a path where one is allowed quite a bit of leeway when it comes to one’s interpretation of the lore. Does this mean that one could “go rogue” and interpret things just anyway that he see’s fit to? He could, but people tend to be drawn to other people who have similar interpretations as their own. So, when one has a “unique” interpretation he/she soon finds out how right or wrong their theories really are. Some may even base what they do upon the Havamal (Sayings of the High-one,) and follow it to the strictest letter of the law. Even if they were to do that, it wouldn’t be right or wrong, just how they choose to honor and respect their Gods. And if this were the case it would only be a “spiritual law”, because they chose to make it so.

After I started learning and walking the path of Odinism, I soon started hearing “free man’s religion” with a different tone. One where people

were using it to excuse their drinking and/or drug habits. They had come up with an image of our ancestors as a bunch of mead guzzling drunks who did whatever they wanted, wherever and whenever. They got this image from a handful of passages from the lore, comic books and the stereotypical image from the idiot box. They meshed it all together and said, “Hey, this is how my ancestor’s lived, so that’s how I’m gonna, buuurp!”

Now, I figured that this was just a prison attitude. I thought this because let’s face it, prison for the most part is filled with “bad little boys who do whatever they want.” And I could start to see why people on the streets, in their kindred’s full of family and friends didn’t want a bunch of rowdy yahoos around to disturb what they had going on out there. I never agreed with the total shunning that most civilians do to convicts (unless money was involved), but could see why if that was how they acted. I had always thought that it would be a good idea if people on the streets, in their attempt to promote the Odinist path, could “adopt a convict”. In doing this, stronger ties could be forged through out our Nation and that growth could

occur from people sharing their interpretations and things that they had learned.

In the late nineties, a couple of brothers of mine asked if I would like to read some Odinist magazines and I gave my typical approval answer, “sure”. Just having started my walk on the Northern path, I was always looking to learn as much as I could, whenever I could. So, I tore through the magazines. I found excellent articles, ritual items for sale, a yearly event calendar and kindred reports.



Ahhh.. kindred reports, a look into the free persons way of following our wonderful path. A chance to see how they did things, that was supposedly so much better than how we did them. The main magazine at the time was World Tree's "Vor Tru". This magazine had quite a few photo's, photo's of people sitting around drinking. Now, I'm not talking about during blot, but around fires, at picnic tables, etc. I was seeing a lot of the same behavior throughout these magazines that I was here in Fetter's Grove. When it came down to it, it seemed that people whether they were or not in Fetter's Grove were acting the same, burp!!

I'm not here to talk down to anyone, but how I see it as a fundamental Odinist, is that we should follow our spiritual path how our ancestors would've, as a spiritual path. Lucky for us and thanks to Snorri Sturluson, we have a glimpse of how they did things back then, in the Eddas and other saga's. And it would appear that sometimes great, great Grandpa Sven also liked the taste of the honey wine a little too much. So much so, that they had to warn against draining too many drinking horn's in one night, in the Havamal.

Stanza 11

*No better burden can a man  
carry on the road  
than a store of common sense;  
a worse journey provisioning he couldn't carry over  
the land than to be too drunk on ale.*

Stanza 12

*It isn't as good as it's said to be,  
ale, for the sons of men;  
for the more he drinks,  
the less he knows  
about the nature of men.*

Stanza 13

*The heron of forgetfulness hovers  
over the ale-drinking; he steals men's wits;  
with the feathers of this bird  
I was fettered in the court of Gunnlod.*

Stanza 14

*Drunk I was, I was more than*

*drunk at wise Fialar's; that's the best sort of  
ale-drinking when afterwards every man gets  
his mind back again.*

Stanza 17

*The fool gapes when  
he comes on a visit,  
he mutters to himself or keeps silent;  
but it's all up with him  
if he gets a swig of drink;  
the man's mind is exposed.*

Stanza 19

*A man shouldn't hold onto the cup but  
drink mead in moderation,  
it's necessary to speak or be silent;  
no man will blame you for impoliteness  
if you go early to bed.*

(Larrington translation)

Now, I have been called a teetotaler before by my brothers and friends and that's alright, but that wasn't always the case I can guarantee you that. I sacrificed my love of the drink so that I could become who I was meant to be and to do my part in strengthening Odin's Holy Nation. And I will always keep the wisdom of the Havamal in my mind next to the first stanza of the rede of honor!

1. In all that you do, always consider its benefit or harm upon yourself, your children & your folk.

Also, the 14 codes of the Aryan ethics:

3. Act nobly and courageously, always considering the consequences of your actions, as the effects of your deeds live on after you pass from Midgard.

So, let me ask you a question, did you start walking the Northern road because of it's spiritual freedom or because you thought that it gave you a freedom to enjoy your spirits?

Always for the growth and strengthening of Odin's Holy Nation and the Fourteen words!



**HAIL ODIN!**



# THE DOCTRINE OF ESSENTIAL SERVICE

Viðar U. Odinson Harless, 1519-CG

## Part 4 of 13

### OBEDIENCE & SERVICE

Undoubtedly, many will instantly decry, in true reactionary form, my complete error in the usage of “obedience”, in relation to service, and that is a shame. Surely the most noble Spartan would not recognize his Folk! One who dares to claim a tru-spirit must willingly, and gladly, swear an oath of utter obedience to the honor, and welfare, of our holy Folk; I know I certainly do! Obedience is not slavery, for a slave is cowardly, and unequivocally subservient to his circumstances, which become like masters to him. As expressed by Euripides, in his ancient wisdom:

*“A man without fear cannot be a slave...a slave is he who cannot speak his thoughts.”*

One is not a slave, who is obedient to the honor of our Folk; who strives in faithful service and devotion to the holy host (⚔) greater than oneself. No, it is he who scoffs at such devotion who is the slave, for he fears the harsh winds of freedom, and the passing judgment of unworthy peers. A slave is that because he is unable, or unwilling, to obey the dictates of his own honor, let alone the honor of our Folk. It is not the slave however, for whom these words are written, but for all who are, or would be, “free-Folk”. I pray you, lend your faithful obedience to the service of posterity, and ensure the future freedom of your children’s children, infinitum. One William E. Borah was once quoted thus:

*“The marvel of all history is the patience with which men and upmen submit to burdens unnecessarily laid upon them by their governments.”*

I cannot agree with Mr. Borah, for his statement represents but a half-truth. The ‘marvel of all

history’ is, arguably, the willingness if a people to obey a government which is treasonous, atypical, and bent on its destruction; all the while vehemently opposing the defense (and defenders!) of true freedom, or even honor, in the name of freedom. Governments are formed in the pursuit of service, but a government which does not serve the welfare of a Folk, or people, is become a tyranny. The American ‘Declaration of Independence’ is scarcely two centuries old, and it is a grievous day when the Germanic sense of freedom no longer recognizes kinship in it’s noble language:

*“...whenever any form of government becomes destructive to these ends (the inalienable rights of life, liberty, and the pursuit of happiness), it is the Right of the people to alter or abolish it, and to institute a new government...”*

Loyalty and deference are indeed noble, and honorable virtues, but we are the children of Heimdallr, high and low; the progeny of din, with hallowed blood, and good senses. In an age of constant diversion, and utter confusion, we are blessed with an innate gift of cognition, and the ability to determine, subjectively, the righteousness of one’s objective loyalties. One must act (⚔) in accordance with these senses, or be the tool of ‘þursár’ (⚔, ‘beings of chaos’), as Hodúr was the unwitting tool of Svártatýr, Loki. In relation to service however, it should be noted, that it is an ultimate act of loyalty (⚔) to dedicate oneself (⚔) to the service of one’s Folk, and to show deference (⚔) to those who cleared the path before us (⚔/⚔), sacrificing for the goals and virtues (⚔) which guide our lives, both high and low.

It is not for nothing that ‘loyalty’, and ‘honor’, have always been synonymous. Obedience to the higher ideals, which embody our Folk, and living in service to them, becomes a requirement of us all in this fast-approaching “wolf-age”, high and low, young and old, handless or halt.

# A Flame Eternal

Vjohrrnt V. Odinson, 1519-G/W(J) 2259 runic era

Let me share with you something of a personal matter. For as long as I can remember, being aware of my troth to the Gods of my forefathers and awakened to my northern heritage, I always placed spirituality above everything else. Because to me, spiritual matters are part of what is eternal in essence, that which is not bound by the chains on time and space. What occurs on Midgardhr in our physical bodies are limited to the hold time exerts upon us. There is nothing we as humans can do about this fact. The Norns have weaved our destinies and we must live our lives honourably and with courage. We cannot choose when or how we die, but we can choose how we live.

The arguments I had in the past with fellow heathens, Odinists or not, have often been regarding this spiritual predominance of mine over the more earthly matters. The esoteric, over the exoteric. I was and am still by no means downplaying the vital importance of being in tune with the earth and its cycles, but what I was trying to explain to them was that, in my own understanding of the Völuspa, although mother earth gave us birth from her womb (Ask and father sky (Odin) that Embla) it was the breath of life, that signifies the predominance of spiritual over the physical as the true completion of what makes us whole: Fylgia, Hamr, Hugr.

A body (hugr) without the spirit (fylgia) will not be blessed with conscience (hamr). But the spirit alone will exist without its earthly cage. When we ascend to the golden halls of Valhalla, it is not the Hugr that rides across the rainbow bridge, but a manifestation of it at a higher level of existence, one that is not bound by time and space as prior mentioned. Valhalla

represents the highest level of spiritual awareness. It is of course romanticized with great halls where fallen heroes feast and drink and brawl until the Ragnarök, but it is much more than a mere banquet of Einherjárs.

Asgardhr, where the halls of Valhalla reside, is the realm of the sky Gods Æsir: Gods of war. The sky and the sun has always been associated with wisdom and knowledge revealed (masculine aspect). Just as the earth and the moon represent occult mysteries yet to be discovered (feminine aspect). No sexist insinuation here. This is true in many other non-European cultures. This association of sky-spirit and earth-body is as old as there were religious beliefs on Midgardhr. Wherever our vital energy came from, it could return after bodily death and pursue its eternal existence. But our bodies simply return to the earth and dissolves, as all “living” organisms must. This rather metaphysical approach to Odinism has been met with some disapproval and even anger at my unglorification of mother earth and her gifts. But this is not true, as it is the case with such discussions, misunderstood. I would never diminish the importance of and its blessings to our folk, but there is a line between the glorification of earthly vessels and that of spiritual symbolism.

One easy example:

What is more important in essence, the wisdom of the Eddas, or the book itself? The same can be said about a man and his words. What is more important, the actual speaker or his message? It is the same with spiritual/earthly matters. Without taking away the

valour of the vessel transmitting the message, what is truly important IS the message itself. A tree, a stone, a stream, flowers, all can be respected, loved and protected but never “worshipped”. Even the Gods are not to be worshipped in reality. Worshipping implies lowering oneself before the Gods. We Odinists do not bow our neck on bended knee before the Gods of our fathers. We stand proud and look at them in the eye. We Honour them and pay respect with Blotar.

Through history, man has misplaced its faith in earthly matters, idolising men to a godhood stature when it was the wisdom they brought to the world that needed attention. The actual vessel became more important than the symbol it represented. This was the case with Hitler. Individuals venerating the man when in fact, the man is just transmitting something that does not belong to him. He was simply given the task to pass a message to the folk.

That is what I mean when I imply that earthly bound, material things, in my opinion do not hold the same value as eternal spiritual ones. We need the land, we need water and food for our bodies to survive and bring forth new life so that our folk can grow and prosper, but all this is useless; children, folk, race, life itself, if there is no higher purpose for our immortal Fylgia to ascend too after physical death. A race without spirituality, “existing” only, NOT living, has no divine flame in its folksoul. Without that Flame, the eye of Odin burning, what are we? Mere biped humanoids walking the earth? Eating, reproducing and dying? Our folk have a higher purpose than simply breathing its life away like soulless zombies as the modern agents of dissolution (ZOG) would have us all become.

It is time for understanding. Time to rediscover a lost spirituality which has been misplaced and misinterpreted. The Flame never died, it simply dimmed behind the mist of ignorance. Those of our folk who have walked and are still walking the northern path can see through that mist with the light of the All-Father. You need only to close your eyes and listen...the calling of the bronze horn will echo in the silence. Follow that echo to the source, deep down inside. For that echo comes from within you as it always had. You were only deaf to its sound. Let your ancestor’s long gone guide you, for even though they may not be with you in flesh and blood, their spirit never left.

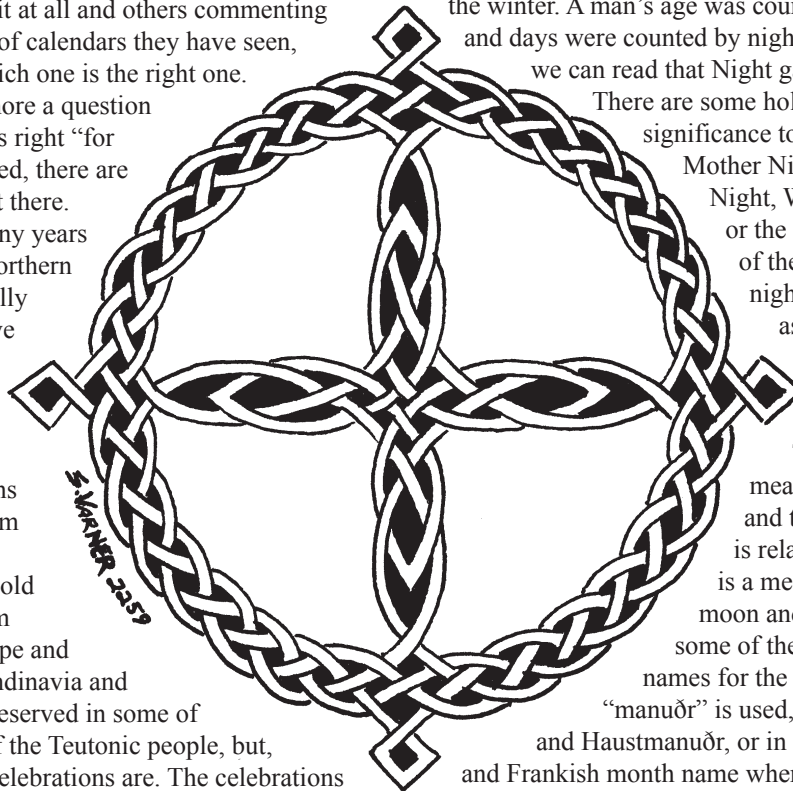
*May Odin guide  
and guard you well.*



# The Calendar Call

Shon Eric Magnuson-Varner, Gothi-HNO

I have often been asked about the yearly calendar observed in the Northern Tradition. Some having no knowledge of it at all and others commenting on the variety of calendars they have seen, wondering which one is the right one. Perhaps it is more a question of which one is right “for them” as, indeed, there are quite a few out there. During the many years walking the Northern Path, specifically Odinism, I have seen many yearly calendars promoted within the faiths of both Odinism and Asatru. A number of the old calendars, from Northern Europe and Britain to Scandinavia and Iceland, are preserved in some of the histories of the Teutonic people, but, not all of the celebrations are. The celebrations of the folk have been credited by some to these historical calendars, these attributes creating a guide to the holidays celebrated by many modern Odinists and Asatruar. It appears that some of these holidays are not supported by the folk-history, nor are the calendar’s current organization always consistent with each other or the ancient Teutonic mind-set. Times are changing and we can no more resurrect the past as we can resurrect our past culture. Nevertheless, our calendar reflects some of the changes we have been experiencing in the revitalizing of our Tribal System. These changes have been useful and lend an aesthetic to the Tribal System that is an expression of our heritage and our contemporary culture.



The calendar we have today is primarily a solar calendar. It measures the year according to the solar cycle. This solar significance is also apparent in the calendar with the Equinoxes and Solstices. Our ancestors had reckoned time by the moon and the winter. A man’s age was counted in winters and days were counted by nights. In the lore we can read that Night gave birth to Day.

There are some holidays that reflect significance to the night, i.e., Mother Night, Twelfth Night, Walburgis Night or the legendary Night of the Wild Hunt. The night was significant as was the moon, that object by which time was measured. The word moon means “measurer” and the word month is related to it. Month is a measurement of the moon and can be seen in some of the Old Icelandic names for the month where “manuðr” is used, i.e. Solmanuðr and Haustmanuðr, or in the Anglo-Saxon and Frankish month name whereby “monap” and “manoth” are used, respectively, i.e. Eosturmonap and Ostaramanoth. The religious calendar we have today is modeled on the solar calendar but, maintains some of the old lunar signatures. This solar calendar was the basis for the calendars used by the twentieth century occultists which displayed the Mediterranean influence in their system. It has been said the Wiccans of the mid-twentieth century had drawn from this same calendar, and, where the first of the Asatru calendars originated.

There isn’t a single calendar for all the ancient Teutonic people though their celebrations are generally all believed to be similar. When considering the internal contemporary source, such as Heimskringla, we find preserved therein the only

really genuine calendar of festivals specific to the Norsemen. In the Heimskringla (Ynglingatal) there is only three festivals mentioned consistently; Mid-Winter (Yule); Summer's Day (Summer Finding / Sigrblot); and Winter's Day (Winter-Finding) [ (Ynglinga saga: 8) (History of St. Olav; 77;107-8) (History of Hakon the Good: 13-18) ]. These seem to be the only common celebrations while other appear to be Kristianizations or local customary celebrations not always shared with their other Teutonic neighbors. These festivals were not fixed according to any astrological significance like the solstices and equinoxes, but were observed within particular months and contingent on the economic and agricultural cycles. Geographical location also played a part in the different times the various tribes celebrated a particular festival. It seems rather absurd to think that all the Teutonic people celebrated a spring planting festival at the beginning of February. What could be accomplished in the southern reaches of what is now Germany could not necessarily be done in northern Sweden where there was still three feet of snow and the ground was frozen solid. In such cases there were variations, and cues were taken from nature to determine when the festivals were to be observed. These cues could be anything from the arrival of certain migratory animals to the first appearance of a specific flower or something as simple as the harvesting of crops in the fall, which indeed differed from place to place. Still, there may very well be some holidays what were celebrated that escaped any documenting which we may never know about.

It has been stated repeatedly over the years that our religion should not be a hitching-post tying us to the past. It has roots in our past and is a product of our ancestral culture being revitalized in our current culture. We live in different times and some degree of flexibility should be expected as we adapt and evolve within the framework of this age. Those who can not adapt and evolve are doomed to perish. So we maintain just enough flexibility to make necessary changes as we preserve our own unique culture and people. Our religion is fast becoming the cultural pillar, or Irminsul is you will, around

which the folk are rallying to experience our own unique heritage. The beliefs we uphold in our religion nourish and support us, shaping us for our journey into our future. In this respect the religious needs of the folk will vary from group to group and there will be variations in the way each celebrate as well as what each group celebrates and when. This shows in our calendars today.

As a member of the Holy Nation of Odin, Inc., I adhere to a particular runic era calendar of holidays and observance. This calendar distinguishes us from the members of some organizations, but unites us as Odinists of the Holy Nation of Odin. The runic era (r.e.) calendar is 250 years older than the current calendar which is Kristian based and used outside Odinism. This runic era starting point is believed to be the most probable time period in which the runes were most probable in use as a writing system for our folk. We have corresponding names for the months as well. These month names also have variations depending on which of the ancient cultures one draws from. It will be noticed in the following example that there is still a solar significance to some of the holidays, which is at odds with the above mentioned ancient history of the Teutonic people. Remember, we are not tied uncompromisingly to the past, but guided by it. The future is the direction we take and we will make our own, nourished and supported by our roots.

The celebration of our calendars is one of the many ways in which we bind ourselves together, express our culture and are nourished by our heritage. This is the result of one of the calendars that has been evolving within the religions of the Northern Tradition and specifically promoted by the Holy Nation of Odin, Inc.

Sturlason, Snorri – Heimskringla or The Lives of the Norse Kings. Dover Publications 1990

Simke, Rudolf – Dictionary of Northern Mythology. D.S. Brewer 1993

Linzie, Bill – Germanic Spirituality. <http://www.northvargr.org/main.html>

Thorsson, Edred – A Book of Troth. Runa Raven Press

Holy Nation of Odin, Inc. – Gungnir Volume 2 issues 1-4

**Snowmoon** (January) : ☽☾☽

9<sup>th</sup> – Remembrance for Raud the Strong

21<sup>st</sup> – Thor Blot

**Horning** (February) : ☽☾☽

2<sup>nd</sup> – Charming of the Plough

9<sup>th</sup> – Remembrance of Eyvind Kinnriffe

**Lenting** (March) : ☽☾☽

9<sup>th</sup> – Remembrance for Oliver of Egg

21<sup>st</sup>/23<sup>rd</sup> – Summer Finding (Vernal Equinox)

28<sup>th</sup> – Remembrance of Ragnar Lodbrok

**Ostara** (April) : ☽☾☽

9<sup>th</sup> – Remembrance for Else Odinsdottir Christensen

13<sup>th</sup> – Summersdag/Sigrblot

30<sup>th</sup> – Walpurgisnacht

**Merrymoon** (May) : ☽☾☽

1<sup>st</sup> – May Day

9<sup>th</sup> – Remembrance for Guthroth

**Midyear** (June) : ☽☾☽

8<sup>th</sup> – Remembrance for Lindisfarne

9<sup>th</sup> – Remembrance for Sigurd the Volsung

21<sup>st</sup>/23<sup>rd</sup> – Summer Solstice

**Haymoom** (July) : ☽☾☽

4<sup>th</sup> – Founders Day

9<sup>th</sup> – Remembrance for Unn the Deep Minded

29<sup>th</sup> – Remembrance – Sticklestad Day; Death of Olaf the Lawbreaker

**Harvest** (August) : ☽☾☽

1<sup>st</sup> – Sacred to Odin and Frigga

9<sup>th</sup> – Remembrance for King Radbod of Frisia

17<sup>th</sup>/25<sup>th</sup> – Odin's Ordeal

25<sup>th</sup> – Freyfaxi

**Shedding** (September) : ☽☾☽

9<sup>th</sup> – Remembrance for Herman of the Cherusci known to the Romans as Arminius

21<sup>st</sup>/23<sup>rd</sup> – Winter Finding (Autumnal Equinox)

**Hunting** (October) : ☽☾☽

8<sup>th</sup> – Remembrance for Erik the Red

9<sup>th</sup> – Remembrance for Leif Eriksson

14<sup>th</sup> – Winter Nights

**Fogmoon** (November) : ☽☾☽

9<sup>th</sup> – Remembrance for Queen Sigrith of Sweden

11<sup>th</sup> – Einherjar Day

**Yulemoon** (December) : ☽☾☽

9<sup>th</sup> – Remembrance for Egill Skallagrimsson

20<sup>th</sup> – Mother Night

21<sup>st</sup>/23<sup>rd</sup> – Winter Solstice: High Feast of Yule

31<sup>st</sup> – Twelfth Night





# HOLY NATION OF ODIN, INC.

## SONS OF ODIN, 1519–VINLAND

### THE HOLY YEAR & DAYS OF REMEMBRANCE FOR HEROES AND MARTYRS

#### JANUARY / SNOWMOON

- 9th ..... Raud the Strong - Day of remembrance  
14th ..... Robert Jay Mathews - Day of remembrance (RJM's birthday is the 16th)  
21st ..... Thor's Blót

#### FEBRUARY / HORNING

- 2nd ..... Charming of the Plow  
9th ..... Eyvind Kinnrifi - Day of remembrance  
14th ..... Guido von List - Day of remembrance  
14th ..... Feast of Vali

#### MARCH / LENTING

- 9th ..... Olvir the Martyr - Day of remembrance  
14th ..... Sveinbjörn Beinteinsson - Day of remembrance  
20th/21st.... OSTARA: Summer Finding (Spring Equinox) Usually falls on the 20th or 21st, with exception, 1519 Major Blót  
28th ..... Ragnar Lodbrok - Day of remembrance

#### APRIL / OSTARA

- 9th ..... Jarl Hakon - Day of remembrance  
14th ..... SUMMARSDAG  
14th ..... Rudolf Hess - Day of remembrance (R.H.'s birthday is the 26th)  
20th ..... Adolf Hitler's Birthday

#### MAY / MERRYMOON

- 1st ..... May Day  
9th ..... Guthroth - Day of remembrance  
14th ..... ELSE CHRISTENSEN'S - DAY OF REMEMBRANCE (Entered Valhalla 5/4/05 CE)

#### JUNE / MIDYEAR/ FALLOW

- 8th ..... Lindisfarne Day  
9th ..... Sigurd the Volsung - Day of remembrance  
14th ..... Ian Stuart Donaldson - Day of remembrance  
20th/21st.... MIDSUMMER: (Summer Solstice) Usually falls on the 20th or 21st with exception

#### JULY / HAYMOON

- 9th ..... Unn the Deep Minded - Day of remembrance  
14th ..... Vicki & Sammy Weaver - Day of remembrance (The 4th of this month is internationally known as 'Founder's Day', wherefore the Religions of Odinism/Wotanism and Ásatrú are in regard)

#### AUGUST / HARVEST

- 1st ..... This day is sacred to Allfather Odin & Allmother Frigga  
9th ..... King Radbod of Frisia - Day of remembrance

14th .....George Lincoln Rockwell - Day of remembrance  
 17th/25th ...Odin's Ordeal (1519) Major  
 28th .....Freyfaxi

**SEPTEMBER / SHEDDING**

9th .....Herman the Cherusci - Day of remembrance  
 14th .....Jost Turner - Day of remembrance  
 20th/21st.... WINTER FINDING (Fall Equinox)  
 Usually falls on the 20th or 21st with exception

**OCTOBER / HUNTING**

8th .....Eirik the Red - Day of remembrance  
 9th .....Leif Eiriksson - Day of remembrance  
 11th/17th ...VETURNAETUR: Winter Nights.  
 Occurs on both Sat. & Sun. which begins on the first Saturday between the 11th & 17th  
 14th .....Kathy Ainsworth - Day of remembrance

**NOVEMBER / FOGMOON**

9th .....Queen Sigrith - Day of remembrance  
 11th.....FEAST OF THE EINHERJAR AND 1519 (1519 major Blót)  
 14th .....David Lane - Day of remembrance  
 (David's birthday is the 2nd)

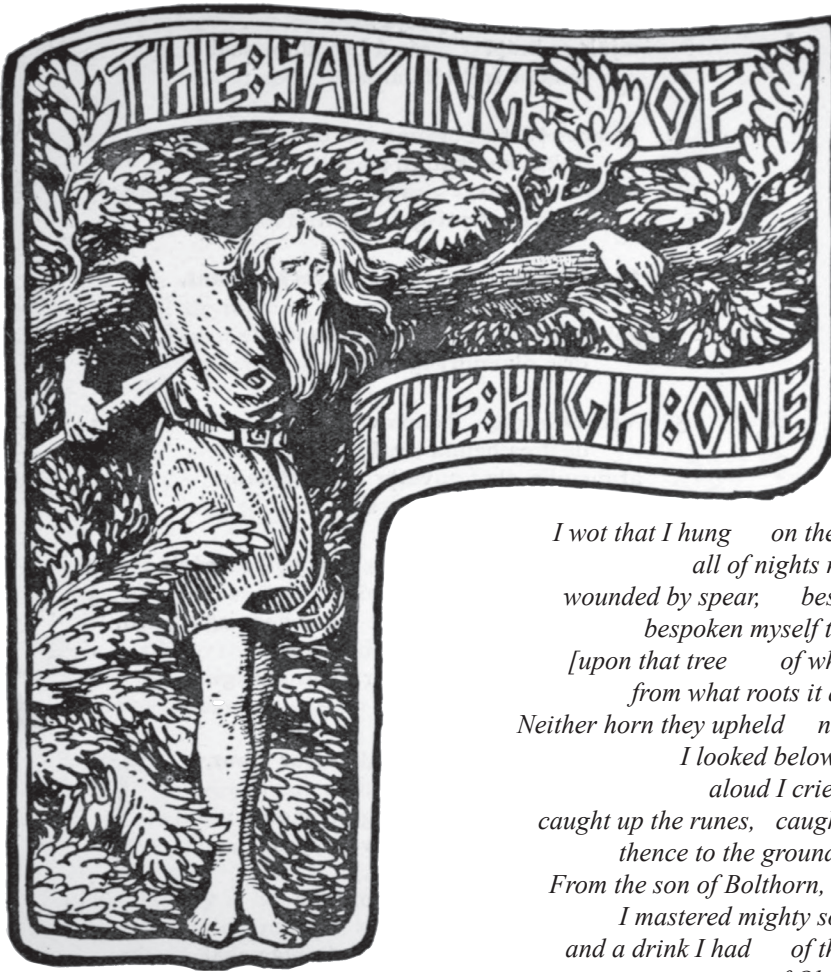
**DECEMBER / YULEMOON/ WOLFMOON**

8th .....Martyrs Day  
 9th .....Egil Skallagrimsson - Day of remembrance  
 14th .....Gordon Kahl - Day of remembrance  
 20th/31st.... YULETIDE: Twelve Days of Yule.  
 (1519 major Blótar Tide)  
 20th .....Mother Night: Our New Year begins at sunset.  
 21st.....MIDWINTER (Winter Solstice)  
 Usually falls on 21st with exception  
 31st.....Twelfth Night



These dates constitute our Church/Ministry's Holy Days of Blótar and Sacred Days of Remembrance. If you do not know the importance of these Rites, or who these Heroes and Martyrs are, then take the time to learn what they mean and who they are. They have all made significant contributions with how they lived and died. Surely, selecting a few from the thousands worthy of our respect was not an easy process! Nor does this selection constitute the entire corpus of our Heroes and Martyrs. We could honor ten daily for one hundred years and not even begin to cite the myriad whom fill our Rolls of Honor.

**HOLY NATION OF ODIN, INC**  
**P.O. BOX 630, KINGSBURG, CA 93631**  
**VINLAND (USA)**



*I wot that I hung on the wind-tossed tree  
 all of nights nine,  
 wounded by spear, bespoken to Odinn,  
 bespoken myself to myself,  
 [upon that tree of which none telleth  
 from what roots it doth rise].  
 Neither horn they upheld nor handed me bread;  
 I looked below me -  
 aloud I cried -  
 caught up the runes, caught them up wailing,  
 thence to the ground fell again.  
 From the son of Bolthorn, Bestla's father,  
 I mastered mighty songs NINE,  
 and a drink I had of the dearest mead,  
 got out of Oþrærir.*

## “THE EMPHASIS ON SACRIFICE & JOURNEYING”

During the Sacred Time of þrekraun Odin's/Odin's Ordeal

Vidar U. Odinson Harless, 1519-CG

As we again approach the most sacred time of þrekraun Odin's, better known as “Odin's Ordeal”, it is an especially apt time to explore some of the wisdom gleaned from experience, be it from the Allfather in His ‘Runatals’, or other sources, such as myself. I offer this work only as a guide to aid you on the journey ahead, or better said,

“within”. All Folk within the Holy Nation of Odin, and without, should seek to gain for themselves a greater understanding of Odin's Ordeal, for one of the essential mysteries of Man :Y: is that our insight, and their manifestations, are the Allfather's foresight.

*Only he is aware who hath  
wandered much,  
and far hath been afield, what  
manner of man be he whom  
he meets,  
if himself be not wanting in wit.*

Why should we place any great emphasis on sacrifice, and journeying, in the observance of Odin's Ordeal? Well, I'm not one who fancies myself more of a teacher than our ancestors who lovingly recorded the Havamal (The Sayings of Odin), so the answers lie in the above stanzas ("runatals pattr Odin's"-st. 138 -140, & st. 18). The 'Runatals' tell of a three-fold rite of rebirth, involving self-**sacrifice**, the earned inheritance of ancestral memory, and a **journey** for a drink from Odrœrir, for none gains a drop of the dearest mead without arduous effort. Sacrifice can take on many forms, all of which are deeply personal for the value should be equated to one's life. When I first undertook this Ordeal I chose to fast for nine whole days and nights. My kinsmen were all concerned that my health would fail, but I responded that I had trust that I would survive and, if I did not, then I would serve at any post Odin willed. To give, or deny oneself, even when such actions bring death nipping at your heels, is a courageous sacrifice, and a necessary aspect of self-transformation. It may also be the measure of "earned" ancestral inheritance and, as expressed in the 'Runatal' sequence, a requisite outfitting for a meaningful journey.

"Journeying" : **R**: is nothing new in our Odinic vocabulary, but little attention, or value, is given to it's product in comparison to our familiarity with it. It has been my experience that personal journeys bring great insight, and open up many mysteries that may be taken for granted as "simple". In my initial observance of Odin's Ordeal I must say my emphasis was more on sacrifice than journeying, but the opposite is true for my last observance. In my second Ordeal I underwent Kyrrulf Burton's adaptation of the Festival of the Runes (Beyond Initiation), which resulted in exceptional meditative insights. Logic dictates that a combined emphasis

on sacrifice and journeying will surpass in spiritual significance any individuation thereof.

Therefore, for the benefit of all who truly seek runa and wisdom, for the purpose of transformation and service, I offer the personal account, and brief commentary, of my initial and final meditative journeys during this journey-focused Ordeal. It is my hope that these examples will guide, and aid, all who seek greater understanding, and enlightenment, through þrekraun Odin's.

### **Uglatal Einfrekraun Odin's**

Sleep is now closer than the ambient noises around me, yet I remain aware of them, like voices on the wind, and an unseen hunter. I soar through the air; my arms the magnificent span of a greathorned owl, my sight filled with dazzling blue skies, and brilliant white clouds. Somehow my vision fails, focus is lost, and I find myself plunging headlong into the apex of a crystalline Hagal. Instinctively, and willfully, I impale my hugauga upon it's convergence, and my sight becomes manifold. Too manifold I fear, for it is all chaotic, and confusing. I am becoming distressed, and overwhelmed by a deluge of emotion, including fear, and anger that I cannot WILL my vision to focus! I compel myself to relax, and remain calm, suddenly recognizing a point of focus where all the visions coincide. The point grows with my attention to it, manifesting into a black void with shimmering blue borders. I fly into the void and I am immersed in infinite darkness, with distant white lights like stars. There is no wind to speak of, but I grow as cold as a corpse, and draw up my wings to survey my environment. I am overcome by a surge of colors, like waves breaking upon a reef. Struggling with frantic effort to stay aloft, I abruptly realize that I am not meant to remain aloft, and embrace the waves. I am falling, crashing upon rocks, tumbling hard and helplessly into a deep ravine, landing bloody, and winded. Looking up I see jagged walls of utter darkness, and I know not if this desolate place is my prison, or tomb. Further, beyond measurement, the distant lights seem somehow smaller, and less numerous. In this environment

I am as far removed from them as a vargr is from the gilded halls of Asgard, and yet I long for them, alone with no other thought. Consumed by my reverie, I am late to notice that I am ascending, ever so slowly towards the lights. When I have risen above the shadowy ravine, my ascent becomes nearly instantaneous, and I am surrounded by pure, radiant white light, as if I had closed my eyes to face Sunna's warm rays. The light does not hurt my eyes, but rather illuminating my view, with its soft brilliance. I am the light, and I can see the darkness beyond; I know them both, intimately. Realization and understanding are twin messengers; wights of light and dark, speaking to me in the language of kinship. The darkness awaits me when I grow tired, or fail, as does the light when I truly seek and desire it. Both cause appreciation of the other.

Commentary:

Immediately after your journey you should record the events you've underwent. Do not worry overly about being poetic, or having good grammar, but be as accurate as possible. These notes will refresh your memory when you later endeavor to analyze the runa, both exoteric, and esoteric, of your journey.

For an example of Odinic analysis, let's examine a few points in regard to the above 'Uglatal'. 1. In most Odinic journeys one takes on the form of one of your 'fylgja', usually an animal you feel special kinship to. Mine in this journey is my primary fylgja, the owl. This can be quite important for you to figure out, as the progress of your journey can be affected by your mode of travel; too fast and you miss things, too slow and boredom can cause you to lose your way. 2. Runic associations are almost inevitable and should be paid close attention. These mysteries offer contextual clarification in otherwise confusing circumstances. In the above instance, the Hagal **ᚱ** is the overt, and primary runic association representing, in my opinion, the primal patterning as an answer to chaotic confusion. Obviously there is more to it, but this gives you a base from which to explore further. 3. Explore also the spiritual principles of your journey. For example, when

I willfully impaled my 'hugauga' (ON- "mind's eye") upon the apex of the Hagal. This was a spiritual embracing of the Hagal's principle, and the fact that such an act was both instinctual AND willful lends to the Odinic paradox in Dagaz :

✘: 4. Mythological associations can be important also. Is the "void" in my journey 'ginnungagap'? Is it a window to my inner-realms, maybe through the medium of 'second-sight'? The mythological context is a major area of association, which can be liberally applied, and beneficial.

### **Uglatal Niundibrekraun Odin's**

I lay in peaceful meditation and sing Wannaz in my mind, contemplating my true inner-nature. A white-hot spark flashes in my hugauga, and I see and feel it move and settle in my chest. The spark grows, and as it does I am howling in a call that does not end. My body erupts in flames, growing as fast as a wildfire to become an inferno. Now I begin ascending into the sky, and the spark has become a glowing star; in fact, the other stars around me I recognize as men, like myself. I grow brighter and start emitting sparks of my own, and my cry finally ends. As I watch, my sparks grow, just as I had grown, and by their contribution I grow even greater.

Suddenly, I am sitting on a grassy plain I know to be Ida-plain, and all the Godanum come out to greet me. I rise, mindful of the old axiom "sit not when others stand", and greet them like a child would a long-lost parent, "Mothers and fathers. I have only sought to be like you, and now I feel like I am one of you. I am grateful for your examples... of your example Allfather" who I seek out in the host and find, "I want to knell in fealty, and express the love and faith in my heart for you, but I know that I must not, for it is not your desire, or will". I tear off my clothes and stand exposed before the Holy Host, free of all but Self, and speak, "I stand before you free of any trappings, knowing that I am your son Uidar lllgatekkr Odinson! In me, and in others like me, art thou reborn and live on; are immortal! I pray that I can live up to your example. Heil Odin!". Faintly I hear the host call, "Heil Vidar!".

Commentary:

Mindful of the previous rede, lets delve a little into this ninth journey. Note that in this final journey, no fylgja-form is present, or necessary, which may be a significant sign of progress in previous journeys. One should be as mindful of thing which are absent as that which is in the forefront of thought. The journey begins directed by the invocation of Mannaz : **ᚱ** : , representing the inner-God nature of man, which is the subject of my contemplation of “Self”. The singing (galdor) of such is the ‘enactment’ of the runa itself, which leads to the manifestation of the “spark”. The spark has always been, for me, a symbol of the divinity of man, and the perfect representation of our inherent runa. The howl corresponds to Odin’s ‘cry’ and, along with the inferno, represent the Need : **ᚦ** : for the burning away of all dross, and material adulteration. The conscious movement of the spark from my hugauga, to my chest, represents the evolution from thought/idea to embodiment, leading to ascension. My recognition of the other “stars” as men, may mean the attainment of a degree of enlightenment. The creation, or progenation, of

my own “sparks” equate to a gift/sacrifice : **ᚦ** : of needful lifeforce : **ᚦ** : , and fulfillment of Need to it’s eternal return : **ᚦ** : .

Mythic encounters are quite common in meditative journeys, and may be taken literally, or as ‘heiljar’ (omens). Very seldom do the Godanum speak directly to us, through ANY medium, so I urge caution to the hasty wayfarer. Most encounters simply reflect, or reveal, our inner-voices, and our examination/ interpretation of such is deeply affected by our experiences (eg. wisdom). Note that all “speech” is nearly entirely mine in this journey, with only a generally positive heilr from the Godanum. In mythic realms, unfamiliar to us, we must remain ever cautious, for we are as impressionable as toddlers.

Thus have my journeys aided me in the gleaning of wisdom; thus does such wisdom intensify my desire, and will, to serve my Folk. These lessons I gladly share with you, and pray you share your gleanings : **ᚦ** : as well. Fare well my beloved kin, ok með Oðinn nokkúrn tíma.

## 2010 Phases of the Moon - Universal Time



### NEW MOON

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 15 | 07 | 11 |
| FEB.  | 14 | 02 | 51 |
| MAR.  | 15 | 21 | 1  |
| APR.  | 14 | 12 | 29 |
| MAY   | 14 | 01 | 4  |
| JUNE  | 12 | 11 | 15 |
| JULY  | 11 | 19 | 40 |
| AUG.  | 10 | 03 | 8  |
| SEPT. | 8  | 10 | 30 |
| OCT.  | 7  | 18 | 44 |
| NOV.  | 6  | 04 | 52 |
| DEC.  | 5  | 17 | 36 |



### FIRST QUARTER

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 23 | 10 | 53 |
| FEB.  | 22 | 00 | 42 |
| MAR.  | 23 | 11 | 00 |
| APR.  | 21 | 18 | 20 |
| MAY   | 20 | 23 | 43 |
| JUNE  | 19 | 04 | 30 |
| JULY  | 18 | 10 | 11 |
| AUG.  | 16 | 18 | 14 |
| SEPT. | 15 | 05 | 50 |
| OCT.  | 14 | 21 | 27 |
| NOV.  | 13 | 16 | 39 |
| DEC.  | 13 | 13 | 59 |



### FULL MOON

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 30 | 06 | 18 |
| FEB.  | 28 | 16 | 38 |
| MAR.  | 30 | 02 | 25 |
| APR.  | 28 | 12 | 18 |
| MAY   | 27 | 23 | 07 |
| JUNE  | 26 | 11 | 30 |
| JUL.  | 26 | 01 | 37 |
| AUG.  | 24 | 17 | 05 |
| SEPT. | 23 | 09 | 17 |
| OCT.  | 23 | 01 | 36 |
| NOV.  | 21 | 17 | 27 |
| DEC.  | 21 | 08 | 13 |



### LAST QUARTER

|       | d  | h  | m  |
|-------|----|----|----|
| JAN.  | 7  | 10 | 40 |
| FEB.  | 5  | 23 | 49 |
| MAR.  | 7  | 15 | 42 |
| APR.  | 6  | 09 | 37 |
| MAY   | 6  | 04 | 15 |
| JUNE  | 4  | 22 | 13 |
| JULY  | 4  | 14 | 35 |
| AUG.  | 3  | 04 | 59 |
| SEPT. | 1  | 17 | 22 |
| OCT.  | 1  | 03 | 52 |
| OCT.  | 30 | 12 | 46 |
| NOV.  | 28 | 20 | 36 |
| DEC.  | 28 | 04 | 18 |

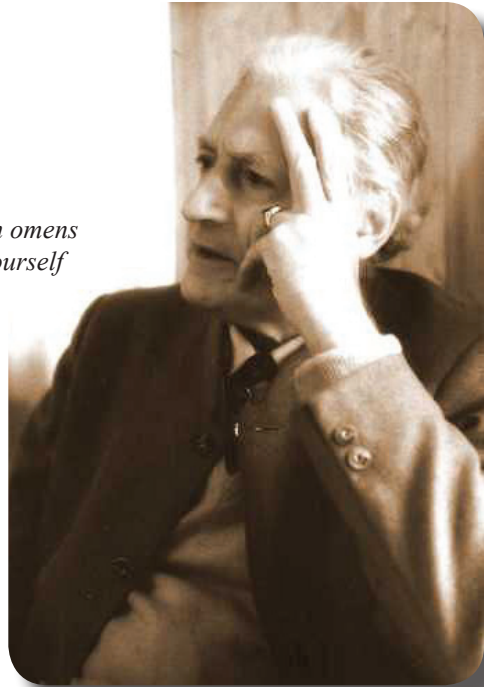
# DON MIGUEL SERRANO

## (1917 - 2009)

By Ron McVan, Gothi-HNO

*“Contemplate the fire, contemplate the clouds, and when omens appear and voices begin to sound in your soul, abandon yourself to them without wondering beforehand whether it seems convenient or good to do so. If you hesitate, you will spoil your own being, you will become little more than the bourgeois facade which encloses you and you will become a fossil.”*  
--Hermann Hesse

**Don Miguel Serrano** was a man of great complexity, a profoundly intelligent man, a contemplative esoteric thinker, as well as a driven man of aristocratic grace and class. By natural composure he was soft spoken and of a comfortable character who ardently sought out the great secrets and arcane mysteries of life. This was all accompanied with an undaunted commitment to deep nationalistic pride in his Aryan ethnic heritage. Serrano was a man of honor, integrity and honesty and behind him he left an impressive life of accomplishments foremost as a respected and prolific writer, having written over 40 books. The poet **Armando Uribe** had once commented that just Serrano’s Memoirs alone were the best ever written in Chile! Serrano was educated in the **Internada Nacional arros Arana** from 1929 to 1934. His family line was of aristocratic stock originally from Spain. The city of Santiago Chile itself was named after his family. As a young student he originally embraced Marxism and wrote for various leftwing liberal journals of which he quickly became disillusioned and would later find himself drawn to National Socialism. After the German invasion of the Soviet Union in July 1941 Serrano began his own political literary periodical which he titled “**La**



**Nueva Edad”.**

In his heyday Don Miguel Serrano was surrounded by notable friends of renown which included **Dr. Carl Gustave Jung, Hermann Hesse, Ezra Pound, Sevitri Devi, Nehru, the Dalai Lama, Leon Degrelle** and **Indira Gandhi** to name but a few. Not long after his 1947-1948 expedition into unexplored regions of Antarctica a mountain was named in his honor by the Chilean military for the second Chilean expedition into that area of the frozen continent. An international diplomat through the 1950’s and 1960’s Serrano served as Chile’s ambassador to India, Yugoslavia, Romania, Bulgaria and Austria. He had devoted the greater part of his life to Hermeticism, Wotanism, and Ariosophic research traveling to Tibet, the Himalayas, Stonehenge, Die Externsteine in Germany and explorations in the Andes all of which distinguished Serrano as an eminent and respected figure among his people. Beneath Serrano’s dapper gentleman exterior was a true warrior in the classic and chivalrous sense of the word, or to put it in his own

words; “*My message will be, to fight in the golden Greek tradition of the heroes of Sparta, for duty, for honor and for the ideals beyond materialism.*”

In those early diplomatic days Serrano was also a representative to the **International Atomic Energy Commission** and the **United Nations Organization for Industrial Development** (UNUDI), both located in Vienna. However, in late 1970 Serrano was dismissed from the Chilean diplomatic service by **Salvador Allende**, the newly elected Marxist president of Chile. After his removal Serrano resolved to live as an exile, renting an apartment at Casa Camuzzi, the very house in which his good friend Hermann Hesse had lived from 1919 to 1931.

Of the few of Miguel Serrano’s books that have been translated into English to date are these found listed below:

**Jung and Hesse:** *A Record Of Two Friendships* (1960)

**The Mysteries:** (1960)

**The Ultimate Flower:** (1969)

**The Visit of the Queen Of Sheba:** (1973)

**The Serpent of Paradise:** (1974)

**NOS, Book Of The Resurrection:** (1984)

*Forward to the Temple of Wotan:* (2000)

Throughout his entire adult life Serrano never once wavered from the tenets of his Aryan Nationalistic view of world politics even when it became increasingly more and more unpopular to do so. He did not talk about it in whispers behind closed doors; he took it to the streets when necessary and to the speaking podium and openly lived his convictions without fear. The present anti-Aryan Marxist Power Elite controlled ‘Political Correct’ cum ruthless Capitalistic free-for-all that has so violently raped and poisoned our planet beyond virtual repair, has brought the entire world to the very brink of total self destruction! Man now sit’s upon his well deserved ominous prize of impending doom! The once great and respected Western World is suddenly shifting into nationless third world polyglot consumer dung heaps that apathy, greed, and selfishness have created. Gallant heroic Aryan leaders of boundless ethnic genius and vision become fading memories in dusty history

books marked “Discard” and found in library book sales and dumpsters. All the while the myopic and neurotic generations of today feel only the gnawing hollowness inside, the aimless desolation of an abandoned nationhood. Having forsaken his ethnic gods, his race and his heritage there remains no one to blame but Aryan man himself! The modern anti-heroic degenerated offspring of today are a pale shadow to the likes of a Miguel Serrano. Those very rare men or women of right minded conviction that do still exist, loom like great oaks amid a vast and sprawling wasteland. Aryan man’s only hope is to regain his collective ethnic soul. In the words of **Ezra Pound**; “*Make yourself strong in olden dreams, so that our world does not lose hope.*”

*“All civilization is shipwrecked by clumsy and crude mechanism which infects earth, with the slavery to iron, the electron and electronics, the proton and cybernetics; the reign of the masses, of demographic explosion, of the “human all too human”, of the animal-man, of that which is formless, of bureaucracy and demonic collectivism. There is no longer any way of escaping from such a predicament, at least not through human or purely terrestrial means.”*

*--Miguel Serrano*

**Hermann Hesse** in his declining years of old age once said to Miguel Serrano; “*Words are really a mask, they rarely express the true meaning; in fact they tend to hide it. If you can live in fantasy, then you don’t need religion, since with fantasy you can understand that after death, man is reincorporated in the Universe. Once again I will say that it is not important to know whether there is something beyond this life. What counts is having done the right sort of work; if that is right, then everything else will be all right. The Universe, or Nature, is for me what God is for others. It is wrong to think*



*that Nature is the enemy of man, something to be conquered. Rather, we should look upon Nature as a mother, and should peaceably surrender ourselves to it. If we take that attitude, we will simply feel that we are returning to the Universe as all other things do, all animals and all plants. We are all just infinitesimal parts of the Whole. It is absurd to rebel; we must deliver ourselves up to the great current.....”*

In his esoteric book “**The Golden Thread**” Miguel Serrano views the great Aryan hero **Siegfried** as the true Aryan Christ of the West. To this he states, “We must repeat again: in prehistoric times there existed a great civilization; a Nordic Aryan world which was one of the most direct inheritors of the spirit of the Hyperborean Continent where existed a magical science of **Love** and the **Will to Power** was projected onto the entire universe, and to the farthest galaxies. The Visigoths, the Merovingians were the decayed vestiges of that world of the giants. Heroic Nordic and Germanic legends like the “**Edda**” and the “**Song of the Nibelungs**”, however, keep the memory of this in Myths and Legends. They need to be interpreted. We know that the **Valkyrie**, deformed by **Wagner** and the Romantics, is an invisible being; she is a mental woman. The inner **Lilith**, the warrior’s astral companion who rides by his side, “*in his thoughts*”, as **Parsifal** recommended, during the combat to conquer the Gral, in his death transfiguration. She is the inner beloved, who shall vouchsafe to the Hero Eternal Life in Valhalla, who shall give the Gral, to the dead and resurrected Hero. It is a road of initiation. The Christianized legend of the Grail ignored the Valkyrie as well as the **Tarnkappe**, the cloak which makes Siegfried invisible. When he covers himself with it, or when he “*goes into it*”, he sees and hears but no one can see and hear him and his power grows to that of twelve men.

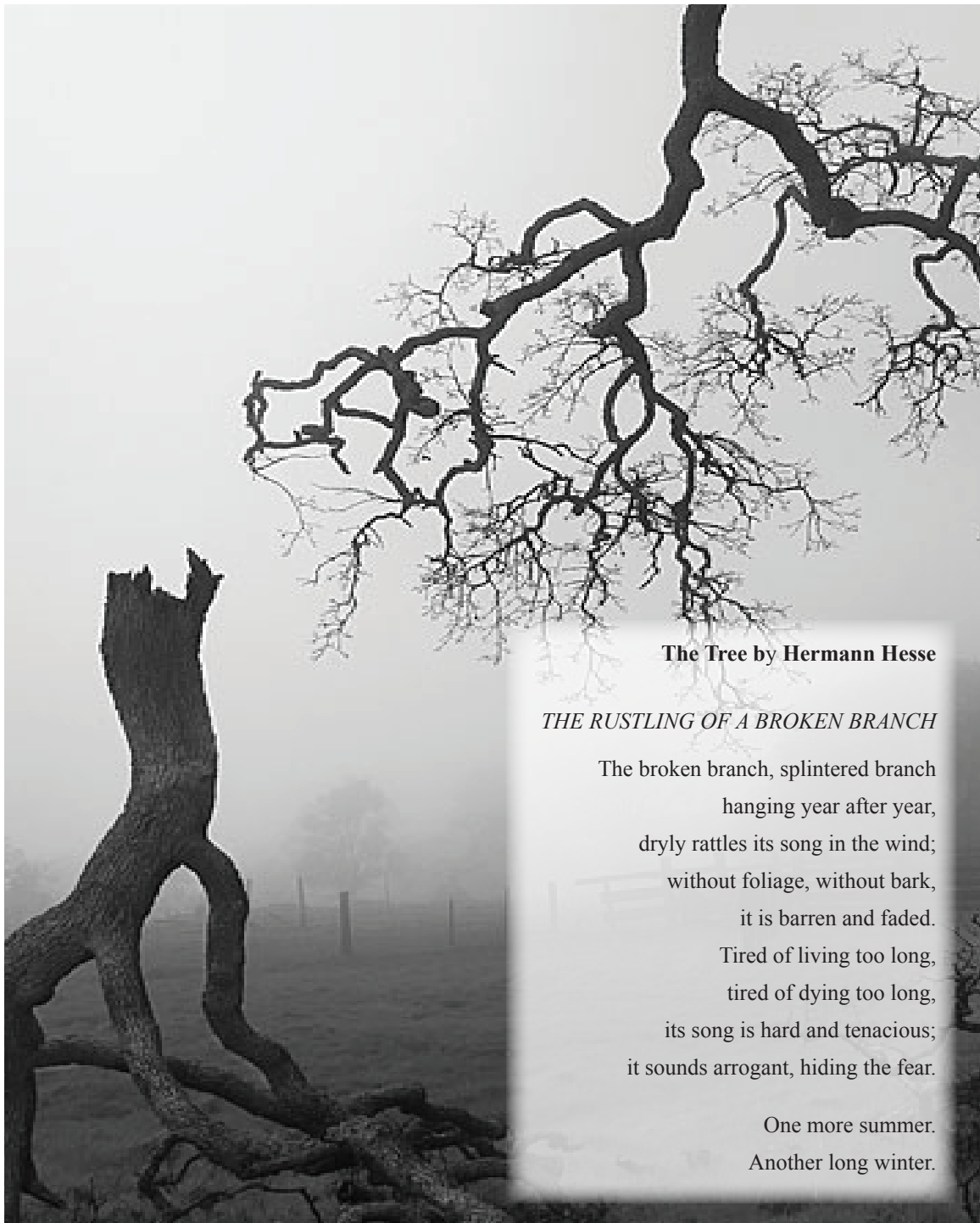
Siegfried is a Hero-Initiate, a Virya who aspires to mutate into a Divya, into a Man-God, into a Superman, into a Sonnenmann. He has conquered a treasure kept by the Guides of the inner Earth, protected by dwarves, surrounded by the “*fog*” of

the Gral and of the **Nibelungs**. He has also slain a Dragon named **Lindwurm** or **Wurmern**. From this would stem the name of the town of Worms-Wurm-of the Burgundians, in order to stress the mythical-symbolic character of the place, already in the time of the tragedy of the Twilight of the Gods. This name does not stem from the town of Nivelles in the Ardennes of the Merovingians as some would believe, but rather from a common mythological origin of those descendents of the Hyperboreans, which has become lost in the shadows and depths of time and in the mysteries of the Hollow Earth. The Nibelungs would then be from the royal race of the Ostrogoths, who accompanied **King Dietrich Von Bern** at the end of that poem.”

*“Everything in human life which is below myth, belongs to the sub-human plane.”*

*--Hermann Von Keyserling*

When Carl Gustav Jung was in the last days of his life Miguel Serrano asked him, ‘*What is death?*’ Jung answered, ‘*Death is **Li** and **Tata**.*’ Miguel said to Jung, ‘*I don’t understand what you mean?*’ Jung translated and said, ‘*Death is **Water** and **Stone**.*’ Jung then went on to say; ‘*I have spent eighty years trying to discover what was behind water,*’ he said, ‘*and all the time I was in it. I have now passed through it, and in the end I have come out to the place where horses run....*’ Don Miguel Serrano passed away as of **March 1st, 2009** at the age of **91**. The cause of his death was reported to be a cerebral hemorrhage. His funeral took place at the **General Capital Cemetery** in Santiago Chile. Like his dear friend Carl Jung, Don Miguel Serrano himself has now, in turn, passed on to the other side of life where the horses run..... Farewell valiant knight and steadfast kinsman to your people! We shall join you in the battle of the last battalion! Farewell! You will never be forgotten nor will the treasured works that you left behind! You have found your place forever on the Aureate Chain of our noble ancestors and now take your rightful place in the Hermetic Circle of the Great Ones!



**The Tree by Hermann Hesse**

*THE RUSTLING OF A BROKEN BRANCH*

The broken branch, splintered branch  
hanging year after year,  
dryly rattles its song in the wind;  
without foliage, without bark,  
it is barren and faded.  
Tired of living too long,  
tired of dying too long,  
its song is hard and tenacious;  
it sounds arrogant, hiding the fear.

One more summer.  
Another long winter.

# QUEER NOTIONS

by Dr. Casper Odinson Cröwell, 1519-CCG

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Recently we received an email from a Rev. Gothi Ynglsson regarding the HNO's anti-homosexual policy. In his email, he refers to homosexuality as 'very benign' and a 'natural occurrence'. He further asserts that homosexuality is both rampant and a common occurrence within the animal kingdom. He cites "monogamous gay avian couples will take eggs abandoned by their straight counterparts and raise them as their own." Furthermore, "Homosexuality does have its own niche and place in nature." Elsewhere in the Rev. Gothi's email he contends that followers of Frey in Sweden held rites where men dressed as women and danced around a wooden phallus. He then goes on to catalog a number of our myths which he says illustrate gender bending roles such as Loki transforming himself into a mare which gives birth to Sleipnir, Odin learning Seith/seidr from Freya and Thor cross dressing as Freya to obtain Mjollnir.

Initially, I opine that any self respecting heathen would be hard-pressed to refer to oneself as 'Reverend', which according to Merriam-Webster Thes: states; reverend: noun, Christian religious officials. While, in all fairness, the definition does include 'worthy of reverence: Revered. Still, why would any genuine heathen/pagan equate oneself with a title which is most widely recognized in association with Christianity and its clergy? Next, I must assert that I believe that the Rev. Gothi is most probably a homosexual himself, or so it would seem so that his queer notions regarding Vor Trú (Our Faith) would infer as much.

While we of the HOLY NATION OF ODIN, Inc. are interested in genuine fundamental Odinism and not popular new age liberalism, we do not concern ourselves with the burden of defending our religious/spiritual policies to outsiders, nor apologize for what we believe to be Odin's law (laws of nature).

That posited, I offer the following for those

whom may be confused by the myriad of so-called Odinist or Ásatrú organizations which cater to the Universalist and Homosexual host at large.

The HNO, Inc. is an Odinist/Wotanist Ministry/Church whose theology/philosophy is fundamentally sound. We don't see an incestuous act of perversion occurring twixt Frey and Freya in the physical sense, but rather a metaphorical paradigm of fertility in mythical proportion.

Nor do we consider homosexuality to be either benign or natural! Furthermore, wherefore 'Natural' animal mating rituals and copulation are in regard, I must contest the Rev. Gothi's assertion that homosexuality is both rampant and a common occurrence. Certainly all species of life on Midgard have within their host those whom are confused about their role within the scope of the laws of natural order. That this may occur to a lesser degree, most assuredly fails to qualify as either rampant or common. Wherefore the Rev. Gothi cites monogamous gay avian couples assuming the duties of incubating eggs abandoned by their straight counterparts, I say Balderdash! What makes these birds homosexual? Because they incubate eggs?!! I believe what the Rev. Gothi is referring to is a study of penguins some years back, which had erroneously stated that homosexuality among male penguins was a common occurrence. Later more recent studies have since refuted this absurd notion. In the penguin society, females abandon their eggs and the males incubate them. This however is not exclusive to the penguin genus of the avian species. Where male birds of certain species exclusive to colonies, wander across stray and unattended eggs, they will assume the responsibility of incubating the egg to ensure the colony's lineage and strength will survive and continue. This is natural instinct, not homosexuality. It is nature's imperative! Where the Rev. Gothi insists that homosexuality does have its own niche and place in nature, I must concur, albeit not in the same vein as the reverend. I opine

that homosexuality assumes the quality of abnormal behavior within the breadth of natural order.

It defies nature's scheme and until the latter part of the twentieth century, when Zionist media outlets waged a campaign of social acceptance in an effort to undermine western civilization via the vehicle of moral decay and deviancy, it was considered abnormal and taboo by the overwhelming populace of western society.

Wherefore the reverend postulates that the followers of Frey in Sweden dressed like women and danced around a wooden phallus, he further fails to illuminate the facts surrounding such strange behavior among our ancestors. The fact of the matter is that in the era of which this example is written, only males were allowed in the Gothard (Priesthood). The rite of dancing around the wooden phallus was one of importance regarding fertility. Since only male priests were allowed on the sacred ritual land at that time, they donned the garments of females so that it would not appear to be a homosexual act. The phallus of course was/is synonymous with Frey's fertility properties while the priests dressed as mock females, formed a circle or ring around it to symbolize genital penetration twixt male and female. Had the male priests simply danced about the phallus as themselves, the inference would certainly have been one of homosexuality, albeit this was not the case at all.

Where the reverend had sought to sully the Gods character and nature in his own endeavor to justify homosexuality and bolster his defense therefore, he cites that Loki had turned himself into a mare which in turn gave birth to Allfather Odin's steed; Sleipnir, Odin himself practiced Seith/Seidr and that Thor was a cross dresser...

In the myths and old lore, Loki did indeed alter his shape into that of a mare. This he did in an effort to distract the stonemason's mighty stallion once it was discovered that the stonemason building the wall around Asgard was in fact a Jötun, whom had tricked the Æsir when they negotiated the terms of work, time frame and compensation. Loki had not

counted on, nor intended to be caught and mounted by the stallion. Nor was the act considered by "ANY" in the myths to be an acceptable practice to engage in. Rather, they viewed it as an unfortunate circumstance which had arisen from Loki's effort to keep the stonemason from completing his task. Next, according to the lore, Freya did teach Odin Seith/Seidr, which was practiced primarily by females. That she taught Allfather this knowledge should not be taken to imply that he dressed as a woman, did perverse things or even practiced the craft. In fact, nowhere in the lore does it say that Odin practiced Seith/Seidr, only that he was taught it by Freya. This was merely in concert with Odin's relentless quest for knowledge and wisdom of all! In all accounts of Odin's employment of magic within the old lore and myths, it is always Rune/Galdr magic. Always!

Regarding Thor dressing as Freya in order to recover his Hammer Mjollnir in order to continue his role as defender of both Asgard and Midgard, he clearly is distraught at the prospect of dawning feminine garb, albeit he sees it as a means to an end. A Trojan Horse tactic, if you will. None of the afore stated examples even come close to a viable argument in favor of homosexuality.

Cornelius Tacitus (b. 56 CE - d. 117 CE ), affords us a window into our ancestral past within the pages of his GERMANIA. In chapter eight of this record of history, he illustrates the very power of gender specific roles twixt our male and female ancestors when upon the fields of battle our warriors appeared to be at the very brink of defeat when their women goaded them on to victory! They exposed their breasts and encouraged them to fight on lest their women folk be subjected to captivity and the horrors of being used by their captors. It was understood by all, that this would mean certain death of the tribe's lineage. And this was unacceptable to the Germans of old! In chapters eighteen and nineteen the strict code of marriage (twixt one man and one woman) and the immense value placed upon a woman's role and virtue are outlined, thus indicative of a monogamous and

healthy heterosexual society as practiced by our Aryan ancestors.

The Poetic Edda itself offers us a much clearer picture than the homosexual and liberal camps would ever care to concede. In Harbard's Song, stanza 42 has Odin disguised as Harbard saying to Thor:

42 *I'll compensate you for that  
with a ring for the hand  
which arbitrators use,  
those who are willing to make a  
settlement between us.*

The ring for the hand to which Harbard alludes is analogues of a man's anus! And as such, Thor takes exception to this slight in the very next stanza.

43 *Where did you find such despicable words?  
I've never heard words more despicable!*

Were homosexuality not a shameful act within the Eddic context of our Gods, Thor would not have been so severely offended.

In Thrym's Poem, stanza 17, Thor clearly states his aversion to the suggestion that he dress as Freya;

17 *Then said Thor, the vigorous god:  
The Æsir will call me a pervert,  
if I let you put a bride's veil on me.*

Once again, this Eddic paradigm evidences the Norse-Teutonic aversion to anything the Gods had perceived to be an 'Unnatural' act (e.g. Homosexuality).

In the Havamal, we are shown several accounts of matters of love and lust, all of which occur twixt man/God and woman/Goddess/ Jötun. ...

79 *The foolish man, if he manages to get money or  
the love of a woman,...*

81 *At evening should the day be praised, the  
woman when  
she is cremated.... the girl when she is  
married,...*

82 *...in darkness chat with a girl: many are the  
eyes of the day; use a ship to glide along, a*

*shield for defense, a sword for blows, and a  
girl for kisses.*

90 *Such is the love of women...*

*Stanzas 96 through 102 describe Odin's own desire  
for Billing's daughter. In the following stanza,  
Odin advises his neophyte, Loddfafnir, to heed  
his advice:*

130 *...if you want a good woman for yourself  
to talk to as a close confidante, and to get  
pleasure from, make fair promises and keep  
them well,...*

*And finally from the Hávamál, in Odin's Rune  
Tally, stanza 161, we get the crux of Aryan  
man's sexuality as well as his racial desire and  
responsibility...*

161 *I know a sixteenth if I want to have all a  
cleaver woman's heart and love-play: I can  
turn the thoughts of the white-armed woman  
and change her mind entirely.*

162 *I know a seventeenth, so that scarcely any  
maiden will want to shun me...*

and

163 *...except the one woman whom my arms  
embrace.*

And finally, from the Old Norse language we get the word(s) "Ergi / Regi", which means unmanly behavior, homosexuality. It was the worst of all insults among our Norse-Teutonic male ancestors. Given such considerations, why/how could anyone draw the conclusion that homosexuality was either condoned or tolerated among our ancestors? Any such arguments fail to either support or validate such queer notions!

To be certain, such arguments in favor of homosexuality, will not find any support from the Administration or membership of the HOLY NATION OF ODIN !!! I remain yours in Frith, service and Fraternal solidarity.

# A Tale of Two Hammers

T.A. Odinson Walsh, 1519-CG/CW

As has been the case with many other symbols of Eurocentric pride, passion and spirituality over the past several decades, we have in recent times witnessed the wearing of Thor's Hammer's – or, as it is more appropriately known, Mjolnir – by a wide range of people of Indo-European descent. Like I've been when I've seen other symbolic expressions, I've taken a certain amount of pride in knowing that an awareness of our heritage remains alive on some level, yet, simultaneously, I've felt a fair amount of disappointment, even ire, for knowing that while so many may be making public displays of cultural pride and awareness the sad fact is that very few who do so appreciate or practice the private dedications or disciplines that are integral to rendering their pride or awareness relevant. Though it would never be our intent to offend in doing so, we must be confident in our belief that no Trú soul will take offense when, upon seeing Mjolnir around their neck, we ask: Which Hammer do you wear?

*One Hammer, in the hand of pride  
Can render great construction  
But held by those who honor's hide  
Will only reap destruction*

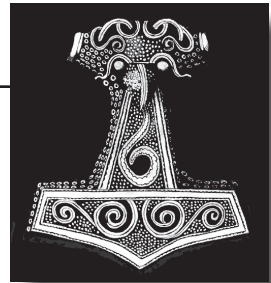
Because Mjolinar is not merely a symbol of cultural pride to me (though it is certainly that) but also, more importantly, one that sacredly embodies the gifts the Allfather Odin has given his children – among whom, of course, Thor is foremost – gifts that spiritually “arm” us and give us the “tools” necessary to preserving the pride we build, I am especially offended when I encounter individuals wearing a Hammer who, either in their ignorance (which can be remedied) or their indifference (for which there is no excuse) were living lifestyles that respected neither the sanctity of this symbol nor the “pride” they purported had motivated them to don it.

Perhaps it is the most pertinent lesson to be learned when it comes to the sanctity with which

we should treat the wearing of our Hammers (or any sacred Indo-European symbology, for that matter): if we are going to put our pride on display, be it by wearing Hammers, having culturally-conscious tattoos, etc., should we not be living lives in which one can take pride? Having myself once lived a life in which I attempted to rationalize my nefariousness by convincing myself that I was “carrying on the tradition of pillaging my Nordo-Celtic ancestors established,” I can take this righteous (call it self-righteous if you wish...so be it) because I have not only discovered but demonstrated the courage necessary to asking one's self: How am I instilling pride in my people with my behaviors? What do I really have in which I can be proud? And why should anyone else be proud of me? Such are questions uneasily asked of one's self, yet they are questions that must be asked – and honestly answered – if an individual is ever going to evolve beyond the life of spiritual emptiness (that is, a life devoid of any Trú pride) that seems to be the lot of far too many of our folk these days.

*One Hammer, in a heart that's Trú  
Defines great destiny  
But held by falsehood can undo  
All that which you could be*

When I discovered the determination and self-discipline that would lead me to the tree of my individual ordeal I came away from the experience understanding that all the knowledge I had come to before, however hard won or conducive to my basic “survival,” had been as nothing. It was not until I was able to view all things through the perspective of Odin's Eye, a perspective gained only through a wholesale sacrifice of ones self to ones self (a Trú rebirth monotheists cannot comprehend because they never give up the self for self, but



instead “give it up to god”), that I fully grasped that life is not simply about “survival,” but instead about establishing legacies, evoking loyalties, and eradicating liabilities. Such are the objectives of the Trú heart, so thus is the essence of my Hammer’s swing.

Wielded in this manner, the Hammer becomes, for me, for you, for any brother or sister who swings it so, so much more than a “symbol” of our pride. It becomes an ever present reminder of the ethos to which we should be bound, the importance of our service to something other than our selves (on which my esteemed kinsman Vidar Odinson Harless – Hail is name – has spoken so eloquently), and the privilege we possess in having inherited a spiritual foundation that would compel each of us to create a culture where evolution was an obligation, and thus no goal unobtainable.

Of course, as there always is, there will be those who state that their Hammer is theirs to wield as they see fit, and their destiny their own to determine. I would, however, remind them that the Hammer is indeed not theirs, but Thor’s by way of his father (and ours) Odin, and though Loki himself has been known to steal it away from time to time he has also, on every occasion, been compelled to return it to he who’ll wield it Trú. Furthermore, none but the Norn’s themselves determine fates or destinies, so rest assured that where one believes themselves wily and unfettered by the world trees laws, those ladies will weave for them an ending fitting of their folly.

Whatsmore, I would challenge any and all to offer a rational refutation of this dialogue; to explain that if our Hammers are not meant to secure the construction of an honorable, productive and thus Trú-ly prideful existence, then what, pray tell, are they for?

*One Hammer, sings a soldiers song  
Of fighting to be free  
From one that has been held all wrong  
By those too blind to see*

As with any other aspect of our spiritual and

cultural duty, maintaining the dignity and sanctity of our holy symbolism is an exercise that requires constant and diligent courage. As previously mentioned, there are many who are simply ignorant to the character and commitment that should accompany the symbolism of our ancestral heritage, as they have been falsely led to believe these to be little more than symbols of social affirmation, emblems to be worn in an effort to “fit in.” These are the people, of course, to whom our Odinit Outreach should be extended, for in enlightenment comes inspiration, and from inspiration comes zeal. For the other previously mentioned however, those who are simply indifferent to the ways in which they dishonor and demean that which they know requires more commitment to character, adopting our holy emblems only because they believe them to reinforce their idiotic ideals of “rebelliousness,” I’ll let the Allfather Odin himself say it, as he does, best:

*Cattle die and kinsmen die  
Thyself eke soon wilt die  
One thing, I wot, will wither never  
The doom over each one dead*

*Havamal, Stanza 77*

Many who do not even practice Odinitism are familiar with Havamal Stanza 76, which speaks of “The fame of a dead mans deeds,” but few know that Har has readied the fate for the infamous as well! That all will reap what they sow is no modern monotheist insight, but a natural law as old as the ether itself, of that be sure. So those who do not wield their Hammer’s Trú, whose dishonorable lives have rendered the symbolism “irrelevant,” your “harvest” too will come.

For the rest of us, let us ever remember that nothing about our spiritual or cultural pride and awareness is “irrelevant.” Let us renew our commitments to the focus and the fealty that are necessary to reinforcing the relevance that must accompany our pride and awareness, and reach out to those unaware or unwittingly ashamed of that which is their birthright: The purpose of their past, to focus on their future! Which Hammer will you wear?

# ANNUAL MISSION STATEMENT OF THE HOLY NATION OF ODIN, Inc.

Founded by the Sons of Odin, 1519 Vinland Kindred, the Holy Nation of Odin, Inc. is fundamentally Odinit. That is to say that we believe in an all pervading divine spirit which manifests itself throughout the cosmos and the laws of nature and is therefore self-evident within the realm of nature. To us, that divine spirit is the All-Father Odin whom without, all else would fail to be possible. The All-Father Odin is pure spirit and the primordial conscious thought. He too is thereafter, the very will of that first thought. The Gods and Goddesses of the Germanic Tribes are therefore manifestations of the spirit of All-Father Odin.

We do not bow our heads, or bend our knees before our Gods. We do not worship them as our masters. We honor them by seeking to emulate their noble qualities and conduct ourselves and live our lives with a great degree of personal strength, honor and courage, just as our ancestors did prior to the advent of Christianity. Our Gods are our friends and our kin. We are their descendants, their living folk.

We promote the Germanic Tribal system as opposed to the minute, albeit not discounted, Viking Era model most within our faith community adhere to. We well acknowledge that it was the latter part of that era which corrupted our native faith and ushered in the conversion of the alien and bedouin Christian faith among our unsuspecting ancestors. It was also during this era that troth to kin became bankrupt in exchange for the enticing lures of non-folk in foreign lands. Whereas the Germanic Tribal system may be traced back in time for millennium, the great love, respect and troth for their native culture inexorably in tact!

We hold that nothing is more sacred than our blood, for therein lies the entirety of our ancestry, both Gods and Folk.

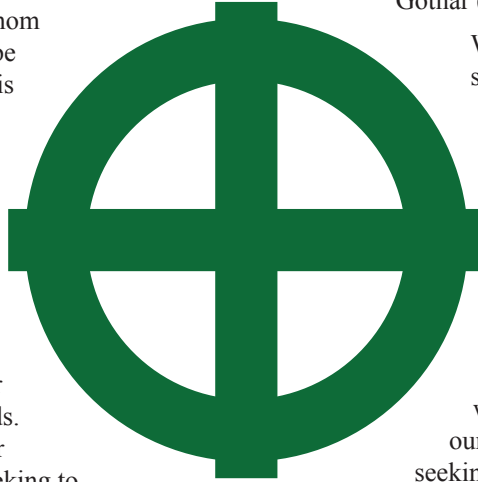
We promote a genuine respect for our spiritual leadership and Elders and we recognize the merits of structure, hierarchy and the ordained Gothar (Priesthood).

We hold that tradition does not seek to store the cold ashes of the past, but rather seeks to keep the flame alive for future generations.

We hold that our holy and sacred rites and ceremonies are not open to the public, for either scrutiny, or criticisms. And that only those of our faith may bear witness to, or participate in our holy rites, or those sincerely seeking to learn to follow our noble faith.

We well acknowledge that the groves are indeed sacred and play a major role in out-door Rites. But we hold that the Hof is equally as sacred and to the Holy Nation of Odin, Inc, our Hof, as they once were in elder days, are once again, our houses of the holy.

We hold that the Eddas, Sagas, Lore and myths are all certainly valid learning texts wherefore discovery and comprehension of our faith is in regard. Albeit, we well acknowledge that they have long since been tainted with the corruption of Christian scholars and a myriad of interlopers with designs to cast an unfavorable light upon our noble faith. We further hold that what constitutes the body of literary works of the Aryan people from antiquity to the present time warrants both the respect and study of our folk, and we promote the study of these critical works of history, philosophy, art and





intellectual medium as a valid means of restoring our own unique indigenous culture and heritage.

We promote solidarity among and between our brothers and sisters of our collective faith/ folk community.

We adhere to and promote the “Nine Noble Virtues” of Odinism/Asatru, as well as the “Rede of Honor” and other viable and conducive codes of honor.

Membership within the Holy Nation of Odin, Inc. is open to folk (both individuals and/or Kindreds, Hearths, Kiths, etc.) who are free of crimes against our faith, our folk (e.g. women, children, elderly, handicapped, etc.), or our Gods (e.g. the laws of nature).

The Holy Nation of Odin, Inc.:

-Is an ethnic religion which is native and belongs to the people of the Germanic Tribes (e.g. people of European descent including the Norse, Teutonic, Celtic and some Baltic and Slavic Tribes).

-Does not promote, preach, practice, or endorse bigotry or racism.

-Does not endorse, or promote any political program.

-Does not espouse, condone, or endorse any gang activity.

-Does not condone homosexuality anymore so than does the Catholic, Jewish Orthodox, or Islamic religious institutions. It is our position that homosexuality defies the very laws of nature, family procreation and therefore, our Gods!

-Does not dress up in any “period costume” clothing, nor do we enforce a dress code.

-Does not mandate the wearing of a beard or long hair for women. Though we do strongly encourage thus out of respect for our Gods and Goddesses. The ultimate choice is left up to the individual.

-Does have an official ordained Gothar (Priesthood) (Male & Female) which is overseen by a “Court of Gothar”. Every Gothi (Priest) and Gythia (Priestess) designated a member of the Court of Gothar will wear a beard and long hair (females). The length and style of the beard is up to the Gothi.

The choice to wear long hair up or down is up to the Gythia.

-While there exists within the Holy Nation of Odin, Inc. a system of legally ordained clergy, we do recognize the time honored right of each Kindred to elect their own Gothi/Gythia as they see fit.

The Holy Nation of Odin, Inc. is a legitimate non profit incorporated religious Institution, an Outreach ministry/church which is operated and administered by a legal Board of Directors.

It is both the mission and desire of the Holy Nation of Odin, Inc. to correct the many maladies which has held the progress and advance of our noble faith, in a continued state of arrested development for far too long now. Also, to provide a structured alternative, which up to this time has been absent within the Odinist faith/folk community.

I remain in service to the Gods and Folk of the Holy Nation of Odin. Heil All-Father Odin! And Heil the holy Æsir and Vanir in his venerable name.

In Frith with thee,

Dr. Casper Odinson Cröwell,  
1519-CCG Herjan, Sons of Odin, 1519 Vinland  
Kindred Executive Religious Director -Chief Court  
Gothi Holy Nation of Odin, Inc.  
on behalf of the Court of Gothar

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 Submissions without an accompanying SASE will not be returned.

### Ritual Items

- Spiritual books
- Ceremonial herbs
- String
- Beeswax
- Colored candles
- Feathers ..... Raven, hawk, owl, eagle and falcon
- Beads ..... All types of ceremonial beads (no metal)
- Alter cloth ..... Ceremonial & Spiritual cloth (multi colored)
- Hlaths ..... Spiritual bandanas
- Necklace material .. small bones, claws, teeth
- Runes w/pouch ..... small leather or cloth pouch
- Evergreen Sprigs ... Alive, or other acceptable trees
- Medallion ..... Thor's hammer, valknut, sunwheel, etc. necklace
- Honey ..... 1 small container per quarter for ceremonial use
- Bowli ..... Small, blessing bowl
- Gandr ..... Small, at least 12"
- Leather thong ..... to make rune bags
- Thor's hammer ..... Ceremonial size
- Drum ..... Small, hand held

- Alter bell ..... Small
- Deity statue ..... Small
- Oath ring ..... Small
- Ham ..... In pouch & other dried pork product
- Pelt or hide ..... Small
- Abalone shell ..... Small
- Rattle ..... Small turtle shell
- Drinking horn ..... Small or horn tumbler/cup

#### Group Ritual Items

- (items for group use, to be stored in chapel locker)*
- Large drinking horn
  - Bowli
  - Abalone shell
  - Oath ring
  - Gandr
  - Large Thor's hammer for blessings
  - Moot horn to call Gods, wights and folk together
  - Alter bell
  - Small deity statues
  - Colored candles
  - Evergreen Sprigs ... Alive, or other acceptable trees



**[www.holynationofodin.org](http://www.holynationofodin.org)**



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