

Halloween: a change of pace for us

By Greg DeVries EDITOR-IN-CHIEF

Last semester, The Lariat published a special issue examining the cost of college. While highly informative, many stories reminded me of the harsh reality that accompanies student loans. This year, the staff and I went in a different direction.

Halloween is a holiday that many of us celebrate but few of us know a lot about. There are many facets and controversial topics as well as different ways to celebrate.

This special section is meant to be more entertaining and visually stunning than last year's.

I had a hand in "In the scream of things," on page 12. A few of the staff members and I traveled to haunted houses all over Texas. Before this fall, I had never been to a haunted house. If you are like me and have avoided haunt-

A&E editor

ed houses, I hope our reviews persuade you to change your mind.

At first I was worried. I'm a pretty big guy, but I am capable of screaming like a little girl. If one of the actors at the haunted house made me scream like that in front of my co-workers, they would never let me hear the end of it. Fortunately, I had a blast because I kept an open mind.

Halloween may not get the family together like Christmas or Thanksgiving, but it is certainly an annual opportunity to have a good time. Hopefully our special section can teach you something about the unique nature of this holiday. Happy Halloween!



PHOTO ILLUSTRATION BY MATT HELLMAN I LARIAT MULTIMEDIA EDITO

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Secular holiday has religious origins

All Hallows Eve

By Ada Zhang Staff Writer

Halloween as we know it today is a chance for children to play dress-up and obtain copious amounts of candy. Therefore, it may surprise some people that this light-hearted holiday originated from ancient religious practices.

Dr. Joe Coker, lecturer of religion, said Celtic traditions were brought to America in the 1800s with the arrival of Scottish immigrants. Over time, aspects of the Celtic tradition mixed with aspects of English religious practices and resulted in contemporary Halloween.

The history of Halloween is complex, Coker said, derived from no single tradition.

"All of these traditions add to the celebration of otherworldly, spooky stuff," Coker said.

The spooky origins of Halloween emerged from an ancient Celtic festival called Samhain. On Oct. 31, the Celts believed demons and ghosts of the deceased would rise from the underworld, according to "Halloween: An American Holiday, An American History." To escape harm, the Celts disguised themselves as the demonic beings whom they were afraid of. This is where modern-day Halloween derives its costume element, said Dr. Michael Foley, associate professor of patristics in the Honors College.

"They followed the principle 'If you can't beat them, join them," Foley said.

According to "Halloween: An American Holiday, An American History," the Celts believed that not all the spirits of Samhain were evil.

The Celts made offerings of food and wine in hopes that the spirits of their loved ones would return for a visit.

Celtic communities also made bonfires because they believed the sun was weak during the winter.

They sacrificed animals and made predictions about the future based on the entrails. Humans might have been sacrificed too, according to "Halloween: An American Holiday, An American History." Cats were also burned in wicker cages. This might explain where Halloween developed its iconography of cats and fire.

When Catholicism entered the Celtic lands, church leaders tried to navigate the Celts away from their pagan practices, Foley said. It just so happened that All Saints Day, a pre-existing Catholic tradition, was the day after Samhain. As a result, church officials were able to conveniently transform Samhain into All Hallow's Eve.

Coker said church officials tried to "Christianize" Samhain.

"It worked well because Catholics in Ireland were able to take advantage of the coincidence and steer the Celtic tradition away from unpleasantry," Foley said.

From All Hallow's Eve, the modern-day concept of trick-ortreating emerged. Called "souling," the poor would go from door to door begging for soul cakes, and in return, they promised to pray for those who were deceased in the donor's family.

"It used to be that you only gave soul cakes to the poor," Foley said. "But then everyone started doing it. It became a social thing."

After the Protestant Reformation, Catholics had to practice these traditions secretly for fear of religious persecution, Foley said. English Protestants at this time began celebrating Guy Fawkes Day on Nov. 5.

According to "Halloween: An American History, An American Holiday," a Catholic revolutionary named Guy Fawkes was involved in the 1605 Gunpowder Plot to blow up the British parliament and protestant-sympathetic House of Lords..

Foley said, however, he does not believe Fawkes'sactions were a part of a deliberate political agenda.

"They said that this was a Catholic plot to overthrow parliament, but it wasn't," Foley said. "He was just crazy." Whatever F a w k e s's true mot i v e s w e r e, h e gave Protestants a reason to detest and ridicule Catholicism, Foley said.

On Guy Fawkes Day, boys went door to door asking for coals, which they used to burn down effigies of Guy Fawkes and the pope. Those who denied the boys coals were to expect some sort of prank, hence the "trick" part of trick-or-treat.

"The modern American custom of trick or treating is combination of old Irish-Catholic Halloween and anti-Catholic British Guy Fawkes Day," Foley said.

People wore Guy Fawkes masks on Guy Fawkes Day, Foley said, a phenomenon that probably further contributed to the masquerade aspect of modern-day Halloween.

Foley said nowadays, of course, when kids wear masks or ghoul costumes, it bears no religious significance.

Figuring out Halloween through Christian lenses

All Hallows Ere

By Rebecca Fiedler Staff Writer

While some churches today take issue with children dressing as ghouls and goblins for Halloween, many churches are accepting of the holiday.

Halloween as modern Americans observe it is an American creation that has roots in something called the All Saints Day festival from Europe, said Dr. Rosalie Beck, associate professor of religion.

However, the holiday is made more from Latin influences concerning the Day of the Dead, which at first was not a Christian celebration but was adopted by the church in the Spanish colonies.

"Most Christian celebrations other than Easter are adopted from some pagan form; like Christmas was a Roman pagan celebration," Beck said.

Before World War II, Halloween was about tricks, not treats, Beck said.

"The whole monsters thing is really a creation of fairly recent emphasis," she said.

There have been Christians in the past and present who have seen the scary aspect of Halloween as a glorification of evil, Beck said. Most major voices in Christianity aren't currently attacking it as a pagan holiday, though, Beck said.

Most of the opposition, Beck said, she hears from churches is about the safety of children when they head out at night to trick-or-treat.

This is why many churches host fall carnivals, where the intention is to provide a safe place for children to have fun and receive candy on Halloween, Beck said.

"Most Christian celebrations other than Easter are adopted from some pagan form; like Christmas was a Roman pagan celebration."

Dr. Rosalie Beck | Associate professor Religion department Church of Woodway, said he does not see the modern American practice of Halloween as an evil observance, but as a time for tricks and treats.

"To me it was always just a harmless, fun thing," Johns said.

In the 1980s Johns said his church youth ministry at the time put on a haunted house to raise money for the youth ski

trip. The intent of the haunted house was not to evangelize,

Johns said, but to provide a fun event for the community.

"W e didn't have demons or devils or witches," Johns said. "We stayed away from that. We just had harmless, you know, cemetery scenes and werewolves and deranged people behind bars, and stuff like that."

Johns said that he could not put on such an event with his church today.

He would never try that at FBC Woodway, he said.

Johns said making a haunted house even in the past was probably not a good idea, though he did enjoy the project work that went into making it and the bonding experience with the other youth members.

Those Christians against Halloween often believe that the world will get worse and worse approaching the Apocalypse, and indicators to that event will be a return to Paganism, like the use of witchcraft, Beck said.

There isn't a particular denomination that specifically believes these things, but usually the people who do tend to be more socially and politically conservative, Beck said.

They come from traditions that interpret the Bible very strictly, she said.

According to a 2010 article from the BBC, a coven of modern-day witches in Weymouth, U.K., celebrate the Pagan holiday of Samhain on Halloween, in which they acknowledge the coming of the god of darkness, the article says.

"For the witches of Weymouth it is one of their most important religious festivals, a time when they believe the barriers between the physical and spiritual worlds are at their thinnest," the article says.

> Beck said in most cases, however, Pagan rituals on Halloween are not a concern to Christian churches.

"In Waco, people are going to have more trouble with a young woman wearing a harem girl costume than they will with a young boy wearing a zombie outfit," Beck said.

S o m e C h r i s tians offer evangelistic alternatives to haunted houses in something called a hell

house, Beck said. Hell houses are similar to entertainmentbased haunted houses, but their purpose is to impose a

fear of hell should a person not accept Christ as savior.

"From a Christian perspective, I'm uncomfortable with the whole hell house thing, because that's not my understanding of how God calls people to be in a relationship with the di-

"I don't think that one night a year Satan goes around and tries to decieve people. I mean, evil we see in our world is represented every night on the news; people killing innocent peole with suicide bombs, and sexual predators abusing children."

Bob Johns | Youth pastor of First Baptist Church of Woodway

vine," Beck said.

Johns said he expresses a similar belief.

"A lot of people do the hell house thing," he said. "That's not my style. I don't care for it. It's way too sensational and manipulative for my liking."

Johns said that despite his lack of condemnation of the observance of Halloween, he doesn't want to minimize the influence of evil he believes is in the world.

"I don't think that one night a year Satan goes around and tries to deceive people. I mean, evil we see in our world is represented every night on the news; people killing innocent people with suicide bombs, and sexual predators abusing children."

Johns said he believes one of the greatest arguments for the existence of God is the existence of evil.

As the church becomes more and more aware of the evil in the world, he said, it's caused the church to pull back from things that might offend people. For this reason, Johns is cautious of how his youth ministry observes Halloween.

Bob Johns, youth pastor of First Baptist

"There are lots of Christian expressions that

have no problem with Halloween at all, on any

theological basis, because of the way they read

Scripture and understand it," Beck said.



Celebrating the dead crosses cultures, people

By Jordan Corona Reporter

There's a definite something about that time of year for last harvests. When the greens are all gold, save the winter grass at pasture. And heartier vegetables, namely of the squash variety, grace the kitchen in pies and casseroles. The time of year signifies a bounty unique to its own. It's not at all like the first harvest in mid- to late June — plump and sweet and bright.

For it is from this, the last harvest, all amber tree-line and pumpkin spice, the vigilant eye sees the imminent farewell.

The wintertime is a great nap for all of nature. Icy and fair, it is death.

People like death.

People fear it, sure. But watch the narratives that people tell one another. I mean the real, gripping sort that make the listener to remember something or change something. Redemption and tragedy, people love stories about the end. And they're fervently about the business of remembering what has ended, and that what has not, will soon.

Halloween takes place by night. Traditionally, it has had something to do with strictly pagan and strictly Christian ideas. Strictly spiritual, in all, having to do with death, the dying and dead.

As long as there are people involved, there's been a sort of celebration about that. It's a global trend. Here are a few examples.

From Mexico, El Dia de los Muertos is like

All Saints Day for the commoner. Celebrators use the first day of November to remember their deceased loved ones. Typically there's special food involved, music and pictures - all of which form an experience unique to life of the departed.

Mark Arnold, executive director of the Art Center of Waco, is

putting together a Dia de los Muertos celebration for the community.

He said the cultural holiday came from religion. "We know the old

expression 'laughter through tears," he said. "I think Dia de los Muertos is a little like that. We're taught at a very young age to

mourn for death. But we forget the happiness our loved ones brought to our lives."

There are also a number of traditional, holiday-specific novelty pastries. Children, even adults decorate sugar skulls and cookies baked in the shape of skeletons for the festivities.

"It's a way to celebrate the people we loved," Arnold said.

For many, the day is not complete without a trip to the gravesite. Morbid? To some, perhaps, but Dia de los Muertos is about making a good experience, a party, from memories of someone who lived a good life. At certain cemeteries, it's not uncommon to find headstones decorated with things a person enjoyed in his or her life.

Italian families often observe a similar day to remember, the second day in November.

> Dr. Roberto Pesce, a lecturer in Italian, is from Venice.

"We do not really celebrate Halloween," he said. "But it's imported. It's more a way for adults to have a party. Even then it's not for the kids or even about being scary."

Giorno Dei Morti is the Italian day of the dead. Pesce said people have big dinners with their families to remem-

ber the people they loved.

"We go to church and pray for our dead," he said. Many in the country, where Catholicism is a very prominent fixture of life, visit the cemetery and attend a special mass at the local church.

Afterwards, Pesce said, Italian families have big dinners with toasts to the people they loved and conversation about what made their lives special.

"When you start learning about different re-

ligions, you see a lot of similarities," Yuko Prefume, lecturer in Japanese, said.

In Japan, candles take to the Aug. 15 night sky. Illumining colored paper lanterns and incense lead the dearly-departed to a festive, weeklong homecoming. It's a magnificent sight. It's Obon.

"One day in August, the dead are supposed to come back," Prefume said. It's an old Buddhist idea that's become part of Japanese tradition.

Many make a special effort to remember their family, friends and beloved of the community who have died. To honor their memory, they leave a trinket or a snack on the household altar. It's a welcoming gesture.

When the Lunar calendar indicates Aug. 15, Dr. Xin Wang, associate professor of Chinese, said people in China have a holiday.

"It's a family reunion. It's like thanksgiving," Wang said.

That day, people make a special effort to be with their families. Together, with their stillliving loved ones, they share a meal and have tea and moon cake.

"The belief behind it is to remember even though we're at different places, we are under the same moon," he said.

It's easy enough to make a comically grotesque event of remembering the dead. But for a globe of people, despite their world of difference, everyone may agree on this. Death is a part of life. And the living are only the more alive for remembering those who lived good lives.

"We're taught at a very" young age to mourn for *death.* But we forget the happiness our loved ones

Mark Arnold | Executive director of Art Center for Waco

brought to our lives."

The Hauntings

Ghost stories from Waco

By Austin Eck Reporter

From cattle rustlers to young lovers jumping off a cliff to be with each other for eternity, Waco has picked up a few ghost stories along the way.

The stories can be shared between co-workers, police officers in squad cars or children during sleepovers, but regardless of where they are told, they capture people's imaginations.

"When it comes to folklore, a lot of people obsess or try to find out if this stuff is true or not," said Bradley Turner, assistant professor at McLennan Community College and author of the book "Cotton Bales, Goatmen & Witches: Legends from the Heart of Texas." "When it comes to folklore think of it as telling a joke, specifically an Aggie joke. I don't know if an Aggie ever walked into a bar and said something or not. Whether or not it happened doesn't make it any less funny. Meaning, the purpose of the story isn't necessarily that it happened. The purpose of the story might be entertainment, might be moral, etcetera."

Witch's Castle

Witch's Castle, sometimes called Witch's House, is the most well-known ghost story in Waco. There are a few variations, but Baylor 2013 alumnus Stephen O'Beirne of Waco told the two versions he had heard.

The first story took place in the late 1800s or early 1900s. A woman people suspected of witchcraft lived in the woods of Cameron Park, and people went missing in the woods. Residents of Waco believed the woman was the cause of the disappearances. They formed a mob and burned down the woman's house while she was inside.

The second story involves a woman and a boy. The boy would invite his friends over to his house, and every time the boy's friend would go missing. Supposedly, the boy was murdering his friends and hiding the bodies in Cameron Park. People took notice, but blamed the woman who they suspected was a witch. A mob burned her house down, but the boy was never found.

The first time O'Beirne went to Witch's Castle was during his sophomore year at Baylor.

"You go through this gate," O'Beirne said. "You can't drive your car because the gate is actually closed, but you can walk through it. Eventually, you'll go down there and you'll see some ruins."

All Hallows Ere

Around the area there are concrete walls and brick walls crumbling.

"There is no actual house," he said. "You'll see these walls, and you walk around. You'll see these areas that actually still have have crumbling walls in places."

On his first trip, he and his friends encountered something unusual around the witching hour.

"We went there about 2:30 a.m. We were just running around the trails, just kind of looking around," he said. "It was a pretty still night, and all of a sudden, the wind picked up out of nowhere. It started blowing hard, and someone asked what time it was. I flipped open my phone, and it was 3 a.m. exactly."

He and his friends quickly left the area.

"We didn't see any witches — nothing out of the ordinary," he said. "It is just kind of a spooky place."

Another tale focuses on a woman living by Proctor Springs who would lure people to her house, kill and sacrifice them. One night after killing some travelers, she killed herself. Tales include people approaching where she lived and smelling the decaying corpses.

Other tales focus on a woman, or a witch, wandering the woods and in some cases chasing after a person in the woods of Cameron Park.

"The Cameron Park Witch was actually a Victorian nanny to the Cameron children," Turner said. "This one is probably the most fitting."

Before the park was dedicated, the Cameron family owned it, but while they owned it, vagrants would camp out on the property. When the Cameron children would play in the forest, the nanny would go along with them, and if they encountered a vagrant trespassing, the nanny would chase the intruders off of the land. To shoo them away she would use a switch.

"Legend is, she was probably called the witch while she was still living," Turner said.

She fell sick and died quickly.

"Legend says that the bums and the vagrants, in particular,

would still see her ghost walking through the park chasing after them," Turner said. "She'd fetch a switch. In some cases, she would look frantic like she lost the children, and she would attack the person thinking they had kidnapped them. In the winter, she would be carrying a lantern, crying out for them, and whenever she came across you she would beat you with a switch or knock you senseless."

Lindsey Hollow Road

Another ghost story in Cameron Park O'Beirne has heard involves two cattle thieves.

In the late 1800s, a couple of men stole horses. They were captured and hanged from a tree on Lindsey Hollow Road in Cameron Park, he said.

"From what I've heard that is an actual true story," O'Beirne said. "Where it gets kind of crazy, people who drive along or walk along Lindsey Hollow see their bodies hanging from the tree."

Lovers' Leap

Decca Lamar West wrote one of the earliest documentations of the Lovers' Leap story in 1912. The original can be found as part of The Texas Collection.

In West's version of the tale, Wah-Wah-Tee, the daughter of the Chief of the Wacos, fell in love with an Apache man. As the Apaches are threatening an attack on Wah-Wah-Tee, she goes to meet her lover, but a member of her tribe followed her. Wah-Wah-Tee's spy tells her father about the rendezvous. Her father and her brothers go to kill the Apache, but before they could kill him, the Apache and Wah-Wah-Tee embrace and jump off the cliff. The cliff is now known as Lovers' Leap.

West goes on to say in the book that when the moon and river is full, the figures of the two can be seen on the cliff.

"There's Lovers' Leaps all over — everywhere," Turner said. "It's always the same legend. Anywhere from Jamaica, North Carolina; it doesn't matter."

Photo By: Robby Hirst | Lariat Photographer Lindsey Hollow Road is considered by some to be haunted. Waco is home to several ghost stories and rumors.

Paranormal society embodies real-life ghostbusters

Following the in-

quiry and phone

calls, the team will,

in some cases, visit

the home before

coming in for the

which consists of

part-time and full-

time investigators,

goes out every

other Saturday for

team,

investigation.

The

All Hallows Eve

By Adam Harris Reporter

A glass clinked in the empty kitchen across the Central Texas house. The noise garnered the attention of Becky Nagel, lead investigator for the Central Texas Paranormal Society. The group had been contacted by the parents of twin boys who had been experiencing unexplained incidents.

"They kept talking about things the parents couldn't see," Nagel said. Unexplained scratches, strange sounds and uncharacteristic behavior revolved around stories of an unexplained bad man being present in their home.

"The kids were telling them, 'This guy was in my room," Nagel said. Nagel stood in the hallway across the house when she heard the noise. She made her way to the kitchen when, suddenly, the front door opened.

"There was a solid storm door on the outside that was closed," Nagel said. The hairs on her arms stood up as a bad feeling rushed into Nagel.

"That was the first time I suggested someone move," Nagel said. She said she stayed in contact with the family and things were normal in their new home.

This was only one of the many investigations the society has taken on since Nagel's father started the non-profit group 10 years ago. "He was a truck driver and was hurt in an accident," Nagel said. "He passed away Nov. 6

> of last year and I took over after the holidays."

The society investigates inquiries that are made through its website. The team holds a preinvestigation to discuss the severity of the situation and they work to prioritize cases involving children.

> Two of our staff members joined the Central Texas Paranormal Society on an investigation. Check out our video online at www.baylorlariat.com

investigations. They cease investigations between Thanksgiving and February to give the team a break for the holidays.

One member of the group joined up following an investigation at her house. Teresa McLean contacted the group about six months ago in regard to her 100-year-old house.

"My granite is from a historical old church, my tile from a hospital and I have an old brick wall from a train depot," McLean said. "All those features brought energy into the house." McLean said the first night she moved in, she had a security system installed. That night, the alarm went off and, upon further investigation, all three of her doors to the outside were wide open. Similar occurrences came after this and her curiosity led her to call the Society.

Nagel said other members join by sending a request through the team's website. On the site there is a form that can be filled out expressing interest in joining the group. The team takes out potential recruits to see how they fare in investigations and the team decides together who makes it into the society.

"Usually we say a prayer to keep spirits from attaching to us after an investigation," McLean said. "In my investigation, I guess I attached myself to them." She said the team finds pleasure in helping people not be afraid any more.

The team uses an assortment of tools to measure the presence of spirits during an investigation. Along with multiple instruments to measure electric activity, the team uses a secured infrared camera along with handheld cameras to search for paranormal activity. Nagel said the team also uses a tool called a "Ghost Box" to try to communicate with spirits.

"The ghost box is a radio that constantly scans and spirits can interfere with it," Nagel said. The spirits, she said, are able to disrupt the white noise and use words to communicate with the group. She said curse words

will occasionally come through on the radio as well as voices saying the names of people who used to live in the house.

"Knowledge is power and once our clients know what's going on, then they have the power," Nagel said. "It's not so scary once we go in and get the evidence we need." Another member of the team, Adam Bry-

ant, has a different reason to help their clients.

"There's a reason a spirit's attached to a location," Bryant said. "The people that are stuck, the spirits waiting for someone who might be waiting for them somewhere else. It's for closure, not for money." Bryant said he finds pleasure in helping spirits move on from the locations they investigate.

Bryant said he has been interested in paranormal investigation all his life.

"My mom would catch me talking to people that weren't there," Bryant said. "When you're a child, you don't get it as well." Bryant worked independently with makeshift teams before he found the Society. "I've been with this outstanding group for about a year now and almost every other week we go out on an investigation."

Their investigations also function under certain guidelines. Along with prioritizing cases involving children, the group debunks cases if there are scientific factors involved. "You can't assume it's a ghost," Bryant said. Nagel said if the investigation can be debunked with science, then it's not a paranormal situation.

Nagel also said she understands there are people out there who don't agree with paranormal situations. "If you believe in the Bible and that you have a spirit, then that's all you need to believe," Nagel said. "If God gave us free will and he's perfect, then why would he stop us from coming back and helping loved ones or those in need?"

More information can be found on the team's website: centraltexasparanormalsociety.com.

MATT HELLMAN | LARIAT MULTIMEDIA PRODUCER

Central Texas Paranormal Society investigator Teresa McLean uses dousing rods during an investigation Oct. 13 in Cedar Park. Dousing rods are a way for the investigators to communicate with the spirits living in the house.

Having fun but staying safe during Halloween

All Hallows Eve

By Paula Solis Staff Writer

Goblins, ghouls and ghosts will soon fill the streets as Halloween approaches, but with high pedestrian traffic and escalated occurrences of drunk driving, the real fright this October may just be something as simple as someone behind the wheel.

"Those that are old enough to have a drink, please just have a designated driver," said Sgt. W. Patrick Swanton, the public information officer for the Waco Police Department. "We don't want to seem like party crashers, but if you do things to put our public in harm we're going to protect our people even if that means putting someone in jail for the night."

According to the National Highway Traffic Safety Administration, 44 percent of the nation's fatalities during the 2011 Halloween weekend occurred in crashes involving a driver with a blood alcohol concentration (BAC) at or above the legal limit of 0.08.

Swanton said Baylor students tend to handle themselves well during Halloween, and for him, the largest concern is people who underestimate the influence a drink or two can have on their capability to drive.

"Buzzed driving is drunk driving; it doesn't take much to blow a .08," Swanton said.

Most Baylor students will probably be at parties rather than trick-or-treating, Swanton said. He said he cautions those not of age to avoid drinking or even holding alcoholic beverages. Both could land a student with a minor in consumption (MIC) violation, a Class C misdemeanor resulting in a \$500 fine or license suspension.

"We don't want to seem like party crashers, but if you do things to put our public in harm we're going to protect our people even if that means putting someone in jail for the night."

Sgt. W. Patrick Swanton | Waco Police

For those 21 and older who plan to drink, Swanton said common sense and good friends are the two most important things to have for a night out.

If someone is having a drink, he or she should tend to it and be sure he or she aren't

Halloween Safety Do's and Don'

•Have a designated driver

•Use paint instead of masks

•Be alert

•Be accountable for your friends

slipped a drug that could make them vulnerable. That's where having good friends comes in.

Friends who know when someone isn't acting like his or her normal self can act as a safe guide home, which is essential to not being taken advantage of. Swanton said this is vital for both women and men, so as not to become a predator's next victim.

Baylor Police Chief Jim Doak said he agrees that alcohol consumption is the primary issue faced on and around campus, though he described Halloween as a non-event in his department because Baylor students manage themselves well on this occassion.

He said he concerns himself more with students who wear masks on campus.

"Every year, someone will think it's a good idea to wear a scary mask to class," Doak said. "It's not. They're not considering our international students on campus who don't celebrate or know what Halloween is. For some people, seeing someone in a mask could trigger scary memories." Doak said many international students who have the Nairobi mall attack that took place Sept. 21 in Kenya fresh on their minds may not react well to people walking into buildings with masks.

Swanton said it isn't just the classroom where students should be careful.

"It's not a good idea to wear a mask inside convenient stores or department stores," Swanton said. "Leave those for parties or answering the doors. That can startle attendants at service stations and fast food places because you appear as a possible armed robbery suspect."

Another thing to consider when choosing how to dress for Halloween are accessories. Swanton said fake weapons are never a good idea, and if a call is made about a possible threat, even if it turns out to just be a plastic gun accompanying a clever detective's costume, it could turn a good night into a bad one quickly.

The National Crime Prevention Council, which celebrates Crime Prevention Month during October, also advises against wearing masks because they can hinder vision while driving.

GRAPHIC BY ROBBY HIRST & CONSTANCE ATTON | LARIAT PHOTOGRAPHE

Don

Don't drink and drive

•Avoid using weapons

real or fake

•Don't let your friends leave

with strangers

•Don't wear a mask in places

like classrooms and stores

NCPC's website suggests trying paint-on masks or finding costumes that do not require a mask at all.

Mask-free faces are best especially if students do plan to go door-to-door looking for treats, Swanton said.

He said people answering their doors to strangers have to be extra cautious of robbers taking advantage of the holiday. If someone doesn't feel secure answering the door, they shouldn't feel guilty, Swanton said.

Trick-or-treaters have other options for picking up loot, such as events at Zoo Boo at Cameron Park, from 6 to 8 p.m. on Halloween night, or Treat Night in the Baylor resident halls on campus.

"We want people to enjoy themselves," Swanton said. "Build memories, but good memories, things you can be proud of. Not the memory of going to jail because you did something stupid and now you have to call mom and dad to bail you out of jail."



Waco is no stranger to grotesque side of life

By Alexa Brackin, News Editor Compiled from newspaper accounts and books



PHOTOS COURTESY OF THE TEXAS COLLECTION

The public square where people gathered to trade, barter and celebrate became a place of horror on May 15, 1916, when Jesse Washington was hanged and burned at the stake after a court found him guilty of the murder of Lucy Fryer.

1916

Lynching of Jesse Washington

At sundown on May 8, 1916, Lucy Fryer, the wife of a well-known cotton farmer, was found beaten to death in the doorway of her house. Shortly after, police took her husband's 17-year-old African-American farmhand, Jesse Washington, into custody.

When he was taken to trial on May 15, the judge asked Washington for a plea, to which the teen simply replied "yes." When his defense attorney asked him if he had committed the crime, he replied "that's what I had done" and quietly apologized. The court took this as a guilty plea and sentenced him to death.

Just minutes after his fate was announced, Washington was forced outside by a furious mob, predominantly made up of whites, chained up and dragged through town to the front of City Hall.

On the way downtown, he was stripped, stabbed and beaten.

When they finally arrived, a bloody and semiconcious Washington was doused with oil, tied up and hanged from a tree over a pile of burning wood. For the next few hours, he was raised and lowered into the fire, unsuccessfully attempting to climb up the chain.

According to newspapers, throughout the term of torture, spectators castrated Washington and cut off his fingers to keep as souvenirs even removing the fingernails to hand out to other people in the crowd.

Several hours into the lynching, Washington's body, which was nothing more than a torso, was placed into a bag and dragged through the town before being put on display in Robinson.

1982 Lake Waco Murders

A little more than 30 years ago on the shores of Lake Waco, the bodies of three teenagers, Raylene Rice, 17, Jill Montgomery, 17, and Kenneth Franks, 18, were found by fisherman, brutally stabbed and mangled.

On July 13, 1982, Franks' body was found propped up against a tree with sunglasses over his eyes, while the women were found tied up with their throats slashed. Truman Simmons, one of the first police officers on the Speegleville Park scene, along with other detectives investigated the case for eight weeks before it was mark as "suspended" because of a lack of credible leads. Just days later, Muneer Mohammad Deeb, the owner of a local gas station who was known to have a confrontational relationship with Franks, was arrested after having told two young women that he had committed the murders. Deeb was arrested and given a polygraph test, which he passed, spurring his release.

After unraveling a web of lies, murder-for-hire and drugs, Deeb was arrested again nearly a year later along with three accomplices. The gas station owner took out a life insurance policy on one of his employees who bore a striking resemblance to Montgomery.

Police hypothesized that Deeb hired David Wayne Spence, Anthony Melendez and Gilbert Melendez to murder the employee but killed Montgomery instead and killed Rice and Franks because they were witnesses. Spence was executed in 1997. Deeb was initially sentenced to death, acquitted and later died of cancer. Gilbert Melendez was sentenced to two life terms and later died in prison. Anthony Melendez is still serving out his prison sentence while subsequently fighting to obtain new DNA evidence to exonerate him. All four men were eventually convicted of the crimes.

2003 Patrick Dennehy Murder

that something was awry in the world of Baylor junior forwards Carlton Dotson and Patrick Dennehy.

In the summer of 2013, the pair purchased guns amid concerns for their safety after threats by fellow teammates. Just days later, Dennehy's family reported him missing and his roommate returned home to find that his dog had not been fed in a while.

On June 25, just six days after the report was filed, Dennehy's Chevy Tahoe was found in Virginia with no license plates.

According to an affidavit filed to obtain a search warrant for Dennehy's computer, an informant told police that Dotson, who was now back home in Maryland, told his cousin that he had shot and killed his friend during an argument while they were firing their guns outside of town.

On July 21, Dotson was charged with the murder of Dennehy and taken into custody in Maryland while awaiting extradition to Texas.

The search for Dennehy's body finally ended just four days later when police found his decomposing body in a gravel pit southeast of Waco.

The preliminary report ruled that Dennehy's death was

A hungry dog and an abandoned car were telltale signs a homicide and the autopsy confirmed that it was casued by multiple gunshot wounds to the head. In post-arrest



interviews, Dotson claimed that he had been hearing voices and suffering from hallucinations.

In October 2004, he was deemed incompetent to stand trial and sent to the state mental hospital for evaluation where psychiatrists determined he appeared to be suffering from psychosis.

Doctors did note that his accounts of hallucinations and voices were "suspect."

Dotson returned to jail in 2005 after it was deter-

mined that he was able to stand trial. Just five days before his trial was set to begin, the former basketball star pleaded guilty to the murder and was sentenced to 35 years in prison. He will be eligible for parole in 2021.

In the SCREAM of things

10



Terrell

By Reubin Turner, Assistant City Editor

Trails of terror, 3-D clowns and multiple dance-offs between Taylor G., the clowns and me made Thrillvania by far one of the most interesting haunted house I've ever been to. By using visual effects, which sometimes included complete lack of vision, the haunted house exhilarated, entertained and engaged thrill-seekers looking for a good, hearty scare.

In the end, although the site was not fully able to maximize the fear factor that many, including myself, sought, the laughs and sheer entertainement gathered from the attraction made the two hour trip well worth it.

Before we started our odyssey down the trail of torment and terror, we were immediately greeted by clowns who chose



All Hallows Eve

After a knee-slappin' good time with the sharp-toothed party killers, which quickly escalated to a twerk session for Taylor G., we made our way deeper into the attraction.

The first attraction, which I suppose was intended to be a magic show, made little impression on even the youngest members of the audience. In one trick, the magician suspended a champagne glass in midair and one child exclaimed "I can see the string!"

This act, needless to say, did not earn the attraction the reputation as one of the scariest haunted houses in the nation.

After a riveting performance from the magicians, we came to the first haunted house: the World Famous Verdun Manner. The house was full of child-like characters, some dead, some alive, who effectively spooked those they could follow around with creepy and spontaneous outburst of laughter and fits.

One attempted, unsuccessfully, to hold Linda W. hostage. After we were able to escape the manor without being chased by a chainsaw, we made our trek up to Thorn Hall, which sat upon the top of a hill overlooking the haunted theme park. This was perhaps the scariest of all the attractions,

the only house outdoors. The house was an outdoor maze

complete with actors in scary costumes leaping out from

around the corner, plastic and mangled bodies hanging

from the top and chainsaws. The chainsaws always get me.

Overall, the plastic hanging body parts were just annoying

was one point in the house that made me jump and scream,

made a good use of a variety of spaces from tight, claus-

trophobia-inducing spaces to wide-open, fog-filled rooms

Especially in the Blackthorne district, there was a lot of

detail involved in creating the sets and setting the scene of

enough, was monotonous and after the first five minutes of

with it. Overall, it was a cute little haunted house. If you're

people jumping in front of you, it was easy to just be done

a mental institution. The acting, however, while just scary

The final house we went to was Cursed: Ancients

thing for me are the chainsaws.

but I won't spoil it.

house walkthrough.

a haunted house veteran and looking for a blow-your-mind scare, this definitely isn't the place to go. However, I'd definitely recommended it for new haunted house enthusiasts. It's the perfect amount of scare for those that typically shy away from haunted houses but want to experience it at least once





Houston By Greg Devries, Editor-in-Chief

A truly great haunted house has to have three things: great imagery, darkness and creepy things popping out at you. Phobia used all three of these things well, but rarely at



>> Lariat staff mem-

bers Taylor Griffin, Taylor



Austin By Linda Nguyen, Copy Desk Chief

Located at the corner of Austin's Highland mall lies the House of Torment.

House of Torment is divided into three houses: Blackthorne District, Slaughterhouse: The Harvest, and Cursed: Ancients Emerge.

The characters walking around outside the houses were pretty hilarious. One guy dressed as an insect in an exterminator's outfit walked around asking visitors to smell his finger.

After getting pictures and interviews, we braved our way to the first house on our list, Slaughterhouse: The Harvest,

and the actors did little more than startle me. The scariest The next house we visited was the Blackthorne District This was the biggest and main house. The actors and rooms all ran together. The rest of the group agreed that the first part of the house, with all the bloody parts and graphic images of slaughtered human beings, was easily memorable, but I didn't think it was a huge deal. I will say, though, there

attraction.



in a pitch-black tour of the hall

When we thought the attraction had given attendees all the scares it had to offer, something else would grab, scream or reach out. This site was full of surprises. After we came out of the smoke filled exit, we walked to what was possibly the most disappointing of the entire tour -Sam Hain's Trail of Torment.

Many of the one-room houses had characters in them we could see before we even got into the house. Furthermore, they more or less just engaged in dialogue with us, rather than trying to frighten us. I was thoroughly disappointed.

Finally, Cassandra's Labyrinth of Terror proved to be more entertaining than frightening, as 3-D clowns and goblins popped out at as we walked through the

Many of the clowns, living up their name, jostled and danced with us as we made our way through the attraction. It added to the creepy effect partially. I'd never experienced a 3-D attraction at a haunted house before, so it definitely made this one stand out.

Overall, if you're seeking a haunted attraction full of thrills and chills, I'd consider other options. Otherwise, this haunted house is sure to offer visitors an unforgettable time bursting with tear-filled laughs.



By Linda Wilkins, City Editor

Waco

I was planning on running for my life. When I went to the Waco Haunted Houses, I thought I was prepared. The location has two attractions — The DeadZone and the Texas Chainsaw Nightmare Haunted Houses.

First of all, it's only fair to warn you that chainsaws give me the creeps. I haven't seen the Texas Chainsaw Massacre movies and I have no desire to. As we waited in line for the haunted house, a door busted open and screaming people ran out of the

house with a masked man with a revved chainsaw running after them.

As we approached the door of the haunted house, I linked arms with Taylor Griffin. I was the last to enter the house. The moment I stepped across the threshold, it was like I was walking onto a forbidden property, all signs telling me to turn and run. The path through the house was winding and shadowy. I huddled close to my group, but that didn't stop me from jumping and shrieking when a bloody butcher jumped from the darkness onto the path in front of me. The nooks and crannies of the house were perfect to hide the actors, who made sure to follow us closely after they initially scared us.

The story line of the house was easy to follow. Once we made it past rooms filled with severed hands, ghastly villains and gory, bloody scenes, we entered a room of near complete darkness. I assumed the chainsaw was about to start. I vanked open the door to the outside and rushed out, despite the fact there was no chainsaw-weilding man behind me. (One of the actors told us the chainsaws get clogged with dirt and often do not start after repeated use. I thank the Lord for this because I probably would've keeled over and died if it had.)

The best part of the attraction is the actors who wander around outside. They interact with all the haunted house patrons, a kind.

never breaking character. Taylor made several friends during our visit - a clown whose shriek sounded like barking, a lady clown who sought every opportunity to scare Taylor, a bloody bride and even Michael Myers, who chased a boy around the lot

There were several other notable figures from classic Halloween movies, but I won't spoil that here. I even saw the lady clown go through the chainsaw house with a child to lessen the scary factor of the house. That's customer service.

The second attraction was more like your typical haunted house. The actor at the beginning of the house said there was a rule - those in front get scared first, those in the middle get reached out at and those at the end get chased. I was chased. At one point, Freddy Krueger creeped behind me whispering eerily. The actors stuck to the rule throughout the house. What I personally thought was hilarious was that the lady clown who followed Taylor around leaped out at her in the house.

I would recommend these haunted houses to anyone - they are creepy and often quite startling, but not excessive when it comes to gore.

The jump-out-and-scream approach is used quite often, but the different characters and props make these houses one of

the same time. Actors weren't allowed to touch any of the customers, and from a legal standpoint, this makes a lot of sense. However, my experience would have been a lot scarier if the actors were given a little more freedom.

The first house we entered was called Mind Control. Visually, the house accomplished its goal of being creepy. The most memorable parts were when the house utilized its strobe lights. Some were flashing quickly as actors moved around you, but the last one was very slow. The slow flashes made reality look different. It was as if time slowed down and my mind started operating differently. It was only after we reached the exit that my mind was at ease.

After Mind Control, we went to The Darke Institute. This was supposed to be some sort of hellish mental institute. This house was weird in the best way possible. The actors did well to play their spine-chilling characters. The Darke Institute wasn't scary, but it was disturbing, which I believe was the intended goal. The best part was toward the exit when one of the actors, in a very dark, disquieting voice said, "Welcome to The Darke Institute, where the doctors took cover when the patients took over."

Next came Claustrophobia. I was worried that this one would make me uneasy, but there was really nothing claustrophobic about it. There weren't really any closed spaces, which would have likely scared me half to death. Instead, the house was treated as a catchall for generic scary things. It did a fair job of presenting some hair-raising imagery, most notably a man with a knife and a mask who stared with a tilted head around one of the corners, but the house wasn't any more claustrophobic than the rest.

put yourself in a Y2K conspirator's mind, this house created this person's worst nightmare. Actors dressed up as sentient androids, and the costumes looked stunning. The walls were painted with brilliantly awful images of fetuses inside of artificial wombs attached to a machine. The actors in this house were great at knowing exactly when to pop out of the shadows and frighten people as their eyes and attention were fixated on the scenery.

The final house wasn't a house at all. It was set in a wooded area, which meant that actors could come at you from almost any angle. At the beginning, a warning was played over speakers that warned of a virus that caused the dead to come back to life. It was as if "The Walking Dead" took a turn for the demonic.

At times, it was hard to tell which bodies were props and which were actors. Just as you were sure it was one, it turned out to be the other. In one instance, I found myself too scared to approach a body. Just as I was sure it was a prop, I approached it only to be startled by an actor that had been behind me the whole time.

In another part of the woods, there was a little girl that was contorted in such a way that made me sure that she was a prop. After all, an actor couldn't stay still in such an uncomfortable position for this long, right? I then idiotically bent over to examine the girl further, and just as I did, she lunged at me. Luckily I screamed like a man and not a child but it was certainly a scare I will remember.

Overall, Phobia was worth the experience, but it could have done a better job of causing people to fear the unknown that lies ahead. The incredible imagery and creepi-Dawn of the Machines was the next house. If you can ness factor certainly made up for it, though.



The evolution of scary movies reflects our culture

Hallows the

By Taylor Griffin A&E Editor

The Halloween season, to me, is synonymous with monsters, eerie music and a just little bit of blood.

While countless horror fanatics pop in a classic for a good scare, I slowed down to examine why and how horror film changes from decade to decade. In my research, I discovered that the horror culture indirectly reflects the time and society in which it occurs.

In retrospect, it's interesting to see how far society has come. From barely a drop of blood to seeing a human's guts fall out, our culture feeds it and inadvertantly embraces the spooks and scares as they come.



Horror truly began for film in the 1920s. Without prior experience in this genre, an air of avant-garde and experimentation filled the screens with the majority of the films drawing plot lines from gothic literature.

Films like "Dr. Jekyll and Mr. Hyde (1920)," "Fall of the House of Usher (1928)" and the iconic "Nosferatu (1922, pictured)" all reflect the essence of the birth of horror film.



The 1930s aroused a new breed of scares: the conception of the movie monsters. With elements of romanticized horror, Universal Studios churned out classics like "Dracula" (1931) and "Frankenstein" (1931, pictured).

While Universal ran the market for scary flicks during this time, RKO Pictures produced outliers in the horror genre that are still iconic today, including the original "King Kong" (1933).



As the film industry started to reach momentum, so did the incline of World War II. The genre devolved in the 1940s as a result of the real-life horror happening around the world.

To lighten the theaters, the famouslyfunny duo Bud Abbott and Lou Costello created parody films spoofing the monster movies, including "Abbott and Costello Meet Frankenstein" (1948) and "Hold that Ghost" (1941, pictured).



Following the war, a new wave of horror fanatics were introduced to the drive-in movie experience.

This post-atomic bomb era recognized the impact of the teenage crowd and heavily catered to their tastes.

With this new and revived market, the '50s welcomed iconic films like "Godzilla" (1954), "Attack of the 50-foot Woman" (1958), "The Blob" (1958) and "Creature from the Black Lagoon" (1954, pictured).



The culture of the 1960s blew up with turbulence and revolution as a result of the Vietnam War. In conjunction, this era saw a dawn of horror and depicted that the scariest aspects were unseen and left up to imagination.

Hitchcock's "Psycho" (1960, pictured) was a major turning point which showed that a monster isn't necessarily Frankenstein. Other films include "Rosemary's Baby" (1968) and "Night of the Living Dead" (1968).



Although economically a bad time in society, this era was arguably the greatest decade of horror. While the genre consisted mostly lowbudget independent films, they appeared socially in tune with the evolving times.

The first horror blockbuster, "The Exorcist" (1973, pictured), set a new standard and reevaluated the genre altogether. The first "Halloween" movie (1978) and "The Omen" (1976).



With the new and invogorating rise of this genre, the '80s turned up the notch with gross-out and outlandish special effects. Excessive overkills and blood splatters highlighted the cult classics and slashers like "Evil Dead" (1981), "Nightmare on Elm Street" (1984).

Additionally, Stephen King's horror novels became the stories people screamed for, as seen in "The Shining" (1980, pictured) and "Cujo" (1983).



A recovery phase in horror began in the 1990s with the advent of psychological thrillers. Notable works from this decade include "Silence of the Lambs" (1991), "Se7en" (1995) and "Interview with a Vampire" (1994).

Although Hollywood was pushing the mental horror scene, slashers still remained a prominent entity.

The most iconic from this decade was the first of the "Scream" series (1996, pictured).



The devastation of September 11 forced Americans to rethink what truly scares them. Horror evolved into situations that could actually happen, including viruses in "28 Days Later" or psychopaths in the "Saw" franchise (2003)

Although "The Blair Witch Project" (1999) caused a storm in the late '90s, the found-footage element in horror exploded with the "Paranormal Activity" series (2007, pictured) and other demon possession films.



In only the three years in this decade, the horror genre has already morphed once again. At this point, remakes have overtaken the box office,such as "Carrie" (2013, pictured) and "Nightmare on Elm Street" (2010).

Television's also taken a bite out of scare tactics. "American Horror Story" (2011) and "The Walking Dead" (2010) have both set the bar much higher for film. House invasion movies like "The Purge" (2013) are also adding to the genre.



Superstitious: the writing's on the wall about belief in bad luck

By Abigail Loop Reporter

Halloween is the time of year when people love to be scared. Wild imaginations come to life, and superstitions take on a new prominence. A black cat crossing a person's path, Friday the 13th or breaking a mirror all seem to have more meaning during this time. These common superstitions have been around for a



while, and how they came to be a part of our Halloween fears takes us back to ancient times and ancient beliefs.

Superstitions are beliefs in aspects of the supernatural.

The black cat is one of the most common superstitions. When a black cat crosses a person's path, it is usually followed by a fear of bad luck. However, in olden times, it was believed that

a black cat brought with it a much more ominous threat, the devil.

Carole Potter, author of "Knock on Wood & Other Superstitions," said black cats used to be cherished by the Egyptians as a good luck symbol. Then toward the Middle Ages, the black cat was a symbol of bad luck or evil having to do with satanic witches. Religious figures then and the Puritans in the New Age that came after then thought of the black cat as satanic.

"Because of its long association with witches, the black cat is a symbol of Halloween," Potter wrote. "It is said that these possessed creatures perch on sleeping babies and old people and suck the breath out of them."

> The black cat is still a symbol of bad luck and the supernatural and has yet to outlive its bad reputation in America. Black cats are a common Halloween decoration and have been used in shows such as "Sabrina the Te e n a g e Witch" a n d

> > PHOTO ILLUSTRATION BY MATT HELLMAN | MULTIMEDIA PRODUCER

"Hocus Pocus." While they are not as feared as they were in the past, people are still wary of these "possessed creatures."

"I don't like cats and I especially do not like black cats," said Sugar Land junior Walta Nemariam said. "Black cats just look like they're up to no good. I think that maybe black cats used to be white cats and then got dirty from the bad luck they bring people."

However, not all people believe in this superstition that began many years ago.

The Woodlands junior Juanita Gamboa owns a black cat and said she bought him specifically because of the superstition.

"I had always wanted a black cat," Gamboa said. "I think they are mysterious but I don't believe the whole satanic thing. The black cat has just gotten a bad rep. It's also fun seeing people's reaction when they notice him."

Another superstition that dates back to ancient times is the sinister belief behind the number 13. In "Encyclopedia of Superstitions," author Christina Hole explains the number 13 is considered unlucky as it was regarded by the ancient Romans as a symbol of death and also allegedly the number of witches in a coven. Today, even businesses avoid the number.

"Hotel-keepers rarely have a room in their house which is numbered 13," Hole writes. "Houses numbered 13 are often hard to let or sell."

Friday the 13th is considered to be the unluckiest day of all.

"Everything bad in history is said to happen on Friday, such as the Flood, the day the Temple of Solomon fell, and the day Christ was crucified," Potter wrote. "The combination of Friday with thirteen can be terrifying."

Friday the 13th is played upon even more during Halloween, with scary movies and pranks. The number of "Friday the 13th" movies is now up to 12 and people can't seem to get enough of Jason, the killer who is the franchise's main character.

Rather than be scared of Friday the 13th, people are more excited to go see the scary movie coming out that day or participate in pranks. However, not all people feel this way. In fact, some people actually suffer from friggadiskaidekaphobia, the fear of Friday the 13th.

Round Rock freshman Allison Neidig said while she does not have a phobia of Friday the 13th, she does feel that the day can have an aura of spookiness.

"I feel like with the hype it gets, it does become a little eerie," Neidig said. "With the movies that come out about it, whenever Friday the 13th does come around, I think of the scary things that are associated with it, and that can be a little creepy."

> Besides the superstitions that are played upon during the Halloween season, there are also superstitions where people believe some simple actions result in unlucky consequences.

Walking under a ladder or knock-

ing over the salt shaker are both actions that some people avoid because that they believe that something bad will happen.

The bad luck that comes from walking under a ladder comes from early times of Christianity, where it was a form of blasphemy.

In his book "The Encyclopedia of Superstitions," Richard Webster explains theories for the belief.

"Walking under a ladder is believed to cause bad luck," Webster said. "No one really knows why, but theories have been proposed. The most likely theory is that a ladder forms a triangle when placed against a wall, and the triangle symbolizes the Holy Trinity. Consequently, when you walk through it, you effectively insult the Trinity and attract the devil."

Bad luck is also said to come from spilling salt and not tossing it over the left shoulder, which is said to prevent the devil from getting that person.

"Salt is a preservative, which makes it a natural enemy of anyone or anything that seeks to destroy," Webster said. "If a superstitious person accidentally spills some salt, he must immediately toss a pinch of salt over his left shoulder.

Webster goes on to explain that salt must be tossed over the left shoulder to prevent the devil from attacking from behind.

The left side is considered the sinister side.

Brownsville freshman Waldo Villarreal said he believes by throwing spilled salt, good luck will follow.

"I think it's definitely good luck to throw spilled salt over your shoulder," Villarreal said. "It's become a habit for me that when salt is spilled, I want to toss it over my shoulder. One time after I did it, I avoided getting a speeding ticket."

Besides the common superstitions most people know, some Baylor students have unique superstitions of their own.

Fort Worth senior Stephanie Moreno has a superstition that her whole family believes in.

"We believe that if you are staring at something or someone for a long time, then you have to touch it," Moreno said. "Otherwise, the object will break or the person will get sick. We call it the 'Evil Eye' or 'Ojo."

Alexandria, La., junior Lexi Williams also has superstitions of her own.

"I'm from Louisiana so I believe in a lot of things," Williams said. "I believe that if you are walking with a group of people and a pole comes up and your group splits up around the pole, bad things can happen. I also believe that raisins are considered a bad omen. I just don't like them."

This Halloween, as people venture out to face fears and open up to a world of witches and demons, superstitions tend to become as real as they seemed in the past.

Whether a person believes in the supernatural or not, the hype of superstitions during this time of year can get everyone feeling spooked.

SIXFEET UNDER

OUR FASCINATION WITH GRAVEYARDS



mention of the word.

Egyptians embraced

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Certain cultures, however, do not

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An angel overlooks a grave. Many people see a fear of cemeteries as a fear of death and the unknown.

By Michael Davidson Reporter

It's midnight on a crisp October evening and you find yourself strolling through the local graveyard, weaving in and out of tombstones with the full moon as your only source of light. There is a slight chill in the air. You can feel the terror coursing through your veins, and your heart pounds in your chest as you hear a rustle in the bushes nearby.

Panic is just one of many things that come to mind in a situation like this. But what is it exactly that makes a graveyard so anxiety-inducing? Being surrounded by the dead? Perhaps the spirits of those dead?

Maybe you should ask yourself. After all, you are the crazy one in a cemetery in the middle of the night.

"Humans' fear of cemeteries is simply just a fear of the paranormal," said Dr. Carson Mencken, professor and director of Baylor Survey of

Religion. "About 50 percent of Americans believe in ghosts, and about 20 percent believe humans and those ghosts can interact with each other in the material world."

> Spirits, ghouls, demons, phantoms, banshees, apparitions - whatever you want to call them - and the superstitions that surround them have been around since the dawn of time.

Something about the dead always has evoked fear in the hearts of the living, and even more so, something about where the dead are buried is cause for even more terror.

"Death what makes people the uneasiest, and that's everywhere," said Temple junior Elly Spencer. "Yes, people are

CONSTANCE ATTON I LARIAT PHOTOGRAPHEE

scared of ghosts and urban legends but death is what we associate with cemeteries and that's what gets people the most."

All Hallows Eve

Burial grounds have long been the source of fear and mystery for many cultures around the world. For example, in certain tribes of ancient Malay-

family would often bury their deceased,

hold some sort ceremony, of and then guickly flee from the location as fast as they could, never

called phobia: the fear of cemeteries. While many find graveyards to be eery and frightcoimeening, trophobia goes

is a step further, actively interfering in the lives of those who have it, even causing anxiety at the very

death and saw it not as an ending to one's time on earth, but the sia and India, friends and

ated elaborate coffins and stored them in even more elaborate tombs.

Even in mod-

ern times, many people think of cemeteries as tranquil and serene, a scenic place to reflect and spend time with their loved ones who have passed away.

"I actually find cemeteries to be nice, and I really don't know why people get so freaked about them," said Mission Viejo, Calif., junior Jordyn Bode. "Death is inevitable, and while it is sad when

someone dies, I think cemeteries represent people finally being at peace. They no longer have to deal with the

> struggles and sadness that life can sometimes bring." While there

humankind's

are differing opinions on what makes a cemetery a frightening place, or even if they actually are inherently frightening, the concept is something that has been in

history.

Elly Spencer | Temple junior

Whether it is in books, movies, plays or paintings, folklore has forever depicted cemeteries and the dead in a spooky light, and most likely, always will.

"People have always been superstitious about these things and I think they always will be," Mencken said. "Superstitions about the dead make sense because as humans we try to create explanations for things that are unknown to us."

to return. Some people even suffer from something coimetro-

CONSTANCE ATTON | LARIAT PHOTOGR

"Yes, people are scared of ghosts and urban legends, but death is what we associate with cemeteries and that's what gets people the most."



Hey, pumpkin: Fall in love with classic autumn drink

By Taylor Griffin A&E Editor

As the temperature drops, something about the color-changing leaves and brisk air sets the mood for one of fall's favorite beverage: the pumpkin spice latte.

People rush to the nearest coffeehouse for the season's first few sips of this fall sweet and spicy treat, and for years, the craze has run rampant among the Baylor community.

"It's the combination of delicious and the idea of a seasonal drink that fits in with the fall," said Blake Batson, owner of Common Grounds coffee shop. "It validates with the need to connect with the fall season."

This season is a particularly special time for Starbucks as their pumpkin beverage celebrates a decade of putting people in the fall spirit. Using its perfected mix of cinnamon, nutmeg and clove spices, Starbucks has delighted customers for the past 10 years 200 million times, according to the Starbucks website. At an average of \$4 each, pumpkin spice lattes alone have brought in around \$800 million.

Baylor students specifically have the privilege of enjoying a hot cup of Starbucks' PSL studying for a big test in Moody Memorial Library or sipping one on the way to class. As another option, Einstein Bros Bagels in the Bill Daniel Student Center offers hot, cold and frozen versions of this fall treat.

For Irvine, Calif., film digital media sophomore Alex Zack, fall doesn't truly begin until the local coffee shops unleash their pumpkin spice goodness for all to enjoy.

"It's seasonal, so you can't get it at any other time," she said. "Once it comes out for the season, people love it, and everyone flocks to it."

While many of her fellow Bears get in line for a Starbucks or Einstein Bros brew, Zack said the best place on campus for her pumpkin spice fix is at Java City in the atrium of the Baylor Sciences Building.

Her choice is sweet without too much spice, and she said Starbucks' rendition could turn out a little bitter. However, any pumpkin spice latte is sure to put her in the mood for autumn weather.

"I love that it tastes like fall," she said. "It's just so warm and homey."

"It's a combination of delicious and the idea of a seasonal drink that fits in with the fall. It validates with the need to connect with the fall season."

> Blake Batson | Owner Common Grounds

Baylor PSL aficionados can hit up Common Grounds on Eighth Street near campus for unique flavors and takes on the popular fall concoction. Selling between 200 and 300 pumpkin drinks a day,

Batson said he sees seasonal drinks as the perfect opportunity to wow his customers.

"Here, we have the freedom to change up our seasonal menus and push what we think Baylor students would enjoy," he said. "We craft those drinks to fit Waco."

Calling them classics with a twist, Batson said his coffee shop offers three specialty drinks for the season: Pumpkin Patch, a powdered chai drink with pumpkin essences; Candied Pumpkin, a white chocolate mocha with pumpkin spice syrup; and the traditional Pumpkin Spice Latte with a Common Grounds flair.

"It's bewildering," Batson said. "It's always been every year that people flip out for the pumpkin flavored drinks. It's a phenomenon."

Whatever the reason, pumpkin spice lattes have become an autumn favorite and a fall staple among Baylor coffee addicts.

"Something about the combinations of the cold weather, fall decorations and pumpkin flavors make the total perfect experience," Batson said.

Best places in Waco Common Grounds Starbucks Panera **Einstein Bros McDonald's** Java City

Costume culture: Society's changing acceptance of Halloween apparel

By Nico Zulli Reporter

When I entered the Spirit Halloween store off of Valley Mills Drive, a colorful neon clown greeted me, bloody mallet in hand. It became clear that Halloween has come much farther than orange and black.

But how far is too far?

Spirit Halloween opened its doors to Waco on Aug. 13, as it does every year for the season. And some of the store's employees were eager to express their opinions on the subject.

Charlene Lee has worked at Spirit Halloween for three years.

Lee immediately offered to give me a tour of the entire store as soon as I mentioned I was a reporter seeking to know which costumes and contraptions she believes take things a little too far.

"Let me tell you what I think is crazy," Lee said as she guided me down a long aisle of distorted facemasks and body parts.

We stopped at a small makeshift island in the middle of the aisle and she pointed to a costume hanging on one of its shelves.

"How many people do you know that want to see somebody dress up with their private parts showing?" she asked.

As I focused in on the "Happy Camper" costume she was pointing to, we both started cracking up.

"Now that is too far," Lee said between laughs. "We also have a costume right here that is a "Socket and Plug" and "Wet T-Shirt Con-



Travis Taylor | Lariat Photo Editor

"Skimpy" costumes for sale at Spirit Halloween on Valley Mills include pieces like this, a studded bra. test." But the craziest has to be the full body "Breathalyzer" costume.

It seemed that the innuendos of the costumes are what ultimately cross the line.

As I continued jotting down my observations, I noticed two little children standing mesmerized by mechanical demon girl swinging on a swing. As I approached the cage, I noticed the price marked \$179.99.

"Tell me that ain't too far, too," Lee said as she gestured toward the sign. "I see about \$500 worth of that stuff every day I'm at work, too."

Our next stop was the pet section, which included a selection of costumes that was as diverse, if not more so, than the sections of costumes for people. She graciously showed me around the different aisles of costumes, makeup and spooky apparatuses, and did not shy away from expressing her opinion on the subject at hand.

"You know what I honestly think is too far?" she said. "The prices. I mean, think about some parents with three kids paying around \$30 to \$40 a pop."

She scooted some of the costumes around on one of the shelves, finally settled on one, and pulled it off the shelf to show me.

"There's a lot of unicorn costumes this year," she said looking whimsically at the plastic pack of unicorn themed trinkets. "I think that might be a little too far."

She carefully placed the pack back on the



All Hallows Eve

Halloween costumes line the racks at the Spirit Halloween store on Waco Drive and Valley Mills.

"People love their pets," Lee said. "We got tutus, fairy wings, a taco, star wars. I mean, that's just too much."

I thanked Lee for the tour, and headed over to Halloween Bootique, also on Valley Mills Drive, another hot spot for Halloween goodies in Waco.

When I peeked in to the much more intimate store, I was casually welcomed by store employee, Isabella, and asked her if she has seen any costumes that she believes take things too far.

"Well, we are more of a family-oriented store," she said. "So, not really. I have heard about a costume that is a sperm bank, though, which is pretty crazy. We don't have that here, though."

The last stop on my search to discover how far is too far was Wally's Party Factory.

Entering the oversized party supply store with no idea what to expect next, Wally's employee, Hope, led me straight to the back of the store into a room reserved specially for the Halloween season. shelf and directed me over to a wall lined with solid color body suits.

"These skin suits are always popular every year, mostly with the college boys," she said. "Can you imagine guys in these costumes that are basically like wearing a full-body stocking?" she asked as she chuckled. "I mean you would see everything and that is way too much."

Right as I thought I had heard and seen enough, Hope recruited Wally's employee Frank to give us his two cents.

"I mean, the skimpy costumes are pretty skimpy this year too," he said. "And they always are a little too far."

Hope, Frank and I stood in the costume room a while longer to browse the different costumes and our conversation took quite an interesting turn.

At one point, I asked Frank, a nine-year Wally's employee, how he feels about the power of sex and violence in American culture, and if they believe the Halloween costumes have changed along with our culture.

"Our culture has changed a lot over the



TRAVIS TAYLOR | LARIAT PHOTO EDITOR

A display on sale at Spirit Halloween features a demonic girl on a swing, in a cage.

years," Frank said. "I feel like it's easy for people to be influenced by the society around them, and Halloween costumes have definitely changed a lot. Having worked here for almost 10 years, the costumes have gotten more revealing on one end and more gruesome on the other."

As I made my way out of Wally's, notepad in hand, I watched as two male college students approached Hope.

"Hey, do y'all have big suits?" one guy asked. "Like a panda suit?"

Now, that is taking things pretty far, but seemed a relatively normal request compared to all of the abnormal costumes I had been shown throughout my adventures to the Halloween stores around Waco.

When I arrived back to campus, I asked several students what they believed was too far, and some of their answers might just surprise you.

"I think covering the three B's is necessary," said Los Angeles junior Hayley Di Naso. "Putting a fun twist on your typical witch costume is great fun, but no one wants to see what's straddling that broomstick."

Dallas junior Laura Beth Vaughan had a similar opinion.

"Yeah, I think Halloween costumes get a little out of hand when people try to be too sexy," she said. "Wearing animal ears with lingerie does not make it a Halloween costume. My favorite costumes are ones that are funny or have a lot of thought put into them."

All in all, students and the employees that serve and observe customers of various ages, genders and apparently species, seem to think that nothing goes unheard of these days when it comes to Halloween costumes and décor.

"And, it keeps getting more insane by the year," Lee said.

So, how far is too far? Apparently never far enough.

By Brittney Horner Reporter

PREPARE FOR THE FOR TACK

In the event of a zombie apocalypse, B.J. Parker, an Atlanta doctoral candidate in the religion department, would know how to survive.

If he were in the backyard of his two-story, 100-year-old home in Waco preparing a garden, his slobbering pitbull Petey panting beside him and a peeling cadaver shuffling toward him, he'd know what to do.

"A headshot or a brain trauma is the only thing that can kill a zombie," he said.

He would lift his shovel and bash the zombie's head. As the zombie lied on the ground hissing and gargling, Parker would sever the zombie's head from its neck — right in the trachea. Finally, he would deliver the fatal blow to the zombie's forehead with a final crunch.

Parker's knowledge of zombies comes from collecting zombie comic books, watching zombie films and researching for a paper he wrote on "The Walking Dead," a TV series on AMC. Parker presented the paper, "Living with the Walking Dead: A Close Reading of the Character of Rick Grimes," at the Southwest Commission for the Study of Religion.

"Zombies typically end up being a medium for humanity to explore ethical issues that are important to humanity without the issues being directly connected to us," Parker said. "Zombies are always associated with apocalypse; the setting forces the characters to get at what makes a human, human."

In 1932, the first zombie movie, "White Zombie," was released. According to the Wall Street Journal, between one-third and one-half of all zombie movies ever made have been released in the past decade, which demonstrates the growing popularity of zombies.

There has yet to be a zombie apocalypse, but for Parker and many others, the idea is intriguing.

"Maybe on a subconscious level, there is something attractive to me about that kind of difficult life," he said. "If you want to live, it forces you to go backwards in time. Living would require brutality and extreme effort as opposed to sitting in an air conditioned house."

For him, the appeal is not in the act of violence but the thought process behind the actions.

"I'm almost ashamed to admit it," he said. "There is a thrill in it. The thrill isn't in striking a zombie on the head with a shovel. The appeal is in living a life of meaning — having to make ethical decisions to survive."

Besides the appeal of ethical questions, the zombie genre is popular for other reasons.

Reporter Doug Gross, in his CNN article "Why we love those rotting, hungry, putrid zombies," correlated the use of zombies in popular culture to what was going on in history. He said zombies provide a flexibility to explore various real-life issues humans face.

Zombie scenarios put

reality in perspective

All Hallows Ere

"Zombie movies have given viewers a way to consider, if indirectly, problems such as natural disasters, technology gone awry, deadly viruses and the daily grind of their own lives." Gross said.

Parker shared Gross's view of zombie culture. "For example, in the 80s, zombies were used

as a metaphor for capitalism," Parker said.

The idea of using intelligence to manage limited resources is also a large aspect of the zombie apocalypse genre.

Canton, Ohio, doctoral candidate Adam Marshall has played zombie video games such as "Resident Evil" and "Silent Hill." He said zombie games are popular because they have strong story elements.

"Most games do not present a challenge of survivability," he said. "With zombie games, you have to use the resources at your deposal to survive."

Others think zombie popularity has grown out of the fun that comes with the supernatural genre.

Amanda Salinas, a previous Baylor engineering student who plans to apply for Baylor's nursing school in Dallas, tweeted a picture of a white-board drawing of Baylor during a hypothetical zombie apocalypse.

The drawing had a key with icons for zombie nests, weapon stashes, food routes and people.

"After the hype of vampires and werewolves cooled down, zombies got popular," she said.

Salinas said she is a fan of "The Walking Dead" and she also enjoyed the movie "Warm Bodies," which tells the love story between a zombie and a human.

"It was an interesting twist," she said.

Salinas said the zombie genre has a flexible and mysterious plot that makes it so appealing.

"We are attracted to the zombie genre because we don't know anything about it," Salinas said. "There could be a story like 'The Walking Dead' where there is no hope or a story like 'Warm Bodies,' where there is hope."

Although Parker appeared confident in his ability to live through a zombie apocalypse, Salinas was not so sure.

"I definitely would not survive unless someone was taking care of me," she said. "I can shoot a gun, but I could not handle masses of zombies. That's my biggest fear — a mass of zombies coming for me."

> *Check out our "Make Me a Zombie" video at baylorlariat.com.*

Unquenchable

Dr. Melton had always considered his study of vampires nothing more than a hobby - that is, until he met Robert Eighteen-Bisang.

By Shelby Leonard REPORTER

Dr. John Gordon Melton has studied many religious themes ranging from new and alternative religions to occultism.

Since the early '90s, however, one nontraditional topic in particular has sparked his interests - vampires.

Although studying vampire literature is simply a hobby for Melton, it's one that has, for years, provided both an outlet and a research venue for him.

It all began in the early 90's in Romania with a man named Robert Eighteen-Bisang.

Although Melton had always engaged in vampire movies and novels as a way of escaping from the serious demands of his everyday work, he said traveling, writing and reading vampire novels was just one of the ways he chose to spend his leisure time.

"Up until the early '90s it was strictly a hobby," Melton said.

In the early '90s, however, it developed into something more serious.

During the time, Melton said he was frequently traveling back and forth from Romania. On one of his trips, Melton met Eighteen-Bisang, a writer and vampire scholar who has one of the world's largest collections of vampire material.

Melton said he was inspired by his collection of vampire literature and films.

Although somewhat obscure, Eighteen-Bisang spent much time and money to accumulate what is still to this day one of the largest collections of vampire memorabilia.

hirst

"I after I met Rob I got real serious about collecting," Melton said, adding that he and Eighteen-Bisang have co-authored before.

"Seeing his collection made me aware of just how valuable the

things I had accumulated were." It was then that Melton said he started systematically gathering the materials, novels and films he had amassed over the years.

As a historian and biographer, Melton said he wanted to make sure any information he collected was historically accurate. As a result, Melton began to re-

search the history of vampires, as well as the study of contemporary vampire-related groups and rites.

In 1978, Melton's first encyclopedia, The Encyclopedia of American Religions, was released.

When Melton's publishing contract was due for renewal, his publishers called him into Detroit to talk about his next contract. He made a list of 10 topics.

Item 10 was an idea for an encyclopedia of vampires. His publishers jumped on the idea.

Melton's vampire encyclopedia, "The Vampire Book: The Encyclopedia of the Undead," was released in 1994.

The book included vampire folklore, the history of vampirism and vampire novels,

movies and entertainment.

Hallows Eve

With its meticulous detail and wealth of folk history, the book is one of his best known. "The only time I've ever seen one of my

books in a bookstore was when I was walking around New Orleans at Hallow-

een," Melton said. "There was my book in the window in a big bookstore, right there on Canal Street."

Since the release of his first vampire book, Melton has traveled to numerous vampire conferences around the world.

Similar to Comic-Con, at these conferences, fans gather from all over the world for events, parades, costumes and discussions.

Melton said he attended the Count Dracula Society in Dublin, because it happened to coincide with a reli-

gion conference in England he was attending. While in Dublin, Melton said he met Elizabeth Miller and Jeannie Youngston.

"In August of 1997, the three of us planned a Dracula centennial conference, in L.A., called Dracula '97," Melton said. "It was the biggest of several centennial events that year."

In 2004 Melton participated in "Therapy and Magic in Bram Stoker's 'Dracula' and beyond," a conference "Buffy, the vampire slayer" held in Nashville, Tenn. At the conference Melton was titled as the "Count Dracula Ambassador to the U.S."

Currently, Melton is also the president

of the Transylvanian Society of Dracula, of which, Eighteen-Bisang is a member.

In Nashville, Melton put together a session based on Dracula, Buffy and the fact that vampire interest has become such a popular item in pop culture today.

"I have pop culture stuff for every president since Nixon being portrayed as a vampire," Melton said. "The permeation in our culture is just phenomenal."

Melton said he is currently writing an article that incorporates this growing obsession in pop culture. There is a powerful metaphor that's entered into the culture, which can be separated into two groups of people, Melton said.

"In the big group you have the millions of fans of vampire books and movies," Melton said. "Then you have the smaller group of people who want to be vampires or people who claim they are vampires and or people who have adopted a vampire lifestyle. They work at night. They sleep in coffins. They have fangs implanted in their mouth."

From fans to fangs, Melton has studied the historical transformation of vampires. In the 1400s the notion of vampires was taboo. Today, vampires are romanticized to the extent that people devote their life to the notion.

"But for me, this is something I do at the end of the day or on the weekends, after I spent the major part of my time doing my studies on China, African-Americans, Texas religious history, etc.," Melton said.





Check out our special Halloween coverage at: **WWW_BAYLORLARIAT_COM**