



OCTOBER 2010 TRESTLE BOARD

Irvine Valley Lodge #671 F&AM

Saddleback Laguna Masonic Center

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Lake Forest, CA. 92630

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5th: Stated Meeting Dinner 6:30pm ~
Stated Meeting 7:30pm

12th: Practice 1st Degree

19th: Fellowship Night

26th: 2nd or 3rd Degree

**25 October 2010
IRVINE VALLEY - HOST**

OSI are Mandatory for all Lodge Masters, Wardens, Chaplains, Secretaries, Treasurers, Deacons, Marshalls, Stewards and the Officers Coaches.

All requests for Excused Absences must be made to the Inspector Only, prior to the day of the School.

Officers Are Required To Perform The Work Of The Office In Which They Were Installed As Well As The Next Office To Which They Aspire.

The "where" will be determined and notice sent. This is a new subject as of the month of October 2010. (See Page 2 for all the "whuts happen'nin now" details.)



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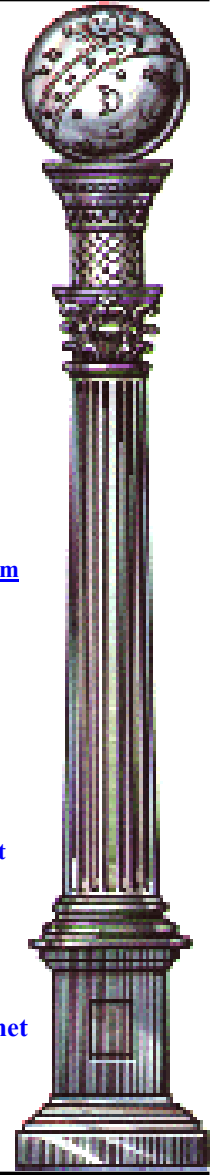
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The Philaethes Society was organized on 01 October 1928. The Grand Lodge of (Indian Territory - Oklahoma) was formed 05 October 1874. 11 October 1911 Franklin D. Roosevelt who later became President of the United States 1933-1945) received his 1st degree in Holland Lodge #8, New York City. 13 October 1778 The Grand Lodge of Virginia was organized. 14 October 14 1989, the Grand Lodge of Connecticut recognized the Prince Hall Grand Lodge of Connecticut which is the first recognition of Prince Hall Masonry in the United Sates that has remained in force, and led to similar actions by many more, but not all, U.S. Grand Lodges. 15 October 1794, the Grand Lodge of Vermont was organized. 16 October 1800, the Grand Lodge of Kentucky was established. 20 October 1953, the Grand Lodge of Israel was constituted. 30 October 30 1937, Lyndon B. Johnson who later became President of the United States by following the laws of that country rather than by election in 1963-1969. He received his 1st degree in Texas but never became a member (Master Mason). The source of the information usually found here have yet to explain the difference between a Grand Lodge being, organized as opposed to formed, as opposed to constituted as opposed to established. And no, I do not care enough to go and ask but I filled this space nicely. No?



As told to the Editor

Effective at the close of the 161st Annual Communication all Masonic Divisions and Districts have been reconfigured in an effort to further enhance the relationships and accessibility between the respective AGLs, Inspectors, and Lodges.

The State of California now has 10 Divisions and many more District Inspectors who are serving 3 Lodges per District.

Irvine Valley #671 is now in Division X and the 1042nd Masonic District. The other Lodges comprising the 1042nd Masonic District are: Tustin #241 and Saddleback Laguna #672.

The Assistant Grand Lecturer of Division X is Worshipful Douglas B. Eichen.

The Inspector of the 1042nd Masonic District is Worshipful Arthur L. Salazar, Jr., PM and Secretary of Irvine Valley Lodge No. 671.

Worshipful Bill Knowles is now Inspector, of the 1030th Masonic District which has Garden Grove Lodge No. 351, Huntington Beach Lodge No. 380 and Newport Mesa Lodge No. 604 in its make-up.

So it is good bye Bill and Huntington Beach (We wus jes gettin ta know yah Huntington Beach) and welcome back Tustin (We missed ye : well, as much as you missed us).

Dale

Please send out a notice reminding the Brethren that next Tuesday, 05 October 2010 is the Stated Meeting.

There will be reports about Grand Lodge as well as the normal business. We will be having dinner catered by brother Sam.

I believe the selection will be Italian/pasta. Please RSVP via Facebook or email right away so that I can get an accurate count. "Joe Perrigoue" <Joe@perrigoue.com>

Thanks,

Joe



As Found by the Editor ~ Thanks Corky

It could happen:

They All Came Just For Me
Something big is going on here.
Or so I thought that night,
As the Masons came to gather round
the Great and lesser lights.

One from here and one from there
From places far and wide,
They came to do, I knew not what,
As they gathered there inside.

But from each man I was greeted
With a smile and voice of cheer.
One said, "so you're the candidate.
The reason that we're here."

I scarcely knew just what he meant,
For this was my "first degree."
There must be much for them to do
Before they got to me.

Surely these guys would not travel
for the sake of just one man.
Yes, there must be much for them to do,
Before my part began.

The "Brother Tiler" was my company
As I waited at the door
To step into this brand new realm
I had not known before.

They shared with me the three Great Lights
and some tools of the trade,
That I might learn a thing or two
of how a man be better made.

When at last I had been seated
In this brotherhood of men
The Master then began to bring
The meeting to an end.

And with all things then completed,
They stayed a little more,
To eat and drink and share a laugh
Before heading toward the door.

But as we left I understood
And then began to see.
That they all came for one reason.
They all came just for me.

Dear brothers I pray every lodge
Will make new ones like me,
Feel as welcome as these brothers did,
When they held my First Degree.





“Just received my 1st Degree last Tuesday and I’m here for coaching. I have a bunch of questions and I hope you have as many answers,” said the brand-spanking, new Entered Apprentice. “Well, give me a couple but they may lead to more as questions often do.”

“Okay, first, who is my coach?” “Well, any Master Mason could be your coach as long as he is approved by Brother Reintjes who is head coach and as such answers to the Senior Warden whomever that may be from year to year. The Senior Warden and Master of the Lodge assign coaches; yours is. . . . And if he cannot be here another will be assigned for that evening. In other words there will be a coach available to those who need one on any Tuesday night.”

“I see people signing a book on that stand over there; do I sign in as well?”

“Well now, that question has to be answered starting with, “Yes and No.” We will have more of those as we go along; but yes you are to sign in under certain conditions. Your present “position” for want of a better word is “Entered Apprentice Mason.” As an EA you are urged to come to Lodge on Tuesday nights for coaching as you will need to pass your proficiency before you take the second step in Masonry. You do not sign in on those nights. If we are conferring the 1st Degree you can opt to sit in for the degree. If you do, you sign the Register, print EA after your name. If a member of the Lodge is receiving a 50 year Golden Veterans Award or a Hiram Award or an Installation of Officers is taking place you are urged to attend those and similar events. And you would sign in on either a guest register or the Tilers Register, always adding the EA. To save you asking again when you become a Fellow Craft; the same applies to Fellow Crafts except a Fellow Craft can attend both EA and FC degree conferrals or other events already mentioned. When you sign the Register you always want to check your waist line not for its love handles but to make sure you have an apron on ~over your coat or jacket. Rather than try to explain all the circumstances just ask the Tiler or any Brother or look and see if others are wearing theirs because no one will be admitted to a Lodge at work without an apron.

In our Lodge you may see some who wear their apron under their coat or jacket ~ that is the way it is worn in their “home”, sometimes called “Mother”, Lodge. When visiting another Lodge one does not do as they do; do as your Lodge does ~ they like to see the differences if any.

You cannot visit another Lodge as an EA or FC unless you have a Master Mason of this Lodge with you to vouch for you and you can only visit a Lodge that is working in your Degree. In those cases you will sign their Registers’ guest or visitor section adding the EA or FC. This is a good place to tell you that when you become a Master Mason you do not sign in and add MM after your name.”

“Thank you, one last question for now. “When do I get to attend the big meeting at the beginning of the month?”

“The “big” meeting is sometimes referred to as the Lodge business meeting, or the “Stated Meeting” and only Master

Masons may attend as they are the members of the Lodge.”

“But I’m a member aren’t I?”

“Short answer; No. You are and Entered Apprentice Mason who will soon be a Fellow Craft Mason but only Master Masons are members. We will discuss this one later as you progress.”

“Okay, great, let’s get started on my proficiency.”

“Right. But first we need to discuss some traditions as we travel through your proficiency”.



2nd



3rd

Two degrees later

“Okay, now that I am a brand-spanking new Master Mason, just what does that mean? What is expected of me and how do I get in the Lodge ~ seems like there are a number of people who think I already was told by “somebody” or that guy over there or . . .”

“Whoa there newbie, jes back it up some. I get it that you are all jazzed but let’s take this a step at a time. Did you sign the By-Laws?” “Yep thas why I ~”

“Hold on now what’s the hurry?”

“Well I hear we are going to vote on new officers in this Stated Meeting tonight and its way cool that I was raised last month and get to vote on important stuff like this right away.”

“Okay, but there is a test tonight before you will be allowed in. The Tiler will want to know if you are in good standing; in other words are you truly a worthy Master Mason or not.”

“Whadayah mean “worthy?; ‘course I’m worthy, I got all my degrees and the Master congratulated me in front of the Lodge!”

“Well now, that’s all fine and dandy but that is not the whole of it. The Tiler will ask to see your dues receipt, for no man may vote on the selection of the Officers of this Lodge if he has not paid his dues - that is one of the principle things that makes you a worthy Master Mason. Some Lodges kinda let this slide but I understand the Master is going to make a point of it this year and it will be carried on from this year. Personally I think we should carry that through to every Stated Meeting as a means of ridding ourselves of having to chase some 40% of the members who like to ignore the law which clearly states that we are to pay our dues in advance no later than January 1st each year and also clearly states that no Master Mason may vote in the election of the Lodge Officers if he has failed to pay his dues. This is one of the burdens placed on you by the Master when he congratulated you on being raised to the sublime degree of Master Mason and said that that also carries burdens and responsibilities .”

“Well I guess I paid my dues; the Secretary gave me a slip that said I owed a pro-rated amount for the rest of the year. I paid that , is that what you mean?”

“It is indeed my friend, now get on in there and enjoy yourself and may you do so for many night to come”

“Well, sir, thanks for the heads up. I sure want to be able to be involved in the workings of the Lodge ~ There is a lot more I need to know; so can I ask now? ~ if you don’t mind ~ what do I do when I get in the Lodge?”

“Fair enough ~ For the Stated Continued;



Stated Meeting. 1. Apron on outside the coat, 2. Tiler's Register signed, 3. Produce dues receipt if asked; 4. Go inside. Mix, slap a back here or there; smile and someone might actually return the favor. If you go in and hunch down in a chair you might just be left there. You should not be, but you might because the others might think that's the way you want it to be. Remember, they don't know you anymore than you know them ~ be friendly. A "hi, this is my first time in Lodge, My name's . . . will get you all the attention you will need. When the time comes, the Master will rap his gavel once. Sit. When he raps twice the Officer stand up you don't, you sit. When the Master raps three times ~ you stand up and you stay standing and follow instructions until he again raps the gavel once. Any thing else called for is learned by watching and following the others. Don't worry if you are a second or two behind the others they were just as far behind "back when" as you might be now so there are no superiority smirks here. We have some time yet so if you will follow me I'll show you what you must do when the Master calls for togetherness as it were and you will then be right in with the others. You will notice there is a protocol when addressing the Master ~ it says "I am a worthy Master Mason and I wish to make a point, ask a question, add my knowledge to the discussion. You, sir, will know I am worthy because, the Tiler did not put my name on the list he gave you with the names of those who have yet to pay their dues, and 2, I have rendered the sign in a manner that while I have yet to know exactly where I am going, I have not forgotten from whence I came."

"At a time near the end of the meeting there will be a call to present visitors. The presenter will have a list from the Tiler; ~ your name should be on it as this is the first time you have visited the Lodge as a Master Mason and the Master will acknowledge you as such. He might even spend a minute or two drawing all the visitors' attention to the needs of the Lodge; perhaps it will be a need for committeemen, even a vacant officers chair, all in an informational sense that is without pressure but lets you know that he, or Brother _____ would be the one to see if you are interested."

"Now a note to those to whom this has never happened ~ perhaps you might want to see it does ~ I'm sure any Master of any Lodge withersoever dispersed would be happy with a little help make it all become a part of The Lodge."

"There are many lodges with more than enough members ~ there are very few with enough Masons." [Ed.]



There is only one thing you need to know to amount to anything and that is how to learn. ~ Daniel Webster.

Southern California Research
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San Clemente-Saddleback
Chapter #524
Order of The Eastern Star
Instituted May 5, 1930





OCTOBER 2010

6th: Rainbow, 7pm, Lake Forest
7th: 524 Club Meeting &:30pm
16th: 18th: Chapter Meeting, &:30pm "Bewitched by Topper" Hosts: Emblem Bearers
19-23: Grand Chapter Session, Visalia

DEPARTMENT OF LONGEVITY

OCTOBER BIRTHDAYS

MASONIC W/Free Dinner	31	<u>NATAL</u>
Kevin Berg	31	
Leslie Bruce-Lyle	28	3rd: Ivan Thomas
Bruce Collins	20	6th: Brandon Kaiser
Robert Craighead	24	9th: Michael Pyatt
Michael DaDurka	5	10th: Fred Scibuola PM
Matthew Davis	2	18th: Elmer Lackey PM
Bobby Dodd	58	24th: Thorgeir Thorgerison
William Heath	54	26th: Ronald Lee PM
Wayne Howard	17	31st: Brandon Reintjes
Resty Layon	17	 It is with a heavy heart that I announce the passing of Brother Jack Darley this morning at 5:30am. He was surrounded by loved ones as he joined the Celestial Lodge. The family will be having a private memorial following his cremation. Fraternally, Arthur L Salazar, Jr, P.M. Secretary Irvine Valley Lodge #671, F. & A. M. www.irvinevalley.org
Donald Leger	35	
Jason Moore	2	
Justin Pearce	3	
David Reule	1	
Ronald Schemm	19	
Wil Smith	3	
Ivan Thomas	16	
Philip Toomey	5	
David Yonis	53	





WORKING TOOLS

The great Voltaire, (AKA Brother Voltaire, AKA Francois Marie Arouet de Voltaire) ~ who had delighted in the study of what Confucius had written and taught, spoke of him in this way:

"How superior is Confucius, the first of mortals who did not claim to have been favored with divine revelations. He employed neither falsehood nor the sword, but only reason. As viceroy of a great province he causes the laws to be observed and morality to flourish. Later, disgraced and poor, he teaches them. He practices them alike in greatness and in humility. He renders virtue amiable and has for his disciples the most ancient and wisest people upon the earth."

(This, from a man, whom I do not remember hearing anyone call Yo! Frankie! was raised April 7, 1778, less than two months before his death, in Paris, in the Lodge by name of *Les Neuf Soeurs*. He was "escorted" about the Lodge by another Mason of note; one Benjamin Franklin, the American Ambassador to France, who like-wise was never addressed Yo! Frankie! that I can recall that is. Because of Voltaire's age, 84, (hmmm) distinction, and debility he was not required to follow the usual prepared script in his raising.

This man was made a Mason despite the fact that "The Church" had accused him of Atheism. This Mason who built a church on his own property, dedicated it to God and left to mankind one of the best quotes in the history of mankind, thusly, "If God did not exist, it would be necessary to invent Him."

Should you ever be accused of being a devil worshiper or Atheist because you are a Freemason you might reply, "Well, my Masonic Brother Frankie Voltaire for one on his death bed said you are wrong. His last words were, "I die adoring God, loving my friends, not hating my enemies, and detesting superstition." Not a bad path to trod no?

"Everybody is ignorant, only on different subjects." Brother Will Rogers. "It is hard for an empty sack (or suit ~ drl) to stand upright" said Benjamin Franklin who tried to lead ~

BY EXAMPLE

When I got mad and hit my child
"For his own good," I reconciled
And then, I realized my plight
Today, I taught my child to fight.

When interrupted by the phone I s
"Tell them I'm not at home."
And then I thought, and had to sigh
Today I taught my child to lie.

I told the tax man what I made
Forgetting cash that I was paid
And then I blushed at this sad feat
Today, I taught my child to cheat.

I smugly copied a cassette,
To keep me free of one more debt.
But now the bells of shame must peal
Today, I taught my child to steal.

Today, I cursed another race.
Oh God, protect what I debase,
For now, I fear it is too late.
Today, I taught my child to hate.

By my example, children learn
That I must lead in life's sojourn
In such a way that they are led
By what is done, not what is said.

Today, I gave my child his due
By Praises for him instead of rue.
And now I have begun my guide:
Today, I gave my child his pride.

I now have reconciled and paid
To IRS on all I made.
And now I know that this dear youth
Today has learned from me of Truth.

The alms I give are not for show
And yet, this child must surely know
That charity is worth the price;
Today, he saw my sacrifice.

I clasp within a warm embrace
My neighbor of another race-
The great commandment from above.
Today, I taught my child to love.

Someday, my child must face alone
This world of fearsome undertone,
But I have blazed a sure pathway;
Today, I taught my child to pray. ~

Brother Edgar Albert Guest



WHY SYMBOLISM?

“I am puzzled” began the new Master Mason, “over a matter on which I have mainly sought light among my brethren. None gives me a satisfactory answer. We are taught that Masonry teaches through symbols; I want to know why. Why do we not put our truths into plain words? Why do we employ one thing to stand for another thing? Wouldn’t Masonry be stronger and better if it was plain instead of ‘veiling in allegory’ its principles and ethics?”

“Like so many questions which can be answered regarding Masonry,” answered the Old Past Master, “this one may have several answers, all correct.”

“Well, what is your answer?” demanded the new Master Mason.

“You will surely admit without argument,” answered the Old Past Master, “that man is a triple nature; he is physical, mental and spiritual. He has a body, and senses which bring him into contact with, and translate the meanings of, the physical world of earth, air, fire and water, which is about him. He has a brain and a mind, by which he reasons and understands about the matters physical which he is surrounded. And he has a “Something Beyond”; you may call it Soul, or Heart, or Spirit, or Imagination as you will, but it is something which is allied to, rather than a part of, reason, and which is connected with the physical side of life only through its sensory contacts.

“Your soul or spirit, my brother, comprehends a language which the brain does not understand. The keenest of minds have striven to make this mystic language plain to reason, without success. If you hear music which brings tears to your eyes and grief or joy to your heart, you are responding to a language your brain does not understand and cannot explain. It is not with your brain that you love your mother, your child or your wife; it is “Something Beyond”; and the language with which that love is spoken and understood is not the language of the tongue.

“All that there is in Freemasonry, which can be set down in words on a page, leaves out completely the spirit of the Order. If we depended on words, or ideas alone, the fraternity would not make a universal appeal to all men, since no man has it given to him to appeal to the minds of all other men. But Freemasonry expresses truths which are universal; it expresses them in a universal language, universally understood by all men without words. That language is the language of the symbol, and the symbol is universally understood because it is the means of communication between spirits, souls, and hearts.

“Indeed, when we say of Masonry that it is ‘universal,’ we mean literally; it is of the universe, not merely of the world. If it were possible for an inhabitant of Mars to make and use a telescope which would enable him to see plainly a square mile of the surface of the earth, and if we knew it, and desired by drawing upon that square mile a symbol, to communicate with the inhabitants of Mars, we would choose, undoubtedly, one with as many meanings as possible; one

which had a material, a mental and a spiritual meaning. Such a symbol would be the triangle, the square or the circle. Our supposed Martian might respond with a complementary symbol; if we showed him a triangle, he might reply with the 47th problem of Euclid; if we showed him a circle, he might set down 3.141659 (the number by which a diameter multiplied, becomes a circumference). We would find in a symbol a language with which to begin communication, even with all the universe!

“Naturally then, we employ symbols here for heart to speak to heart. Call it soul, mind, spirit, what you will; imagination is its collection of senses. So we must appeal to the imagination when speaking a truth which is neither mental nor physical and the symbol is the means by which one imagination speaks to another. Nothing else will do; no words can be as effective (unless they are themselves symbols), no teachings expressed in language can be as easily taught or learned by the heart as those which come via the symbol through the imagination.

Take from Freemasonry its symbols and you have but the husk; the kernel is gone. He who hears but the words of Freemasonry misses its meaning entirely.

“The symbol has many interpretations. These do not contradict each other; they amplify each other. Thus, the square is a symbol of perfection, of rectitude of conduct, of honor and honesty of good work. These are all different, and yet allied. The square is not a symbol of wrong, or evil, or meanness or disease! Ten different men may read ten different meanings into a square, and yet each meaning fits with, and belongs to, the other meanings.

“Now ten men have ten different kinds of hearts. Not all have the same power of imagination. They do not all have the same ability to comprehend. So each gets from a symbol what he can. He uses his imagination. He translates to his soul as much of the truth as he is able to make part of him. This the ten cannot do with truths expressed in words. ‘Twice two is equal to four’ is a truth which must be accepted all at once, as a complete exposition, or not at all. He who can understand but the ‘twice’ or the ‘equal’ or the ‘four’ has no conception of what is being said. But ten men can read ten progressive, different, correct and beautiful meanings into the trowel, and each be right as far as he goes. The man who sees it merely as an instrument which helps to bind, has a part of the meaning. He who finds it a link with operative Masons has another part. The man who sees it as a symbol of man’s relationship to Deity, because with it he (spiritually) does the Master’s work, has another meaning. All these meanings are right; when *all* men know *all* the meanings the need of Masonry will have passed away.

“To sum up, the reason we must use symbols is because only by them can we speak the language of the spirit, each to each, and because they form an elastic language, which each man reads for himself according to his ability. Symbolism is the only language which is that elastic, and the only one by which the spirit can be touched. To suggest that Masonry use any other would be as revolutionary as to remove her Altars, meet in the public square or elect by a majority vote! In other words, Masonry without symbols would not be Masonry; it would be but dogmatic and not very erudite philosophy, of which the world is full as it is, and none of which ever satisfies the heart!” ~ Carl H. Claudy

Masonic Assistance

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- MASONIC OUTREACH SERVICES
- MASONIC FAMILY RESOURCE CENTER

Call
888/466-3642
for information
and support



Relief, one of the principal tenets of Freemasonry, comes in many forms - from helping a Mason in financial need or one who is ill or lonely to assisting a Mason's widow or orphan. California Masons benefit from the organized relief efforts provided by the Masonic Homes of California.

Masonic Homes of California

The Masons of this state founded the Masonic Homes of California over 100 years ago to provide organized relief to those in need. Today, in residential and community-based programs, the Masonic Homes cares for hundreds of Master Masons, their wives, widows, and children.

The Masonic Homes maintains two campuses, one in Union City and one in Covina, that provide three levels of care including independent living, assisted living, and skilled nursing care. The Union City campus also includes care for those with Alzheimer's and dementia.

For more information regarding admissions to the Masonic Homes, visit www.masonichome.org, call toll free (888) 466-3642, or email intake@mhcuc.org.

Masonic Outreach Services

The Masonic Homes of California provides the Masonic Outreach Services (MOS) program for fraternal family members who prefer to age in their own homes or home communities yet need help coping with the challenges associated with aging.

MOS helps identify appropriate local service care providers, develops a comprehensive care plan, and provides financial assistance to those in need. For more information on MOS, visit www.masonichome.org, call toll free (888) 466-3642 or email intake@mhcuc.org.

Lodge Ambassadors

Lodge Ambassadors, who act as information officers for lodges, their individual members, and widows, help identify those in need. To request a presentation at your lodge about all organized relief efforts provided by the Masonic Homes of California, call 888/466-3642 or email masonicassistance@mhcuc.org.

HAPPY HALLOWEEN

One quarter of all the candy sold annually in the U.S. is purchased for Halloween.

The Story

Halloween, celebrated each year on October 31, is a mix of ancient Celtic practices, Catholic and Roman religious rituals and European folk traditions that blended together over time to create the holiday we know today. Straddling the line between fall and winter, plenty and paucity and life and death, Halloween is a time of celebration and superstition. Halloween has long been thought of as a day when the dead can return to the earth, and ancient Celts would light bonfires and wear costumes to ward off these roaming ghosts. The Celtic holiday of Samhain, the Catholic Halloween period of All Saints' Day and All Souls' Day and the Roman festival of Feralia all influenced the modern holiday of Halloween. In the 19th century, Halloween began to lose its religious connotation, becoming a more secular community-based children's holiday. Although the superstitions and beliefs surrounding Halloween may have evolved over the years, as the days grow shorter and the nights get colder, people can still look forward to parades, costumes and sweet treats to usher in the winter season.

Ancient Origins of Halloween

Halloween's origins date back to the ancient Celtic festival of Samhain (pronounced sow-in). The Celts, who lived 2,000 years ago in the area that is now Ireland, the United Kingdom, northern France, celebrated their new year on November 1. This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. Celts believed that on the night before the New Year, the boundary between the worlds of the living and the dead became blurred. On the night of October 31, they celebrated Samhain, when it was believed that the ghosts of the dead returned to earth. In addition to causing trouble and damaging crops, Celts thought that the presence of the otherworldly spirits made it easier for the Druids, or Celtic priests, to make predictions about the future. For a people entirely dependent on the volatile natural world, these prophecies were an important source of comfort and direction during the long, dark winter. To commemorate the event, Druids built huge sacred bonfires, where the people gathered to burn crops and animals as sacrifices to the Celtic deities. During the celebration, the Celts wore costumes, typically consisting of animal heads and skins, and attempted to tell — Continued



each other's fortunes. When the celebration was over, they re-lit their hearth fires, which they had extinguished earlier that evening, from the sacred bonfire to help protect them during the coming winter.

By A.D. 43, Romans had conquered the majority of Celtic territory. In the course of the four hundred years that they ruled the Celtic lands, two festivals of Roman origin were combined with the traditional Celtic celebration of Samhain.

The first was Feralia, a day in late October when the Romans traditionally commemorated the passing of the dead. The second was a day to honor Pomona, the Roman goddess of fruit and trees. The symbol of Pomona is the apple and the incorporation of this celebration into Samhain probably explains the tradition of "bobbing" for apples that is practiced today on Halloween.

By the 800s, the influence of Christianity had spread into Celtic lands. In the seventh century, Pope Boniface IV designated November 1 All Saints' Day, a time to honor saints and martyrs. It is widely believed today that the pope was attempting to replace the Celtic festival of the dead with a related, but church-sanctioned holiday. The celebration was also called All-hallows or All-Hallowmas (from Middle English Alholowmesse meaning All Saints' Day) and the night before it, the night of Samhain, began to be called All-hallows Eve and, eventually, Halloween. Even later, in A.D. 1000, the church would make November 2 All Souls' Day, a day to honor the dead. It was celebrated similarly to Samhain, with big bonfires, parades, and dressing up in costumes as saints, angels, and devils. Together, the three celebrations, the eve of All Saints', All Saints', and All Souls', were called Hallowmas.



Halloween Comes to America

As European immigrants came to America, they brought their varied Halloween customs with them. Because of the rigid Protestant belief systems that characterized early New England, celebration of Halloween in colonial times was extremely limited there.

It was much more common in Maryland and the southern colonies. As the beliefs and customs of different European ethnic groups, as well as the American Indians, meshed, a distinctly American version of Halloween began to emerge. The first celebrations included "play parties," public events held to celebrate the harvest, where neighbors would share stories of the dead, tell each other's fortunes, dance, and sing. Colonial Halloween festivities also featured the telling of ghost stories and mischief-making of all kinds. By the middle of the nineteenth century, annual autumn festivities were common, but Halloween was not yet celebrated everywhere in the country.

In the second half of the nineteenth century, America was flooded with new immigrants. These new immigrants, especially the millions of Irish fleeing Ireland's potato famine of 1846, helped to popularize the celebration of Halloween nationally. Taking from Irish and English traditions, Americans began to dress up in costumes and go house to house asking for food or money, a practice that eventually became today's "trick-or-treat" tradition. Young women believed that, on Halloween, they could divine the name or appearance of their future husband by doing tricks with yarn, apple parings, or mirrors.



In the late 1800s, there was a move in America to mold Halloween into a holiday more about community and neighborly get-togethers, than about ghosts, pranks, and witchcraft.

At the turn of the century, Halloween parties for both children and adults became the most common way to celebrate the day. Parties focused on games, foods of the season, and festive costumes. Parents were encouraged by newspapers and community leaders to take anything "frightening" or "grotesque" out of Halloween celebrations. Because of their efforts, Halloween lost most of its superstitious and religious overtones by the beginning of the twentieth century.

By the 1920s and 1930s, Halloween had become a secular, but community-centered holiday, with parades and town-wide parties as the featured entertainment. Despite the best efforts of many schools and communities, vandalism began to plague Halloween celebrations in many communities during this time. By the 1950s, town leaders had successfully limited vandalism and Halloween had evolved into a holiday directed mainly at the young. Due to the high numbers of young children during the fifties baby boom, parties moved from town civic centers into the classroom or home, where they could be more easily accommodated. Between 1920 and 1950, the centuries-old practice of trick-or-treating was also revived. Trick-or-treating was a relatively inexpensive way for an entire community to share the Halloween celebration. In theory, families could also prevent tricks being played on them by providing the neighborhood children with small treats. A new American tradition was born, and it has continued to grow. Today, Americans spend an estimated \$6.9 billion annually on Halloween, making it the country's second largest commercial holiday.

