

Editor in Chief: Dr. Casper Odinson Cröwell

Copy Editor: Linda Cröwell

Art Director: Linda Cröwell

Regular Contributors: Harvald Odinson Jones, 1519-CGDC
Ron McVan, Gothi, HNO
T.A. Odinson Walsh, 1519-CG/CW
Vidar U. Odinson Harless, 1519-CG

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P.O. Box 630
Kingsburg, CA 93631
Vinland (USA)

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AN otefrom theE ditor

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AUTUMNTIDE 2258 RE (Autumntide 2008 CE)

GUNGNIR

VOLUME 3

ISSUE 3



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 Njörd 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, Sons of Odin, 1519 and the Holy Nation of Odin, Inc.

2009 Phases of the Moon

Universal Time

NEW MOON			FIRST QUARTER			FULL MOON			LAST QUARTER						
d	h	m	d	h	m	d	h	m	d	h	m				
			JAN.	4	11	56	JAN.	11	3	27	JAN.	18	2	46	
JAN.	26	7	55	FEB.	2	23	13	FEB.	9	14	49	FEB.	16	21	37
FEB.	25	1	35	MAR.	4	7	46	MAR.	11	2	38	MAR.	18	17	47
MAR.	26	16	06	APR.	2	14	34	APR.	9	14	56	APR.	17	13	36
APR.	25	3	23	MAY	1	20	44	MAY	9	4	01	MAY	17	7	26
MAY	24	12	11	MAY	31	3	22	JUNE	7	18	12	JUNE	15	22	15
JUNE	22	19	35	JUNE	29	11	28	JULY	7	9	21	JULY	15	9	53
JULY	22	2	35	JULY	28	22	00	AUG.	6	0	55	AUG.	13	18	55
AUG.	20	10	02	AUG.	27	11	42	SEPT.	4	16	03	SEPT.	12	2	16
SEPT.	18	18	44	SEPT.	26	4	50	OCT.	4	6	10	OCT.	11	8	56
OCT.	18	5	33	OCT.	26	0	42	NOV.	2	19	14	NOV.	9	15	56
NOV.	16	19	14	NOV.	24	21	39	DEC.	2	7	30	DEC.	9	0	13
DEC.	16	12	02	DEC.	24	17	36	DEC.	31	19	13				



“GUNGNIR”



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

Autumntide 2008

Autumntide 22

Volume 3, Issue

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A Missive from the Director...

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

"...we here at the HOLY NATION OF ODIN, Inc. are of Fundamental Odinist character and as such, while we respect all of our noble Folk's right to freedom of association and wish all good frith, we in turn seek to exercise our own prerogative to said right as we seek to practice, preserve and advance the holy faith of our ancestors."

Heilsan Folk!



It is my sincere desire that this Autumn Tide finds you and yours enjoying sound health, stalwart dispositions and constitutions forged from Thor's Hammer, Mjollnir! The Winter Nights have come and gone and old

man winter is on his way. In the elder days of yore, in the lands of our father's fathers, this time of the year was the harbinger of the savage lean times to come. Clans and kindreds of families pooled their resources in earnest endeavor to avoid starvation and stave off devastating diseases and even death. Today, wherever we may reside in the western world, the opportunity for plenty abounds. Often we forget this or simply take for granted not only what our ancestors had to endure. But also what many of our Folk in the old Eastern

Block countries must still endure. Even closer to home, wherever that might be, we are never without crisis for our folk somewhere! Here in Lower Vinland (U.S.) we are facing a 700 billion dollar financial crisis, the inflated cost of living, gas and heating fuel and food, all due to a failing and fastly collapsing infrastructure brought on by the mismanagement of corrupt politicians on both sides of the aisles and a greedy banking system which has reduced our currency to a nearly worthless joke lacking any hard and substantial backing such as the gold standard. I have always refrained from using this noble vehicle as a means to air my own personal or political views; And so it shall remain. I raise the aforementioned only as it certainly applies to us all at this place in time here in Vinland as does it apply thematically with the lean times of our ancestors in days of yore at this time of the year.

We can all consider just how we might make it through the very real lean times with which we are faced now and in the coming future. More importantly, we and our families would be well served by devising and implementing some sound alternatives to our dependency upon the government's good sense of humor and management skills!

Get creative and tighten those belts, folks. Cause the lean times are a here and they'll still be here this time next year.

May Odin bless you all and may your Hammers strike Trú!

Othinn Býr (Odin Lives)!

I remain fraternally yours, in service and frith.

A SOLDIER'S PRAYER FOR ODINISTS

by Dr. Casper Odinson Cröwell, 1519-CCG

Inspired by Kevin Kay, U.S. ARMY

As I walk through mud and muck,
jungle lands, urban streets, or
dry and dusty Bedouin desert sands,
I pray that Odin graces me
with the necessary wisdom
to survive and succeed at my objective.

That both my aim and nerves be steady
and true as Odin's spear; Gungnir!
May my shot never be loosed in anger,
but only in noble service and defense.
And like Gungnir, may it never fail
to find its mark.

May Allfather Odin bless me with victory
in the din of battle, and if it be his
wisdom and will, or the decree of the Norns
that I shall fall on the field of battle,
may it be my reward that he send his beautiful
Valkyrie daughters to gather me up to him,
that I may know my place in his hall of brave souls;
VALHALLA,
where the courageous assemble
where Odin hosts only the valiant!

I pray that mighty Thor walks with me always,
when uncertainty grips me in its clutch, or
fear threatens to paralyze my mind,
may Thor imbue me with the might of his awesome Hammer;
Mjollnir,
that I escape and evade such fetters.
And that my courage and fortitude fail me not!

And I pray that Tyr guides me well in the face of adversity.
That my actions be just and noble and born of honor always.

This do I pray with the Hammersign in the names
of Odin, Baldur, Frey/Freya and Thor.

And It All Started With The Runes...

by Embla

(French-English translation

by Vjohrrnt Odinson, 1519-W(J))

In our days, it is rather rare to see women who practice our European Ancestors' old religions which Odinism is part of. Considering that this form of paganism isn't recognized as an "official" religion in all the countries where male heathens practice it, it is not easy to trace a concrete portrait of the number of Odinist women in comparison to the number of Odinist men. But, if I rely on my entourage (where I can count on one hand the number of true female pagans I know) and on my American and European correspondents, we may have (sadly) one sincere woman in her convictions for a dozen of men... I think that "modern" women have a tendency to wrongly believe that Odinism is a spirituality strictly reserved to men, in particular because there are a lot of warrior ethics linked to it. Well, who fight daily to assert their points of view, to assure the wellness of their children or to protect their families?! We can't deny that an infinitesimal number of women are attracted by the sword handling properly speaking, but a big number of them constantly fight for their ideals, which make them clearly female warriors and battlers. However, considering that Odin, the All-Father, is the central deity of the Nordic pantheon, I can understand that some ladies can be "frightened" by the obscure, even severe demeanour he can demonstrate in part. Those women shouldn't only consider this dark facet of Odin, because, as we all know, he also possesses plenty of other qualities like the thirst for knowledge and wisdom. I sincerely think that all women with good and sturdy principles that are close to the nine noble virtues

(courage, truth, honour, faithfulness, discipline, hospitality, work, autonomy and perseverance) should consider Odinism as a "Creed of iron" in their life. Considering that the family, the respect of Nature and the individual liberty (without falling into libertine ways, carelessness and humanism...) constitute some of the central points of the modern or ancestral Odinist principles, any honourable woman can link herself to a Goddess (or a God) with whom she would have affinities, if she is not able to appreciate Odin at the beginning. It could be Frigga, our Mother-Goddess, who protects families, maternity and hearths or it could be Freyja, our Warrior-Goddess of fertility, who watches over our love unions... Every woman can recognize herself in a Goddess or a God with whom she feel comfortable with. And, who knows, as time passes by, maybe those women will let themselves slowly drawn into the strength of the raven's God?!

Firstly, I don't think that we necessarily "find" or discover a religion "randomly". When we are born, when we grow up and when we change with time, most of the awakened people acquire life experience and interests that make them turn back to their primordial essence and on the way of their Ancestors. Personally, in spite I have always been attracted to Nature, mythology and supernatural phenomenon since my youth, I can tell that my Odinist spirituality really started with the Runes, a couple of years ago. In fact, I can't really claim that my spirituality "started" at that moment because I already had the same ideas I have today; but, I can say that it is from then that I was able to "name" with accuracy in what I was believing in, actually Odinism and all the principles that are linked to it. I didn't necessarily discover this religion by random: it came to me; it was in me... without knowing it. I grew up in a family where my mother was a

practicing catholic and where my father was a kind of atheist, so I had difficulties to understand why I was so attracted by a religion that wasn't corresponding to the beliefs of my parents. Effectively, even if I received, during my childhood, the "great sacraments" of the Catholic Church and even if I also studied in a catholic high school, I wasn't feeling fundamentally any attraction for Christianity... As the years were passing by, I finally decided to be true to myself: why should I force myself to believe in a religion that is oppressing the liberty of expression, that is reducing women and that is imposing severe dogmas to its followers on pain of reprisals and absurd consequences?! I choose to stop fearing the "reprisals" and the critics of my family by choosing my own beliefs. And you know what? Even if I have chosen another spiritual way than my mother, she still loves me as much as before... or maybe more, to finally see me happy within my spiritual convictions. Oh well. So, I was saying that the Germanic Runes initiated me to the precepts of Odinism. Indeed, while consulting esoteric work, I discovered, at the age of 19, those little symbols that seemed familiar, without knowing (yet) why. The Runes fascinated me and I wanted to know more... Since I learned to know, to read, to interpret and to handle the Runes more deeply, I embarked on their historic afterwards and I learned their origin from the Norse mythology. And from the Norse mythology, I discovered and learned to appreciate the Nordic Gods and the Goddesses. And from the Nordic Gods and the Goddesses, I saw that my way of seeing things, my ideals, my values were corresponding without a doubt to the Odinist virtues. And those Odinist virtues, my Norman Ancestors (adepts' descendants of the old religion) were applying them already hundred of years ago, before, of course, they got all assimilated by another alien religion that we all know... In a word, in the year 2252 of the Runic Era, I finally discovered what I was deeply... what I have always been without knowing it necessarily. Odinism slowly

rooted itself into me through the years to bring me where I am today.

Happily, I had the chance to meet my Lover (Vjöhrrnt Odinson, 1519-W(J)) and other people who were sharing some similar beliefs not too long after I found my true way, which reinforced my profound beliefs and brightened up even more the spiritual flame that was burning in me. I did not only trace my own path of life, I also had the chance to share it with wonderful persons who were thinking like me. As I was saying in the previous paragraph, some women could be afraid of Odin when they are initiated to Odinism; well, in my beginnings, I was also being part of this group of women... Odin was intimidating to me. Odin was scaring me. I didn't want to bring his anger on me. I didn't want to be a victim of his ruse... I turned myself rather on the side of Freyja and Thor who seemed less aggressive, in spite of their warrior side. But, as the time passed, I learned gradually to understand our Celestial Father, to see through his dark / luminous "double personality", to appreciate him and to venerate him. After all, who doesn't have some facets of his personality that is less "radiant"?! When we're devoting ourselves to Odin, we say "yes" to life and we fight all our life to reach an ideal that is waiting for us beyond this terrestrial existence.

In short, whatever Wyrd the Norns are weaving for them, all European (of origin) women who are dignified to perpetuate the way of their Ancestors should rush, keeping their heads up, in the ways of Odinism. We shouldn't be afraid of what we are fundamentally... and that, whatever the "others" can think or say about the choices we are making. Be true, be yourselves... Don't forget that Odinism is also a religion for women... and where women are REALLY respected. So, take up your "weapons", women! We've got a Tradition to perpetuate! Faith. Family. Honour.

ODIN AS ALLFATHER

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

Recently we received an email from a reader whom, while he supports our efforts, insists that we are not 'true' Odinists, as he himself is. The premise for his assertion is that we at the Holy Nation of Odin, Inc. (HNO) are monotheists as opposed polytheists, due to our position that Allfather Odin is the primordial divine spirit/ Godhead.

This essay is both an illustration of chronicled points of authority wherefore this matter is in regard, and an offering towards genuine spiritual enlightenment. Toward such ends, I posit and submit the following...

Initially I wish to express that we at the HNO are most definitely NOT monotheists! We are in fact polytheists, or more correctly asserted, we are polytheists whom are pantheists. That is to say, that we subscribe to the Northern Theology/ Philosophy that our Gods and Goddesses are synonymous with the forces of the universe and the laws of natural order; Just as our Ancestors of the Aryan Tribes did.

Furthermore, that Odin is the Allfather and thereby the primordial divine spirit/ Godhead, is not only the HNO's position, but rather it is the consensus more so than not, among the authorities on the subject, both living and past.

It must be stressed at this point that there are only two directives of authority as put forth by Odin in the Havamal, regarding the mandates of our religion, as it were, that is to know and use the Runes and to know how to sacrifice. And beyond this, in chapter eight of the Ynglinga Saga in the Heimskringla, Odin ordains that the dead should be burned and their ashes dispersed at sea or buried in the ground, and that sacrifice (Blót) is to be made at the beginning of winter, midwinter and a third one in summer. Beyond these, ours is a free way of life and honoring they which are divine. There are none among us whom are charged with the authority to dictate to any, save for those whom place their spiritual welfare in the hands of their ministry's clergy/leadership, for what may constitute the rules and regulations of any given church/ministry to which they belong. One's relationship with the divine

is truly a personal one and accommodates no room for interlopers with designs on placing restrictions or encroachments upon such a sacred and personal relationship! It is up to each one to decide how best to exercise or pursue that relationship. Whether or not they desire membership with any given church/ministry/order, or simply elect to remain a solitary practitioner is entirely up to the individual. Members of any given church/ministry/order become thus as an espousal of doctrine and shared kinship exists among the collective membership thereof. What is right for this church or kindred may not and will not always be what is right for others. For any among us to exclaim that this person or that is not a true believer of any religion, or less than another, is as ludicrous as any mortal telling any other you can't worship my God(s)!

There exists a great deal of elusive and or politically correct language within the heathen religious community as to whom may or may not be an Odinite. Race and sexual orientation are often hotly debated topics. Let me be perfectly candid regarding the HNO and this uncomfortable subject. Neither I nor any other member of our religious administration may tell a non-Aryan, or homosexual that he or she may not honor/worship our Gods or practice our religion.

I/we, may however, say that such individuals may not and will not be permitted to do so with us or within our religious institutions, and that is exactly my/our position at the HNO! We are exclusively Folk oriented, non-universalist and we will in no way or fashion whatsoever condone homosexuality. Such is our express right to freedom of association. All others enjoy the same said fundamental right as well and will always be best served by seeking out like minded individuals with which they may assemble and congregate with.

Furthermore, how one may perceive our Gods and Goddesses will vary among Odinites, both within and without the HNO. Some will subscribe to the belief that our Gods are just as the myths describe them, resplendent with their flawed human qualities and all. Others will lend them a metaphorical quality. And yet others will espouse the concept of the Jungian school of thought regarding thus. For many among us, it may be a complex combination of any/all of the above. And no school of thought negates or renders invalid any one over the others. Ours truly is a free religion and way of life and there in concert with, did our ancestors assign such a highly prized value upon said concept of freedom.

Regardless of what position one may assume, all continue to exist within the scope of metaphysics and are resigned to the authority of the laws of natural order and the outward expression of Allfather Odin's will "to be!" And his divine desire to thereafter create both the pantheon of Northern Gods and man. For nothing is born or created, from nothing!

From the Myths of the Norsemen by H.A. Guerber (1909 CE), we may read in chapter I: In the Beginning / Myths of Creation - page 2; "In the beginning, when there was yet no earth, nor sea, nor air; when darkness rested over all, there existed a powerful being called **Allfather**, whom they dimly conceived as uncreated as well as unseen, and that whatever he willed came to pass." Chapter II: The Father of the Gods and Men - page 16; "Odin is highest and holiest of the Northern Races. He is the all-pervading spirit of the universe, the personification of the air, the God of universal wisdom and victory and the leader and protector of princes and heroes. As **all the Gods are descended from him, he is surnamed All-Father**, and as eldest and chief among them he occupies the highest seat in Asgard."

The Dictionary of Northern Mythology by Rudolf Simek (2000 CF) says on page 240; "**ODIN** - the chief God of Eddic mythology", and that, "He is father of the Gods."

The Oxford Icelandic Dictionary says this about Odin; "Odin's name bears an allusion to mind or thought, and breathing; it is the quickening, creating powers; **it denotes the all-pervading spiritual Godhead.**"

In the Prose Edda by Snorri Sturlusson, it is written in Gylfaginning 19; "Odin is highest and oldest of all the Gods; he rules over everything and however mighty the other Gods might be, **they all** serve him like children serve their father. Odin is called Allfather, because he is the father of all the Gods."

Adam of Bremen wrote about sacrifices (animal and human) which occurred every nine years. While he did not say that they were dedicated to Odin, Snorri Sturlusson's Heimskringla says in chapters 25 and 43 of Ynglinga Saga, that human sacrifices among the Gods was exclusive to Odin! And Germania by Tacitus also reflects thus in chapter 9.

Carl Gustav Jung postulated in his 1936 essay, "Wotan" (Odin), the following; "Wotan disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter." And further on he writes; "It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhäuser Mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, and irrational psyche factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan worshippers seemed to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is the Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans."

Still further on in his essay, Jung goes on to say that; "There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God."

The late Odinist and revolutionary, David Lane, wrote; "Odin on the other hand is the exclusive God of the Aryan Folk. He is an expression of the Will Of The Aryan Nation, an archetype, a repository of wisdom and an ancestor, deeply ingrained within our genetic memory."

The Honorable Drighten, Stephen A. McNallen, in his work, *The Lessons of Asgard*, wrote; "The Gods and Goddess of Ásatrú are many things to us - forces in the universe, symbols in the unconscious mind, friends and role models."

Then there are the words of one of my own mentors and deeply esteemed Kinsman the Honorable Ron McVan, a High Gothi of the HNO and so, much more... From his books 'Creed of Iron' and 'Temple of Wotan: Holy Book of the Aryan Tribes' comes this remarkably undeniable insight; "Odin symbolizes the true ethnic, quintessential figure, the cosmic life force and essential soul and spirit of the Aryan Folk made manifest." / "The evolved and perfected folk archetype known as Odin, the Allfather of the Aryan Race, has long been revered as the high God of our ancient ancestors." / "The God Odin is supreme among the Ar-

yan Gods and man, all-powerful in his own right, the Lord of Life and Death." / "The lesser Gods of the Odin pantheon represent for the most part nature and the planetary forces, and the drama of man writ large. The soul of man is conceived as a center of energies which requires appropriate fields of expression. These expressions are mirrored back to us through our folk Gods." / "Central to Wotanism (Odinism) are the Euro-ethnic sky-god pantheon known as the Æsir, and the more earth-based, agricultural and fertility-centric Vanir. Chief of all the Aryan high deities is the archetype sky-god Wotan, the immortal root and essence of Aryan being."

And finally, from 'Blue Rúna' (1998-1994) by Edred Thorsson (aka: Dr. S. Flowers), we get the following; "Odin is not only considered the high God of the Germanic Peoples, but he is also known as "**All-Father**", for he, along with other aspects of himself, imparted this gift (life & spirituality) to humanity." / "Odin: the Living God - the will to power and self knowledge embodied in Odin must be recognized, understood and directed-for it will not be denied - if the future is to hold out any promise for us." / "The mythology shows Odin to be the highest God of the Germanic pantheon, the Allfather of the Gods and humanity, (the archetype of Odin)." / "The archetype of Odin, once again; He is **Allfather**, progenitor of Gods, demigods and human society." And finally; "The way of Odin is a timeless path. Those who follow it rightly do not look to the past as such for their models, but rather to those paradigms preserved from bygone ages which are in and of themselves outside the measure of time. Taking into account what Jung and others have written about Odin, it might be said that he is, and has been for ages past, the true hidden God of the west."

In sum, I feel as though I must point out the obvious. For it may not be all that obvious to some folk, after all. And that is that while Odinism is indeed a way in which we may serve our descendants while we honor our ancestors and respect the very traditions which we have inherited from them, we are more than a mere link in the great chain, we are more than a mere conduit for which the line may continue through. We are 'NOW'. We are today! And there must be a purpose for today. And of course, there is: Self transformation on a continuum and thereby, the constant evolution of the Odic Force. Such is the power which allows us to convert the ebb and flow of time's swift hands, into positive growth, as opposed to the melancholy erosion of our time upon Midgard, for thereby

shall we arrive at our most majestic purpose. Not serve as just a bridge between yesterday and tomorrow.

But as a beacon which never dimmed, but grew ever brighter! That tomorrow might safely find today, as we ourselves found yesterday.

This is all an evolutionary process from inception to culmination. It would serve neither our folk or religion, to belittle those whom are not on the same page as we may believe ourselves to be at any given time in our transformative state of being. Better, I opine that we, our Gods and our Folk community may well be served, that we simply allow for others to stumble fall and grow at their own pace; For such are the prerequisites of self transformation and ergo the word "self", preceding that of transformation.

We might simply remain near enough to offer support, insight an encouragement where it is warranted, or requested.

And when we are fortunate enough to meet up with those rare examples which are not only willing to listen to a bit of sound wisdom, but actually grasp it and make it their own... Well then, we may yet again rejoice in the knowledge that Odin Lives!

Heil Allfather Odin!!! And heil to those who know and those who desire to know.

I remain in service to thee noble Folk.

Fraternally yours.

"I may not be counted among the league of intellectual minds of our times, nor might I wield the golden quill of the eloquent writers. But this can I own; where the assembly meets of those who gather their facts quite fastidiously, I shall always be present and warmly received."

the Chief Court Gothi, Casper Odinson Cröwell, Ph.D., DD

THE DIFFERENCE WE MAKE

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



.....
*Leonidas lives inside us
Boru and Caesar too
Don't bow your heads! The blood they shed
Now flows in me and you!
The mark we make should not forsake
The sacrifice they made
Wolves cry out! And Ravens shout!
The gauntlet is now laid!*



A story told by a First Century (CE) Greek philosopher and moralist recounts the following:

Amidst the crowded throng at the Olympics there was an elderly and feeble man searching desperately for a place to sit from where he might watch the events. As the old man passed from section to section, vainly seeking a seat, the common Greek citizens in the crowd mocked him for his age, and teased him mercilessly about his stumbling and fruitless endeavor. When the beleaguered old fellow came to the section in which the Spartans sat, however, every man among them rose to offer him their seats. Somewhat abashedly, but nevertheless admirably, the common Greeks in the crowd applauded them for this behavior. "Ah", said the old man, "I see what it is—all

Greeks KNOW what is right, but only the Spartan's do it."

As I read this ancient tale, I am given to thoughts of our modern age, and myself ashamed by the knowledge that for as far as the Western Man has come, far, far too many "Common Greeks" remain among us. Fortuitously, this ancient tale provides me an opportunity to demonstrate how we Odinists, Spartan-like in our willingness and ability to stand up for what's right even amidst so many who will not, can make a difference, perhaps leaving tales future philosophers find worthy to tell.

All of us, I am sure, have met the "Common Greek" types, those individuals who profess to treasure their individuality and freedom while persistently living as slaves to a group-think ethos that would deny them the distinctions that make each man and woman individuals to begin with. These are the people who possess the intelligence to recognize the culturally corrosive effect of universalist ideals not in keeping with the Western worlds instincts or interests, people whom we know, even, to have an ACUTE understanding of said effects, yet people who lack the courage to take a stand publicly over these self-same issues. You know the types: The man who will, complain bitterly among the regulars at the local coffee shop or pub about the dearth of employment opportunities in his community created by the influx of illegal Hispanic immigration, but who will not consider participating in a march to protest the issue because he "doesn't want to make trouble"; or the woman overheard at the beauty parlor who

has insisted her husband find their family a home further out in the suburb's as the busing of inner-city negro children has turned the schools of her off-spring into gang war zones and open-air drug markets, but at the slightest challenge to this instinctual protectiveness of her children, her home, her future, she will trip over herself in apology and the attempt to prove she's not a "racist". Such are the "Common Greeks", KNOWING what is right (or WRONG) while lacking the ability to do it (or do something about it, as it were.).

Because history (such as that recounted above by the likes of Plutarch) shows us that the moral duplicity of the "Common Greeks" is by no means a modern phenomena, I offer that, for the purpose of self-assurance (and indeed self-preservation!), we Odinists like the Spartan's of old, gird ourselves with the strength of an acceptance that gives rise to resolve. I implore you, my Allfather's people, my Mother Frigga's children, to embrace an acceptance that permits you to understand that we cannot "save" everyone, indeed an acceptance that permits you to understand that ours is a faith that should not EXPECT to "save" everyone; For when, EVER, have the SHEEP answered the WOLF'S call? It is by this Truth that I have myself found new strength and resolve, this Truth that allows me to know that the sheep of this world, the "Common Greeks", are NOT MEANT to hear the Wolf's Call, or the Raven's Cry, but destined, as sheep have ever been, to be herded, to be shorn, and to be slaughtered.

There will be those who take issue with such a stance (as if they do not already take issue with most everything we believe). They will call such a mindset "callous" and "incognizant of the needs of the innocent and the ignorant". Truly? WHAT, I ask, could be more callous than the (in) actions of those who stand IDLY BY while their people are herded through that shearing and slaughter, WITH foreknowledge of that end? How did those of us WILLING to stand and offer our proverbial seats to the Elders (the offer of honor to our ancestors!) become the BAD GUYS? Obviously(for I write this!), I am not opposed to educating the ignorant, nor opposed to aiding the Truly innocent, but simply here advocating an awareness, the awareness that, like those "Common Greeks", there are far many more people who KNOW what is RIGHT but ELECT NOT TO DO IT than there are Tru innocents and/or Tru ignorants, and we enter an era of Lokian Fates in which we can ill afford to be blinded by misplaced compassions, or led to our own demise by the duplicitous. The time has come to HONOR THOSE WHO HONOR US.

In this age, when fortitude is no longer "in fashion", when fidelity seems a "sin", wear your Hammers with Pride and choose your words for their Power, not their appeasement. Let not your children see a race of apologists, a people ashamed of their strength, beauty or past glories, but a race of pugilists, ever ready to fight, in word and deed, for

the preservation of that Pride, and the reconstruction of a culture on which that Pride is BASED. Like the Spartan's at Thermopylae, the horde we face will be immense, but in standing our ground, the inspiration we cause, the things beyond the pass that we save, will be the difference we make.

Knowing Man

By

T.A. Walsh, 1519-CG/CW

He once was called the knowing man
The traveler, the seer
And no one knew the where or when
Of how he would appear
But came, he did out of the woods
And, sometimes, from the sea
To show what we misunderstood
Of synchronicity
How can we know, he often asked
The nature of ourselves
Or if the troubles of the task
Could be dust on our shelves
If we don't open up our eyes
To find a better view
Or take the time to look inside
To find our compass true
He never stayed for very long
And often was obscure
But knew, he did, you would be strong
If you knew one thing sure
A knowing man his is no doubt
And sometimes they are few
But if you try you'll figure out
That you can be one too



Vindurríthar Saga (the Lay of Wind Rider)

by the Chief Court Gothi,
Dr. Casper Odinson Cröwell, 1519-CCG
HOLY NATION OF ODIN, Inc. and
the SONS OF ODIN, 1519 --- VINLAND

- 1 One time long ago, in the land of the midnight sun,
lived a boy named Vindurríthar and his name meant wind rider.
From the womb, Vindurríthar was a restless lad,
given to fanciful muses was he.
- 2 The viking season was soon to come, but not for Vindurríthar.
Although other lads his age fared forth now, he would not.
His mother soothed him, as mothers are wont to do
with words of reassurance; "Your time will come my son."
- 3 But Vindurríthar was not satisfied, his beard would soon grow.
And yet, he remained in the village with the women and children.
Most unhappy was he, for he wished to be counted among the brave,
those mighty oaks of battle, heroic in deeds and death!
- 4 One day nearing the Autumn tide, he stood alone in the rainfall
when a Vála approached him, that troubled youth.
What shall I do, asked Vindurríthar, of the woman wise in Runes?
You must fare forth, if answers wilt thou seek, young Vindurríthar.
- 5 For the wind is calling you, and you must take flight upon her back
if wisdom wilt thou win. Will thou go forth, wind rider?
Have you the lust, the desire within your breast to take up the quest?
Will you answer the lone wolf's cry upon the easterly wind?
- 6 Winter came and went, and Vindurríthar grew restless.
And the snow began to melt, soon the Northmen would go a Viking.
But not Vindurríthar, his was to be the journey of one,
the lonely path of the seeker, though blind to the gift was he

- 7 So, one night when little snow remained left and Sunna cast her shadow long, Vindurríthar cast himself upon his namesake, with provisions in hand, he went forth before the village awoke, looking back naught once. With tears in his young eyes and a silent farewell upon his lips, he left.
- 8 First he traveled East, from the Northlands, he departed.
There he encountered a band of warriors, sturdy and brave they seemed to him. From different tribes of Arya was that kindred forged, those stalwart souls. Dedicated to Odin first and to each other next, these men in furs.
- 9 With them did he stay, this host of brave warriors. Three summers did he serve with this band of Berserks. Among their number was he counted, young Vindurríthar. Hungry for the battle and bathed in blood, well did he win renown. Well did he feed the Ravens and wolves!
- 10 Soon the legends arose, of a boy who found his beard and rode upon the winds of victory when to the feast of the wolves he went!
Long will those songs be sung in the halls of the Northern heroes, of that Son of Odin who feared naught but failure.
- 11 But in his nineteenth summer, he left the war band
and sad were his brothers in arms, and all spoke well of him
when did Vindurríthar fare forth once more,
when the wolf greeted Mani in the ink black sky.
- 12 South he fared far, whence East he came, that man now bold in battle.
And there he met a host of traders, rich with silver and furs were they.
And in their company, as a sentry, did he travel with those men,
toward Sunna, westward he now went, till land's end he met.
- 13 There he stood, able to go naught farther. Upon the sea shore did he stand
and he directed his gaze upon the great wide expanse of ocean.
An old man then appeared, and to Vindurríthar did he speak;
Of your Ørlög will I tell, if help you will lend me to carry my burden.
- 14 To this did he oblige the old man, and carried he, the old man
upon his back. He taxied him down the coast, to the elder's shanty.
Who art thou old sage, queried Vindurríthar?
No sage am I, said the elder, just an old man seeking some company.

- 15 Angered by the interruption to his quest, by the old man,
Vindurríthar began to depart when suddenly he stopped, struck by
the Hammer of the Gods, and filled with benevolence was he
and from the old man's plight he could not stray.
- 16 What harm may befall him, he mused to himself, from a short delay?
Sure he would stay for a while with the old man,
and stave off the bitter hand of loneliness, even if only for a while.
For this was he rewarded from that wise old sage...
- 17 Runes did he learn, and his lot to him was revealed!
the answers you seek Ljodfaffnir, lay naught beyond the sea,
but within your breast wilt thou find them, said the old sage;
"Ride the North winds back to your folk and home.
- 18 And prosper will they, with you as their Jarl, Vindurríthar."
With that man all old and wise, did Vindurríthar spend the yawn of winter,
and with the bear's awakening and the snow's first melting
Vindurríthar rode swift, the North wind home.
- 19 There he led his folk, and prosperity reigned the truest king.
For many years to come, the cold bite of winter was not felt!
But rather, the warm and gentle hand of summer lingered long.
And so, long were the years, that Jarl Vindurríthar sat in the high seat.
- 20 Of the Song of Vindurríthar, have I now reckoned up before both Gods and men.
Of initiations which await each one of us, have I written.
Good hunting to you then, as you fare forth upon the wind.
Wisdom wilt thou find on the journey North!



Viðar U. Odinson Harless, 1519-CG
COURT Gothi

In the Name of Allfather Odin,

To all Elders, Leaders, and Folk of Conscience,

Whereas I recognize the folly and peril of unrestrained ego, and division, and observing insignificant effort on the part of the honored elders of our Folk, and faith, toward unity and frith, I have committed the following address according to my conscience and conviction, as an Odinic epistle for the New Dawn. May the unequivocal, and profound NEED for some semblance of unity and frith, the lack of which so afflicts my heart with agony and despair, consume the remnants of selfish egotism, encouraging that most mysterious of sacrifices : SELF to SELF.

: P : **On Frith Amongst Our Folk**

As sad as our modern society has become, our Folk are awakening to the voices within us. We are coming to understand our inherent commonalities, and metagenic relations to each other, which are more than simply "racial", but primal and ancestral; a common and noble bloodline. We have unfortunately embraced, as social doctrines, general mistrust, and imnity, developing as our own worst enemy. This was not always so, and need not continue to be so. Fortunately, we have historical examples of how we can be our own greatest ally, recorded in the Icelandic Sagas: the answer is a 'freely given' and unconditional 'loyalty to our kin', our FOLK, maintained by honor, and integrity; FRITH.

In 'Culture of the Teutons', Vilhelm Grönbech once wrote, "...the individual cannot act without all acting with and through him, no single individual can suffer without affecting the whole circle." . In as much as this statement regards our ancestors, it speaks to utterly unbreakable bonds, that even time cannot tear asunder. We are inevitably ambassadors of our people the world over, and representatives of our race; for those who are not told so, a man and his race are one in the same, and in ignorance often lies the truth of simplicity. We have equivocated ourselves to the very fells of oblivion! Do we dare deny our kinship, which is self evident, in favor of ego, or bombasticism. We are unequivocally, and unalterably, our brothers keepers... or his unwitting executioner. Either for our Folk's salvation, or it's suffering, we all bare kindred responsibility.

The quintessential Odinic hero said (Egil's Saga Skállágrimsson), "I am grown cautious of flight now that friends are fewer." and, in this modern age such a wise axiom can hardly be refuted. Whom shall we rely on, when our own kin deny us frith? With a loyal and stout circle of friends, Egil thought he could challenge the Gods themselves!

How sad, dismal, and morbid is our current state of affairs when, in our Folk's greatest hour of need, our shield-wall is so porous; a rhetorical question, for any answer would be insufficient, but I digress.

The concept of "kinship" bears with it an inviolable responsibility to refrain from harming one's kin. As a Folk, do we not recognize each other as kindred peoples? The love of our kin, and the desire to see them successful, healthy, and happy is not, nor should it be, predicated, or conditioned upon reciprocal criteria. Odinism is sometimes described as "genetic, not contractual", thus it should be self-evident that we cannot escape the ties of kinship: when one thinks to escape, he runs into but the yard of his odal-lands, for one's orlog is eternal. Odin granted His Folk life, not because we struck a deal with Him, but as an act of divine parentage. We are His children, as surely as we are the progeny of our mothers and fathers; honor it, or ignore it, we cannot escape this truth, for it resides within us. The same holds true in regards to the kinship of our Folk: just as the blood of our ancestors runs through our veins, whether we will it or not, it is TRUTH, and it is immutable. In knowing one's kin, honor dictates our concern for their weal, and prohibits amoral inflictions upon them. This prohibition is expressed in the exchange between Bjorn and Kolli, in Bjorn the Hitdale Warrior's Saga: Bjorn says, "...your mother has surely urged you not to spare me; but it seems to me that you are not wisest in the matter of knowing your kin.", to which Kolli responds, "It is late in the day you tell me of it, if we two are not free to fight."

Balk not at my use of the term "prohibition", for far more than in relation to restriction, it is significantly "defining". Wherefore our ancestors regarded this as an "expected freedom from malice", modern understanding has devolved into "prohibitions against". I urge you not to concentrate upon semantics, for either definition leads to the same truth, and excuses only delay one's arrival. That the ancient codes, or laws, of our ancestors lacked provisions against "kin-crimes" speaks to the innate sense of immortality associated with it, and illuminates ever more the superiority of antiquity over modernity.

Wherefore one recognizes our Folk and "kin" to be synonymous, there lies before him the sword and shield of "responsibility"; to and for each other. The image of ourselves as staves of the kin-fense, or links of the shieldwall, reveal "you're not the boss of me" attitudes, and arrogant egotism as breaches, which subject that which we hold most sacred and vulnerable (our women, children & cultural heritage) to desecration. In such an age as this when our Folk are on the precipice of oblivion, such egotism, and selfishness is not merely "stubbornness", but utter cowardice! The spears may spare you in this life, but the price is your honor; the agony you shall endure will not equal your purchase, for you will see the molestation of your grandchildren, and the destruction of your line...and the Folk whom you have failed will share in your pain.

Whereas frith is freely given, grith is a "peace of arms", maintained by one's fear of the consequences of violation. Fear may not always be of a selfish nature, for who does not fear for the safety of their family and loved ones? I certainly fear, lest my failures lead

to the scenario above. Absent a freely given frith among our Folk, and especially among the "aware", then GRITH must be adhered to, grudgingly if necessary, for the security, and greater good of our Folk.

:  : **The Legacy of Else our Folkmother**

Our Honorable Folkmother possessed a unique understanding of the potential nature of incarceration, and concentrated her significant ministries accordingly. In an age of rampant with self-absorbed preoccupation, it often requires extreme circumstances, such as imprisonment, to awaken those who are little more than automatons, sleep-walking through life. Modern penal institutions have become monastic escape, and breeding grounds of opportunity for personal and spiritual growth. It is high time our Folk community realized this potential resource, and laid aside it's discrimination of fallen kin, for in our failures we come to truly value our successes.

We have allowed, and perpetuated this division long enough, stifling the beneficence of synchronized polarities, embodied in the Odinic paradox of dagaz. Imagine, if you will, the prisoner who, with very minute support from the free-Folk, strives to better himself, and learn, and grow. How much greater are his chances WITH support, encouragement, communion, and a greater sense of belonging? What about the Odinit woman who is free, but working two jobs, and struggling to get by; how much would she benefit from kinship with another Odinit, being in a worse position, but sharing Odinic wisdom, kindred love, and illuminating the blessings of even a hard and meager life? Allfather said (Hav. 41): ...those who give to each other will ay be friends, once they meet halfway. Such is the self-evident wisdom of our eternal progenitor to which our Folk today seem oblivious, or else content to ignore.

The consideration of diverse opinions, and abilities, has enabled our people to explore the vast reaches of midgard and the heavens, to utilize abundant resources with limited man-power, and overcome our own savage natures, in favor of civilization and nobility. As long as we maintain a foundation of firm moral principles and doctrine, diversity in this limited context can allow for greater understanding, expansion, and inclusion, increasing our general effectiveness in the objective world. Everyone of our Folk who seeks a life in service to our future has a place, and a purpose; to contribute.

Incarcerated men and women have an obligation to rise to this mighty challenge Allfather has placed before them, specifically growth, both personal and spiritual, through incarcerated monasticism. However, free-Folk are not without responsibility. Their contribution to this noble endeavor will likely prove the difference which will tip the balance of the reawakening in favor of victory. It is therefore with such gravity that the cultivation of this resource must begin anew. The chasm must be bridged, unity must prevail, and those who dare speak of Else as our beloved Folkmother must abide Her legacy.

:  : **On Odinic Protestantism**

In his 'Germania', Tacitus wrote, "May the Gods continue and perpetuate among these nations, if not any love for us (ie-Romans), yet by all means this their animosity and hate toward each other: since whilst the destiny of the Empire thus urges it, fortune cannot more signally befriend us, than in sowing strife amongst our foes". Thus divisiveness and egotism have been our peoples greatest adversaries since ancient times, and remain so today. It is most certainly my most fervent desire to see a comprehensive, and total, unity of our Folk, yet I know that to be sorrowfully beyond the present scope of address. I therefore speak specifically to our Odinic family of faith, in the contribution of at least microcosmic effort in this regard.

Wherefore our ancestors knew unity as the impossibility of disloyalty, in the main, we are reforging the shards of this ur-principle, and our understanding of it. Modernity has been raised on the idea that "a bundle of sticks" is stronger than a "single stick". As simple as this axiom sounds, one addresses the "greater strength" of a stick of equal size, let alone a living branch over a dead stick. We should not take kin-loyalty for granted, but rather give it proper attention in our lives for, in doing so, we at least maintain our own sense of loyalty, integrity, and honor. For those who hold in as Allfather, progenitor of conscious beings and reality, yet deny the divine example of a single, unified, living faith: the only judgment we may conclude is that they are willingly ignorant. This selfish timidity is the bane of honorable Folk, and the infectious master of "pious" sluggards. The baleful doom of the unwise is the reward of comfort seekers for, as Allfather says (Hav. 16), "The unwise man thinks that he ay will live, if from fighting he flees; but the ails and aches of old age dog him though spears have spared him". The "fight" is synonymous with "struggle", and a kenning for "life" itself, for the comfort of a safe home is short-lived; fair fame won, and the doom over each man dead alone endures (Hav. 76-77).

Meister Eckhart, a thirteenth century Dominican monk, and CHRISTIAN, spoke thus, "What is truth? Truth is something so noble that if God could turn aside from it, I could keep to the truth, and let God go". This statement reflects the invincible Folk-soul within even a man who grants an alien God complete dominion in all things, with BLIND FAITH, except the "truth". Is it not unequivocal TRUTH that we are better as ONE living, and growing faith, as expressed in a northern Swedish proverb: "It is better to fight twelve men than two brothers"? How can this CHRISTIAN speak the words of an Odinist, while so many ODINISTS seek the "comfort of ignorance", egotistically justifying their self-ishness as a "personal path"? Are these not sheep in wolves skin? We are committing an blatant crime against ourselves for, in our efforts to heed the false wisdom of the "bundle of sticks" axiom, we are BLINDLY carving up our LIVING branch (our Folk), and destroying what we claim to hold sacred.

Our individualistic mind-sets, so inculcated in our "modern" people, must be set aside, as gut-wrenching as it may be. Our Andvaric egos, which grant sovereignty and priority to

greed, selfishness, and comfort, are our greatest obstacles to spiritual evolution, and the well-being of our Folk. Self-sacrifice, especially of the Andvaric ego, is the example of Ása-Týr, and the dictate of enlightenment. Some say that the Age of Heroes is gone, but I contend that as long as there are those who are willing to sacrifice for others, and choose glory over greed and comfort, then the HOPE for a new age remains. So my Folk, AWAKE! The Gjallárhorn is sounding and, if there is a Týr within you which demands your answer, the "new age" can BE the Age of Heroes; a New Dawn if we but heed the call of TRUTH.

Whether archetypal, or literal, divine order is eternal "truth", and a guide to the sons of men, as expressed in the axiom, "as above, so below". Odin said (Hav. 143), "...for earth-born men I wrought some (runes) myself", inferring the establishment of a pattern, or path. This alone could suffice as evidence for a foundation in the lore, but then the lore is rife with similar examples of this truth. I refer you to the Rigspúla particularly, but greater exploration would carry me farther from my point, so I digress. The case, or express need, for a unified Odinic theology, is best presented in Gýlfáginning 20: "Then spoke Third: 'Odin is highest and most ancient of the Æsir. He rul-es all things, and mighty as the other Gods are, yet they ALL SUBMIT TO HIM like children to their father.'...". The truth is that "mighty Gods" submit to Odin, while Folk who owe their lives and destinies to Him (Voluspa 17-18) walk "personal paths". Explicit are the lessons of our ancestors, and Gods, that we either live together, or die alone: for the "will to live" (Lifþrásir) must accompany life (Vafþrúdnismál 45). Thus Odin speaks of loneliness (Hav. 62): "With lowered head sweeps, to the sea when he comes, the eagle o'er the billo-wing brine; thus eke a man among a throng who finds but few to befriend him".

:  : **On Doctrine and Fundamentalism**

The barometer of the reawakening cannot be the morally deficient example of modernity, but rather the fundamental example of our Gods, and mythos, in an effort to synchronize our definitions. Again we find ourselves confronted with the need for spiritual unity. This is by no means a new subject for our Folk, or faith, but it is one which is taking on a new sense of urgency. We have looked to, and trusted in, the Eddas and Sagas, seeking the "hidden mysteries" within mythology and legend, just as the Hon. Drighten, Edred, refers to the "Amma", in regard to both of the Eddas. Thus, we have a consensus that, there are core truths, often hidden, in the complexities of our esoteric, and exoteric, mysteries. Fundamentalism holds that these 'core truths' are self-evident and, once found and tested, should be strictly adhered to. In this we may see the sacred obligation of exploring our lore, and fleshing out these truths for the benefit of all our Folk.

The 'Doctrine of Separation' is most certainly one of these "self-evident truths". Where in the last forty-odd years, a miniscule drop in the sea of time and history, this essentially sacred doctrine has been deemed "unthinkable", it was LIK'E for more than a thousand generations of our Folk. It must be clearly understood that separation, and isolation, are NOT the same, for we can respect other cultures, while maintaining the freedom, and uniqueness, of our own. We can live without the destruction of all other life, we cannot however, allow for the continued dillution of OUR life, and the subjugation of OUR culture; masked by such insidious terms as "diversity". The maintenance of distinct, unique, and SEPARATE peoples, species, cultures, habitats, etc... is the very DEFINITION of DIVERSITY! So why, i al heiti Odin, do we fall for such trickery? This is one of the few doctrines which we, as a Folk, must come to terms with, for it is not a matter of "personal freedom", but of SURVIVAL; and well founded in our ancestral legacy, and lore.

Cornelius Tacitus, who studied, and recorded, our Folk in a relatively pure state of being, wrote in his 'Germania', "The Germans, I am apt to believe, derive their origin from no other people, and are nowise mixed with other nations arriving amongst them...". Later, on the subject, he wrote, "For myself, I concur in opinion with such as suppose the people of Germany never to have mingled by inter-marriages with other nations, but to have remained a people pure, and independent, and resembling none but themselves". In this we have the word of "pre-Christian" Roman honesty, logical, calculating, conceited and underestimating, but quintessentially frank, as they assumed none would dare challenge, nor could they withstand, the mighty pax romana. Thus we have a "historical" foundation for this doctrine, but what about our lore?

As described in Gýlfáginning 9, after Askr and Embla were imbued with the 'gifts of Odin', "...they made themselves a city in the middle of the world which is known as Asgard. There the Gods and their descendants lived and there took place as a result many events and developments, both on earth and aloft." This great enclosure, ever growing Asgard, is the Gods' refuge, their home, where Odin said, "a man is master and lord" (Hav. 36-37). We know, from our abundant lore, that the Gods do not 'hide' in this 'home', but rather it is a place of eternal return, free from unharmonious forces, except in the form of guests. Daily they fare forth in the pursuit of wisdom and knowledge; spiritual 'hunter-gatherers', seeking evolutionary sustenance. Man too must have a home, an enclosure, SEPARATE from the utgard. This can, esoterically, be a home in one's soul but, as our soul should reflect our objective world, it must be mirrored in Midgard as well.

Another important moral truth is the 'Doctrine of Natural Sexuality', which recognizes that sexuality which is opposed to natural law, as evidenced in nature, and absent honorable purposes is, and always has been, abhorrent, disgraceful and, in essence, a social and moral disease, requiring an inoculation of 'prohibition'.

Should such a malignance penetrate this defense, then antibiotic treatment is necessary to expel it from the host body (i.e. - our Folk). Again we have only to consider history, and lore, for full reinforcement of the equitability of this doctrine.

Tacitus wrote: "Traitors and deserters they hang upon trees. Cowards, slug-gards, and unnatural prostitutes they smother in mud and bogs under a heap of hurdles", when describing the capital punishments that the German Assembly would enact, "according to the quality of the crime". He writes further, "Such diversity in their executions has this view, that in punishing of glaring iniquities, it behooves likewise to display them in sight; but effeminacy and pollution must be buried and concealed". This second statement is important for those who may be tempted to argue the semantics of the term "unnatural prostitute"; or perhaps you are willing to explain to the women of our Folk how 'cowardice and sluggishness' are "feminine" qualities. Good luck with that! This also eliminates any argument that anti-homosexuality is somehow a "Christian" sentiment, as Tacitus is recording German society before even Rome was Christian. Are we so egotistical as to think we have a greater morality than thousands of generations of our ancestors? No, I think not.

In our lore, I can find not one example of unnatural sexuality, even from an esoteric viewpoint. I have found references in support of this doctrine, such as, "Fell wood in the wind, in fair weather row out to sea, dally with GIRLS in the dark - the day's eyes are many - choose a shield for shelter, a ship for speed, a sword for keenness, a GIRL for kissing. Clearly written in a masculine rede-verse, even acts of "dalliance and kissing" (not procreative) are to be directed to the OPPOSITE SEX. That was Havamal 82, but stanza 161 directs the "seeking of a maid" to "white-armed women". Now, I am sure there are much more to these stanzas than what I infer but, for the purposes of brevity, and frankness, I shall not diverge from the subject. Still I invite further investigations into the lore, and feel confident in the righteousness of this doctrine, knowing any who truly pursue the truth will see the light.

Our beloved Gods have lain before us an example of a correct, and prosperous existence; AS ABOVE, SO BELOW. Who now dares to spurn these holiest of doctrines, and still claim to honor the Gods which embody them?

I have presented these two doctrines to elucidate how clear fundamental principles are, and the greater effort demanded by our Gods, and ancestors, to overcome ignorance, and fear. Agreement on fundamental principles will bind us all in bonds of unity, under the dual banners of Wunjo, and Tiwaz. Our focus should, and must, be on service to each other and, in order for our inne-týrmaðurs to gain victory, there has to occur a reconciliation on these core principles.

The ministry of Allfather Odin, and thus the requirements upon those who would enter His service, is not one of the lowest common denominator, but rather one of honor, and integrity, which is inherently uncompromising. This is why doctrine, and fundamentalism, are necessary to our Folk, and faith, in the reawakening; the New Dawn.

O' holy Folkmother, Dísir of Nýr Dága,
Lady of Virtue, Mistress of Fangar,
Hear my prayer & warm our hearts!

O' Else of Renown, Mickle-maid Trú,
Mother of Weal, Blessed Deliverer,
Hear my prayer & raise your banner!

O' Heroine, and Loving Útvega,
Holder of Troth, Selfless Wight,
Hear my prayers & sate our greed!

O' mighty Shield-maiden, Odinsdóttír,
Sýstír of Geirdrifúl, and Hrúnd,
Hear my prayer & lend us your favor!

Your sword I ask, and aid I wot,
that right be not done by ego,
Hear my prayer, your cause yet lives!

The Nýr Dága (Ice.- 'New Dawn') is not something we can contral, for it is a doom over all Sons of Men, and a revealing light around, and within us all. Man's trust in our Gods, and service to each other, shall be our saving grace, or sorrowful torment. I can conceive of no joy, nor honor, in surviving such a fate as is befalling our Folk, be it on gilded roads, or a shield-roofed hall; I could honor no God who would receive such a man.

So hear this call all ye noble þanes of Odin; and þralls of Loki alike. The terrible glory of the New Dawn we shall meet as one, or as nothing.

I friþ, frænda og þjónnustá með þú,

Goði Viðar Uglátekkur Odinson, 1519-CG

Remembering David Lane...

John Gerhardt writes, "For quite some time an earlier book of a collection of Order POW David Lane's writings had become increasingly more difficult to find, and all too often what was found to be available was being sold for really high or even outrageous prices. Prior to David Lane dying in prison as a political prisoner, he had asked Java of Thor Ink and LibRA's Kortney to put together another more updated edition of his essays and other writings, with the intention and desire that his writings always be available to all of our Eurofolk kindred. Java and Kortney put much work into getting this collection together and have done an outstanding job. This latest book even contains some of David Lane's writings not found in the earlier book. It is now available through Amazon.com, and is sure to become a collector's item and treasured book to be passed down to future generations."

You can obtain your copy of David book from LibRA:

Victory or Valhalla: The Final Compilation of the Writings of David Lane

John W Gerhardt, Chief Advocate
Liberty Rights Advocates (LibRA)
PO Box 713
Johnstown, OH 43031
brushfires@gmail.com

DEATH OF AN OAK LEAF

From high above I view all below me,
but in an instant, I break the grip
which held me fast.
Down, down, down, I spiral.
Descending toward the Goddess' embrace.
On an invisible eddy I am hurled forward,
momentarily saved from a fate rushing up
to meet me!
Carried forth on the highway of a final
summer breeze.
A ghost of vernal past.
I journey toward my final resting place...
My destiny upon the face of Mother Jörd,
understanding all too well, that one day shall
I be born anew.

The Chief Court Gothi,
Dr. Casper Odinson Cröwell, 1519-CG
Holy Nation of Odin, Inc. and
the Sons of Odin, 1519 - Vinland



THE CELTIC CONNECTION
By Dr. Casper Odinson Cröwell, 1519-CCG
Chief Court Gothi, HOLY NATION OF ODIN
and the SONS OF ODIN, 1519-VINLAND



It is a sad reality that our Celtic heritage, more oft than not, is reduced to some sort of second class heritage next to our Norse/Teutonic heritage wherefore our beloved religion is in regards. In fact, next to the Viking age, all else seems to recede into obscurity. What accounts for this historical and religious malady? I would submit that more so than any other reason is probably that when Folk first learn of our religion, whether it be to merely study it, or to adhere to it as a spiritual way of life, most submerge themselves in the literature which is inundated with the old lore pertaining to our Gods, heroes and our ancestors who chronicled or sang the old sagas (Skalds & Scribes).

This is not only unfortunate, it too is erroneous, for any number of reasons. This has led to some of our folk whom are seeking a spiritual connection with both their ancestors and the Gods they honored, to look elsewhere rather than Odinism. Often I have had some young man or another say to me; "Odinism is an awesome Aryan religion and way of life, but I have no Aryan or Viking blood... I'm Irish (or Scottish, Welsh, etc.)"

While it is not my intention to sound condescending or as if I am ridiculing, this is a ridiculous assertion!

To begin with, the word 'Aryan' is of Sanskrit origin and it means 'Noble or the Noble People'. It is descriptive of the original Indo-European Tribes/ Peoples which includes the Celts, Germans, Balts and Slavs. Its twentieth century employment seemed to afford the Germans exclusivity, albeit an erroneous and dubious one.

Then there is the knowledge that the Celts had not always been in the lands which we have come to know today as Ireland, Scotland, Wales and Britain (now England). They had begun their migration from their original homeland in the Caucasus between 4000 BC and 500 BC. They eventually settled in what is today Southern Germany and Northern Austria where they spent more time than any of the lands which they currently reside within, by thousands of years. It was from there that they migrated further to the British Isles. The Roman conquest of the Celts in the British Isles is responsible for severing the Celts from their pagan past.

Next, one must consider the Viking Age, indeed. For the Norsemen did in fact conquer the British Isles beginning in 795 CE when they raided a small,

albeit somewhat wealthy church on Lambey Island, just north of Dublin. Dublin itself was originally a Viking fortress from which they launched their raids and forays. It was established in 841 CE. The name Dublin is Nordic and it means 'Black Water'. The Initial Viking raids had occurred twixt 795 CE and 873 CE, which resulted in large parts of Ireland being raided and falling under Norse rule. Viking rule, wherever it had existed in Ireland, had ceased in 1014 with Irish King, Brian Boru's victory at the battle of Clontarf. Boru himself had perished in the battle and many of the Norsemen had remained in Ireland permanently. Though their assimilation there was not the end of their journey.

In 795 CE the Vikings raided and sacked a monastery at Iona. Their terrifying raids would plague the west coast of Scotland for the next fifty years. Eventually they began to settle on the west coast and numerous islands of Scotland. The Islands included the Hebrides, the Orkney and Shetland Isles. Their descendants remain there to this day.

Of course, the Viking age began with the raid on England's East coast in 793 CE when the monastery at Lindisfarne was raided. But lesser known raids had in fact occurred as early as the late 780's. The catalog of raids, battles and Norse rule in England are far too numerous to list in this essay. Suffice it to say, they lasted from the late 780's until 1066 at the battle of Stanford Bridge. In 840 CE Charles the Bald had assumed the throne of Western Europe in Francia (today's France), though this did not go down well with his two brothers Lothar and Louis the German, and while the three brothers argued over the throne's inheritance, the Norsemen were quick to see the opportunities created by the brothers disunity and their Kingdom's vulnerability. The Kingdom was divided twixt the three brothers. Charles the Bald would keep the West of Francia. Lothar would take the Rhineland and Frisia and Louis the German assumed rule over a large part of what is today Germany. This divided rule of the Frankish Empire was complete by 843 CE. But Francia's problems had only begun and they arrived beneath the standard of Raven from the North!

Charles' Kingdom was hardest hit as it was ideally located for the Northmen's taste due to the lengthy coastal access and many rivers which accommodated their longboats. Lothar, on the other hand, had employed a bit of tact with the Norsemen, he granted them land holdings with the provision that they not raid in his land and they loosely ally themselves with him. In 911 CE, Frankish King Charles the Simple had opted for peace with Rollo and his Norsemen when he granted him rule over a territory which would be named for

the famed Norsemen, 'Normandy'. The particulars of this negotiated peace and land and title grant? Rollo and his merry marauders would no longer raid in France, but defend the coast and rivers from other raiding Norsemen. Oh yeah, and they had to convert to Christianity.

In all of the afore discussed lands inhabited by the Celts, the Norse (and even Teutonic) had settled, assimilated and bread and their descendants remain to this day; Ergo, the Celtic Connection to our ancestral religion.

Odinism is the original religion of the Aryan Tribes and the Celts **are** one of those Tribes. Yes, indeed I shall be the first to concede that the Germanic peoples of the Aryan Tribes are what come to mind in most people's initial idea of which heritage constitutes the Odinist way of life. But the Celts, Balts and Slavs have the same valid inherited ancestral **right**.

Two Sagas which quickly come to mind are Njal's Saga and Grettir's Saga regarding accounts of Norse adventures in the lands of the Celts. And then there is this to consider where DNA is concerned; Iceland is the last Norse land to convert from the old religion and one of the first to legally recognize once again in the twentieth century. Iceland's people are said to be the purest Aryan people left on Midgard (Earth), genetically speaking. They are a mixture of Norwegian and Irish people! I, myself, am German, Irish and Ukrainian.

So then, the next time someone of Celtic heritage says to you that they are not of the right ancestry to be an Odinist, you tell them; " That is Balder-dash! " And then educate them to the Celtic Connection.

I remain in your service and that to the Gods. And as always, I remain fraternally yours in Frith. May the blessings of our beloved Gods and Goddesses be upon you and yours, in the venerable name of Allfather Odin. Heil Odin!

"Seek not to assign fault to others. Rather, seek inspiration from their faults to correct your own."
- the Chief Court Gothi, Casper Odinson Cröwell, Ph.D., DD

* For additional research of the Celtic Connection, peruse "Orkneyinga Saga" And good reading to you all.

THE HUMANIST ERROR

By: T.A. Odinson Walsh - 1519 - CG/CW

Merriam-Webster's Collegiate Dictionary defines the term HUMANISM as such:

“A devotion to the humanities; literary culture; the revival of classical letters, individualistic and critical spirit and emphasis on secular concerns characteristic of the Renaissance.”

This *same* text defines SECULAR HUMANISM as:

“Humanistic philosophy viewed as a non theistic religion antagonistic to traditional religions.”

To the casual idealist, humanism, as a personal and communal pursuit, would seem a noble cause. Compelled by its very definition to the preservation of human achievement (literary culture) and potential (individualistic and critical spirit), humanism would seem, on the surface, to be our most imperative need; for what species can survive who has not made imperative the preservation of its most compelling qualities? Unfortunately, as an ideal humanism has failed itself, first by forgetting the INDIVIDUALISTIC (not “universal”) QUALITIES cultures of classical letters were born of, and secondly by refusing to commit itself to an adamance that would permit it to reject any arguments that might suggest that purity was not as important as purpose. In short, when humanists elected to align themselves with universalists, they betrayed the very spirit of human potential.

When we examine the issue of antagonism toward traditional religion we too find modern man ill-equipping himself for the idealist field, for the common man has no concept of his Trú traditional religions these days, nor the awareness that conception would lend him (his CRITICAL spirit!) in a more honest antagonism of the elements most preventive of his potential.

As Indo-European Pagan Traditionalists (Odinists, Ásatrúar, Druids, Mithraists, etc) we possess instinctual individualistic spirits attuned to the Natural World in ways that no “idealist” of the Egalitarian Age CAN comprehend. Having removed themselves from the truest traditions, “secular humanists” become lost in temporal trivialities hopelessly at odds with Natural Divinity.

One cannot heed the voice he will not hear, and one will not hear the voice he does not hail. The ancient Gods and Goddesses called upon by their Trú Children, however, communicate clearly the comprehension necessary to recognition (and appreciation) of their unique (and thus Sacred) creations. Universalism respects not the sanctity of those distinct creations (i.e. different races) rendering humanism, as practiced by modern idealists, irrespective (indeed DISRESPECTFUL) of the INDIVIDUAL SPIRIT it purports to promote the revival of.

As has been the case with much of Western Philosophy's fall, Trú humanism (that would be: the Trú pursuit of preserving humanity's BEST qualities, all of which are known by the honest man to belong to the Aryan People, was some time ago taken hostage by universalist indoctrinators masquerading as educators. These malfeasants, abusing the privilege of punditry, and under the pretense of moral continuity, deliberately ignored the inherent and indelible truths of Indo-European strength, beauty and experience. Thousands of years of common sensibility, to say nothing of the plethora of self-evident practicalities, were cast aside to "theorize" about "probabilities" our experiences had long concluded to be IMPOSSIBILITIES. While philosophical men may indeed have an intellectual obligation to CONSIDER ALL ideals, FEALTOUS men have an INSTINCTUAL obligation to understand that philosophy is a "means" with which to draw thoughtful conclusions, not an "ends" (or should I say the "endless"?) exercise in the futility of putting square pegs into round holes. "If only we can discuss it a little more perhaps we'll all accept that this life is all an 'illusion'"; "If only we denounce it long enough the evidence of Celestial Synchronicity will all be 'proven' false"; "If only we debate boisterously enough, the 'ideals' that so obviously degrade our cultural integrity and continuity will eventually be embraced by the people, accepted without regard to their absurdity, since we all know we don't 'really' exist anyway!" If these malfeasants are content to accept that they are only figments of their own imaginations then so be it, but it can no longer be acceptable, if sensibility - indeed humanity itself—is to survive, the notion that we can somehow save our future by destroying our past must be relegated to the Orwellian furnace to which such an absurdity belongs.

The humanist error, therefore, is one of definition and misconception. You see, those who PROFESS to be HUMANISTS, by virtue of their universalist and absurdist philosophies, think and act in ways that undermine the VERY objective of their purported ideal, again, preserving the best that humanity has to offer.

The ‘humanist’ who would suggest that the definition of HUMANITY itself were debatable, in the sense that distinctions were somehow “irrelevant”, have either no Trú interest in the preservation of that “humanity’s” collective QUALITIES, or no Trú understanding of the historically recorded qualities that have made “humanity” worth saving to begin with.

I am of a primal forest
Where the flora know their name
Where the soil need not implore us
For our roots are all the same
I am of a deep, wide ocean
Waters teeming, yes, it’s true
But I never take the notion
To be anything but blue
I am of a folk, unique
Content, that too, to stay
May that be which I ever seek
In Odin’s name, I pray





Part 2 of 13 ...

THE DOCTRINE OF ESSENTIAL SERVICE

Vidar U. Odinson Harless, 1519-CG

Continued from part 1...

... Modernity claims so much for itself (time, money, pleasure, etc...), with little regard for pedigree, or posterity. Sacrifice requires more than the offer of such thing, but the absolute **DEDICATION** of them! For example, titanic movements have begun in the "pubs" of our peoples; a place of drink, leisure, and pleasure. Consider if you are prepared to sacrifice such "comforts", in order to spark, and maintain, a greater consciousness, and spirit, in your Folk. It is insufficient to simply 'begin' such an endeavor; one must remain stalwart, vigilant, and constantly **DEDICATED** to it's ultimate conclusion...to it's victory!

II. RESPONSTBILIITY & SERVICE

"Each man is wholly responsible for his own life and its attendant conditions, as well as bearing the responsibility for the living conditions and welfare of his family and race."

-Godi Ron McVan, H.N.O.

The association of 'responsibility' to 'service' is one of quintessential, and interdependent, kinship. One must be able, and willing, to accept responsibility for their actions, or they are unfit to serve in any capacity, outside of 'palldom', in which the "victim-mentality" is both acute and belonging. The truly great personalities in the history of our Folk were, and are, those who hoist upon their mighty shoulders, the defense, advancement, and well-being of others of their kind; figures the likes of Friedrich the Great, George Washington, Rudolf Hess, Robert E. Lee, William Travis, George Lincoln Rockwell, Robert J. Matthews, Adolf Hitler, David Lane, and countless others, who are not known to us for passing the proverbial 'buck', but for standing tall, and encouraging others by their light (:

↑ :).⁷ Benjamin Franklin, another counted among 'great men', once wrote: "A good example is the best sermon."

Accountability is the mark of distinction. One who properly embodies such characterization

will not hesitate to examine their own faults (: ⚡ :), and is therefore most appropriate to lead other like-wise, actively, or by archetypal illustration. This trait should be an ideal, and an aim, for all who would serve our Folk, for such an individual cannot be enslaved, and elucidates the Germanic

concept of freedom. The dynamism of the following words, are only increased by their anonymity:

"Watch you: thoughts, for they become words. Choose your words, for they become actions. Understand your actions, for they become habits. Study your habits, for they will become your character. Develop your character, for it becomes your destiny."

A responsible person is honest, not only with others, but especially with their self. It is always easier to fool others, and so the greater dishonesty occurs with the successful delusion of the self. Justifications are facile, and readily available to the lazy and evasive of spirit. A significant aspect of honesty is accountability; the importance of which I hope has been established by now. Honesty, unlike truth, is subjective (i.e. 'personal').⁸ If one is to be an honest individual, one must become dependent upon conscience or, more Odinicly, one's 'fylgjá'. For far too long we have deluded ourselves, by embracing the propaganda of our enemies; thinking ourselves somehow "above" the laws of nature. There is now an impos-

ing need (: ): for us to seek (: ) the voices of our ancestors (: ), especially that which comprises our ancestral memory. Alfáðir Oðin lives within, and works through, all of His human kin (: ), and the closer we come to Him (: ), trusting in Him (: ), the clearer His words become (: ). In these inspired words, I humbly discern a challenge; a holy charge lain before us. Be honest with -Self (: ), and forgo (: ); 'sacrifice') the comforts of excuses, and justifications; **serve**, without precondition. [Megi Odínn blessi þíg í reidá þu!⁹] The greatly astute Friedrich Nietzsche once said:

"I love him who maketh his virtue his inclination and destiny:
thus, for the sake of his virtue, he is willing to live on,
or
live no more."

The type of individual described by this great philosopher is, in my humble opinion, one who is reliable, dependable, and trustworthy. A servant, of any cause, should constantly evaluate where they stand, in regard to these attributes. Consider, if you will, that our subject is service, to the most sacred, and eminent entity, other than Allfather Himself, that exists: OUR FOLK! How can one be of service without being 'reliable', 'dependable', and trustworthy? It is impossible, and therefore inherent to the very concept of service, and its

In examination, or discussion of virtues, one cannot ignore the significance of "loyalty", in regard to responsibility, and service. Some exalt loyalty above all other virtues (a view with some merit), but our virtuosity means very little without a greater purpose, and morality. Morality however, is like a mirror, and that "mirror" is our Folk; your family, loved ones, and race. Without them, we possess no real instrument, and limited ability, by which to judge objective morality. Therefore, it is our 'loyalty' to them, who are by definition our "greater purpose", which can be viewed as maintaining our virtue. From our virtue, we derive a true sense of responsibility, and character.

When all is said and done, we must remain steadfast in our responsibility, so as to be of real service to our Folk. Like so many things, responsibility is evadable, and so the honor, and virtue, of

acceptance is all the more illumin-ated. A servant of the Folk is a guiding light (⌈ :) which, even in the darkness, is **RESPONSIBLE** for the ship (M :) that founders upon the reef (▷ :).

Author's notes:

Summertide 2258 and Autumtide 2258 - Gungnir:

1. "Inspirational Virtue", compilation of quotes, by Hildolf Valtamsson.
2. In the 'Havamal', stanza 141, Allfather relates: "Then I began to grow and to be wise, and to wax and do well; to me came word from word-seeking the word, to me came work from work-seeking the work." (Thorsson translation, from 'Rûne-Song': Rûne -Raven Press, Austin, TX., '93)
3. Gk.- "Three Hundred", also known as "Hippeis", the 'crack army unit' of 300 men chosen, and commanded, by three "Hippagretæ".
4. Lee M. Hollander, trans. - "The Poetic Edda": 1962 (Austin, Tx.: Univ. of Texas Press, 1962), pp.39.
5. "Hlín" is a 'heiti' of Allmother Frigga, wife of Odin, and Queen of Asgard, who knows all, but reveals it to none. "Skúld" is the youngest of the three Nornir, the weavers of 'wýrd', she who scores the runes of the future, or what "should" become.
6. Once again, I am indebted to Hildolf Valtamsson for the compilation of "Inspirational Virtue". All quotes in this book are attributed to "IV", unless otherwise indicated.
7. In this, and many other instances, I find it educational to associate certain texts with 'runic' principles, that the reader may gain a greater understanding of the runes or, alternately, the 'esoteric' of the text. All runes are in the 'Elder' form, except that of Hagálaz, for which I find the 'Younger'/'Armanen' (:*:) more appropriate.
8. The Honorable Drighten Edred Thorsson popularized the terms "subjective", meaning personal, esoteric, or microcosmic, and "objective", meaning universal, exoteric, or macrocosmic.
9. This is an Old Norse, Odinic blessing, which translates: "May Odin bless you in your journeying!"

Medicinal Use of Herbs

By: Embla

(French–English translation by Vjohrrnt Odinson, 1519-W(J))

When we take a look at the statistics relative to the medicine used by the average Canadians annually, there are reasons to be alarmed. Indeed, the more the years pass, the more North-Americans (Canadians & Americans) blindly force-feed themselves with all kinds of chemical mixtures hoping to heal all of their ills, and this while following their doctor's prescriptions who themselves work in concert with the major pharmaceutical companies. Let us not be deceived, it is fact that modern pharmacology is an industry in the same sense as for example, the oil industry, and that the prospect of profit light up dollar signs in the gleaming eyes of the "high ranked" medical staff. According to "*Statistique Canada*", 'from 1978 to 1998 the expenses of household devoted to medicine and pharmaceutical products (delivered on ordinance or sold to the public) has risen regularly.' which lead us to believe that the situation is only getting worse as time passes by. Considering that the average annual expenses of Canadians for medicine (by ordinance or not) was 163 CAN\$ in 1979 and 329 CAN\$ in 1998, we can now imagine that today, in 2008, the situation hasn't gotten better. But, there exist other alternative measures which certain people tend to neglect and that are certainly less "hard" on our health: the medicinal use of herbs, for example. It is evident though that in the cases of extremely severe illness like cancers, which we shouldn't go against the indications of a specialist since this is a life and death situation, in extreme cases, modern medicine relieve undeniably the patient and save lives. Still, before gobbling a fistful of aspirin to heal a simple cold, shouldn't we look for other solutions which are less drastic and equally effective?

It should be considered important to take a look at the methods our ancestors of the old continent used before medical technology expanded throughout the centuries. By making numerous commercial trades (mainly during the Renaissance period when European knowledge was at its full expansion) they have discovered new plants and new curative techniques. Before the 20th century, each people all over the world possessed their own knowledge to cure the various symptoms of their patients, even though it is principally in the 19th century that the scientific laboratories started to supplant Mother Nature and pro-

ducing medicine and isolating chemical substances. Already, 1500 years before our Common Era herbal lore has been written by Egyptians, for example, on the therapeutic uses of herbs. Herbal teas, lotions, concoctions, cataplasms, inhalations... From our ancestral heritage, we can then remember various ways to prevent and heal the many ills of everyday life. Fortunately, it is encouraging to see in our time, a renewed interest in herb lore since the use of medicinal plants in Europe is still deeply rooted in tradition, Plants are getting more and more appreciated, and in certain countries, they are used as much by conventional medicine than by qualified herbalist. Although the statistics show that we consume more medicaments (as stated in the beginning of this essay) it is encouraging to notice that others seem to want to return to their ancestor's wisdom. Could it be that people actually start to open their eyes??? Always remember that numerous vegetal species coming from around the world possess therapeutic virtues, because they contain active elements which act directly on the organism. They offer indeed, advantages most medicaments are devoid of.

Personally, I am an adept of herb lore since a few years now, ever since a good friend transmitted me her passion for the vegetal world. By procuring me some literature, trusting in her knowledge and also by actually meeting her teacher who initiated her, I made my way into the wonderful realm of plants. The more so, I have the firm intention to follow the same course as my friend did in a not so distant future so as to enlarge my repertoire of knowledge. I prepare myself certain skin-creams, shampoos and soaps as well as various soft-remedies based on medicinal herbs. Not only do I save money and time (since I do not have to go stand in line in the ER, considering the medical system here in Canada is mediocre to say the least), but I also have the impression that I am treating my body with care while I am feeling the beneficial effects I a looking for. Contrary to some people, I have the chance to have my own garden where are cultivated various fresh herbs and I procure myself, as a last resort, the herbs I do not have in natural products stores. I say, it is essential as an Odinist, to use the resources that nature brings, because they are offerings from the bosom of the earth, thus, gifts from the Gods. We should not merely live on this land, but WITH this land with all the advantages she offers us, without falling in the trap of this modern hippy mentality trend. All in all, if you research well (because you should never use any herbs without first being aware of the many effects they cause) and that you believe in the curative methods of your ancestors, I encourage you strongly to use as much as possible nature's products so as to

prevent yourselves from getting stuck in the “system”. I conclude this essay by giving you a few tricks for common ills:

Allergies: Herbal tea based on Stinging nettle (*Urtica Dioica*)

Infuse the Stinging nettle in boiling water for about 5 min. then drink (careful to take out the leaves). Take 3 to 4 cups a day for 3 months.

Nasal congestions: Inhalation based on Eucalyptus (*Eucalyptus Globulus*)

Boil some water and put in a bowl, then add the Eucalyptus leaves. Place your face just above the bowl while covering your head with a towel. Inhale until your nasal passages are cleared.

Indigestion: Herbal tea based Mint leaves (*Mentha X Piperita*) (fresh is preferable)

Infuse the mint for about 5 min. in boiling water, and then drink (careful to take out the leaves).

Inflammation or tired eyes: Compress based with German Chamomile (*Chamomilla Recutita*)

Boil a teaspoon of German Chamomile in a cup. Filter; let it cool down then carefully put a compress imbedded with the liquid on the irritated eye.

Sleep trouble: Herbal tea based on Valerian (*Valeriana Officinalis*) and Passionflower (*Passiflora Incarnata*)

Infuse the Valerian or the Passionflower about 5min. in boiling water then drink (careful to take out the leaves).

Sources of information

-http://www.statcan.ca/francais/studies/82-003/archive/2000/12-1-d_f.pdf
-CHEVALLIER, A. Encyclopédie des plantes médicinales, *Sélection Reader's Digest*, 1997-2007

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

RAIDING THE GARDEN **



I once met a man whose whiskers grew white
From the miles and the waves and the gin
He would not entertain what is wrong, what is right
And he scoffed at the notion of sin
He had fought, he had fell, he had risen again
More times than his grey hairs could count
So I found a chair and I listened to him
Hoping gold might be in his account
He said, once my friend, there was a garden
And we tended to it very well
We were loving life with hearts unhardened
We had never even hear of hell
But the harvest time became unraveled
Because the seasons didn't matter anymore
He said, let's go raid the garden
And live like we lived once before

Did he make sense, was he just an old fool
Were there motives to madness with him
I had one more round, and; I bought him one too
Cause his wallet was looking quite thin
I asked, what do you think, who's to say, how's it end
Is there ever e reason to hate
He said, let me get back to the garden again
Then I'll tell you it I can relate



*** NOTE: Written primarily as a song lyric Raiding the Garden is something that, for me, sums up the spirit of most of my poetry. We have, our folk, been separated from the true essence of our being over many, many, years, taken to places philosophically out of touch from anything our ancestors ever imagined, or intended, and claiming that at-tunement HAS to be the focus of our reclamation of our true selves. The "garden" is the "fertile place" within each of us, and when we find the courage to "raid" it again, our true selves shall we be.*

As The Raven files....



VALHALLA by Ron McVan, Gothi HNO

It was **Wotan** who ordained the laws which ruled the ancient Teutonic tribes and it was upon his command that dead warriors were burned with all that belonged to them on funeral pyres. For thus by taking with him all his worldly possessions the dead warrior would find them again when he reached **Valhalla**. Through this process Wotan was preparing the soul and spirit of the warrior to shed all his shackles of the gross material world of matter in **Midgard** (*Earth*) and enter into the non-corporal realms of the eternal spirit. Once the spirit was free from its material confines of human flesh it was then ready to reunite with Wotan and all the gods of **Asgard** and the many ancestral spirits that are assembled in the great and mighty hall of Valhalla.

Our brief fleeting time here in Midgard is essentially an experience in the lower conscious land of the dead (matter).

Midgard is a testing ground of sorts for a spirit entity to express and demonstrate itself within a living body of human flesh. The bodies that we attach ourselves to are already beginning the process of dying at the moment of birth. In our brief allotted span of life we have

only just enough time to display what we are made of as an animated soul and spirit. The more one understands the profound importance of their own purpose, deeds, time and destiny the more prepared they will be to return the non-corporal spirit realm of Asgard and if his deeds be noble he will enter the great hall of Valhalla. The word 'Val' means dead or slain so that in essence the name Valhalla means "**Hall of the Slain**".

Unfortunately our Aryan kinsmen the ancient Romans pitted their heroism and resolve against that of the Northern Germanic tribes who cherished their freedom and were not ones to be pushed around by an aggressive superpower. However in the year 70 C.E. the soon-to-be Emperor **Titus**, leading a Roman army against a force of Jewish fanatics which had seized Jerusalem, exhorted these words to his troops in no different expression than the Northern pagan Aryans would have put it : "*.....What man of virtue is there who does not know, that those souls which are severed from their fleshy bodies in battle by the sword are received by the ether, that purest of elements, and joined to that company which are spirits, and propitious heroes, and show themselves as such to their posterity afterwards? While upon those souls that wear away in and with their distempered bodies comes a subterranean night to dissolve them to nothing, and a deep oblivion to take away all the remembrance of them, and this notwithstanding they be clean from all spots and defilements of this world; so that, in this case, the soul at the same time comes to the utmost bounds of its life, and of its body, and of its memorial also. But since fate hath determined that death is to come of necessity upon all men, a sword is a better instrument for that purpose than any disease whatsoever. Why is it not then a very mean thing for us to yield up that to the public benefit which we must yield up to fate?"*

Those fierce warrior woman of Asgard known as the "**Valkyries**", acted as both spirit guardians and helpful handmaidens to the warriors of Valhalla. When there are battles in Midgard, Wotan sends them to mingle with the combatants; it is their task to determine which warriors should fall, and they award victory to the side of the chieftains who gain their favor. The Valkyries, bedecked in shining armor, sail through the ether on their fiery chargers down to Midgard into the thick of the battling Aryan mortals. They are known to be invisible except to those heroes who were fated to die. To those whom they had chosen to become a companion of Wotan they would appear suddenly and make that warriors imminent fate known. The Valkyrie would then bestow a gentle kiss of death upon the chosen warrior. Then the Valkyries would return to Valhalla and announce to Wotan the impending arrival of those warriors who were about to join the countless ranks of his followers. The Valkyries are known to lift the souls of fallen warriors up from the battlefield to Valhalla placing the heroes body across the backs of their horse. These maidens were pictured as young and beautiful, with dazzling white arms and flowing golden hair. The name 'Valkyrie' translates to (**Chooser of the Slain**). **Brynhild** has distinguished herself as one of the more familiar of names among the Valkyries and the goddess **Freyja** still reigns as "*Queen of the Valkyries*".

"There through some battlefield, where men fall fast, Their horses fetlocked-deep in blood, they ride, And pick the bravest warriors out for death, Whom they bring back with them at night to Valhalla, To glad the gods and feast in Wotan's hall."

Among Wotan's warriors in Valhalla is his specially chosen elite cadre known as the "**Einherjar**". The great warrior **Hermod** (*a son of Wotan*) is known as one of the high chiefs among the elite Einherjar. When the legendary "**Hakon the Good**" was transported to Valhalla after his death it was Hermod and **Brage** who were sent to meet and receive him. Hermod, distinguished in former battles acquired the title, "**The One Endowed With The Martial Spirit**". The hope of going to Valhalla for those that were not fortunate enough to die as a warrior in battle gave rise to a ritual to give even the most sedentary man a chance to make the grade. In order to go to Wotan's Hall it was considered sufficient enough to receive a cut from the point of a spear. Equally efficient but considered even more worthy was to hang one's self. Among others, the hero **Hadingus** did this however it is a most extreme last resort.

The symbol of the Wotan's Einherjar which consists of three interlocking triangles to form the appearance of one triangle is called the "**Valknut**", (*Knot of the Slain*). The Valknut by its own binding and loosening is especially demonstrated in the field of battle. It also contains and incorporates the powers of the numbers 3 and 9. The three sided triangle combined three times to make nine.

The Valknut as a talisman is worn only by those warriors who choose to give themselves of Wotan. The Valknut serves as a sign of commitment to Wotan that one is ready to be taken into the ranks of his chosen warriors at any given time that he chooses. The Valknut also as a symbol of trinity represents the three-fold nature of reality: past, present and future. It is as all triune symbols representative of cosmic creativity.

In Valhalla heroic warriors feast, fight and die day after day in training for the greatest of all battles ever fought at the coming day of **Ragnarok**. Each night their wounds are healed and the three boars whose flesh they eat renew themselves as rapidly as they are consumed. The names of the boars are, **Andrimner**, **Sarimner** and **Eldrimner**. Respectively they represent, **breath** (*air, spirit*), **Sea**, (*water, mind*), and **fire** (*heat, desire and will*). The daily training battles of the warriors are fought on a vast field that stretches out before Valhalla called, "**Vigridsslatten**", or more commonly known as "**Vigrid**", which measures a thousand leagues on each side. The name translates as "*The Plain of Consecration*".

Wotans warriors are sometimes referred to as the "**One-Harriers**". A One-Harrier is one who harries, commands, or controls, one---*himself*. Upon entering Valhalla a warrior has already to a greater degree overcome his lower animal and human self and united with the higher cosmic purpose of his pure spiritual existence. With each veil of death that we conquer we come that much closer to the "**Hamingja**" or *Godself* within our ongoing quest of self-transcendence. Valhalla serves as a constant exercise of will, firm control of every thought and impulse, complete selflessness at all times, in all situations. Wotan's warriors never rest upon their laurels but continue to play a vital part in the eternal struggle of life.

"The Hall Glads-heim, which is built of gold; where are in circle, ranged twelve golden chairs, And in the midst one higher, Wotan's Throne."

It has been handed down to us that Valhalla is a huge fortress in Asgard (*realm of the gods*) shining bright with dazzling gold. It has extremely high walls stretching far and wide in the region of Asgard called "**Gladsheim**". The rafters supporting the roofs are mighty spears, the tiles are colossal shields and the benches in the vast hall itself are strewn with war coats. Valhalla is protected by many barriers: it is surrounded by a river of time which serves as a moat, named **Tund**, wherein a werewolf, **Tjodvitner**, fishes for men's souls. Tjodvitner is one of the names of Fenris, the wolf sired by **Loki** the deceiver. Valhalla's gate is protected and secured by magic. The gate at Valhalla is known as the "**Gate of Choice**", or "**Gate of Death**", whose latch can be opened by few. Valhalla is further protected by Wotan's two giant wolfhounds **Gere** and **Freke**.

There are various barriers that surround Valhalla and each barrier is symbolic of human weaknesses that must eventually be conquered before gaining entry. First are the two rivers, **Tund** (*time*) and the river **Ifing** (*doubt*). Ifing is known as the river that separates men from the gods. If the warrior does not maintain unwavering purpose and self-direction he can easily be swept away by the turbulent currents of his former temporal human existence. All nature is said to rejoice when the aspirant attains this goal. Next, the candidate must overcome the awesome specter of Wotan's hounds Gere and Freke and what they represent, (*fear*) and (*gluttony*). Thirdly he must be able to mentally attain the secret required to pass through the magic gate of Valhalla which requires strength of aspiration, purity of motive, and inflexible resolve. Next upon encountering the wolf Tjodvitner he must overcome his own human *bestial nature*. The eagle at the entrance represents *pride* which he must also conquer. Lastly, before entering Valhalla's domain he must relinquish all his personal weapons of offence and defense and protective armor. The surrender of weapons is the hallmark of the Mystery traditions. Those brave heroes who have succeeded in making the grade into Valhalla have no further use for the schoolroom of Midgard but are free to return to Midgard on their own volition should they desire to help and teach those who lag behind them on the evolutionary ladder.

In the evening the Hall of Valhalla is lighted by the flash of swords which reflects the huge fires burning in the midst of the festive tables. There are five hundred and forty doors that open into Valhalla, each wide enough to admit eight hundred soldiers abreast. These numbers 540 and 800 are of key significance. Multiplying 540 x 800 we get 432,000 warriors and the same number of halls. These numbers are exact code numbers for astronomical cycles. Over the western door is fixed a gigantic wolf's head and an eagle tirelessly wheels above. Perched on Valhalla's highest roof-ridge like a living weathercock stands **Gullinkambi**, the cock who will crow just once, to awaken Wotan's warriors on that dreadful morning at the dawn of Ragnarok (*destruction of Midgard, the gods and all life*). What Ragnarok in fact represents is the return of the three great comets that will bring total destruction to earth and all humankind that even God and all the gods of Asgard cannot prevent. The Christians depict these three great evils by the names **Satan**, **Leviathan** and **Behemoth**. Wotanists know them as **Fenris Wolf**, **Jormungand the World Serpent** and **Garm the Dog**.

Our pagan ancestors were yea-saying, life-affirming folk; still, they did not believe in clinging to life at all costs. This was obvious from their readiness and willingness to fight and die when necessary in battle. They were explicit in their recognition of the legitimacy of justifiable suicide, which they accepted not

as a cowards way out but rather an expression of the principle of '*death before dishonor*'..... the supreme act of human defiance. The wise man neither seeks to escape life nor fears the cessation of life, for neither does life offend him nor does the absence of life seem to be any evil. Midgard is a schoolroom not a playground... yet we can still both learn and enjoy the sweet miracle of our life experience in Nature as we perform on this stage that our gods have provided us.

"VALHALLA BOUND"

*To victory I am born, And not to common
toil; I keep my sights on the boundless
heights, To my kinsmen I am loyal. Like
the Spartans at Thermopylae, That spirit
is a part of me; To seek a noble destiny,
With an iron will undying. There are no
foes I feign to meet, No challenge that I
do not greet, And when life is at last
complete, My final battle won.... I'll stand
with Wotan eye to eye, With Freyja ride
to Asgard high; Intrepid spirits never die,
In that gleaming grand Valhalla. The
heroes legend travels far, Like warriors of
the Einherjar; So reach brave kinsman,
for that star, That no one can deny you.
Through endless time our spirits pour, As
waves against a stormy shore; And life
goes on for evermore, Like the fame of a
great man's deeds, Like the fame of a
great man's deeds.....*

.....Ron McVan

DEFENDERS OF THE FAITH, KEEPERS OF THE FLAME

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

"No resurgence is possible unless we meet and master this pre-sent. And to do this, our souls will be tested to the ultimate limit of their resourcefulness, their iron, their capacity for suffering, and their devotion."

W.G. Simpson, Which Way Western Man

We here at The Holy Nation Of Odin come forth, United and Determined, Unwavering in the wisdom passed on to us by latter-day Prophets such as William Gayley Simpson. It is a wisdom that confirms the necessity of our calculation when it comes to the continuance, and the eventual "resurgence", of our Most Holy Cause: The reinstatement of a Spiritual Tradition that will not merely "permit" the Aryan peoples of our planet to preserve and promote their Own Unique Existence, but one which will, through every aspect of its ethos, COMPEL them to do so. That Fundamentalist Odinism IS that ethos is, for us, a given. That the task before us is one that will indeed test our "iron" and our "capacity for suffering", well, that too is obvious. That a lack of "devotion" to this Cause will mean no "resurgence", however, and that no "resurgence" will mean the END of Nobility and Beauty as we know it is a consequence we simply cannot afford to NOT confront. We must "meet and master the present."

Who be the heroes in Hatafirth
Are the ships tented with shields?
Unflinching ye fare, seem to fear but little
Make known the name of your king!
The Lay of Helgi Hjorvarthson, St.12

As has been previously discussed by Honored Kin such as Harvald Odinson Jones and Vjohrnt V. Odinson, ours is an ethos firmly founded upon the path of the unapologetic Warrior-Priest/Priestess. Indeed, it is the path of the AllFather Odin Himself, our most Holy Example in life. To break with TRADITION by breaking from this path (to not, in essence, "name our king") is to commit Odinic sacrilege, to step outside the primordial boundaries the AllFather Himself laid forth for each of us, and to break with this Spiritual Tradition simply because skraelings are "offen-ded" by or fearful of our Proudful Self-Awareness is an insult, both to our Gods and Goddesses in Asgard and to the countless Odinic Ancestors who vied virtuously for their place in Valhalla. Let us examine-and debunk-the ways detractors of this era like to demean (and seek to defeat!) our Warrior-Spirit.

Perhaps the most common criticism I come across these days is the one that purports that adherents are drawn to Odinism because it "provides them with 'religious justification' to carry out their violent impulses. "Let us set aside for now the blatantly ignorant nature of this kind of statement which fails (or is it REFUSES?), to take into account the multi-faceted nature of the Gem that is our Æsir, our Vanir. So caught up are these skraelings in their cause to criticize and confound us they would make it a point to emphasize the star---like nature of our Pantheons Head while deliberately EXCLUDING the wonder of Freya's love, the joy of Bragi's prose, and the gift

of Mimir's Well. In their rush to simplify us they miss our complexity! I will not use the term "irony" in respects to these calculated circumstances but instead call it what it is: Pure and Utter HYPOCRISY.

That the vast majority of our critics are themselves adherents of faiths built upon the bones and bonded by the coagulated blood of those found to be less than willing to accept their peculiar brand of spiritual solace cannot be overlooked by those of us in the Trú Odinic Community. Indeed, it was the uncompro-mising and unmerciful VIOLENCE of these faiths founding fathers that facilitated their rise to preeminence in the Western world and that dictated the demise of all who would not bend their knee to said faiths. To be sure (and to be fair...though that is rarely reciprocated), the average adherents to these faiths TODAY are civil peoples, in many instances even hospitable people, but there remains among them an encompassing arrogance, a smug assurance that because they outnumber people of other faiths so vastly in the Western hemisphere (and thus by fiat control the legislatures, the police, the military, etc) they are free to forget the fanatical violence of their past, and free to "critique" the rest of us with impunity.

Of course, NONE of that is to say that THEIR "evaluation" of OUR Faith is correct, nor is it to say that I would condone, or that we should, collectively, condone undue aggression. On the contrary, I point out these historical FACTS to demonstrate that no skraeling possesses the "moral high ground" from which to criticize or condemn OUR Faith, that many who do almost certainly do so with ulterior motives (the continued suppression of OUR Faith?), and that EVEN WHEN there are instances where members of the Odinic Community are engaged in violent behaviors outside the realm of defense of self, folk or property (instances in which folks of MOST faiths would agree are JUSTIFIABLE) these are-as they are sure to be with most Western faiths-aberrations. Was Andrea Yates "representative" of ALL Christian mothers? Are Catholic priests "representative" of ALL Christian clergy? I rest my case.

The next "critique" common where Fundamentalist Odinists are concerned regards the notions that our Faith is "little more than a 'front' for White Supremacists", that our adherents are "racists", and that there is no "real spiritual basis for" our tenets. We are, purportedly, as we are with the violence," looking for an excuse to 'justify' our 'hate". Personally, I do not care if I am, individually, identified as a "racist", as I know in this politically correct era the list of things that "qualify" one as a "racist" is so long and ludicrous that one could not hope to live a life of Trú Cultural Liberty and NOT be identified as such, but I DO take exception to the application of this term where my Odinist Brothers and Sisters are concerned, and once more my indignation boils down to one thing: The HYPOCRISY with which such terms and accusations are bandied about.

The DEFENSE of Fundamentalist Odinist Doctrine in respects to such hypocritical accusations can also be summed up in quick order: IF Fundamentalist Odinists are to be the targets of negative terminology utilized in social engineering efforts SIMPLY BECAUSE we are adherents to an ideology that values practices such as ETHNIC AUTONOMY/SPIRITUAL TRADITIONALISM, and ANCESTRAL HONOR, then WHY are the "standards" used to defame Our Beloved Path not EQUALLY applied to the adherents of paths EQUALLY ADAMANT in the; practice of such ethos? Can any of us recall the last time they heard some liberal busy-body decrying the "separatism" of the Pennsylvania Amish? Who among the neo-Marxist crowd wrings their hands over the insular nature of the Oriental enclaves that now exist in every major metropolitan area of North America? Is Morris Dees (Director of the "Southern Poverty Law Center") dedicating books and web space to the "exposure" of Black Panthers, MECHA, or the Jewish Defense League? Are the ethno- oriented spiritual practices of the Japanese Shintoist, the African Animist or the Native American Traditionalist so scrutinized, so

DEMONIZED for their INCLUSIVENESS? There are those who would tell us, "well, THOSE are 'minorities' who have been 'oppressed' and thus 'deserve' the space to exercise their ethnic traditions and autonomy." Is that so? Well, if THESE are the markers that determine "eligibility" for the expression of ethnically autonomous traditions then WHO, I ask you, qualifies so distinctly as the Odinst Man and Woman, so few in number that we do not even merit mention in world almanac's and whose oppression and derision at the hands of Christian zealots began during the Roman Empire and continues to this day?! Just WHO are the REAL racists here?

Perhaps the most profound proof of the absurdity involved in the notion that "Odinism is an excuse to hate others" is found in the INARGUABLE FACT that Indo-European peoples found their spiritual, ethical and cultural strength in Odinst Philosophy LONG BEFORE they even knew non-Indo-European peoples EXISTED. Indeed/it can be said that Odinstic peoples were altogether un-familiar with spiritual bigotry...until the Christians came to town?

All that said, I do not express these views today with a mind toward inspiring inter-faith bickering, but instead to inspire inner-Faith (that is/within Odin's Holy Nation?) AWAKENING! We live in an age where so many profess to uphold tolerance as a virtue, yet we, as Odinsts, find ourselves outside the realm of "allowance" when it comes to TOLERANCE OF US, and that, my Brothers and Sisters, is an age which must END. While I whole-heartedly concede that we must be respectful of other faiths and folk,! also adamantly declare that the days in which disrespect for OUR Faith and Folk exist must end, and that's not going to happen unless YOU, Odinstfolk, take the reins, COLLECTIVELY, and steer the Mighty Steed that is our creed back into the fray? YOU are the Defenders of this Faith! YOU are the Keepers of this Flame! As such, while we should all of us STRIVE to show the world that Odinsts are so much more than the stereotypical barbarians and bigots the REAL bigots of this world would have them believe us to be, we are not OBLIGATED to "prove ourselves", or THE LEGITIMACY OF OUR FAITH, to anyone, and any continuing suggestion that we should is an INSULT heaped upon the INJURY long inflicted on this Honored Spiritual Tradition.

OUR OBLIGATION, my Brothers and Sisters, is to the continuing existence of this Honored Spiritual Tradition known as Fundamentalist Odinism, to creating an atmosphere in which our Brothers and Sisters, our Elders and Kinder, Yeoman and Noble alike, can live in peace, can be productive/and can pursue prosperity while giving Glory to the Gods and Goddesses that gave these same gifts to our honored Ancestors. That there will always be some people on this planet who will-for reasons known and unknown-"take issue with" this Spiritual Obligation of ours is just a fact of life in a fallible world. That we of this holy Nation Of Odin will heretofore fearlessly refute any form of infactual slander against our Faith or Folk will be the Signet Stamp of our resurgence. Make known the name of YOUR KING: ODIN!!

"Thus only shall we at last COME HOME TO OURSELVES and stand forth before the eyes of men for what at bottom we are - our minds and souls bathed in the light of what we have been in the past, and our faces aglow with a newborn faith in what we shall be and do in the future."

W. G. Simpson, Which Way Western Man



OnManners

Gothi Vidar U. Odinson Harless, 1519-CG

"One's character is determined by their actions; therefore, we must learn to give character to our actions, that the mirror of society may reflect our true nobility..."

From the Havamal, 'The Sayings of Har', we draw the wise words, "**A drink needeth / to full dishes who cometh, / a towel, and the prayer to partake; / good bearing eke, / to be well liked / and be bidden to banquet again.**" (St. 4) As well as, "**Well groomed and washed / wend to the Thing, / though thy clothes be not the best; / of thy shoes and breeks / be not ash, / and still less of thy steed.**" (St. 61) Such enigmatic words still hold great meaning for us today, as the posterity of He who uttered them, they who sang them and he who committed them to the preserving Goddess, Literature, or Edda. A kinsman, to who I was instructing in blótar, was perplexed when I paused antecedently and began to wash myself before blót. He asked why I made a point to do this, as I was not particularly "dirty". "Does not one wash before supper?" I responded; "Do our Gods, and ancestors, deserve less respect and reverence than those with whom we take meals?" Of course, the questions were rhetorical, but the effect was to impress upon us both how we often overlook the simplest of things. So I pose to the many men and women of the Holy Nation of Odin, the following questions for consideration.

Do you wash before Blot?

Tacitus wrote, in his 'Germania', "The moment they rise from sleep, which they generally prolong till late in the day, they **bathe...**" and "From bathing, they sit down to meat..." (CH. 22). Many liken our Germanic ancestors unto ignoble, and "filthy barbarians", knowing little, or nothing of their true nature; fully bought-in to dichotomy propaganda. In fact we have a rich history, and culture, from which to draw our moral, social and spiritual guidance, as did even the Romans. When concerning cleanliness, the Latin word for "soap" is borrowed from "filthy" Germanic culture (e.g. Lt. 'sapo'). As expressed in the Havamal, st. 61, we need be less concerned about the finery of our possessions, when we come amongst our kin (to Thing), as much as mindful of the simplicities of good hygiene, and manners. In this exists a balance, between respect for oneself and kin, and the over-indulgence of the ego.

Do you wash & pray before meals?

I think it is important for us to realize that, in as much as a "feast" is to one's physical sustenance, an Odinst of fundamental ideology should mind their spiritual sustenance in equity. In every instance where Folk are gathered, for a feast, or otherwise, the communion of our beings manifests the sacrality, and ultimate holiness, of such. It is important for us, especially as the inheritors of Odin' Holy Nation, to not only realize this sacred truth, but also to ensure its expression in our lives. We must learn to treat such occasions with the honor, and reverence, to which they are due; be it in the solemn act of cleansing with water (the blood of Mother Jörd), and a simple prayer. The sacredness of any act or event amongst Folk is made so, consciously, by **us**.

Do you mind your manners, and cultivate good hamingja?

This is a very simple concept: Good manners, or "a good bearing eke", will serve one better than weapons, or money, especially among one's kin. Open a door for a woman, or elder. Say yes /no "sir", or "ma'am". Do not interrupt others, and look them in the eyes. Ensure the honor of your family/kindred, above your own. Don't swill your beer/mead through your beard, but rather embrace .a modicum of restraint, dignity and responsibility. One's character is determined by their actions; therefore, we must learn to give character to our actions, that the mirror of society may reflect our true nobility, and **"to be well liked I and bidden to banquet again."**

In this modern world of restrictions, and infinite impositions, there is often very little that we can control, as individuals. Therein the importance of self-discipline becomes paramount to one's enlightenment and, ultimately, one's survival. Whether you find yourself behind the gray stone walls of a prison, or bound by the fetters of vice, or obligation, though there are always limits placed upon our freedoms, and abilities, we may take solace in the Odinic truth that **WE** are the masters of our fate. This life and all others will be determined by the deeds we do today, for good or ill.

So take responsibility for your life, and the circumstances surrounding it; for **YOU** have lain the layers of your Ørlög, and it remains in your hands. Unto the simple acts of respect, reverence and honor, devote yourself... and I assure you that the grandest of the honors of the Allfather's gifts shall await you in the repast of His favor.

In all that I am, and I shall ever be, I devote myself to the service of the Holy Nation of Odin, and, with the reverence of a gracious disciple, honor our Honorable Kennari, forever and ay.

Ritual Items		
1	Feathers	Raven, hawk, owl, eagle and falcon
2	Beads	All types of ceremonial beads (no metal beads)
3	String	
4	Beeswax	
5	Alter cloth	Ceremonial & Spiritual cloth (multi colored)
6	Hlaths	Spiritual bandanas
7	Necklace material	small bones, claws, teeth
8	Runes w/pouch	small leather or cloth pouch
9	Spiritual books	
10	Ceremonial herbs	
11	Evergreen Sprigs	Alive, or other acceptable trees
12	Medallion	Thor's hammer, valknut, sunwheel, etc. necklace
13	Honey	1 small container per quarter for ceremonial use
14	Bowli	Small, blessing bowl
15	Gandr	Small, at least 12"
16	Leather thong	to make rune bags
17	Thor's hammer	Ceremonial size
18	Drum	Small, hand held
19	Alter bell	Small
20	Deity statue	Small
21	Oath ring	Small
22	Ham	In pouch & other dried pork products
23	Pelt or hide	Small
24	Abalone shell	Small
25	Rattle	Small turtle shell
26	Drinking horn	Small or horn tumbler/cup
27	Colored candles	
Group Ritual Items		
<i>(items for group use, to be stored in chapel locker)</i>		
1	Large drinking horn	
2	Bowli	
3	Abalone shell	
4	Oath ring	
5	Gandr	
6	Large Thor's hammer for blessings	
7	Moot horn to call Gods, wights and folk together	
8	Alter bell	
9	Evergreen Sprigs	Alive, or other acceptable trees
10	Small deity statues	
11	Colored candles	

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The Official Bulletin of THE HOLY NATION OF ODIN, INC. Outreach Ministry

We, at the Holy Nation of Odin, Inc. (HNO), publishers of "Gungnir", the Official Bulletin of our Outreach Ministry, welcome advertisers who wish to attract customers of our unique demographic readership. As such, this Advertisement Contract will outline for all prospective clients our advertising policies, in order to affect a better understanding, and advertising relationship.

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SIGNATURE

PRINTED NAME

DATE

Valkyrie Hilder
Artwork by Matthew Burr



How the God-Winds Blow

People of the waters
Which surround the sacred groves
On the islands of our fathers
Where our mothers once picked cloves
I call you to the monolith
To weigh the stone you bear
Of loyalty to kin and kith
To find if your Heart's fair
People of the mountains
Where the snow caps rest on high
Where the God-winds flow like fountains
And the ravens grace the sky
Hail there, hear the echo
Of the heralds call once more
Mine the mountain, find the gold
Pure blood is never poor
People of the stars
Such vast and open spaces
Don't you know you are
Blessed of all the races
And will you hear in time the voice
Which comes first from within
And make the only natural choice
Yourselves to be the wind



Gungnir is published by
Vinland Kindred Publishing 2008 ©
for HNO, Inc. PO Box 630, Kingsburg, CA

A Eurofolk Civil Rights Association



support

Liberty Rights Advocates
P.O. Box 713
Johnstown, OH 43031

brushfires@gmail.com

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Chief Court Gothi

Dr. Casper Odinson Cröwell, 1519-CCG

Court Gothar

Harvald Odinson Jones, 1519-CGDC

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

Vidar Odinson Harless, 1519-CG

Gothar

Ron McVan

G. Scott Tolley

Ganglare Odinson Simas

Magnus Odinson Cain

Apprentice Gothar/Gythia

Charles Hagan Leonidas Raifsnider

Christopher Small

Shon Eric Magnuson-Varner

Dustin Wülfsband Odinson, 1519-AG

Vjohrrnt V. Odinson, 1519-AG/W(J)

Mike Odinson Stephan, 1519-AG/W (J)

Gunther Odinson, 1519-AG/W (J)

Linda Trúðóttir Cröwell

Recognized lay clergy

Pete Sylvester