

*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** (a contraction of **All Hallows' Evening**),<sup>[5]</sup> also known as **Allhalloween**,<sup>[6]</sup> **All Hallows' Eve**,<sup>[7]</sup> or **All Saints' Eve**,<sup>[8]</sup> 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,<sup>[9]</sup> the time in the liturgical year dedicated to remembering the dead, including saints (hallows), martyrs, and all the faithful departed.<sup>[10][11]</sup>

It is widely believed that many Halloween traditions originated from ancient Celtic harvest festivals, particularly the Gaelic festival Samhain; that such festivals may have had pagan roots; and that Samhain itself was Christianized as Halloween by the early Church.<sup>[1][7][12][13][14][15]</sup> Some believe, however, that Halloween began solely as a Christian holiday, separate from ancient festivals like Samhain.<sup>[1][16][17][18][19]</sup>

Halloween activities include trick-or-treating (or the related guising), attending Halloween costume parties, carving pumpkins into jack-o'-lanterns, lighting bonfires, apple bobbing, 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,<sup>[20][21][22]</sup> although elsewhere it is a more commercial and secular celebration.<sup>[23][24][25]</sup> Some Christians historically abstained from meat on All Hallows' Eve, a tradition reflected in the eating of certain vegetarian foods on this vigil day, including apples, potato pancakes, and soul cakes.<sup>[26][27][28][29]</sup>

## Etymology

The word *Halloween* or *Hallowe'en* dates to about 1745<sup>[30]</sup> and is of Christian origin.<sup>[31]</sup> The word "Hallowe'en" means "hallowed evening" or "holy evening".<sup>[32]</sup> It comes from a Scottish term for *All Hallows' Eve* (the evening before All Hallows' Day).<sup>[33]</sup> 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 *Hallowe'en*. Although the phrase "All Hallows'" is found in Old English "All Hallows' Eve" is itself not seen until 1556.<sup>[33][34]</sup>

## History

### Gaelic and Welsh influence

Halloween	
<span></span> <div>A jack-o'-lantern, one of the symbols of Halloween</div>	
Also called	Hallowe'en Allhallowe'en All Hallows' Eve All Saints' Eve
Observed by	Western Christians and many non-Christians around the world <sup>[1]</sup>
Significance	First day of Allhallowtide
Celebrations	Trick-or-treating, costume parties, making jack-o'-lanterns, lighting bonfires, divination, apple bobbing, visiting haunted attractions
Observances	Church services, <sup>[2]</sup> prayer, <sup>[3]</sup> fasting, <sup>[1]</sup> and vigil <sup>[4]</sup>
Date	31 October
Related to	Totensonntag, Blue

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.<sup>[35][36]</sup> 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".<sup>[37]</sup> 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

Christmas, Thursday of the Dead, Samhain, Hop-tu-Naa, Calan Gaeaf, Allantide, Day of the Dead, Reformation Day, All Saints' Day, Mischief Night (cf. vigils)

festival of Samhain, which comes from the Old Irish for "summer's end".<sup>[35]</sup>



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

Samhain (pronounced /'sɑ:wɪn/ SAH-win or /'sɑ:ɪn/ SOW-in) was the first and most important of the four quarter days in the medieval Gaelic calendar and was celebrated on 31 October – 1 November in Ireland, Scotland and the Isle of Man.<sup>[38][39]</sup> A kindred festival



The word appears as the title of Robert Burns' "Halloween" (1785), a poem traditionally recited by Scots

was held at the same time of year by the Brittonic Celts, called Calan Gaeaf in Wales, Kalan Gway in Cornwall and Kalan Goañv in Brittany; a name meaning "first day of winter". For the Celts, the day ended and began at sunset; thus the festival began on the evening before 1 November by modern reckoning.<sup>[40]</sup>

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,<sup>[41]</sup> and are still the Gaelic and Welsh names for Halloween.

Samhain/Calan Gaeaf marked the end of the harvest season and beginning of winter or the 'darker half' of the year.<sup>[42][43]</sup> 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 /i:'ʃi:/ ees-SHEE), the 'spirits' or 'fairies', could more easily come into our world and were particularly active.<sup>[44]</sup><sup>[45]</sup> 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.<sup>[46][47]</sup> 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.<sup>[48][49][50]</sup> The souls of the dead were also said to revisit their homes seeking hospitality.<sup>[51]</sup> Places were set at the dinner table and by the fire to welcome them.<sup>[52]</sup> The belief that the souls of the dead return home on one night of the year and must be appeased seems to have ancient origins and is found in many cultures throughout the world.<sup>[53]</sup> 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".<sup>[54]</sup>



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

Throughout Ireland and Britain, the household festivities included rituals and games intended to foretell one's future, especially regarding death and marriage.<sup>[55]</sup> Apples and nuts were often used in these divination rituals. They included apple bobbing, nut roasting, scrying or mirror-gazing, pouring molten lead or egg whites into water, dream interpretation, and others.<sup>[56]</sup> 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.<sup>[41][42]</sup> In some places, torches lit from the bonfire were carried sunwise around homes and fields to protect them.<sup>[41]</sup> 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.<sup>[52][57][58]</sup> In Scotland, these bonfires and divination games were banned by the church elders in some parishes.<sup>[59]</sup> In Wales, bonfires were lit to "prevent the souls of the dead from falling to earth".<sup>[60]</sup> Later, these bonfires served to keep "away the devil".<sup>[61]</sup>



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

From at least the 16th century,<sup>[62]</sup> the festival included mumming and guising in Ireland, Scotland, the Isle of Man and Wales.<sup>[63]</sup> This involved people going house-to-house in costume (or in disguise), usually reciting verses or songs in exchange for food.<sup>[63]</sup> 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.<sup>[64]</sup> It is suggested that the mummers and guisers "personify the old spirits of the winter, who demanded reward in exchange for good fortune".<sup>[65]</sup> 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.<sup>[66]</sup> In Scotland, youths went house-to-house with masked, painted or blackened faces, often threatening to do mischief if they were not welcomed.<sup>[63]</sup> 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.<sup>[62]</sup> In parts of Wales, men went about dressed as fearsome beings called *gwrachod*.<sup>[63]</sup> In the late 19th and early 20th century, young people in Glamorgan and Orkney cross-dressed.<sup>[63]</sup>

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".<sup>[63]</sup> From at least the 18th century, "imitating malignant spirits" led to playing pranks in Ireland and the Scottish Highlands.<sup>[63]</sup> Wearing costumes and playing pranks at Halloween spread to England in the 20th century.<sup>[63]</sup> Traditionally, pranksters used hollowed out turnips or mangel wurzels often carved with grotesque faces as lanterns.<sup>[63]</sup> By those who made them, the lanterns were variously said to represent the spirits,<sup>[63]</sup> or were used to ward off evil spirits.<sup>[67][68]</sup> They were common in parts of Ireland and the Scottish Highlands in the 19th century,<sup>[63]</sup> 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.<sup>[63]</sup>

## 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 Hallowmas*) 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).<sup>[69]</sup> Since the time of the early Church,<sup>[70]</sup> major feasts in Christianity (such as Christmas, Easter and Pentecost) had vigils that began the night before, as did the feast of All Hallows'.<sup>[71]</sup> These three days are collectively called Allhallowtide and are a time for honoring the saints and praying for the recently departed souls who have yet to reach

Heaven. Commemorations of all saints and martyrs were held by several churches on various dates, mostly in springtime.<sup>[72]</sup> In 609, Pope Boniface IV re-dedicated the Pantheon in Rome to "St Mary and all martyrs" on 13 May. This was the same date as Lemuria, an ancient Roman festival of the dead, and the same date as the commemoration of all saints in Edessa in the time of Ephrem.<sup>[73]</sup>

The feast of All Hallows', on its current date in the Western Church, may be traced to Pope Gregory III's (731–741) founding of an oratory in St Peter's for the relics "of the holy apostles and of all saints, martyrs and confessors".<sup>[74][75]</sup> In 835, All Hallows' Day was officially switched to 1 November, the same date as Samhain, at the behest of Pope Gregory IV.<sup>[76]</sup> Some suggest this was due to Celtic influence, while others suggest it was a Germanic idea,<sup>[76]</sup> although it is claimed that both Germanic and Celtic-speaking peoples commemorated the dead at the beginning of winter.<sup>[77]</sup> They may have seen it as the most fitting time to do so, as it is a time of 'dying' in nature.<sup>[76][77]</sup> 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.<sup>[78]</sup>



On All Hallows' Eve, Christians in some parts of the world visit cemeteries to pray and place flowers and candles on the graves of their loved ones.<sup>[79]</sup> Top photograph shows Bangladeshi Christians lighting candles on the headstone, while the bottom painting shows an artist's rendering of Lutheran Christians praying and lighting candles in front of the crucifix.

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."<sup>[80]</sup> "Souling", the custom of baking and sharing soul cakes for all christened souls,<sup>[81]</sup> has been suggested as the origin of trick-or-treating.<sup>[82]</sup> The custom dates back at least as far as the 15th century<sup>[83]</sup> and was found in parts of England, Flanders, Germany and Austria.<sup>[53]</sup> 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.<sup>[83][84][85]</sup> Soul cakes would also be offered for the souls themselves to eat,<sup>[53]</sup> or the 'soulers' would act as their representatives.<sup>[86]</sup> As with the Lenten tradition of hot cross buns, Allhallowtide soul cakes were often marked with a cross, indicating that they were baked as alms.<sup>[87]</sup> Shakespeare mentions souling in his comedy The Two Gentlemen of Verona (1593).<sup>[88]</sup> 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".<sup>[89]</sup>

It is claimed that in the Middle Ages, churches that were too poor to display the relics of martyred saints at Allhallowtide let parishioners dress up as saints instead.<sup>[90][91]</sup> Some Christians continue to observe this custom at Halloween today.<sup>[92]</sup> Lesley Bannatyne believes this could have been a Christianization of an earlier pagan custom.<sup>[93]</sup> While souling, Christians

would carry with them "lanterns made of hollowed-out turnips".<sup>[94]</sup> It has been suggested that the carved jack-o'-lantern, a popular symbol of Halloween, originally represented the souls of the dead.<sup>[95]</sup> On Halloween, in medieval Europe, fires served a

dual purpose, being lit to guide returning souls to the homes of their families, as well as to deflect demons from haunting sincere Christian folk.<sup>[96][97]</sup> 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".<sup>[98][99][100]</sup> Many Christians in mainland Europe, especially in France, believed "that once a year, on Hallowe'en, the dead of the churchyards rose for one wild, hideous carnival" known as the *danse macabre*, which has often been depicted in church decoration.<sup>[101]</sup> 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."<sup>[102]</sup> This *danse macabre* was enacted at village pageants and at court masques, with people "dressing up as corpses from various strata of society", and may have been the origin of modern-day Halloween costume parties.<sup>[94][103][91][104]</sup>

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."<sup>[99]</sup> Other Protestants maintained belief in an intermediate state, known as Hades (Bosom of Abraham),<sup>[105]</sup> and continued to observe the original customs, especially souling, candlelit processions and the ringing of church bells in memory of the dead.<sup>[69][106]</sup> Mark Donnelly, a professor of medieval archaeology, and historian Daniel Diehl, with regard to the evil spirits, on Halloween, write that "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."<sup>[107]</sup> 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*.<sup>[108]</sup> 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.<sup>[109]</sup> 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.<sup>[109]</sup>

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.<sup>[98]</sup> On Halloween, in Italy, some families left a large meal out for ghosts of their passed relatives, before they departed for church services.<sup>[110]</sup> 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.<sup>[111]</sup>

## Spread to North America

Lesley Bannatyne and Cindy Ott both write that Anglican colonists in the Southern United States and Catholic colonists in Maryland "recognized All Hallow's Eve in their church calendars",<sup>[112][113]</sup> although the Puritans of New England maintained strong opposition to the holiday, along with other traditional celebrations of the established Church, including Christmas.<sup>[114]</sup> Almanacs of the late 18th and early 19th century give no indication that Halloween was widely celebrated in North America.<sup>[115]</sup> It was not until mass Irish and Scottish immigration in the 19th century that Halloween became a major holiday in North America.<sup>[115]</sup> 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.<sup>[116]</sup> "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".<sup>[117]</sup>

# Symbols



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



The annual Greenwich Village Halloween Parade in New York City is the world's largest Halloween parade.

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.<sup>[95][118]</sup> There is a popular Irish Christian folktale associated with the jack-o'-lantern,<sup>[119]</sup> which in folklore is said to represent a "soul who has been denied entry into both heaven and hell".<sup>[120]</sup>

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.<sup>[121]</sup>

In Ireland and Scotland, the turnip has traditionally been carved during Halloween,<sup>[122][123]</sup> 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.<sup>[122]</sup> The American tradition of carving pumpkins is recorded in 1837<sup>[124]</sup> and was originally associated with harvest time in general, not becoming specifically associated with Halloween until the mid-to-late 19th century.<sup>[125]</sup>

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).<sup>[126][127]</sup> 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;<sup>[128]</sup> skulls have therefore been commonplace in Halloween, which touches on this theme.<sup>[129]</sup> 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.<sup>[130]</sup> One of the earliest works on the subject of Halloween is from Scottish poet John



Decorated house in Weatherly, Pennsylvania

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).<sup>[131]</sup> 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.<sup>[132]</sup> Black, orange, and sometimes purple are Halloween's traditional colors.

## Trick-or-treating and guising

*Main article: [Trick-or-treating](#)*

Trick-or-treating is a customary celebration for children 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" implies a "threat" to perform mischief on the homeowners or their property if no treat is given.<sup>[82]</sup> The practice is said to have roots in the medieval practice of mummung, which is closely related to souling.<sup>[133]</sup> John Pymm writes that "many of the feast days associated with the presentation of mummung plays were celebrated by the Christian Church."<sup>[134]</sup> These feast days included All Hallows' Eve, Christmas, Twelfth Night and Shrove Tuesday.<sup>[135][136]</sup> Mummung practiced in Germany, Scandinavia and other parts of Europe,<sup>[137]</sup> involved masked persons in fancy dress who "paraded the streets and entered houses to dance or play dice in silence".<sup>[138]</sup>



Girl in a Halloween costume in 1928, Ontario, Canada, the same province where the Scottish Halloween custom of "guising" is first recorded in North America

In England, from the medieval period,<sup>[139]</sup> up until the 1930s,<sup>[140]</sup> people practiced the Christian custom of souling on Halloween, which involved groups of soulers, both Protestant and Catholic,<sup>[106]</sup> going from parish to parish, begging the rich for soul cakes, in exchange for praying for the souls of the givers and their friends.<sup>[84]</sup>

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.<sup>[123]</sup> The practice of guising at Halloween in North America is first recorded in 1911, where a newspaper in Kingston, Ontario, Canada reported children going "guising" around the neighborhood.<sup>[141]</sup>

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".<sup>[142]</sup> 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".<sup>[143]</sup>



Trick-or-treaters in Sweden

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.<sup>[144]</sup> The earliest known use in print of the term "trick or treat" appears in 1927, in the *Blackie Herald* Alberta, Canada.<sup>[145]</sup>

The thousands of Halloween postcards produced between the turn of the 20th century and the 1920s commonly show children but not trick-or-treating.<sup>[146]</sup> 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,<sup>[147]</sup> and the first use in a national publication occurring in 1939.<sup>[148]</sup>

A popular variant of trick-or-treating, known as trunk-or-treating (or Halloween tailgating), occurs when "children are offered treats from the trunks of cars parked in a church parking lot", or sometimes, a school parking lot.<sup>[111][149]</sup> In a trunk-or-treat event, the trunk (boot) of each automobile is decorated with a certain theme,<sup>[150]</sup> such as those of children's literature, movies, scripture, and job roles.<sup>[151]</sup> 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".<sup>[152][153]</sup>



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

## Costumes

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Halloween costumes are traditionally modeled after supernatural 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.<sup>[82]</sup>

Dressing up in costumes and going "guising" was prevalent in Ireland and Scotland at Halloween by the late 19th century.<sup>[123]</sup> 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 a large 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.<sup>[154]</sup> The largest Halloween parade in the world takes place in Derry in Northern Ireland, which was named the "best Halloween destination in the world" having been voted number one in a *USA Today* readers' poll in 2015.<sup>[155]</sup>

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.<sup>[156][157]</sup>

"Trick-or-Treat for UNICEF" is a fundraising program to support UNICEF,<sup>[82]</sup> a United Nations Programme that provides humanitarian aid to children in developing countries. 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.<sup>[158][159]</sup>

## 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. Some of these games originated as divination rituals or ways of foretelling one's future, especially regarding death, marriage and children. During the Middle Ages, these rituals were done by a "rare few" in rural communities as they were considered to be "deadly serious" practices.<sup>[160]</sup> In recent centuries, these divination games have been "a common feature of the household festivities" in Ireland and Britain.<sup>[55]</sup> They often involve apples and hazelnuts. In Celtic mythology, apples were strongly associated with the Otherworld and immortality, while hazelnuts were associated with divine wisdom.<sup>[161]</sup> Some also suggest that they derive from Roman practices in celebration of Pomona.<sup>[82]</sup>

The following activities were a common feature of Halloween in Ireland and Britain during the 17th–20th centuries. Some have become more widespread and continue to be popular today. One common game is apple bobbing or dunking (which may be called "dooking" in Scotland)<sup>[162]</sup> in which apples float in a tub or a large basin of water and the participants must use only their teeth to remove an apple from the basin. A variant of dunking involves kneeling on a chair, holding a fork between the teeth and trying



Children bobbing for apples at Hallowe'en

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 sticky face. Another once-popular game involves hanging a small wooden rod from the ceiling at head height, with a lit candle on one end and an apple hanging from the other. The rod is spun round and everyone takes turns to try to catch the apple with their teeth.<sup>[163]</sup>

Several of the traditional activities from Ireland and Britain involve foretelling one's future partner or spouse. An apple would be peeled in one long strip, then the peel tossed over the shoulder. The peel is believed to land in the shape of the first letter of the future spouse's name.<sup>[164][165]</sup> Two hazelnuts would be roasted near a fire; one named for the person roasting them and the other for the person they desire. If the nuts jump away from the heat, it is a bad sign, but if the nuts roast quietly it foretells a good match.<sup>[166][167]</sup> A salty oatmeal bannock would be baked; the person would eat it in three bites and then go to bed in silence without anything to drink. This is said to result in a dream in which their future spouse offers them a drink to quench their thirst.<sup>[168]</sup> 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.<sup>[169]</sup> However, if they were destined to die before marriage, a skull would appear. The custom was widespread enough to be commemorated on greeting cards<sup>[170]</sup> from the late 19th century and early 20th century.



Image from the *Book of Hallowe'en* (1919) showing several Halloween activities, such as nut roasting

In Ireland and Scotland, items would be hidden in food—usually a cake, barmbrack, cranachan, champ or colcannon—and portions of it served out at random. A person's future would be foretold by the item they happened to find; for example, a ring meant marriage and a coin meant wealth.<sup>[171]</sup>

Up until the 19th century, the Halloween bonfires were also used for divination in parts of Scotland, Wales and Brittany. When the fire died down, a ring of stones would be laid in the ashes, one for each person. In the morning, if any stone was mislaid it was said that the person it represented would not live out the year.<sup>[41]</sup>

Telling ghost stories and watching horror films are common fixtures of Halloween parties. Episodes of television series and Halloween-themed specials (with the specials usually aimed at children) are commonly aired on or before Halloween, while new horror films are often released before Halloween to take advantage of

the holiday.

## Haunted attractions

*Main article: Haunted attraction (simulated)*

Haunted attractions are entertainment venues designed to thrill and scare patrons. Most attractions are seasonal Halloween businesses that may include haunted houses, corn mazes, and hayrides,<sup>[172]</sup> and the level of sophistication of the effects has risen as the industry has grown.

The first recorded purpose-built haunted attraction was the Orton and Spooner Ghost House, which opened in 1915 in Liphook, England. This attraction actually most closely resembles a carnival fun house, powered by steam.<sup>[173][174]</sup> The House still exists, in the Hollycombe Steam Collection.

It was during the 1930s, about the same time as trick-or-treating, that Halloween-themed haunted houses first began to appear in America. It was in the late 1950s that haunted houses as a major attraction began to appear, focusing first on California. Sponsored by the Children's Health Home Junior Auxiliary, the San Mateo Haunted House opened in 1957. The San Bernardino Assistance League Haunted House opened in 1958. Home haunts began appearing across the country during 1962 and 1963. In 1964, the San Manteo Haunted House opened, as well as the Children's Museum Haunted House in Indianapolis.<sup>[175]</sup>

The haunted house as an American cultural icon can be attributed to the opening of the Haunted Mansion in Disneyland on 12 August 1969.<sup>[176]</sup> Knott's Berry Farm began hosting its own Halloween night attraction, Knott's Scary Farm, which opened in 1973.<sup>[177]</sup> Evangelical Christians adopted a form of these attractions by opening one of the first "hell houses" in 1972.<sup>[178]</sup>

The first Halloween haunted house run by a nonprofit organization was produced in 1970 by the Sycamore-Deer Park Jaycees in Clifton, Ohio. It was cosponsored by WSAI, an AM radio station broadcasting out of Cincinnati, Ohio. It was last produced in 1982.<sup>[179]</sup> Other Jaycees followed suit with their own versions after the success of the Ohio house. The March of Dimes copyrighted a "Mini haunted house for the March of Dimes" in 1976 and began fundraising through their local chapters by conducting haunted houses soon after. Although they apparently quit supporting this type of event nationally sometime in the 1980s, some March of Dimes haunted houses have persisted until today.<sup>[180]</sup>



Humorous tombstones in front of a house in California

On the evening of 11 May 1984, in Jackson Township, New Jersey, the Haunted Castle (Six Flags Great Adventure) caught fire. As a result of the fire, eight teenagers perished.<sup>[181]</sup> The backlash to the tragedy was a tightening of regulations relating to safety, building codes and the frequency of inspections of attractions nationwide. The smaller venues, especially the nonprofit attractions, were unable to compete financially, and the better funded commercial enterprises filled the vacuum.<sup>[182][183]</sup> Facilities that were once able to avoid regulation because they were considered to be temporary installations now had to adhere to the stricter codes required of permanent attractions.<sup>[184][185][186]</sup>

In the late 1980s and early 1990s, theme parks entered the business seriously. Six Flags Fright Fest began in 1986 and Universal Studios Florida began Halloween Horror Nights in 1991. Knott's Scary Farm experienced a surge in attendance in the 1990s as a result of America's obsession with Halloween as a cultural event. Theme parks have played a major role in globalizing the holiday. Universal Studios Singapore and Universal Studios Japan both participate, while Disney now mounts Mickey's Not-So-Scary Halloween Party events at its parks in Paris, Hong Kong and Tokyo, as well as in the United States.<sup>[187]</sup> The theme park haunts are by far the largest, both in scale and attendance.<sup>[188]</sup>

## Food

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Pumpkins for sale during Halloween

On All Hallows' Eve, many Western Christian denominations encourage abstinence from meat, giving rise to a variety of vegetarian foods associated with this day.<sup>[189]</sup>

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.



A candy apple

At one time, candy apples were commonly given to trick-or-treating children, but the practice rapidly waned in the wake of widespread rumors that some individuals were embedding items like pins and razor blades in the apples in the United States.<sup>[190]</sup> While there is evidence of such incidents,<sup>[191]</sup> 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.<sup>[192]</sup>

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) (Ireland and Scotland)
- Caramel apples
- Caramel corn
- Colcannon (Ireland; see below)
- Halloween cake
- Novelty candy shaped like skulls, pumpkins, bats, worms, etc.
- Roasted pumpkin seeds
- Roasted sweet corn
- Soul cakes



A jack-o'-lantern Halloween cake with a witches hat

## Christian religious observances

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.<sup>[193]</sup> In Ireland, and among immigrants in Canada, a custom includes the Christian practice of abstinence, keeping All Hallows' Eve as a meat-free day, and serving pancakes or colcannon instead.<sup>[194]</sup> In Mexico children make an altar to invite the return of the spirits of dead children (*angelitos*).<sup>[195]</sup>



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

The Christian Church traditionally observed Hallowe'en through a vigil. Worshippers prepared themselves for feasting on the following All Saints' Day with prayers and fasting.<sup>[196]</sup> This church service is known as the *Vigil of All Hallows* or the *Vigil of All Saints*,<sup>[197][198]</sup> an initiative known as *Night of Light* seeks to further spread the *Vigil of All Hallows* throughout Christendom.<sup>[199][200]</sup> 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.<sup>[201][202]</sup> 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".<sup>[203]</sup>

Today, Christian attitudes towards Halloween are diverse. In the Anglican Church, some dioceses have chosen to emphasize the Christian traditions associated with All Hallows' Eve.<sup>[204][205]</sup> Some of these practices include praying, fasting and attending worship services.<sup>[1][2][3]</sup>



Halloween Scripture Candy with gospel tract

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*<sup>[206]</sup>



Votive candles in the Halloween section of Walmart

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.<sup>[207][208]</sup> This is because Martin Luther is said to have nailed his Ninety-Five Theses to All Saints' Church in Wittenberg on All Hallows' Eve.<sup>[209]</sup> Often, "Harvest Festivals" or "Reformation Festivals" are held on All Hallows' Eve, in which children dress up as Bible characters or Reformers.<sup>[210]</sup> 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.<sup>[211]</sup> Others order Halloween-themed Scripture Candy to pass out to children on this day.<sup>[212][213]</sup>

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.<sup>[214]</sup> 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."<sup>[215]</sup> In more recent years, the Roman Catholic Archdiocese of Boston has organized a "Saint Fest" on Halloween.<sup>[216]</sup> 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.<sup>[217]</sup> Christian minister Sam Portaro wrote that Halloween is about using "humor and ridicule to confront the power of death".<sup>[218]</sup>

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.<sup>[219]</sup> 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.<sup>[220]</sup> Others consider Halloween to be completely incompatible with the Christian faith due to its putative origins in the Festival of the Dead celebration.<sup>[221]</sup> 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 or a Paraklesis on the Western observance of All Hallows' Eve, out of the pastoral need to provide an alternative to popular celebrations.<sup>[222]</sup>

## Analogous celebrations and perspectives

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### Judaism

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".<sup>[223]</sup> Nevertheless, many American Jews celebrate Halloween, disconnected from its Christian origins.<sup>[224]</sup> Reform Rabbi Jeffrey



Belizean children dressed up as Biblical figures and Christian saints

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.<sup>[225]</sup> Jews do have the Purim holiday, where the children dress up in costumes to celebrate.<sup>[226]</sup>

## Islam

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".<sup>[227]</sup> 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".<sup>[228]</sup>

## Hinduism

Most Hindus do not observe All Hallows' Eve, instead they remember the dead during the festival of Pitru Paksha, during which Hindus pay homage to and perform a ceremony "to keep the souls of their ancestors at rest". It is celebrated in the Hindu month of Bhadrapada, usually in mid-September.<sup>[229]</sup> 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.<sup>[230]</sup> 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".<sup>[231]</sup>

## Neopaganism

There is no consistent rule or view on Halloween amongst those who describe themselves as Neopagans or Wiccans. Some Neopagans do not observe Halloween, but instead observe Samhain on 1 November,<sup>[232]</sup> some neopagans do enjoy Halloween festivities, stating that one can observe both "the solemnity of Samhain in addition to the fun of Halloween". Some neopagans are opposed to the celebration of Hallowe'en, stating that it "trivializes Samhain",<sup>[233]</sup> and "avoid Halloween, because of the interruptions from trick or treaters".<sup>[234]</sup> *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 period is treated as a time to celebrate darkness and the dead – a possible reason why Samhain can be confused with Halloween celebrations."<sup>[232]</sup>

## Around the world

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*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.<sup>[235][236]</sup> In Brittany children would play practical jokes by setting candles inside skulls in graveyards to frighten visitors.<sup>[237]</sup> 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 Ecuador, Chile,<sup>[238]</sup> Australia,<sup>[239]</sup> New Zealand,<sup>[240]</sup> (most) continental Europe, Japan, and other parts of East Asia.<sup>[241]</sup> In the Philippines, during Halloween, Filipinos return to their hometowns and purchase candles and flowers,<sup>[242]</sup> 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.<sup>[243]</sup> In Mexico and Latin America in general, it is referred to as "Día de los Muertos" which translates in English to "Day of the dead". Most of the people from Latin America construct altars in their homes to honor their deceased relatives and they decorate them with flowers and candies and other offerings.<sup>[244]</sup>



A Halloween display in Saitama, Japan

## See also

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- All Saints Day
- Day of the Dead
- Devil's Night
- Dziady
- Ghost Festival
- Halloween cake
- List of fiction works about Halloween
- List of films set around Halloween
- List of Halloween television specials
- Martinisingen
- Mischief night
- Neewollah
- St. John's Eve
- Walpurgis Night
- Will-o'-the-wisp

## References

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- ↑ 1.0 1.1 1.2 1.3 1.4 "BBC – Religions – Christianity: All Hallows' Eve". British Broadcasting Corporation (BBC). 2010. Archived from the original on 3 November 2011. 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 ..."
- ↑ 2.0 2.1 *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."
- ↑ 3.0 3.1 Anne E. Kitch (2004). *The Anglican Family Prayer Book*. Church Publishing, Inc. Archived from the original on 25 January 2017. 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."
- ↑ *The Paulist Liturgy Planning Guide*. Paulist Press. 2006. Archived from the original on 31 October 2017. 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. Archived from the original on 21 June 2013. 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. ↑ <sup>7.0</sup> <sup>7.1</sup> *Merriam-Webster's Encyclopædia of World Religions*. Merriam-Webster. 1999. Archived from the original on 18 June 2013. 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 Irish 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. Archived from the original on 6 October 2014. "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. Archived (PDF) from the original on 19 November 2015. Retrieved 31 October 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. ↑ Roberts, Brian K. (1987). *The Making of the English Village: A Study in Historical Geography*. Longman Scientific & Technical. ISBN 9780582301436. Archived from the original on 23 April 2016. Retrieved 14 December 2015. "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."
13. ↑ Smith, Bonnie G. (2004). *Women's History in Global Perspective*. University of Illinois Press. p. 66. ISBN 9780252029318. Retrieved 14 December 2015. "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."
14. ↑ Nicholas Rogers (2002). *Halloween: From Pagan Ritual to Party Night*. Oxford University Press. Archived from the original on 31 December 2014. 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."
15. ↑ *Austrian information*. 1965. Archived from the original on 21 June 2013. 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."
16. ↑ Moser, Stefan (29 October 2010). "Kein 'Trick or Treat' bei Salzburgs Kelten" (in German). Salzburger Nachrichten. Archived from the original on 17 March 2014. Retrieved 11 August 2017. "Die Kelten haben gar nichts mit Halloween zu tun", entkräftet Stefan Moser, Direktor des Keltenmuseums Hallein, einen weit verbreiteten Mythos. Moser sieht die Ursprünge von Halloween insgesamt in einem christlichen Brauch, nicht in einem keltischen."

17. ↑ [Döring, Alois; Bolinius, Erich \(31 October 2006\), \*Samhain – Halloween – Allerheiligen\* \(in German\), 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."](#)
18. ↑ [Hörandner, Editha \(2005\). \*Halloween in der Steiermark und anderswo\* \(in German\). LIT Verlag Münster. pp. 8, 12, 30. ISBN 9783825888893. "Der Wunsch nach einer Tradition, deren Anfänge sich in grauer Vorzeit verlieren, ist bei Dachleuten wie laien gleichmäßig verbreitet. ... Abgesehen von Irrtümern wie die Herleitung des Fests in ungebrochener Tradition \("seit 2000 Jahren"\) ist eine mangelnde vertrautheit mit der heimischen Folklore festzustellen. Allerheiligen war lange vor der Halloween invasion ein wichtiger Brauchtermin und ist das noch heute. ... So wie viele heimische Bräuche generell als fruchtbarkeitsbringend und dämonenaustreibend interpretiert werden, was trotz aller Aufklärungsarbeit nicht auszurotten ist, begegnet uns Halloween als ...heidnisches Fest. Aber es wird nicht als solches inszeniert."](#)
19. ↑ [Döring, Dr. Volkskundler Alois \(2011\). "Süßes, Saures – olle Kamellen? Ist Halloween schon wieder out?" \(in German\). \*Westdeutscher Rundfunk\*. Archived from \[the original\]\(#\) on 2011-06-14. 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 Hallows' 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. Archived \(PDF\) from the original on 5 October 2013. Retrieved 31 May 2014. "About All Hallows 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 Hallows' 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 \(30 October 2013\). "Not so spooky after all: The roots of Halloween are tamer than you think". \*Cranston Herald\*. Archived from the original on 26 November 2015. Retrieved 31 October 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. Archived from the original on 15 July 2014. 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. ↑ [Santino, p.85](#)
27. ↑ [All Hallows' Eve \(Diana Swift\), Anglican Journal](#)

28. ↑ [Mahon, Bríd \(1991\)](#). *Land of Milk and Honey: The Story of Traditional Irish Food & Drink*. Poolbeg Press. p. 138. ISBN 9781853711428. "The vigil of the feast is Halloween, the night when charms and incantations were powerful, when people looked into the future, and when feasting and merriment were ordained. Up to recent time this was a day of abstinence, when according to church ruling no flesh meat was allowed. Colcannon, apple cake and barm brack, as well as apples and nuts were part of the festive fare."
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32. ↑ *The American Desk Encyclopedia* (Steve Luck), Oxford University Press, page 365
33. ↑ [33.0 33.1](#) *The Oxford English Dictionary* (2nd ed.). Oxford: Oxford Univ. Press. 1989. ISBN 0-19-861186-2.
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38. ↑ *A Pocket Guide To Superstitions of the British Isles* (Publisher: Penguin Books Ltd; Reprint edition: 4 November 2004) ISBN 0-14-051549-6
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44. ↑ [Monaghan](#), p.41
45. ↑ [O'Halpin, Andy](#). *Ireland: An Oxford Archaeological Guide*. Oxford University Press, 2006. p.236
46. ↑ [Monaghan, Patricia \(1 January 2009\)](#). *The Encyclopedia of Celtic Mythology and Folklore*. Infobase Publishing. p. 167. ISBN 9781438110370. Archived from the original on 23 April 2016. 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."
47. ↑ [Santino](#), p.105
48. ↑ [Danaher, Kevin \(1972\)](#). *The Year in Ireland: Irish Calendar Customs*. p.200
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50. ↑ [McNeill, F. Marian \(1961\)](#). *The Silver Bough, Volume 3*. p.34.
51. ↑ ["Halloween"](#). *Britannica Concise Encyclopedia*. Chicago: Encyclopædia Britannica, 2009. Credo Reference. Web. 21 September 2012.
52. ↑ [52.0 52.1](#) [McNeill, F. Marian \(1961\)](#). *The Silver Bough, Volume 3*, pp.11–46
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66. ↑ *Journal of the Royal Society of Antiquaries of Ireland, Volume 2*. 1855. pp.308–309
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71. ↑ *Hallowe'en, A Christian Name with Blended Christian & Folk Traditions* (Thomas L. Weitzel), Evangelical Lutheran Church in America
72. ↑ *Holy Women, Holy Men: Celebrating the Saints*. Church Publishing, Inc. 2010. p. 662. ISBN 9780898696783.
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78. ↑ *Butler's Saint for the Day* (Paul Burns), Liturgical Press, page 516
79. ↑ *Arising from Bondage: A History of the Indo-Caribbean People* (Ron Ramdin), New York University Press, page 241
80. ↑ *The World Review – Volume 4*, University of Minnesota, page 255
81. ↑ [Rogers, Nicholas \(2001\)](#). *Halloween: From Pagan Ritual to Party Night*. Oxford University Press. pp. 28–30. ISBN 0-19-514691-3.

82. ↑ [82.0](#) [82.1](#) [82.2](#) [82.3](#) [82.4](#) "**Halloween**". *Encyclopædia Britannica*. **Archived** from the original on 30 October 2012. Retrieved 25 October 2012.
83. ↑ [83.0](#) [83.1](#) Hutton, pp.374–375
84. ↑ [84.0](#) [84.1](#) **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!'"
85. ↑ 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."
86. ↑ 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".
87. ↑ Levene, Alysa (15 March 2016). *Cake: A Slice of History*. Pegasus Books. p. 44. **ISBN 9781681771083**. "Like the perennial favourites, hot cross buns; they were often marked with a cross to indicate that they were baked as alms."
88. ↑ *The Two Gentlemen of Verona* Act 2, Scene 1.
89. ↑ Prince Sorie Conteh (2009). *Traditionalists, Muslims, and Christians in Africa: Interreligious Encounters and Dialogue*. Cambria Press. **Archived** from the original on 31 October 2017. Retrieved 31 October 2011.
90. ↑ Bannatyne, Lesley (31 August 1998). *HALLOWEEN*. Pelican Publishing Company. p. 19. **ISBN 9781455605538**. "Villagers were also encouraged to masquerade on this day, not to frighten unwelcome spirits, but to honor Christian saints. Poor churches could not afford genuine relics and instead had processions in which parishioners dressed as saints, angels and devils. It served the new church by giving an acceptable Christian basis to the custom of dressing up on Halloween."
91. ↑ [91.0](#) [91.1](#) Morrow, Ed (2001). *The Halloween Handbook*. Kensington Publishing Corporation. p. 19. **ISBN 9780806522272**. "Another contributor to the custom of dressing up at Halloween was the old Irish practice of marking All Hallows' Day with religious pageants that recounted biblical events. These were common during the Middle Ages all across Europe. The featured players dressed as saints and angels, but there were also plenty of roles for demons who had more fun, capering, acting devilish, and playing to the crows. The pageant began inside the church, then moved by procession to the churchyard, where it continued long into the night."
92. ↑ "Eve of All Saints", *Using Common Worship: Times and Seasons – All Saints to Candlemas* (David Kennedy), Church House Publishing, page 42
93. ↑ **Bannatyne, Lesley**. *Halloween: An American Holiday, an American History*. Pelican Publishing, 1998. p.9
94. ↑ [94.0](#) [94.1](#) Pulliam, June; Fonseca, Anthony J. (26 September 2016). *Ghosts in Popular Culture and Legend*. **ABC-CLIO**. p. 145. **ISBN 9781440834912**. "Since the 16th century, costumes have become a central part of Halloween traditions. Perhaps the most common traditional Halloween costume is that of the ghost. This is likely because ... when Halloween customs began to be influenced by Catholicism, the incorporation of the themes of All Hallows' and All Souls' Day would have emphasized visitations from the spirit world over the motifs of sprites and fairies. ... The baking and sharing of souls cakes was introduced around the 15th century: in some cultures, the poor would go door to door to collect them in exchange for praying for the dead (a practice called souling), often carrying lanterns made of hollowed-out turnips. Around the 16th century, the practice of going house to house in disguise (a practice called guising) to ask for food began and was often accompanied by recitation of traditional verses (a practice called mumming). Wearing costumes, another tradition, has many possible explanations, such as it was done to confuse the spirits or souls who visited the earth or who rose from local graveyards to engage in what was called a Danse Macabre, basically a large party among the dead."
95. ↑ [95.0](#) [95.1](#) Rogers, p.57

96. ↑ Carter, Albert Howard; Petro, Jane Arbuckle (1998). *Rising from the Flames: The Experience of the Severely Burned*. University of Pennsylvania Press. p. 100. ISBN 9780812215175. "Halloween, incorporated into the Christian year as the eve of All Saints Day, marked the return of the souls of the departed and the release of devils who could move freely on that night. Fires lit on that night served to prevent the influence of such spirits and to provide omens for the future. Modern children go from house to house at Halloween with flashlights powered by electric batteries, while jack o'lanterns (perhaps with an actual candle, but often with a light bulb) glow from windows and porches."
97. ↑ *The Catholic World, Vol. 138: A Monthly Magazine of General Literature and Science*. **138**. Paulist Press. 1934. "And even then, the educated folk of the districts concerned, declared that these fires were a relic of papistical days, when they were lit at night to guide the poor souls back to earth."
98. ↑ 98.0 98.1 *Think*, Volume 20, International Business Machines Corp., page 15
99. ↑ 99.0 99.1 Santino, p.95
100. ↑ *Encyclopedia of Observances, Holidays and Celebrations*, MobileReference
101. ↑ *Descriptive Analyses of Piano Works; For the Use of Teachers, Players, and Music Clubs* (Edward Baxter Perry), Theodore Presser Company, page 276
102. ↑ Allmand, Christopher (18 June 1998). *The New Cambridge Medieval History: Volume 7, C.1415-c.1500*. Cambridge University Press. p. 210. ISBN 9780521382960. Archived from the original on 23 April 2016. Retrieved 19 October 2015.
103. ↑ *Books & Culture: A Christian Review*. Christianity Today. 1999. p. 12. Archived from the original on 23 April 2016. "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."
104. ↑ 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."
105. ↑ *The Episcopal Church, its teaching and worship* (Latta Griswold), E.S. Gorham, page 110
106. ↑ 106.0 106.1 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."
107. ↑ *Medieval Celebrations: Your Guide to Planning and Hosting Spectacular Feasts, Parties, Weddings, and Renaissance Fairs* (Daniel Diehl, Mark Donnelly), Stackpole Books, page 17
108. ↑ Hutton, Ronald (15 February 2001). *Stations of the Sun: A History of the Ritual Year in Britain*. Oxford University Press. p. 369, 373. ISBN 9780191578427. "Fires were indeed lit in England on All Saints' Day, notably in Lancashire, and may well ultimately have descended from the same rites, but were essentially party of a Christian ceremony ... families still assembled at the midnight before All Saints' Day in the early nineteenth century. Each did so on a hill near its homestead, one person holding a large bunch of burning straw on the end of a fork. The rest in a circle around and prayed for the souls of relatives and friends until the flames burned out. The author who recorded this custom added that it gradually died out in the latter part of the century, but that before it had been very common and at nearby Whittingham such fires could be seen all around the horizon at Hallowe'en. He went on to say that the name 'Purgatory Field', found across northern Lancashire, testified to an even wider distribution, and that the rite itself was called 'Teen'lay'."
109. ↑ 109.0 109.1 Rogers, Nicholas (2002). *Halloween: From Pagan Ritual to Party Night*, pp. 37–38. New York: Oxford Univ. Press. ISBN 0-19-516896-8.
110. ↑ *Trick or Treat: A History of Halloween* (Lisa Morton), Reaktion Books, Page 129
111. ↑ 111.0 111.1 *The Halloween Encyclopedia* (Lisa Morton), McFarland, page 9
112. ↑ *Pumpkin: The Curious History of an American Icon* (Cindy Ott), University of Washington Press, page 42
113. ↑ *Halloween: An American Holiday, an American History* (Lesley Pratt Bannatyne), Pelican Publishing, page 45

114. ↑ [Encyclopaedia Londinensis, or, Universal dictionary of arts, sciences, and literature, Volume 21 \(John Wilkes\), R. G. Gunnell and Co., page 544](#)
115. ↑ [115.0 115.1](#) Rogers, Nicholas (2002). *Halloween: From Pagan Ritual to Party Night*, pp. 49–50. New York: [Oxford Univ. Press](#). ISBN 0-19-516896-8.
116. ↑ Rogers, Nicholas (2002). *Halloween: From Pagan Ritual to Party Night*, p. 74. New York: [Oxford Univ. Press](#). ISBN 0-19-516896-8.
117. ↑ Morton, Lisa (1 August 2003). *The Halloween Encyclopedia*. McFarland. ISBN 9780786415243.
118. ↑ *The Encyclopedia of Witches, Witchcraft and Wicca*, Infobase Publishing, page 183
119. ↑ Dante's "Commedia" and the Poetics of Christian Catabasis (Lee Foust), ProQuest, page 15
120. ↑ *The Guinness Encyclopedia of Ghosts and Spirits* (Rosemary Guiley), Guinness World Records Limited, page 178
121. ↑ *Encyclopedia of Death and Dying* (Glennys Howarth, Oliver Leaman), Taylor & Francis, page 320
122. ↑ [122.0 122.1](#) *The Oxford companion to American food and drink* Archived 11 May 2011 at the [Wayback Machine](#). p.269. Oxford University Press, 2007. Retrieved 17 February 2011
123. ↑ [123.0 123.1 123.2](#) *Frank Leslie's popular monthly, Volume 40, November 1895, p. 540-543*. Books.google.com. 5 February 2009. Archived from the original on 11 May 2011. Retrieved 23 October 2011.
124. ↑ Nathaniel Hawthorne, "The Great Carbuncle", in *Twice-Told Tales*, 1837: Hide it [the great carbuncle] under thy cloak, say'st thou? Why, it will gleam through the holes, and make thee look like a jack-o'-lantern!
125. ↑ As late as 1900, an article on Thanksgiving entertaining recommended a lit jack-o'-lantern as part of the festivities. "The Day We Celebrate: Thanksgiving Treated Gastronomically and Socially" Archived 5 August 2016 at the [Wayback Machine](#)., *The New York Times*, 24 November 1895, p. 27. "Odd Ornaments for Table" Archived 5 August 2016 at the [Wayback Machine](#)., *The New York Times*, 21 October 1900, p. 12.
126. ↑ *The Rhetoric of Vision: Essays on Charles Williams* (Charles Adolph Huttar, Peter J. Schakel), Bucknell University Press, page 155
127. ↑ Rogers, Nicholas (2002). "Halloween Goes to Hollywood". *Halloween: From Pagan Ritual to Party Night*, pp. 103–124. New York: Oxford University Press. ISBN 0-19-516896-8.
128. ↑ *A Handbook of Symbols in Christian Art* (Gertrude Grace Sill), Simon and Schuster, page 64
129. ↑ *In flagrante collecto* (Marilynn Gelfman Karp), Abrams, page 299
130. ↑ *School Year, Church Year* (Peter Mazar), Liturgy Training Publications, page 115
131. ↑ Thomas Crawford *Burns: a study of the poems and songs* Archived 23 April 2016 at the [Wayback Machine](#). Stanford University Press, 1960
132. ↑ Simpson, Jacqueline "All Saints' Day" in *Encyclopedia of Death and Dying*, Howarth, G. and Leeman, O. (2001)London Routledge ISBN 0-415-18825-3, p.14 "Halloween is closely associated in folklore with death and the supernatural".
133. ↑ *Faces Around the World: A Cultural Encyclopedia of the Human Face* (Margo DeMello), ABC-CLIO, page 225
134. ↑ *A Student's Guide to A2 Performance Studies for the OCR Specification* (John Pymm), Rhinegold Publishing Ltd, page 28
135. ↑ *Folklore: An Encyclopedia of Beliefs, Customs, Tales, Music, and Art, Volume 1* (Thomas Green), ABC-CLIO page 566
136. ↑ *Interacting communities: studies on some aspects of migration and urban ethnology* (Zsuzsa Szarvas), Hungarian Ethnographic Society, page 314
137. ↑ *The Oxford Encyclopedia of British Literature* (David Scott Kastan), Oxford University Press, page 47
138. ↑ "Mumming Play", *Encyclopædia Britannica*
139. ↑ Carmichael, Sherman (2012). *Legends and Lore of South Carolina*. [The History Press](#). p. 70. ISBN 9781609497484. "The practice of dressing up and going door to door for treats dates back to the middle ages and the practice of souling."

140. ↑ Hood, Karen Jean Matsko (1 January 2014). *Halloween Delights*. Whispering Pine Press International. p. 33. ISBN 9781594341816. "The tradition continued in some areas of northern England as late as the 1930s, with children going from door to door "souling" for cakes or money by singing a song."
141. ↑ Rogers, Nicholas. (2002) "Coming Over:Halloween in North America". *Halloween: From Pagan Ritual to Party Night*. p.76. Oxford University Press, 2002, ISBN 0-19-514691-3
142. ↑ Kelley, Ruth Edna. *The Book of Hallowe'en*, Boston: Lothrop, Lee and Shepard Co., 1919, chapter 15, p.127. "Hallowe'en in America" Archived 23 April 2016 at the Wayback Machine..
143. ↑ Kelley, Ruth Edna. "Hallowe'en in America". Archived from the original on 14 October 2013.
144. ↑ Theo. E. Wright, "A Halloween Story", *St. Nicholas*, October 1915, p. 1144. Mae McGuire Telford, "What Shall We Do Halloween?" *Ladies Home Journal*, October 1920, p. 135.
145. ↑ "'Trick or Treat' Is Demand", *Herald* (Lethbridge, Alberta), 4 November 1927, p. 5, dateline Blackie, Alberta, 3 November
146. ↑ For examples, see the websites [Postcard & Greeting Card Museum: Halloween Gallery Archived 24 November 2010 at the Wayback Machine.](#), [Antique Hallowe'en Postcards Archived 19 July 2006 at the Wayback Machine.](#), [Vintage Halloween Postcards Archived 23 July 2008 at the Wayback Machine.](#)
147. ↑ "Halloween Pranks Keep Police on Hop", *Oregon Journal* (Portland, Oregon), 1 November 1934; and "The Gangsters of Tomorrow", *The Helena Independent* (Helena, Montana), 2 November 1934, p. 4. The *Chicago Tribune* also mentioned door-to-door begging in [Aurora, Illinois](#) on Halloween in 1934, although not by the term 'trick-or-treating'. "Front Views and Profiles" (column), *Chicago Tribune*, 3 November 1934, p. 17.
148. ↑ Moss, Doris Hudson. "A Victim of the Window-Soaping Brigade?" *The American Home*, November 1939, p. 48.
149. ↑ *Bluff Park* (Heather Jones Skaggs), Arcadia Publishing, page 117
150. ↑ "Trunk-or-Treat", *The Chicago Tribune*
151. ↑ *Suggested Themes for "Trunks" for Trunk or Treat* (Dail R. Faircloth), First Baptist Church of Royal Palm Beach
152. ↑ "Trunk or Treat focuses on fun, children's safety", *Desert Valley Times*
153. ↑ "Trunk or Treat! Halloween Tailgating Grows" (Fernanda Santos), *The New York Times*
154. ↑ Village Halloween Parade. "History of the Parade". Archived from the original on 27 July 2014. Retrieved 19 September 2014.
155. ↑ "Londonderry hosts 'record-breaking Halloween party'". BBC. 19 October 2017. Archived from the original on 7 November 2016.
156. ↑ *School Year, Church Year* (Peter Mazar), Liturgy Training Publications, page 114
157. ↑ *Memento Mori*, Museum of Art and Archaeology, University of Missouri
158. ↑ Beauchemin, Genevieve; CTV.ca News Staff (31 May 2006). "UNICEF to end Halloween 'orange box' program". CTV. Archived from the original on 16 October 2007. Retrieved 29 October 2006.
159. ↑ "History of the Trick-or-Treat for UNICEF Campaign". UNICEF Canada. 2008. Archived from the original on 4 June 2009. Retrieved 25 October 2009.
160. ↑ Diehl, Daniel; Donnelly, Mark P. (13 April 2011). *Medieval Celebrations: Your Guide to Planning and Hosting Spectacular Feasts, Parties, Weddings, and Renaissance Fairs*. Stackpole Books. p. 17. ISBN 9780811744300. "All Hallows' Eve. A time of spiritual unrest, when the souls of the dead, along with ghosts and evil spirits, were believed to walk the land. Church bells were rung and fires lit to guide these souls on their way and deflect them from haunting honest Christian folk. Barns and homes were blessed to protect people and livestock from the effects of witches, who were believed to accompany the malignant spirits as they traveled the earth. Although a rare few continued to divine the future, cast spells, and tell ghost stories in rural communities, woe to anyone who was denounced to the church for engaging in such activities. These may seem like innocent fun today, but it was deadly serious stuff during the Middle Ages."
161. ↑ MacLeod, Sharon. *Celtic Myth and Religion*. McFarland, 2011. pp.61, 107

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163. † Danaher, Kevin. *The Year in Ireland: Irish Calendar Customs*. Mercier Press, 1972. pp.202–205
164. † Danaher (1972), p.223
165. † McNeill, F. Marian (1961, 1990) *The Silver Bough*, Volume III. William MacLellan, Glasgow ISBN 0-948474-04-1 pp.11–46
166. † Danaher (1972), p.219
167. † McNeill (1961), *The Silver Bough*, Volume III, pp.33–34
168. † McNeill (1961), *The Silver Bough*, Volume III, p.34
169. † Hollister, Helen (1917). "Halloween Frolics". *Parlor Games for the Wise and Otherwise*. Philadelphia: Penn Publishing Company. p. 98. Archived from the original on 8 December 2015.
170. † ["Vintage Halloween Cards"](#). Vintage Holiday Crafts. Archived from the original on 29 September 2009. Retrieved 28 October 2009.
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172. † Greg Ryan (17 September 2008). ["A Model of Mayhem"](#). *Hudson Valley Magazine*. Archived from the original on 11 May 2011. Retrieved 6 October 2008.
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180. † ["A757914"](#). *Catalog of Copyright Entries: Third Series*. 30: xliii. July–December 1976. ISSN 0041-7815. Retrieved 22 July 2017.
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189. ↑ Mader, Isabel (30 September 2014). "[Halloween Colcannon](#)". *Simmer Magazine*. Archived from [the original](#) on 5 October 2014. 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."
190. ↑ Rogers, Nicholas (2002). "Razor in the Apple: Struggle for Safe and Sane Halloween, c. 1920–1990", *Halloween: From Pagan Ritual to Party Night*, pp. 78–102. New York: Oxford University Press. ISBN 0-19-516896-8.
191. ↑ "[Urban Legends Reference Pages: Pins and Needles in Halloween Candy](#)". Snopes.com. Retrieved 31 October 2008.
192. ↑ Nixon, Robin (27 October 2010). "[Poisoned Halloween Candy: Trick, Treat or Myth? – LiveScience](#)". LiveScience.com. Archived from the original on 11 January 2012. Retrieved 23 January 2011.
193. ↑ Bannatyne, Lesley Pratt (1 August 1998). *Halloween: An American Holiday, an American History*. Pelican Publishing. p. 12. ISBN 1565543467. Archived from the original on 31 October 2017. Retrieved 1 November 2012. "Polish Catholics taught their children to pray out loud as they walked through the woods so that the souls of the dead could hear them and be comforted. Priests in tiny Spanish villages still ring their church bells to remind parishioners to honor the dead on All Hallows Eve."
194. ↑ *Feasting and Fasting: Canada's Heritage Celebrations* (Dorothy Duncan), Dundurn, page 249
195. ↑ *Latina and Latino Voices in Literature* (Frances Ann Day), Greenwood Publishing Group, page 72
196. ↑ "[BBC – Religions – Christianity: All Hallows' Eve](#)". British Broadcasting Corporation (BBC). 2010. Archived from the original on 3 November 2011. Retrieved 1 November 2011. "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."
197. ↑ Dr. Andrew James Harvey (31 October 2012). "['All Hallows' Eve'](#)". *The Patriot Post*. Archived from the original on 3 November 2012. Retrieved 1 November 2011. ""The vigil of the hallows" refers to the prayer service the evening before the celebration of All Hallows or Saints Day. Or "Halloween" for short – a fixture on the liturgical calendar of the Christian West since the seventh century."
198. ↑ "[Vigil of All Saints](#)". Catholic News Agency. 31 October 2012. Archived from the original on 24 May 2013. Retrieved 1 November 2011. "The Vigil is based on the monastic office of Vigils (or Matins), when the monks would arise in the middle of the night to pray. On major feast days, they would have an extended service of readings (scriptural, patristic, and from lives of the saints) in addition to chanting the psalms. This all would be done in the dark, of course, and was an opportunity to listen carefully to the Word of God as well as the words of the Church Fathers and great saints. The Vigil of All Saints is an adaptation of this ancient practice, using the canonical office of Compline at the end."
199. ↑ "[Night of Light Beginnings](#)". Cor et Lumen Christi Community. Archived from the original on 23 October 2013. Retrieved 2 November 2012. "In its first year – 2000 AD – over 1000 people participated from several countries. This included special All Saints Vigil masses, extended periods of Adoration of the Blessed Sacrament and parties for children. In our second year 10,000 participated. Since these modest beginnings, the Night of Light has been adopted in many countries around the world with vast numbers involved each year from a Cathedral in India to a convent in New Zealand; from Churches in the USA and Europe to Africa; in Schools, churches, homes and church halls all ages have got involved. Although it began in the Catholic Church it has been taken up by other Christians who while keeping its essentials have adapted it to suit their own traditions."

200. ↑ ["Here's to the Soulcakers going about their mysterious mummerly"](#). *The Telegraph*. Archived from the original on 3 April 2013. Retrieved 6 November 2012. "One that has grown over the past decade is the so-called Night of Light, on All Hallows' Eve, October 31. It was invented in 2000, in leafy Chertsey, Surrey, when perhaps 1,000 people took part. Now it is a worldwide movement, popular in Africa and the United States."

The heart of the Night of Light is an all-night vigil of prayer, but there is room for children's fun too: sweets, perhaps a bonfire and dressing up as St George or St Lucy. The minimum gesture is to put a lighted candle in the window, which is in itself too exciting for some proponents of health and safety. The inventor of the Night of Light is Damian Stayne, the founder of a year-round religious community called Cor et Lumen Christi – heart and light of Christ. This new movement is Catholic, orthodox and charismatic – emphasising the work of the Holy Spirit."

201. ↑ Armentrout, Donald S.; Slocum, Robert Boak (1999). *An Episcopal Dictionary of the Church*. Church Publishing, Inc. p. 7. ISBN 0898692113. Archived from the original on 30 July 2016. Retrieved 1 November 2012. "The BOS notes that "suitable festivities and entertainments" may precede or follow the service, and there may be a visit to a cemetery or burial place."
202. ↑ Infeld, Joanna (1 December 2008). *In-Formation*. D & J Holdings LLC. p. 150. ISBN 0976051249. Archived from the original on 21 June 2013. Retrieved 1 November 2012. "My folks are Polish and they celebrate Halloween in a different way. It is time to remember your dead and visit the cemetery and graves of your loved ones."
203. ↑ *Teens in Finland* (Jason Skog), Capstone, page 61
204. ↑ ["Bishop Challenges Supermarkets to Lighten up Halloween"](#). The Church of England. Archived from the original on 18 May 2012. Retrieved 28 October 2009. "Christianity needs to make clear its positive message for young people. It's high time we reclaimed the Christian aspects of Halloween," says the Bishop, explaining the background to his letter."
205. ↑ ["Halloween and All Saints Day"](#). newadvent.org. n.d. Archived from the original on 16 October 2006. Retrieved 22 October 2006.
206. ↑ *The Anglican Breviary*. Frank Gavin Liturgical Foundation. 1955. pp. 1514 (E494). Archived from the original on 23 April 2016. Retrieved 12 November 2015.
207. ↑ ["Reformation Day"](#). Archived from the original on 19 December 2009. Retrieved 22 October 2009.
208. ↑ ["Reformation Day: What, Why, and Resources for Worship"](#). The General Board of Discipleship of The United Methodist Church. 21 October 2005. Archived from the original on 23 February 2007. Retrieved 22 October 2006.
209. ↑ *Halloween, Hallowed Is Thy Name* (Smith), page 29
210. ↑ Allen, Travis (2011). ["Christians and Halloween"](#). Church Publishing, Inc. Archived from the original on 28 October 2011. Retrieved 31 October 2011. "Other Christians will opt for Halloween alternatives called 'Harvest Festivals', 'Hallelujah Night' or 'Reformation Festivals'--the kids dress up as farmers, Bible characters, or Reformation heroes."
211. ↑ *Halloween tracts serve as tool to spread gospel to children* (Curry), Baptist Press
212. ↑ Woods, Robert (2013). *Evangelical Christians and Popular Culture*. ABC-CLIO. p. 239. ISBN 9780313386541. "Evangelicals have found opportunities with both Christmas and Easter to use Christian candy to re-inject religion into these traditionally Christian holidays and boldly reclaim them as their own. They have increasingly begun to use Halloween, the most candy-centric holiday, as an opportunity for evangelism. Contained in small packages featuring Bible verses, Scripture Candy's "Harvest Seeds"--candy corn in everything but name—are among many candies created for this purpose."
213. ↑ D'Augustine, Lori. ["Suffer Not the Trick-or-Treaters"](#). CBN. Archived from the original on 29 October 2013. Retrieved 23 October 2013.
214. ↑ *Halloween: What's a Christian to Do?* (1998) by Steve Russo.
215. ↑ Gyles Brandreth, ["The Devil is gaining ground"](#) *The Sunday Telegraph* (London), 11 March 2000.
216. ↑ ["Salem 'Saint Fest' restores Christian message to Halloween"](#). rcab.org. n.d. Archived from the original on 29 September 2006. Retrieved 22 October 2006.

217. ↑ ["Feast of Samhain/Celtic New Year/Celebration of All Celtic Saints 1 November"](#). All Saints Parish. n.d. Archived from [the original](#) on 20 November 2006. Retrieved 22 November 2006.
218. ↑ [Portaro, Sam \(25 January 1998\). \*A Companion to the Lesser Feasts and Fasts\*. Cowley Publications. p. 199. ISBN 1461660513.](#) "All Saints' Day is the centerpiece of an autumn triduum. In the carnival celebrations of All Hallows' Eve our ancestors used the most powerful weapon in the human arsenal, the power of humor and ridicule to confront the power of death. The following day, in the commemoration of All Saints, we gave witness to the victory of incarnate goodness embodied in remarkable deeds and doers triumphing over the misanthropy of darkness and devils. And in the commemoration of All Souls we proclaimed the hope of common mortality expressed in our aspirations and expectations of a shared eternity."
219. ↑ ["Halloween's Christian Roots"](#) AmericanCatholic.org. Retrieved 24 October 2007.
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221. ↑ ["Trick?' or 'Treat?' – Unmasking Halloween". The Restored Church of God. n.d. Archived from the original on 25 April 2012. Retrieved 21 September 2007.](#)
222. ↑ [Do Orthodox Christians Observe Halloween?](#) by Saint Spyridon Greek Orthodox Church
223. ↑ [The Jewish Life Cycle: rites of passage from biblical to modern times](#) (Ivan G. Marcus), University of Washington Press, page 232
224. ↑ ["Jews and Halloween". Jewishvirtuallibrary.org. Archived from the original on 13 July 2012. Retrieved 5 March 2013.](#)
225. ↑ [A Jewish exploration of halloween Archived 31 October 2016 at the Wayback Machine.](#) The Jewish Journal
226. ↑ [Reformjudaism.org Archived 31 October 2016 at the Wayback Machine.](#)
227. ↑ [A. Idris Palmer, \*Halloween: Through Muslim Eyes\* \(PDF\), Al Huda Institute Canada, archived from the original \(PDF\) on 4 November 2009, retrieved 11 November 2015](#)
228. ↑ [Why Can't Muslims Enjoy Halloween?](#), Patheos, 28 October 2011, [archived](#) from the original on 2 November 2015
229. ↑ [Lauren Stengele \(25 October 2012\), \*Halloween in India?\*, Vision Nationals, archived from the original on 8 December 2015](#)
230. ↑ [Vineet Chander, \*Trick or Treat? Not quite sure.\*, Beliefnet, archived from the original on 8 December 2015, retrieved 11 November 2015](#)
231. ↑ [Soumya Dasgupta \(5 November 2009\), "Should Indians Celebrate Foreign Festivals Like Halloween?", \*The Wall Street Journal\*, archived from the original on 9 July 2017](#)
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233. ↑ [Should Pagans Celebrate Halloween?](#) (Wicasta Lovelace), Pagan Centric
234. ↑ [Halloween, From a Wiccan/Neopagan perspective](#) (B.A. Robinson), Ontario Consultants on Religious Tolerance
235. ↑ [Halloween fire calls 'every 90 seconds' Archived 2 November 2010 at the Wayback Machine.](#) UTV News Retrieved 22 November 2010
236. ↑ [McCann, Chris \(28 October 2010\). "Halloween firework injuries are on the increase". \*The Belfast Telegraph\*. Retrieved 22 November 2010.](#)
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239. ↑ [Paul Kent \(27 October 2010\). "Calls for Halloween holiday in Australia". \*Herald Sun\*. Retrieved 7 October 2013.](#)

240. ↑ Denton, Hannah (30 October 2010). "Safe treats for kids on year's scariest night". *The New Zealand Herald*. Retrieved 22 November 2010.
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242. ↑ How do Filipinos Celebrate the Halloween? (Emie), Hubpages
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244. ↑ "Halloween Around The World – Halloween". HISTORY.com. Archived from the original on 20 March 2017. Retrieved 27 April 2017.

## Further reading

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See also: *Bibliography of Halloween*

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- Diane C. Arkins, *Halloween Merrymaking: An Illustrated Celebration Of Fun, Food, And Frolics From Halloweens Past*, Pelican Publishing Company (2004). 112 pages. ISBN 1-58980-113-X
- Lesley Bannatyne, *Halloween: An American Holiday, An American History*, Facts on File (1990, Pelican Publishing Company, 1998). 180 pages. ISBN 1-56554-346-7
- Lesley Bannatyne, *A Halloween Reader. Stories, Poems and Plays from Halloweens Past*, Pelican Publishing Company (2004). 272 pages. ISBN 1-58980-176-8
- Phyllis Galembo, *Dressed for Thrills: 100 Years of Halloween Costumes and Masquerade*, Harry N. Abrams, Inc. (2002). 128 pages. ISBN 0-8109-3291-1
- Editha Hörandner (ed.), *Halloween in der Steiermark und anderswo, Volkskunde (Münster in Westfalen)*, LIT Verlag Münster (2005). 308 pages. ISBN 3-8258-8889-4
- Lisa Morton, *Trick or Treat A history of Halloween*, Reaktion Books (2012). 229 pages. ISBN 978-1-78023-187-7
- Lisa Morton, *The Halloween Encyclopedia*, McFarland & Company (2003). 240 pages. ISBN 0-7864-1524-X
- Nicholas Rogers, *Halloween: From Pagan Ritual to Party Night*, Oxford University Press, USA (2002). ISBN 0-19-514691-3
- Jack Santino (ed.), *Halloween and Other Festivals of Death and Life*, University of Tennessee Press (1994). 280 pages. ISBN 0-87049-813-4
- David J. Skal, *Death Makes a Holiday: A Cultural History of Halloween*, Bloomsbury USA (2003). 224 pages. ISBN 1-58234-305-5
- James Tipper, *Gods of The Nowhere: A Novel of Halloween*, Waxlight Press (2013). 294 pages. ISBN 978-0988243316

## External links

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- Halloween at Curlie (based on DMOZ)
- "A brief history of Halloween" by the BBC
- "The History of Halloween" by the History Channel

Find more about  
**Halloween**  
at Wikipedia's sister projects



Definitions from Wiktionary



[Media from Wikimedia Commons](#)



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[Quotations from Wikiquote](#)



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[Travel guide from Wikivoyage](#)

## Halloween events

### Community

[Halloween in the Castro](#) · [Headless Horseman Hayride](#) · [New York's Village Halloween Parade](#) · [Pumpkin Fest](#) · [Rutland Halloween Parade](#) · [Shocktoberfest](#) · [State Street Halloween Party \(Madison\)](#) · [Terror Behind the Walls](#)

### At theme parks

[Fright Fest](#) · [Fright Nights](#) · [HalloWeekends](#) · [Halloween Haunt \(California's Great America\)](#) · [Canada's Wonderland](#) · [Dorney Park](#) · [Kings Dominion](#) · [Kings Island](#)) · [Halloween Horror Nights](#) · [Halloween Spooktacular](#) · [Howl-O-Scream \(Busch Gardens Tampa Bay\)](#) · [Busch Gardens Williamsburg](#) · [SeaWorld San Antonio](#)) · [Knott's Scary Farm](#) · [Mickey's Halloween Party \(Halloween Screams\)](#) · [Mickey's Not-So-Scary Halloween Party](#) · [SCarowinds](#) · [ValleyScare](#)



## Halloween

### Main topics

[History \(Samhain · Allhallowtide\)](#) · [Symbols](#) · [Activities \(Trick-or-treating\)](#) · [Geography](#) · [Christian observances](#)

### Traditions

[Abstinence from meat](#) · [Apple bobbing](#) · [Cards](#) · [Costumes](#) · [Food](#) · [Ghost tours](#) · [Jack-o'-lantern](#) · [Lighting candles on graves](#) · [Prayer for the dead](#) · [Soul cake](#)

### Events

[Bonfire](#) · [Great Pumpkin](#) · [Haunted attraction](#) · [Pumpkin queen](#)

### Media

[Television](#) · [Films](#) · [Books](#) · [Music \(Albums · Songs\)](#)

### Related events

#### Festival of the Dead

[Bon Festival](#) · [Chuseok](#) · [Día de Muertos](#) · [Gai Jatra](#) · [Pitri Paksha](#) · [Qingming Festival](#) · [Totensonntag](#) · [Zhōng yuán jié](#)

#### Veneration of the dead

[Death anniversary](#) · [Death customs](#) · [Kaddish](#) · [Yizkor](#)



**Other events** [Allantide](#) · [Beggars Night](#) · [Devil's Night](#) · [Eid il-Burbara](#) · [Hop-tu-Naa](#) · [Korochun](#) · [Krampus](#) · [Mischief Night](#) · [Namahage](#) · [Old Halloween](#) · [Saci day](#) · [Superstition](#) · [Walpurgis Night](#) · [Will-o-the-wisp](#)

### Allhallowtide

[All Hallows' Eve](#) · [All Saints' Day](#) · [All Souls' Day](#)

### Liturgical year of the Catholic Church

Based on the [General Roman Calendar](#) (1969)

#### Advent

[Advent Sunday](#) · [Immaculate Conception](#)<sup>^</sup> · [Gaudete Sunday](#) · [\(O Antiphons\)](#)

#### Christmastide

[Christmas \(Nativity of Jesus\)](#)<sup>^</sup> · [Holy Family](#) · [Solemnity of Mary, Mother of God](#)<sup>^</sup> · [Epiphany](#)<sup>^</sup> · [Baptism of the Lord](#)

#### Ordinary Time I

[Presentation of Jesus at the Temple \(Candlemas\)](#) · [Saint Joseph's Day](#)<sup>^</sup> · [Feast of the Annunciation](#) · [\(Carnival\)](#)

#### Lent

[Ash Wednesday](#) · [Laetare Sunday](#) · [Holy Week: Palm Sunday, Holy Wednesday, Maundy Thursday](#) ([Mass of the Chrism](#))

#### Paschal Triduum

[Maundy Thursday](#) ([Mass of the Lord's Supper](#)) · [Good Friday](#) ([Liturgy of the Word, Adoration of the Cross, Holy Communion](#)) · [Holy Saturday](#) · [Easter Vigil](#)

#### Eastertide

[Easter Sunday: Resurrection of Jesus](#) · [Octave of Easter \(Divine Mercy Sunday\)](#) · [Feast of the Ascension](#)<sup>^</sup> · [Pentecost](#)

#### Ordinary Time II

[Trinity Sunday](#) · [Corpus Christi](#)<sup>^</sup> · [Sacred Heart](#) · [Visitation of Mary](#) · [Saint John the Baptist](#) · [Feast of Saints Peter and Paul](#)<sup>^</sup> · [Transfiguration of Jesus](#) · [Assumption of Mary](#)<sup>^</sup> · [Nativity of Mary](#) · [Feast of the Cross](#) · [All Saints' Day](#)<sup>^</sup> · [All Souls' Day](#) · [Presentation of Mary](#) · [Feast of Christ the King](#)



Legend: ^ = [Holy days of obligation](#) (10) ·  [Catholicism portal](#) · See also: [Computus](#) · [Liturgical colours](#) · [Solemnity](#)

Older calendars: [General Roman Calendar of 1960](#) · [General Roman Calendar of Pope Pius XII of 1950](#) · [General Roman Calendar of 1954](#) · [Tridentine Calendar](#)

## **Holidays, observances, and celebrations in Algeria**

<b>January</b>	<b><u>New Year's Day</u></b> (1) · <b><u>Yennayer</u></b> (14)
<b>February</b>	<u>Valentine's Day</u> (14) · <u>Tafsut</u> (28)
<b>March</b>	<b><u>International Women's Day</u></b> (8) · <b><u>Victory Day</u></b> (19) · <u>World Water Day</u> (22) · <u>Maghrebi Blood Donation Day</u> (30) · <b><u>Spring vacation</u></b> (2 last weeks)
<b>April</b>	<u>April Fools' Day</u> (1) · <b><u>Knowledge Day</u></b> (16) · <b><u>Berber Spring</u></b> (20) · <u>Earth Day</u> (22) · <b><u>Election Day</u></b> (Thursday)
<b>May</b>	<b><u>International Workers' Day</u></b> (1) · <u>World Press Freedom Day</u> (3) · <b><u>Mother's Day</u></b> (last Sunday)
<b>June–July–August</b>	<b><u>Summer vacation</u></b> (varies)
<b>June</b>	<b><u>Children's Day</u></b> (1) · <u>Father's Day</u> (21)
<b>July</b>	<b><u>Independence Day</u></b> (5)
<b>September</b>	<u>International Day of Peace</u> (21)
<b>October</b>	<u>International Day of Non-Violence</u> (2) · <u>Halloween</u> (31)
<b>November</b>	<b><u>Revolution Day</u></b> (1)
<b>December</b>	<u>Christmas Eve</u> (24) · <u>Christmas</u> (25) · <b><u>New Year's Eve</u></b> (31) · <b><u>Winter vacation</u></b> (2 last weeks)
<b>Varies (year round)</b>	<b><u>Hijri New Year's Day</u></b> (Muharram 1) · <b><u>Ashura</u></b> (Muharram 10) · <b><u>Mawlid</u></b> (Rabi' al-Awwal 12) · <b><u>Ramadan</u></b> (Ramadan 1) · <u>Laylat al-Qadr</u> (Ramadan 27) · <b><u>Eid al-Fitr</u></b> (Shawwal 1) · <u>Day of Arafah</u> (Dhu al-Hijjah 9) · <b><u>Eid al-Adha</u></b> (Dhu al-Hijjah 10) · <u>Holi</u> (varies)

**Bold** indicates major holidays commonly celebrated in Algeria, which often represent the major celebrations of the month.

See also: [Lists of holidays](#).

**Authority control** [LCCN: sh85058475](#) · [BNF: cb12530315s](#) (data)