



Halloween

This article is about the observance. For other uses, see [Halloween \(disambiguation\)](#).
“All Hallows’ Eve” redirects here. For other uses, see [All Hallows’ Eve \(disambiguation\)](#).

Halloween, or **Hallowe'en** (/ˌhæləˈwiːn, -oʊˈiːn, hɑːl-l/; a contraction of All Hallows’ Evening),^[5] also known as **Allhalloween**,^[6] **All Hallows’ Eve**,^[7] or **All Saints’ Eve**,^[8] is a celebration observed in a number of countries on 31 October, the eve of the Western Christian feast of All Hallows’ Day. It begins the three-day observance of Allhallowtide,^[9] the time in the liturgical year dedicated to remembering the dead, including saints (hallows), martyrs, and all the faithful departed.^{[10][11]}

According to BBC Online, it is “widely believed” that many Halloween traditions originated from the ancient Celtic harvest festival Samhain, and that this Gaelic observance was Christianized by the early Church.^[1] Samhain and other such festivals may have also had pagan roots.^{[12][13][14][7][15][16]} Some, however, support the view that Halloween began independently of Samhain and has Christian roots.^{[11][17][18][19]}

Halloween activities include trick-or-treating (or the related guising), attending Halloween costume parties, decorating, carving pumpkins into jack-o'-lanterns, lighting bonfires, apple bobbing and divination games, playing pranks, visiting haunted attractions, telling scary stories and watching horror films. In many parts of the world, the Christian religious observances of All Hallows’ Eve, including attending church services and lighting candles on the graves of the dead, remain popular,^{[20][21][22]} although elsewhere it is a more commercial and secular celebration.^{[23][24][25]} Some Christians historically abstained from meat on All Hallows’ Eve,^{[26][27]} a tradition reflected in the eating of certain foods on this vigil day, including apples, colcannon, potato pancakes and soul cakes.^{[27][28][29]}

1 Etymology

The word *Halloween* or *Hallowe'en* dates to about 1745^[30] and is of Christian origin.^[31] The word “Halloween” means “hallowed evening” or “holy evening”.^[32] It comes from a Scottish term for *All Hallows’ Eve* (the evening before All Hallows’ Day).^[33] In Scots, the word “eve” is *even*, and this is contracted to *e'en* or *een*. Over time, (*All*) *Hallow(s) E(v)en* evolved into *Halloween*. Al-

though the phrase “All Hallows” is found in Old English (*ealra hālgena mæssedæg*, all saints mass-day), “All Hallows’ Eve” is itself not seen until 1556.^{[33][34]}

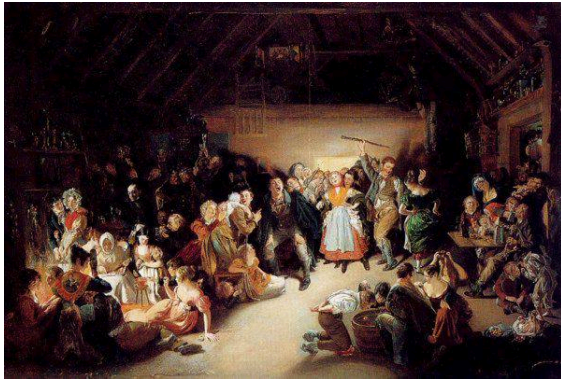
2 History

2.1 Gaelic and Welsh influence



An early 20th-century Irish Hallowe'en mask displayed at the Museum of Country Life.

Today’s Halloween customs are thought to have been influenced by folk customs and beliefs from the Celtic-speaking countries, some of which are believed to have pagan roots.^{[35][36]} Jack Santino, a folklorist, writes that “there was throughout Ireland an uneasy truce existing between customs and beliefs associated with Christianity and those associated with religions that were Irish before Christianity arrived”.^[37] Historian Nicholas Rogers, exploring the origins of Halloween, notes that while “some folklorists have detected its origins in the Roman feast of Pomona, the goddess of fruits and seeds, or in the festival of the dead called Parentalia, it is more typically linked to the Celtic festival of Samhain”, which comes from the Old Irish for “summer’s end”.^[35] Samhain (pronounced *SAH-win* or *SOW-in*) was the first and most important of the four quarter days in the medieval Gaelic calendar and was celebrated in Ireland, Scotland and the Isle of Man.^{[38][39]} It was held on or about 31 October – 1 November and a kindred festival was held at the same time of year by the Brittonic Celts; called Calan Gaeaf in Wales, Kalan Gwav in Cornwall and Kalan Goañv in Brittany. Samhain and Calan Gaeaf are mentioned in some of the earliest Irish and Welsh literature. The names have been used by historians to refer to Celtic Halloween customs up until the 19th century,^[40] and are still the Gaelic and Welsh names for Halloween.



Snap-Apple Night, painted by Daniel Maclise in 1833, shows people feasting and playing divination games on Halloween in Ireland.

Samhain/Calan Gaeaf marked the end of the harvest season and beginning of winter or the 'darker half' of the year.^{[41][42]} Like Beltane/Calan Mai, it was seen as a liminal time, when the boundary between this world and the Otherworld thinned. This meant the *Aos Sí* (pronounced *ees shee*), the 'spirits' or 'fairies', could more easily come into our world and were particularly active.^{[43][44]} Most scholars see the *Aos Sí* as “degraded versions of ancient gods [...] whose power remained active in the people’s minds even after they had been officially replaced by later religious beliefs”. The *Aos Sí* were both respected and feared, with individuals often invoking the protection of God when approaching their dwellings.^{[45][46]} At Samhain, it was believed that the *Aos Sí* needed to be propitiated to ensure that the people and their livestock survived the winter. Offerings of food and drink, or portions of the crops, were left outside for the *Aos Sí*.^{[47][48][49]} The souls of the dead were also said to revisit their homes seeking hospitality.^[50] Places were set at the dinner table and by the fire to welcome them.^[51] The belief that the souls of the dead return home on one night of the year seems to have ancient origins and is found in many cultures throughout the world.^[52] In 19th century Ireland, “candles would be lit and prayers formally offered for the souls of the dead. After this the eating, drinking, and games would begin”.^[53] Throughout the Gaelic and Welsh regions, the household festivities included rituals and games intended to divine one’s future, especially regarding death and marriage.^[54] Nuts and apples were often used in these divination rituals. Special bonfires were lit and there were rituals involving them. Their flames, smoke and ashes were deemed to have protective and cleansing powers, and were also used for divination.^{[40][41]} It is suggested that the fires were a kind of imitative or sympathetic magic – they mimicked the Sun, helping the “powers of growth” and holding back the decay and darkness of winter.^{[51][55][56]} Later, these bonfires served to keep “away the devil”.^[57]

From at least the 16th century,^[58] the festival included mummery and guising in Ireland, Scotland, the Isle of Man and Wales.^[59] This involved people going house-to-



A traditional Irish Halloween turnip (rutabaga) lantern on display in the Museum of Country Life, Ireland

house in costume (or in disguise), usually reciting verses or songs in exchange for food.^[59] It may have originally been a tradition whereby people impersonated the *Aos Sí*, or the souls of the dead, and received offerings on their behalf, similar to the custom of souling (see below). Impersonating these beings, or wearing a disguise, was also believed to protect oneself from them.^[60] It is suggested that the mummers and guisers “personify the old spirits of the winter, who demanded reward in exchange for good fortune”.^[61] In parts of southern Ireland, the guisers included a hobby horse. A man dressed as a *Láir Bhán* (white mare) led youths house-to-house reciting verses—some of which had pagan overtones—in exchange for food. If the household donated food it could expect good fortune from the ‘Muck Olla’; not doing so would bring misfortune.^[62] In Scotland, youths went house-to-house with masked, painted or blackened faces, often threatening to do mischief if they were not welcomed.^[59] F. Marian McNeill suggests the ancient festival included people in costume representing the spirits, and that faces were marked (or blackened) with ashes taken from the sacred bonfire.^[58] In parts of Wales, men went about dressed as fearsome beings called *gwyrchod*.^[59] In the late 19th and early 20th century, young people in Glamorgan and Orkney cross-dressed.^[59] Elsewhere in Europe, mumming and hobby horses were part of other yearly festivals. However, in the Celtic-speaking regions they were “particularly appropriate to a night upon which supernatural beings were said to be abroad and could be imitated or warded off by human wanderers”.^[59] From at least the 18th century, “imitat-

ing malignant spirits” led to playing pranks in Ireland and the Scottish Highlands.^[59] Wearing costumes and playing pranks at Halloween spread to England in the 20th century.^[59] The “traditional illumination for guisers or pranksters abroad on the night in some places was provided by turnips or mangel wurzels, hollowed out to act as lanterns and often carved with grotesque faces”.^[59] By those who made them, the lanterns were variously said to represent the spirits,^[59] or were used to ward off evil spirits.^{[63][64]} They were common in parts of Ireland and the Scottish Highlands in the 19th century,^[59] as well as in Somerset (see Punkie Night). In the 20th century they spread to other parts of England and became generally known as jack-o'-lanterns.^[59]



2.2 Christian influence

Today’s Halloween customs are also thought to have been influenced by Christian dogma and practices derived from it. Halloween is the evening before the Christian holy days of All Hallows’ Day (also known as *All Saints’ or Halloweenmas*) on 1 November and All Souls’ Day on 2 November, thus giving the holiday on 31 October the full name of *All Hallows’ Eve* (meaning the evening before All Hallows’ Day).^[65] Since the time of the early Church,^[66] major feasts in the Christian Church (such as Christmas, Easter and Pentecost) had vigils which began the night before, as did the feast of All Hallows’.^[67] These three days are collectively referred to as Allhallowtide and are a time for honoring the saints and praying for the recently departed souls who have yet to reach Heaven. All Saints was introduced in the year 609, but was originally celebrated on 13 May,^[68] the same date as Lemuria, an ancient Roman festival of the dead. In 835, it was officially switched to 1 November, the same date as Samhain, at the behest of Pope Gregory IV.^[68] Some suggest this was due to Celtic influence, while others suggest it was a Germanic idea,^[68] although it is claimed that both Germanic and Celtic-speaking peoples commemorated the dead at the beginning of winter.^[69] It may have been seen as the most fitting time to do so, as it was when the plants themselves were ‘dying’.^{[69][68]} It is also suggested that the change was made on the “practical grounds that Rome in summer could not accommodate the great number of pilgrims who flocked to it”, and perhaps because of public health considerations regarding Roman Fever – a disease that claimed a number of lives during the sultry summers of the region.^[70]

On All Hallows’ Eve, Christians in some parts of the world visit graveyards to pray and place flowers and candles on the graves of their loved ones.^[71]

By the end of the 12th century they had become holy days of obligation across Europe and involved such traditions as ringing church bells for the souls in purgatory. In addition, “it was customary for criers dressed in black to parade the streets, ringing a bell of mournful sound and calling on all good Christians to remember the poor souls.”^[72] “Souling”, the custom of baking and sharing soul cakes for all christened souls,^[73] has been suggested as the origin of trick-or-treating.^[74] The custom dates back at least as far as the 15th century^[75] and was found in parts of England, Flanders, Germany and Austria.^[52] Groups of poor people, often children, would go door-to-door during Allhallowtide, collecting soul cakes, in exchange for praying for the dead, especially the souls of the givers’ friends and relatives.^{[75][76][77]} Soul cakes would also be offered for the souls themselves to eat,^[52] or the ‘soulers’ would act as their representatives.^[78] Shakespeare mentions souling in his comedy *The Two Gentlemen of Verona* (1593).^[79] On the custom of wearing costumes, Christian minister Prince Sorie Conteh wrote: “It was traditionally believed that the souls of the departed wandered the earth until All Saints’ Day, and All Hallows’ Eve provided one last chance for the dead to gain vengeance on their enemies before moving to the next world. In order to avoid being recognized by any soul that might be seeking such vengeance, people would don masks or costumes to disguise their identities”.^[80] In the Middle Ages, churches displayed the relics of martyred saints and those parishes that were too poor to have relics let parishioners dress up as the saints instead,^[81] a prac-

tice that some Christians continue at Halloween today.^[82] Lesley Bannatyne, an American author, believes that this was a Christianization of a previous pagan custom.^[83] It has been suggested that the carved jack-o'-lantern, a popular symbol of Halloween, originally represented the souls of the dead.^[84] On Halloween, in medieval Europe, “fires [were] lit to guide these souls on their way and deflect them from haunting honest Christian folk.”^[85] Households in Austria, England and Ireland often had “candles burning in every room to guide the souls back to visit their earthly homes”. These were known as “soul lights”.^{[86][87][88]} Many Christians in mainland Europe, especially in France, believed “that once a year, on Halloween, the dead of the churchyards rose for one wild, hideous carnival” known as the *danse macabre*, which has often been depicted in church decoration.^[89] Christopher Allmand and Rosamond McKitterick write in *The New Cambridge Medieval History* that “Christians were moved by the sight of the Infant Jesus playing on his mother’s knee; their hearts were touched by the Pietà; and patron saints reassured them by their presence. But, all the while, the *danse macabre* urged them not to forget the end of all earthly things.”^[90] An article published by *Christianity Today* claimed that the *danse macabre* was enacted at village pageants and at court masques, with people “dressing up as corpses from various strata of society”, and suggested this was the origin of modern-day Halloween costume parties.^{[91][92]}

In parts of Britain, these customs came under attack during the Reformation as some Protestants berated purgatory as a “popish” doctrine incompatible with their notion of predestination. Thus, for some Nonconformist Protestants, the theology of All Hallows’ Eve was redefined; without the doctrine of purgatory, “the returning souls cannot be journeying from Purgatory on their way to Heaven, as Catholics frequently believe and assert. Instead, the so-called ghosts are thought to be in actuality evil spirits. As such they are threatening.”^[87] Other Protestants maintained belief in an intermediate state, known as Hades (Bosom of Abraham),^[93] and continued to observe the original customs, especially souling, candlelit processions and the ringing of church bells in memory of the dead.^{[65][94]} With regard to the evil spirits, on Halloween, “barns and homes were blessed to protect people and livestock from the effect of witches, who were believed to accompany the malignant spirits as they traveled the earth.”^[85] In the 19th century, in some rural parts of England, families gathered on hills on the night of All Hallows’ Eve. One held a bunch of burning straw on a pitchfork while the rest knelt around him in a circle, praying for the souls of relatives and friends until the flames went out. This was known as *teen’lay*, derived either from the Old English *tendan* (to kindle) or a word related to Old Irish *tenlach* (hearth).^[95] The rising popularity of Guy Fawkes Night (5 November) from 1605 onward, saw many Halloween traditions appropriated by that holiday instead, and Halloween’s popularity waned in Britain, with the noteworthy exception of Scotland.^[96]

There and in Ireland, they had been celebrating Samhain and Halloween since at least the early Middle Ages, and the Scottish kirk took a more pragmatic approach to Halloween, seeing it as important to the life cycle and rites of passage of communities and thus ensuring its survival in the country.^[96]

In France, some Christian families, on the night of All Hallows’ Eve, prayed beside the graves of their loved ones, setting down dishes full of milk for them.^[86] On Halloween, in Italy, some families left a large meal out for ghosts of their passed relatives, before they departed for church services.^[97] In Spain, on this night, special pastries are baked, known as “bones of the holy” (Spanish: *Huesos de Santo*) and put them on the graves of the churchyard, a practice that continues to this day.^[98]

2.3 Spread to North America



The annual Greenwich Village Halloween Parade in New York City is the world’s largest Halloween parade.^[99]

Lesley Bannatyne and Cindy Ott both write that Anglican colonists in the Southern United States and Catholic colonists in Maryland “recognized All Hallows’ Eve in their church calendars”,^{[100][101]} although the Puritans of New England maintained strong opposition to the holiday, along with other traditional celebrations of the established Church, including Christmas.^[102] North American almanacs of the late 18th and early 19th century give no indication that Halloween was widely celebrated there.^[103] It was not until mass Irish and Scottish immigration in the 19th century that Halloween became a major holiday in the United States.^[103] Confined to the immigrant communities during the mid-19th century, it was gradually assimilated into mainstream society and by the first decade of the 20th century it was being celebrated coast to coast by people of all social, racial and religious backgrounds.^[104] “In Cajun areas, a nocturnal Mass was said in cemeteries on Halloween night. Candles that had been blessed were placed on graves, and families sometimes spent the entire night at the graveside”.^[105]

3 Symbols



At Halloween, yards, public spaces, and some houses may be decorated with traditionally macabre symbols including witches, skeletons, ghosts, cobwebs, and headstones.

Development of artifacts and symbols associated with Halloween formed over time. Jack-o'-lanterns are traditionally carried by guisers on All Hallows' Eve in order to frighten evil spirits.^{[84][106]} There is a popular Irish Christian folktale associated with the jack-o'-lantern,^[107] which in folklore, is said to represent a "soul who has been denied entry into both heaven and hell".^[108]

On route home after a night's drinking, Jack encounters the Devil and tricks him into climbing a tree. A quick-thinking Jack etches the sign of the cross into the bark, thus trapping the Devil. Jack strikes a bargain that Satan can never claim his soul. After a life of sin, drink, and mendacity, Jack is refused entry to heaven when he dies. Keeping his promise, the Devil refuses to let Jack into hell and throws a live coal straight from the fires of hell at him. It was a cold night, so Jack places the coal in a hollowed out turnip to stop it from going out, since which time Jack and his lantern have been roaming looking for a place to rest.^[109]

In Ireland and Scotland, the turnip has traditionally been carved during Halloween,^{[110][111]} but immigrants to North America used the native pumpkin, which is both much softer and much larger – making it easier to carve than a turnip.^[110] The American tradition of carving pumpkins is recorded in 1837^[112] and was originally associated with harvest time in general, not becoming specifically associated with Halloween until the mid-to-late 19th century.^[113]

The modern imagery of Halloween comes from many sources, including Christian eschatology, national customs, works of Gothic and horror literature (such as the

novels *Frankenstein* and *Dracula*) and classic horror films (such as *Frankenstein* and *The Mummy*).^{[114][115]} Imagery of the skull, a reference to Golgotha, in the Christian tradition, serves as "a reminder of death and the transitory quality of human life" and is consequently found in *memento mori* and *vanitas* compositions;^[116] skulls have therefore been commonplace in Halloween, which touches on this theme.^[117] Traditionally, the back walls of churches are "decorated with a depiction of the Last Judgment, complete with graves opening and the dead rising, with a heaven filled with angels and a hell filled with devils," a motif that has permeated the observance of this triduum.^[118] One of the earliest works on the subject of Halloween is from Scottish poet John Mayne, who, in 1780, made note of pranks at Halloween; "*What fearful pranks ensue!*", as well as the supernatural associated with the night, "*Bogies*" (ghosts), influencing Robert Burns' "*Halloween*" (1785).^[119] Elements of the autumn season, such as pumpkins, corn husks and scarecrows, are also prevalent. Homes are often decorated with these types of symbols around Halloween. Halloween imagery includes themes of death, evil, and mythical monsters.^[120] Black, orange, and sometimes purple are Halloween's traditional colors.

4 Trick-or-treating and guising

Main article: Trick-or-treating

Trick-or-treating is a customary celebration for chil-



Trick-or-treaters in Sweden

dren on Halloween. Children go in costume from house

to house, asking for treats such as candy or sometimes money, with the question, “Trick or treat?” The word “trick” refers to “threat” to perform mischief on the homeowners or their property if no treat is given.^[74] The practice is said to have roots in the medieval practice of **mumming**, which is closely related to **souling**.^[121] John Pymm writes that “many of the feast days associated with the presentation of mumming plays were celebrated by the Christian Church.”^[122] These **feast days** included All Hallows’ Eve, Christmas, **Twelfth Night** and **Shrove Tuesday**.^{[123][124]} Mumming, practiced in Germany, Scandinavia and other parts of Europe,^[125] involved masked persons in **fancy dress** who “paraded the streets and entered houses to dance or play dice in silence.”^[126]

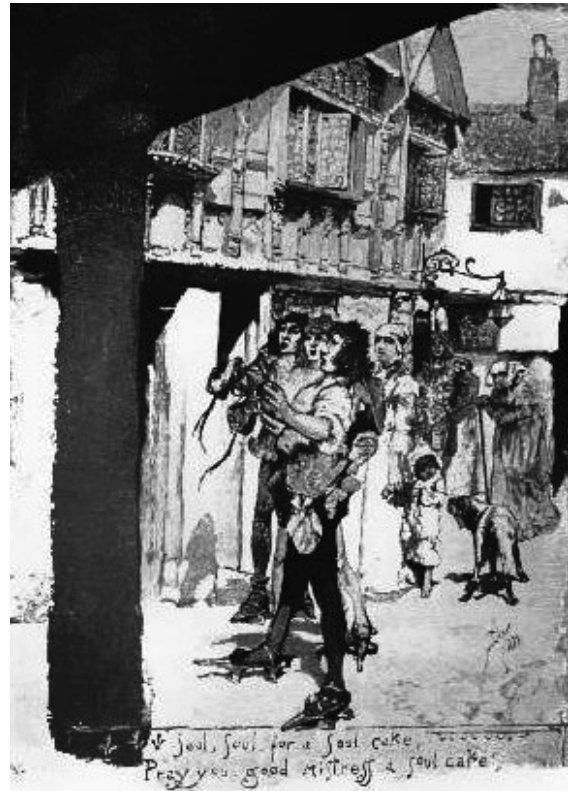
In England, from the medieval period,^[127] up until the 1930s,^[128] people practiced the Christian custom of **souling** on Halloween, which involved groups of **soulers**, both Protestant and Catholic,^[94] going from **parish** to parish, begging the rich for **soul cakes**, in exchange for **praying** for the souls of the givers and their friends.^[76] In Scotland and Ireland, **guising** – children disguised in costume going from door to door for food or coins – is a traditional Halloween custom, and is recorded in Scotland at Halloween in 1895 where masqueraders in disguise carrying lanterns made out of scooped out turnips, visit homes to be rewarded with cakes, fruit and money.^[111] The practice of **guising** at Halloween in North America is first recorded in 1911, where a newspaper in Kingston, Ontario reported children going “guising” around the neighborhood.^[129]

American historian and author Ruth Edna Kelley of Massachusetts wrote the first book length history of Halloween in the US; *The Book of Hallowe'en* (1919), and references souling in the chapter “Hallowe'en in America”.^[130] In her book, Kelley touches on customs that arrived from across the Atlantic; “Americans have fostered them, and are making this an occasion something like what it must have been in its best days overseas. All Halloween customs in the United States are borrowed directly or adapted from those of other countries”.^[131]

While the first reference to “guising” in North America occurs in 1911, another reference to ritual begging on Halloween appears, place unknown, in 1915, with a third reference in Chicago in 1920.^[132] The earliest known use in print of the term “trick or treat” appears in 1927, in the *Blackie Herald* Alberta, Canada.^[133]

The thousands of Halloween postcards produced between the turn of the 20th century and the 1920s commonly show children but not trick-or-treating.^[134] Trick-or-treating does not seem to have become a widespread practice until the 1930s, with the first U.S. appearances of the term in 1934,^[135] and the first use in a national publication occurring in 1939.^[136]

A popular variant of trick-or-treating, known as trunk-or-treating (or Halloween tailgating), occurs when “chil-



Souling was a Christian practice carried out in many English towns on Halloween and Christmas.



An automobile trunk at a trunk-or-treat event at St. John Lutheran Church and Early Learning Center in Darien, Illinois

dren are offered treats from the trunks of cars parked in a church parking lot,” or sometimes, a school parking lot.^{[98][137]} In a trunk-or-treat event, the trunk (boot) of each automobile is decorated with a certain theme,^[138] such as those of children’s literature, movies, scripture, and job roles.^[139] Trunk-or-treating has grown in popularity due to its perception as being more safe than going door to door, a point that resonates well with parents, as well as the fact that it “solves the rural conundrum in which homes [are] built a half-mile apart”.^{[140][141]}

4.1 Costumes

Main article: [Halloween costume](#)

Halloween costumes are traditionally modeled after su-



A costume party in 1890

pernatural figures such as vampires, monsters, ghosts, skeletons, witches, and devils. Over time, in the United States the costume selection extended to include popular characters from fiction, celebrities, and generic archetypes such as ninjas and princesses.^[74]

Dressing up in costumes and going “guising” was prevalent in Ireland and Scotland at Halloween by the late 19th century.^[111] Costuming became popular for Halloween parties in the US in the early 20th century, as often for adults as for children. The first mass-produced Halloween costumes appeared in stores in the 1930s when trick-or-treating was becoming popular in the United States.

The yearly [New York Halloween Parade](#), begun in 1974 by puppeteer and mask maker Ralph Lee of Greenwich Village, is the world’s largest Halloween parade and one of America’s only major nighttime parades (along with Portland’s Starlight Parade), attracting more than 60,000 costumed participants, two million spectators, and a worldwide television audience of over 100 million.^[99]

Eddie J. Smith, in his book *Halloween, Hallowed is Thy Name*, offers a religious perspective to the wearing of costumes on All Hallows’ Eve, suggesting that by dressing up as creatures “who at one time caused us to fear and tremble”, people are able to poke fun at Satan “whose kingdom has been plundered by our Saviour.” Images of skeletons and the dead are traditional decorations used as *memento mori*.^{[142][143]}

4.2 UNICEF

Main article: [Trick-or-Treat for UNICEF](#)

“Trick-or-Treat for UNICEF” is a fundraising program to support UNICEF,^[74] a United Nations Programme that provides humanitarian aid to children in developing coun-

tries. Started as a local event in a Northeast Philadelphia neighborhood in 1950 and expanded nationally in 1952, the program involves the distribution of small boxes by schools (or in modern times, corporate sponsors like [Hallmark](#), at their licensed stores) to trick-or-treaters, in which they can solicit small-change donations from the houses they visit. It is estimated that children have collected more than \$118 million for UNICEF since its inception. In Canada, in 2006, UNICEF decided to discontinue their Halloween collection boxes, citing safety and administrative concerns; after consultation with schools, they instead redesigned the program.^{[144][145]}

5 Games and other activities



In this 1904 Halloween greeting card, divination is depicted: the young woman looking into a mirror in a darkened room hopes to catch a glimpse of her future husband.

There are several games traditionally associated with Halloween parties. One common game is dunking or apple bobbing, which may be called “dooking” in Scotland^[146] in which apples float in a tub or a large basin of water and the participants must use their teeth to remove an apple from the basin. The practice is thought by some to have derived from the Roman practices in celebration of Pomona.^[74] A variant of dunking involves kneeling

on a chair, holding a fork between the teeth and trying to drive the fork into an apple. Another common game involves hanging up treacle or syrup-coated scones by strings; these must be eaten without using hands while they remain attached to the string, an activity that inevitably leads to a very sticky face.

Some games traditionally played at Halloween are forms of divination. In All Hallows' Eve celebrations during the Middle Ages, these activities historically occurred only in rural areas of medieval Europe and were only done by a "rare few" as these were considered to be "deadly serious" practices.^[85] A traditional Scottish form of divining one's future spouse is to carve an apple in one long strip, then toss the peel over one's shoulder. The peel is believed to land in the shape of the first letter of the future spouse's name.^[147] Unmarried women were told that if they sat in a darkened room and gazed into a mirror on Halloween night, the face of their future husband would appear in the mirror.^[148] However, if they were destined to die before marriage, a skull would appear. The custom was widespread enough to be commemorated on greeting cards^[149] from the late 19th century and early 20th century.



A common custom includes picking and purchasing pumpkins from patches

Another game/superstition that was enjoyed in the early 1900s involved walnut shells. People would write fortunes in milk on white paper. After drying, the paper was folded and placed in walnut shells. When the shell was warmed, milk would turn brown therefore the writing would appear on what looked like blank paper. Folks would also play fortune teller. In order to play this game, symbols were cut out of paper and placed on a platter. Someone would enter a dark room and was ordered to put her hand on a piece of ice then lay it on a platter. Her "fortune" would stick to the hand. Paper symbols included: dollar sign-wealth, button-bachelorhood, thimble-spinsterhood, clothespin- poverty, rice-wedding, umbrella- journey, caldron-trouble, 4-leaf clover- good luck, penny-fortune, ring-early marriage, and key-fame.^[150]

The telling of ghost stories and viewing of horror films are common fixtures of Halloween parties. Episodes of television series and Hallowe'en-themed specials (with the specials usually aimed at children) are commonly aired

on or before Halloween, while new horror films are often released theatrically before Halloween to take advantage of the atmosphere.

6 Haunted attractions



Humorous tombstones in front of a house in California

Main article: Haunted attraction (simulated)

Haunted attractions are entertainment venues designed to thrill and scare patrons. Most attractions are seasonal Halloween businesses. Origins of these paid scare venues are difficult to pinpoint, but it is generally accepted that they were first commonly used by the Junior Chamber International (Jaycees) for fundraising.^[151] They include haunted houses, corn mazes, and hayrides,^[152] and the level of sophistication of the effects has risen as the industry has grown. Haunted attractions in the United States bring in an estimated \$300–500 million each year, and draw some 400,000 customers, although press sources writing in 2005 speculated that the industry had reached its peak at that time.^[151] This maturing and growth within the industry has led to technically more advanced special effects and costuming, comparable with that of Hollywood films.^[153]

7 Food

On All Hallows' Eve, many Western Christian denominations encourage abstinence from meat, giving rise to a variety of vegetarian foods associated with this day.^[29]

Because in the Northern Hemisphere Halloween comes in the wake of the yearly apple harvest, candy apples (known as toffee apples outside North America), caramel or taffy apples are common Halloween treats made by rolling whole apples in a sticky sugar syrup, sometimes followed by rolling them in nuts.

At one time, candy apples were commonly given to trick-or-treating children, but the practice rapidly waned in the



Pumpkins for sale during Halloween

wake of widespread rumors that some individuals were embedding items like pins and razor blades in the apples in the United States.^[154] While there is evidence of such incidents,^[155] relative to the degree of reporting of such cases, actual cases involving malicious acts are extremely rare and have never resulted in serious injury. Nonetheless, many parents assumed that such heinous practices were rampant because of the mass media. At the peak of the hysteria, some hospitals offered free X-rays of children's Halloween hauls in order to find evidence of tampering. Virtually all of the few known candy poisoning incidents involved parents who poisoned their own children's candy.^[156]

One custom that persists in modern-day Ireland is the baking (or more often nowadays, the purchase) of a barmbrack (Irish: *báirín breac*), which is a light fruitcake, into which a plain ring, a coin and other charms are placed before baking. It is said that those who get a ring will find their true love in the ensuing year. This is similar to the tradition of king cake at the festival of Epiphany.

List of foods associated with Halloween:

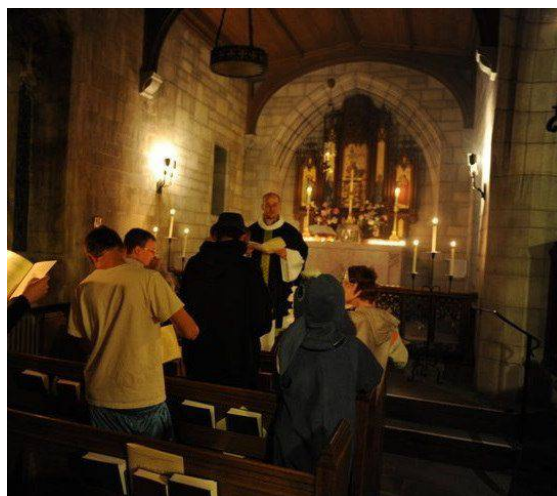
- Barmbrack (Ireland)
- Bonfire toffee (Great Britain)
- Candy apples/toffee apples (Great Britain and Ireland)
- Candy apples, Candy corn, candy pumpkins (North America)
- Monkey nuts (peanuts in their shells) (Scotland and Ireland)
- Caramel apples
- Caramel corn
- Colcannon (Ireland; see below)
- Novelty candy shaped like skulls, pumpkins, bats, worms, etc.
- Pumpkin, pumpkin pie, pumpkin bread



A candy apple

- Roasted pumpkin seeds
- Roasted sweet corn
- Soul cakes

8 Religious observances



The Vigil of All Hallows' is being celebrated at an Episcopal Christian church on Hallowe'en.

On Hallowe'en (All Hallows' Eve), in Poland, believers were once taught to pray out loud as they walk through the forests in order that the souls of the dead might find comfort; in Spain, Christian priests in tiny villages toll their church bells in order to remind their congregants to remember the dead on All Hallows' Eve.^[157] In Ireland, and among immigrants in Canada, a custom includes the Christian practice of abstinence, keeping All Hallows' Eve "as a meatless day with pancakes or Callcannon" being served instead.^[158] In Mexico, on "All Hallows Eve, the children make a children's altar to invite the *angelitos* (spirits of dead children) to come back for a visit."^[159]

The Christian Church traditionally observed Hallowe'en through a vigil "when worshippers would prepare themselves with prayers and fasting" for feast day on the next day (All Saints' Day).^[160] This church service is known as the *Vigil of All Hallows* or the *Vigil of All Saints*;^{[161][162]} an initiative known as *Night of Light* seeks to further spread the *Vigil of All Hallows* throughout Christendom.^{[163][164]} After the service, "suitable festivities and entertainments" often follow, as well as a visit to the graveyard or cemetery, where flowers and candles are often placed in preparation for All Hallows' Day.^{[165][166]} In Finland, because so many people visit the cemeteries on All Hallows' Eve to light votive candles there, they "are known as *valomeri*, or seas of light."^[167]

8.1 Perspectives

8.1.1 Christianity



Halloween Scripture Candy with gospel tract

Christian attitudes towards Halloween are diverse. In the Anglican Church, some dioceses have chosen to emphasize the Christian traditions associated with All Hallows' Eve.^{[168][169]} Some of these practices include praying, fasting and attending worship services.^{[1][2][3]}

O LORD our God, increase, we pray thee, and multiply upon us the gifts of thy grace: that we, who do prevent the glorious festival of all thy Saints, may of thee be enabled joyfully to follow them in all virtuous and godly living. Through Jesus Christ, Our Lord, who liveth and reigneth with thee, in the unity of the

Holy Ghost, ever one God, world without end. Amen. —Collect of the Vigil of All Saints, *The Anglican Breviary*^[170]



Votive candles in the Halloween section of Wal-Mart

Other Protestant Christians also celebrate All Hallows' Eve as Reformation Day, a day to remember the Protestant Reformation, alongside All Hallows' Eve or independently from it.^{[171][172]} This is because Martin Luther is said to have nailed his *Ninety-Five Theses* to All Saints' Church in Wittenberg on All Hallows' Eve.^[173] Often, "Harvest Festivals" or "Reformation Festivals" are held on All Hallows' Eve, in which children dress up as Bible characters or Reformers.^[174] In addition to distributing candy to children who are trick-or-treating on Hallowe'en, many Christians also provide gospel tracts to them. One organization, the American Tract Society, stated that around 3 million gospel tracts are ordered from them alone for Hallowe'en celebrations.^[175] Others order Halloween-themed *Scripture Candy* to pass out to children on this day.^{[176][177]}

Some Christians feel concerned about the modern celebration of Halloween because they feel it trivializes – or celebrates – paganism, the occult, or other practices and cultural phenomena deemed incompatible with their beliefs.^[178] Father Gabriele Amorth, an exorcist in Rome, has said, "if English and American children like to dress up as witches and devils on one night of the year that is not a problem. If it is just a game, there is no harm in that."^[179] In more recent years, the Roman Catholic Archdiocese of Boston has organized a "Saint Fest" on



Belizean children dressed up as Biblical figures and Christian saints

Halloween.^[180] Similarly, many contemporary Protestant churches view Halloween as a fun event for children, holding events in their churches where children and their parents can dress up, play games, and get candy for free. To these Christians, Halloween holds no threat to the spiritual lives of children: being taught about death and mortality, and the ways of the Celtic ancestors actually being a valuable life lesson and a part of many of their parishioners' heritage.^[181] Christian minister Sam Portaro wrote that Halloween is about using "humor and ridicule to confront the power of death".^[182]

In the Roman Catholic Church, Halloween's Christian connection is cited, and Halloween celebrations are common in Catholic parochial schools throughout North America and in Ireland.^[183] Many fundamentalist and evangelical churches use "Hell houses" and comic-style tracts in order to make use of Halloween's popularity as an opportunity for evangelism.^[184] Some consider Halloween to be completely incompatible with the Christian faith due to its putative origins in the Festival of the Dead celebration.^[185] Indeed, even though Eastern Orthodox Christians observe All Hallows' Day on the First Sunday after Pentecost, the Eastern Orthodox Church recommends the observance of Vespers and/or a Paraklesis on the Western observance of All Hallows' Eve, out of the pastoral need to provide an alternative to popular celebrations.^[186]

8.1.2 Other religions

The reaction of non-Christian religions towards Halloween has often been mixed, ranging from stern disapproval to the allowance of participation in it. According to Alfred J. Kolatch in the *Second Jewish Book of Why*, in Judaism, Halloween is not permitted by Jewish Halakha because it violates Leviticus 18:3 which forbids Jews from partaking in gentile customs. Many Jews observe Yizkor, which is equivalent to the observance of Allhallowtide in Christianity, as prayers are said for both "martyrs and for one's own family."^[187] Nevertheless, many American Jews celebrate Halloween, disconnected from its Christian origins.^[188] Reform Rabbi Jeffrey Goldwasser has said that "There is no religious reason why contemporary Jews should not celebrate Halloween" while Orthodox Rabbi Michael Broyde has argued against Jews observing the holiday.^[189]

Sheikh Idris Palmer, author of *A Brief Illustrated Guide to Understanding Islam*, has argued that Muslims should not participate in Halloween, stating that "participation in Halloween is worse than participation in Christmas, Easter, ... it is more sinful than congratulating the Christians for their prostration to the crucifix".^[190] Javed Memon, a Muslim writer, has disagreed, saying that his "daughter dressing up like a British telephone booth will not destroy her faith as a Muslim".^[191]

Most Hindus do not observe All Hallows' Eve, instead remembering the dead in the festival of Pitru Paksha, during which Hindus pay homage to and perform a ceremony "to keep the souls of their ancestors at rest."^[192] The celebration of the Hindu festival Diwali sometimes conflicts with the date of Halloween; but some Hindus choose to participate in the popular customs of Halloween.^[193] Other Hindus, such as Soumya Dasgupta, have opposed the celebration on the grounds that Western holidays like Halloween have "begun to adversely affect our indigenous festivals."^[194]

Neopagans do not observe Halloween, but instead observe Samhain on 1 November,^[195] although some neopagan individuals choose to participate in cultural Halloween festivities, opining the idea that one can observe both "the solemnity of Samhain in addition to the fun of Halloween." Other neopagans are opposed to the celebration of Halloween, believing that it "trivializes Samhain",^[196] and "avoid Halloween, because of the interruptions from trick or treaters."^[197] *The Manitoban* writes that "Wiccans don't officially celebrate Halloween, despite the fact that 31 Oct. will still have a star beside it in any good Wiccan's day planner. Starting at sundown, Wiccans celebrate a holiday known as Samhain. Samhain actually comes from old Celtic traditions and is not exclusive to Neopagan religions like Wicca. While the traditions of this holiday originate in Celtic countries, modern day Wiccans don't try to historically replicate Samhain celebrations. Some traditional Samhain rituals are still practised but at its core, the holiday is simply

a time to celebrate darkness and the dead — a possible reason why Samhain is often confused with Halloween celebrations.”^[195]

9 Around the world



A Halloween display in Saitama, Japan

Main article: [Geography of Halloween](#)

The traditions and importance of Halloween vary greatly among countries that observe it. In Scotland and Ireland, traditional Halloween customs include children dressing up in costume going “guising”, holding parties, while other practices in Ireland include lighting bonfires, and having firework displays.^{[198][199]} In Brittany children would play practical jokes by setting candles inside skulls in graveyards to frighten visitors.^[200] Mass transatlantic immigration in the 19th century popularized Halloween in North America, and celebration in the United States and Canada has had a significant impact on how the event is observed in other nations. This larger North American influence, particularly in iconic and commercial elements, has extended to places such as South America, Australia,^[201] New Zealand,^[202] (most) continental Europe, Japan, and other parts of East Asia.^[203] In the Philippines, during Halloween, Filipinos return to their hometowns and purchase candles and flowers,^[204] in preparation for the following *All Saints Day* (*Araw ng mga Patay*) on 1 November and *All Souls Day* —though it falls on 2 November, most of them observe it on the day before.^[205]

10 See also

- Devil’s Night
- Day of the Dead
- Ghost Festival

- [List of fiction works about Halloween](#)
- [List of films set around Halloween](#)
- [List of Halloween television specials](#)
- [Martinisingen](#)
- [Neewollah](#)
- [St. John’s Eve](#)
- [All Saints Day](#)
- [Mischief night](#)
- [Walpurgis Night](#)

11 References

- [1] “BBC – Religions – Christianity: All Hallows’ Eve”. British Broadcasting Corporation (BBC). 2010. Retrieved 1 November 2011. It is widely believed that many Hallowe’en traditions have evolved from an ancient Celtic festival called Samhain which was Christianised by the early Church. ...All Hallows’ Eve falls on 31st October each year, and is the day before All Hallows’ Day, also known as All Saints’ Day in the Christian calendar. The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting prior to the feast day itself. The name derives from the Old English ‘hallowed’ meaning holy or sanctified and is now usually contracted to the more familiar word Hallowe’en. ...However, there are supporters of the view that Hallowe’en, as the eve of All Saints’ Day, originated entirely independently of Samhain...
- [2] *The Book of Occasional Services 2003*. Church Publishing, Inc. 2004. Retrieved 31 October 2011. Service for All Hallows’ Eve: This service may be used on the evening of October 31, known as All Hallows’ Eve. Suitable festivities and entertainments may take place before or after this service, and a visit may be made to a cemetery or burial place.
- [3] Anne E. Kitch (2004). *The Anglican Family Prayer Book*. Church Publishing, Inc. Retrieved 31 October 2011. All Hallow’s Eve, which later became known as Halloween, is celebrated on the night before All Saints’ Day, November 1. Use this simple prayer service in conjunction with Halloween festivities to mark the Christian roots of this festival.
- [4] *The Paulist Liturgy Planning Guide*. Paulist Press. 2006. Retrieved 31 October 2011. Rather than compete, liturgy planners would do well to consider ways of including children in the celebration of these vigil Masses. For example, children might be encouraged to wear Halloween costumes representing their patron saint or their favorite saint, clearly adding a new level of meaning to the Halloween celebrations and the celebration of All Saints’ Day.

- [5] Thomas Thomson, Charles Annandale (1896). *A History of the Scottish People from the Earliest Times: From the Union of the kingdoms, 1706, to the present time*. Blackie. Retrieved 31 October 2011. Of the stated rustic festivals peculiar to Scotland the most important was Hallowe'en, a contraction for All-hallow Evening, or the evening of All-Saints Day, the annual return of which was a season for joy and festivity.
- [6] Palmer, Abram Smythe (1882). *Folk-etymology*. Johnson Reprint. p. 6.
- [7] *Merriam-Webster's Encyclopædia of World Religions*. Merriam-Webster. 1999. Retrieved 31 October 2011. Halloween, also called All Hallows' Eve, holy or hallowed evening observed on October 31, the eve of All Saints' Day. The pre-Christian observances influenced the Christian festival of All Hallows' Eve, celebrated on the same date.
- [8] "NEDCO Producers' Guide". 31-33. Northeast Dairy Cooperative Federation. 1973. Originally celebrated as the night before All Saints' Day, Christians chose November first to honor their many saints. The night before was called All Saints' Eve or hallowed eve meaning holy evening.
- [9] "Tudor Hallowtide". National Trust for Places of Historic Interest or Natural Beauty. 2012. Hallowtide covers the three days – 31 October (All-Hallows Eve or Hallowe'en), 1 November (All Saints) and 2 November (All Souls).
- [10] Hughes, Rebekkah (29 October 2014). "Happy Hallowe'en Surrey!" (PDF). *The Stag* (University of Surrey). p. 1. Retrieved October 31, 2015. Halloween or Hallowe'en, is the yearly celebration on October 31st that signifies the first day of Allhallowtide, being the time to remember the dead, including martyrs, saints and all faithful departed Christians.
- [11] *Don't Know Much About Mythology: Everything You Need to Know About the Greatest Stories in Human History but Never Learned* (Davis), HarperCollins, page 231
- [12] Smith, Bonnie G. (2004). *Women's History in Global Perspective*. University of Illinois Press. p. 66. ISBN 9780252029318. The pre-Christian observance obviously influenced the Christian celebration of All Hallows' Eve, just as the Taoist festival affected the newer Buddhist Ullambana festival. Although the Christian version of All Saints' and All Souls' Days came to emphasize prayers for the dead, visits to graves, and the role of the living assuring the safe passage to heaven of their departed loved ones, older notions never disappeared.
- [13] Roberts, Brian K. (1987). *The Making of the English Village: A Study in Historical Geography*. Longman Scientific & Technical. ISBN 9780582301436. 'Time out of time', when the barriers between this world and the next were down, the dead returned from the grave, and gods and strangers from the underworld walked abroad was a twice-yearly reality, on dates Christianised as All Hallows' Eve and All Hallows' Day.
- [14] "Halloween." *History.com*. Retrieved 24 October 2013.
- [15] Nicholas Rogers (2002). *Halloween: From Pagan Ritual to Party Night*. Oxford University Press. Retrieved 31 October 2011. Halloween and the Day of the Dead share a common origin in the Christian commemoration of the dead on All Saints' and All Souls' Day. But both are thought to embody strong pre-Christian beliefs. In the case of Halloween, the Celtic celebration of Samhain is critical to its pagan legacy, a claim that has been foregrounded in recent years by both new-age enthusiasts and the evangelical Right.
- [16] *Austrian information*. 1965. Retrieved 31 October 2011. The feasts of Hallowe'en, or All Hallows Eve and the devotions to the dead on All Saints' and All Souls' Day are both mixtures of old Celtic, Druid and other pagan customs intertwined with Christian practice.
- [17] Mosteller, Angie (11 October 2012). "Is Halloween Pagan in Origin?". Crosswalk. Early in church history, Christians began to celebrate the "saints" (heroes of the faith) and by the 7th century, All Saints' Day was celebrated annually throughout the Christian world - Orthodox churches celebrated on the Sunday after Pentecost, and Roman Catholic churches celebrated on May 13. Without a doubt, the origin of All Saints' Day and its Eve (Halloween) was entirely Christian. ...So why do many scholars draw the connection between Halloween and Samhain? In the nineteenth century, cultural anthropologist Sir James Frazer studied the practices of Northern Celtic people on *Hallowmas* (a term that has come to describe the three day period of October 31st, Halloween, November 1st, All Saints' Day, and November 2nd, All Souls' Day). He asserted that the traditions of Hallowmas were rooted in Samhain, and he claimed that the ancient pagan festival had been a day to honor the dead. Though Christianity probably brought the focus on the dead to Samhain, Frazer claimed the reverse.
- [18] Bolinius, Erich (31 October 2006). "Halloween" (in German). FDP Emden. Die lückenhaften religionsgeschichtlichen Überlieferungen, die auf die Neuzeit begrenzte historische Dimension der Halloween-Kultausprägung, vor allem auch die Halloween-Metaphorik legen nahe, daß wir umdenken müssen: Halloween geht nicht auf das heidnische Samhain zurück, sondern steht in Bezug zum christlichen Totengedenkfest Allerheiligen/ Allerseelen.
- [19] Döring, Dr. Volkskundler Alois (2011). "Süßes, Saures - olle Kamellen? Ist Halloween schon wieder out?" (in German). Westdeutscher Rundfunk. Archived from the original on larchive-url= requires larchive-date= (help). Retrieved 12 November 2015. Dr. Alois Döring ist wissenschaftlicher Referent für Volkskunde beim LVR-Institut für Landeskunde und Regionalgeschichte Bonn. Er schrieb zahlreiche Bücher über Bräuche im Rheinland, darunter das Nachschlagewerk "Rheinische Bräuche durch das Jahr". Darin widerspricht Döring der These, Halloween sei ursprünglich ein keltisch-heidnisches Totenfest. Vielmehr stamme Halloween von den britischen Inseln, der Begriff leite sich ab von "All Hallows eve", Abend vor Allerheiligen. Irische Einwanderer hätten das Fest nach Amerika gebracht, so Döring, von wo aus es als "amerikanischer" Brauch nach Europa zurückkehrte.

- [20] Skog, Jason (2008). *Teens in Finland*. Capstone. p. 31. ISBN 9780756534059. Most funerals are Lutheran, and nearly 98 percent of all funerals take place in a church. It is customary to take pictures of funerals or even videotape them. To Finns, death is a part of the cycle of life, and a funeral is another special occasion worth remembering. In fact, during All Hallow's Eve and Christmas Eve, cemeteries are known as *valomeri*, or seas of light. Finns visit cemeteries and light candles in remembrance of the deceased.
- [21] "All Hallows Eve Service" (PDF). Duke University. 31 October 2012. Retrieved 31 May 2014. About All Hallow's Eve: Tonight is the eve of All Saints Day, the festival in the Church that recalls the faith and witness of the men and women who have come before us. The service celebrates our continuing communion with them, and memorializes the recently deceased. The early church followed the Jewish custom that a new day began at sundown; thus, feasts and festivals in the church were observed beginning on the night before.
- [22] "The Christian Observances of Halloween". *National Republic* (Indiana University Press) **15**: 33. 5 May 2009. Among the European nations the beautiful custom of lighting candles for the dead was always a part of the "All Hallow's Eve" festival.
- [23] Hynes, Mary Ellen (1993). *Companion to the Calendar*. Liturgy Training Publications. p. 160. ISBN 9781568540115. In most of Europe, Halloween is strictly a religious event. Sometimes in North America the church's traditions are lost or confused.
- [24] Kernan, Joe (October 30, 2013). "Not so spooky after all: The roots of Halloween are tamer than you think". *Cranston Herald*. Retrieved October 31, 2015. By the early 20th century, Halloween, like Christmas, was commercialized. Pre-made costumes, decorations and special candy all became available. The Christian origins of the holiday were downplayed.
- [25] Braden, Donna R.; Village, Henry Ford Museum and Greenfield (1988). *Leisure and entertainment in America*. Henry Ford Museum & Greenfield Village. ISBN 9780933728325. Retrieved 2 June 2014. Halloween, a holiday with religious origins but increasingly secularized as celebrated in America, came to assume major proportions as a children's festivity.
- [26] All Hallows' Eve (Diana Swift), *Anglican Journal*
- [27] Ordinary Time: 31 October Thursday of the Thirtieth Week of Ordinary Time; All Hallows' Eve (Jennifer Gregory Miller), *Catholic Culture*
- [28] Santino, p.85
- [29] Mader, Isabel (September 30, 2014). "Halloween Colcannon". *Simmer Magazine*. Retrieved 3 October 2014. All Hallow's Eve was a Western (Anglo) Christian holiday that revolved around commemorating the dead using humor to intimidate death itself. Like all holidays, All Hallow's Eve involved traditional treats. The church encouraged an abstinence from meat, which created many vegetarian dishes.
- [30] "Online Etymology Dictionary: Halloween". *Etymonline.com*. Retrieved 13 October 2013.
- [31] *The A to Z of Anglicanism* (Colin Buchanan), Scarecrow Press, page 8
- [32] *The American Desk Encyclopedia* (Steve Luck), Oxford University Press, page 365
- [33] *The Oxford English Dictionary* (2nd ed.). Oxford: Oxford Univ. Press. 1989. ISBN 0-19-861186-2.
- [34] "DOST: Hallow Evin". *Dsl.ac.uk*. Archived from the original on 29 April 2014. Retrieved 13 October 2013.
- [35] Rogers, Nicholas (2002). "Samhain and the Celtic Origins of Halloween". *Halloween: From Pagan Ritual to Party Night*, pp. 11–21. New York: Oxford Univ. Press. ISBN 0-19-516896-8.
- [36] *Anglo-Saxon Spirituality: Selected Writings* (Robert Boenig), Paulist Press, page 7
- [37] Santino, Jack. *The Hallowed Eve: Dimensions of Culture in a Calendar Festival of Northern Ireland*. University Press of Kentucky, p.95
- [38] *A Pocket Guide To Superstitions Of The British Isles* (Publisher: Penguin Books Ltd; Reprint edition: 4 November 2004) ISBN 0-14-051549-6
- [39] All Hallows' Eve BBC. Retrieved 31 October 2011.
- [40] Hutton, Ronald. *The Stations of the Sun: A History of the Ritual Year in Britain*. Oxford University Press, 1996. pp.365-369
- [41] Monaghan, Patricia. *The Encyclopedia of Celtic Mythology and Folklore*. Infobase Publishing, 2004. p.407
- [42] Hutton, p.361
- [43] Monaghan, p.41
- [44] O'Halpin, Andy. *Ireland: An Oxford Archaeological Guide*. Oxford University Press, 2006. p.236
- [45] Monaghan, Patricia (2009-01-01). *The Encyclopedia of Celtic Mythology and Folklore*. Infobase Publishing. p. 167. ISBN 9781438110370. Retrieved 19 October 2015. They were both respected and feared. "Their backs towards us, their faces away from us, and may God and Mary save us from harm," was a prayer spoken whenever one ventured near their dwellings.
- [46] Santino, p.105
- [47] Danaher, Kevin (1972). *The Year in Ireland: Irish Calendar Customs*. p.200
- [48] Evans-Wentz, Walter (1911). *The Fairy-Faith in Celtic Countries*. p.44.
- [49] McNeill, F. Marian (1961). *The Silver Bough, Volume 3*. p.34.
- [50] "Halloween". *Britannica Concise Encyclopedia*. Chicago: Encyclopædia Britannica, 2009. Credo Reference. Web. 21 September 2012.

- [51] McNeill, *The Silver Bough, Volume 3*, pp.11-46
- [52] Miles, Clement A. (1912). *Christmas in Ritual and Tradition*. Chapter 7: All Hallow Tide to Martinmas.
- [53] Hutton, p.379
- [54] Hutton, p.380
- [55] Frazer, James George (1922). *The Golden Bough: A Study in Magic and Religion*. Chapter 63, Part 1: On the Fire-festivals in general.
- [56] MacCulloch, John Arnott (1911). *The Religion of the Ancient Celts*. Chapter 18: Festivals.
- [57] Rosinsky, Natalie M. (2002-07-01). *Halloween*. Capstone. p. 8. ISBN 9780756503925. Christian leaders made old Celtic and Roman customs into new Christian ones. Bonfires were once lighted against evil spirits. Now, they kept away the devil.
- [58] McNeill, F. Marian. *Hallowe'en: its origin, rites and ceremonies in the Scottish tradition*. Albyn Press, 1970. pp.29-31
- [59] Hutton, pp.379-383
- [60] Hole, Christina. *British Folk Customs*. Hutchinson, 1976. p.91
- [61] Peddle, S. V. (2007). *Pagan Channel Islands: Europe's Hidden Heritage*. p.54
- [62] *Journal of the Royal Society of Antiquaries of Ireland, Volume 2*. 1855. pp.308-309
- [63] Palmer, Kingsley. *Oral folk-tales of Wessex*. David & Charles, 1973. pp.87-88
- [64] Wilson, David Scofield. *Rooted in America: Foodlore of Popular Fruits and Vegetables*. Univ. of Tennessee Press, 1999. p.154
- [65] Rogers, Nicholas (2002). *Halloween: From Pagan Ritual to Party Night*, pp. 22, 27. New York: Oxford Univ. Press. ISBN 0-19-516896-8.
- [66] New Proclamation Commentary on Feasts, Holy Days, and Other Celebrations (Bill Doggett, Gordon W. Lathrop), Fortress Press, page 92
- [67] *Hallowe'en, A Christian Name with Blended Christian & Folk Traditions* (Thomas L. Weitzel), Evangelical Lutheran Church in America
- [68] Hutton, p.364
- [69] MacCulloch, John Arnott (1911). *The Religion of the Ancient Celts*. Chapter 10: The Cult of the Dead.
- [70] *Butler's Saint for the Day* (Paul Burns), Liturgical Press, page 516
- [71] *Arising from Bondage: A History of the Indo-Caribbean People* (Ron Ramdin), New York University Press, page 241
- [72] The World Review - Volume 4, University of Minnesota, page 255
- [73] Rogers, Nicholas (2001). *Halloween: From Pagan Ritual to Party Night*. Oxford University Press. pp. 28-30. ISBN 0-19-514691-3.
- [74] "Halloween". *Britannica*. Encyclopædia Britannica. Retrieved 25 October 2012.
- [75] Hutton, pp.374-375
- [76] Mary Mapes Dodge, ed. (1883). *St. Nicholas Magazine*. Scribner & Company. p. 93. Soul-cakes," which the rich gave to the poor at the Halloween season, in return for which the recipients prayed for the souls of the givers and their friends. And this custom became so favored in popular esteem that, for a long time, it was a regular observance in the country towns of England for small companies to go from parish to parish, begging soul-cakes by singing under the windows some such verse as this: "Soul, souls, for a soul-cake; Pray you good mistress, a soul-cake!
- [77] DeMello, Margo (2012). *A Cultural Encyclopedia of the Human Face*. ABC-CLIO. p. 167. ISBN 9781598846171. Trick-or-treating began as souling an English and Irish tradition in which the poor, wearing masks, would go door to door and beg for soul cakes in exchange for people's dead relatives.
- [78] Cleene, Marcel. *Compendium of Symbolic and Ritual Plants in Europe*. Man & Culture, 2002. p.108. Quote: "Soul cakes were small cakes baked as food for the deceased or offered for the salvation of their souls. They were therefore offered at funerals and feasts of the dead, laid on graves, or given to the poor as representatives of the dead. The baking of these soul cakes is a universal practice".
- [79] *The Two Gentlemen of Verona* Act 2, Scene 1.
- [80] Prince Sorie Conteh (2009). *Traditionalists, Muslims, and Christians in Africa: Interreligious Encounters and Dialogue*. Cambria Press. Retrieved 31 October 2011.
- [81] *Youth Spirit 2: Program Ideas for Youth Groups* (Cheryl Perry), Wood Lake Publishing Inc., page 20
- [82] "Eve of All Saints", *Using Common Worship: Times and Seasons - All Saints to Candlemas* (David Kennedy), Church House Publishing, page 42
- [83] Bannatyne, Lesley. *Halloween: An American Holiday, an American History*. Pelican Publishing, 1998. p.9
- [84] Rogers, p.57
- [85] *Medieval Celebrations* (Daniel Diehl, Mark Donnelly), Stackpole Books, page 17
- [86] *Think*, Volume 20, International Business Machines Corp., page 15
- [87] Santino, p.95
- [88] *Encyclopedia of Observances, Holidays and Celebrations*, MobileReference
- [89] *Descriptive Analyses of Piano Works* (Edward Baxter Perry), Theodore Presser Company, page 276

- [90] Allmand, Christopher (1998-06-18). *The New Cambridge Medieval History: Volume 7, C.1415-c.1500*. Cambridge University Press. p. 210. ISBN 9780521382960. Retrieved 19 October 2015.
- [91] *Books & Culture: A Christian Review*. Christianity Today. 1999. p. 12. Sometimes enacted as at village pageants, the danse macabre was also performed as court masques, the courtiers dressing up as corpses from various strata of society...both the name and the observance began liturgically as All Hallows' Eve.
- [92] Hörandner, Editha (2005). *Halloween in der Steiermark und anderswo*. LIT Verlag Münster. p. 99. ISBN 9783825888893. On the other hand the postmodern phenomenon of "antifashion" is also to be found in some Halloween costumes. Black and orange are a 'must' with many costumes. Halloween - like the medieval danse macabre - is closely connected with superstitions and it might be a way of dealing with death in a playful way.
- [93] *The Episcopal Church, its teaching and worship* (Latta Griswold), E.S. Gorham, page 110
- [94] Mosteller, Angie (2 July 2014). *Christian Origins of Halloween*. Rose Publishing. ISBN 1596365358. In Protestant regions souling remained an important occasion for soliciting food and money from rich neighbors in preparation for the coming cold and dark months.
- [95] Hutton, Ronald. *The Stations of the Sun: A History of the Ritual Year in Britain*. Oxford University Press, 1996. page 373. Note, however, that this custom was a survival of ancient pagan practice, and was not recognized or encouraged by the Church of England.
- [96] Rogers, Nicholas (2002). *Halloween: From Pagan Ritual to Party Night*, pp. 37–38. New York: Oxford Univ. Press. ISBN 0-19-516896-8.
- [97] *Trick or Treat: A History of Halloween* (Lisa Morton), Reaktion Books, page 129
- [98] *The Halloween Encyclopedia* (Lisa Morton), McFarland, page 9
- [99] Village Halloween Parade. "History of the Parade". Retrieved 19 September 2014.
- [100] Pumpkin: The Curious History of an American Icon (Cindy Ott), University of Washington Press, page 42
- [101] Halloween: An American Holiday, an American History (Lesley Pratt Bannatyne), Pelican Publishing, page 45
- [102] Encyclopaedia Londinensis, or, Universal dictionary of arts, sciences, and literature, Volume 21 (John Wilkes), R. G. Gunnell and Co., page 544
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12 Further reading

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13 External links

- Halloween at DMOZ
- “A brief history of Halloween” by the BBC
- “The History of Halloween” by the History Channel

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Brown, Grutness, Mithent, Alansohn, Gary, Elwood00, Mgaved, Mo0, Saluedo, WTGDMan1986, Ramaz, Ricky81682, Andrew Gray, Rhoppen, Chris McFeely, Jnothman, AzaToth, Yamla, Lectorar, Fritzpoll, Tokmaz-enwiki, Gaurav1146, Malo, Yummifruitbat, Bart133, DreamGuy, Hohum, Snowwolf, Wtmitchell, Velella, Cwgannon, L33th4x0rguy, Erik, Saga City, Ayrshire-77, Rebroad, Keepsleeping, Stephan Leeds, Henkvd, Evil Monkey, Amorymeltzer, Birdmessenger, Kusma, Notjim, Ghirlandajo, Czolgol, Bookandcoffee, RPIRED, Tfz, Tariqabjotu, Bastin, Blue-Canoe, Smoth 007, JeffTK, DarTar, Angr, Bacteria, Simetrical, OwenX, Woohookitty, Mindmatrix, Pinball22, Merlinne, Whitehorse1, Spetro9, Daniel Case, Guy M, Frtilman, Robert K S, BlankVerse, WadeSimMiser, Jeff3000, MONGO, Mpatel, Uris, Bbatsell, Colum-cille, Dglynch, J M Rice, Doric Loon, Gimboid13, GraemeLeggett, Dbadman, KHM03, Emerson7, Red blaze, Thirty-seven, Mandarax, Ashmo0, Graham87, Magister Mathematica, Cuchullain, BD2412, MC MasterChef, FreplySpang, RxS, Luigi2, Jason237, Bikeable, Dpr, Mendaliv, Edison, Josh Parris, Canderson7, Sjö, Rjwilmsi, Seidenstud, Bremen, Dimitrii, Nightscream, PinchasC, XP1, Hiberni-antears, Gunslinger, Seraphimblade, BruceLee, MZMcBride, Lordkinbote, Voretus, Vegaswikian, Ligulem, Gilesmorant, Tomtheman5, The wub, DoubleBlue, MarnetteD, Nandesuka, Matt Deres, Sampson-enwiki, Cavalorn, GregAsche, Sango123, Marozols, Yamamoto Ichiro, SNIyer12, Titoxd, FlaBot, Ianthegecko, SchuminWeb, Crazycomputers, Sanbeg, MacRusgail, Supermorff, RexNL, Wctaiwan, Gurch, Sbordory, Redwolf24, TheDJ, Str1977, Alphachimp, Srleffler, NoseNuggets, Karmacr33p, Imnotminkus, Butros, Lamrock, King of Hearts, Chobot, Thegreatmonkey, DTOx, Gregorik, Evilphoenix, DVdm, Ariele, Korg, Hall Monitor, Digitalme, EmonnPKKeane, The Rambling Man, Wavelength, TexasAndroid, SpikeJones, Rapido, RattusMaximus, Jzylstra, Sceptre, Jimp, Brandmeister (old), StuffOfIn-terest, Pip2andahalf, JarrahTree, RussBot, Fabartus, Jtkiefer, Icarus3, Splash, Pigman, Chris Capoccia, Jwander, Sophroniscus, GLaDOS, SpuriousQ, Leidiot, Akamad, Chensiyuan, Stephenb, DovW, Gaius Cornelius, CambridgeBayWeather, Cryptic, Morphh, Ekton, Wimt, Anomalocaris, Rstar27, Mfero, Shanel, NawlinWiki, EWS23, Shreshth91, Stephen Burnett, Wiki alf, UCaetano, Astral, Bloodofox, Pt-camn, ExRat, KeithD, Justin Eiler, Sylvain1972, Howcheng, BlackAndy, Yoninah, Irishguy, Retired username, Urmston, Vancouveriensis, Speedevil, RUL3R, Hv, Tony1, Alex43223, Ocoono, Syrthiss, Dbfirs, Amphis, Lcmortensen, DeadEyeArrow, Psy guy, CorbieVreccan, Someones life, Cardsplayer4life, Acetic Acid, Fenian Swine, Bantosh, Pegship, Searchme, Eurosong, Jkelly, FF2010, Queezbo, Theuni-versal, Miriahofthewind, Mamathomas, Alecmconroy, J. Van Meter, Bayerischermann, Theda, Closedmouth, Pb30, KGasso, Brina700, Dspradau, Toby Ord-enwiki, Aeon1006, JoanneB, MrC-enwiki, Hawkfyre, LeonardoRob0t, Mais oui!, Reedgunner, RenamedUser jaskld-jslak904, Pádraic MacUidhir, Skittle, Staxringold, Paul D. Anderson, Allens, TLsuda, Chrysis, SkerHawx, Serendipodous, Wallie, DVD R W, Earthwormgaz, Luk, SpLoT, Crystallina, Codu, Errickfoxy, Stalfur, Scolaire, True Pagan Warrior, SmackBot, Pwt898, Matti-eTK, Smadge1, Buf7579, Unschool, Suprboy772, Idragon, Estoy Aquí, Triggetay, KnowledgeOfSelf, McGeddon, Pkg, Proficient, C.Fred, Power piglet, Rokfahit, Blossom Morphine, Davewild, Thunderboltz, Setanta747 (locked), Glennh70, Finavon, Jfurr1981, WookieInHeat, Lds, Grey Shadow, Delldot, Ribbet32, Jab843, Lianachan, Voice of Reason, AnOddName, Petgraveyard, Vilerage, Used2BANonymous, DreamBoy, HalfShadow, Septegram, Gaff, Xaosflux, Siradia, Gilliam, Donama, Ohnoitsjamie, Hmains, Ghosts&empties, Betacommand, Varghjarta-enwiki, Daviboz-enwiki, Weirdoactor, Fetofs, Amatulic, Bluebot, Laurelplewes, Zaknrfama, Weighbloat, Neonerd, Encobody, Plokt, Gold heart, Persian Poet Gal, Goldswan, Dhires, The Dopefish, MK8, Mokwella, Jprg1966, Rs564, Master of Puppets, Thumper-ward, Grimhelm, Dingno, Mike1, Hibernian, The Rogue Penguin, Bazonka, Mark7-2, Ikiroid, Whispering, Ctolt, Baa, CMacMillan, DHN-bot-enwiki, CyntWorkStuff, Ladii artiste, Darth Panda, Oatmeal batman, Rlvese, Gracenotes, CARAVAGGISTI, Calamity jones, MaxSem, Brideshead, Ishmayl, Rrelf, Can't sleep, clown will eat me, Alphabratvotango-enwiki, Mallorn, Sangajin, OrphanBot, Nixeagle, Garrytowns, Ww2censor, Tripodero, Xiner, Rrburke, Lesnail, Dmoon1, Hairouna, Seattlenow, Andy120290, Japeo, Konzack, AndySimp-son, Snowbound, Junius-enwiki, Korako, Cybercobra, Morr, Pclive, Nibuod, Decltype, Nakon, Savidan, Valenciano, Tede, Localzuk, Ozdaren, Insineratehymn, Twistedkombat, Maelnuneh, Parrot of Doom, Kukini, Andrei Stroe, Wtp, CIS, Nishkid64, Dave314159, Ar-glebargleIV, LtPowers, Rory096, Sandox, Valfontis, JzG, Kuru, John, AmiDaniel, JackLumber, John F. T. Cashin, Mike1901, J 1982, Ascend, Fergus mac Róich, Heimstern, Widukind, SilkTork, Gobonobo, Disavian, Passover, Sir Nicholas de Mimsy-Porpington, This user has left wikipedia, BakugekiNZ, Minna Sora no Shita, Goodnightmush, Aleenf1, IronGargoyle, Filipowiki, 041744, Ckatz, Oli9452, Pfold, The Man in Question, Loadmaster, MarkSutton, UP, Slakr, Special-T, Beetstra, Martinp23, SQGibbon, Danucigguzman, Mr Stephen, 123456nbvdfgghj, Coldpaws, InedibleHulk, Waggens, Mets501, RememberMe?, Northmeister, Ryulong, Sijo Ripa, Zorxd, Kur-tle, Jvml.123, Scorpion0422, WindOwl, Hectorian, John1014, DI2000, Ionathan, Supaman89, Fasach Nua, PaulGS, Asatruer, Paucic, BranStark, Iridescent, Stpaul, Billtheking, Bibi999, Alan.lazarus, Vegassteven, Toddsschneider, LuisGomez111, Jwalte04, Befopenge, J Di, Meka11218, Igoldste, Cbrown1023, Saturday, Octane, Dp462090, Jackp, Blehfu, KenWalker, Courcelles, Túrelio, Ziusudra, An-geldeb82, Tawkerbot2, Rm1854, Daniel5127, Jh12, RattleandHum, Rdunn, LessHeard vanU, Joy2b, Sleepyscribbler, Celtic Harper, Switchercat, JForget, Anthony22, CmdrObot, Code E, Atomicpuffball, Rickey Sain, Ale jrb, Raysonho, Irwangatot, Wafulz, The Missing

Piece, Cosmic quest, Unionhawk, BeenAroundAWhile, Picaroon, Dennise24, TheMightyOrb, DonalWaide, NessBird, Ennerk, Ibadibam, TheyMadeMeDolt, Green caterpillar, Cumulus Clouds, Leujohn, Tumples, Timtrent, Iokseng, Ken Gallagher, Karenjc, Livingston7, Flamingo, Icarus of old, Scunner3rd, TJD, David Warner, DavidcWilson, Equendil, Kribbeh, HalJor, Cydebot, Cahk, David Betesh, Peripitus, Pais, Wiki01916, SilvaStorm, The Librarian at Terminus, Reywas92, Slp1, Steel, Name it Kevin, Goldfritha, Gogo Dodo, Bellerophon5685, Travelbird, Arthurian Legend, GlennLowney, Ben Walker, QRX, Tawkerbot4, Clovis Sangrail, Shirulashem, Codetiger, Roberta F., DumbBOT, Chrislk02, Hontogaichiban, Blindman shady, Peterfield, SpK, Rlk89, Alexvincent2, Omicronpersei8, UberScienceNerd, Gimmetrow, Raem16-enwiki, Dwilliams666, Mamalujo, Malleus Fatuorum, Jon C., Thijs'bot, Epbr123, Erich Schmidt, SchutteGod, Jtres21, Daniel, Kablammo, Ucanlookitup, Anshuk, Chief2552, Loghead1, N5iln, Mojo Hand, Anupam, ClosedEyesSeeing, Halibut Thyme, Marek69, Chaotic nipple, John254, A3RO, Woody, Kathovo, Itsmejudith, Merbabu, Jerhinesmith, DanDud88, Kborer, Mefanch, Kevinthenerd, A.J.Chesswas, Ramseyman, TurboForce, Jimhoward72, GideonF, AgentPeppermint, Philippe, Chimaeridae, Maggiecomics, Lajisikonik, Dermo69, Deipnosophista, Mrsanitazier, Dawnseeker2000, Escarbot, Spaingy, Mentifisto, KrakatoaKatie, Rees11, AntiVandalBot, Majorly, Luna Santin, Kramden4700, Pan1987, Seaphoto, QuiteUnusual, NeilEvans, Sweetloulou, KP Botany, RDT2, Daviddieriso, Kenster102.5, DarkAudit, Brendandh, ABart26, Mdotley, Tjmayerinsf, Rtrve, NecroBones, Percevalles, Earrach, Skynet1216, Malcolm, Tillman, Spencer, Eddiemullan, Alphachimpbot, Mutt Lunker, Altamel, Snowyfrog87, AubreyEllenShomo, Uusitunnus, JAnDbot, Deflective, Leuko, Kaobear, Postcard Cathy, Johnson 124981, Barek, MER-C, Epeefleche, The Transhumanist, Ericoides, Matthew Fennell, MelForbes, Lanzera, Seddon, Db099221, Midnightdreary, Blueondo, Pinster2001, Sarah777, Some thing, Epsoul, PhilKnight, Dmacw6, Nancymarion, SiobhanHansa, Acroterion, Repku, Bencherlite, Freshaconci, Io Katai, Jaysweet, Yurei-eggart, Zakahori, Bongwarrior, VoABot II, Lovellama, Carlwev, Movie-lover93, Wikidudeman, AtticusX, Christmasjim, JNW, Jimmyjon, Lobot72, JamesBWatson, Znelson, Biocrite, Agarwalsndp, Farquaadhnmn, Darwellj, Trishm, CTF83!, Demix17, Inklein, Jfpearce, Twxs, WallyFromColumbia, Avicennasis, DXRAW, Indon, Not a dog, Spartan078, Hiplibrarianship, Animum, Simonxag, Cyktsui, Sgr927, Grablife, Synchronicity I, BatteryIncluded, Boffob, Freticat, Damuna, Glen, Strikehold, Chris G, Ashhurst, DerHexer, JaGa, Witchclaw, Simon Peter Hughes, The Ape Of Jape, Michael K. Edwards, Textorus, Yeahsoo-enwiki, Jenalexia, The Argonaut, Patstuart, Kayau, Catholicjim, Yougotacatchemfirst, Msflutterbye, The Green Dragon, Gjd001, Cwg999, Candlewicke, Jerem43, Syndicalista, Jackson Peebles, Nitromaster, Hdt83, MartinBot, Ray Ellis, Bboyskidz, Willjay, Playyacardzright, Gandydancer, Berlot7, Siswrn, Arjun01, JPSheridan, Foncea, ARC Gritt, Linaduliban, BeerBaron, MlleDiderot, Elizarocks99521, Notmyhandle, Anaxial, Mschel, R'n'B, CommonsDelinker, AlexiusHoratius, Lost Number, Lepidus16, Iijjcoo, Balaaraat, Kevin099, PrestonH, NYIP, Hose11, Tgeairn, Cheezcc, Ssolbergj, AlphaEta, J.delanoy, Just nigel, Pharaoh of the Wizards, Jim2k116, Esuchma, Eric peters, ABlake, F2020, Trusilver, AstroHurricane001, Billae, Edhwiki, Bogey97, Numbo3, Sir Umz, TyrS, Been8, Fiachra10003, Kelly-O, Uncle Dick, MistyMorn, Jaymac407, MoogleEXE, Pikaya, Ginsengbomb, Cremela, Eddy B-enwiki, Autcarp, Mike.lifeguard, A Nobody, Cheesynerd, Weinstein, Peggykingsbury, Gonzo883, Vyarnect, Acalamari, Tokyogirl79, SharksandBears, Gal Lass, Kgdowley, Modernpeapod, Power level (Dragon Ball), Lemus666, Katalaveno, Loviany, Caloon2000, Gui989, Ignatzmice, Victuallers, Spens10, Ston3y, Jeepday, Patch666, Jamesiscool10, Boathouse, Peterssheeran, Peteroakley, Tzuluaga, Rodomxoz, Ejruss, Mdumas43073, AntiSpamBot, RaptorRobot, HiLo48, Spaceflower, Alexb102072, Belovedfreak, Marcus1234, NewEnglandYankee, Richalcoorn, SJP, RockerAndRoller, Toon05, Veed, TigB, Doomsday28, BigHairRef, Desertedpunch, Brian Honne, JamesM123, KylieTastic, MrsToad, Cometstyles, WJBscribe, Cstdem4247, Uhai, Pyromaster73, Jamesontai, Warlordwolf, SixteenBitJorge, Treisjjs, Aucahuasi, Mike V, Bonadea, Butterflykisses723, Christopher70, Pdcocok, HighKing, Useight, TheNewPhobia, Obito Uchiha, Bindi-boy, Jefferson Anderson, Flames123, Fbarton, CardinalDan, Idioma-bot, Funandtrvl, Zomputer, Signalhead, Chromancer, TSLcrazier, Jurros, BigFishy, My Core Competency is Competency, Meiskam, ThepumpkinKing, VolkovBot, Thedjatclubrock, Masaruemoto, ABF, AnthrAmrcnldt758, Dave Andrew, Dmotttram, Potandweed, Jeff G., Pennyfromheaven, Butwhatdoiknow, AlnoktaBOT, T2000tjt, EastmeetsWest, Fabbe, Rutherfordjigsaw, Soliloquial, Maximoto, Tbolts, Mikeblyth, Philip Trueman, Scareth, Fran Rogers, TXiKiBoT, Oshwah, RiffraffsElbow, Zidonuke, Tavix, Java7837, Asarlaif, Sudipta.dasgupta, Hqb, Caster23, Orthohawk, Jennifer00001, FrstFrs, Judjie, Ann Stouter, Ishkur88, English11B, GcSwRhlc, Aymatth2, Qxz, Oxfordwang, Anna Lincoln, Steven J. Anderson, ExtraDry, Dendodge, Martin451, JhsBot, Fruitteatingbear, Supertask, Ethanol Fan, AllGloryToTheHypnotoad, Unreal88, Jackfork, LeaveSlaves, Psyche825, Justinfr, Caravello, Fremepuff222, DBragagnolo, Robert1947, Redrocker, ACEOREVIVED, Greswik, Globalphilosophy, Realtalk206, Lerdthenerd, C0lmjl, Dirkb, Meters, SQL, Falcon8765, Burntsauce, Ebonyskye, RaseaC, The Devil's Advocate, Why Not A Duck, Brianga, Monty845, HiDrNick, The Last Melon, Onceonthisland, AlleborgoBot, Funeral, HalloweenHighNoon, Hera4069, ItReallyDoes, Fanatic, EJF, Wjl2, Atulbansal, SieBot, Tanner Rose, Slatersteven, Fiquem, Calliopejen1, Caulde, Moonriddengirl, Scarian, Judeclare, Bot-Multichill, ToePeu.bot, Parhamr, Mbz1, Dawn Bard, Caltas, Yintan, Warren Whyte, Ranbaz, Purbo T, Stormin' Foreman, Sulmac, BrendaBerman, Bentogoa, Flyer22 Reborn, Tiptoety, Radon210, Exert, Riwnodennyk, Oda Mari, Charles Paladin, Sue Wallace, Ferret, Chridd, Yerpo, Freeman501, Allmightyduck, Macg44, Ayudante, Oxymoron83, Readreads, Ryttoast, Avnjay, TheMightyO, Lightmouse, Jep948, Ranwulf, Timerrill, Lettievc, SimonTrew, Rastabilly, Bolando, 101010e9, Fratrep, Mythoss, Macy, Ghostieboo, Kudret abi, Pediainsight, Seedbot, Ronaldomundo, Drinkanotherday, Spartan-James, BopSmart, StaticGull, Garth of the Forest, TheImladadler, Cheatkinguk, Editor32, Anchor Link Bot, Jacob.jose, Tesi1700, Mygerardromance, Susan118, Random556, Frankierolover, Pinkadelica, TubularWorld, Bardofcornish, Patrick Nevin, Escape Orbit, Randy Kryn, Tatterfly, Alphaomega842, ImageRemovalBot, Jbloun1, WikipedianMarlith, Mr. Granger, Atif.t2, Dancingwombatsrule, RegentsPark, Martarius, FlamingSilmaril, Beeblebrox, Ellassint, Markfiend, ClueBot, Flyingdics, NickCT, QueenofBattle, Avenged Eightfold, Walkingwithyourwhiskey, Mizz Moo, Danadana, Renzoy16, Yeahyeahkickball, The Thing That Should Not Be, Mriya, Rodhullandemu, JosephJames6, Rjd0060, Gavinb30, Podzemnik, Anyarrito, RashersTierney, Earthnut, Runsilent, Addie777, Attatatta, Drmies, WDavis1911, Razimantv, TheOldJacobite, Night Goblin, Crisp26, Island student, Niceguyedc, Gumbini, Alejandrajustiniano05, Sexiloz, Only2minaway, Imaclanmember, Icravepumpkins, Blanchardb, LizardJr8, LonelyBeacon, Dylan620, Crafanc, InternetResearcher, Historian 1000, Killthetremors, Bestderek, Carlton95, Neverquick, RFSamigo, Cirt, Babyboomer164, Puchiko, Jeremiestrother, Rockfang, XoxoFall Out GirloxoX, Antuanette92, Supergodzilla2090, Aua, DragonBot, Kitsunegami, Robert Skyhawk, Excirial, -Midorihana-, Jusdafax, TonyBallioni, Moviemonster, Gultani, Erebus Morgaine, Burchland2, Eeckerst, Duality1, Millamrn, Iner22, Copeland2119, Nibley6, Abrech, Tradewinds45, Juglares, Lartoven, Majinandrew, Stampede1961, Sonameso, Bossudenotredame, Orc Tamer, Manathon, Oieqlsfun, NuclearWarfare, JamieS93, Tnxman307, DeltaQuad, Maniago, Scotsman uk, Jpr2794, Razorflame, Surf Dog, Cooperdancer12, Dekisugi, The Red, Sampsonite5, Eastcote, Polly, Ой!l, Ceartas, Thingg, Norrellsul, OLT2002, Aitias, Horselover Frost, Bigturnip, Versus22, Jimofbentley, MelonBot, Luckystar624, Qwfp, HumphreyW, Egmontaz, DumZiBoT, 1313 Mockingbird Lane, Chris1834, Boleyn, Jengirl1988, BarretB, Against the current, Terr-E, TimTay, XLinkBot, Swinemail, Spitfire, Nathan Johnson, Stickee, Thermoche, Jovianeye, MaxPride, Mavigogun, Handb-enwiki, Awaisqarni, Ost316, Nepenthes, Avoided, Rreagan007, Facts707, Mikajarid, Maliciousme, Alexius08, Noctibus, Gazimoff, Gifanimations, ZooFari, Treehugmini, Veritask, Airplaneman, Ryan-Cross, Gggh, HexaChord, Gattodude, Addbot, Willking1979, Some jerk on the Internet, Freakmighty, Guoguo12, Tcnev, Ssr1964, Esteban Zissou, Ashleyfan335, Friginator, HilariaXD, DougsTech, RonhJones, Jeanne boley, Skyring520, Shirtwaist, CanadianLinuxUser, Klnferriques31, BabelStone, NjardarBot, Protonk, Open\$ource, LaaknorBot, Dumbo12, A State Of Trance, Daicaregos, Bassbonerocks, Debresser, Roux, Favonian, Jaydec, AgadaUrbanit, Avantgardeguy, Tassedethe, Numbo3-bot, Hall damien, Ehrenkater, DinoBot2, Gregweitzner, Dayewalker, DubaiTerminator, Tide rolls, Lightbot, Emvn, Dewil, Zorrobot, Marenach, Bermicourt, LuK3, Egonomics, Frehley,

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S. F. 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