ALL HALLOWS EVE-2023

October 7, 14, 21, and 28 5:30-9:30pm, in Ohio Village

Welcome, and thanks for agreeing to assist at this annual event! All Hallows Eve does not re-create any one particular gathering of the nineteenth century, but represents a combination of folk traditions, customs, activities, and beliefs that have changed and evolved into Halloween as we know it today. We have been holding this event for over 30 years, and we continue to make changes to it and hope you will enjoy your time volunteering.

Arrival Time

All volunteers who need 1890s costuming should arrive at the Village Wardrobe Department (located on the second floor of the American House Hotel) by 4:00pm. Volunteers who have their own costuming, or who are working in modern spaces and don't need costuming, should report at 4:45. All volunteers will meet in the Ohio Village Church for a brief meeting at 5:00pm.

Costuming Information

All volunteers, except for those in modern spaces (pumpkin carving, craft tent, etc.), need to be in period costume. The time period for this event is the 1890s. If you do not have appropriate costuming you may borrow ours. If you need costuming, please be at the Wardrobe Department by 4:00 pm. Please note we do not provide shoes, so you will have to wear dark shoes or ankle boots- no sandals or tennis shoes! Men should wear dark pants (no blue jeans) and we will provide shirts, vests, and possibly jackets (dependent on size and quantity available). Women should wear solid, primary colored knee socks. We ask that you do not wear pants under your dress; you may wear shorts or a slip under the dress. If your hair is long, please pull it back into a bun, high on your head. Please, no heavy make-up. Wrist watches need to be put into a basket or in your pocket.

If you borrow some of our clothing and are volunteering on multiple days you may take your costume home and wear it again (just remember to bring your own clothes to change back into before you go home). If you are only volunteering one night, please leave your borrowed clothes here. Put anything that needs washed in the basket by the washing machine upstairs. Before you wear your own costume, it *MUST BE APPROVED BY OHC STAFF* (contact info at bottom)! If your costume is not approved you *WILL* be asked to change out of it and wear one of ours. Volunteers who are working in modern spaces should dress comfortably, but not sloppily. Please use your discretion as to what is appropriate, but remember that you will see up to 1500 people each night. Please dress for the weather as well.

Weather

The event goes on even if we have inclement weather. We have actually held this event during a snowstorm! Please dress appropriately for the weather. If it is cold wear heavy socks, gloves, thermal underclothing, and jackets. We have some period-appropriate outerwear, but not enough for everyone working outside. We will cancel the ride of the Headless Horseman if there is ice.

Free tickets

If you would like to invite your family to partake in the event, we offer volunteers 2 free tickets to the event. Because all admissions this year must be done before arriving at the ticket window, you will receive a special discount code that will allow you to register folks online. You **must** request these tickets prior to the event-you cannot pick them up at the admissions gate. The code will be sent out shortly after the training dates are concluded.

Funeral Procession

Village buildings do not close until <u>9:30pm</u>. A funeral procession will take place starting around 8:50pm and will be made up only of the Widow, her attendants, as well as any visitors who choose to join her. The procession starts in front of the Schoolhouse and ends near the bridge for the final story at 9pm.

Fortune Telling Assistants

Responsibilities are mainly focused on crowd control of your assigned tent. Keep in mind that visitors rush to the fortune tellers when the doors are opened, so you will see visitors right at 5:30pm. Please make sure that lines stay orderly and under control. Talk with people in line to let them know they will be seen shortly, etc., so they do not get too impatient. Try to settle people who may get anxious waiting in line. Your main responsibility for the evening is to keep the fortuneteller on time, so have a watch that evening. Fortunes should last a maximum of 3 minutes. Work out a (polite) signal with the fortuneteller to indicate that the time has elapsed. Lines will need to be cut off at approximately 9:15 because the fortunetellers stop at 9:30 pm. Since fortunes last 3 minutes, you will need to count off 5 people in the line and close the line behind them. Please be considerate to those who won't get their fortunes told.

Event Goals

- 1. To educate and inform the public about the roots and historic background of Halloween, especially as it relates to the folk traditions, customs, and beliefs of the Irish, English, and Scottish immigrants.
- 2. To educate and inform the public about the beliefs and traditions of Americans, especially the time period of Ohio Village (for this program the 1890s)
- 3. To increase attendance and revenues for the Ohio History Connection.
- 4. The increase family attendance at the event.
- 5. To increase visibility of Ohio Village and remind the public that the village continues to operate.
- 6. To provide a safe, fun, non-threatening, family environment for the celebration of this holiday event.
- 7. To continue a long-standing tradition in the Columbus community.
- 8. To familiarize the public with *The Legend of Sleepy Hollow*, a classic in American literature, written by Washington Irving in the nineteenth century.

If you have any questions regarding this event, please feel free to either email or call Andrew Hall (ahall@ohiohistory.org or 614-297-2359) or Susan Brouillette (sbrouillette@ohiohistory.org or 614-297-2616).

On the day of the event, if you need to contact us, please call or text Susan's cell phone at 614-361-2347 or Andrew's at 419-279-6004.

All Hallow's Eve-2023 Activities

- **Fortune Telling** (various locations priority fortunes identified with *)
 - Tarot*
 - Astrology
 - Palmistry*
 - Oracles
 - o Dominos
 - Tyromancy*
- **#** Fortune Games
 - Funny Pumpkin- Bakery
 - o Fate Lady Pharmacy
 - o Psychographic Spirit Dial Ohio Village Mercantile
 - Casting Bones Murphy's Lodging House
 - Snatching at Fate Barrington's Bicycle

₩ Old Fashioned Halloween for Kids (and Kids at Heart)

- Mask Making –Craft Tent
- Puppet Making Craft Tent
- o Thaumatropes Craft Tent
- o Pumpkin Carving Pavilion (Modern Space! \$8/pumpkin, cash only)

Halloween Mystiques

- o Museum of Oddities –American House Hotel
- o Dancer of Mystery McKeen's Ready-Made Clothing
- o Professional Mourning Auditions Barrymore Funeral Parlor
- o Storytelling Willow Tree near Burton House/Ohio Village Church as rain backup (7pm-9pm)
- o Soul Cakes, Dream Cakes, Barm Brack Schmidt House

Halloween Scenes

- Irish Wake –Schmidt House
- Scarecrow Display Taylor House
- o Masguerade Party H&P Women's Study Club
- o Widow's Vigil –Burton House
- o Traditional Dancing -Town Hall
- o Grave Digger John Near Burton House
- o Murder Ballads Schoolhouse

Characters

- Roaming Fortune Tellers
- Sly Huntly Monster Hunter
- o Widow Claire 29th-Robert "Bob" Falls
 - While touring the Great Lakes on a vacation for her health, Claire met a prosperous fisherman by the name of Robert Falls. Claire and Robert bonded over their shared love of the water, and before long they'd fallen in love and eloped together. Robert closed up shop and moved with Claire to Ohio Village, where he intended to open a competing sporting goods store. While on their honeymoon down in Hocking Hills, the happy couple decided to visit Cedar Falls and the famous "Devil's Bathtub." After reaching an overlook Robert excitedly started pointing out unique features in the rock face. The unfortunate man must have leaned too far over the edge at one point, because he lost his footing, slipped, and fell right into the Devil's Bathtub! Though Robert was known for being unsinkable, they

didn't call him Bob for nothing, the roiling water was too much, and dragged him down beneath the surface. The only thing Claire was able to recover was a single, waterlogged shoe.

- **# Food Service**
 - o Food Trucks- near Church
 - o Gift Shop, Snacks, and Beverages P. Wylie's Emporium
- Retelling of Legend of Sleepy Hollow & Ride of Headless Horseman
 - o In Amphitheater under the bridge -Story told by Mic O'Halloran at 7pm, 8pm, and 9pm.

History

The activities for this event are based on actual 19th century traditions and customs that were celebrated by Americans in the 1890s time period. Great care should be taken to make sure that all future activities or any information given to the public is documented and fits the requirements. Please read the following short history and primary source quotes about Halloween.

The American celebration of Halloween (meaning Holy or Hallowed Night) originated primarily from Scottish and Irish folk customs, which can be traced back to the Druids; the religion of the Celtic people who lived in the British Isles thousands of years ago. On the Celtic calendar, October 31 marked the end of the old year and the beginning of the new. The Druids celebrated the occasion with a festival called "Samhain" (pronounced sow-in). This night, besides marking the New Year, also gave thanks for the harvest. They believed that, on this one night, the barriers between this world and the underworld were opened. Spirits of the dead re-visited their homes, and strangers from the underworld walked abroad. The festival began with the lighting of huge bonfires, which were supposed to drive away evil spirits, because it was believed that ghosts and witches fear fire. The fires also served as guides to the souls of the dead on their journey back from the underworld. Village children would spend the weeks before collecting and begging wood and fuel for the fire. Since Samhain marked the beginning of the New Year, there was an interest in making predictions for the coming year, and fortune telling became an important part of this day.

Later, when Christianity became so widespread, the pagan holiday took on a more religious significance. The Catholic Church wanted to get rid of the pagan ceremonies and beliefs, but instead of banning the pagan festivals (which were very popular) they created new festivals on or close to the days of the old pagan celebrations. Pope Gregory III, around 800 A.D. designated November 1 as "All Hallow's Day" to honor the saints, and the evening before, "All Hallow's E'en (e'en representing the shortening of evening.) This name later contracted into Halloween. By the Middle Ages November 2 was named "All Saint's Day" for all the dead who, it was still believed, revisited their homes at this time of year. The Scots and Irish observed the holiday with particular zest...and superstition. They continued to believe Hallowe'en was the time when ghosts and spirits roamed abroad and dark powers and forces were at work.

It was the Irish who were largely responsible for putting the holiday on the American calendar. Like their ancestors, many early Americans would attend social gatherings at rural farmhouses on the night of October 31. These gatherings, however, were largely scattered and regional until 1840, when the Irish potato famine caused thousands of Irish to immigrate to America, bringing

their customs and beliefs with them. Shortly after, Halloween became nationally observed in the United States.

As in Britain and Ireland, Americans who celebrated Hallowe'en in the 1800s kept many of the same traditions, but added some new ones of their own. America was a melting pot of many cultures, and each seems to have brought with it some new symbols and folklore surrounding Hallowe'en. Apples and nuts, having just been harvested, became part of the games and food for parties or gatherings. In the British Isles the term "Snap Apple Night" becomes a popular name for the night of October 31. The name come from an old game that required a person's hands to be tied behind their back, and then using only their mouth, try to bite an apple tied on the end of a string. The name, as well as the game, was carried into parts of America as people began moving westward.

Other games involving apples were played too. Apple dunking was a way to find out who would marry first. Whoever could snag an apple floating in a bucket of water without using their hands would wed soon. The seed and peel of the apple were also used to make predications about ones future. If the apple could be peeled in one continuous spiral or peel, it was thrown over the right shoulder and whatever letter the peel resembled as it lay on the floor was the initial of your future spouse. Another game was to take two seeds, wet from the apple, and put them on either cheek. Each seed was named for a suitor, and the longer the seed stays on, the truer the sweetheart. The seeds could also be counted to different rhymes, a popular one named the occupation of your future spouse (or yourself if you are a boy); "Rich Man, Poor Man, Beggar Man, Thief, Doctor, Lawyer, Merchant, Chief" (some little boys would change this to "Indian Chief") Nuts, too, played a role in early Halloween activities. In some place October 31st was called "Nut Crack Night". In areas where chestnuts, walnuts, or other nuts were plentiful in the fall of the year, they became the focus for games of divination. One of the more popular games was played as follows. Two nuts are named, each for a potential suitor, and put on a grate in the fire by the one wishing to know her future. If a nut burned steady, the lover will be faithful; if it pops in the heat, the man would be unworthy.

As time went by, and attitudes and ideas changed, Halloween changed as well. A newspaper in Milwaukee Wisconsin, in 1864, mentions that the Scottish citizens held a Halloween party. The newspaper description says, "The festivities were not, perhaps, strictly according to Burns description in "Hallowmas E'en" [a poem by Robert Burns], but were very pleasant nevertheless." *Milwaukee Sentinel*, November 1, 1864

By the 1870s, thinking about superstitions change further, and newspapers and others are warning people about the games and superstitions. They tell people to play the games, but to remember they are just for fun. As always, the Victorians were worried about "proper behavior" and any day that encouraged mischief or pranks would be looked down on. By the same token, younger Victorians happily took the chance to misbehave and have a little fun. The trick feature of trick-ortreating comes from the belief that ghosts and witches created mischief on this night so any practical joke could be blamed on these supernatural forces.

Neighborhood pranks became very popular, the list of tricks included rooting up vegetables like cabbages, turnips, etc. and throwing them at houses, unhinging gates and shutters, tipping over outhouses, ringing church or school bells, and switching street signs and house numbers. Calmer celebrations are still being held in doors, and even in rural areas the large, outdoor celebrations we are familiar with today were still rare. Most people simply had friends and family over for fun and feasting.

In the 1890s Halloween started to take a turn for the worse. Newspapers were full of reports of Halloween misfit, some very benign, some outrageous, and some deadly! The *Bellefontaine Republican*, 1898, reported "The same old night was observed in the same old way. Gates were carried off, crossings torn up, corn showered against windows, cabbage piled up against front doors, water turned on, &c." The *Ohio Democrat* the same year, from Logan, reported, "...flitting about the streets could be seen groups of children-not a few were girls-on mischief bent, such as ringing of door bells, dashing of corn against windows, overturning of crossings, unhinging of gates and a thousand one other pranks which war annoying yet are overlooked owing to the occasion." Sometimes it went a little too far, like the report from Toledo that "A party of boys playing Halloween pranks frightened Mrs. William Sagur so badly tonight that she died."

Our modern trick-or-treating was originally suggesting in the 1930s as a way to try to stop vandalism, which by this time had gotten out of control, especially in larger cities. It had taken on a more sinister tone, including egging houses, breaking windows, and smashing pumpkins. As these pranks became more and more destructive to property civic groups, especially PTA's, began organizing Halloween activities for children in safer places. Today, American parents and schools have become very involved in the safety aspects of this holiday. Going from door-to-door seeking alms goes back to the Druids' practice of begging for material for the bonfire. In England children were known to go begging for "soul cakes", which were sweet breads given to anyone who would pray for the souls of the dead, to help speed their entry into Heaven. Most parents travel with their trick-or-treaters in the evening and most towns begin their trick-or-treating hours early so the children are not out in the dark. Much of the scary and "evil" aspects of Halloween have been replaced with excitement about costumes and candy for the children.

Halloween costumes, which are an important part of our present day celebrations, are connected with the belief that the souls of the dead return as ghosts and visit their families on this day. Some people felt the need to disguise themselves so that vengeful spirits couldn't find them or to look frightening to drive the spirits away. The custom may also derive from the practice among early Christians of displaying relics of saints on All Saints' Day. Among the poorer churches, which did not have relics to display, processions were held in which parishioners would dress like saints, angels, or the Devil.

The 1880s and 90s saw the rise of the Masquerade or "Fancy Dress Party" These parties were held for many reasons and at all times of the year, and often had a theme like; famous lovers, storybooks, history characters, etc.... Halloween parties became very popular in the 1890s, and sometimes these became masquerade parties. Costumes were worn for the party, but not yet for trick-or-treating or wandering the streets. *The Enterprise*, out of Wellington Ohio, reported on a party held in 1898 by the Methodist pastor and his wife. "Approaching the house one could see on each side of the veranda steps, jack-o-lanterns, with their hideous faces aglow, and upon entering

the door a full-sized spook, uncanny, clammy and phantomlike, greeted the guest, and invited the new comer into the dim candle-lit room. The house was decorated with corn-stalks, corn, etc., and at every turn, a spook would be at one's side, and in the course of the evening, the visitors were invited to the garret, where, seated on cushions and amid a profusion of Halloween decorations, doughnuts and coffee were served...and as the feast progressed weird stories were told in words so realistic that the guests trembled with fear least they should be carried away by the spooks... Many Halloween games were indulged in...Such a good time the guests never had before and Rev. and Mrs. R.L. Waggoner proved themselves royal entertainers."

Today, the custom of wearing costumes is not closely associated with religious ceremonies and has taken on different characteristics. Some children dress up and live out their fantasies for the night, while other costume themselves as "what they want to be when they grow up" unconsciously acting out a foretelling of the future, in the best traditional Halloween spirit.

The influence of the Irish immigrants on the celebration of Halloween can be seen in symbols like the jack-o'-lantern. The jack-o'-lantern comes from the legend of a man named Jack who tricked the Devil several times, including getting the Devil to climb a tree and then carving a cross in the truck, or getting the Devil to turn himself into a gold coin, then putting him in his pocket next to a silver cross. Having thus trapped the Devil, Jack made the Devil promise to never to take his soul to Hell. When Jack died he was turned away from Heaven for his drunk and wicked ways. Having nowhere else to go, Jack tried Hell, but the Devil refused him and sent him away. As Jack was walking away the Devil threw a hot coal from the Fires of Hell at him. Jack was eating a turnip at that moment and caught the hot coal in it. Jack has wandered the Earth with his jack-o'-lantern ever since, seeking a place to rest. In Britain turnips were the traditional vegetable used for a jack-o'-lantern, but in American hollowed out pumpkins were used in place of turnips.

Other modern symbols of Halloween, black cats, graveyards, bats, owls, etc...all have a strong association with magic, witchcraft, and evil spirits, but were not early Halloween symbols. They found their way into Halloween through 19th century fiction like Edgar Allen Poe's *The Black Cat*. Other symbols come from the blending of cultures like African and Eastern European beliefs. Today Halloween has become the second most popular American holiday, right after Christmas. The modern holiday has come a long way from an ancient celebration of harvest and the New Year, to bonfires and fortune telling, and finally to trick-or-treating and costumes.



Happy Halloween and good Haunting!

Primary Source Passages:

A Halloween Party, The Enterprise, Wellington, OH – 11/2/1898

A number of our young people were mingling with spooks are supposed to surround themselves with, on Monday night.

The pastor and wife of the Methodist church, together with Mr. C.T. Jamieson, had invited the young people of their Sunday-school classes to the parsonage, to participate in and old time Halloween party.

Approaching the house one could see on each side of the veranda steps, jack-o-lanterns, with their hideous faces aglow, and upon entering the door a full-sized spook, uncanny, clamy (sp), and phantomlike, greeted the guest, and invited the new comer into the dim candle-lit room. The house was decorated with cornstalks, corn, etc. and at every turn, a spook would be at one's side, and in the course of the evening, the visitors were invited to the garret, where, seated on cushions and amid of profusion of Halloween decorations, doughnuts and coffee were served. Dishes lined with cabbage leaves and made from pumpkins and gourds were used, and the coffee was dipped from a large brass kettle, suspended from a tripod, but a spook who carried a broom stick, and who knows but what she used the stick to stir the contents of the big kettle? Spooks are queer creatures – and as the feast progressed weird stories were told in words so realistic that the guests trembled with fear lest they should be carried away by the spooks, who fear no man. Many Halloween games were indulged in; one being particularly laughable. A piece of soap and an apple are suspended from the ceiling on a level with one's mouth, and the soap and apple being swung back and forth, you must try and get a bite of apple, but only the lucky ones miss the soap. Such a good time the guests never had before and Rev. and Mrs. R. L. Waggoner proved themselves royal entertainers.

(No Title), The News-Herald, Hillsboro, OH – 11/1/1898

Stanley Arthur, the well-known base ball catcher, has been bound over to Court for assault with intent to kill. He and Eugene Gravatt were engaged in Hollow E'en devilment in New Vienna when Isaac Brewer, the night policeman, interfered. The young men jumped on him and with palings beat him up badly. It may go hard with them. According to the Reporter New Vienna was wild and woolly on Halloween and much damage was done to property. Since that town turned Democratic something mean or wrong has been going on almost constantly. Back in the days when it was reliably Republican it was a decent place, but now according to its paper, it is about the toughest village in the county.

Halloween Deed, *The Enterprise*, Wellington, OH – 11/3/1897

But little damage was done Halloween, as compared with former years, by this we do not mean to say the boys did not celebrate, for the following show what they did.

A printer on East Main Street was minus a sign, the boys having taken it a short distance in the south-eastern part of town, and posted it in a tree near a residence. The water tank of Bowlby & Hall's was placed on the Congregational church steps mounted on a few cabbages and pumpkins. The pump of the Congregational church was partly destroyed. The stones in the high school ground forming in a half circle the words, "Wellington Schools" were torn up. A great deal of time

and money had been spent on this design to help beautify the grounds and it was surely a dastardly act on the part of the boys, and if caught should be punished for the deed. We have heard of a large number of citizens complain that few boards from their walks were missing, but otherwise they were well supplied with vegetables. Aside from this we have heard of no serious damage.

(No Title), The Enterprise, Wellington, OH – 11/9/1898

The Halloween social last Monday evening, at the home of Mr. and Mrs. Charles Ashcraft was a decided success in every particular. The rooms were tastefully decorated with red and yellow bunting, intertwined with garlands made from autumn leaves. Vases of flowers and potted plants added to the beauty of the rooms. Jack-o-lanterns, with faces of every description gave the house a charming appearance. Supper consisted of pumpkin pie, doughnuts and coffee. One hundred guests were present. The ghost at the door politely received the guests. All had an enjoyable time. The receipts, \$9.35, will benefit the Christian Endeavor Society of the Methodist Church.

Fatal Halloween Fight: Seven Men and Women Battle in the Streets of Chicago, *Evening Star*, Washington, D.C. – 11/1/1898

Chicago, Nov. 1 – Hatchets, knives and weapons of other sorts were used in a battle fought early this morning in front of 140 Jackson Boulevard. Seven persons took part in the conflict, which raged for half an hour. Then the participators were hauled from the scene in patrol wagons and ambulances. Their conditions are as follows:

Otto Abel, wounded in the back and head with a hatchet, will die; Edward Long, stabbed in the side, will die; Richard Sela, stabbed in the shoulder, bad wound; William Snowden, stabbed in the side; Mrs. Josie Long, stabbed in the back; John Donovan, head badly cut; Otto Geske, stabbed in left eye.

A Halloween "canning bee," aided by an allege insult offered Mrs. Long started the trouble.

Halloween Party, Los Angeles Herald, Los Angeles, CA – 11/7/1897

The Freaky High Five club entertained thirteen couples with a Halloween party last Monday night. The decorations, which were very fantastic, were of palms and dead branches. The house was lighted throughout with jack o'lanterns and the evening was spent in Halloween sports. Supper was served in the loft of the barn, which was decorated with pepper branches and jack o'lanterns. Small gourds, adorned with the club's colors, filled with popcorn and containing the club's "at home" cards, formed unique souvenirs. Besides the club members, who are the Misses Minnie and Julia Holmes, Ella and Grace Pinney and Louise Farmer, there were present: Misses Osgood, Ludlow, Frahn, Hough, Thomas, Ely Smith, Lizzie Smith, Ritchie; Messrs. Nelly, C. Ludlow, G. Gilkey, C. Frahn, S. Gilkey, H. Hough, Suddard, R. Cole, Lampton, P. Johnson, Thorn, C. Miller, R. Bennet.

(No Title) The Enterprise, Wellington, OH – 10/26/1897

There will be a Halloween social at the Congregational church Friday evening, given by the Y.P.S.C.E. Commences at 7pm. Admission, 5 cents.

Halloween Bellefontaine Republican, Bellefontaine, OH – 11/1/1898

The same old nigh [sic] was observed in the same old way. Gates were carried off, crossing torn up, corn showered against windows, cabbage piled up against front doors, water turned on, &c.

(No Title) The Enterprise, Wellington, OH – 11/9/1898

The Halloween social last Monday evening, at the home of Mr. and Mrs. Charles Ashcroft was a decided success in every particular. The rooms were tastefully decorated with red and yellow bunting, intertwined with garland made from autumn leaves. Vases of flowers and potted plants added to the beauty of the rooms. Jack-o-lanterns, with face of every description gave the house a charming appearance. Supper consisted of pumpkin pie, doughnuts and coffee. One hundred guests were present. The ghost as the door politely received the guests. All had and enjoyable time. The receipts, \$9.35, will benefit the Christian Endeavor Society of the Methodist church.

Halloween Costumes: Pretty Fanciful Gowns Suitable for the Festival, The Picturesque Frocks a Brunette, Chatain and Blonde Will Wear to a Hallowmass Party, The Salt Lake Herald, Salt Lake City, UT – 10/28/1894

Halloween, perhaps, more than any other fete, supplies possibilities for picturesque and effective gowns, and the end-of-the-century girl is not the one to let them slip by.

A very fashionable wardrobe now owns, along with other dainty evening toilets, a Halloween supper frock, which may be made in any mode, but which, to be just the thing, should suggest, in some way, night itself. Tints vague and intangible, hinting of darkness or the white cool moon, are preferred over glaring dark colors.

As to ornament, there may be some curious jeweled night fly fastened somewhere, perhaps spangled in the hair; and if flowers are used, they too, must propitiate the powers of night in wanes and thick perfume.

The dread witches, who on All Halloween have the threads of fate in their keeping, are said to be difficult ladies to please, but somehow one hopes they will smile on the wearers of the three charming gowns here shown, and provide them suitable husbands. The originals of these dainty costumes, which were suggested by three famous French pictures, were all made by a nimble fingered New York girl for a Halloween supper. They are to be worn by herself and two sisters, three distinct types; and along with their exceeding effectiveness, they have the merit of having involved comparatively little expense, being all fashioned from materials at hand, some lengths of a marvelous Chinese drapery, a few yards of thick liberty satin bought in better days, and a thin, scant old tambour muslin slip, relic of a long dead great mamma and tea cup times.

For a Brunette: The first dress shown was for the dark, handsome elder sister of the little Cinderella

dressmaker – the type that goes with stiffness and stateliness and rustling textures. It was of the liberty satin in a dim luminous tint, too blue for gray and too gray for blue, and that will show off the wearer's rich matskin to perfection. The girdle drapery of graduating ribbon lengths and bows was of a faint dead sea rose color. This subtle and delightful tint, together with black, repeats itself in the simple but decorative embroidery at the bottom of the wide skirt. The tiny chemise gamy is of white mull, and the short balloon sleeves are stiffened with tarlatan. To be worn with the dress, as well as the next one, both of which were entirely uncrinolined, were petticoats of hair cloth, with tucks of large round organ pipe plaits, to hold the skirt out in the present approved fashion.

FOR A BRUNETTE.

For Chatain Coloring: The second gown, though perhaps not quite to enchanting as the first, was more suggestive of the witcheries of Halloween. It was of the Chinese silk drapery, in tone copper red, and with a fantastic pattering of black bats. The girdle and low neck decoration are of black velvet, and square jet buckles fasten the latter down at intervals.

The very daintiest feature of this patterned gown, however, which in style recalls somewhat little beflowered Dolly Varden, is the undersleeves, made to show off a rounded young arm and drive envy to the soul of womankind. For every woman who is a real woman has a weakness for lace, and these adorable undersleeves were made of the charming old net lace embroidery in back stitch of the long ago.

It came, like the tambour muslin, from grandmamma's garret, where, when Halloween is over, it is to be hoped, it will be carefully put back.





A Gown for a Blonde: The third and last dress, a tiny hint of the Directoire period, is the tambour muslin slip itself, sinfully modernized. Once white, it is now evenly mellowed to a soft caressing yellow, which is further accented by a puffing of pure white chiffon about the neck and skirt bottom. The sleeves are of a rich heavy brocade, in black and white, and the belt and crescent ornaments are of silver.

This costume is to be worn to the supper by the little dressmaker herself, and its scant picture lines are sure to become her slim, shortwasited young figure.

And may the ghost of sweet dead grandmamma not come back to reproach her for desecration.

On Mystic Hallwe'en: How the Festival Will Be Observed in Swell Country Homes, The Evening Times, Washington, D.C. – 10/29/1895

Ten special cars stand waiting on the side tracks of the big railroad stations, ten great country houses are alive with the steps of hurrying servants, ten parties of merrymakers are packing trunks and stowing away armfuls of old finery. Next Thursday night, All Halloween, there will be ten of the largest English house parties ever known in this country.

In England the Hallowe'en house party is an institution like our Thanksgiving. It is planned from year to year, and each celebration is more riotous than the last. In this country it is less than a generation since merrymaking at Halloween became an established thing with the grownup ones. Harvest-Home Welcome: All ten of the house parties have programmes prepared in advance for the celebration of Halloween. They board the special car, stream away to the country, are met by coaches, and are soon within the country house. Here Halloween is visible the minute they enter the front portals. A festoon of apples, green and red, hangs from portal to portal. The portieres are ripe nuts strung on cords, the niches are filled with sheaves of corn and wheat, and at night lamps from the inside, of hollowed out pumpkins, tell that is it the season of the fall bogie man. Hallowe'en is divided in its festivities. In the early part of the evening come the games and the old-time tricks, and later come the dances and new-fangled plays. All, young and old, take part in all, and this is the reason that the Hallowe'en house party is the pleasantest of the year. A new cotillion for Halloween is planned by a celebrated caterer, whose business it is to invent

cotillions and conform his menu card to them. This dance has six figures, each is a Halloween figure. One has ripe cabbages for favors, red, white and yellow tinged. To each cabbage is tied a verse or sentiment, and as the cabbages are grabbed through a paper screen by the young women the full mysticity of the fate is attached to the selection.

When the men choose their favors they grab through another screen the bunches of grass, lettuce, water cress, early cabbage and red beet tops. These, too, convey an envelope with a sentiment inside, carefully prepared, according to the significance of the vegetable, and so the merry ball is kept rolling. The caterer for weeks before is busy selecting small specimens of the vegetables and grass, and in the country gardener has them marked from early in the season. Marlborough Halloween: In the English country houses the older games are still played, though little later touches are given to them. Depedene, the country house of Lady Breseford, is filled up now with a merry party of guests who are enjoying their last entertainment in this country place. Depedene is to be sold by Lord Frances Hope, the owner, and cut up into building lots. Lady Breseford surrenders her long lease for over £1,060 consideration, but in the few weeks left she

will have one final country house party that will leave the home deep in the memory of those who have enjoyed her hospitality there, even though she may have to hold her celebration before Halloween.

Last year her Halloween favors cost \$12,000.

There was only twenty of them, but they were of solid gold set of jewels. One very appropriate Halloween favor, given at Depedene, was worn here last summer by a young gentleman who made it a watch charm. It was a tiny twist of apple peeling of bright red gold with a lining of seed pearls to imitate the pearly whiteness of a ripe apple. The charm was not over half an inch long, and the spiral so tiny that one had to finger it to see the pearls shining in the lining. A very small yellow gold walnut with a diamond tip was another of the favors, and a chestnut of dull material, cracked to show a golden nut inside, was another.

While this merry-making was going on at Depedene there was a quiet house-party at Blenheim, the old castle that has had its Halloween party since the days of Queen Anne. At that time, just a year ago now, Miss Consuelo Vanderbilt, then seventeen, and not quite a bud in society yet, was visiting the old castle with her mother, at the invitation of the mother of the Duke of Marlborough. On the last night of October there was a party in the old kitchen. Several young ladies of the British nobility were visiting at Blenheim, for the duke has been entertaining on a large scale the past year, and on Halloween all went to the big kitchen, which is in a wing of Blenheim, and is only used with its giant range and brick oven when there is a feast in progress.

That Mystic "M": All the old games were played, and when it came to the apple-paring test, that one infallible indication of the future, all watched breathlessly while Miss Consuelo, whose sly glances dukeward had not passed unnoticed, twirled the peeling around her head and flung it with her right hand backwards into the air. Three times it circled around, cracking twice. Then it landed in a double twist upon the floor, and its reading, as seen by all present was unmistakably "M." "Marlborough!" exclaimed the young ladies. But there are other names that begin with M, and the little peeling did not impress more than two people as forcibly as it should. A few weeks later Miss Consuelo and her mother left Blenheim. But the incident of the "M" was never forgotten, and today the charm of Halloween is twice as strong in English society as it ever was before. Amelie Rives Chanler's house parties have been known for years throughout Albermarle County, VA. "Fortunate in life, unfortunate in love" was the reading of her line the Halloween before her seemingly happy marriage to John Armstrong Chanler. At this house-party an old Southern soothsayer was present, brought from the swamps to read the fate "in the palm of the hand, on hair of the head, and a clipping of the finger-nail of the little finger of the left hand." "Lucky in all you have, unlucky in all you love," was the fortune read by Swamp Mammy. This nemesis pursued the long strand of red hair, the pearly nail, and slender palm, all beloved pets, all devotion to church, and all attempts at true love. In money, work, and personal fate it showed no influence. One of Amelie Rives' friends, remembering this, wrote to a friend in the North about it when the divorce was granted a few weeks ago:

"I do not believe," wrote the friend, "that the 'incompatibility' had anything except fate in it – Halloween fate. Both are perfection, but how they did quarrel. Like the married wretches of the comic opera, they might say, 'We'd have been perfectly happy if we hadn't been so perfectly miserable."

Halloween suppers are hard things to plan, because the average stomach does not relish popcorn, cider, walnuts, and apples, except in story books, after the age of sixteen is passed. Men and women sit down admiringly to such a supper and go away hungry. "Things don't taste as they used to."

Make Your Mouth Water: A restaurateur who has an order for a Halloween supper at midnight had small molds like nuts for his ices and creams. These could not have cost over fifteen cents apiece and can be used year after year. A dish of chocolate ice cream in the shape of Brazil nuts will be piled in the center of the dessert table. A dish of apples will be open at the top and filled with charlotte russe and the "cider" will be very delicate champagne punch. Salads and a few hot dishes will have a Halloween flavor by being served in dishes that look like hollowed-out pumpkins. Green salads are cut up in cabbages with the centers removed and the cabbage leaves tied invisibly in place.

No man in the world gives fancy dinners with the grace and ease of John W. Mackay, Sr. He has a special talent for dinner-giving.

At his recent San Francisco dinner he ordered favors to suit the idiosyncrasies of each guest. The bric-a-brac hunter had a collection of small trifles tied with a ribbon. The bookworm received a tiny stack of books; the picture connoisseur had a reversible handscape, which on being turned upside down showed an icy lake, with dull sky. The other side up had an autumn field, with blue sky overhead – a work of art viewed either way. What could not Mr. Mackay do as a Halloween host?

When the ten special cars steam away to the ten country houses, carrying ten privileged house parties, you may be sure there will be stowed away in the luggage of the host and hostess ten of the newest and oddest plans for Halloween celebrations that have ever been enjoyed in a country house at bogie time.

Game/Activities Instructions



Fate Lady

History:

This is an easy game, but some of the fates need to be explained to the participants. You need to be careful you don't spin her too hard. You can let people know that she and her fates come out of *The Girl's Own Book*, published in 1834.

Materials:

Fate Lady

Her box with fates written on it

Directions:

- 1. This year the volunteer will be doing the spinning for the visitor. Give the lady a spin.
- 2. Read the fate to the visitor.

Casting Bones

History: Casting Bones or "Scapulimancy" has been around for thousands of years, and was developed independently in both Chinese and Western European traditions.

Materials:

Wooden Bowl Bones

Directions:

A bowl of random items (stones, shells, sticks, toys, ect...), which are collectively called bones, is thrown onto a mat. Your future can be told depending on how and where the items land.

Funny Pumpkin

History:

Like apples and nuts, pumpkins have a long history with Halloween. They are used for food, decoration and fortune-telling.

Materials:

Craved and hollow pumpkin Ribbons with charms on the end

Directions:

- 1. Each differently colored ribbon has a charm tied to one end.
- 2. The charm is placed in the pumpkin, with the other end of the ribbon hanging out the pumpkin's mouth, nose or eyes
- 3. The visitor pulls a ribbon and looks at the charm

- 4. Each charm has a meaning for the visitor. This list will be posted next to the pumpkin. See list below.
 - Ring- It isn't very hard to see, that lucky in love you'll always be.
 - · Boat- This boat will start things humming. A happy engagement is soon forthcoming.
 - · Instrument- Don't bother with love, for pity's sake. An excellent musician you're sure to make.
 - Tea Pot- This little teapot really does say Good Luck for someone far away.
 - · Fish- This little fish is full of cheer. You'll soon see someone you'll love dear.

Psychographic Spirit Dial

History:

The psychographic spirit dial was created in the early 1880s by Hudson Tuttle, a native of Berlin Heights, Ohio. Tuttle became involved with the Spiritualist movement at a young age, and ardently embraced the concept after apparently entering a trance at a séance and having a fit of automatic writing —a process where a spirit supposedly takes control of a person's body and uses them to write a message. Throughout his life he studied Spiritualism and penned numerous works, eventually leading him to create a device that could be easily used by even those with a weak spiritual connection. The Psychograph was his answer to this, and is actually a precursor to the much more popular Ouija board that became common in the late 1890s. Using a similar principle, participants would place their hands on the dial and would wait until a spirit moved the dial, pointing to different letters, numbers, or answers on the board below.

Interpretation:

This game involves visitors asking questions of the spirit board, then the attendant assisting in choosing a direction for it to point.

Materials:

Psychograph
A simple question

Directions:

- 1. Have the visitor ask one of the following questions:
 - a. A simple "yes" or "no" question
 - b. What is the name of someone near and dear to me?
- 2. Have the visitor place their hand on the dial, and together let it wander for a few seconds before stopping it on a specific location.
- 3. Always put a positive spin on the answer, no matter how it comes out!

Snatching at Fate

History:

Many newspapers and magazines of the time period reported on Halloween parties and the games that were played at them. A party with dancing was often called a "German", so a Halloween German was a Halloween party with lots of dancing. A common activity was to play a fortune game, which was then used to match up dance partners. Guests would each pick an item, which

not only had a specific meaning, but however picked the same item would become your next dance partner.

Interpretation:

Visitors should only touch the hanging object, not bite or pull them down. Extra items will be ready to hang, should something happen to the first hanging object. You can rearrange to items every so often if the visitors are getting used to the order.

Materials:

Donut on a string Cotton ball on a string Apple on a string Orange on a string Extra objects Blind fold List of meanings

Directions:

- 1. One of each object should be tied to a string and hung from the ceiling, low enough for small children to grab.
- 2. Blindfold the visitor, spin them once or twice, then aim them toward the objects.
- 3. Ask them to touch one object with their hand
- 4. The object they touch first will tell their fortune
 - Apple-happiness
 - Orange-wealth
 - Donut-an easy, sweet life
 - Cotton-an unwed life

Mask Making

History:

Halloween costumes, which are an important part of our present-day celebrations, are connected with the belief that the souls of the dead return as ghosts and visit their families on this day. Some people felt the need to disguise themselves so that vengeful spirits couldn't find them or to look frightening to drive the spirits away. The custom may also derive from the practice among early Christians of displaying relics of saints on All Saints' Day. Among the poorer churches, which did not have relics to display, processions were held in which parishioners would dress like saints, angels, or the Devil.

Today, the custom of wearing costumes is not closely associated with religious ceremonies and has taken on different characteristics. Some children dress up and live out their fantasies for the night, while other costume themselves as "what they want to be when they grow up" unconsciously acting out a foretelling of the future, in the best traditional, Halloween spirit.

Materials:

Paper Masks Variety of sequins, ribbons, etc... Scissors, glue, markers, etc...

Directions:

- 1. Each visitor is given a paper mask
- 2. Let them use the supplies to decorate it in any way they want to
- 3. This activity is not just for children, grown-ups can also made a mask

Recipes

Soul Cakes



History:

In the last century it was customary to go "a-souling" on All Saints Day (November 1) or All Souls Day (November 2). Women and children went from door to door begging these cakes in return for a prayer for the souls of the dead. Many would often chant the following verse:

Soul! Soul! For a soul cake! I pray, good missies, a soul cake! An apple or pear, a plum or a cherry, Any good thing to make us merry.

It is customary, as you eat your soul cake to say "A soul cake, a soul cake, have mercy on all souls!"

Ingredients:

1 cup butter, softened 1 cup sugar

3 eggs 1tsp vanilla extract

1tsp lemon extract4 cups flour1tsp cinnamon1tsp nutmeg1tsp allspice½ cup currants

½ cup milk

Directions:

Preheat oven to 350 degrees. Cream the butter and sugar together, then beat in the eggs one at a time. Add vanilla and lemon extracts and mix well. Sift the flour and the spices together and then add to the butter mixture. Stir in the currants and add milk to make a soft dough. Form the dough into flat cakes and place on a greased cookie sheet. Bake for 15 minutes or until golden brown.

Barm Brack

History:

Barm Brack (or Bairin breac), is a cross between bread and cake, and was traditionally served only on Samhain eve and was used in kitchen fortune telling. Certain items were added to the dough and when the bread was served and if you had one of the items in your piece it foretold your future.

- Coin- wealth over the next year
- Bean- contentment
- Thimble-a year of hard work
- Pea- unhappiness in love

Ingredients:

1 package active dry yeast 1 1/4 cups, plus 1 tsp lukewarm milk

³/₄ cup, plus 1tsp sugar 4 cups unbleached flour

1tsp nutmeg 1tsp cinnamon

1tsp grated allspice 1tsp salt

1 stick unsalted butter, cut into pieces 2 eggs, beaten with a little water

2 cups mix of golden raisins and currents

½ cup mixed candied fruit peel (lemon and orange)

A coin, a bean, a thimble and a pea

Glaze- 3tsp of confectioner's sugar dissolved in 3 tsp of boiling water

Directions:

In a small bowl, cream the yeast with 1tsp milk and 1 tsp sugar until frothy. In another bowl, sieve together the flour, sugar, spices, and salt. With your hands, rub in the butter. Make a well in the center of the flour mixture and pour in the yeast, the beaten eggs, and the milk. Mix the ingredients well with a wooden spoon for about 5 minutes until a good dough forms. Add the fruit, fruit peel, coin, bean, thimble and pea and work it into the mixture by hand. Cover the bowl with a clean cloth and allow it to rise in a warm place until about doubled in size (about an hour). Knead again slightly and place in a lightly greased cast-iron skillet, cover and again allow the bread to rise another 30 minutes. Place in a preheated oven at 400 degrees and bake until golden brown, about 1 hour. When done, remove from the pan and let cool on a wire rack. Glaze while warm.

Dream Cake

History:

Another game involving food for fortune-telling uses cake. This was usually done by girls, buy young men could also join in the fun. Any cake will do, but a round cake, iced in white is traditional. The cake should be cut into the same number of pieces as those who want to participate, since no piece of cake should be left. Once the ritual has started there should be no speaking or it will not work. Each participant takes a piece of cake in silence. The participants then take their cake and form a circle. A third of each piece must be eaten in silence, with the eyes closed and back turned to the others. The next third should be given away, so each participant should trade pieces with one another, but still in silence. Each participant must eat this piece while walking forward towards the table where the cake was placed, still in silence. The final third must be folded in a napkin, taken home and placed under the participant's pillow. That night they will dream about their future husband or wife.

Chicken Feed (Candy Corn)

History:

In 1898 the Goelitz Confectionary Company purchased a recipe for a candy corn from George Renninger. He was a candy maker from Philadelphia, and is credited as the inventor, and some claim he was making and selling it as early as 1880. Goelitz began marketing the sweet as "Chicken Feed" in a box with a rooster on the front. The company didn't originally market the candy for Halloween, and it wasn't until the 1940s that the candy changed its name to candy corn and became a trick-or-treat staple. Goelitz was purchased by Jelly Belly Candy Company in 2001, but they still use the original recipe. Despite the fact that candy regularly makes it on list of "worst Halloween candy", the company still 1940's advertisement



produces over 35 million pounds (9 billion kernels) every year.

The recipe is a mixture of sugar, fondant, corn syrup, vanilla and marshmallow cream, dyed yellow, orange and white, and poured into kernel-shaped molds before ach kernel is polished with edible wax. Originally each kernel was made by hand, but today the process is fully mechanized.