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CHAPARRAL GUIDE

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DOWNTOWN TRICK OR TREAT

MainStreet Hosting Halloween Downtown

Monday, October 31, MainStreet is hosting the annual Downtown Trick-or-Treat again this year, adding some festivities around the Healing Waters Plaza.

They will be providing a table and chairs for any local business or organization that would like to come down and be a part of the fun. Set up is between 4 and 4:45 with the contests, street dance, bar-b-que and carnival games starting at 5 and trick-or-treating starting at 6. MainStreet would love for you to be a part of it!

You can register online at <http://torcmainstreet.org/trick-treat-around-plaza/>.

Dress up in your finest and find the Costume Contest Table between 5 and 6:45 to receive your number. Judges for the contest will be roaming and winners will be contacted directly and announced Wednesday, Nov. 2 on the MainStreet Truth or Consequences Facebook page. Contest Categories will include Child, Adult, Group and Most Original. A pet costume contest will be sponsored by C.A.A.T. Bring your bedazzled furry friend to the Pet Costume Contest Table between 5 and 6:45 to receive your number. All pets must be on a leash and restrained at all times.

Bring your already carved or painted pumpkin masterpieces to the Pumpkin Contest Table between 4 and 5:30 to receive your number. All pumpkins must be picked up between 7 and 10 p.m. Any pumpkins left after 10 p.m. will become the property of event organizers. Categories will include Best Carved, Best Painted and People’s Choice.

Ancient Origins Of Halloween

Halloween’s origins date back to the ancient Celtic festival of Samhain (pronounced sow-in). The Celts, who lived 2,000 years ago in the area that is now Ireland, the United Kingdom and northern France, celebrated their new year on November 1. This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. Celts believed that on the night before the new year, the boundary between the worlds of the living and the dead became blurred. On the night of October 31 they celebrated Samhain, when it was believed that the ghosts of the dead returned to earth. In addition to causing trouble and damaging crops,



Last Year’s Downtown Halloween drew a large crowd of Trick or Treaters

Celts thought that the presence of the other worldly spirits made it easier for the Druids, or Celtic priests, to make predictions about the future. For a people entirely dependent on the volatile natural world, these prophecies were an important source of comfort and direction during the long, dark winter.

To commemorate the event, Druids built huge sacred bonfires, where the people gathered to burn crops and animals as sacrifices to the Celtic deities. During the celebration, the Celts wore costumes, typically consisting of animal heads and skins, and attempted to tell each other’s fortunes. When the celebration was over, they re-lit their hearth fires, which they had extinguished earlier that evening, from the sacred bonfire to help protect them during the coming winter.

By 43 A.D., the Roman Empire had conquered the majority of Celtic territory. In the course of the four hundred years that they ruled the Celtic lands, two festivals of Roman origin were combined with the traditional Celtic celebration of Samhain. The first was Feralia, a day in late October when the Romans traditionally commemorated the passing of the dead. The second was a day to honor Pomona, the Roman goddess of fruit and trees. The symbol of Pomona is the apple and the incorporation of this celebration into Samhain probably explains the tradition of “bobbing” for apples that is practiced today on Halloween.

On May 13, 609 A.D., Pope Boniface IV dedicated the Pantheon in Rome in honor of all Christian martyrs, and the Catholic feast of All Martyrs Day was established in the Western church. Pope Gregory III (731–741) later expanded the festival to include all saints as well as all martyrs, and moved the observance from May 13 to November 1. By the 9th century the influence of Christianity had spread into Celtic lands, where it gradually blended with and supplanted the older Celtic rites. In 1000 A.D., the church would make November 2 All Souls’ Day, a day to honor the dead. It is widely believed today that the church was attempting to replace the Celtic festival of the dead with a related, but church-sanctioned holiday. All Souls Day was celebrated similarly to Samhain, with big bonfires, parades, and dressing up in costumes as saints, angels and devils. The All Saints Day celebration was also called All-hallows or All-hallowmas (from Middle English Alholowmesse meaning All Saints’ Day) and the night before it, the traditional night of Samhain in the Celtic religion, began to be called All-hallows Eve and, eventually, Halloween.

Halloween Comes to America

Celebration of Halloween was extremely limited in colonial New England because of the rigid Protestant belief systems there. Halloween was much more common in Maryland and the southern colonies. As the beliefs and customs of different European ethnic groups as well as the American Indians meshed, a distinctly American version of Halloween began to emerge. The first celebrations included “play parties,” public events held to celebrate the harvest, where neighbors would share stories of the dead, tell each other’s fortunes, dance and sing. Colonial Halloween festivities also featured the telling of ghost stories and mischief-making of all kinds. By the middle of the nineteenth century, annual

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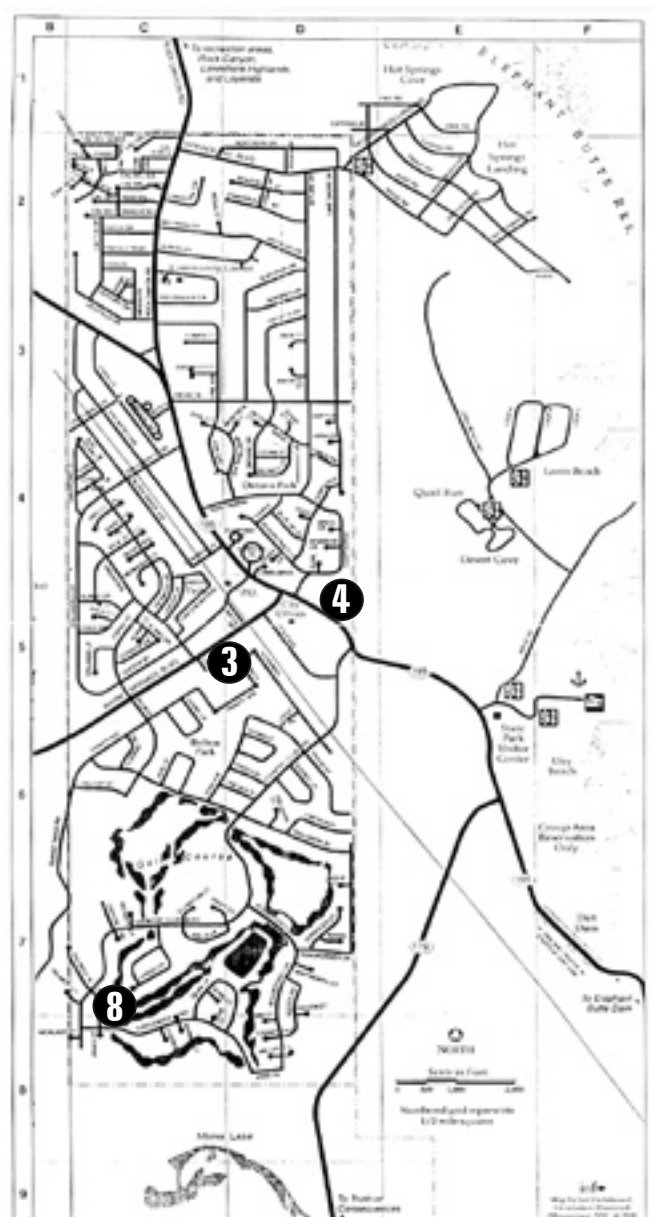
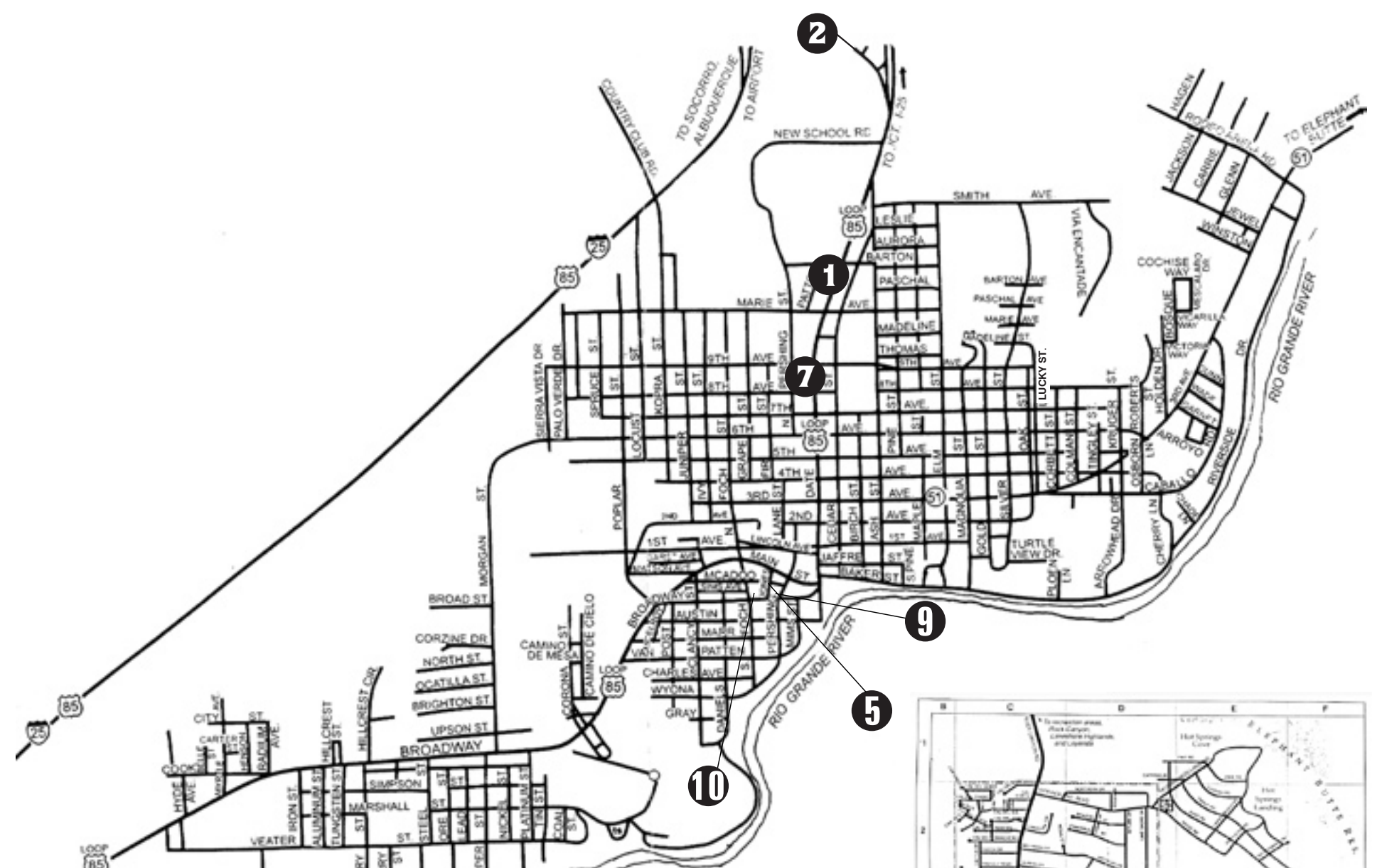
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HALLOWEEN

Continued from Page C2

autumn festivities were common, but Halloween was not yet celebrated everywhere in the country.

In the second half of the nineteenth century, America was flooded with new immigrants. These new immigrants, especially the millions of Irish fleeing Ireland’s potato famine of 1846, helped to popularize the celebration of Halloween nationally. Taking from Irish and English traditions, Americans began to dress up in costumes and go house to house asking for food or money, a practice that eventually became today’s “trick-or-treat” tradition. Young women believed that on Halloween they could divine the name or appearance of their future husband by doing tricks with yarn, apple parings or mirrors.

In the late 1800s, there was a move in America to mold Halloween into a holiday more about community and neighborly get-togethers than about ghosts, pranks and witchcraft. At the turn of the century, Halloween parties for both children and adults became the most common way to celebrate the day. Parties focused on games, foods of the season and festive costumes. Parents were encouraged by newspapers and community leaders to take anything “frightening” or “grotesque” out of Halloween celebrations. Because of these efforts, Halloween lost most of its superstitious and religious overtones by the beginning of the twentieth century.

By the 1920s and 1930s, Halloween had become

a secular, but community-centered holiday, with parades and town-wide parties as the featured entertainment. Despite the best efforts of many schools and communities, vandalism began to plague Halloween celebrations in many communities during this time. By the 1950s, town leaders had successfully limited vandalism and Halloween had evolved into a holiday directed mainly at the young. Due to the high numbers of young children during the fifties baby boom, parties moved from town civic centers into the classroom or home, where they could be more easily accommodated. Between 1920 and 1950, the centuries-old practice of trick-or-treating was also revived. Trick-or-treating was a relatively inexpensive way for an entire community to share the Halloween celebration. In theory, families could also prevent tricks being played on them by providing the neighborhood children with small treats. A new American tradition was born, and it has continued to grow. Today, Americans spend an estimated \$6 billion annually on Halloween, making it the country’s second largest commercial holiday.

Today’s Halloween Traditions

The American Halloween tradition of “trick-or-treating” probably dates back to the early All Souls’ Day parades in England. During the festivities, poor citizens would beg for food and families would give them pastries called “soul cakes” in return for their promise to pray for the family’s dead relatives. The distribution of soul cakes was encouraged by the church as a way to replace the ancient practice of leaving

food and wine for roaming spirits. The practice, which was referred to as “going a-souling” was eventually taken up by children who would visit the houses in their neighborhood and be given ale, food, and money.

The tradition of dressing in costume for Halloween has both European and Celtic roots. Hundreds of years ago, winter was an uncertain and frightening time. Food supplies often ran low and, for the many people afraid of the dark, the short days of winter were full of constant worry. On Halloween, when it was believed that ghosts came back to the earthly world, people thought that they would encounter ghosts if they left their homes. To avoid being recognized by these ghosts, people would wear masks when they left their homes after dark so that the ghosts would mistake them for fellow spirits. On Halloween, to keep ghosts away from their houses, people would place bowls of food outside their homes to appease the ghosts and prevent them from attempting to enter.

Halloween Superstitions

Halloween has always been a holiday filled with mystery, magic and superstition. It began as a Celtic end-of-summer festival during which people felt especially close to deceased relatives and friends. For these friendly spirits, they set places at the dinner table, left treats on doorsteps and along the side of the road and lit candles to help loved ones find their way back to the spirit world. Today’s Halloween ghosts are often depicted as more fearsome and malevolent, and

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HALLOWEEN

Continued from Page C4

our customs and superstitions are scarier too. We avoid crossing paths with black cats, afraid that they might bring us bad luck. This idea has its roots in the Middle Ages, when many people believed that witches avoided detection by turning themselves into cats. We try not to walk under ladders for the same reason. This superstition may have come from the ancient Egyptians, who believed that triangles were sacred; it also may have something to do with the fact that walking under a leaning ladder tends to be fairly unsafe. And around Halloween, especially, we try to avoid breaking mirrors, stepping on cracks in the road or spilling salt.

But what about the Halloween traditions and beliefs that today's trick-or-treaters have forgotten all about? Many of these obsolete rituals focused on the future instead of the past and the living instead of the dead. In particular, many had to do with helping young women identify their future husbands and reassuring them that they would someday—with luck, by next Halloween—be married. In 18th-century Ireland, a matchmaking cook might bury a ring in her mashed potatoes on Halloween night, hoping to bring true love to the diner who found it. In Scotland, fortune-tellers recommended that an eligible young woman name a hazelnut for each of her suitors and then toss the nuts into the fireplace. The nut that burned to ashes rather than popping or exploding, the story went, represented the girl's future husband. (In some versions of this legend, confusingly, the opposite was true: The nut that burned away symbolized a love that would not last.) Another tale had it that if a young woman ate a sugary concoction made out of walnuts, hazelnuts and nutmeg before bed on Halloween night she would dream about her future husband. Young women tossed apple-peels over their shoulders,



Halloween Costume pays tribute to Celtic origins

See HALLOWEEN on Page C6

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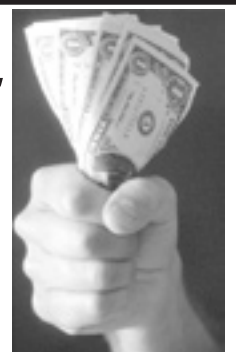
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Sierra County Attractions/Services

Motels and apartments provide accommodations for the visitor to Truth or Consequences and other travelers, ranging from small, modest lodgings to resort types with health spa facilities. At the state’s largest body of water, there is the hotel comfort of Quality Inn at the Butte and the rustic setting of the Damsite Recreational Area’s rental cabins.

Restaurants in Truth or Consequences, Elephant Butte and throughout Sierra County offer a full range of foods, from fast service sandwiches and take-out dishes to specialty dinners from charcoal steaks to Mexican food favorites.

Complete medical services are available within the community, provided at Sierra Vista Hospital and doctors’ private practices.

Geronimo Springs Museum, located at 211 Main St., offers exhibits focusing upon the history of the city and county. The Ralph Edwards Wing displays mementos of the events of the annual Truth or Consequences Fiesta.

Truth or Consequences also has a well-stocked public library, located on Library Lane, which contains a section about Southwestern history, which is considered one of the finest in the state.

Many spots are available for picnicking. Ralph Edwards Park, near the downtown area on the banks of the Rio Grande, has more than adequate picnic facilities. Other spots are available along

the river between the city and Elephant Butte Lake, and at Elephant Butte Lake, Caballo Lake and Percha Dam state parks.

The Scenic Gila

Visitors to Sierra County have the opportunity to take a tour of the scenic and beautiful Black Range, located in the Gila National Forest approximately 47 miles west of Truth or Consequences.

To reach the mountains from Truth or Consequences, drive south on Interstate 25 for approximately 15 miles, take the Hillsboro exit and turn west onto state road NM 152 (old NM 90). The road will take you through Hillsboro and Kingston, centers of mining activity during the late 1800s and early 1900s.

Southwestern New Mexico’s Gila National Forest contains 2.7 million acres of timber, forage for wildlife and livestock, rich history, natural beauty, and wilderness. In short, the Gila has everything that draws Americans outdoors and away from the crowded cities in large quantities.

The forest is the perfect setting for enjoying the present or exploring the past: The area surrounding the Gila was the last to be settled, and only a few decades ago it was part of the American Western Frontier.

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312 N. Foch. T or C. A charming older home located across the street from the City Library and Senior Center, minutes from downtown shopping and spa's. Approx 720 sq ft of living area, 2BR, 1BA - second bedroom does not have a closet, will require a dresser or armoire for your clothes! Freshly painted and ready to move into. Priced to sell at \$64,000. Call Cathy 575-740-0003. MLS 20174756.



308 Black Range, Elephant Butte. A very well cared for Cavco Mfg home offering 1680 sq ft of open living area. 3BR,2BA, handicap accessible, spacious kitchen w/eating area, large master suite w/his & her closets, dining room, refr. air, carpet, vinyl flooring. Approx 1/4 ac lot, fenced back yard, covered deck, 24 x 24 detached garage. Borders BLM land. Priced to sell at \$115,000.00 Call Cathy 575-740-0003. MLS 20174743.




24 Paloma Blanca: 2 homes for the price of 1. 3 bedroom 2 bath and a 2 bedroom 2 bath home on 1.95 acres. New septic system. Live in one and rent the other. Priced to sell at \$50,000. MLS 20174672.




505 Cedar: Close to Downtown T or C. 3 Bdrm/ 2 Bath 80X140 lot. \$50,000. MLS 20170635.




102 Canadian Circle: 40 X 30 RV GARAGE with 1/2 bath. Great family home with 3 BR's, 2 BA, living room, dining room, spacious kitchen, refrig. air. Over 1/2 ac lot with fenced area for garden or pets. Priced at \$210,000. Call Cathy. MLS 20172157.




Gordon Rd: 3 acres with all utilities, ready for your new home or RV. Plenty of room for horses, and all the lake toys. Don't miss this great deal. \$49,000. MLS 20172384.




917 Grape. T or C. A great family home offering over 3100 sq ft of living space, 4BR, 2BA, a 3/4 BA and a 1/2BA! Spacious kitchen w/eating area, living room with fireplace, den/family room. Large lot. Close to Golf course, Schools, Hospital and downtown spas. Priced at \$199,000. Call Cathy. MLS 20174727.




908 Yucca: A fantastic family home. Offering over 2300 sq ft, 4BR, 3BA, remodeled/updated kitchen, huge living room, formal dining room, travertine tile in high traffic areas, ref. air, roof is under 10 yrs old. SW landscape, fenced back yard. MUST SEE. \$179,000. Call Cathy. MLS 20172625.



13 Waterdog Rd: .34 acre lot with 3 sided 25X40 pole barn. All utilities are on property, existing septic, electric and water. Cement runners ready to set your Manufactured home on. Don't miss this one priced to sale. \$18,000. MLS 20160852.



48 Boat Dock Rd: Walk to the Lake. 2 homes on this large lot. 1986 3 Bdrm/2 Bath 2352 sq ft manufactured home, with huge addition. Second home is a 2 BD/1BA, large garage/shop. \$250,000. MLS 20171670.



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