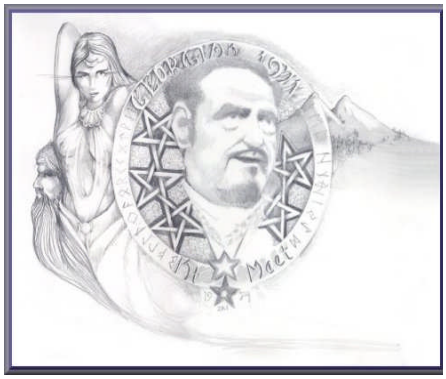
THE GEORGIAN NEWSLETTER



SAMHAIN 2009

What's Inside:

- Spotlight
- Recipes & Helpful Hints
- Musings from the readers
- Announcements
- Memoriam
- The Origins of Halloween: by Rowan Moonstone
- Halloween Traditions
- Georgian Elder Gathering

SPOTLIGHT

Moondancer (Herb)

After nagging and bothering this man for quite some time, I guess he FINALY figured that if he didn't do this, I would NEVER shut the hell up and go away!

GNL- Where's home?, where was you raised

Herb -Home will always be Carlsbad New Mexico, no matter where I may place my head - that's where my heart is. I lived there for the first 14 years of my life, and while that was 42 years ago... These days, I'm living in Western Washington state, where we've been since leaving Bakersfield in 1987. Our home is in the foothills of the Cascade Mountains, not quite an hour out of Seattle.

GNL-When did you "discover" Paganism and Wicca. Tell us a little bit.

Herb -I was performing ceremonies to the Full Moon in our backyard from a very early age. When I was 10 I read Gerald Gardner's Witchcraft Today and found a name for them. A few years later, I met the son of an Alexandrian couple and informally learned "some stuff" through them, but it wasn't until college that I found the Georgians and was initiated.

GNL-What tradition did you start in? if any?

Herb -Well, the Georgian tradition is what I was first formally trained and initiated into, though honestly, I haven't practiced it for a very long time. My practice is mainly within the New England Covens of Traditionalist Witches (Lady Gwen's folk), which is what our coven is part of. I'm also a White Cord in the New Reformed Orthodox order of the Golden Dawn (NROOGD) and a Gardnerian 1st degree initiate, though not practicing in either of them - there are a few other initiations that I've taken as well, but they aren't really relevant to this.

GNL-How long have you been a Georgian? Who damned you to this trad? <g>

Herb -Beltane 1973 was the date of my 1st degree -- at the hands of Pat and Lady Aphrodite in the second coven -- and damning is strangely appropriate, as every time I think I've managed to escape you people, someone drags me back screaming and kicking!

GNL-Children? (how many?), grandchildren?

Herb -Three daughters, one son-in-law. No grandchildren yet, and I won't count the one that's on its way until it hatches.

GNL-Describe your life a little these days, what great is going on?

Herb -I retired on medical disability in 1997 from the State of Washington, and after a three year battle with social Security have been living the life of luxury that our federal government provides for we drudges on society.
(That's only partly a joke, son.) Life is doing pretty good these days.

GNL-Attended/Missed many Mt Meets?

Herb -Missed more than I attended...haven't been to one since 1986, but have to admit that I preferred the site at Panorama Heights over the current one...but that's just me. What I don't miss are the idjits who surrounded us there one year where someone put out a cigarette on a lady's back.

GNL-Have and hobbies or interests? Tell us a little about yourself.

Herb -My main hobby is genealogy, it's something I've been working on since the late 1960s. I still do some web design but have largely let it go for now. I also write for The Witches' Almanac (although nothing in the upcoming issue) and am still toying with a book proposal I've been asked to write.

GNL-Any really good stories you fondly remember or shiver at the thought of these days you might wanna share with us?

Herb -One of my favorite memories is the "first annual Georgian Picnic in the Park" - photo attached of me and Lady Aphrodite. This was the summer after I was initiated and just before that coven broke up, something that happened a lot in the early days of the tradition.
And, of course, an obligatory "Pat story" - most of you should know about the Magic Catalyst, yes? During one ritual, Pat poured the "poof powder" on to the burning charcoal, and it didn't ignite. So he sticks his head over the lit container, sticks his athamé into to and stirs it around, muttering "burn, damn you, burn!" Oh, it did...removed a good portion of his beard and eyebrows as well. That became a fire chant for a while.

It rates up there with the "short term consecration of an object" created by Bobbie one ritual, when after having blessed a few dozen pieces of jewelry and other objects, had someone rush up with something else to bless...whereupon the charm was "Bless for now, bless for now..."

Announcements!

It is always of the greatest pleasure that I get to put announcements into the newsletter!

Dedication:
~1st degree - I am happy to announce that Roger received his 1st degree initiation tonight in the city where the Georgian Tradition was founded, Bakersfield. With Tony as High Priest, Emilie and Erin as joint hand-maidens, I was happy to be High Priestess bringing this man I have known for 20 years into our Tradition. May the Gods preserve the Craft and may the Craft preserve the Gods.

Blessed Be,
Marla

Aquarian Moon Coven in OKC initiated Michelle and Donna 1st degrees. Margie and Daniel Larson presided over the initiation as HPS and HP

Sarah Roberge a.k.a. Akantha, received her First Degree Initiation from the Circle of the Imbolc Moon into the Georgian Tradition on October 30, 2009

Rain, Priestess & Rob, Priest

~2nd degree - Lara of Aquarian Moon Coven received her 2nd on 11/1/09 at 5pm. Margie and Daniel Larson presided over the initiation as HPS and HP
~3rd degree

Birthdays!
Sibyl Shadowdrake - September 22, 1964.
Fig - October 17th
Taran YoungOak - October 13th at 4:43am
Raven Spirit - Oct 17 1970
Indigo – October 28th
Lord Josh-wa-ah - 10-13-1949, 60 years YOUNG!

It should also be mentioned that they (Lady Kundalini and Lord Josh-wa-ah) have been together 31 years as of the 19th of this month!

WOW, I wasn't even born way back then!

Covens!!!!

I am very pleased to announce that two covens have hived off from Silver Oak in Bradenton and seem to be flourishing, and have picked up the slack (and the students) I left behind when I moved. They are Silver Dragon Moon, led by Mirage (or dragonryder721@verizon.net), and Silver Circle, led by Lavender (or gothictink@yahoo.com). Both covens are in the Bradenton area. I am very proud of both of them, and I know the Lady will be with them as she was/is with me.

Hugs and blessings,
Willa

HANDFASTING: On Nov 7, Duane "Raven" Marshall And Nikki Ryan were handfasted by Lady Indigo and Rev Shae Rightmire. CONGRATS TO ALL!!!

The Origins of Halloween

copyright © 1989, Rowan Moonstone

Submited by our very own Rowen Moonstone

In recent years, there have been a number of pamphlets and books put out be various Christian organizations dealing with the origins of modern-day Halloween customs.

Being a Witch myself, and a student of the ancient Celts from whom we get this holiday, I have found these pamphlets woefully inaccurate and poorly researched. A typical example of this information is contained in the following quote from the pamphlet entitled "What's Wrong with Halloween?" by Russell K. Tardo. "The Druids believed that on October 31st, the last day of the year by the ancient Celtic calendar, the lord of death gathered together the souls of the dead who had been made to enter bodies of animals, and decided what forms they should take the following year. Cats were held sacred because it was believed that they were once human beings ... We see that this holiday has its origin, basis and root in the occultic Druid celebration of the dead. Only they called it 'Samhain', who was the Lord of the Dead (a big demon)".[1] When these books and pamphlets cite sources at all, they usually list the Encyclopedia Britannica, Encyclopedia Americana, and the World Book Encyclopedia. The Britannica and the Americana make no mention of cats, but do indeed list Samhain as the Lord of Death, contrary to Celtic scholars, and list no references. The World Book mentions the cats and calls Samhain the Lord of Death, and lists as its sources several children's books (hardly what one could consider scholarly texts, and, of course, themselves citing no references).

In an effort to correct some of this erroneous information, I have researched the religious life of the ancient Celtic peoples and the survivals of that religious life in modern times. Listed below are some of the most commonly asked questions concerning the origins and customs of Halloween. Following the questions is a lengthy bibliography where the curious reader can go to learn more about this holiday than space in this small pamphlet permits.

1. Where does Halloween come from?

   Our modern celebration of Halloween is a descendent of the ancient Celtic festival called "Samhain". The word is pronounced "sow-in", with "sow" rhyming with "cow".

2. What does "Samhain" mean?

   The "Irish-English Dictionary" published by the Irish Texts Society defines the word as follows: "Samhain, All Hallowtide, the feast of the dead in Pagan and Christian times, signalling the close of harvest and the initiation of the winter season, lasting till May, during which troops were quartered. Fairies were imagined as particularly active at this season. From it, the half-year is reckoned. Also called Feile Moingfinne (Snow Goddess)."[2] The "Scottish Gaelic Dictionary" defines it as "Hallowtide. The Feast of All Souls. Sam + Fuin = end of summer."[3] Contrary to the information published by many organizations, there is no archaeological or literary evidence to indicate that Samhain was a deity. Eliade's "Encyclopedia of Religion" states as follows: "The Eve and day of Samhain were characterized as a time when the barriers between the human and supernatural worlds were broken... Not a festival honoring any particular Celtic deity, Samhain acknowledged the entire spectrum of nonhuman forces that roamed the earth during that period."[4] The Celtic Gods of the dead were Gwynn ap Nudd for the British and Arawn for the Welsh. The Irish did not have a "Lord of Death" as such.

3. Why was the end of summer of significance to the Celts?

   The Celts were a pastoral people as opposed to an agricultural people. The end of summer was significant to them because it meant the time of year when the structure of their lives changed radically. The cattle were brought down from the summer pastures in the hills and the people were gathered into the houses for the long winter nights of story-telling and handicrafts.

4. What does it have to do with a festival of the dead?

   The Celts believed that when people died, they went to a land of eternal youth and happiness called Tír na nOg. They did not have the concept of Heaven and Hell that the Christian Church later brought into the land. The

dead were sometimes believed to be dwelling with the Fairy Folk, who lived in the numerous mounds, or sidhe, (pronounced "shee" or "sh-thee") that dotted the Irish and Scottish countryside. Samhain was the new year to the Celts. In the Celtic belief system, turning points such as the time between one day and the next, the meeting of sea and shore or the turning of one year into the next, were seen as magickal times. The turning of the year was the most potent of these times. This was the time when the "veil between the worlds" was at its thinnest and the living could communicate with their beloved dead in Tír na nOg.

5. What about the aspects of "evil" that we associate with the night today?

   The Celts did not have demons and devils in their belief system. The fairies, however, were often considered hostile and dangerous to humans because they were seen as being resentful of man taking over their land. On this night, they would sometimes trick humans into becoming lost in the fairy mounds where they would be trapped forever. After the coming of the Christians to the Celtic lands, certain of the folk saw the fairies as those angels who had sided neither with God or with Lucifer in their dispute and thus were condemned to walk the Earth until Judgment Day.[5] In addition to the fairies, many humans were abroad on this night causing mischief. Since this night belonged neither to one year or the other, Celtic folk believed that chaos reigned and the people would engage in "horseplay and practical jokes".[6] This also served as a final outlet for high spirits before the gloom of winter set in.

6. What about "trick or treat"?

   During the course of these hijinks, many of the people would imitate the fairies and go from house to house begging for treats. Failure to supply the treats would usually result in practical jokes being visited on the owner of the house. Since the fairies were abroad on this night, an offering of food or milk was frequently left for them on the steps of the house so the homeowner could gain the blessing of the "good folk" for the coming year. Many of the households would also leave out a "dumb supper" for the spirits of the departed.[7] The folks who were abroad in the night imitating the fairies would sometimes carry turnips carved to represent faces. This is the origin of our modern Jack-o-lantern.

7. Was there any special significance of cats to the Celts?

   According to Katherine Briggs in "Nine Lives: Cats in Folklore", the Celts associated cats with the Cailleach Bheur, or Blue Hag of Winter. "She was a nature goddess, who herded the deer as her cattle. The touch of her staff drove the leaves off the trees and brought snow and harsh weather."[8] Dr. Anne Ross addresses the use of divine animals in her book "Pagan Celtic Britain" and has this to say about cats: "Cats do not play a large role in Celtic mythology ... the evidence for the cat as an important cult animal in Celtic mythology is slight".[9] She cites as supporting evidence the lack of archaeological artifacts and literary references in surviving works of mythology.

8. Was this also a religious festival?

   Yes. Celtic religion was very closely tied to the Earth. The great legends are concerned with momentous happenings which took place around the time of Samhain. Many of the great battles and legends of kings and heroes center on this night. Many of the legends concern the promotion of fertility of the Earth and the insurance of the continuance of the lives of the people through the dark winter season.

9. How was the religious festival observed?

   Unfortunately, we know very little about that. W.G. Wood-Martin, in his book "Traces of the Elder Faiths of Ireland", states: "There is comparatively little trace of the religion of the Druids now discoverable, save in the folklore of the peasantry and the references relative to it that occur in ancient and authentic Irish manuscripts are, as far as present appearances go, meager and insufficient to support anything like a sound theory for full development of the ancient religion."[10] The Druids were the priests of the Celtic peoples. They passed on their teachings by oral tradition instead of committing them to writing, so when they perished, most of their religious teachings were lost. We do know that this festival was characterized as one of the four great "Fire Festivals" of the Celts. Legends tell us that on this night all the hearth fires in Ireland were extinguished and then re-lit from the central fire of the Druids at Tlachtga, 12 miles from the royal hill of Tara. This fire was kindled from "need fire" which had been generated by the friction of rubbing two sticks together, as opposed to more conventional methods (such as the flint-and-steel method) common in those days.[11] The extinguishing of the fires symbolized the "dark half" of the year, and the re-kindling from the Druidic fires was symbolic of the returning life hoped for and brought about through the ministrations of the priesthood.

10. What about sacrifices?

    Animals were certainly killed at this time of year. This was the time to "cull" from the herds those animals which were not desired for breeding purposes for the next year. Most certainly, some of these would have been done in a ritual manner for the use of the priesthood.

11. Were humans sacrificed?

    Scholars are sharply divided on this account, with about half believing that it took place and half doubting its

veracity. Caesar and Tacitus certainly tell tales of the human sacrifices of the Celts, but Nora Chadwick points out in her book "The Celts" that "it is not without interest that the Romans themselves had abolished human sacrifice not long before Caesar's time, and references to the practice among various barbarian peoples have certain overtones of self-righteousness. There is little direct archaeological evidence relevant to Celtic sacrifice."[12] Indeed, there is little reference to this practice in Celtic literature. The only surviving story echoes the tale of the Minotaur in Greek legend: the Fomorians, a race of evil giants said to inhabit portions of Ireland before the coming of the Tuatha Dé Danann (or "people of the Goddess Danu"), demanded the sacrifice of 2/3 of the corn, milk and first-born children of the Fir Bolg, or human inhabitants of Ireland. The Tuatha Dé Danann ended this practice in the second battle of Moy Tura, which incidentally, took place on Samhain. It should be noted, however, that this story appears in only one (relatively modern) manuscript from Irish literature, and that manuscript, the "Dinnsenchus", is known to be a collection of fables. According to P.W. Joyce in Vol. 2 of his "Social History of Ancient Ireland", "Scattered everywhere through our ancient literature, both secular and ecclesiastical, we find abundant descriptions and details of the rites and superstitions of the pagan Irish; and in no place -- with this single exception -- do we find a word or hint pointing to human sacrifice to pagan gods or idols."[13]

12. What other practices were associated with this season?

Folk tradition tells us of many divination practices associated with Samhain. Among the most common were divinations dealing with marriage, weather and the coming fortunes for the year. These were performed via such methods as ducking for apples and apple peeling. Ducking for apples was a marriage divination. The first person to bite an apple would be the first to marry in the coming year. Apple peeling was a divination to see how long your life would be. The longer the unbroken apple peel, the longer your life was destined to be.[14] In Scotland, people would place stones in the ashes of the hearth before retiring for the night. Anyone whose stone had been disturbed during the night was said to be destined to die during the coming year.

13. How did these ancient Celtic practices come to America?

When the potato crop in Ireland failed, many of the Irish people, modern descendants of the Celts, emigrated to America bringing with them their folk practices which were remnants of the Celtic festival observances.

14. We in America view this as a harvest festival. Did the Celts also view it as such?

Yes. The Celts had 3 harvests. Aug 1, or Lammas, was the first harvest, when the first fruits were offered to the Gods in thanks. The Fall Equinox was the true harvest. This was when the bulk of the crops would be brought in. Samhain was the final harvest of the year. Anything left on the vines or in the fields after this date was considered blasted by the fairies ("pu'ka") and unfit for human consumption.

15. Does anyone today celebrate Samhain as a religious observance?

Yes. Many followers of various pagan religions, such as Druidism and Wicca, observe this day as a religious festival. They view it as a memorial day for their dead friends and family, much as the mainstream US does the national Memorial Day holiday in May. It is still a night to practice various forms of divination concerning future events. It is also considered a time to wrap up old projects, take stock of one's life and initiate new projects for the coming year. As the winter season is approaching, it is a good time to do studying on research projects, and also a good time to begin handwork such as sewing, leatherworking, woodworking etc., for Yule gifts later in the year. And while "satanists" are using this holiday as their own, this is certainly not the only example of a holiday (or even religious symbols) being "borrowed" from an older religion by a newer one.

16. Does this involve human or animal sacrifice?

Absolutely *NOT*! Hollywood to the contrary, blood sacrifice is not practiced by modern followers of Wicca or Druidism. There may be some people who *think* they are practicing Wicca by performing blood sacrificing but this is *not* condoned by reputable practitioners of today's neo-Pagan religions.

FOOTNOTES:

1. Tardo, Russell K., "What's Wrong with Halloween?", Faithful Word Publishers, (Arabi, LA, undated), p. 2
2. Rev. Patrick Dinneen, "An Irish-English Dictionary", (Dublin, 1927), p. 937
3. Malcolm MacLennan, "A Pronouncing and Etymological Dictionary of the Gaelic Language", (Aberdeen, 1979), p. 279
4. "The Encyclopedia of Religion", ed. Mircea Eliade, "Halloween" by Primiano, (New York, 1987) pp. 176-177
5. Alwyn & Brinley Rees, "Celtic Heritage", (New York, 1961), p. 90
6. W.G. Wood-Martin, "Traces of the Elder Faiths of Ireland", Vol. II, (Port Washington, NY, 1902), p. 5
7. Kevin Danaher, "The Year in Ireland", (Cork, 1972), p. 214
8. Katherine Briggs, "Nine Lives: Cats in Folklore", (London,1980), p.5
9. Dr. Anne Ross, "Pagan Celtic Britain", (London,1967), p. 301-302
10. Wood-Martin, op. cit., p. 249
11. Rees & Rees, op. cit., p. 90

12. Nora Chadwick, "The Celts", (Harmondsworth, 1982), p. 151
13. P.W. Joyce, "A Social History of Ancient Ireland", Vol.2, (New York, 1968), pp. 282-283
14. Madeleine Pelner Cosman, "Medieval Holidays and Festivals", (New York, 1981), p. 81

BIBLIOGRAPHY:

- Bord, Janet & Colin, "The Secret Country", (London: Paladin Books, 1978)
- Briggs, Katherine, "Nine Lives, Cats in Folklore", (London: Routledge & Kegan Paul, 1980)
- Chadwick, Nora, "The Celts", (Harmondsworth, England: Penguin Books, 1982)
- Coglan, Ronan, "A Dictionary of Irish Myth and Legend", (Dublin: 1979)
- Cosman, Madeleine Pelner, "Medieval Holidays and Festivals", (New York: Charles Scribner's Sons, 1981)
- Danaher, Kevin, "The Year in Ireland", (Cork, Ireland: The Mercier Press, 1972)
- Dinneen, Rev. Patrick S., M.A., "An Irish-English Dictionary", (Dublin: The Irish Texts Society, 1927)
- Joyce, P.W., "A Social History of Ancient Ireland", (New York: Benjamin Blom, 1968)
- MacCana, Proinsias, "Celtic Mythology", (London: The Hamlyn Publishing Group Limited, 1970)
- MacLennan, Malcolm, "A pronouncing and Etymological Dictionary of the Gaelic Language", (Aberdeen: Acair and Aberdeen University Press, 1979)
- MacNeill, Maire', "The Festival of Lughnasa", (Dublin: Comhairle Bhealoideas Eireann, 1982)
- Powell, T.G.E., "The Celts", (New York: Thames & Hudson, 1980)
- Primiano, Leonard Norman, "Halloween" from "The Encyclopedia of Religion", ed. Mircea Eliade, (New York, McMillan Publiching Co., 1987)
- Rees, Alwyn and Brinley, "Celtic Heritage, Ancient Tradition in Ireland and Wales", (New York: Thames & Hudson, 1961)
- Ross, Dr. Anne, "Pagan Celtic Britain", (London: Routledge and Kegan Paul, 1967)
- Sharkey, John, "Celtic Mysteries", (New York: Thames & Hudson, 1975)
- Spence, Lewis, "British Fairy Origins", (Wellingborough: Aquarian Press, 1946)
- Squire, Charles, "Celtic Myth & Legend, Poetry & Romance", (New York: Newcastle Publishing Co., Inc., 1975)
- Toulson, Shirley, "The Winter Solstice", (London: Jill Norman & Hobhouse, Ltd., 1981)
- Wood-Martin, W.G., "Traces of the Elder Faiths of Ireland", Vols. I & II, (Port Washington, NY: Kennikat Press, 1902)

Recipe

Samhain Pork Roast

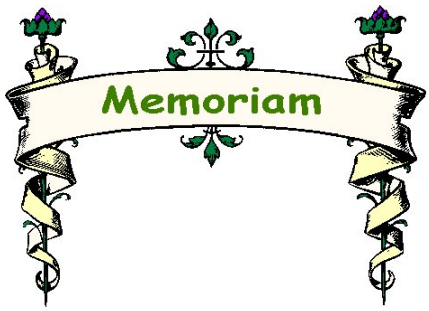
1 pork loin
mushrooms
onions
garlic
bread crumbs
sage
parsley
rosemary
salt
pepper
1 egg

Take a very sharp knife and begin cutting the roast, a slice about one inch think, but don't cut through. Keep cutting and unrolling the roast until you have one, continuous slice. Spread a thick layer of the stuffing on the slice and, carefully, roll it back up. Tie it shut with butcher's twine and lay in a roasting pan and cover with foil. Roast on 350 degrees for 1 1/2 to 2 hours.

For the stuffing, figure the amounts according to the size of the roast. You want enough to be able to spread over the entire unrolled loin. Dried herbs are okay, but fresh offers a much fuller flavor. I use whatever mushrooms I can get, usually white mushrooms, tree ears, shitake, but porcini are okay if you want to go to the trouble of peeling the tough skin off the tops. With the onions, try to use yellow mushrooms, they are at their fullest flavor right now. Use the entire garlic, if you want, it won't hurt and it's good for you.

Chop everything very finely and mix together in a bowl with a tiny bit of water if you need a little more moisture to make a paste-like spread, but not much, you don't want it to quirt out of the roast.

Submitted by Cindy and her spiderpigs in 2008



And, let us not forget those that went before us. On this sacred night of Samhain, a time when we remember our passed Loved ones, Ancestors and not to be forgotten, our family members that often was there when no others were, who accepted us for who we are regardless of who we are, our family and friends of the animal kingdom.

October 24th - Author of Animal Speak and 41 other books, Ted Andrews crossed over on Saturday.

Elder Gathering

So, as many of you know, the weekend of October 24th the Georgian Elders got together! Marla headed up this shindig and managed to pull in Rayna, Cindy and Loye to help pull this gathering off.

We checked to see if the hotel had metal detector to place outside the doors of the conference room, but no good….so we resorted to frisking for athames, basic easily smuggled witch tools. Some of us arrived the 22, most the 23. As Jamie and I pulled up to the hotel we were greeted by Marla, Roger and Star. Later I ran into Dorothy as I was heading out to pick up one of my flock (Kerredwyn), and then Puck. Later that evening we all met in the lobby to decide where we were going to go eat. The Hungry Hunter was right there, so we divided into two groups and headed over. Sherri and Cindy joined Marla and her group while I lead my group over a little later.

Marla's group consisted of Marla, Tony, Erin, Roger, Puck, Cindy, Star, Sherri, Dorothy and Emilie. My group consisted of Myself, Kate, Kerredwyn, Peggy, Jamie, Robert, Darlene, Rosewynd and Peggy's nephew Jeremy. Needless to say, we were seated in different areas of the restaurant ☺. Later that evening of the 23rd, Marla and her group retired to one of the rooms at around 7ish pm to perform the 1st Degree initiation of Roger, Marla's long time student.

After the initiation we all joined together in one of the smaller conference rooms and celebrated Samhain.

The Oklahoma crew was beat by this time and it was obvious they were struggling to stay awake. We made no attempt to raise any serious energy, but did open the gate and invite special guests to join us. I told the story of the Green Hag, did cakes and ale, invited all Georgians who had crossed over to remain for the entire Elder Gathering and then bid farewell to everyone else and closed the gate. As soon as the ritual was over, Marla and her batch vanished, headed for a well deserved and needed sleep at 1130 California time. When my group reached the lobby of the hotel, we were greeted by Rayna and Canu who had just arrived, Marla was talking to her and waved us over. We all hugged, and chatted for a few minutes then everyone headed for their respective rooms for a well needed rest. The next morning, we all gathered at 0900 after eating breakfast in the hotel. Marla, our Task Mistress went about lighting the altar candles on the Gathering altar situated in the middle of the tables., then introductions and the ritual handing out of coffee cups sent by Georgia which I was allowed to hand out! And am drinking coffee from mine as I write this! (Thank you Georgia!)

We spent the day debating and discussing lessons, newsletters, GBoS, coven practices. The Gathering was opened up to ALL Georgians who attended, from the Jamie (pre-Initiate) to Bobbie (Matriarch Elder) and everyone was allows to voice their thoughts.

Jamie was cute when Marla directed a question at her about what she thought of the lessons and how they are laid out.<grin>

Among other activities was the "field trips" that was taken by some of those at the Gathering. What sorta First Annual Elders Gathering would it be if we didn't go to the home address of where it all started for us Georgians?... that's right, the place where George Elliot Patterson resided and where we as a tradition started! This address would be the "Acorn" to our "Oak Tree". That night we all gathered together for the closing ritual. Rayna organized and lead the ritual with the true grace and command of a High Priestess! The altar was set and decorated with Pat's candle, cakes, pictures, beads, string and love. Rayna asked for volunteers to call the quarters, invite the Lady and Lord. East was called by Star, South by Puck, West by Kate, North by Emilie, The Lady was invited by Marla and I "volunteered" to invite the Lord. After the ritual a scuffle broke out between Marla and Canu..it involved two statues, boobs and other stuff. It looked like Marla was going to win, but Canu's height and reach overcame Marla's special High Priestess powers.

The picture is blurry and I won't tell you how it ended (3rd Degree Secret and all that jazz you know) but it WAS entertaining!!

Oh, here are the statues in question…I really did wanna be them statues! I made em for Marla, but Canu "presented" them to her <grin>

I could easily do a whole newsletter, complete with pictures and information on the happenings of the Gathering, but there was so much to put in this edition of the Samhain Newsletter I had to whittle it down and abbreviate it. Look for more information on the happenings of the Georgian Elder Gathering in the next Newsletter!

From all of us! To all of you! We wish you a very happy Celtic new year, blessed Samhain and SALUTE each and every one of you (with a little on the side)!

And Bobbie SALUTES you straight up with nothing on the side!

Blessings and Light
Loye

SAMHAIN and HALLOWEEN

Costumes and Traditions

So, every year we all sit down and celebrate this season in our own way. Some set a plate for the dumb supper, others place food out on the porch or window sill, the ever popular pumpkin carving, and dressing up in an attempt to be funny, scary, sexy, whatever.

For me, it was a little more special. I was "informed" recently that a good friends daughter had decided that I was her two little ones Grandpa. The oldest turning 3 in January. So,

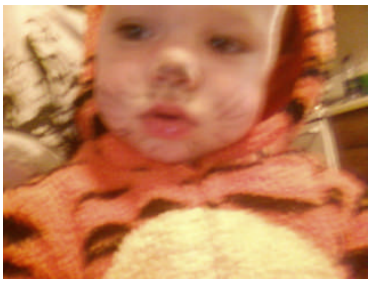
little Gabriel and baby sister Margaret Tiffany showed up at noon on Halloween.

He climbed into Grandpa's lap and we carved his very first Jack-O-Lantern. Then, the three of us sat down and watched Charlie Browns

"Great Pumpkin" I hadn't had that much fun since my own children were little. It was indeed a special day for me, getting to continue a family tradition that has spanned several generations.

The Dumb supper is also a very (believe it or not) common tradition. We did it for years when I was growing up and we was "good" Christians!
Here we have a place setting at the household of Roberson-Teague. Very beautiful Marla and Gypsy

And what would pictures be without dress up! We will go from cute to therapy inducing here ☺



Here we have little Katlyn Evelyn Ray, she is sportin a tiger costume!

(momma is Macie)

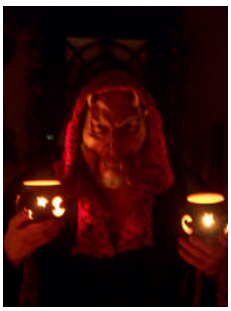
And here we have little Jesslyn Rea Barnett…I'm to understand she wasn't "diggin" the hood for her little elephant costume lol (momma is Nichole)

Both of these little ones are the grandchildren of Peggy and Jeff Ray, members of coven Symbollic. (Peggy and Jamie provided the pics)

I love seeing the little ones all dressed up, brings joy to me and keeps me young!

And how can we forget our most well know member of the Georgian family!! Here we have Dorothy Morrison herself!

And last but not least, Yours truly! The walk way was scary and thrilling, skulls lined the fence, bones and grave yard, lights, spider webs and spooky town to see.. But in the end, I was waiting for them…bubbling cauldron, black robes and demon faced, holding a large bowl of candy! Many little ones had to be dragged to me by their parents and grandparents, screaming all the way "NOOOOO! I don't want any more candy!!!, you said I was ADD!!!"



On a couple occasions I had to take my mask off for the real little ones <grin>

Well, I think that concludes this edition of the Georgian Newsletter.

Blessings and Light, Loye