



SEEDY HAL LOW EEN ISSUE

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men on BYU’s campus.

No need for a Dr. Laura Schlesinger type figure to help us peel back the layers of this complex, deep, well-spoken, gentleman of a man. When asked about the number of NCMO situations that he had experienced in his life, Caleb responded:

“We’ll probably say about, of the sixty, a good forty-five of those were kind of a three-time, NCMO, hook-up sort of thing. I mean, I’ll hit seconds, but sometimes I’ll just hit the NCMO. At the most, if I’m somewhat down with the chicks, I’ll roll three times. Other than that, if it’s just a slay, it’s just a slay.”

Caleb enjoys a variety of sports in his free time including basketball, football, and baseball, but you wouldn’t know that he even had time for these kinds of activities by the way he spoke in such great detail about just how a NCMO is accomplished. The process is simpler than you might think. If you are one of those guys that’s not producing numbers quite as high as Caleb’s, now is the time to pull out a pen and paper and listen closely. With a great sense of accomplishment and pride in his voice, the valley’s favorite love doctor lays it all out on the table:

“Well, I mean, for some guys you can just roll the phone out and be blatant. I say you just get em’ on the dial, shoot em’ a text, see what they’re doin’, and just be like, ‘Hey, wanna chill?’ After you head over to the house, kick it for a minute, then make the move. She denies you? Chill, then get up and leave. I’m dead serious right now. I’ve only done that once and it was one of the ballsiest things that I’ve ever done. I just stood straight up and left.”

“But Caleb, what about that pivotal moment on the couch when you ‘kick it for a minute’? What’s to be done? What’s the next step?” I asked.

Replied Caleb, “Ya know, honestly, what I’ll do is just say jokingly, ‘So what are we thinking? We gonna slay or what?’ Ya know, it kind of breaks the ice so it’s not awkward and you find out if she’s down to slay. She may not be sure if you were joking, so then you just make the move cause you are down.”

It’s comforting to know that this man will soon be constructing the homes in which our future families will live. Men can’t be made out to be the cold-blooded, heartless villains that society often claims they are. Though Caleb’s remarks represent how many men may feel about the NCMO and its role in their dreadfully single lives, Simone, on the flip side, doesn’t do her female defense attorneys many favors when it comes to her feelings about the role that a woman plays in the great NCMO formula. In Simone’s eyes, the woman isn’t helpless and can’t be identified as a “victim” in most NCMO slayings.

Said Simone of female awareness, “Girls are never always just the victim. I’m reluctant to say victim because girls are smart enough to know what’s going on. A girl knows what she’s doing so I don’t think that she’s a victim because she’s responsible for what happens. You know what’s going to happen and a lot of girls walk into it and they’re like, ‘No, this one’s different! He’s so sweet!’ No, no, no if he’s texting you at 11:30 at night, he doesn’t care about your feelings.”

The old saying claims that girls are made of “sugar and spice and everything nice” and I don’t think that

there are many of us who are questioning that. The woman is clearly the most beautiful of God’s creations. Caleb’s observations certainly uphold the same adage’s assertion that boys are made of “rats and snails and puppy dog tails,” yet what Caleb lacks in the compassion department, Simone more than compensates for with her ever-present, ladylike sensitivity.

“I don’t care about butts. I don’t have one. I have a minuscule butt, so for me personally it’s an extension of my leg so I don’t care about butts. I touch butts. I allow my butt to be touched. A butt is not a real thing. You sit on it. You dance with it. It’s not a real trigger for me,” expressed Simone.

Now I’m not one hundred percent sure, but I’m fairly certain that Simone took those exact words straight from the movie *Ever After*, angelic to her very core, is that woman.

We’ve poked fun, we’ve had our laughs, but the point remains the same: both men and women enjoy the exhilaration that comes from making out. It doesn’t really matter which of the terms you use to describe your dark secret of a pastime. “Slaying,” “shredding face,” “tonsil hockey,” “tongue wrestling,” and “suction abduction” are all different terms that refer to the very same pastime that fills the hours of bored, BYU students’ weekends.

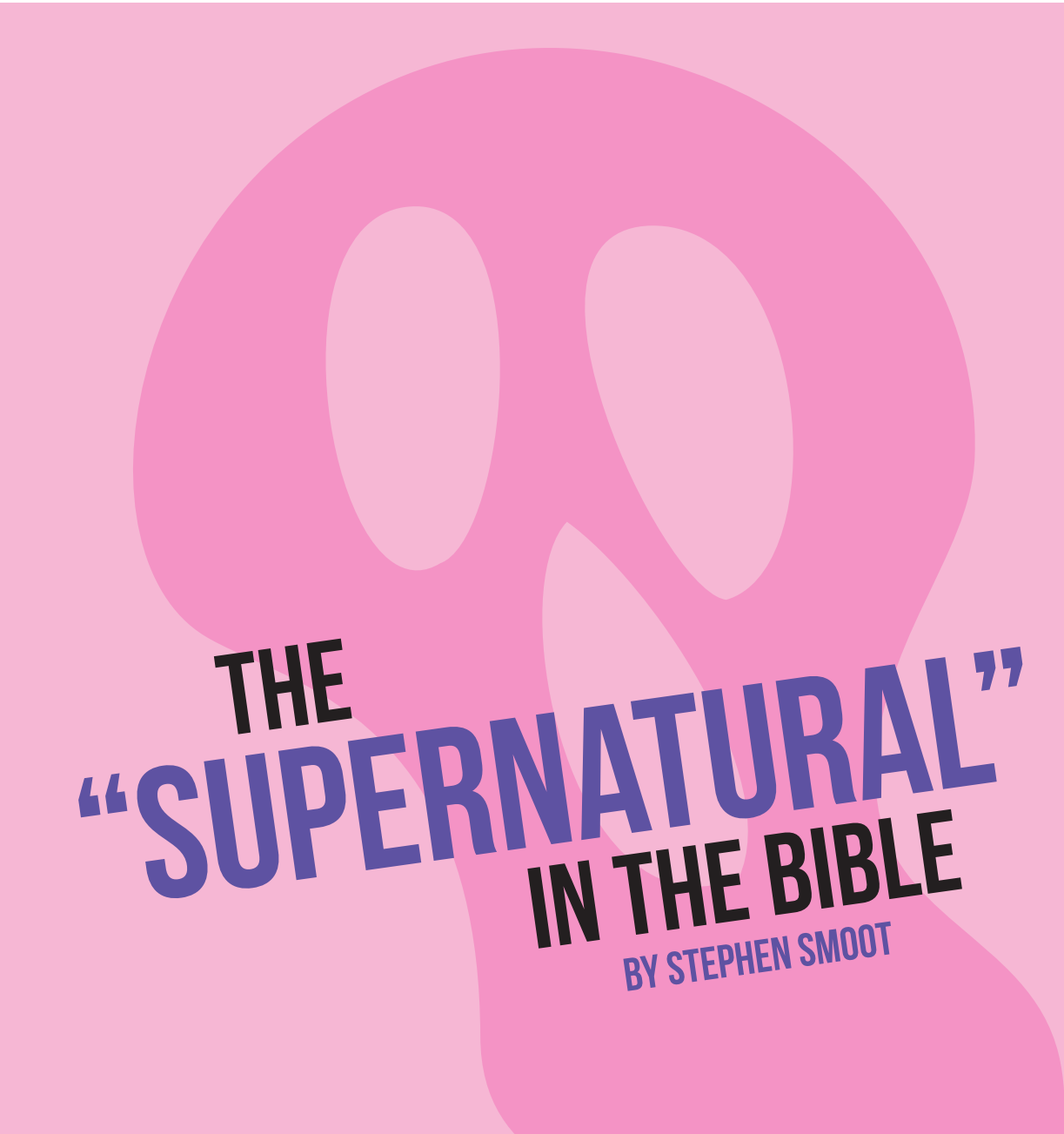
We love it. We crave it. We do it. In spite of your gender, you are more than down to “suck face” and the sooner that you admit it, the better off you will be. Happy kissing, and remember the importance of avoiding any form of *Russian hands* and *Roman fingers*. ■

A VENERABLE HALLOWEEN CUSTOM IS FOR FAMILY AND FRIENDS TO SPOOK ONE ANOTHER WITH TALES OF GHOSTS AND GHOULS. Urban legends and myths abound that, in some way or another, involve communing with the dead, or even being possessed by them. Hollywood has captured our imaginations with an unending stream of films about supernatural encounters, including hauntings and demonic possessions, which are purportedly “based on a true story.”

It’s probably safe to say that most moviegoers understand that these and other horror films are fictional, nothing but innocent distractions meant to entertain us for a few hours. In our post-Enlightenment world, many have come to see tales about ghosts or spirits as just that—tales. Supernatural entities like ghosts, which are regularly relegated to the realm of fiction, have become so unthreatening in modern times that we even frequently depict them in modern popular culture as friendly, inconspicuous, or otherwise harmless. (Think, for example, of Casper the Friendly Ghost.)

Such has not always been the case. Our ancestors, and, indeed, a good chunk of even our modern population, took, and continue to take, threats of ghosts or spirits very seriously. In centuries past, and in almost every human culture that has dotted the globe, belief in supernatural entities like ghosts or spirits was taken for granted. In response to this perceived supernatural threat, both religion and folk magic (two things that are, admittedly, not always easily distinguishable) have developed over time to create ways to combat these evil influences by means of rituals, spells, talismans, prayers, or other methods.

The peoples of the ancient Near East, including the Egyptians, the Babylonians, the Canaanites, and many others, likewise developed various religious or “magical” ways to fight off malevolent supernatural forces. Being a part of this ancient mi-



lieu, it shouldn't surprise us that the authors of the Bible also recorded incidences that purport to be encounters with what we would now call the "supernatural". (We must remember that for these ancient people, "supernatural" entities like spirits, demons, gods, or ghosts were anything but "supernatural" in the modern sense of the word, and were, in fact, seen as just as much a part of the physical world as the next door neighbors.)

Although it is sometimes missed or ignored by modern readers, the Bible contains proscriptions against dabbling in what is commonly called "necromancy," or the practice of attempting to commune with or otherwise manipulate the dead by magical or occult means. While activities like holding séances or using Ouija boards to communicate with the dead are today typically seen as nothing more harmless superstition, anciently necromancy was viewed as anything but harmless. If for no other reason than it was readily believed that one actually could communicate with the dead, and that doing such could yield disastrous consequences, the Bible severely condemns necromancy, and announces death for

el, with the expectation that God's former prophet could offer assistance. As it turns out, the spirit of the departed Samuel does appear to Saul and the medium of Endor, and, after rebuking Saul for disturbing him in death, prophecies that Saul and his sons would be slain at the hands of the Philistines. As we read three chapters later in 1 Samuel 31, this prophecy comes true.

Most interesting is Isaiah 29, which invokes the imagery of ghostly activity to describe the status of Jerusalem after its downfall and destruction. In this oracle, the prophet Isaiah details the humiliation and destruction of Jerusalem, and prophecies that, "Deep from the earth you [the ruins of Jerusalem] shall speak, from low in the dust your words shall come; your voice shall come from the ground like the voice of a ghost, and your speech shall whisper out of the dust" (Isaiah 29:5). What makes this passage interesting for Latter-day Saints is that this imagery is likened to the coming forth of Book of Mormon by Nephi, who says that the Book of Mormon "shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall

count of demonic activity is recorded in Acts 19:13–20. In this story, a certain number of "itinerant Jewish exorcists," who were "seven sons of a Jewish high priest named Sceva," went about attempting to perform exorcisms in "the name of the Lord Jesus." This was apparently done because Jesus' fame as an exorcist had become well known, and it was believed that by invoking Jesus' name one could gain power over evil spirits. These sons of Sceva, however, botched their attempted exorcism, as it's recorded that when they used Jesus' name to perform an exorcism, the evil spirit fought back. "Jesus I know, and Paul I know; but who are you?" the spirit retorted. It's then recorded that the spirit overpowered and wounded the exorcists, who fled for their lives. When word of this incident "became known to all the residents of Ephesus, both Jews and Greeks . . . a number of those who practiced magic collected their books and burned them publically."

This story reveals much about the ancient understanding of magic or the occult. A common practice by magicians or priests during the Greco-Roman Era was

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those mediums, wizards, or witches who practice it (e.g. Leviticus 19:31; 20:6, 27; Deuteronomy 18:10–12). For instance, king Manasseh, who is portrayed in the Bible as an archetype of an evil king, is said to have done that which was "evil in the sight of the Lord" (2 Kings 21:2). The list of offenses by Manasseh recorded in the Bible include not just human sacrifice, but also consulting "fortune-telling and omens" and dealing "with mediums and with necromancers" (2 Kings 21:6).

(I hasten to add at this point that I don't think that we need to worry about going to hell for reading *Harry Potter*, since the ancient understanding of witchcraft was drastically different than the popularized, fictional, and relatively benign modern understanding. I very much doubt that the authors of the Bible had Hermione Granger in mind when talking about condemning witches.)

A famous story from the book of 1 Samuel illustrates what was anciently believed to be the dangers of necromancy. In 1 Samuel 28, the distressed and now disfavored king Saul, Israel's first monarch, faced an impending Philistine threat. With no answer forthcoming from God as to how he should face this threat, Saul, it is recorded, consulted with a medium—a witch of Endor—to conjure the spirit of the deceased prophet Samu-

el as one that hath a familiar spirit [or a ghost]; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust" (2 Nephi 26:16).

But besides necromancy, the Bible also records accounts of demonic possession or activity. These incidents are recorded in the New Testament, in the gospels and the book of Acts. Jesus, for example, is reported on a number of occasions to have performed exorcisms or to have otherwise confronted demonic entities (see Mark 1:21–28 // Luke 4:31–37; Matthew 8:28–34 // Mark 5:1–20 // Luke 8:26–39; Matthew 15:21–28 // Mark 7:24–30; Matthew 17:14–21 // Mark 9:14–29 // Luke 9:37–49; Matthew 9:32–34). In fact, Jesus' ability to cast out devils was even taken by some to be a sign of him being the Messiah (Matthew 12:22–23).

Jesus, however, is not the only New Testament figure to have reportedly combated demons. Phillip, one of the apostles, is recorded to have performed exorcisms in Samaria (Acts 8:5–8). Peter is recorded to have done such in Jerusalem (Acts 5:12–16), as well as Paul during his apostolic ministry (Acts 19:11–12).

But perhaps the most fascinating New Testament ac-

to invoke in their spells the names (including supposed hidden or secret names) of gods or notable religious figures that were believed to have magical, occult powers. This, it seems, is what these would-be exorcists in Acts 19 were trying to do: they were attempting to use Jesus' name in an occult or magical way to combat demons, since they came to believe his name possessed magical powers. It is made clear in the story, however, that the author of the book of Acts considered such activity illegitimate, thus reinforcing the biblical prohibition on magical or occult practices.

Of course, the truth of these or other stories of "supernatural" incidents in the Bible cannot be proven by historical or scientific means. Acceptance of their truthfulness, therefore, is a matter of faith. Nevertheless, even skeptics or non-believers can appreciate what these stories tell us about ancient (and, to a large extent, even modern) beliefs about the supernatural. Whether you believe these biblical stories or not, it's evident that belief in the "supernatural" has been around for a long time, and continues to hold a power grip on human imagination. ■