

# Halloween!

## MODERN DAY SACRIFICES OF THE DEAD

### Books of The Holy Scriptures

#### As Written in *The Book of Yahweh*

The following information is given to assist you with the true names of the Apostles and Prophets within The Holy Scriptures.

Book One ( <i>Old Testament</i> )					
Genesis	Genesis	II Chronicles	II Chronicles	Daniyl	Daniel
Exodus	Exodus	Ezrayah	Ezra	Hosheyah	Hosea
Leviticus	Leviticus	Nehemyah	Nehemiah	Yahyl	Joel
Numbers	Numbers	Hadassah	Megilla Esther	Amosyah	Amos
Deuteronomy	Deuteronomy	Yahshub/Iyyob	Job	Obadyah	Obadiah
Yahshua	Joshua	Psalms	Psalms	Yahnah	Jonah
Judges	Judges	Proverbs	Proverbs	Micahyah	Micah
Riyyah	Ruth	Ecclesiastes	Ecclesiastes	Nachumyah	Nahum
I Samuyl	I Samuel	Song of Songs	Song of Solomon	Habakkuk	Habakkuk
II Samuyl	II Samuel	Isayah	Isaiah	Zephanyah	Zephaniah
I Kings	I Kings	Yeremyah	Jeremiah	Chagyah	Haggai
II Kings	II Kings	Lamentations	Lamentations	Zecharyah	Zechariah
I Chronicles	I Chronicles	Yechezqyah	Ezekiel	Malakyah	Malachi
Book Two ( <i>New Testament</i> )					
Mattithyah	Matthew	Ephesians	Ephesians	Hebrews	Hebrews
Yahchanan Mark	Mark	Philippians	Philippians	Yaaqob	James
Luke	Luke	Colossians	Colossians	I Kepha	I Peter
Yahchanan	John	I Thessalonians	I Thessalonians	II Kepha	II Peter
Acts	Acts	II Thessalonians	II Thessalonians	I Yahchanan	I John
Romans	Romans	I Timayah	I Timothy	II Yahchanan	II John
I Corinthians	I Corinthians	II Timayah	II Timothy	III Yahchanan	III John
II Corinthians	II Corinthians	Titus	Titus	Yahdah	Jude
Galatians	Galatians	Philemon	Philemon	Revelation	Revelation



# Halloween!

## MODERN DAY SACRIFICES OF THE DEAD

Each year at this season, on the last day of the Roman month of October, millions of people enjoy a night filled with fun and games. Parties abound. Dressing up in costumes that represent devils, demons, and witches are all part of the tradition that is Halloween. Trick or Treat is the phrase for the night and childish pranks are played. “Of course, this is all done for pleasure, and it is just for the children, they need to have a nice time and enjoy life!”

The celebration of Halloween is an established custom in the United States, the British Commonwealth, and various Scandinavian Countries.

### **What Could All This Fun Possibly Have To Do With The Followers Of Yahweh?**

In the earliest accounts of history from the Bible, our father Abraham was instructed by Yahweh to remove himself from his established clan and go to a place Yahweh instructed.

#### ●Genesis 12:1-4—

1 Now Yahweh had said to Abram: Get out of your country, from your kindred and from your father's house, to a land that I will show you.

2 I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing.

3 And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed.

4 So Abram departed as Yahweh had spoken unto him; and Lot went with him. And Abram was seventy-five years old when he departed from Haran.

Abram, whose name was later changed to Abraham, obeyed Yahweh. Abraham walked with Yahweh and he taught his children to do as Yahweh said.

In the time of Abraham, as it is in this very day, there were

many denominations and sects of beliefs, but there were only a few people who followed Yahweh. At that time, these few people were Abraham's family. The worship of the heathen people was directed at the sun, the moon, the stars, demons, gods and spirits.

## Why Did Yahweh Tell Abraham To Leave?

The land of Ur, which is a part of Mesopotamia, was where the ancestors of Abraham lived. Abraham's ancestors worshiped Gods and demons. Yahweh knew Abraham had to come out from under the powerful influence of his ancestors' worship in order to grow and learn to follow Yahweh only!

*The Encyclopedia Judaica*, Volume 5, page 1521, tells us what **demons and demonology** are:

**DEMONS, DEMONOLOGY.** A demon is an evil spirit, or devil, in the ordinary English usage of the term. This definition is, however, only approximate. In polytheistic religions the line between gods and demons is a shifting one: there are both good demons and gods who do evil. In monotheistic systems, evil spirits may be accepted as servants of the one God, so that demonology is bound up with angelology and theology proper, or they may be elevated to the rank of opponents of God, in which case their status as diabolic powers differs from that of the demons in polytheism. Moreover, in none of the languages of the ancient Near East, including Hebrew, is there any one general term equivalent to English "demon." In general, the notion of a demon in the ancient Near East was of a being less powerful than a god and less endowed with individuality. Whereas the great gods are accorded regular public worship, demons are not; they are dealt with in magic rites in individual cases of human suffering, which is their particular sphere.

This same volume of *The Encyclopedia Judaica*, on pages 1521-1522, shows us that the worship of the ancient Near East was the pacification of Gods and demons.

**Demonology in the Ancient Near East.** Defense against evil spirits was a concern in Mesopotamia from earliest times.

In general features Canaanite demonology probably resembled that of Mesopotamia, to judge from the rather meager evidence preserved. In a mythological text from

Ugarit, the father of the gods, El, is frightened almost to death by a demon “having two horns and a tail,” like the devil in later representations.

● *Collier's Encyclopedia*, Volume 8, page 96, shows that the intervention of spirits, Gods, and demons was made possible by means of magic.

**Magical Influence.** The intervention of spirits in nature and human affairs is made possible, according to demonology, by means of magic. Thus, magic is employed by primitive peoples to prevent drought, to produce rain, and to ward off disease or famine. By means of propitiation and spells, evil spirits may be diverted from their malevolent designs or pursuits. Among some primitive tribes, the path along which it is believed a demon will approach is barricaded with thorns, brushwood, odors, fire, or other obstacles. Epileptic fits and other kinds of seizures are occasions for the medicine man to apply the rites of exorcism. To the primitive tribesman magic is the only available source of power whereby the attacks of demons may be averted or withstood.

The same page of this source shows us the types of spirits that were influenced by magic.

**Types of Spirits.** Among the spirits most familiar to students of demonology are the spirits of vegetation, water spirits, domestic spirits, ancestral spirits, and dream demons.

*Ancestral Spirits.* Belief in ancestral spirits and the practice of ancestor worship are widely prevalent. In its cruder forms, this phase of demonology stresses the malignancy of the souls of suicides, of those who die by violence, and of women who died in childbirth. Demons of the unburied are feared more than ordinary ghosts. The worship of ancestral spirits, either as gods or as surviving souls of departed members of the family, reflects belief in immortality and the almost universal belief that death does not dissolve an individual's relation to the group. The postmortal status of the individual corresponds to that during his mortal existence. For this reason spirits of the departed are accorded the respect, love, or fear shown them during their earthly state. Although all dead are held in awe, those who lived evil lives or died by violence are dreaded because, in the former instance,

they are freer to work harm and, in the latter instance, may be intent upon revenge. It follows that the living must safeguard themselves against dangerous spirits or demons. Hence, exorcism and charms are superlatively important wherever this form of demonology prevails.

**I**n later accounts of the history of the Scriptures, the Children of Israyl eventually sojourned in the Land of Egypt, remaining there for 430 years before they were redeemed by Yahweh through Mosheh. The heathen worship in Egypt was directed at the same gods in the same manner and customs that Abraham had witnessed.

The Children of Israyl, chosen of Yahweh, were delivered out of that land, which was defiled by the worship of every God and demon. These chosen people were taught by Mosheh in the wilderness. Mosheh was not ignorant of the enticement of pagan Baal worship, but Mosheh knew that the only way Yahweh wanted to be worshiped was Yahweh's way. Mosheh was instructed by Yahweh to tell the Children of Israyl, in:

● **Deuteronomy 18:9-12—**

9 When you come into the land Yahweh your Father is giving you, do not learn to follow the abominable ways of those nations.

10 Let there not be found among you one who sacrifices his son or his daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft,

11 Casts spells, or who consults familiar spirits, or a wizard, or a necromancer.

12 Anyone who practices these is ABOMINABLE TO YAHWEH, and because of these abominable practices, Yahweh your Father is driving out the nations in front of you.

● *The Encyclopedia Judaica*, Volume 5, pages 1522-1523 tells us the following:

**Demonology In the Bible.** Israel's official religion contrasts sharply with contemporary polytheisms in the role assigned to demons, which in the Bible is practically nil. Magic was prohibited among the Israelites from very early times, for already the oldest collection of laws, the Book of the Covenant, contains the command: "You shall not tolerate a sorceress" (Ex. 22:17 [Eng. 22:18]:cf. Deut. 18:10-12), and Saul put the practitioners of necromancy out of the land (I Sam. 28:3). Since much of pagan magic was protective—intended to keep demons away or to expel

them—obviously Israel’s religion aimed at a very radical extirpation of traffic with demons.

**T**he Holy Scriptures say that, because of these very abominations listed, Yahweh would drive out the heathen nations from before the Children of Israyl.

The Laws, statutes and judgments were not given just to be ignored. Mosheh was not ignorant of the worship of the pagan nations. They worshiped demons, which are led by Satan the Devil. The worship of these demons were practices of appeasement. These Gods had to be fed during licentious feasts of lust and sexual excesses. These Gods also had to be fed the lives of the worshipers own children.

Mosheh knew, because Yahweh instructed him, that no one could serve Yahweh and serve Gods at the same time, and if they did, they would utterly perish.

●**Deuteronomy 4:24-26—**

24 For Yahweh your Father is a consuming fire, a jealous Heavenly Father, *and is provoked by any god (el).*

25 When you beget children and grandchildren, and have grown old in the land and if you then become corrupt and make any kind of god (el), doing evil in the sight of Yahweh your Father, and provoking Him to anger,

26 Then I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you are crossing the Yordan to possess. You will not prolong your days in it, but you will be utterly destroyed.

**T**he only way of worship Yahweh will accept is the way of worship Yahweh has instructed! By the deceit of Satan some of these children of Israyl had forsaken Yahweh and served Baal Peor.

●**Numbers 25:1-5—**

1 While Israyl was staying in Shittim, *meaning, Acacia Grove*, the people began to commit sexual immorality with Moabite women.

2 They invited them to the sacrifices of their gods (elohim), and the people went and bowed down in front of their gods (elohim).

3 So Israyl joined in worshipping the Baal of Peor; the Lord of Peor, and Yahweh’s anger burned against them.

4 Then Yahweh said to Mosheh: Take all the leaders of the people and kill the offenders. Hang them out in broad daylight in front of Yahweh, so that Yahweh’s fierce anger may turn away from Israyl.

5 So Mosheh said to the judges of Israyl; Every one of you is to kill his men who were joined in worship to the Baal of Peor; *the Lord of Peor.*

● **Psalm 106:28**—

They yoked themselves to Baal Peor, and ate the sacrifices offered to the dead.

## Sacrifices Of The Dead

The ancient Babylonians had a God called **Samas**, as we find in *The Encyclopedia Judaica*, Volume 5, page 1020.

...for example, before going out to battle with the Babylonian king Kastilias, the Assyrian king accuses the latter of betrayal and violation of the treaty between them, and as proof he reads the treaty in a loud voice before the god Samas.

● *The Encyclopedia Judaica*, Volume 14, page 719 says:

**Samael**, from the Amoraic period onward the major name of Satan in Judaism.

Jewish legend says Samael-Samiel is the angel of death and the head of the devils. The Greek rendering of the word, Samael is Sammane.

...includes the name, although not in the most important place, in the list of the leaders of the angels who rebelled against God. The Greek versions of the lost Hebrew text contain the forms Sammanhv (Sammane) and Semiel (Semiell).

● *The Standard Encyclopedia of Folklore, Mythology and Legend*, pages 968-969, tells us what **Samain** is:

**Samain** (pronounced *sovan* or *sowan*) The festival of the beginning of winter, celebrated on or about November 1 in Ireland and Gaelic Scotland and of very great antiquity. The word means “end of summer.” One of the oldest Irish sagas states that the barrows where the fairies dwelt were open about Samain, and in Scotland a demon who stole babies at this time was called a *samhanach*. Another old saga relates that for three days before and three days after November 1 the warriors of Ulster assembled for eating, drinking, and boasting of the men they had killed, producing the tips of their tongues as evidence. According to Keating, in heathen times the druids of Ireland assembled to sacrifice to the gods and burn

their victims on Samain eve. All other fires were to be extinguished, to be rekindled only from that fire. This custom still lingers on, without the sacrifices, in parts of Ireland and Scotland. The peat fires are extinguished in the cottages on Halloween and are relighted from the bonfires which burn on the hilltops. In the Highlands families used to circumambulate the fields sunwise, holding fir torches. At Waterford groups of country lads, headed by horn-blowers, visited the farmers' houses and collected pence and provisions for the ensuing celebration. In parts of County Cork the procession was led by a man called the White Mare, wearing a white robe and the semblance of a horse's head, while in other parts the lads dressed as mummers and professed to be the messengers of the Muck Olla, a boar slain by one of the Geraldines. Until about 1850 the inhabitants of the Isle of Lewis used to assemble on the same night, bringing ale and provisions, repeat a paternoster (though mostly Protestants), and walk down to the sea. One of them waded into the water, poured out a cup of ale, and cried out: "Shoney, I give this cup of ale to you, hoping that you'll be so kind as to send us plenty of sea-ware to enrich our ground for the coming year." The group then went to the church, stood silent for a while, and then adjourned to the fields for drinking, dancing, and singing. MacCulloch in 1911 mentioned the license permitted to youths on Samain Eve in the quietest townships of the West Highlands. Vallancey in the 18th century recorded that Irish maidens observed the festival by sowing hemp seed and believed that if they looked back they would see the apparition of their future spouse, or they would hang a smock before the cottage fire, convinced that his apparition would come down the chimney and turn the smock. See CELTIC FOLKLORE; CROMM CRUAC.

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**S**amain is the Druidic assembly on the night of October 31, to sacrifice to their Gods and burn their victims. *The Standard Encyclopedia of Folklore, Mythology and Legend*, Volume A-1, page 263, tells us more about the sacrifice of the dead.

**Cromm Crúac** A huge idol which stood on the plain of Mag Sleact (the plain of adoration or prostrations) in County Cavan, in Ulster, near the present village of Ballymagauran; also called *rig-iodal h-Eireann*,

the king idol of Ireland. "Around him were twelve idols made of stone but he was of gold" and to him the early Irish sacrificed one third of their children on Samain (Nov. 1) in return for "milk and corn" and the good weather which insured the fertility of cattle and crops. The idol and the sacrifices are mentioned in the 6th century Dinnsenchus in the *Book of Leinster*. Cromm Crúac was held in horror for his terrible exactions; it was dangerous even to worship him, for the worshippers themselves often perished in the act of worship. A pre-Christian king named Tigernmus is said to have introduced the worship of Cromm Crúac to Ireland and to have been destroyed himself with three fourths of his people one Samain night during the prostrations.

The twelve lesser idols encircling the golden image have led to the assumption that Cromm Crúac was a solar deity; certainly he was a fertility god. But he has not been identified with any ancient Irish god. Dagda, in his agricultural aspect, has been suggested for this role, but no identity can be substantiated.

The Dinnsenchus names the idol Cromm Crúac (bloody crescent or bloody bent one); it is referred to as Cenn Crúaic (bloody head) in the *Tripartite Life of Patrick*. Legend says that Patrick cursed and destroyed it. The Dinnsenchus story tells how Patrick preached to the people on Mag Sleact against the burning of milk-cows and their first-born progeny.

**Cromm Dub's Sunday** In Irish folklore, the first Sunday in August: anniversary of the destruction of the famous idol known as Cromm Dub. On this date flowers were still offered at his place on Mt. Callan in County Clare, as late as the mid-19th century. For this reason the day is also called Garland Sunday. The flower offerings were reminiscent of a time when more bloody sacrifices were prepared. Compare CROMM CRÚAC. See CELTIC FOLKLORE.

● *The Dictionary of Folklore, Mythology and Symbols*, Part One, pages 200-201, tells us:

**BELTANE (BALTEIN, BEALTUINN, BELTAINE, BELTAN)**

An ancient Celtic festival marking the opening of summer and honoring the sun. One of the quarter days. Celebrated on May 1 of the old calendar with

bonfires and other rites. Druids drove cattle between two needfires to which miraculous virtues were ascribed to prevent the murrain; dances were performed, and the day was filled with gaiety, which culminated in the sacrifice by fire of a man representing the oak king. Parallels the fire-cleansing ceremonies of ancient Babylonians.

**Beltane** is the Druidic assembly marking the opening of summer and is marked by human sacrifice. The above excerpt openly admits that the pagan, Celtic worship parallels the ancient fire cleansing ceremonies of ancient Babylon from which it came.

Continuing from *The Dictionary of Folklore, Mythology and Symbols*, Part One:

In Celtic legendary history Partholon and his people arrived in Ireland on a Beltane or May Day.

**Parthia** designates the great Empire the Parthians built up after conquering ancient Babylon. The Babylonians brought the worship of Bel to the Celts, complete with the worship of the dead and human sacrifice. Parthians are Persians.

*A Dictionary of Non-Christian Religions*, by Geoffrey Parrinder, 1971, page 42, says:

**Bel.** God of the earth in Babylonian religion whose worship was centred at Nippur. With the growth of the cult of Marduk (q.v.), tutelary god of Babylon, he came to be identified with Bel, as 'the lord' over all. The name means the same as Baal (q.v.). The apocryphal book of *Bel and the Dragon or Snake* says that Cyrus the Persian worshipped the Babylonian idol called Bel, but Daniel overthrew it and a serpent which was also worshipped.

**Belenos.** A sun god of Celtic mythology, from *belos*, 'bright'. His worship was widespread in Gaul, and perhaps in Britain too, and the Romans identified him with Apollo. Images have been found of a nameless god who has a wheel, often a symbol of the sun, and this may be Belenos. Geoffrey of Monmouth in his *History* said that the ashes of Belenos were preserved at Billingsgate in London, so named after him. See BELTANE.

● *A Dictionary of Non-Christian Religions*, by Geoffrey Parrinder, page 242, says:

**Samhain, Samuin.** Ancient Celtic feast, held at the end of October and beginning of November. In Ireland it was celebrated on the shores of lakes. Samhain marked the beginning of winter, as Beltane (q.v.) marked the onset of summer. Samhain meant 'summer end', and bonfires were lit to strengthen the powers of the waning sun. These are perpetuated in the bonfires of November 5, still popular in Britain. In the Christian calendar, Samhain was merged into All Saints' Day on November 1.

● *The Dictionary of Folklore, Mythology, and Symbols*, Part 2, page 1393, says:

**SAMHAIN (SAMAIN, SAMAN, SAMHAN)** Literally, summer's end. Celtic winter solstice festival celebrated about November 1. The entrance to burial caves were left open to allow the spirits to come out for an airing. On oídhche Shamhna omen for the future were extracted from the fairies. The Fomors first oppressed the people of Nemed with their terrible tax on this day, and on it the Mag-Tured battles were fought, thus the day on which winter giants expelled the fertility gods. On the Isle of Man called Sauin, in Wales called Nos Galan-gaeof (Night of the winter calends). Corresponds to Halloween. Compare Beltane. **Samhanach.** Goblins which come out on Samhain in Scotland correspond to Halloween!

## Halloween!

● *The Yearbook of English Festivals*, by Dorothy Gladys Spicer, 1954, pages 153-157, are displayed, showing us the ancient meanings of Halloween, All Saints Day and All Souls Day. All of these are part of the ancient sacrifices of the dead.

### **ALL HALLOWS' EVE**

*October 31.* All Hallows' Eve or All Hallow E'en, with its tradition of witches, ghosts, hobgoblins and sprites, its games and incantations, still is a gay time for pranks and parties in many North Country homes. Fun-loving Americans have borrowed from their British ancestors many Hallow E'en games, such

as apple-bobbing, nut roasting and tossing of apple parings. Transplanted to New World soil, the old practices have become revitalized and currently are observed with more enthusiasm than in the country of their birth.

To ancient Druids the end of October commemorated the festival of the waning year, when the sun began his downward course and ripened grain was garnered from the fields. *Samhain*, or “Summer’s End,” as this feast to the dying sun was called, was celebrated with human sacrifice, augury and prayer; for at this season spirits walked and evil had power over souls of men.

Not until the fourth century did the pagan vigil for the god of light give way to All Hallows, the mass for Christian saints; and not until the tenth, did the Druids’ death feast become All Souls’, the day of prayer for souls that had entered rest. Cakes for the dead were substituted for human sacrifice, fortune-telling for heathen augury, lighted candles for the old Baal fires.

### **Fortune Telling—Augury**

**au’gu ry**, *n.*; *pl. au’gu ries*, [*L.augurium*, divination, from *augur*, an augur.]

1. the art or practice of foretelling events by signs or omens.
2. that which forebodes; that from which a prediction is drawn; an omen; portent.
3. a formal ceremony conducted by an augur.

**au’gur**, *v.i.*; augured (-gur), *pt.*, *pp.*; **auguring**, *ppr.* to guess; to conjecture by signs or omens; to prognosticate.

**au’gur**, *v.t.* 1. to predict or foretell.

2. to be an omen of; as, to *augur* ill success.

Gradually, the last night of October—first a Druid feast, then a Christian holy day—emerged as a night of gaiety, when young people played games and read fortunes from simple objects, such as apples, cabbages, or nuts.

Indeed, nuts became such a favorite means of divination, that All Hallow E’en was known as “Nutcrack Night.” Girls and boys placed nuts side by side in the dying embers. If the nuts flew apart, quarrels and disaster were sure to follow. But if they burned brightly side by side, a peaceful married life was foretold.

Next to nuts, apples feature in All Hallow E'en divinations. Apple-bobbing still is as popular in the North Country as in rural America. Even pips and parings come in for their share of attention. This old rhyme accompanies the swinging of a paring, to learn the loved one's initials:

I pare this pippin round and round again,  
My sweetheart's name to flourish on the plain:  
I fling the unbroken paring o'er my head,  
My sweetheart's letter on the ground to read.

Though many old All Hallow E'en customs have disappeared survivals of All Souls' (November 2), as will be seen, still exist in many communities. Soulers, not very unlike American Halloween mummers, still make village rounds and beg for "soul cakes," instead of "something for Halloween."

### **ALL SAINTS' AND ALL SOULS'**

*November 1 and 2*

The early English Church called All Saints', the feast to commemorate *all the saints*, All Hallows, Hallow E'en, All Saints' and All Souls' (October 31, November 1 and 2, respectively) share a common tradition. The three festivals concern remembrance of departed souls. Hallow E'en, as already noted, is celebrated with games and divination rites, since people once believed spirits of the dead walked abroad on this night. All Saints' and All Souls', on the other hand, are popularly observed with "souling" customs and plays. Originally, these demonstrations were intended to honor the faithful departed and to ease the pain of the bereaved.

"Souling," or "Soul-caking," is the custom descended from pre-Reformation times, of going about on All Saints' or All Souls' and begging for cakes, in remembrance of the dead. The Soulers, singing verses inherited from a remote past, are rewarded with "soul cakes." Originally these were buns, rich with eggs and milk, spices and saffron. Although the cakes varied a good deal from county to county, they were generally oval or round in shape, and rather flat.

Once soulers of certain villages began their rounds with services in the parish church, the cakes householders gave were in exchange for prayers for the dead, a "charity" for the departed. In other words, soul cakes were intended as a bread dole to the community

poor. Bonfires, “to light souls out of purgatory,” and the ringing of church bells, also characterized old-time observances.

**In *The Book of Festival Holidays*, 1964, by Marguerite Ickis, pages 123-125, we are shown the meaning behind the traditions of Halloween.**

Harvest festivals come at a time of year when the last warmth of Indian summer is gone, and bleak winds and gray skies begin to appear. It is the time of year when barns are made snug, the last of the apples and vegetables are stored away in bins and people sit in front of a roaring fire to relax from their long summer’s work. In short, it is a rejoicing over earth’s gifts.

The custom of holding a festival at harvest time goes back over two thousand years. The last day of the year on the old pagan calendar, October 31, served the triple purpose of bidding goodbye to summer, welcoming winter and remembering the dead. The Irish built tremendous bonfires on hilltops to offer encouragement to the waning sun and to provide a warm welcome for visiting sprites and ghosts that walked about in the night.

People of the British Isles had the quaint custom of tossing objects, such as stones, vegetables and nuts, into a bonfire to frighten away any “spooks” that might be near. These symbolic sacrifices were also fortunetelling props, still widely used at Halloween parties today. If a pebble a man flung into the fire at night was no longer visible the following morning, people clucked sympathetically, believing the man wouldn’t survive another year. If the nuts tossed by young lovers exploded in the flames, theirs would be a quarrelsome marriage, etc.

More fearful of spooks than spouses, folks began hollowing out turnips and pumpkins and placing lighted candles inside to scare evil spirits from the house. Why was the result called a “jack-o’-lantern”? Tradition says that an Irish Jack, too wicked for heaven and expelled from hell for playing tricks on the devil, was condemned to walk the earth with a lantern forever.

It was the Irish, too, who initiated the “trick or treat” system hundreds of years ago. Groups of Irish farmers would go from house to house soliciting food for the village Halloween festivities in the name of no less a personage than Muck Olla (ancient god of

Irish clergy). Prosperity was promised to cheerful givers and threats made against tightfisted donors. It was the custom for English children to dress up in each other's clothes (boys donning girls' outfits and vice versa) and, wearing masks, to go begging from door to door for "soul cakes."

Surprisingly, Halloween was scarcely observed in the United States until the last half of the nineteenth century. It is thought the large-scale Irish immigration had much to do with the popularizing of the holiday. Rather than threaten vengeance for youthful Halloween pranks, more and more communities and neighborhoods have been forestalling them with organized treasure hunts, block parties and other forms of entertainment. Just the same, any prudent person on Halloween will see that his car is locked in the garage, porch furniture is stored away and there are plenty of treats, in the form of apples, candies and pennies, to hand out when the doorbell rings and children shout "Anything for goblins?"

**F**rom *The Book of Holidays*, 1958, by J. Walker McSpadden, pages 149-153 are displayed here:

**Halloween**, in spite of the fact that it takes its name from a Christian festival (All Hallows or All Saints' Day), comes from pagan times and has never taken on a Christian significance.

There were two different festivals in the early world at this time of year, and they are both represented in our own Halloween activities. When you duck for apples, or throw an apple paring over your shoulder to see what initial it makes on the floor, you are doing as the Romans did—honoring Pomona, the Roman goddess of orchards and especially of apple orchards. And when you light a candle inside the jeering pumpkin face, you are in a small way imitating the Celtic Druids of northern Britain (described in the chapter on Saint Patrick's Day), who lit a fire to scare away winter and the evil spirits who were waiting to come rushing in when summer was over.

On that night between October and November, the Druids kindled great fires on the hills as a barrier against the evil to come. (These Halloween fires still burn every year in many places, but especially in Scotland and Wales). By waving burning wisps of plaited straw aloft on pitchforks, people tried to frighten off demons and witches, but just in case this didn't work,

they also put on grotesque and terrifying costumes. For if you dressed in a horrible enough fashion and went trooping around with the spirits all night, they would think you were one of them, and do you no harm. This is where the persistent Halloween custom of “dressing up” and wearing masks originated; and among the children who come to the door on Halloween, calling “trick or treat,” the most alarming costumes are still considered the best.

Other northern peoples in the Germanic and Scandinavian countries also lived in terror of “the raging rout,” as they called the evil spirits whom they believed to be led by the great god Odin. Halloween weather was of the greatest importance to these people, for the day was prophetic: if the rout came in on a soft wind, the next year would be easy and good; but if the rout came raging in, the year would be full of bitter woe and warfare.

The night being so filled with supernatural powers, it was usually possible for individuals to catch some premonitions of their own futures. Especially among the Celts there was a custom—which still continues—to try to learn what the future holds, especially in matrimonial matters. There is a wistful line in an old Scotch song, “But I don’t know whom I’ll marry.” Well, Halloween is the time to find out. And if you can’t get some kind of a hint at least, you must have no Celtic blood at all. There are so many ways that there should be one for everybody.

For instance, a girl puts three nuts on the grate. Then she names one nut for herself, and two for possible husbands of her acquaintance. He who cracks or jumps will be unfaithful, but he who starts to burn really likes her and will be a good mate. If the girl’s nut and one of the others burn together, then the wedding is certain. Also, there is an interesting method of looking into a mirror. But, of course, a girl must be eating an apple while doing it. Then, if she “gets a sight”—sees a boy peeping over her shoulder—the boy she sees will be the one she will marry.

There are also the Three Luggies, or dishes, which Robert Burns mentions in his poem, “Halloween.” This is for boys instead of girls. One dish holds clean water, one dirty water, and one is empty. The boy is blindfolded, and dips his fingers into the first dish he feels. Clean water, as you can guess, means he will wed a maiden, dirty water a widow, and if the dish is empty, he stays single. Boys being never so eager to marry as girls are, the empty dish is probably a

great relief to them.

Nuts and apples are the invariable attendants upon all Halloween feasts, both then and now. In fact, in the north of England Halloween is often called "Nutcrack Night." And in Penzance and St. Ives, in Cornwall, the Saturday nearest Halloween is known as "Allan Day," after the big red apples of the region—apples from ancient orchards which have supplied many generations of Halloween believers.

"Trick or treat" means of course that the young Halloween visitors who come to your door will play no tricks on you if you will "treat" them—ask them in for cookies or cider, maybe, and help fill their bags with fruit, nuts, cake, candy, or anything else you think they might like. But in the earlier days of our American Halloweens, before "tricks or treats" became popular, the night of October 31 was a nervous time for homeowners. People who had such things as birdbaths, gates, and lawn chairs learned to stow them away somewhere before dusk arrived and the "raging rout" of children, dressed as demons, ghosts, and witches started to lug away and hide every movable thing they could find.

That mischief making is almost entirely over and the "evil spirits" are turned into just a lot of friendly neighborhood children by the ancient Halloween magic of apples, nuts, and general merriment. We wish the Druids and the Romans and the Norse could have found as simple a way out.

**W**hen one studies the origins of the customs of the Christian religion, one comes to the conclusion that the pagan worship was not banished from the world. The strongest pagan religions were just incorporated into Christianity.

The book, *Strange Stories, Amazing Facts*, 1980, by the Readers' Digest Association, corroborates this conclusion!

Christmas and Easter, although the greatest festivals in the Christian calendar, are celebrated with customs that originated in superstition and heathen rites hundreds of years before Christ was born.

Even the dates owe more to pagan practices than to the birth and resurrection of Jesus. It was not until the fourth century that December 25 was fixed arbitrarily as the anniversary of the Nativity—because the pagan festivals from which so many Christmas

customs spring were held around that time.

And Easter, still a movable feast despite much pressure to allot it a specific date, falls according to the phase of the moon that the pagans long ago decided was the appropriate time to venerate their gods.

Although Christianity has swept the world in a relatively short time, as the histories of great religions go, the early missionaries faced an uphill task. The pagans were reluctant to give up their false gods and ancient practices.

So the missionaries, unable to convert them easily to an entirely new code of worship, did the next best thing. They took the pagan festivals as they were and gradually grafted the observances of the new faith onto these festivals and the rites and customs surrounding them.

December 25 was not called Christmas until the ninth century. Until then it had been the Midwinter Feast, a combination of the Norse Yule Festival and the Roman Saturnalia, both of which took place in late December.

Like Christmas and Easter, the festival of Halloween originated in a pagan celebration, even though its name derives from the Christian festival of All Hallows' or All Saints' Eve.

It was introduced in the seventh century to commemorate all those saints and martyrs who had no special day to themselves and was held on May 13. But in the eighth century All Hallows' Day was moved to November 1, to counteract the pagan celebrations held on that date.

October 31, the eve of November 1, was the last night of the year in the ancient Celtic calendar and was celebrated as the end of summer and its fruitfulness. It was a festival that the Celts of northern Europe marked with bonfires, to help the sun through the winter.

Winter also called to mind the chill and blackness of the grave, and so it was a time when ghosts would walk, and supernatural spirits, warlocks, and witches would hold their revels.

Only since the late 18th and early 19th centuries has Halloween developed into a festive time for children, with costumes, lanterns, and games. Before then it was regarded as a night of fear, and wise men, respectful of hobgoblins and wandering demons, stayed indoors.

In the 17th and 18th centuries, however, it was customary for "guisers"—people in weird masks and costumes—to go from house to house, singing and

dancing to keep evil at bay, or to go about as representations of the ghosts and goblins of the night.

### **Trick or treat**

This custom has survived today in many parts of the world, as a children's masquerade. In the United States costumed children go from door to door in a ritual known as trick or treat. They usually carry a sack and threaten to play a trick on householders if they are not given a "treat", in the form of candy or cookies.

The Halloween lantern, made from a hollowed-out pumpkin or turnip with a candle inside it, is a relic from the days when food offerings were made to the spirits of the dead.

## **Yahweh Tells Us**

### ● **Leviticus 19:31—**

Do not turn to mediums nor familiar spirits. Do not seek after them, to be defiled by them. *I am Yahweh.*

### ● **Leviticus 20:6—**

And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person, and cut him off from his people.

### ● **Deuteronomy 18:10-11—**

10 Let there not be found among you one who sacrifices his son or his daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft,

11 Casts spells, or who consults familiar spirits, or a wizard, or a necromancer.

The tradition of Halloween is steeped in just the abominations Yahweh told us not to whore after. Consulting these abominations is worship! It is the worship of demons, and not of Yahweh.

### ● **I Corinthians 10:20-22—**

20 But I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to Yahweh; and I do not want you to have fellowship with demons.

21 You cannot drink the cup of Yahweh and the cup of demons; you cannot partake of Yahweh's table and of the table of demons.

22 Do we provoke Yahweh to jealousy? Are we stronger than He?

All of the Children of Israyl who had forsaken Yahweh to serve Baal Peor and ate the sacrifices of the dead (**Numbers 25:1-5**), died themselves.

●**Deuteronomy 4:3—**

Your eyes have seen what Yahweh did to Baal Peor; *The Lord of Peor*. For all the men who followed Baal Peor; The Lord of Peor, Yahweh your Father has destroyed them from among you.

**A**ll of the customs of this pagan celebration called Halloween, which have come down to this sin—sick world as fun and games have originated with Baal worship, which Yahweh hates.

●**Deuteronomy 4:1-2—**

1 Hear now, O Israyl, the statutes and the judgments which I teach you to observe and do, that you may live, and go in and possess the land which Yahweh, the Heavenly Father of your fathers, is giving you.

2 You shall not add to the word which I command you, nor shall you take anything from it, so that you may keep the commandments (laws) of Yahweh your Father which I command you.

## **Add Nothing To: Take Nothing From**

**W**e realize that many Halloween articles appear in different newspapers around the United States, but in each article, the conclusion is: Somehow, all this pagan worship has now been accepted by the Creator, and since it is now only in fun, there is little or no harm in re-enacting these traditions. But, to coin an old phrase, “a rose by any other name is still a rose.”

To know these traditions and customs are the worship of pagan Gods, and then to still participate in them, is actually worse than not knowing at all! It is classified as an abominable sin to Yahweh.

●**Hebrews 10:26—**

For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.

**T**he worldly preachers claiming to follow the Scriptures are afraid to condemn these pagan practices. They are afraid to rock the big boat that brings them so much wealth, yet there is no Scripture that condones these practices. Search the Holy Scriptures from Genesis through Revelation and you will only find the warning to come out from among them.

●**Revelation 18:4—**

And I heard another voice from heaven, saying: Come out of her, My people, so that you do not partake in her sins, and so that

you do not receive of her plagues.

**Y**ahweh commands us to follow His instruction, not adding to it, nor diminishing from it, that we may live.

● **Deuteronomy 4:2—**

You shall not add to the word which I command you, NOR shall you take anything from it, so that you may keep the commandments (Laws) of Yahweh your Father which I command you.

● **Revelation 22:14—**

Blessed are those who do His commandments (Laws), that they may have right to the tree of life, and may enter in through the gates into the city.

**T**here is no blessing from Yahweh for the practice of this pagan worship. Yahweh does pronounce many curses for these worshippers (**Deuteronomy 28:16-68**).

Preachers today condemn the Laws of Yahweh, while they condone these pagan practices. Whose side are they on? The Apostle Shaul answers this question in:

● **Romans 6:16—**

Do you not know that to whom you yield yourselves as servants to obey, his servants you are whom you obey—whether of sin, *which leads to death*, or of obedience, *which leads to righteousness*?

**Y**ahshua warned us, over and over, about false preachers who would teach against the Laws of Yahweh, while they serve Satan. He said you will know them by their fruits, as we find in Mattithyah.

● **Mattithyah 7:16-20—**

16 You will know them by their fruits. Do men gather grapes from thorns, or figs from thistles?

17 Likewise, every righteous tree brings forth righteous fruit; but a tree of evil brings forth fruit of iniquity.

18 A righteous tree cannot bring forth fruit of iniquity, nor *can* a tree of evil bring forth fruits of righteousness.

19 Every tree which does not bring forth righteous fruit is cut down, and cast into the fire.

20 Therefore, by their fruits you will know them.

**C**an you follow these false preachers who teach this pagan God worship? Can you accept the ways of Baal any more, now that you know this way is condemned by the Word of Yahweh, your guide to eternal life? Will you provoke Yahweh to anger? Are you stronger than he?

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