

# Golden Valley Lodge #616 Newsletter



19th century Christmas card God Jul by Jenny Nyström

## CHAIRMAN'S MESSAGE



Hope everyone had a wonderful Thanksgiving celebration.

I know things are getting busy as we move into the holiday season. We have some things to take care of during our meeting. We have elections for next year. **[Everyone on**

**the slate to be voted on should be at our December meeting!]**

Remember, if you wish to hold any of the positions, you can nominate from the floor.

The Lucia celebration is scheduled for two days after our December meeting. We have everything in place. If you have anything for the raffle, you can bring it to the meeting. The festivities will start at 5:30 p.m.

I hope that everyone is staying safe from the fires that are occurring in Ventura county and around Lakeview Terrace.

May all of you and your families have a blessed Christmas and a prosperous New Year.

In Truth and Unity,

*Inga*

# November Meeting 2017

## Sunshine Committee News:

Isabella Muscarella had surgery and she wasn't sure when the recovery would be done. She will keep us updated on her progress.

## Scholarships

Scholarship committee Mary Locke, Anette Richards, Britt Potter, Brad Richards: We are happy to announce all applicants are accepting scholarships this year.

<b>Lars Heinstedt</b>	<b>\$4,000</b>	<b>1st year</b>
<b>Morgan Klintare</b>	<b>\$3,000</b>	<b>2nd year</b>
<b>Natalie Taylor</b>	<b>\$3,000</b>	<b>1st year</b>
<b>Nicolette Taylor</b>	<b>\$2,260</b>	<b>1st year</b>
<b>Jason Trowbridge</b>	<b>\$4,000</b>	<b>2nd year</b>



We had the (2nd place winners)meatball recipe used by Cecelia, Valerie, and Dylan for our November dinner. Our dinner hosts were Delphine Trowbridge, Dorothy Burns, Linda Trowbridge, and Anne Cegon.

## Upcoming Events

Our Christmas party is coming up on December 16th. There is still time to donate to the prize table.

Bakersfield Holiday Party is the 17th of December!

District Convention Local 15;

February 23-25 this year. We will need to select delegates - five delgates from our lodge.

District 21 Tuscon Arizona Reservations by February 26th for April 7, 2018 event.

## Happy December Birthday!

Laila Jensen	5	Robert Holstein	25
Robert Shoemaker	10	Hubert Pitters	27
Carol Mendelson	15	Lorena Bell	27
Chase Dodd	15	Gunilla Polutanovich	29
Terry Sjolander	21	Lucas Taylor	29
Eva Brown	25		



## Ha en trevlig födelsedag!



Natalie Taylor enjoying helium from her birthday balloon.



The littlest helper was clearing dishes.



November Initiation: Maria Teresa Orefice Lundberg, David Lundberg, Ruth Kedrowski, & Cecelia Trowbridge.



October Initiations: Anne Cegon & Dylan Olson.

# The Yule Goat



By Robert Seymour (1798 – 1836) - "The Book of Christmas" by Thomas Kibble Hervey. A complete facsimile of the 1888 American version is available online.

The Yule goat is a Scandinavian and Northern European Yule and Christmas symbol and tradition. Its origin may be Germanic pagan and has existed in many variants during Scandinavian history. Modern representations of the Yule goat are typically made of straw.

The Yule goat's origins go back to ancient Pagan festivals. While a popular theory is that the celebration of the goat is connected to worship of the Norse god Thor, who rode the sky in a chariot drawn by two goats, Tanngrisnir and Tanngrjóstr it goes back to common Indo-European beliefs. The last sheaf of grain bundled in the harvest was credited with magical properties as the spirit of the harvest and saved for the Yule celebrations, called among other things Yule goat (Julbocken). This connects to ancient proto-Slavic beliefs where the Koliada (Yule) festival honors the god of the fertile sun and the harvest. This god, Devac (a.k.a. Dazbog), was represented by a white goat, consequently the Koliada festivals always had a person dressed as a goat, often demanding offerings in the form of presents. A man-sized goat figure is known from 11th-century remembrances of Childermas, where it was led by a man dressed as Saint Nicholas, symbolizing his control over the Devil.

Other traditions are possibly related to the sheaf of corn called the Yule goat. In Sweden, people regarded the Yule goat as an invisible spirit that would appear some time before Christmas to make sure that the Yule preparations were done right. Objects made out of straw or roughly-hewn wood could also be called the Yule goat, and in older Scandinavian society a popular Christmas prank was to place this Yule goat in a neighbor's house without them noticing; the family successfully pranked had to get rid of it in the same way.

The function of the Yule goat has differed throughout the ages. In a Scandinavian custom similar to the English tradition of wassailing, held at either Christmas or Epiphany, young men in costumes would walk between houses singing songs, enacting plays and performing pranks. This tradition is known from the 17th century and still continues in certain areas. The group of Christmas characters would often include the Yule goat, a rowdy and sometimes scary creature demanding gifts.

During the 19th century the Yule goat's role all over Scandinavia shifted towards becoming the giver of Christmas gifts, with one of the men in the family

### *Yule Goat (continued)*

dressing up as the Yule goat. In this, there might be a relation to Santa Claus and the Yule goat's origin in the medieval celebrations of Saint Nicholas. The goat was then replaced by the jultomte (Father Christmas/Santa Claus) or julnisse during the second half of the 19th century and early 20th century, although he is still called the Joulupukki (Yule goat) in Finland, and the tradition of the man-sized goat disappeared.

### **The modern Yule goat**

Swedish Gävle goat (Gävlebocken) *See also below*  
The Yule goat in Nordic countries today is best known as a Christmas ornament. This modern version of the Yule goat figure is a decorative goat made out of straw

and bound with red ribbons, a popular Christmas ornament often found under or on the Christmas tree. Large versions of this ornament are frequently erected in towns and cities around Christmas time – a tradition started with the Gävle goat in the 1960s.

### **Popular culture**

The Christmas goat is mentioned in many older Christmas songs dated back to the late 19th and early 20th century, when the Santa Claus tradition had not been fully established throughout Sweden. Among the songs are Julbocken, Julpolska and Raska fötter springa tripp, tripp, tripp.

## **The Gävle Goat (Swedish: Gävlebocken)**



The Gävle Goat (Swedish: Gävlebocken) is a traditional Christmas display erected annually at Slottstorget (Castle Square) in central Gävle, Sweden. It is a giant version of a traditional Swedish Yule Goat figure made of straw. It is erected each year at the beginning of

Advent over a period of two days by local community groups, and has become famous for being destroyed in arson attacks during December. Despite security measures and the nearby presence of a fire station, the goat has been burned to the ground most years since its first

appearance in 1966. As of December 2016, the goat has been damaged 37 times. In 1966, an advertising consultant, Stig Gavlen, came up with the idea of making a giant version of the traditional Swedish Yule Goat and placing it in the square. The design of the first goat was assigned to the then chief of the Gävle fire department, Gavlen's brother Jörgen Gavlen. The construction of the goat was carried out by the fire department, and they erected the goat each year from 1966 to 1970 and from 1986 to 2002. The first goat was financed by Harry Ström. On 1 December 1966, a 13-metre (43 ft) tall, 7-metre (23 ft) long, 3-tonne goat was erected in the square. On New Year's Eve, the goat was burnt down, and the perpetrator was found and convicted of vandalism. The goat was insured, and Ström got all of his money back.

A group of businessmen known as the Southern Merchants (Söders Köpmän) financed the building of the goat in subsequent years. In 1971, the Southern Merchants stopped building the goats. The Natural Science Club (Naturvetenskapliga Föreningen) of the School of Vasa (Vasaskolan) began building the structure. Their goat was around 2 metres (6.6 ft). Due to the positive reaction their Yule Goat received that year, they built another one the following year and from then on. The Southern Merchants began building their own goats again in 1986.

The cost for the 1966 goat was SEK 10,000. The price tag for constructing the goat in 2005 was around 100,000 Swedish kronor. The city pays one-third of the cost while the Southern Merchants pay the remaining sum. Since 2003 the construction of the goat has been undertaken by a group of unemployed people known as ALU workers.

Since 1986 there have been two Yule Goats built in Gävle: the Gävle Goat by the Southern Merchants and the Yule Goat built by the Natural Science Club of the School of Vasa. Until 1985 the Southern Merchants held the world record for the largest Yule Goat, but over the years the Natural Science Club's goat increased in size, and in 1985 their Yule Goat made it into the Guinness Book of Records with an official height of 12.5 metres (41 ft). The creator of the original 1966 goat, Stig Gavlen, thought that the Natural Science Club's goat had unfairly won the title of the largest Yule Goat because the goat was not as attractive as the Southern Merchants' goat and the neck was excessively long. The next year there was a Goat war: the Southern Merchants understood the publicity value, and erected a huge goat, the Natural Science Club erected a smaller one in protest. The Southern Merchants had intended that their huge goat would reclaim the world record, but the measurement of the goat showed it fell short. Over the following seven years there were no further attempts on the world record, but there was some bad feeling between the Natural Science Club and the Southern Merchants, evidenced by the fact that the Natural Science Club put up a sign near their goat wishing a Merry Christmas to everyone, except the Southern Merchants.

In 1993 the Southern Merchants again announced that they were going to attempt the world record. The goat stood 10.5 metres (34 ft) when completed. The Natural Science Club's Yule Goat that year measured 14.9 metres (49 ft), which earned them another place in the Guinness Book of Records.

Happy Holidays!

# HADDON SUNDBLOM



Haddon Hubbard “Sunny” Sundblom (June 22, 1899 – March 10, 1976) was an American artist of Finnish and Swedish descent and best known for the images of Santa Claus he created for The Coca-Cola Company.

Sundblom was born in Muskegon, Michigan to a Swedish-speaking family. His father, Karl Wilhelm Sundblom, came from the farm Norrgårds in the village of Sonboda in Föglö of the Swedish-speaking part of Åland Islands, then part of the Russian Grand Duchy of Finland now Finland, and his mother Karin Andersson was from Sweden. Sundblom studied at the American Academy of Art.

## Career

Sundblom is best remembered for his advertising work, specifically the Santa Claus advertisements he painted for The Coca-Cola Company in the 1930s. Sundblom’s Claus firmly established the larger-than-life, grandfatherly Claus as a key figure in American Christmas imagery. So popular were Sundblom’s images of Claus (Sundblom’s images are used by Coca-Cola to this day) that Sundblom is often credited as having created the modern image of Santa Claus.

According to the Coca-Cola company: “For inspiration, Sundblom turned to Clement Clark Moore’s 1822

poem “A Visit From St. Nicholas” (commonly called “’Twas the Night Before Christmas”). Moore’s description of St. Nick led to an image of Santa that was warm, friendly, pleasantly plump and human. Sundblom initially modeled Santa’s smiling face after the cheerful looks of a friend, retired salesman Lou Prentiss. “He embodied all the features and spirit of Santa Claus,” Sundblom said. “The wrinkles in his face were happy wrinkles.” After Prentiss passed away, Sundblom used his own face as the ongoing reference for painting the now-enduring, modern image of Santa Claus. For the next 33 years, Sundblom painted portraits of Santa that helped to create the modern image of Santa – an interpretation that today lives on in the minds of people of all ages, all over the world.” Sundblom also conceived Coke’s mascot Sprite Boy who appeared in print ads during the 1940s and 1950s.



Sundblom is recognized as a major influence on many well known pin-up artists, such as Gil Elvgren, Edward Runci, Joyce Ballantyne, Art Frahm, and Harry Ekman. In the mid-1930s, he began to paint pin-ups and glamour pieces for calendars. Sundblom’s last assignment, in 1972, was a cover painting for Playboy’s

Christmas issue.

“Sundblom gets pigeonholed as the painter of Coca-Cola Santa Clauses, but this trivializes his central place in 20th century advertising art.

More than any artist including Norman Rockwell, Sundblom defined the American



Dream in pictures, proved by his work for virtually the entire Fortune 500. [Among his still-living legacy is the Quaker Oats man, posed by his assistant Harold W. McCauley.]”

