

Tucholsky Wagner Zola Scott
Turgenev Wallace Fonatne Sydon Freud Schlegel
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen
Weber Freiligrath Frey
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel
Engels Fielding Hölderlin Eichendorff Tacitus Dumas
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil
Goethe Elisabeth von Österreich London
Mendelssohn Balzac Shakespeare Rathenau Dostojewski Ganghofer
Trackl Stevenson Lichtenberg Doyle Gjellerup
Mommsen Thoma Tolstoi Lenz Hambruch Droste-Hülshoff
Dach Thoma von Arnim Hägele Hanrieder Hauptmann Humboldt
Karrillon Reuter Verne Rousseau Hagen Hauff Baudelaire Gautier
Garschin Defoe Hebbel Hegel Kussmaul Herder
Damaschke Descartes Schopenhauer Bebel Proust
Wolfram von Eschenbach Darwin Dickens Grimm Jerome Rilke George
Bronner Campe Horváth Aristoteles Voltaire Federer Herodot
Bismarck Vigny Gengenbach Barlach Heine Grillparzer Georgy
Storm Casanova Lessing Langbein Gilm Gryphius
Chamberlain Schiller Lafontaine Iffland Sokrates
Brentano Strachwitz Claudius Schilling Kralik Bellamy Gerstäcker Raabe Gibbon Tschechow
Katharina II. von Rußland Löns Hesse Hoffmann Gogol Wilde Vulpus
Luther Heym Hofmannsthal Klee Hölty Morgenstern Gleim Goedicke
Roth Heyse Klopstock Puschkin Homer Kleist Mörike Musil
Luxemburg La Roche Horaz Kraus
Machiavelli Kierkegaard Kraft Kraus
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo Moltke
Nestroy Marie de France Laotse Ipsen Liebknecht
Nietzsche Nansen Lassalle Gorki Klett Leibniz Ringelntz
Marx vom Stein Lawrence Irving
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The Book of Hallowe'en

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Hallowe'en Festivities.
From an Old English Print.

*To my Mother and the memory of my Father
who inspired and encouraged me
in the writing of this
book*

[Pg vii]

PREFACE

This book is intended to give the reader an account of the origin and history of Hallowe'en, how it absorbed some customs belonging to other days in the year,—such as May Day, Midsummer, and Christmas. The context is illustrated by selections from ancient and modern poetry and prose, related to Hallowe'en ideas.

Those who wish suggestions for readings, recitations, plays, and parties, will find the lists in the appendix useful, in addition to the books on entertainments and games to be found in any public library.

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RUTH EDNA KELLEY.
Lynn, 1919.

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The Book of Hallowe'en

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CHAPTER I

SUN-WORSHIP. THE SOURCES OF HALLOWE'EN

If we could ask one of the old-world pagans whom he revered as his greatest gods, he would be sure to name among them the sun-god; calling him Apollo if he were a Greek; if an Egyptian, Horus or Osiris; if of Norway, Sol; if of Peru, Bochica. As the sun is the center of the physical universe, so all primitive peoples made it the hub about which their religion revolved, nearly always believing it a living person to whom they could say prayers and offer sacrifices, who directed their lives and destinies, and could even snatch men from earthly existence to dwell for a time with him, as it draws the [Pg 2] water from lakes and seas.

In believing this they followed an instinct of all early peoples, a desire to make persons of the great powers of nature, such as the world of growing things, mountains and water, the sun, moon, and stars; and a wish for these gods they had made to take an interest in and be part of their daily life. The next step was making stories about them to account for what was seen; so arose myths and legends.

The sun has always marked out work-time and rest, divided the year into winter idleness, seed-time, growth, and harvest; it has always been responsible for all the beauty and goodness of the earth; it is itself splendid to look upon. It goes away and stays longer and longer, leaving the land in cold and gloom; it returns bringing the long fair days and resurrection of spring. A Japanese legend tells how the hidden sun was lured out by an image made of a copper plate with saplings radiating from it like sunbeams, and a fire kindled, dancing, and prayers; and [Pg 3] round the earth in North America the Cherokees believed they brought the sun back upon its northward path by the same means of rousing its curiosity, so that it would come out to see its counterpart and find out what was going on.

All the more important church festivals are survivals of old rites to the sun. "How many times the Church has decanted the new wine of Christianity into the old bottles of heathendom." Yule-tide,

the pagan Christmas, celebrated the sun's turning north, and the old midsummer holiday is still kept in Ireland and on the Continent as St. John's Day by the lighting of bonfires and a dance about them from east to west as the sun appears to move. The pagan Hallowe'en at the end of summer was a time of grief for the decline of the sun's glory, as well as a harvest festival of thanksgiving to him for having ripened the grain and fruit, as we formerly had husking-bees when the ears had been garnered, and now keep our own Thanksgiving by eating of our winter store in praise of [Pg 4] God who gives us our increase.

Pomona, the Roman goddess of fruit, lends us the harvest element of Hallowe'en; the Celtic day of "summer's end" was a time when spirits, mostly evil, were abroad; the gods whom Christ dethroned joined the ill-omened throng; the Church festivals of All Saints' and All Souls' coming at the same time of year—the first of November—contributed the idea of the return of the dead; and the Teutonic May Eve assemblage of witches brought its hags and their attendant beasts to help celebrate the night of October 31st.

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CHAPTER II

THE CELTS: THEIR RELIGION AND FESTIVALS

The first reference to Great Britain in European annals of which we know was the statement in the fifth century b. c. of the Greek historian Herodotus, that Phœnician sailors went to the British Isles for tin. He called them the "Tin Islands." The people with whom these sailors traded must have been Celts, for they were the first inhabitants of Britain who worked in metal instead of stone.

The Druids were priests of the Celts centuries before Christ came. There is a tradition in Ireland that they first arrived there in 270 b. c., seven hundred years before St. Patrick. The account of them written by Julius Cæsar half a century before Christ speaks mainly of the Celts of Gaul, dividing them into two ruling classes who kept the people almost in a state of slavery; the [Pg 6] knights, who waged war, and the Druids who had charge of worship and sacrifices, and were in addition physicians, historians, teachers, scientists, and judges.

Cæsar says that this cult originated in Britain, and was transferred to Gaul. Gaul and Britain had one religion and one language, and might even have one king, so that what Cæsar wrote of Gallic Druids must have been true of British.

The Celts worshipped spirits of forest and stream, and feared the powers of evil, as did the Greeks and all other early races. Very much of their primitive belief has been kept, so that to Scotch, Irish, and Welsh peasantry brooks, hills, dales, and rocks abound in tiny supernatural beings, who may work them good or evil, lead them astray by flickering lights, or charm them into seven years' servitude unless they are bribed to show favor.

The name "Druid" is derived from the Celtic word "druidh," meaning "sage," connected with the Greek word for oak, "drus,"

"The rapid oak-tree —
[Pg 7] Before him heaven and earth quake:
Stout door-keeper against the foe.
In every land his name is mine."

Taliesin: *Battle of the Trees*.

for the oak was held sacred by them as a symbol of the omnipotent god, upon whom they depended for life like the mistletoe growing upon it. Their ceremonies were held in oak-groves.

Later from their name a word meaning "magician" was formed, showing that these priests had gained the reputation of being dealers in magic.

"The Druid followed him and suddenly, as we are told, struck him with a druidic wand, or according to one version, flung at him a tuft of grass over which he had pronounced a druidical incantation."

O'Curry: *Ancient Irish*.

They dealt in symbols, common objects to which was given by the interposition of spirits, meaning to signify certain facts, and [Pg 8] power to produce certain effects. Since they were tree-worshippers, trees and plants were thought to have peculiar powers.

Cæsar provides them with a galaxy of Roman divinities, Mercury, Mars, Jupiter, and Minerva, who of course were worshipped under their native names. Their chief god was Baal, of whom they believed the sun the visible emblem. They represented him by lowlier tokens, such as circles and wheels. The trefoil, changed into a figure composed of three winged feet radiating from a center, represented the swiftness of the sun's journey. The cross too was a symbol of the sun, being the appearance of its light shining upon dew or stream, making to the half-closed eye little bright crosses. One form of the cross was the swastika.

To Baal they made sacrifices of criminals or prisoners of war, often burning them alive in wicker images. These bonfires lighted on the hills were meant to urge the god to protect and bless the crops and herds. From the appearance of the victims sacrificed in [Pg 9] them, omens were taken that foretold the future. The gods and other supernatural powers in answer to prayer were thought to signify their will by omens, and also by the following methods: the ordeal, in which the innocence or guilt of a person was shown by the way the god permitted him to endure fire or other torture; exorcism, the driving out of demons by saying mysterious words or names over