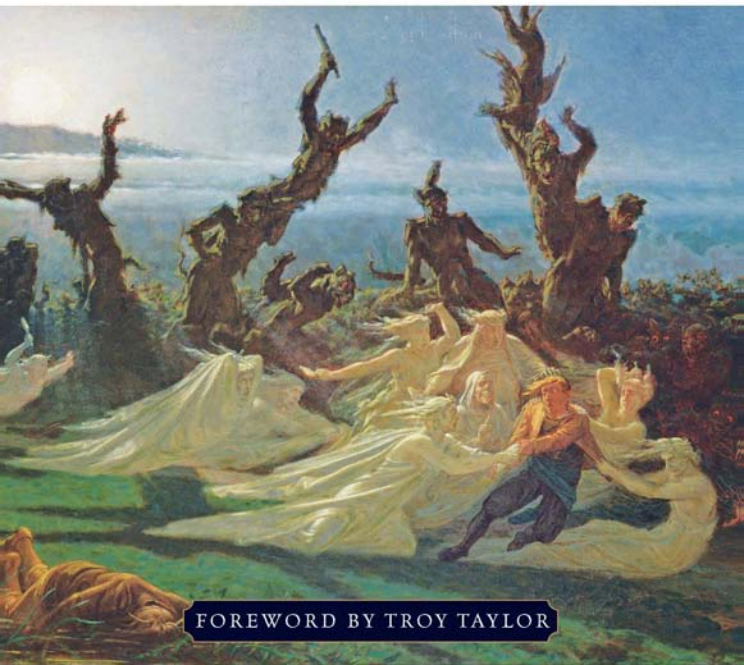


THE ENCYCLOPEDIA OF

Ghosts *and* Spirits

ROSEMARY ELLEN GUILLEY

THIRD EDITION



FOREWORD BY TROY TAYLOR

The Encyclopedia of
**GHOSTS
AND
SPIRITS**

THIRD EDITION

Also by Rosemary Ellen Guiley

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The Encyclopedia of
**GHOSTS
AND
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**Foreword by
Troy Taylor**

 **Facts On File**
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For Joanne P. Austin

The Encyclopedia of Ghosts and Spirits, Third Edition

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FOREWORD

In fall 2006, an award-winning physicist was quoted in *USA Today* declaring that ghosts cannot exist. They cannot walk among us, he said, because their feet would need to apply pressure on floors. They could not pass through walls because this would violate scientific laws of action and reaction. Ghosts, quite simply, cannot be real.

Interestingly, like so many scientists throughout history, this particular physicist based his ideas about ghosts on his own personal disbelief. Science demands that for something to be “real,” it must be able to be duplicated over and over again in a scientific setting. Unfortunately, the supernatural does not really conform to the idea of repeatable experiments. We can measure, document, and record, but ghosts do not perform on command, which is what scientists demand. Ghosts cannot be trapped in the laboratory. If you drag them out of the shadows and expose them to the harsh glare of scientific “reality,” they tend to vanish.

Thanks to this, science tells us, ghosts cannot exist.

But do most people feel this way? It is unlikely that you, the reader, believe this to be the case or you would probably not have this book in your hands! Gallup Polls tell us that more than one in three Americans believe that houses can be haunted and more than 20 percent believe that people can communicate with the dead. So if ghosts cannot exist, why do so many people believe that they can?

This is a puzzling and perplexing question to most scientists and professional debunkers, but not to psychological researchers and ghost hunters. Those of us who delve into the paranormal field know that stories and reports of ghosts have been with us for centuries, dating back to ancient Rome and beyond. People have been having

encounters with the spirits of the dead for longer than history has been recorded—and are still having them today!

Such reports are enough to make scientists lie wide awake in their beds at night, paralyzed with fear. Not because they are afraid of ghosts, but because they are afraid that the grip they have tried to impose on society, grabbing us by the throat and demanding that we not believe in such things, has started to slip once again.

This is not the first time that such a thing has occurred. During the latter part of the 1800s, scientists were shaken to the core by the rise of the American movement known as spiritualism—the belief that the dead could, and frequently did, communicate with the living. New innovations in science had just started to break the hold that superstition and religion had on society, and, angered by the challenge spiritualism posed to this, scientists immediately set out to debunk everything about it. And while many hoaxes were exposed, there were just enough genuine mediums among the fakes to send many of the scientists back to their universities and laboratories in fear and, in some cases, like Sir William Crookes, Sir Oliver Lodge, and others, to actually convert them to the validity of the spiritualist movement.

Today, with new technology assailing us on every side, scientists continue to assure us not to worry—there are no ghosts, no hauntings, and no haunted houses. In the cold light of the modern era, such things cannot exist. There is nothing out there, lurking in the night. However, we know different, don't we?

By definition, a “ghost” is a “disembodied personality,” and, as of now, there is absolutely no physical evidence

that the human personality even exists. Science will not admit that such a thing is present inside the body while it is still functioning, so we are far from scientifically proving that it exists outside the body (as a ghost) after death. However, I don't think there are any among us who do not accept the idea of the personality, or spirit, and if it can exist inside the body, then why not outside it?

It is unlikely that mainstream scientists will ever accept this, just as it is unlikely that they will ever accept psychical research as a legitimate science. They cannot understand it and, worse, simply don't want to. It's usually not until new facts emerge that scientists will admit that they could have been wrong. For many years, the world's greatest scientists insisted that the Earth was flat. They largely ignored those who tried to prove otherwise until Magellan actually sailed around it in 1522. Other scientists have claimed that the Earth was hollow or that the sun revolved around it. In each case, science turned out to be wrong.

Will this someday be the case with the paranormal?

It is hard to know for sure because psychical researchers have been working to prove the reality of the supernatural for more than 150 years. Some would say that they have done so with little success, but I would disagree with this. Many ghost hunters have been able to prove that houses are haunted—not scientifically but historically! How does this work? Let me give you the perfect scenario for proving a house is haunted:

A family moves into a house and, shortly after, they begin to experience strange happenings. Doors open and close by themselves, lights turn on and off, and objects begin to vanish, turning up again in odd places a few days later. They are also startled to find that the apparition of a man is sometimes seen in a back hallway.

Bewildered by what is going on, they contact the previous owners of the house and learn that they also experienced the odd happenings and saw the ghostly man. Checking back even farther, they discover that other owners had shared these same experiences. Before this, no one was aware that others had seen the same things, and they had never been discussed outside the family.

Scientifically, no one had proven that a ghost was haunting this house, but there is *historical evidence* of this fact. In this particular case (which is based on a real case in my files), the witnesses to the haunting had never compared notes on the case and, combined, had lived in the house for a period of more than 50 years. During each occupancy, the homeowners saw and experienced the ghost-related activity without ever realizing that others had experienced it too. To add to this brief scenario, the witnesses even identified a photograph of the home's original owner as the ghost that they had seen. They did this without hesitation—not knowing that former residents had also picked out this same photo!

Those who do not believe in ghosts often convince themselves that anyone who experiences one has misinterpreted some form of natural phenomena or is either drunk, mentally ill, or lying about what they claim has occurred. In a situation like the one just described, every single witness would have had to make the same mistake, been mentally ill, or have had an alcohol abuse problem. This was not the case. They could not have been lying because they would have had no idea what to lie about. They were unaware that others had shared their experience, and yet it had been repeating itself for many years. Merely a coincidence? I don't believe so and, in fact, I believe that the history in this case proved that the house was haunted.

We can collect historical evidence by gathering witness testimony and details about the ghost that may be present at a location. We can then research that gathered information and match it with former occupants of the house who are still alive. This is simplified, but having independent witnesses from different time periods with matching experiences makes for some pretty convincing evidence.

Scientific debunking be damned—we have just historically proven that a house is haunted and that ghosts do exist!

Have I convinced you now that history is imperative for good paranormal research? If so, then the book you are now holding will become even more crucial to your future investigations. History is a great key to the spirit world, and this book will unlock many doors for you.

I have been recommending Rosemary Ellen Guiley's *Encyclopedia of Ghosts and Spirits* since I first became involved in the world of psychical research. It is at the top of my list of books that every ghost hunter should own. There are few books on the market that can be used as extensively, and this is even more true in the book's expanded incarnation.

Why should no paranormal researcher be without it? It's not only because of the massive compilation of facts that it offers on just about everything in the spirit world, but also because of the history that it contains. I have already described just how important history is to ghost research, and I believe books like this one will be essential to the further development of this field. In these times of scientific criticism and increased public scrutiny of what we are doing in the paranormal world, it's important that we raise our standards from mere "ghost hunting" to actual "ghost research." We, as researchers, are required to obtain the most authentic evidence possible of a haunting. While this seems obvious, it's not always clear to many of the investigators who call themselves ghost hunters. Many are under the impression that walking around sensing spirits or wandering old cemeteries snapping random photographs constitutes good ghost research. Nothing could be farther from the truth!

With every paranormal investigation, we must have a purpose. Why is the location haunted? Why is the haunting taking place? What events occurred to make the location become haunted in the first place? These are questions that must be answered, and, once we do that, we can legitimately call ourselves researchers.

But how are such questions answered? This is where historical research becomes so crucial and books like this one become essential to your work.

I can honestly say that no greater reference exists about the history of hauntings, ghosts, and spirits than

the *Encyclopedia of Ghosts and Spirits*. For this reason, we owe Rosemary a debt of gratitude for the tremendous amount of work that she has put into this book. It is the essential guide to the spirit world, and I urge you to read it from cover to cover. We still have much to learn when it comes to the paranormal, but if it's information that you are looking for, you could not have come to a better place!

—Troy Taylor

Author and Founder, American Ghost Society

» ACKNOWLEDGMENTS «

I would like especially to thank Joanne P. Austin, to whom this book is dedicated, for her research and editorial contributions to all the editions. I am also indebted to Troy Taylor, who has written the foreword to this and the previous edition and whose books are excellent sources. Troy has been a major figure in ghost research and activities since the mid-1990s, and his work has served as a model for countless individuals and groups.

In addition, I am grateful for the help I received from many paranormal researchers and investigators, including (and not in any particular order) Mark Nesbitt, whose Civil War battlefields expertise is unparalleled; John Zafis and Adam Blai, for their expertise in demonology; Keith Age, a leading investigator who opened important doors for me; Karl Petry, one of the best psychics in the business; Kelly Weaver, one of the best mediums in the paranormal, and her husband, John Weaver, for their sharing of information and photographs; Rick Fisher, who has accumulated an impressive expertise in his case researches; Dale Kaczmarek, for his help in assessing photographs; Robbin Van Pelt and Craig Telesha, for their technical expertise; Derek Bartlett, for his help in case research; Jason Hawes and Grant Wilson, the stars of *Ghost Hunters* and leaders of The Atlantic Paranormal Society, for their generous assistance; Mark Macy, for

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INTRODUCTION

Of all paranormal phenomena, ghosts and hauntings rank foremost in our interest. Almost everyone is bound to encounter something “haunted” during the course of their life. Some people will rationalize away their experience, but others—most of us—will want to know more about what happened and why. Human beings have been haunted since ancient times, and today we have much the same reaction as our ancestors did, ranging from fear to wonder.

Ghosts are at the top of our paranormal interest list because they are evidence about the greatest question of all: What happens to us after we die? Religions all claim to know the answer, but human experience does not fit neatly into religious boxes. Science has tried to find the answer, but again, human experience, and the phenomena themselves, do not fit neatly into the science box either. Unable to supply ironclad answers, both camps tell us to ignore the phenomena: it’s illusion, delusion, all in our heads, demonic, tricks of light and sight, brain chemical reactions, and so forth.

The trouble is, *ghosts just won’t go away.*

For thousands and thousands of years, people have recorded their experiences with ghosts and hauntings. No matter what religion and science have to say, people continue to have paranormal experiences. Anecdotal evidence is not proof from a scientific perspective, but thousands of years of it stacks up as an impressive weight of *evidence in support* of the existence of ghosts. Many of these experiences fall into patterns that reveal that human beings have core experiences with otherworldly phenomena—core experiences that are consistent throughout history, though trappings and explanations change with the times, culture, prevailing social customs, and so on.

The heart of my work in the paranormal is to gain a better understanding of our experiences with what we call “the unknown.” It’s important to look at both objective data, provided by science, and subjective data, provided by people’s understanding and explanations of their experiences from a psychic perspective. How do the human mind and human consciousness experience psychic phenomena, under what external and internal conditions? What do our experiences tell us about our physical world, other dimensional realities, ourselves and—most of all—who we are in the cosmic scheme of things? How do we—how *should* we—integrate our paranormal experiences to enrich our knowledge and lives?

I have not limited this book to a compilation of accounts of ghosts and hauntings. Reciting spooky stories is entertaining, but, in order to fully understand them, we have to examine them in context. Paranormal phenomena are not isolated or chopped into clearly defined domains. Rather, the phenomena bleed into each other, coloring a whole range of paranormal experiences far beyond just ghosts and hauntings. Actually, from ghosts and hauntings, one can follow the connections out to the entire paranormal/mystical cosmic map. In this volume, I have included related topics such as mediumship, seance phenomena, psychical research, survival-after-death beliefs and research, afterlife concepts, folklore customs, cross-cultural beliefs, and some overlapping topics, such as dreams, angels, fairies, demons, and more. In a single volume, it’s impossible to cover everything, but I hope its contents will whet the readers’ appetites to look further and deeper than “ghosts.” One thing I have learned in my lifelong study of the paranormal is that one cannot cherry-pick the paranormal to suit a personal comfort

zone. If you believe in ghosts, then be prepared to accept the existence of a broad range of phenomena.

In a previous paragraph, I mentioned “the human mind and human consciousness.” They are not the same. The human mind is brain activity—our mental processes in a physical sphere of amazing complexity. The human mind is part of the far greater concept of human consciousness. We barely understand it, barely grasp it. Perhaps one way to describe it is the sum total of who we are, have been, and will be, in the eternal Now. Metaphysics has long held—and science has demonstrated—that consciousness is nonlocal and spills out into a huge pool of entanglement with all things. Fortunately, many scientists are pursuing research into consciousness. We have good evidence that our paranormal experiences are influenced, perhaps even caused, by the mix of *consciousness* with energy of place.

Yes, place has its own consciousness too. Science is also demonstrating that, for example, magnetic properties of a place are related to people’s paranormal experiences there.

Scientific research has also demonstrated that the brain is hardwired to have paranormal or mystical experiences and can be artificially stimulated to produce psi-conductive states of consciousness, that is, states in which we are likely to experience the paranormal. Both these factors are seized upon by skeptics to dismiss the “reality” of the paranormal. In their reductionist terms, a ghost becomes a host of brain chemicals reacting to, say, the natural energy of quartz in the ground.

On the contrary, both geophysical and brain factors support the paranormal. First of all, we need a physical mechanism in order to have the experience. Our brains, the human mind, need to be hardwired so that we can access expanded states of awareness. Second, everything in creation is a field of energy. We don’t yet understand how all these fields mesh, nor much about subtle energies, such as are employed in the power of intentionality through prayer, healing, and so forth.

Ancient peoples interpreted many of their paranormal and visionary experiences as externalized events visited upon them by the supernatural, the gods, or God. Today, many skeptics still think that way—if it isn’t external, it’s not real. However, we are coming to understand, from a scientific perspective, that the paranormal is just as much an internal experience as an external one. Interestingly, the internal has always been part of the paranormal and mystical, for many ancient experiences were couched in the framework of dreams and visions formed during meditation, prayer, and contemplation.

Subjective factors *are* part of the paranormal picture. Science doesn’t like the subjective, but when it comes to the paranormal, there’s no way around it.

That’s one reason why scientific equipment will not fully explain ghosts. Equipment examines only one dimension of a multidimensional experience. Equipment gives us physical data about a haunting, such as electromagnetic fluctuations, temperatures, and unexplained phenomena captured on camera and recorder.

Equipment readings, however, give us little in the way of context. Why can two people visit an active site and only one of them experience phenomena? Equipment readings cannot explain that. And what about cases where people’s experiences are not correlated by any equipment readings taken on site? Does that mean they had no experience because the equipment did not register anything? Many skeptics will say just that. No wonder that people can become confused about what they “should” believe.

If our brains are hardwired to have expanded states of consciousness, it stands to reason that we are not hardwired equally. Some people have many paranormal experiences and others only a few. Some people may be better able to “tune in” than others. Some may tune in better only in the right conditions—being in the right place at the right time in the right state of consciousness. I do believe that emotions play a big role, especially underlying emotions. For example, I have noticed a thread in certain types of paranormal experiences that troubled emotions, such as during times of great stress, may be factors in having an experience. Also, research into near-death experiences (NDEs) has shown that certain personalities are more experience-prone.

That brings me to the subject of psychics, a touchy one in the paranormal field. A great deal of effort has been expended in psychical research and parapsychology to try to prove, or at least define, psi (extrasensory perception and psychokinesis), paranormal phenomena, and survival. In the early days of psychical research, mediums were studied and tested up one side and down the other. Unfortunately, a lot of fraud was uncovered, which made many scientists dismiss paranormal possibilities altogether. However, the fact that some mediums resorted to tricks to measure up in seances and tests does not negate all mediumship.

In the field of paranormal investigation, many investigators have a mantra: “I/we don’t use psychics because they are unreliable.” They’ve made equipment their only god. In so doing, they are overlooking the greatest instrument of all concerning the paranormal: human consciousness. Give two investigators the same equipment and put them in the same haunted place at the same time. Their results will likely not be identical. What makes the difference? Consciousness? Could one of them tune in better than the other and thus affect results? Since they didn’t get the same results, should we discard everything? The “experimenter effect” is well known in parapsychology: the conscious and subconscious beliefs, biases, and expectations of the experimenter can influence results. There is no way out of being a participant in whatever we’re trying to observe or measure.

Psychics and mediums have a higher “tune-in” ability than the average person. We all have psychic ability, but some of us have a greater abundance of it than others—just as some of us have more talent in certain areas than others do. Psychics (I shall use the term to include mediums) can offer valuable information about haunted places. They

can provide details and context that can be researched for validation. A thermometer gives you a cold spot. A camera might capture a shape of unknown origin. A psychic can tell you about personalities, lives, emotional states, and events. Historical research, which all paranormal investigators should undertake, can provide that context too. Psychic perceptions can, in addition, shed light on how and why we experience the paranormal, such as ghosts and hauntings.

Perhaps some investigators don't realize that they are already dealing with psychic perceptions when they interview people—the witnesses—about their experiences at a site. They'll take those into account, but not the impressions and experiences of a psychic brought to the site.

Psychics are not 100 percent accurate. But if a psychic is inaccurate, say 20 percent of the time, should we discard the 80 percent of information that is accurate? Equipment readings fluctuate considerably too. For paranormal investigators—most of whom are laypeople, not scientists—some discernment is in order. I believe that both hard and subjective evidence should be collected, considered, researched, and evaluated to produce the fullest possible picture. It is not an easy task.

Finally, I would like to address what may constitute “ghosts” and “hauntings.” Yes, I believe ghosts are real. They exist. I believe ghosts exist from my own experiences and from the weight of historical testimony and supporting evidence. Can I prove ghosts exist? No. But skeptics cannot disprove ghosts either. When it comes to the paranormal, we are in a gray area with very few defined markers.

I do not think there is a single explanation for ghosts, but rather many, which are explored in more detail in this book. I think many hauntings are “residual” or “imprints,” that is, something that gets etched into psychic space or even physical space. Emotions, again, seem to be a major factor. Consider that most hauntings are associated with turbulent, unhappy, and violent events. The energy—including electrical energy generated by the brain—might be imparted to the physical environment and retained under the right conditions, such as natural geomagnetic properties. The right receiver comes along—a living person—and tunes into the imprint. Some are more charged and active than others, which is why some places are reputed to be “haunted.”

Actually, I believe that in some way *everything* is “haunted.” It's a matter of our ability to *perceive* what's there. There isn't a square millimeter on this planet that hasn't been laid over and over again with the imprints of things—people, creatures, plants—that have lived, generated electrical and emotional activity, and died. Their energy—the “blood and bones” so to speak—has gone into the soil and the psychic space and left a mark.

Some of these imprints are too old, faded, and weak to perceive, which is why we seldom hear of dinosaur hauntings, caveman hauntings, and ghostly plants—though these experiences do happen. When you think about it,

it's a good thing we don't tune in to everything. If we could perceive all the imprints of all things that have lived in this physical space since the creation of this planet alone, we would be so overwhelmed we would be pushed right out of our dimensional space.

So, we seem to tune into just the strongest imprints. Also, I think our collective resonance is a factor—another by-product of consciousness. We seem to tune in to certain periods of history or certain cultures. Perhaps we have affinities for those times and peoples, or they laid down stronger imprints. Or both.

I also believe that some ghosts are the so-called stuck souls who linger on after death, not fully in the world of the living but not fully in the afterlife either. Some may choose this due to unfinished business, while others become trapped by circumstances of their deaths. Does a soul really get stuck? I think it is possible. It also may be that some of these stuck ghosts—who often exhibit self-awareness and are able to interact with the living—may be a *piece* of one's self left behind that somehow retains a certain intelligence and animism. Some of these fade out over time, and others are helped along by the living, who “release” them from Earth into the afterlife.

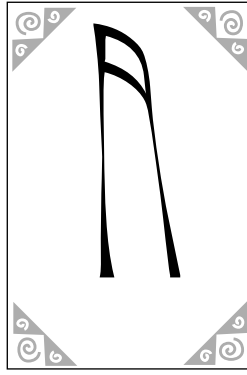
Other explanations for ghosts are slips of time and dimension; thought-forms—entities created from intense emotions and thoughts; and projections from the living. There are examples of possible time slips, or retrocognition, in this book, the most famous example of which is the Versailles case. For an example of a thought-form ghost, see the entry on Castle Leap in Ireland, which purportedly has an entity built out of the horrors of its spiked dungeon. As for projections from the living, perhaps some ghosts are a way that the living retain connection with the dead and the past—we cocreate an experience with the dead and with energy of place.

Some ghosts involve intensely personal experiences, such as a visit from a departed loved one. These may be one-time-only experiences, but can have a profound impact. The fields of dreamwork, after-death communications, electronic voice phenomena, instrumental transcommunication, and survival research are exploring these experiences.

Some hauntings are also populated by nonhuman entities. I do believe in spirits attached to place, such as belong to the nature realm—the elementals and fairies. There are also demonic entities that linger in places and become attached to people. Angels can haunt a place as well. We usually don't associate angels with hauntings, but their anchored presences in holy places, such as wells, springs, and shrines with healing properties, have been recorded since ancient times.

There are other explanations that have been proposed for ghosts and hauntings, and I invite you to explore all of them in this book.

—Rosemary Ellen Guiley



Academy of Religion and Psychical Research, The See SPIRITUAL FRONTIERS FELLOWSHIP.

acheri In Indian lore, the ghost of a little girl who brings disease, especially to children. The ghost lives on mountaintops and comes into valleys during the night for revelry and to spread disease by casting its shadow over victims. Children are protected from the *acheri* with AMULETS of red thread tied around their necks. Similarly, in European lore, red charms protect against bewitchment and harm from evil spirits and witches.

Acorah, Derek (1950–) One of Britain's most famous contemporary MEDIUMS. Derek Acorah is the psychic star of the international television program *Most Haunted* and the author of several books about his life with spirits. Acorah says that his message of SURVIVAL AFTER DEATH consoles the bereaved and relieves their minds about the loss of loved ones. His critics contend, however, that Acorah uses mentalist techniques.

Born Derek Johnson on January 27, 1950, he was the youngest of three children. (Derek says that "Acorah" is a Dutch name affiliated with his father's family.) The children and their mother lived with their maternal grandmother in the Bootle section of Liverpool, England, since their father was a merchant seaman and rarely in port. Acorah was a child when he had his first encounter with the dead. One day while running down the stairs of his grandmother's three-story Victorian home, he encountered an older man who tousled his hair and spoke to

the boy as if he knew him. When Acorah reported the incident to his mother and grandmother, his grandmother helped him identify the man as his late grandfather, Richard. His grandmother, a psychic, predicted that the boy was the "next one," or the child selected to carry on the family's gift.

But Acorah had other plans. His dream was to be a professional "footballer," or soccer player, and for many years he played with the Wrexham Football Club, the Liverpool Football Club, and the Glentoran Football Club of Northern Ireland. He finished his soccer career playing for the USC Lion of the South in the Australian Football League. After returning to England, he and his first wife, Joan, divorced. They had one son, Carl.

Acorah's return coincided with the discovery of his spirit guide, a 2,000-year-old Ethiopian warrior named Sam, and his decision to make MEDIUMSHIP his life's work. Through past-life regression, Acorah learned that Sam's real name was Masumai, and he had tried to save Acorah from an attack by members of another Ethiopian tribe when the boy was nine, two millennia ago. The guide took the name Sam, which seemed more appropriate when he knew that Acorah would be a white man in a European country.

Once Acorah decided to share his psychic gift with the world, he began doing readings for friends, then expanded his audience to include small spiritualist congregations, radio appearances, large theater/auditorium performances, and finally television. He remarried in the early 1990s, and his second wife, Gwen, took an active

role in the expansion of Acorah's work. His first TV experience was on *Livetime* from Granada Breeze network, followed by *Predictions with Derek Acorah*. Both shows were hits for Granada Breeze but were cancelled when Granada folded its Breeze subsidiary into the main broadcaster.

In July 2000, former child star Yvette Fielding, who had received credit for her work on *Blue Peter* and *City Hospital*, and her producer/husband Karl Beattie approached Acorah about doing a show in haunted locations around the United Kingdom. Besides Acorah, Fielding, and Beattie, the crew would include an astrologer, an anthropologist, a parapsychologist, and a medical doctor. Intrigued, Acorah agreed, and was the resident medium, leading his band of ghost hunters to haunted castles, ancient Tudor residences reputed to have hosted Henry VIII or his beheaded wife Anne Boleyn, and ruined monasteries. Acorah appeared on *Most Haunted* for six seasons. TV critics praised the show's first three seasons for the use of spectacular editing and special effects. Medium Gordon Smith replaced Acorah in season seven.

Acorah's other television ventures included one season of a play on the successful *Antiques Road Show*, called *Antiques Ghost Show*, which featured Acorah using PSYCHOMETRY (the ability to divine information about a person by holding an object that person owned or used); *Most Haunted Live*, wherein the audience got to view the cast's reactions to spooky goings-on in real time; and *Celebrity Most Haunted*, where Acorah and company visited haunted houses owned by famous people.

In addition to television, radio, and theater appearances, Acorah has written four books: *The Psychic World of Derek Acorah: Discover How to Develop Your Hidden Powers* (2003); *The Psychic Adventures of Derek Acorah* (2004); *Ghost Hunting with Derek Acorah* (2005); and *Most Haunted: The Official Behind-the-Scenes Guide* with Yvette Fielding (also 2005).

In 2005, skeptical parapsychologist Ciaran O'Keeffe attempted to expose Acorah of inaccuracies and researching sites in advance. The British communications regulator Ofcom examined both *Most Haunted* and *Most Haunted Live* and concluded that the programs were not in violation of the Broadcasting Code because they were entertainment programs, not legitimate investigations into the paranormal. Acorah, whose reputation as a medium remained intact, stayed out of the debate.

FURTHER READING:

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Adams, John (1949–) Historian, public servant, author, and ghost tour guide. John Adams was born on June 21, 1949, in St. Thomas, Ontario. He earned a bachelor's degree in history at the University of British Columbia and a masters of museology degree at the University of Toronto. Adams worked for the British Columbia government in the heritage conservation field and taught museum studies as a sessional instructor at the University of Victoria. He retired from his government job in 2004.

Adams grew up in Victoria, where his family lived across from the historic Ross Bay Cemetery. He became the founding president of Victoria's Old Cemeteries Society and led tours to educate the public about the historical role of the cemetery in an attempt to curb vandalism. During tours, local residents began to tell Adams about their ghostly encounters in the cemetery and elsewhere. Adams launched a Halloween ghost bus tour in 1993. In 2000, he added an annual Ghosts of Victoria Festival, with events at various historical sites.

During one bus tour, while Adams was telling the story of the frequently encountered ghost of DORIS GRAYLIN, some participants spotted her specter off in the distance at the Victoria Golf Course.

In addition, Adams and his wife Donna operate their own company, Discover the Past, which offers dinner ghost parties, ghostly and neighborhood walks throughout Victoria, and school programs. Adams is the author of several publications, including a *Historic Guide to Ross Bay Cemetery* (1983) and *Ghosts and Legends of Bastion Square* (2001). He has appeared in the *Creepy Canada* TV series.

The Adams's home in Victoria is haunted by a friendly ghost, and John Adams has upon occasion sensed that presence. In other locations, he has been able to smell the scents associated with a ghost (see SMELLS). Once he saw something in the house that could not be explained by other means, and so he attributed it to a spirit presence. He had a similar experience in childhood.

One of his missions in the collection and telling of ghost stories is to help people overcome their fear of ghosts.

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Adelphi Theatre London theater said to be haunted by the ghost of William Terriss, a popular Victorian actor who was murdered there by a jealous rival.

The murder occurred on December 16, 1897, during the run of *Secret Service*, a thriller starring Terriss and his mistress and leading lady, Jessie Milward. Also in the production in a minor role was actor Richard Arbor Prince, who apparently harbored a great jealousy and growing hatred of Terriss. Finally, Prince went out and bought a dagger, intending to kill Terriss.

Early in the evening of the fateful date, Prince ambushed Terriss as the leading man unlocked the Adelphi stage door in Maiden Lane. Terriss expired dramatically in Milward's arms, whispering, "I'll be back." Prince was tried and convicted of murder but was found insane. He spent the rest of his days at an institution for the criminally insane. He died in 1897 at age 71.

The presence of Terriss's ghost was not reported until 1928. A stranger in town, who did not know about Terriss's murder, saw a male figure dressed in gray Victorian clothes in Maiden Lane. The figure vanished suddenly, and the witness concluded he had seen a ghost. He later identified the figure as Terriss from a photograph.

Also in 1928, POLTERGEIST phenomena manifested in the dressing room once used by Milward. A leading comedy actress known as June felt light blows on her arms, a sensation of being grasped, and the inexplicable shaking of her chaise longue. She also witnessed a greenish light above her MIRROR, and heard two taps that seemed to come from behind it. Later she learned that Terriss had been in the habit of tapping Milward's dressing room door twice with his cane whenever he passed it.

In 1956, Terriss's ghost reportedly was drifting around the Covent Garden Underground Station, dressed in a gray suit, old-fashioned collar, and white gloves. The ghost frightened witnesses. A spiritualist held a SEANCE at the station and produced a sketch that bore a remarkable resemblance to a photograph of Terriss.

The greenish light was reported as late as 1962, when night workmen saw it take the shape of a man and float across the stage. The ghostly figure opened the stage curtains and then proceeded into the stalls, tipping the seats as it went.

See THEATRE ROYAL.

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afrit In Arabian mythology, a terrible and dangerous DEMON, the spirit of a murdered man who seeks to avenge his death. The demon is believed to rise up like smoke from the victim's blood that falls on the ground. Its formation can be prevented by driving a new nail into the blood-stained ground.

See VAMPIRE.

after-death communications See ELECTRONIC VOICE PHENOMENA; INSTRUMENTAL TRANSCOMMUNICATION; MEDIUMSHIP; SMITH, SUSY; SURVIVAL AFTER DEATH.

afterlife Almost every society known has some belief in SURVIVAL AFTER DEATH and what happens to people when they die, although these beliefs vary enormously. The basic possibilities include a continuation of life with little change in the nature or quality of existence; a series of lives and deaths before ultimate extinction; moral improvement through a series of stages, levels, or "planes"; and bodily resurrection at some future date. Alongside the idea of a future life one often finds beliefs in REINCARNATION, a return to earth life in successive bodies.

Christian ideas about the afterlife include a judgment upon death and an assignment to either Heaven or Hell, depending on one's merit leading to an indefinite period of existence in a discarnate state that is followed by a resurrection in the body at the time of the second coming of Christ, which is also to lead to the end of the world. Christian ideas heavily influenced 19th-century SPIRITUALISM, although Spiritualist authors, such as ANDREW JACKSON DAVIS, mainly elaborated what it was like during the intermediary state. According to Davis, who dictated his lectures in trance, after death human beings continue their spiritual progress through a series of celestial spheres, until they reach the seventh sphere and become one with "the Infinite Vortex of Love and Wisdom and the great Spiritual Sun of the Divine Mind."

Most traditional societies also have beliefs about what happens to people when they die, although the conception of an afterlife is not always formulated clearly. Sometimes there is a vague belief in continued existence, with little interest or concern in the nature of this existence. In other societies, the afterlife is believed to be structured very similarly to life on earth: there is the same type of social organization, and there is plenty. It was images like this that led to the portrayal of a "Happy Hunting Ground" as the idea of the Native American afterlife. In some societies, existence is believed to continue much in the way as on earth, but in reverse. In communicating



A soul being carried away by Death. Drawn by George Cruikshank.

with the dead, one says and does the opposite of what one means.

The Land of the Dead is not always located in the heavens. Perhaps even more often, it is located under the earth. The Zulus believe in an underworld, where mountains and rivers and all things are as above. The dead live in villages, and milk their cattle, which are the spirits of the cattle which have been killed on earth. Or, the dead may live on the mountain or in the valley on the surface of the earth. One European in Borneo managed to get native guides to take him to the summit of the mountain said to be the region of the spirits. He was shown the moss on which the spirits fed and footprints of the ghostly buffaloes which followed them, but his guides refused to spend the night there (see KACHINA; MOON).

In traditional societies, knowledge of the afterlife is said to have been gained from the experiences of shamans, whose primary function is to act as an intermediary between the living and the dead. Shamans may travel to the Land of the Dead in search of souls that have had difficulty getting back to their bodies, either through accident or illness (see SOUL LOSS). Not infrequently, shamanic teachings are supplemented by accounts of NEAR-DEATH EXPERIENCE, in which regular people have their own visionary experiences of the afterlife.

Spiritualism and the animistic belief of tribal societies have in common the beliefs in the possibility of communication between the living and the dead. In animism, ideas about the soul are fairly complicated and vary a great deal from one place to another. Many societies distinguish between the ghost, or the spirit proper (which travels to the land of the dead), and a different part of the spirit, which reincarnates. The ghost part of the spirit is believed to be particularly strong before the main spirit has begun its trip to the Land of the Dead, which may not begin until three or four days after death, and therefore various things are done to facilitate the departure and to discourage the ghost from returning to plague the living (see FUNERAL RITES AND CUSTOMS).

The spirits of ancestors may return at special occasions such as after death, however, and on these occasions they are no longer so dangerous (see FEASTS AND FESTIVALS OF THE DEAD). The GHOST DANCE was a special type of Native American festival, in which it was believed that the spirits of the dead would return to lead the way back to the life they had led before the coming of the white man.

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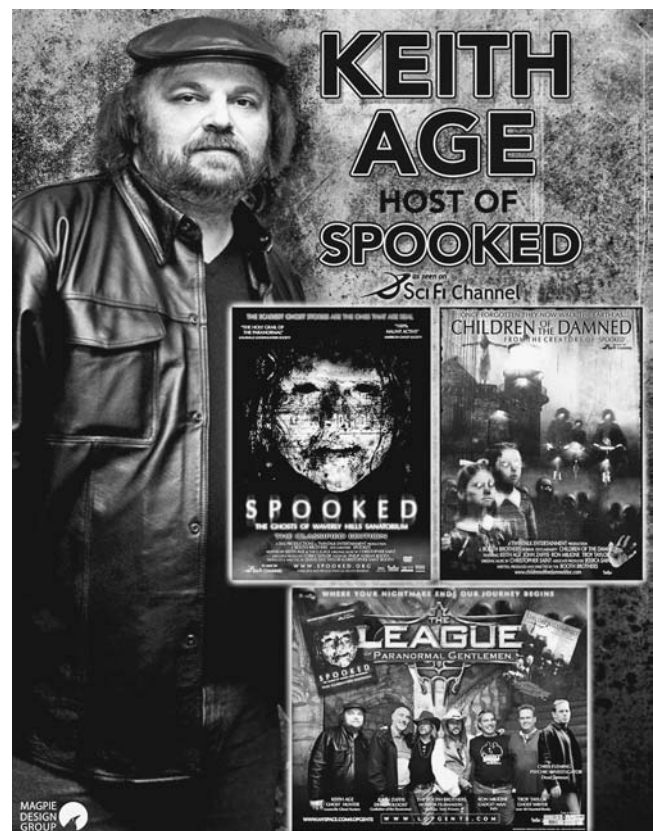
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afterlife codes See HOUDINI, HARRY; SMITH, SUSY.

Age, Keith (1963–) Paranormal researcher and founder of the Louisville Ghost Hunters Society of Louisville, Kentucky, one of the largest GHOST investigation groups in the United States. Keith Age is especially known for his extensive investigations of the WAVERLY HILLS SANATORIUM in Louisville, where thousands of people died during a tuberculosis epidemic that swept the area in the 1920s.

Age was born on February 14, 1963, in Louisville to Warner Age, Jr., and Dorothy Huffman Age. His father worked as a millwright and his mother a homemaker. He was the second of two children; his brother, Kevin, is five years older. In 1981, Age graduated from Thomas Jefferson High School in Louisville and embarked on a career as a musician, which he has continued along with his paranormal work. Around 2000–2001, he formed his own group, Double Back, which plays a mix of rock, country, and other music. Age's musical talents have earned him the nickname "The Rock and Roll Ghost Hunter," bestowed on him by JASON HAWES of TAPS. Married and



A poster of *Spooked*, a Booth Brothers production on Sci Fi Channel. Courtesy Keith Age.

divorced twice, Age has two children, Dawn, born in 1983, and Jason, born in 1985.

Age formed the Louisville Ghost Hunters Society (LGHS) in 1996, at age 16, after a dramatic encounter with an active ghost in the house of a girlfriend. The ghost was Henry, the name of the man who had built the house in which the girl's family lived. One night Age decided to challenge the ghost. He succeeded in rousing some energy, which showed itself and threw him through the front door onto the ground. From then on, Age was intrigued by the paranormal. He experienced other active phenomena from Henry, such as exploding food containers and POLTERGEIST effects. Age's presence seemed to activate Henry. As he became involved in more investigations, this ability to stir up resident ghosts and entities has been borne out.

Age formed the LGHS with the purpose of bringing like-minded people together to share knowledge about the paranormal. At the time, he counted 38 ghost groups active on the Internet. Most of them ceased to exist over the course of time. Age's personal approach to the paranormal is to look for hard evidence. He is not opposed to the use of psychics, but prefers to use technology as a means to document phenomena.

The LGHS started with 12 members; in 2006, there were 3,000 on the rolls, with about 70 of them active in investigations. The group receives hundreds of requests a year to investigate everything from benign HAUNTINGS to situations involving malevolent and demonic entities.

From 2000 to 2005, Age and the LGHS were active at Waverly, conducting tours and investigations and working to clean up the derelict property. Activity in the ruined hospital ranges from very little to violent. On three occasions, Age has been injured by flying bricks and pieces of cement debris that apparently were hurled at him by unseen forces.

In 2005, the group met filmmakers Philip and Christopher Saint Booth, who were on site at Waverly to shoot the film *Death Tunnel* (2006). They recorded unusual phenomena during the shooting, including SHADOW PEOPLE and ELECTRONIC VOICE PHENOMENA (EVP), and consulted with Age and the LGHS.

That launched a series of paranormal documentaries called *Spooked*, produced by the Booth Brothers for Sci Fi Channel. The first show, *The Ghosts of Waverly Hills Sanatorium*, aired in 2006, followed by *Children of the Grave* in 2007. The second show introduced The League of Paranormal Gentlemen, comprised of Age, TROY TAYLOR, JOHN ZAFFIS, and Rosemary Ellen Guiley. Age served as consultant for the first show and became host of the series for the second.

With Waverly Hills suddenly famous, paranormal investigators and curiosity seekers descended upon the place. The LGHS caseload swelled, and the group ceased its official activities with the sanatorium.

In 2006, Age began an investigation of another highly active site rivaling Waverly, the American Stan-

dard building in Louisville. American Standard is the manufacturer of toilets. The four-story building is mostly empty and deteriorated, with only several businesses occupying the first floor. The paranormal activity there is often playful with investigators. Numerous EVP recordings have been taken there, and the team has videotaped poltergeist movements of an aluminum can, which flipped over on its own and rolled against the grain of the floor.

Age sees different levels of reality in hauntings: Some are due to the intense wishes of the living for a place to be haunted (see THOUGHT-FORMS); some are due to stuck souls who can't or won't move on; some are caused by mischievous presences, including nonhuman entities; and some are demonic POSSESSIONS. In 2000, Age participated in a full EXORCISM involving a young boy who exhibited major signs of possession: speaking in tongues, supernatural strength, unnatural bending of limbs, and severe POLTERGEIST damage to his room. Age served as witness and also to check against fraud.

Alcatraz The harshest, loneliest, and most dismal of America's federal prisons, located on a damp rock of an island in San Francisco Bay, is said to be haunted by sounds that seem to be connected to inmates and violence of the past.

Alcatraz, originally named La Isla de Los Altraces (The Island of the Pelicans), was first an Army fort and prison. In 1934 it was turned into a federal penitentiary. The toughest convicts were interred there solely for punishment, not for rehabilitation. Conditions were brutal and escape virtually impossible. The prison was closed in 1963 and is now a tourist attraction.

Al Capone was one of the first famous inmates there. After five years at "the Rock," as Alcatraz was called, he went insane, due in part to his incarceration and in part to his condition of advanced syphilis.

Insanity was the kindest fate to befall a prisoner—others committed suicide, murdered one another, mutilated themselves (one chopped off the fingers of one hand with an axe), or died unpleasant deaths from illness and disease. Beatings by guards were routine, and the screams of the beaten reverberated throughout the cells. Prisoners were shot trying to scale the walls. In 1946, six inmates attempted to break out of the prison. In the ensuing bloodshed, three guards were killed and three of the six would-be escapees were shot to death; many others were wounded.

Little besides the sounds of violence was heard at Alcatraz, for prisoners were forbidden to talk, except for three minutes twice a day during recreation and two hours on weekends. Capone, whose life was constantly threatened by other inmates, kept largely to himself and spent his time playing his banjo in his cell or in the shower (showers were granted to inmates once a week). Capone joined a four-man band whose members included "Machine Gun" Kelly.



Alcatraz Island. Photo by R. E. Guiley.

The most notorious cells were four solitary cells called “holes” in Block D, numbered 11, 12, 13, and 14. In solitary confinement, a prisoner was stripped of clothing, beaten, and shut up in complete darkness in one of the tiny cement cells with only a hole in the floor for a bathroom. He was fed bread and water twice a day, and given one full meal every third day. The holes were notorious for breaking men, either through insanity, illness or death. Capone was thrown into a hole on three occasions. Another inmate, Rufe McCain, was confined to 14-D for three years and two months as punishment for attempting to escape in 1939. Upon his release, he murdered another inmate who had been part of the escape plan.

Visual apparitions have been reported at Alcatraz since its closing. Guards and tour guides have reported hearing the sounds of clanging metal doors, men's voices, whistling, coughing, screams, and the running of feet along corridors. Clanging sounds have been heard at night in the corridor where the three 1946 escapees were gunned down. Screams have been heard coming from the dungeon, near Block A, where the surviving three escapees were chained. Men's voices have been heard in the hospital ward. Various individuals have reported feeling “strange” in the vicinity of 14-D, although some acknowledge their reaction may be influenced by their knowledge of what went on there. The cell also reportedly remains very cold, even if the surrounding area has warmed on a hot day. Banjo music has been reported wafting from the shower room, where Capone once held forth with his only solace.

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All Hallow's Eve (Halloween) A pagan festival of the dead, which has survived to the present in popular culture as Halloween, a night of trick-or-treating by children and others dressed in costumes of fantasy and the supernatural. All Hallow's Eve is observed the night of October 31, followed on November 1 by All Hallow's Day, also called All Hallowmas, All Saints, and All Saints' Day, and on November 2 by All Souls' Day.

The ancient Celts celebrated the new year at the start of winter, around November 1. This most sacred of all Celtic festivals was called Samhain (pronounced sow' an), which means “end of the summer.” In Ireland the festival was known as Samhein, or La Samon, for the Feast of the Sun. In Scotland, the celebration was known as Hallowe'en.

Samhain marked the third and final harvest and the storage of provisions for the winter. It was a solar festival consisting of sacred fire and fire rituals. It was dedicated to the Lord of the Dead. The Celts believed that on the eve of Samhain, the dead rose out of their graves to wander freely about the earth and make trouble by harming crops and causing domestic disturbances. The veil between the worlds of the living and the dead was believed to be at its thinnest point in the year at Samhain, making communication between the living and the dead much easier.

During the darkest hours of the night, the Lord of the Dead also was believed to call up all the lost souls for resentencing. Condemned souls were sentenced to spend 12 months in the AFTERLIFE in an animal form, while good souls received another 12 months of death, albeit in the form of human beings. Living persons held a Samhain Vigil during these dark hours to pray for the lost souls.

Some of the customs practiced by the Celts for Samhain remain in various forms and are similar to other DAY OF THE DEAD practices found throughout the world.

It was customary for the Celts to make offerings of food and wine to the Lord of the Dead so that he would be more agreeable in his sentencing of the lost souls. Offerings also were set out for the returning dead themselves so that they could refresh themselves and perhaps be less inclined to cause mischief.

The Celts dressed themselves in disguises so as to fool the spirits into passing them by. Masked villagers led parades in an effort to entice spirits out of town.

Another Celtic ritual at Samhain was the lighting of huge bonfires as tribute to the waning sun god and in an effort to rekindle his diminishing energy in the face of winter. The Celts burned alive horses, which they considered sacred to the sun god. In the Middle Ages, cats were burned alive in wicker cages as part of All Hallow's observances.

The Romans celebrated several festivals that influenced the evolution of Halloween. LEMURIA, practiced in early Rome and influenced by Greek custom, was a three-day affair that took place in May. Its purpose was to appease the LEMURES, who were either evil ghosts or the ghosts of

people who had died without leaving behind a surviving family. Another festival, *Paternalia*, observed in February, was a private affair in which families honored their own dead with gifts, food, and flowers placed on their tombs. *Paternalia* was followed by the *Feralia*, a public festival intended to give rest and peace to the departed. Participants made sacrifices in honor of the dead, offered prayers for them, and made oblations to them. The festival was celebrated on February 21, the end of the Roman year.

At the same time of year that the Celts were celebrating *Samhain*, the Romans celebrated the festival of *Pomona*, the goddess of orchards and the harvest. Apples and nuts were among the special foods used, and these retained a place in surviving Halloween festivities.

When the Christian Church set out to convert followers of pagan religions, church leaders astutely saw that they would have an easier time if they incorporated existing holy days and rites into their own. Worship of pagan deities was translated into veneration of the Christian saints. In the 7th century, Pope Boniface IV introduced All Saints' Day to replace the pagan festival of the dead on May 13, 610, when he dedicated the Pantheon in Rome to St. Mary and martyred Christians. Later, Gregory III reestablished the festival to honor the saints of St. Peter's Church and changed the date from May 13 to November 1 to coincide with pagan festivals. (Presently the Greek Orthodox Church still observes it on the first Sunday after Pentecost.) In 834, Pope Gregory IV made the festival official, to be observed by all churches.

Instead of sacrifices, the Church promoted honoring the dead with prayers. Food and wine offerings were replaced with soul cakes, little square buns decorated with currants. The cakes were given away to the village poor, who in turn would pray for the dead. "Soulers" would walk about begging for cakes. People who feared the spirits of the dead—or feared for them—were encouraged to give generously. In Ireland, peasants went door to door to collect money, breadcake, cheese, eggs, butter, nuts, apples, etc., in preparation for the festival of St. Columbkille. The Christian Church also allowed masquerading but emphasized that it was to honor dead saints and not to frighten off spirits.

Over time, these collection practices transformed into a popular practice for young men and boys, who went from home to home singing "souling songs" in exchange for ale and food. This in turn evolved into contemporary trick-or-treating by youngsters.

By the 10th century, November 2 had become All Souls' Day, the feast day for the dead. The holiday was approved by Pope Sylvester II around 1000 and became established throughout Europe from the 11th through 14th centuries.

The Reformation had a drastic effect on All Saints' Day and All Souls' Day. In 1517, Martin Luther deliberately picked October 31 as the day to nail his reformation proclamation to the door of the castle church at Wittenberg,

because he knew that the townspeople would be attending services that night. The Protestant movement dropped the observances of saints' days, and with that went the rites performed on the eve of All Saints' Day as well.

All Hallow's Eve practices continued on in pockets, especially in Celtic areas such as the British Isles, surviving as folk rites, with feasts, fires, games, and pranks. As time went on the ranks of the dead were joined by witches, FAIRIES, GOBLINS, and spirits of local lore, who were said to come out in force on this particular night. The WILD HUNT, a furious pack of ghosts of the restless dead, led by spectral hounds and pagan goddesses-turned-witches, screaming through the sky, took place on All Hallow's Eve.

In England, Guy Fawkes Day, celebrated on November 5, became the festival that absorbed the primary characteristics of *Samhain* and All Saints' Day. (Guy Fawkes was a Catholic revolutionary who was executed for his attempt to blow up the Protestant-sympathetic House of Lords on November 5, 1605.) Even today, Halloween is a minor affair in England, with feasting, fireworks, games, and bonfires taking place on Guy Fawkes Day instead.

In colonial America, Halloween celebrations were scattered. Practices varied widely depending upon the dominance of a particular ethnic or religious group. Areas heavily settled by the English—such as Massachusetts, a stronghold of English Calvinists—paid scant attention to Halloween, while areas predominated by Scots or Irish gave Halloween more due.

It was not until the potato famines of the 1820s and 1840s drove thousands of poverty-stricken Irish to the United States that Halloween became more established in American folklore. Hearth fires replaced the Celtic bonfires; parlor divination games replaced oracular rites; harvest feasts replaced the feasts for the dead; and young people played tricks on neighbors. The customs of wearing masked costumes and begging for food also continued. Parties, also part of the annual harvest rites, included games, dancing, and the telling of ghost stories.

The Irish had a Halloween custom of carrying lanterns made out of hollowed-out turnips or beets, called JACK-O'-LANTERNS or jacky lanterns, which were used to scare away spirits in the night. Immigrants to America substituted pumpkins.

Halloween customs followed immigrants as they moved across America. In the West and Southwest, the customs were influenced by the Mexican Day of the Dead rites, which conform to the Catholic dates of the eve of October 31 to November 2.

During Victorian times in America, Halloween enjoyed a renaissance as a genteel party. The pagan customs had a particular appeal to Victorian society, which watered them down to prim social rites. Halloween became a festive night for young people and played an important match-making role. Pageants with costumes were popular.

During the early years of the 20th century, Halloween in the United States was largely a community affair, a

time for large social gatherings. The festival was subdued or canceled during World War II and emerged in the postwar, baby-boom years as a big event for youngsters. Door-to-door trick-or-treating for candy was favored over community parties. In the 1970s and 1980s, poisoned candy became a concern, and community parties enjoyed a comeback.

The original purpose of All Hallow's Eve, or Samhain, as a festival for the dead has nearly been forgotten, save among contemporary Wiccans and Pagans. These religious groups observe Samhain as one of their most important holy days, or sabbats—a time for feasting and merriment, but also a time for solemn religious observances. Wiccans and Pagans have attempted to re-create early pagan rites with the exception of animal sacrifices, which are forbidden. The dead are honored. Samhain is considered a good time for communing with the spirits and, as the start of the new year, a good time for beginnings and fresh starts.

See FEASTS AND FESTIVALS OF THE DEAD.

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American Association—Electronic Voice Phenomena

See ELECTRONIC VOICE PHENOMENA.

American Ghost Society Organization of GHOST investigators, writers, and enthusiasts with chapters throughout the United States and Canada.

The American Ghost Society was formed in late 1995 by TROY TAYLOR and his second wife, Amy, as the American Ghost Society of Central Illinois. Its initial focus was upon regional ghost phenomena, especially in the Decatur, Illinois, area, where the Taylors lived at that time. The organization expanded quickly and was reorganized as the American Ghost Society in 1996. Within two years, it had nearly 500 members. In 1998, the Taylors moved home and AGS headquarters to Alton, Illinois, where they established the History & Hauntings bookstore.

In 1998, Taylor established the Haunted Museum at the bookstore, a collection of books, articles, photographs, and paraphernalia concerning the history of ghost research and paranormal investigation. Among the exhibits are personal possessions and investigation items once belonging to PETER UNDERWOOD. During the assembly of the museum, the Taylors experienced numerous POLTERGEIST and HAUNTING phenomena, including displacement of objects, lights going on and off by themselves, taps and tugs, RAPPING, knocking on the front door, and books falling off the shelves by themselves.

In 2005, the Taylors divorced and sold the bookstore. It remains the AGS headquarters. Troy returned to Decatur, Illinois, and established the business office of the AGS.

The AGS has a network of area representatives who serve as points of contact for the public and media. Many of them are law enforcement professionals who bring excellent investigation skills to their ghost work. The representatives have their own research groups and set up their own local meetings. The AGS has an annual conference.

The main goals of the AGS are to look for authentic evidence of the paranormal and to assist persons experiencing problems with the paranormal. The AGS stresses a high standard of investigation of HAUNTINGS that combines old-fashioned detective work—visiting and inspecting sites and interviewing witnesses—and high-technology detection equipment (see PARANORMAL INVESTIGATION). All data have to be carefully analyzed before any presentation to the public. Open-minded skepticism is encouraged.

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American Society for Psychical Research (ASPR)

Organization dedicated to education and research in parapsychology. The ASPR was founded in January 1885, in Boston, as a result of a visit to the United States by SIR WILLIAM FLETCHER BARRETT of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) of London. It attracted many eminent scientists and scholars, among them WILLIAM JAMES.

At first the ASPR was structurally similar to the SPR, with committees to investigate thought transference (telepathy), hypnosis, apparitions, MEDIUMSHIP, and other phenomena then considered paranormal. An annual series of *Proceedings* was published. Initially the ASPR operated independently of the SPR, but financial difficulties forced the society to become a branch of the SPR in 1890.

In 1906, the ASPR was reestablished as an independent organization, under the direction of JAMES H. HYSLOP, and moved to New York. A journal—fittingly called the *Journal of the American Society for Psychical Research*—was introduced the following year. The *Proceedings* were continued as a regular publication, devoted to book-length studies. WALTER FRANKLIN PRINCE joined Hyslop at the ASPR in 1917, and when Hyslop died in 1920, Prince took over as research officer and editor of the *Journal and Proceedings*.

Both Hyslop and Prince were careful researchers, broad minded but not credulous about their work, and together they helped to set a high standard for the study of parapsychological phenomena, especially mediumship and other evidence for survival after death. ASPR membership was diverse, however, and included a substantial faction of less scholarly bent. Many members were more attracted to SPIRITUALISM than to the serious study of the paranormal, and this group wanted more attention given to the controversial medium MINA STINSON CRANDON, better known as “Margery.”

When WILLIAM MCDUGALL, who had been elected president in 1920, was replaced by the spiritualist Frederick Edwards in 1923, many important members left

and set up a new society, the BOSTON SOCIETY FOR PSYCHIC RESEARCH, dedicated to the ASPR's original principles. They urged Prince to join them, and when Edwards was elected to a second ASPR term in 1925, Prince did so. "A dark chapter in the history of the American Society for Psychical Research is being written," he commented at the time, "and it will be long in retrieving its former reputation." In fact, it was not until 1941, shortly before Crandon's death, that the ASPR changed sufficiently for the Boston Society for Psychic Research to be reunited with it.

Under the leadership of psychologist GARDNER MURPHY, the ASPR turned away from sittings with mediums and took up experimental tests of ESP of the sort pioneered in the later 1920s and the 1930s by J. B. RHINE. Experimental research characterized the society from the 1940s onward, with investigations such as the connection between creativity and ESP and meditation and ESP, both pet interests of Murphy. Murphy served as president of the board of trustees from 1962 to 1971 and in the late 1960s was responsible for convincing an appeals court to award a substantial part of the estate of JAMES KIDD to the ASPR. The money went in part to fund research on deathbed apparitions by KARLIS OSIS, then new to the staff.

The ASPR and Osis benefited also from money donated by CHESTER F. CARLSON, the multimillionaire inventor of the Xerox process. Carlson had funded the early stages of Osis's study of deathbed apparitions and helped to equip the ASPR's laboratory, later named in his honor. He served on the society's board of trustees from 1964 to 1968 and took an active interest in its affairs. In 1966, he helped make it possible for the ASPR to buy a building on the Upper West Side of New York City. When he died in 1968, he left over \$1 million to the endowment fund.

Research during the 1960s and 1970s reflected Osis's interest in survival after death. There was a revival of studying spontaneous cases, although experimental work continued as well. After Murphy's departure for health reasons in 1975, the ASPR began to decline, a process accentuated by Osis's retirement in 1983. Osis was not replaced as director of research. The society's primary mission shifted to education through the *Journal*, the *Newsletter*, lectures, and a library.

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Amherst Haunting A classic case of a late 19th-century POLTERGEIST in Amherst, Nova Scotia that was so mean-spirited that it directed its nasty activities not only toward its young victim, but to all other persons who tried to help her. Even the family cat did not go unscathed.

The troublesome spirit, which gave itself the name "Bob" when leaving written messages on walls, confounded observers with strange, frightening noises and happenings, and even started fires. The case began in 1878 and attracted the notice of the public; people often gathered at the house in such great numbers that the police had to be summoned.

The victims were the Teed family of Amherst, headed by Daniel Teed, a foreman in a shoe factory, and including his wife, Olive, and their two young sons; Olive's two sisters, Jennie, 22 years old, and Esther, 19 years old; Olive's brother, William; and Daniel's brother, John. They lived in a crowded two-story cottage.

The family's travails began one night when Esther jumped out of the bed she shared with Jennie and screamed that there was a mouse in it. Finding no such thing, the two went back to sleep. The next night, they heard rustling sounds in a bandbox which was rising and falling in the air. An examination by the frightened women revealed an empty box.

On the following night, the spirit turned ugly, setting the tone for its future activities. Esther, who had gone to bed feeling ill, suddenly awoke and declared that she was dying. Her cries alarmed family members, who rushed into her room, whereupon they were greeted with a hideous sight. Esther's short hair was almost standing on end, her face was blood-red and her eyes popping. Two family members proclaimed her mad, but their accusations turned to concern as Esther's body swelled to nearly double its normal size. Esther's pitiful cries of pain were accompanied by booming sounds of rolling thunder—although there was not a cloud to be seen in the sky.

Esther's swelling subsided, but four nights later when she and Jennie were once again asleep, their bedclothes were suddenly torn away and thrown into a heap in the corner of the room. Again, frightened family members rushed into the girls' room, saw a swollen Esther and heard the rolling thunder. Jennie replaced the bedclothes, only to have a pillow fly off the bed and strike John Teed in the face. John fled the room, but the others remained, sitting on the bedclothes to hold them fast while Esther fell back to sleep.

The next day the family called the local physician, Dr. Carritte, to check Esther. He became the poltergeist's next victim. While examining Esther, the bolster beneath her head rose up and violently hit him on the head before returning to its former spot. The astonished doctor took a few moments to restore his equilibrium and sat down in a chair. He heard a metallic scratching sound coming from the wall behind him. Turning to see its source, he saw written upon the wall, "Esther Cox! You are mine to

kill." At the same time, the doctor heard peals of thunder and saw pieces of plaster fall from the ceiling and swirl around the room.

To the terrified Dr. Carritte's credit, he returned the next day to examine his patient. As he was bending over Esther, he was hit with a barrage of potatoes which sent him flying across the room. Nevertheless, the doctor continued his ministrations by giving Esther a sedative. She fell fitfully asleep; meanwhile, the doctor heard loud, pounding sounds coming from the ceiling.

The next day, Esther complained of feeling as though electricity were passing through her body. Dr. Carritte administered more sedatives in the evening. As he put her to bed, loud RAPPING sounded, as though someone were pounding on the roof of the house. Dr. Carritte went outside, where strong moonlight enabled him to see that no one was upon the roof. Yet, when he returned inside, the family said that while he had been out, it had sounded as though someone were pounding on the roof with a sledgehammer. The poundings repeated intermittently, but eventually they went on all day long and were heard by passersby. The noises were written up in the local *Gazette* newspaper and other papers throughout Canada.

About three weeks after Dr. Carritte's initial visit, Jennie stated that she thought the ghost could hear and see everything the family did. Immediately, three clear reports were heard in response. Further questions put to the spirit were answered with loud reports: one knock for a negative answer and three knocks for an affirmative one. The family began to converse with the unseen spirit.

Word had now begun to spread throughout the community about these happenings. The clergy became interested, but they attributed the phenomena to the newly commercialized electricity rather than to supernatural or diabolical agents. A well-known Baptist clergyman, Rev. Dr. Edwin Clay, began to visit regularly. Rev. Clay agreed with Dr. Carritte that Esther was not producing the noises herself. He opined that her nerves had received some sort of electric shock, thus turning her into a living battery. He believed that her body was emitting tiny flashes of lightning, and the noises were actually small claps of thunder. This theory proved to be popular, and Rev. Clay began to give numerous lectures on it, always defending Esther against any accusations of fraud. The publicity caused throngs of people to gather outside the Teed cottage daily.

Rev. Clay quit visiting Esther when she contracted diphtheria months later. When she recovered, she left the Teed home to stay temporarily with a married sister in New Brunswick. For the first time, peace and quiet descended on the cottage.

But when Esther returned home, so did the spirit, with an even greater desire for destruction and disruption. One night, Esther told Jennie that she could hear a voice saying that it would burn the house down. The voice also stated that it had once lived on earth, had died, and now was only a ghost.

The girls called in family members to relay the message, and while all were laughing at the preposterousness of such a thing happening, lighted matches began falling from the ceiling onto Esther's bed. Communication with the spirit was then initiated, and when asked if it would really set the house afire, it answered in the affirmative. As apparent proof, one of Esther's dresses, hanging on a nail on the wall, was rolled up by invisible hands, stuffed beneath the bed and lighted afire. Daniel Teed pulled the dress out and snuffed the fire before it could do serious damage.

"Bob" set Olive Teed's skirts on fire and allegedly set several small fires in different parts of the house, which again caused more fright than damage. During one fire emanating from a bucket of cedar shavings in the basement, Esther ran into the street screaming for help and neighbors came to her aid. The local fire department, however, suspected arson, perhaps by Esther. However, she was within view of Olive when the fire started and could not have been responsible.

Members of the public suggested that Esther should be flogged in order to beat the evil out of her. Instead, Daniel Teed sent her to the house of a Mr. White for safety. But the spirit apparently was having too much fun and continued setting fires in her absence.

Around this time, Walter Hubbell, an actor in a strolling company based in Amherst, became interested in the case as a possible moneymaker. He decided to exhibit Esther on a platform in the hopes that the ghost would thrill the audience with strange activities. Unfortunately, the spirit wasn't interested in working on cue and irate spectators hissed and booed the couple off the stage, demanding the return of their money.

Esther returned to live in the Teed home, accompanied by the undaunted Hubbell, who moved into the house to learn more about the spirit. His efforts were rewarded by assaults upon him by his umbrella and by a large carving knife that flew briskly through the air in his direction. Being young and nimble, he was able to duck in time, only to see a huge armchair come marching across the room toward him.

Hoping to put an end to the family's torment, the local clergyman, Rev. R.A. Temple, held a meeting of prayer and exorcism in the house. When the reverend asked the spirit to speak, it responded with loud trumpet-playing. The reverend fled the house, but the spirit became enamored of its own playing and continued to blast on the instrument. The musical finale was accompanied by a display of lighted matches.

Mischief continued to plague other members of the household. George Cox, Esther's brother, was humiliated when he was mysteriously undressed three times in public. One day Walter Hubbell observed that the cat was the only resident that had not been tormented. The cat instantly was levitated about five feet into the air and set down upon Esther's shoulders. The terrified animal ran out of the house, where it remained for the rest of the day.

The fire-starting also continued. Hubbell, who in 1888 wrote his account of the case, "The Great Amherst Mystery," described his first encounter with the spirit's fire tricks:

... I say, candidly, that until I had had that experience I never fully realized what an awful calamity it was to have an invisible monster, somewhere within the atmosphere, going from place to place about the house, gathering up old newspapers into a bundle and hiding it in the basket of soiled linen or in a closet, then go and steal matches out of the match-box in the kitchen, or somebody's pocket, as he did out of mine; and after kindling a fire in the bundle, tell Esther that he had started a fire, but would not tell where; or perhaps not tell her at all, in which case the first intimation we would have was the smell of smoke pouring through the house, and then the most intense excitement, everybody running with buckets of water. I say it was the most truly awful calamity that could possibly befall any family, infidel or Christian, that could be conceived in the mind of man or ghost. And how much more terrible did it seem in this little cottage, where we were all strict members of the church, prayed, sang hymns, and read the Bible. Poor Mrs. Teed!

Finally, the landlord of the Teed home, Mr. Bliss, distressed at the potential for damage to his cottage, requested that Esther leave his property. Reluctantly, the family agreed to let Esther go to the home of a Mr. Van Amburgh. The Teed home then once again returned to normal.

The hapless Esther was to be harassed by the spirit one last time. "Bob" followed her into a barn and set it afire. She was arrested for arson and sentenced to four months' imprisonment, but appeals from persons who knew her sad history led to her release. The story ended happily, however, as Esther ultimately married and was finally rid of the ghost.

Members of the Teed family were convinced that the events were indeed caused by the evil ghost of a man who had decided to torment Esther. Some of the local townsfolk believed Esther had perpetrated everything. Wrote Hubbell, "Dr. Nathan Tupper, who had never witnessed a single manifestation, suggested that if a strong raw-hide whip were laid across Esther's bare shoulders by a powerful arm, the tricks of the girl would cease at once." Dr. Carritte believed in the ghost, as did Hubbell. The case was never solved.

In considering the case in light of modern theories of the origin and nature of poltergeists, it is likely that Esther was the unwitting focus of psychokinetic energy, which caused the phenomena and was due to repressed emotions. She was within the age range of common poltergeist disturbances believed to be caused by human agents. She may have suffered repressed hostility and tension, perhaps from living in very close quarters with a large family. She also may have suffered repressed sexual feelings. The fact that the disturbance stopped, first when

she left the crowded Teed household for temporary stays elsewhere, and finally to marry and have her own household, support this explanation.

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Amityville case Controversial and sensational HAUNTING of a house in Amityville, Long Island, New York, in the 1970s. The case has been the subject of numerous investigations, intense publicity, claims and counterclaims, lawsuits, books, and films. It has been upheld and debunked, with no resolution. It is best known as "The Amityville Horror," a term that is now a registered trademark.

Background

The house at 112 Ocean Street was the scene of a grisly multiple murder on November 13, 1974. Six members of the DeFeo family—parents, two sons, and two daughters—were found shot to death with a 35-caliber rifle. Their estimated time of death was three A.M. A third son, 23-year-old Ronald "Butch" DeFeo, was charged with the murders. DeFeo pled insanity, based on his history of drug abuse, but he was convicted of six counts of second degree murder and sentenced to 25 years to life in prison.

The DeFeo house sat empty until December 1975, when newlyweds George and Kathy Lutz decided to purchase it. They were informed of the murders by a real estate agent, but the house was a bargain. The couple and Kathy's three children by a previous marriage—Daniel, nine, Christopher, seven, and Melissa, five—moved into the house on December 18. They were able to stay only 28 days.

At the insistence of a friend, the Lutzes sought to have the house blessed and were put in contact with Father Ralph J. Pecoraro (for a long time identified by the pseudonym Father Mancuso). When Pecoraro performed the blessing, he heard a deep male voice ordering him to "Get out." He told the Lutzes to avoid a room on the second floor—the former bedroom of the murdered DeFeo sons.

The Lutzes, according to their account, were immediately subjected to horrible phenomena. Voices told them to "get out"; there were swarms of flies in the cold of winter; Kathy had nightmares about the murders; the APPARITION of a "demon boy" who could shape-shift into a demonic pig was seen; green slime oozed from walls; a crucifix hanging on a wall was turned upside down; Kathy's face transfigured before George into a horrid hag; mysterious noises sounded in the middle of the night; the apparition of a little girl became Melissa's playmate; unseen presences embraced Kathy; cloven hoofprints appeared in the snow outside the house; locks and doors were damaged; and so on. Their behavior and mood deteriorated. The children couldn't attend school, and George was unable to work.

The Lutzes tried to bless the house with prayer themselves, but their efforts had no effect. Finally, they were subjected to events that terrified them so badly, they knew they had to get out. The Lutzes never disclosed all the things that happened on their last terror-filled night, but among the phenomena were bangings and a menacing hooded apparition that appeared on the stairs and pointed at George. They left the house in a rush on January 14, 1976, and went to the home of Kathy's mother in Deer Park, New York. They left most of their belongings behind and sent a mover to collect them later.

Investigations

Demonologists ED AND LORRAINE WARREN were contacted and met with the Lutzes and Father Pecoraro. They visited the house after it was vacated. On their first visit, they brought with them a television anchorman, a professor from Duke University, and the president of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). The Warrens determined that the phenomena fit the characteristics of a demonic POSSESSION, which the Lutzes, who knew nothing of DEMONOLOGY, could not have fabricated. The Warrens took numerous photographs, including one purporting to show the face of the demon boy peering out from a bedroom. HANS HOLZER was another investigator.

Controversy

The Lutzes soon wondered if something wrong about the house itself might have influenced DeFeo to commit the murders. They contacted William Weber, DeFeo's attorney. Weber was already weighing book offers about the DeFeo murders, and he found the angle of a malevolent haunting to be appealing. For several hours, they discussed ideas for such a book.

The Lutzes decided not to work with Weber however. They especially did not like Weber's intention to give a share of profits to DeFeo. The Lutzes moved to San Diego, California, where they struck a deal with author Jay Anson. Anson's nonfiction account, *The Amityville Horror*, was published in 1977. He never visited the house, but based the book on 45 hours of taped interviews that the Lutzes provided him. The book was adapted to film in 1979.

The case became a media sensation. Anson's account was immediately controversial, and skeptics began claiming the entire haunting was a hoax. Discrepancies in Anson's story—which may have been embellished for the purposes of dramatization—were highlighted. For example, there was no snow in Amityville on the day that the cloven hoofprints were supposed to have been seen. The assertion that part of the problem was due to the house's location on a place where Shinnecock Indians had once abandoned mentally ill and dying people was refuted by Native Americans. Father Pecoraro said he did not go to the house to bless it; the Lutzes always asserted that he did. Many more points of controversy surfaced. Even the Warrens and George Lutz acknowledged that Anson's book was not entirely accurate, but attributed it

to Anson's lack of familiarity with demonology and not due to any deliberate acts on the part of George Lutz. Among the skeptics were Jerry Solfvin of the Psychical Research Foundation, KARLIS OSIS and Alex Tanous of the ASPR, all of whom visited the house but conducted no investigations, opining that the phenomena were subjective, not paranormal.

For years, the case was repeatedly debunked, validated, debunked, and validated. One later skeptic was Stephen Kaplan, a self-styled vampirologist of Long Island, who wrote a book, *The Amityville Conspiracy* (1995), basing his claims of hoax on inaccuracies in Anson's book. He declined to produce evidence that he stated he had in his possession. He later apologized publicly to the Warrens, admitting that he had fabricated his hoax story. Kaplan died of a heart attack shortly after publication of his book.

Lawsuits

In 1977, the Lutzes filed a lawsuit against Weber and Paul Hoffman, a writer working on the story; Bernard Burton and Frederick Mars, two clairvoyants who had been to the house; and *Good Housekeeping*, *The New York Sunday News*, and the Hearst Corporation, which had published articles on the haunting. The Lutzes sought \$5.4 million in damages for invasion of privacy, misappropriation of names for trade purposes, and mental distress. Weber, Hoffman, and Burton countersued for \$2 million, alleging fraud and breach of contract. The Lutzes' claims against the news organizations were dropped.

The Lutzes' case went to trial in district court in Brooklyn, New York, in 1979. The judge dismissed their suit, saying that from testimony, "It appears to me that to a large extent the book is a work of fiction, relying in a large part upon the suggestions of Mr. Weber."

The couple who purchased the house from the Lutzes said nothing unusual happened to them. However, they were so annoyed by the publicity and steady stream of curiosity seekers that they sued Anson, the Lutzes, and publisher Prentice Hall for \$1.1 million. They received a settlement for an unspecified smaller amount. Father Pecoraro sued the Lutzes and Prentice Hall for invasion of privacy and distortion of his involvement in the case. He received an out-of-court settlement.

Aftermath

The Lutzes stuck to their story for the rest of their lives. Their supporters have pointed out that Anson's discrepancies do not discredit what happened at the house. The Lutzes divorced in the 1980s. Kathy died of emphysema on August 17, 2004. George, who had moved to Las Vegas, died on May 8, 2006, of heart disease.

Anson died of a heart attack in 1980. He had shared copyright for the book with the Lutzes, but retained sole rights to the film. Father Pecoraro is no longer living.

The Amityville case has gone on to become a mini-industry, spawning books, films, articles, and Web sites, as well as endless debate. Books by John G. Jones, *Amityville*

II and *Amityville: The Final Chapter*, changed the names of the principals and added other details. Additional films are *Amityville II: The Possession* (1982); *Amityville 3D* (1983); *Amityville 4: The Evil Escapes* (1989, made for television); *The Amityville Curse* (1990); *Amityville 1992: It's About Time* (1992); *Amityville: A New Generation* (1993); *Amityville Dollhouse: Evil Never Dies* (1996); and a remake of the original *The Amityville Horror* (2005).

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Amorth, Father Gabriele (1925–) The official exorcist of Vatican City in the archdiocese of Rome. Dedicated to the abolition of Satanic evil, Father Gabriele Amorth says he has personally handled over 30,000 exorcisms around the world. He believes that many modern-day pastimes and games—such as conjuring, playing with magic (not illusion), conversing with a TALKING BOARD, listening to rock music, and contact with Satanic ritual and content—open the door for demonic POSSESSION. He says there are too few priests who even believe in casting out devils (although Jesus bequeaths that ability to the apostles in His name: Mark 3:5, 10:8), much less have any training in the ancient rite.

Father Amorth was born in Modena, Italy, on May 1, 1925. He received the faculty of exorcist by Cardinal Ugo Poletti, the Pope's Vicar for the Diocese of Rome, in 1986, studying under Father Candido Amantini, a Passionist priest who served as chief exorcist for 36 years. When Father Amantini passed away on his saint's day, September 22, 1992, at age 78, Father Amorth succeeded him.

Father Amorth is concerned about the rise he perceives in Satanic activity through the practice of WITCHCRAFT, participation in Satanic groups or rituals, conjuring, efforts to commune with the dead, fortune-telling and card reading, rock music with Satanic lyrics and a hypnotic rhythm, and the increase in those dabbling in magic. He has warned against the popularity of author J. K. Rowling's Harry Potter novels, claiming in an interview for a Catholic news source that behind the boy wizard "lies the signature of the king of darkness."

Demonic possession can happen in one of four ways, according to Father Amorth: through a curse by another; by continuing a life of sin; by practicing occultism; and as a test of the victim's faith, most usually the trials endured by the saints that prove their holiness. The possessed person invites Satan into his life by choosing the paths of sin and occultism; the other two ways are foisted upon the unwary.

When a victim petitions Father Amorth for spiritual cleansing, the priest does not wait for proof of demonic presence, as many of his fellow exorcists do, but immediately begins prayers of deliverance and liberation—a small EXORCISM—even over the telephone or by e-mail. He sees his first efforts as a research tool in themselves, for if the prayers have any impact at all on the victim, then inhuman entities are at work. Early in his career he despaired of how few exorcists were available, but Father Amorth is encouraged that the number of practicing exorcists in Italy alone has grown tenfold to over 300.

He is concerned about the training of those exorcists, especially regarding the changes in the *Rituale Romanum*, the ancient liturgy of prayers and exhortations in the name of Christ used to exorcise demons and devils. During the Second Vatican Council under Pope John XXIII, the *Rituale* was scheduled for revision, yet many years passed before Father Amorth and his colleagues saw any of the changes. Others worked on the New Ritual, as it is called, ignoring the input of those who depended on it.

In 2000, Father Amorth outlined his objections to the revised rite. He was especially scornful of strictures on using the New Ritual against evil spells and curses—in reality, forbidding its use in such circumstances—and the commands that exorcism not be used unless demonic activity could be absolutely certified. Amorth and his colleagues submitted carefully worded amendments to the New Ritual, to no avail.

According to Father Amorth, the church hierarchy regards the exorcists as fanatic "demonologues," and it even exhibits hostility toward them and their work. Most insulting to Father Amorth was the refusal by church officials to allow 150 members of the INTERNATIONAL ASSOCIATION OF EXORCISTS, an organization founded by Amorth and representing exorcist priests internationally, to join in a public audience with Pope John Paul II in St. Peter's Square. At the time of the interview, Amorth revealed that entire episcopates refused to acknowledge the need for exorcists, including the countries of Spain, Portugal, Switzerland, and Germany. German bishops went so far as to inform Cardinal Ratzinger, now Pope Benedict XVI, that revisions of the Roman Rite were unnecessary since they would never use it anyway.

Father Amorth asserts that the church's refusal to acknowledge demonic activity could mean that the devil has infiltrated even the innermost circles of the Vatican. He remains steadfast in his faith, noting that while Satan may win battles, the Holy Spirit will win the war.

Father Amorth has written four books: *An Exorcist Tells His Story* (1999), *Gospel of Mary: A Month with the Mother of God* (2000), *An Exorcist: More Stories* (2002), and *Pater Pio: Lebensgeschichte eines Heiligen*, a biography of Padre Pio in German published in 2003.

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amulet Any material or object believed to have supernatural or magical powers of protection against ghosts, evil spirits, witchcraft, the evil eye, illness, misfortune, calamities, and any kind of disaster. Amulets have been used universally since ancient times. The term "amulet" comes from the old Latin *amoletum*, which means "means of defense."

Most amulets are worn or carried on the person. Other amulets are placed in a house, building or ship, or among one's possessions. Still other amulets are painted on houses, buildings and ships.

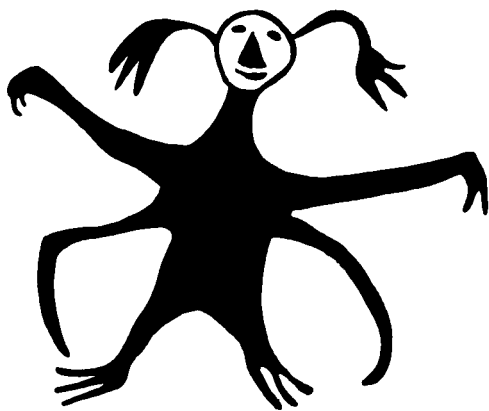
Virtually any object can be an amulet. Personal items commonly include pieces of jewelry, semiprecious and precious stones, and common stones that have odd but natural shapes such as those with holes in them. Religious objects are amulets.

The supernatural power of an amulet is believed to occur naturally, bestowed by nature or the gods. In occult lore, amulets also can be fashioned and imbued with supernatural power through magical ritual.

See CHARMS AGAINST GHOSTS.

ancestor worship The worship of deceased relatives, or ancestors, as if they were deities.

Ancestor worship may take several forms. In its most generalized form, it is simply the laying out of food or drink for the deceased in the belief that this will encourage them to bring good to the community, and ward off evil. Ancestral spirits are widely believed to be able to influence the fertility of women and crops. Propitiation of ancestors is characteristic of ANIMISM, the world view to which the majority of tribal societies around the world adhere, but



An Inuit drawing of a ghost spirit.

since the ancestors are not really thought of as gods, it may be going too far to describe this as "worship."

A more definite form of ancestor worship is found in Asia, where one part of the spirit of a deceased person is believed to pass into a special tablet after death. The tablets are placed in a ceremonial room and are bowed to, talked to and fed regularly by their living descendants, quite as if they were living persons. The purpose of these acts is, however, the same as in the tribal societies: to please the ancestors, thereby making sure that they continue to look out for the household and community.

An intermediary type of ancestor worship is found throughout West Africa. Here each family line, or lineage, has its own ancestral shrine, inhabited, it is believed, by the founder of the lineage. These shrines are usually carved wooden representations of the persons in question, and they may be fed, cared for and asked for favors, especially for children.

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ancestral spirit

See ANCESTOR WORSHIP; ANIMISM; SHINTO; SOUL.

angel A supernatural being who mediates between God and mortals. Angels are held to minister over all living things and the natural world, as well as all things in the cosmos.

The term "angel" comes from the Greek *angelos*, which means "messenger." Similarly, the Persian term *angaros* means "courier." In Hebrew, the term is *malakh*, which also means "messenger." The name refers to one of the angel's primary duties: to shuttle back and forth between realms, bringing human prayers to heaven and returning with God's answers. Angels also mete out the will of God, whether it be to aid or to punish humans. Angels are specific to Judaism, Christianity and Islam; however, they derive from concepts of helping and tutelary spirits that exist in mythologies the world over.

The Western concept of the angel evolved primarily from the mythologies of Babylonia and Persia, with influences from Sumerian, Egyptian and Greek beings. These ideas were absorbed by the Hebrews, who in turn influenced the Christians. Both Hebrew and Christian lore influenced the Muslims. The ancient Greeks had a comparable concept, the DAIMON. There is no exact equivalent for angels in Eastern mythologies; the closest concepts are the avatars (incarnations of God) in Hinduism and the bodhisattvas (enlightened beings) and devas (shining ones) of Buddhism. Beings with many of the same characteristics ascribed to angels, such as playing an intermediary role between humankind and the gods, protecting a person or site, or providing counsel, exist universally throughout world mythologies.

The Bible presents angels as representatives of God. They exist in a celestial realm. They are incorporeal but have the ability to assume form and pass as mortals. They also appear as beings of fire, lightning and brilliant light, sometimes with wings and sometimes without. Various classes of angels are mentioned in the Bible; by the sixth century these were organized into hierarchies called choirs.

The angel Lucifer committed the sin of hubris and was cast out of heaven. About one-third of the heavenly host followed him. The fallen angels became DEMONS (whose ranks also include the demonized gods of pagan cultures).

In the Bible, angels are main players on the stage of life and in the working out of humanity's relationship to the Divine. Where appropriate for delivering God's messages or meting out God's will, they have appeared to humans in visionary experiences and DREAMS.

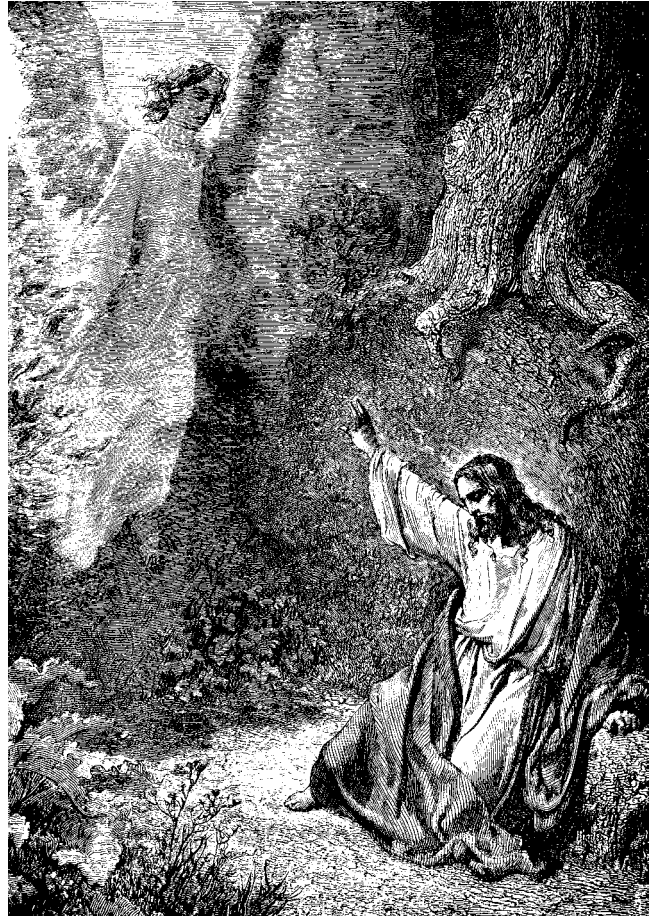
The church fathers of Christianity gave extensive consideration to the duties, nature, numbers, abilities and functions of angels. This theological interest peaked by the Middle Ages and began to decline in the Renaissance.

On a popular level, angels were believed by many to play roles in everyday life. People prayed to them, and magicians conjured them in spells. Visions of angels were interpreted as omens. However, during the Enlightenment, with its emphasis on science and intellectual thought, angels retreated to the realm of poetry and romantic fancy, and mystics such as EMANUEL SWEDENBORG. Swedenborg called the souls of the dead "angels" and said he visited with them in the afterlife during his mystical trances.

Angels made a comeback in popularity in the late 20th century, due in part to a widespread spiritual hunger for personal relationships with the Divine and for the comfort of ready supernatural assistance and guidance.

Encounters with angels continue to be experienced in the modern world. Angels are most often sensed or heard by clairaudience; occasionally they manifest as apparitions in brilliant white robes or as balls of brilliant white light. Often angels appear as real persons in a "mysterious stranger" encounter. These encounters occur when a person is in a dilemma and needs quick action. A mysterious person suddenly appears out of nowhere and provides a solution. Mysterious strangers can be male or female of any race. Most often, they are male—usually a fresh-looking, clean-cut youth. They are invariably well-dressed, polite and knowledgeable about the crisis at hand. They often are calm but can be forceful, and they know just what to do. They speak, though sparingly. They are convincingly real as flesh-and-blood humans; however, once the problem has been solved, the mysterious strangers vanish. It is their abrupt and strange disappearance that makes people question whether they have been aided by mortals or angels.

Some persons consider the appearance of a spirit of the dead, such as a family member, to be an angel if the manifestation serves to warn, comfort or protect them. In



Angel appearing to Jesus during His Agony in the garden.

DEATHBED VISIONS, the souls of deceased friends and relatives who come to help the dying to the Other Side are often perceived as angels.

See NEAR-DEATH EXPERIENCE (NDE).

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angels of Mons Bogus but curious story of APPARITIONS of angels who allegedly saved French and British soldiers from death during a battle at Mons, Belgium in World War I.

Between August 26 and 28, 1914, during the first engagements of the war, French and British troops set out near Mons to engage the Germans, expecting a quick victory. Instead, they were overpowered by the German artillery, and 15,000 French and British men were lost in

the initial stages of fighting. The survivors were forced to retreat, all the while being shelled by the Germans.

Afterward, reports began to circulate that the retreating soldiers had seen phantom fighters on horseback who had prevented the Germans from slaughtering them all. After being moved by a radio report, British journalist Arthur Machen wrote a short story, “The Bowmen,” telling about how the retreating men had seen ghostly bowmen and medieval soldiers from the battle of Agincourt (located near Mons), which took place in the 15th century. The story was published on September 14, 1914 in the *London Evening News*.

Immediately, confirmations were made. Others reported seeing winged and robed angels interposing themselves between the retreating soldiers and the Germans. French soldiers saw visions of the archangel Michael, or JOAN OF ARC, and some British claimed to have seen one of their legendary national heroes, Saint George. Nurses reported that men who were fatally wounded died in states of exaltation.

Similar reports from other battlefronts were made. Books were written and published, including one by Machen, *The Angels of Mons: The Bowmen & Other Legends of War* (1915) and one by Harold Begbie, *On the Side of the Angels* (1915).

Machen later confessed that he had made his story up. Some refused to believe him, however; those who reported seeing apparitions of saviors during battle insisted on the truth of their experiences.

To complicate the case, in 1930 the director of German espionage, Friedrich Herzenwirth, stated the Mons soldiers had indeed seen angels, but they were movie projections cast on clouds by German aviators to prove that God was on their side. No proof of this claim was ever made.

Most likely, the stories of the Mons angels and phantom armies are based on faulty memories and fabrication (albeit sincere) to buttress Machen’s story. However, the possibility that the soldiers did see apparitions of some sort cannot be ruled out. Some may have been visions due to stress, fear and pain, and an intense desire to be saved. It has been theorized that some of the apparitions may have been the souls of soldiers freshly killed in the battle.

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animism The name given by E. B. Tylor, the founder of modern anthropology, to the system of beliefs about souls and spirits typically found in tribal societies, from the Americas to Africa to Asia and Australia. For Tylor, animism was the world’s most primitive religion.

Tylor identified two major branches of Animism (which he spelled with a capital “A”): beliefs about souls and

spirits connected with the human body, and beliefs about spirits which had an independent existence. He published his book *Primitive Culture* (1871) at a time when Darwin’s ideas about evolution were very much in the air, and he believed that human psychology, together with human culture and society, had undergone evolution similar to that then being claimed for the physical body. This led him to arrange various soul and spirit concepts in a developmental sequence, beginning with souls connected with the human being, through independent spirits, to polytheism, and then to monotheism—the idea of a single high God, as one finds in modern Western religions.

ANDREW LANG was the first to question Tylor’s developmental sequence, in *The Making of Religion* (1898), by pointing out that some very primitive societies had high gods. Although later study showed that these gods were not the supreme moral beings found in the great Western religions, nevertheless Tylor’s scheme had been successfully challenged. Questions about animism’s claim to be the earliest form of religion were also heard. Sir James Frazer, in *The Golden Bough* (1890), argued for a prior stage of belief in magic, and others hypothesized that belief in a psychic substance called “mana” had existed before beliefs in souls and spirits. However, since no societies with magic and mana but without souls and spirits have ever been found, this position is hypothetical at best.

Anthropologists today reject Tylor’s evolutionary orientation and developmental sequence, but recognize that the system of beliefs he described under the heading of Animism is widespread. Spelled with a lowercase “a,” animism is an appropriate label for the worldview characteristic of tribal societies around the world. This worldview is built upon the acceptance of the human being’s survival of death and of a nonphysical realm alongside the physical world, and to the extent that it helps to channel religious sentiment (and it certainly does), it deserves to be called a religion. The question of whether it was in fact humankind’s first religion cannot be answered.

As Tylor showed with example after example, the fundamental animistic soul beliefs are based on direct apprehension and experience of such things as sleep and dreaming, visions and trances—what today we would call out-of-body experiences, NEAR-DEATH EXPERIENCES, and APPARITIONS. Observation and experiences of such events would naturally have suggested that the human being was composed of both physical and spiritual parts, and that the spiritual part, being detachable from the body during life, survived death. But this is only the beginning of the animistic belief system. Having survived death, the spirit might do more than simply go to the Land of the Dead (see AFTERLIFE). It might, for instance, take control of living persons during FEASTS AND FESTIVALS OF THE DEAD (see also POSSESSION), or it might seek to send messages to the living through specially trained persons, as in MEDIUMSHIP. Shamans specialize in out-of-body travel and the direct contact with the spirits of the dead.

A spirit after death need not possess only living persons. It might lodge itself in various features of the natural world (such as trees or rocks) or in human-made objects (such as statues or spears), thereby imbuing them with a special power. The collection of beliefs about objects so imbued has been called "fetishism." A special type of fetishism involves the spirit's association with a ritual object, which is then propitiated, if not worshipped outright. Such is the case with ancestral tablets in China. In West Africa, ancestral shrines (in many cases, carved representations of human figures) serve a similar function (see ANCESTOR WORSHIP). Similar carved figures may also serve for the temporary lodging of a shaman's spirit helpers. Fetish objects do not always gain their power through association with a spirit, however. In West Africa, where fetishism is particularly strong, the power may also come from smearing the object with a special substance (see FETISH).

Parts of the body such as hair, nails, and even excrement are intimately connected with it, and remain in connection with the person after they have been cast off. The same may be true of the afterbirth or the foreskin removed in circumcision. All these items must be carefully buried or otherwise disposed of, lest they be found and used against one by witches or sorcerers. In many places, the soul is thought to perch on the crown of the head, and practices such as scalping and headhunting have as their intention the taking of the victim's soul. Cannibalism often was associated with the belief that by eating a person's flesh one ingested part of his spiritual essence, and for that reason cannibalistic practices (before they were outlawed) were sometimes part of funeral customs and rites. When cremation is practiced, the resulting ashes are sometimes mixed with water and drunk, with the same intent.

Beliefs that a person may have more than a single soul are not uncommon. The different souls may account for different body functions (one may be associated with the bones, another with the breath, a third with the intellect), they may reside in different places in the body (the crown of the head, the liver, the skin), and they may face different fates after death (one may rest in the grave with the corpse, another travel to the Land of the Dead, a third return to earth to be reborn in a child). Siberian Yakut men have as many as eight souls, whereas Yakut women have seven. In some societies, men and women have different souls, or souls may be passed to all offspring from each parent, so that each person has two souls. Because each of these souls is believed to be reincarnated in different family lines, the souls from the parents provide each person with two different heritages. A person's given name frequently has a spiritual power, and among many Eskimo groups, a name is even a type of soul.

It is not surprising to find that in societies which live so much closer in touch with nature than the modern West, not only persons, but also animals and even plants, may have souls. In some societies, all animals are held to

have souls, whereas in others, only certain animals do, and these animal souls may reincarnate in members of the same species, as happens with the human beings. Human spirits may also be reborn in animals before dying and being born once more as children (see REINCARNATION). In other cases, people may have a spiritual affinity to animals of certain species. The subset of animistic beliefs concerning this side of the human relationship to animals is known as TOTEMISM.

Totemic animals may sometimes act as GUARDIAN SPIRIT for persons. Sometimes, also, a guardian spirit is a deceased person in the community or perhaps part of the same person reincarnated in one, but most often the guardian spirit is a distinct spirit entity.

For the animist, the world abounds with spirit entities of various sorts. Most have no direct connection with living or deceased persons, though they may transform themselves into animals or human beings, or make themselves felt in some other way. Prominent or dramatic natural features such as volcanos, whirlpools or giant rocks may be held to be possessed by spirits, who must be propitiated by leaving food or drink, lest they harm persons who come near them. Water spirits and forest spirits are especially common. The animistic world is also populated by myriad monsters, such as the *windigo* of the Algonquian Indians. It is doubtless from ideas of this sort that beliefs in elves, fairies, and other beings of Western folklore developed.

Animism is more than simply a collection of beliefs about souls and spirits. Animistic beliefs have their own logic and consistency, which justifies calling animism a system of belief. A fully developed animistic system is rare today, but parts of it exist in many places, suggesting both that it is a very ancient way of perceiving the world, and that it was at one time universal.

ANDREW LANG disagreed with Tylor about his developmental sequence of beliefs, though not with his description of the beliefs themselves. On this point, in fact, Lang went farther than Tylor did, and argued that clairvoyant DREAMS and apparitions had suggested the concepts of souls and spirits partly because they were veridical. The investigations of PSYCHICAL RESEARCH leave little doubt that Lang was right on this score as well, which in turn suggests that animism has managed to survive for as long as it has in part because it is based on a realistic perception of the world.

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ankou In the Celtic folklore of Brittany, a DEATH OMEN that comes to collect the souls of the dead. The *ankou*, or King of the Dead, is the last person to die in a parish

during a year. For the following year, he or she assumes the duty of calling for the dead. Every parish in Brittany has its own *ankou*.

The *ankou* is personified as a tall, haggard figure with long white hair, or a skeleton with a revolving head capable of seeing everything everywhere. It drives a spectral cart, accompanied by two ghostly figures on foot, and stops at the house of one who is about to die. There, it either knocks on the door—making a sound sometimes heard by the living—or gives out a mournful wail like the Irish BANSHEE. Occasionally it is reported to be seen as an apparition entering the house. It takes away the dead, who are placed in the cart with the help of the two companion ghosts.

The *ankou* is a powerful figure that dominates Breton folklore.

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Antietam battlefield Site of one of the bloodiest battles of the American Civil War (1861–65) at Antietam Creek, near Sharpsburg, Maryland, on September 17, 1862.

There were more casualties that day than on any other day of fighting during the entire war. Ghosts and strange phenomena there still greet visitors today.

The Battle

The year 1862 was a particularly brutal one in the war, and it did not go well for the Union. Confederate troops battered the Union armies, and President ABRAHAM LINCOLN repeatedly fired generals in an effort to regain strategic ground.

General Robert E. Lee of the Confederacy, confident of victory, organized his first attempt to move the war from the South to the North and marched his men into Maryland on September 4. The Sharpsburg area, 17 miles from HARPERS FERRY, was of strategic importance.

But a bad turn of luck awaited: a copy of Lee's field orders was lost, and Union soldiers found it wrapped around cigars. The orders were turned over to Commander in Chief George McClellan of the Union, who thereby knew all of the major commands in the Confederate army, their objectives, routes of march and timetables. The incident, the most famous intelligence coup of the war, became known as "The Lost Order."



Bloody Lane at Antietam. Photo by R. E. Guiley.

McClellan, however, failed to act quickly and thoroughly upon his good fortune. He wasted time moving his men and overestimated the numbers of Lee's forces. The Confederates were exhausted from repeated fighting and marching. Many were shoeless. Most had been living on green corn and apples for weeks and suffered from debilitating diarrhea. McClellan's lack of artful maneuvering gave Lee's forces advantages. When the two sides came face to face at Antietam, both were determined to make a stand that would change the course of the war.

The battle commenced at 5 A.M. and quickly became fierce and frenzied. Mortar shells and bullets thickened the air. "I do not see how any of us got out alive," one survivor wrote home later. "The shot and shell fell about us thick and fast, I can tell you. . . ." Another survivor saw comrades fall all around him and then suddenly he too was down on the ground "with a strange feeling covering my body." He saw that he was covered in blood, and "I supposed it was my last day on earth." What he took to be his final thoughts were of home and friends. But then he got up, saw he was shot in the shoulder and made his way to the rear, joining the thousands of wounded who were attempting to get clear of the fighting.

The worst fighting took place in a sunken road that became known as "Bloody Lane." The road was the Confederate center line, which Lee ordered held at all costs. The lane formed a natural bunker that gave defending troops an advantage. Union troops tried several times to dislodge the Confederates, without success. Union troops finally gained a position that enabled them to fire down on the lane, turning it into a slaughter pen. Confederate bodies were piled two and three deep.

The battle ended as a stalemate, with heavy losses on both sides. Confederate troops ultimately were unable to take the bridge at Antietam, and Lee withdrew his forces there. By sundown, the battle was over.

Lee did not retreat. Both generals expected the fight to resume the next day. McClellan had no desire for it. A truce was struck to search for the wounded and bury the dead. Lee did not attack but instead withdrew his army across the Potomac. He could claim a tactical victory at Antietam for none of his lines broke, and he suffered fewer casualties than his opponent.

The exact number of casualties will never be known. Confederates estimated their toll at 1,546 dead, 7,752 wounded and 1,018 missing. Federals counted 2,108 dead,



Burnside Bridge at Antietam. Photo by R. E. Guiley.

9,540 wounded, and 753 missing. Most of the missing probably were killed and buried in unrecorded graves wherever they were found. The civilians who came back to their farms after the fighting found dead everywhere, including in their cellars, outbuildings and under haystacks and thickets, where the mortally wounded had crawled to die. Many bodies were buried in mass graves in fields. Numerous of those counted officially as wounded died later.

Haunting Activity

Many visitors to Antietam today experience a sense of cold dread at Bloody Lane. Phantom shouts and whispers and clashing metallic sounds are heard. Also reported is the war cry of the Irish Brigade as they attacked Bloody Lane: "Faugh-a-Balaugh," Gaelic for "clear the way!" More than half of the Irish Brigade—540 men out of 1,000—fell at Antietam. The most notable case was a group of grade-schoolchildren who said they heard singing or chanting of something that sounded like the fa-la-la-la of "Deck the Halls."

Burnside Bridge, named after Major General Ambrose E. Burnside, who held the bridge for the Union, also is said to be heavily haunted. Many of the dead were buried around the bridge. At night the sounds of ghostly drums are heard, and strange blue balls of light are seen moving about the woods. Some believe the balls of light are phantom campfires of the soldiers.

A phantom woman in old-fashioned dress haunts the Phillip Pry house, a brick farmhouse where McClellan set up his headquarters. Phantom footsteps are heard on the staircase. The house is not open to the public; these phenomena were experienced during a restoration of the house after it burned in 1976.

A filmy apparition is seen at the Piper House, located on the old battlefield and now a bed-and-breakfast. Confederate Major General James Longstreet made his headquarters here; the barn was used as a field hospital. When the fighting ended, three dead soldiers were found under the piano in the parlor. Strangely, the apparition and phantom voices are experienced in a portion of the house added around 1900.

In Sharpsburg, the St. Paul Episcopal Church, damaged during fighting, was used as a Confederate hospital. Phantom screams of the wounded and dying are heard here, and mysterious lights flicker in the church's tower.

See BATTLEFIELD GHOSTS; CHICKAMAUGA BATTLEFIELD; GETTYSBURG BATTLEFIELD.

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apparition The supernatural appearance of a dead person or animal, or of a living person or animal too distant

to be within the sensory range of the observer. Apparitions of the dead, which are seen repeatedly over a period of time, apparently HAUNTING the same location, are also called GHOSTS.

Only a minority of apparition experiences are visual. Most instead involve the sensing of a presence, perhaps accompanied by touch; hearing thumps, RAPPINGS, moanings, animal sounds, and other strange noises; or unexplained SMELLS.

Apparitions of all types have been studied extensively by psychical researchers, parapsychologists, paranormal investigators, and others since the late 19th century. Tens of thousands of cases have been collected and analyzed. Various theories have been put forth, yet researchers still know very little about apparitions. In the discussion that follows, the term "agent" refers to the person (or animal) whose apparition is seen; the "percipient" is the person who sees the apparition.

Characteristics of Apparitions

According to a study of major features of apparitions published in 1956 by HORNE LL HART, an American sociologist and psychical researcher, and collaborators, there are no significant differences between apparitions of the living and of the dead. Some apparitions seem real and corporeal, with definable form and features and clothing. Other apparitions are fuzzy, luminous, transparent, wispy, and ill-defined; some are little more than streaks, blobs, or patches of light.

Apparitions appear and disappear suddenly, and sometimes just fade away. They both move through walls and objects and walk around them. They can cast shadows and be reflected in MIRRORS. Some have a marionette-like quality of limited gestures and movements, such as calling the attention of the percipient to a wound on the ghostly body, while others are more fluid and communicate verbally. Some are accompanied by sounds, smells, sensations of cold, and movement of real objects in the percipient's environment. In some cases, percipients attempt to touch apparitions; most find their hands go through them, but in a few cases, contact has been made with a substance that feels like a flimsy garment.

An overwhelming majority of apparitions—some 82 percent, according to studies—seem to manifest themselves for a purpose: to communicate the agent's own crisis (usually grave danger or imminent death) to someone living; to comfort the grieving after the agent's death; to convey useful information to the living; or to warn the living of danger. Haunting apparitions appear to have emotional ties to a site, possibly resulting from violent or sudden death. Some haunting apparitions are believed to be earthbound spirits of the dead who are trapped by unfinished business (see SPIRIT RELEASEMENT).

Some ghost researchers believe that certain apparitions, such as haunting earthbound spirits of the dead, possess an intelligence that makes mediumistic communication possible. Some apparitions do not respond to

attempts at communication, leading some researchers to conclude that they are merely a psychic recording of an event.

Historical and Cultural Beliefs about Apparitions

Every civilization throughout history and around the world has had beliefs about apparitions. Such beliefs usually are part of religion, myth, or folklore. Among Asian peoples, belief in ancestral ghosts is strong, and rituals exist to honor and placate them (see ANCESTOR WORSHIP; FEASTS AND FESTIVALS OF THE DEAD). The spirits of the dead are believed to intervene regularly in the affairs of the living and are credited for good luck and prosperity and blamed for illness and misfortune (see EXORCISM). The Chinese believe their ancestral ghosts can be dangerous, capable of even killing the living. Similar beliefs are held by tribal cultures around the world. The appearance of spirits of the dead plays a role in rituals and beliefs among native North and South Americans. In some South American tribes, the dead appear as guardian spirits to medicine men and shamans.

The ancient Hebrews, Egyptians, Greeks, and Romans believed that the souls of the dead could return to haunt the living. The Roman scholar Pliny the Younger recorded the case of a Greek philosopher who moved into a haunted house. An apparition appeared wearing chains and led the philosopher to a spot where an excavation later revealed a skeleton in chains (see ATHENODORUS, HAUNTING OF).

During the Dark Ages, people believed in all manner of apparitions, usually frightful: DEMONS, VAMPIRES, and spectral creatures such as BLACK DOGS (see also BLACK SHUCK; WHISHT HOUNDS) and wild huntsmen (see HERNE THE HUNTER; WILD HUNT). By the Middle Ages, beliefs in ghosts were manipulated by the Christian church, which taught that ghosts were souls trapped in purgatory until they expiated their sins. Following the Reformation in the 16th century, Protestants and Catholics disagreed over whether the dead could appear to the living. Protestants held that souls either went to heaven or to hell, where they stayed put. Catholic theology allowed for ghosts of the dead to leave purgatory, especially to lecture Protestants on the errors of their religion.

For example, a English account written in 1624 tells of an apparition that appeared to a young servant girl, Mary Boucher, after Jesuits were unable to convert her to Catholicism. The ghost of Boucher's godmother came repeatedly to her bedside at night, claiming to have arrived from the torments of purgatory, and admonishing the girl to convert. The ghost told the girl she was destined to become a nun. Boucher was annoyed and quit her service. Her fate for ignoring the advice of the ghost is not known.

The authenticity and motives of apparitions of spirits, such as ANGELS and demons, also have been debated. In Catholic thought, apparitions of religious figures, such as angels, saints, the Virgin Mary, and Jesus, are holy, and

mystical manifestations are seen as permitted by God (see MARIAN APPARITIONS).

Some Protestants dismiss all apparitions as untrustworthy and probably demonic in nature. They see apparitions as delusions created by Satan or his demons for the purpose of tempting or confusing people, according to the Bible.

In popular beliefs, apparitions of the dead have played an important social role as advisers to the living. They make appearances to counsel their family members, help solve crimes, and reproach wrongful executors. (See CHAFFIN WILL CASE; GREENBRIER GHOST). From the 19th century on, apparitions have played a role in SPIRITUALISM, which believes in SURVIVAL AFTER DEATH and contact with the dead through MEDIUMSHIP.

In folklore, apparitions are the spirits of the dead, who, through sin or tragedy, are condemned to haunt the realm of the living. Certain motifs exist in the folklore of diverse cultures, such as the ghostly ship (the FLYING DUTCHMAN is perhaps the most famous example), the ghostly hunter, and the PHANTOM TRAVELER or PHANTOM HITCHHIKER. Except for religious visions, apparitions usually are feared in Western Christian culture.

Study of Apparitions

Systematic studies of apparitions began with the founding of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London in 1882. Three of the SPR's founders, EDMUND GURNEY, FREDERIC W. H. MYERS and FRANK PODMORE, questioned 5,700 persons about apparitions and published their exhaustive findings in *Phantasms of the Living* (1886). This effort was followed in 1889 by a Census of Hallucinations, under the direction of HENRY SIDGWICK, who was assisted by his wife, ELEANOR SIDGWICK, Alice Johnson, A. T. MYERS, F. W. H. Myers, and Podmore.

The Census consisted of a single question: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?" The SPR collected 17,000 replies, of which 1,684, or 9.9 percent, answered "yes," reporting 352 apparitions of the living and 163 apparitions of the dead (some apparitions were witnessed by more than one person). A similar census carried out in France, Germany, and the United States brought 27,329 replies, of which 11.96 percent were affirmative. By extrapolating the results to the population in general, the surveys showed that approximately 10 percent of the adult population had experienced an apparition.

A century later, in 1988, the SPR decided to conduct a follow-up to the Census. A total of 1,129 surveys were distributed in various areas of Great Britain, a national survey on the scale of the original census being financially out of the question. The question asked was similar to the earlier one, emphasizing that the percipient should be "fully awake and unaffected by illness, drink or drugs." Some

840 people replied, 123 of them reporting some sort of hallucination. However, only 95 (11.3 percent) of these were of apparitions seen by persons who were fully awake at the time, a percentage closely similar to the Census and its international counterpart.

ERLENDUR HARALDSSON found a slightly higher percentage in an Icelandic survey the same year as the second SPR census. He asked respondents to a mail questionnaire if they had “experienced or felt the nearness of a deceased person,” and followed up the responses with interviews. Based on the results of these interviews and extrapolating to his original sample size, he estimated that about 14 percent had experienced visual apparitions of the dead, another 17 percent having had nonvisual experiences, either auditory, olfactory, or tactile.

An even higher rate of experience is reflected in two American surveys conducted by the University of Chicago’s National Opinion Research Council (NORC). In a 1973 survey, 27 percent of adults (51 percent of widows) reported contact with the dead, whereas in a 1987 survey, 42 percent of adults and 67 percent of widows did so. In the 1987 survey, 78 percent of the 42 percent (32 percent of the total) said they saw an apparition, 50 percent heard one, 21 percent were touched by one, 32 percent merely felt a presence, and 18 percent talked with the dead; 46 percent experienced a combination of phenomena. The increasing incidence in the NORC samples perhaps reflects changing attitudes which make paranormal experiences less frightening and easier to admit. The difference between this survey and the others, however, may have to do with the way the questions were asked.

Since the 1990s, most research of apparitions has focused on ghosts and other spirits in hauntings, and has been conducted by paranormal investigators outside the scientific community. The emphasis has been on capturing photographic, film, or audio evidence, and, to a lesser degree, on building devices that allow real-time, two-way communication (see INSTRUMENTAL TRANSCOMMUNICATION).

Types of Apparitions

In PSYCHICAL RESEARCH, apparitions are described by categories. Apparition experiences that can be corroborated by circumstances and fact are called “veridical apparitions” and are of most value and interest to scientists. Many paranormal investigators have their own categories that differ from the following list:

Crisis Apparitions These are apparitions that appear during a person’s moment of extreme crisis, particularly imminent death. The apparition usually manifests to the agent’s loved ones or others with whom the agent has close emotional ties. The purpose of most crisis apparitions is to communicate to the living that the agent is dying or has just died. Some apparitions gesture to show their fatal wounds. Crisis apparitions appear both in waking visions and in DREAMS.

Apparitions of the Dead In AFTER-DEATH COMMUNICATIONS, the dead appear to comfort the grieving or to

communicate information pertaining to the estate or unfinished business of the deceased. After his death, Dante appeared to his son and guided him to where Dante had secreted the last cantos of his *Divine Comedy*. The son was not aware of their existence. Apparitions of the dead may appear years later to loved ones in times of crisis.

Collective Apparitions Collective apparitions are those that are seen simultaneously by more than one person. Collective apparitions usually are experienced in hauntings and crisis. Animals are sometimes among the multiple witnesses and are gauged by their visible reactions to the apparition. For example, a dog may whimper and hide or a cat may arch its back.

Reciprocal Apparitions These are apparitions of the living in which both agent and percipient experience seeing each other. In most such cases, the agent has a powerful desire to be with the percipient, motivated by loneliness, longing, love, or worry. The agent suddenly finds himself transported to the presence of the percipient, who in turn observes the agent. Reciprocal apparitions may also be collectively perceived. One possible explanation of reciprocal apparitions is that the agent may project himself in an out-of-body-experience (see WILMOT APPARITION).

Deathbed Apparitions The appearance of angelic beings, religious figures, luminosities, and dead loved ones are sometimes reported by the dying shortly before death. Occasionally, deathbed apparitions also are perceived by the living who are in attendance to the dying (see DEATHBED VISIONS).

Apparitions in Cases Suggestive of Reincarnation Some cases of REINCARNATION involve “announcing dreams,” in which an apparition of a dead person appears in a dream to a member of the family into which it will be born. Such dreams occur frequently among the Tlingit and other northwest Native American tribes, and in Turkey, Burma, and Thailand. In some cases in Burma and Thailand, children who appear to have spontaneous memories of previous lives say they remember sending the announcing dream, or, in rare instances, manifesting as an apparition to their future mother.

Theories about Apparitions in Psychical Research

Of the early SPR researchers, Gurney and Myers had the most profound impact upon apparition theories, and their influence continues to modern times. Both men believed apparitions were entirely hallucinations, mental phenomena that had no physical reality. However, after that, their views diverged significantly.

Gurney believed they were the product of TELEPATHY from the dead to the living, projected out of the percipient’s mind in the form of an apparition. Furthermore, he believed that collective apparitions were also a product of telepathy among the living, projected by the primary percipient to others around him. However, telepathy among the living does not adequately explain collective sightings,

in which apparitions are viewed from different angles, and different percipients notice different things. If the apparition were projected solely from a single percipient, then all percipients would see the same thing.

Myers, who believed strongly in survival after death, began to doubt the telepathic theory as early as 1885. In his own landmark book, *Human Personality and Its Survival of Bodily Death* (1903), he postulated that apparitions consist of a “phantasmogenic center,” a locus of energies clairvoyantly expended by the agent and sufficiently strong enough to modify the space of the percipient. Apparitions, he said, appear to the most psychically sensitive person or persons in a group, which could explain why an apparition might not be recognized by a percipient, but could be identified by another person, based on the percipient’s description.

Other theories that have been advanced subsequently about apparitions suggest that:

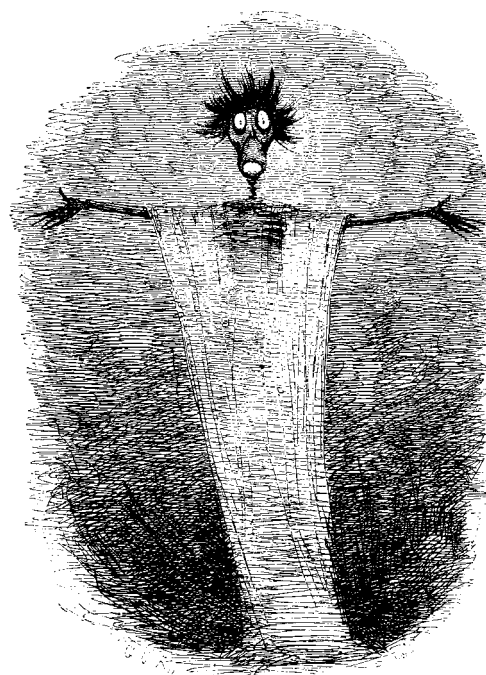
- They are idea patterns or etheric images produced by the subconscious mind of the living, with or without the cooperation of the agent.
- They are the astral or etheric bodies of the agents.
- They are an amalgam of personality patterns, which in the case of hauntings are trapped tragic events in a psychic ether or psi field of a given site.
- They are personas, or vehicles through which the “I-thinking consciousness” can take on temporarily visible form, and experience and act. Personas may represent either the living or the dead, may or may not be “fully conscious,” and may exhibit a personality structure, perhaps in part fictitious (as in the case of mediumistic CONTROL spirits).
- They are expressions of an individual’s unconscious needs: externalized projections of unresolved feelings of guilt or the embodiment of an unconscious wish. For example, at London’s THEATRE ROYAL on Drury Lane, rehearsing actors glance hopefully at the last seat of row D for the apparition of the “Man in Gray,” the ghost of an 18th-century theatergoer. Tradition has it that a sighting means a successful run for the play. The apparition is also believed to guide actors to better positions on stage, and make his approval known to them.
- They are projections of concentration that become THOUGHT-FORMS.
- They are demonstrations of the nonlocal nature of consciousness, which has the ability to transcend both space and time.
- Apparitions of the dead are truly the spirits of the dead, who possess an intelligence and ability to communicate with the living.

Investigation of OUT-OF-BODY EXPERIENCES and NEAR-DEATH EXPERIENCES has led some modern researchers to the view that apparitions also have a physicality of their own and are not merely mental hallucinations, and

furthermore, that they are directed by an intelligence or personality. KARLIS OSIS, an American parapsychologist, has suggested that consciousness can be an “autonomous unit capable of perception and action when localized away from the body.” Whether or not apparitions are animated by personalities has been controversial. Those who believe they are not propose various explanations: that all apparitions are merely a psychic “recording” picked up by sensitive individuals; or that the living create apparitions out of intense desire and to serve their own purposes. In Eastern mystical philosophy, the cosmos is permeated by a substance that absorbs and permanently records all actions, thoughts, emotions, and desires. In Hinduism, this substance is called the Akasha; the term “Akashic records” refers to everything recorded since the beginning of time. Oxford philosopher H. H. Price called the substance “psychic ether,” a term adopted by some psychical researchers. Thus, if all events are recorded forever on some invisible substance, then perhaps psychically tuned individuals can at times glimpse these records and get a “playback.” Psychic ether also has been given as a possible explanation for the mysterious appearance of apparitions on photographic film (see SPIRIT PHOTOGRAPHY).

Other ghost researchers believe apparitions have personalities, and that apparitions are evidence in support of survival after death. They cite cases in which apparitions communicate information unknown to the percipient, or adapt to their viewers.

It is unlikely that any single theory can explain all apparitions. It is possible that some apparitions are created by the living; that some have physicality and their



George Cruikshank's rendition of an apparition.

own objective reality; that some are hallucinations; and that some are “psychic recordings” or imprints.

Andrew MacKenzie, a modern psychical researcher, has proposed that the ability to have hallucinatory experiences might be a function of personality structure. In an examination of hallucinatory cases, he found that about one-third of the experiences occurred just before or after sleep, or when the witness was awakened at night. Other experiences took place when the witness was in a state of relaxation, doing routine work in the home, or concentrating on some activity such as reading a book. Thus, the external world was shut out and the person's guard was down, opening the way for impressions to rise from the subconscious. Occasionally, these impressions took the visual or auditory form of an apparition.

The linkage between this dreamlike state and sightings of apparitions also was made by G. N. M. TYRRELL, an English physicist, mathematician, and psychical researcher, who asserted that there were two stages in an apparitional experience. In stage one the witness unconsciously experiences the apparition, and in stage two the information from stage one is processed into consciousness through dreams and certain waking experiences which resemble ordinary cognition. Just as in a dream, apparitions appear fully clothed and are often accompanied by objects, such as a horse and carriage. The clothing and objects are as hallucinatory as the ghost itself and are present because they are required by the “motif” of the apparitional drama, Tyrrell said.

See PARANORMAL INVESTIGATION.

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apport Object that appears in the presence of a MEDIUM or spiritual adept, as though it has been formed from thin air or has passed through solid matter. This paranormal transportation is also known as teleportation. The word “apport” comes from the French *apporter*, meaning “to bring.”

Apports once were a common phenomenon of spiritualist SEANCES, with mediums producing flowers, perfumes, and odd objects, said to be gifts from the spirits present. Other apports have included vases, books, dishes of candy which moved about the seance table for the sampling of each sitter, and live birds, animals and sea life, including lions, hawks, buzzards, eels and lobsters. Some mediums were found to hide apports on their person before a seance and then produce them in the dark; others produced apports with no normal explanation. Apports also occur in POLTERGEIST cases. In the 1990s, the SCOLE EXPERIMENT seance group in England became famous for its controversial apports.

Nineteenth-century mediums AGNES GUPPY and EUSAPIA PALLADINO were especially adept at apports, producing the customary flowers and fruit—even sea sand and ice. Palladino also produced disagreeable apports, such as dead rats.

Guppy was herself an apport at a seance conducted by mediums Frank Herne and Charles Williams, two of her protégés. In June 1871, at a seance at the mediums' home at 61 Lamb's Conduit Street, High Holborn, London, one of the sitters, a Mr. W. H. Harrison, jokingly asked spirit CONTROLS JOHN KING and KATIE KING if Guppy could be brought. She was an extremely large woman, and the sitters thought that such teleportation would surely test the powers of the spirits. According to all reports, within three minutes Guppy, clad only in her dressing gown,

was sitting in a daze in the middle of the table, holding her pen and account book. Guppy claims that just as she was writing the word "onions" in her household ledger, she found herself transported from her home at Highbury about two miles away, whisked through the air at about 120 miles per hour.

American medium ARTHUR FORD reported the appearance of apports at a seance in England at the home of medium Catherine Barkel, which included Sir ARTHUR CONAN DOYLE and Ford among the sitters. After Barkel went into a trance, her Native American SPIRIT GUIDE and control took over and announced that the "little people" had brought the sitters some valuable objects which had been lost on ships wrecked at sea or in other ways. Immediately, precious stones, one for each of the sitters, appeared in Barkel's hand in her lap. Doyle took them to a jeweler, who appraised them at several hundred pounds. Ford's stone was a garnet; others were diamonds, amethysts, emeralds and rubies. The sitters had them set in jewelry.

Perhaps the most unusual apports were produced by Charles Bailey, the pseudonym of an Australian medium who excited much interest on the part of psychical researchers. Born around 1870, Bailey enjoyed a 50-year career in mediumship until his death in 1947. He discovered his powers as a medium at age 18. Early on, his controls announced he had a gift for apports. He then produced his first, a stone dripping with sea water, said to be conveyed from the ocean by a spirit. Among the many apports Bailey produced were live birds in nests with eggs; live fish, crabs and turtles; a barely alive small shark; seedlings growing in pots of earth; an Arabic newspaper; rare coins and antiques (the values of which later were said to be grossly exaggerated); a human skull; a leopard skin; a huge piece of tapestry; precious stones; and clay tablets and cylinders said to bear ancient Babylonian inscriptions.

Bailey's *modus operandi* was to enclose himself in a double-sewn canvas bag with only his head and arms out, and with seals placed at the neck and wrists. Efforts to test Bailey were thwarted by his controls, who insisted on working in the dark. He was searched prior to donning the bag but was never undressed. Skeptics believed he hid apports on his person, or in hollow heels of his rather high-heeled boots (he was a short man), and then pushed them out through an undetected hole in the sack. Once, he was caught with his boots off. He also was exposed producing fake spirit materializations. Two exotic live birds he once produced as apports were taken to a local bird dealer for the purpose of identifying the species; the dealer recognized the birds as two he had recently sold to a man, and he later identified Bailey as the purchaser. Bailey retorted that the dealer was a "stooge" of the Catholic Church.

Several explanations have been advanced for apports: that they are brought from other dimensions by spirits; that they are drawn from other dimensions by the will-power and magnetic pull of the medium; or that they are objects already existing on the earth plane which are forc-

ibly disintegrated by the medium, transported and reintegrated in another location.

According to apport medium John W. Bunker, in order for apports to appear the medium must put all his spiritual energy, or magnetic current, at the spirits' disposal. Bunker's technique called for deep breathing and relaxation. First, he inhaled in rhythm with his heartbeat for seven counts and mentally directed the magnetic energy in the air to the base of the spine, where he held it for three heartbeats. Next he drew this energy up the spine to the root of the neck and exhaled through the mouth for seven heartbeats. He paused for three heartbeats and repeated the process from the beginning. According to Bunker, this spiritual energy felt like a spot of heat about the size of a half dollar. He advised that mediums never attempt to do this procedure without first having full control of one's mind, emotions and passions. Bunker said he released his cosmic energy in the late evening, thereby converting apported objects to the vapor state, and rematerialized them at seances at 8:00 the next morning.

Certain mystical adepts, such as the Sufis of Islam and Hindu swamis, holy men and avatars (incarnations of God), claim to produce apports such as food, precious jewelry, religious objects and *vibuti* (holy ash). Like mediums, some adepts have been detected using sleight of hand, but others, such as Sai Baba of India, have never been exposed of fraud.

See ASPORT; MATERIALIZATION; MEDIUMSHIP; SPIRITUALISM.

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April Ghost See GRAVLIN, DORIS.

armpitting See GHOST-LAYING.

arrival cases The appearance of a person in advance of his actual arrival. The arriving phantom appears in the same clothing worn by the person at the time. Observers,

believing the individual to be physically present, may speak to the phantom, and it may respond. The projecting individual usually is not aware of appearing in a distant location until he or she is told about it.

There are various explanations made for arrival cases. The most likely is that the individual somehow projects a double, which is perceived as his solid, real self. Another is that the individual projects himself out-of-body (see BILOCATION). Still another suggests that arrival cases occur in a quirk of time—a duplication of an event in time.

American author Mark Twain described his own arrival case experience. At a large reception, he spotted a woman whom he knew and liked. He lost sight of her in the crowd, but met her later at supper. She was dressed in the same clothes she had worn to the reception. However, the real woman was on board a train en route to the town where the party was being held—she hadn't yet physically arrived. Twain apparently had seen her double or a phantom duplicate of her.

Arrival cases were collected and studied by the early psychical researchers, the founders of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London, in the late 19th and early 20th centuries. The key researchers—EDMUND GURNEY, FREDERIC W.H. MYERS and FRANK PODMORE—chronicled arrival cases in their exhaustive survey *Phantasms of the Living* (1918). In some cases, intent and state of mind seem to be relevant factors—for example, a person is expected to arrive, and in transit is intent on getting there. Or, a person contemplates an activity in another location. *Phantasms* cites the case of a young girl whose arrival apparition was seen in a grove shortly before she actually arrived to commit SUICIDE by hanging herself. The girl's intense emotional state may have contributed to the projection of her double in advance of her act.

In the Highlands of Scotland, the term for arrival cases is "spirits of the living." Highlanders believe arrival apparitions are visible only to those with second sight (see CLAIRVOYANCE).

In Norway, the arrival case phenomenon is called Vardøger, which means "forerunner." One unusual Vardøger case occurred in Oslo to Erikson Gorique, an American importer, in 1955. For years, Gorique had wanted to go to Norway, a country he had never before visited, but was forced to keep postponing the trip. In July 1955, he was at last able to make the trip, to look for china and glassware.

He did not decide on his hotel accommodations until he arrived in Oslo and inquired which hotel was the best. Much to his astonishment, he was greeted by name by the hotel clerk upon his arrival to check in. The clerk told him it was nice to have him return. When Gorique protested that he had never before been at the hotel or in Norway, the puzzled clerk insisted that he could not mistake Gorique's unusual name and American appearance. He said Gorique had stayed at the hotel several months earlier and had made reservations to return in July.

Gorique was more astonished when he visited a wholesale dealer, who also greeted him familiarly, saying it was a pleasure to have him back to conclude business that had been initiated on his previous trip. Gorique expressed his confusion, whereupon the dealer nodded knowingly and explained the Vardøger phenomenon: it is not uncommon in Norway, he said.

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Arundel Castle Haunted ancestral home of the dukes of Norfolk in Sussex, England. The castle, of medieval style and dating mostly to the 19th century, stands on what is believed to be the remains of a 12th-century castle and an earlier castle. It has belonged to the Norfolk family since 1580, when the uncle of Catherine Howard, Henry VIII's fifth wife, took possession of it.

Best known of the ghosts is the Blue Man, a Cavalier dressed in a blue silk suit, who is usually seen reading in the library as though searching for some bit of information. The Blue Man has been seen since the time of Charles II (1630–85, reigned 1660–85).

A second ghost is that of a kitchen boy said to have been so badly treated some 200 years ago that he died at a young age. His ghost has been both seen and heard returning to furiously clean pots and pans.

A third ghost is a girl dressed in white, who, according to legend, threw herself off Hiorne's Tower over an unrequited love. Her white form is sometimes seen near the tower on moonlit nights.

The castle has its own DEATH OMEN, a phantom white BIRD that flutters against the windows to warn of the impending death of a member of the Howard family. The ghostly bird was said to have appeared just before the death of the Duke of Norfolk in 1917.

Phantom cannon sounds also have been reported booming in the vicinity of the castle. They are said to be from the guns of Sir William Waller, who fought under Oliver Cromwell in the English Civil War (1642–48) against Charles I. Waller's cannons battered Arundel Castle.

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Ash Manor Ghost A curious haunting that occurred in England in the 1930s and was solved by psychical researcher NANDOR FODOR. The case demonstrated how underlying psychological factors of the living can create, or at least contribute to, an apparent ghostly manifestation. It also provided one explanation as to why some

individuals are haunted at a particular site and others are not. The case was one of Fodor's most famous, and helped to establish his reputation and his theories of the psychological underpinnings of some hauntings. His detailed account of the case is included in his book *The Haunted Mind* (1959).

Ash Manor House, located in Sussex, was built in the 13th century during the time of Edward the Confessor. Over the centuries, much of it was destroyed and rebuilt, but a portion of the structure still survived when Mr. and Mrs. Keel (a pseudonym assigned them by Fodor) purchased the property and moved in on June 24, 1934. They were unaware that the house had a reputation for being "shady," or haunted, although two previous owners had lived there for 13 and seven years respectively without disturbance.

Shortly after the Keels moved in with their 16-year-old daughter and their servants, they began to hear strange stamping noises in the attic, as though someone were walking on floorboards despite the fact that the attic had none. Then, at approximately 3:35 A.M. on November 18, 1934, Mr. Keel was awakened from a deep sleep by three heavy bangs upon his bedroom door. He got up and went down the hall to his wife's bedroom, and she confirmed that she also had heard the noises. They were at a loss to explain them.

The next night at the same time, Mr. Keel was awakened by two violent bangs upon his bedroom door. The third night at the same time, he was awakened by one bang. The Keels suspected something supernatural was afoot.

Mr. Keel went out of town and returned on November 25. Nothing happened in the house during his absence. On the night of his return, he had a feeling of ill boding. His room felt unnaturally cold. He tried to stay awake, but he fell asleep around 3:00 A.M. Shortly thereafter, he was awakened by a single violent bang on the door.

He sat up, and standing in the doorway was, as he described later, "a little oldish man, dressed in a green smock, very muddy breeches and gaiters, a slouch hat on his head and a handkerchief around his neck." At first Keel took the man for a servant; he questioned him but got no response. He jumped up and grabbed the man by the shoulder and was astonished to see his hand go straight through him. Mr. Keel evidently fainted at that point.

He then found himself at his wife's bedroom, babbling incoherently. Mrs. Keel raced out for brandy, and came upon the little man, still standing in the doorway of Mr. Keel's bedroom. At first she saw only his feet and leggings, then the whole figure. She observed a red kerchief around his neck and a pudding basin hat upon his head. His face was red, his eyes were "malevolent and horrid," and his mouth was open and dribbling. He stared at her stupidly. She thought he was a vagrant who had gotten in the house. She attempted to strike him, and her fist went through him. Mrs. Keel ran.

The green man, as the Keels called him, made more appearances, usually to Mr. Keel. The family also heard more knocks and footsteps, which they attributed to the ghost. The man frequently appeared in front of the chimney in Mr. Keel's room, which led Mrs. Keel to suspect that something was hidden inside the chimney wall. She also found that she had the power to make the ghost vanish by touching it, but that Mr. Keel could not do the same. Once, the specter raised his head, and Mrs. Keel could see that his neck had been cut all the way around. She concluded that the ghost was a murder victim, and speculated that it was his skeleton that was hidden in the chimney.

The manifestations were distressing to the Keels; their servants were so frightened that they quit their jobs. The Keels attempted to get help in "laying," or exorcising, the ghost by advertising in the newspaper. Two individuals claimed to be able to do the job but did not succeed, and a priest brought in to perform a formal EXORCISM only exacerbated the disturbances. Another two lay exorcists claimed the house had been built upon a Druid circle, and that the priest had riled up an evil force from it. In January 1936, an amateur photographer took a photograph of the landing at midnight, which showed a cocoonlike shape. However, the photograph was inconclusive as proof of a supernatural presence.

In July 1936, Fodor became involved in the case at the invitation of a writer who was including the Ash Manor haunting in a book about ghosts. Fodor arrived to find the Keels visibly strained and fearful of publicity that would harm their social reputations. He stayed at the house and took photographs, and slept in the haunted room. But no ghost manifested to him either visually or on film. Nor did he hear any phantom footsteps or bangs.

At that time, MEDIUM EILEEN J. GARRETT was living in England, and Fodor invited her to join him at Ash Manor. She arrived on July 25 with an American friend, Dr. Elmer Lindsay, and her daughter, also named Eileen. Garrett received the clairvoyant impression of a man who had been imprisoned and had suffered a great deal. He had a secret. He was a half-brother to either Edward IV or Edward V, and had started a rebellion. He was tortured because of some papers that had to do with the succession of one of the Edwards, and was left crippled as a result. The chimney may have been the hiding place of these papers.

That evening, the investigators entered the haunted room. Garrett went into a trance, and her CONTROL, Uvani, spoke. Uvani gave this explanation for the haunting: ghosts manifest when an atmosphere of unhappiness enables a spirit to draw energy and revive its own sufferings. "Haven't you discovered that these things only happen to you when you are in a bad emotional state, physically or mentally disturbed?" Uvani said. "Don't you realize that you yourself vivify this memory?" The control went on to say that in the early 15th century, a jail had existed near the house, where many unhappy souls

had lost their lives and lingered about. Anyone living in the house who was “nervously depleted” would give out energy which would attract a ghost, who would use the energy to build itself up “like a picture on the stage.” (See the apparitions theories of G. N. M. TYRRELL.)

Uvani announced that he would permit the ghost to possess Garrett. Her features changed; the Keels said her face looked like that of the ghost. In speaking through Garrett, the ghost identified himself in an apparent medieval English accent as “Charles Edward.” He claimed to have been robbed of his lands by the “Earl of Huntingdon” and betrayed by a former friend, “Buckingham.” He had been separated from his wife and son and left to rot in jail. His son, he said, was fighting for an “ungrateful king,” but when pressed to identify the king he gave an evasive reply. He asked the witnesses to help him wreak vengeance upon his enemies.

Fodor and the others informed the ghost that he was dead, and pleaded with him to give up his desire for vengeance, which would enable him to join the spirits of his wife and son. The ghost reluctantly agreed to do so. He departed, unwillingly, and Garrett returned to normal consciousness.

The haunting was far from over, however. Twenty-four hours later, Fodor was informed by Mr. Keel that the ghost had reappeared in his doorway, only this time he was trying to speak. Mr. Keel seemed smug that the exorcism had failed. The ghost also manifested to another medium who knew nothing of the events; the medium’s control advised Dr. Lindsay to conduct another seance at Ash Manor for purification.

Fodor then conducted another session with Garrett, but without the Keels. The ghost once again pleaded for help in getting vengeance. Uvani announced that the Keels had used “this poor, unhappy creature” in order to embarrass each other, and that they did not genuinely want the ghost to leave. The control also said that if the unhappiness in the house persisted, the house would become truly haunted and unhappy for future tenants.

Fodor at last felt he was closing in on the solution to the situation. Mrs. Keel confessed to him that her husband was homosexual, and that a great deal of tension existed between them. Fodor felt that the ghost provided distraction that prevented the tension from breaking out into the open.

Mr. Keel acknowledged that what Uvani had said was true. But now he felt the ghost was possessing him. Fodor suggested it might be identification with the ghost due to the shock of the exorcism. Whatever the cause, after Mr. Keel made the admission that he was hanging on to the ghost, the phantom departed and was not seen or heard again.

A scholarly investigation of the statements made by “Charles Edward,” as well as handwriting he did through Garrett, was inconclusive. The ghost’s apparent medieval English diction was deemed not authentic. Nor could any information be found to establish his historical identity.

In analyzing the case, Fodor considered the argument that the ghost was purely an invention of Mr. Keel’s subconscious mind, which Garrett, as a psychic, had simply “borrowed” in the seances. However, some of the haunting phenomena at Ash Manor seemed truly paranormal, especially the fact that the ghost had been seen and heard independently by several persons, and had also been sensed by the family dog. Fodor concluded, “It may be that those who put themselves in an unguarded psychological position, in a place filled with historical memories and traditions, do, on rare occasions, come into contact with a force or an intelligence other than their own.”

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asport The opposite of APPORT: an object that allegedly is made to disappear or be transported through matter. During the height of physical MEDIUMSHIP, in the late 19th to early 20th centuries, apports produced at SEANCES often became asports, mysteriously vanishing from the seance room, sometimes to be found in another room. This allegedly was accomplished with the help of the spirits of the dead present at the seance.

The Neopolitan MEDIUM EUSAPIA PALLADINO reportedly often asported her sitters’ valuables, to their chagrin. Sometimes the items were recovered when the sitters returned home, but in many cases they remained forever with the spirits.

According to a story repeated by stage magician HARRY HOUDINI in his book, *A Magician Among the Spirits*, the famous physical medium D.D. HOME, who had a fondness for jewels, asported an exquisite emerald necklace lent him by a member of the Russian Court to please the spirits. Unfortunately, the capricious spirits did not rematerialize the emeralds, and their owner appealed to the chief of police to urge the spirits to reconsider. After searching Home, the chief found that an evil spirit had apported the jewels in Home’s pocket—without his knowledge, of course. The chief, not as sympathetic to the whims of spirits, suggested to Home that the climate of the Russian Court might be injurious to his health. He left the country soon thereafter.

Asports also occur in the alleged miracles of modern Eastern avatars, who are believed to be the incarnations of God. Sai Baba of India, famous for his apports of holy ash, food, precious jewelry, religious objects and other items, has been said to dematerialize apports if the recipients do not like them, and change them into something else.

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Athenodorus, haunting of Perhaps the first record of the classic chain-clanking ghost is that of the haunting of the rented house of the philosopher Athenodorus of Athens in the 1st century. The Roman philosopher Pliny the Younger relayed the story in a letter to his patron, Lucius Sura. It is not known how much of the story was embellishment, but it makes for an interesting tale. Wrote Pliny:

There was formerly at Athens a large and handsome house which none the less had acquired a reputation of being badly haunted. The folk told how at the dead of night horrid noises were heard: the clanking of chains which grew louder and louder until there suddenly appeared the hideous phantom of an old man who seemed the very picture of abject filth and misery. His beard was long and matted, his white hair disheveled and unkempt. His thin legs were loaded with a weight of galling fetters that he dragged wearily along with a painful moaning; his wrists were shackled by long cruel links, while ever and anon he raised his arms and shook his shackles in a kind of impotent fury. Some few mocking skeptics who were once bold enough to watch all night in the house had been well-nigh scared from their senses at the sight of the apparition and what was worse, disease and even death itself proved the fate of those who after dusk had ventured within those accursed walls. The place was shunned. A placard "To Let" was posted but year succeeded year and the house fell almost to ruin and decay.

Even this state of affairs, however, did not deter Athenodorus, who had little money. When told the house was so cheap and in such deplorable condition because it was haunted, he rented it anyway.

His first night there, he sat up late working, as was his custom. Presently he heard a chain rattling. The sound grew closer, until suddenly the gruesome phantom of the old man stood before him. The ghost beckoned with his finger, but Athenodorus demurred, indicating he was preoccupied with his work. The ghost then shook the chains so angrily and persistently that the philosopher got up, took his lamp and followed it. The ghost led him outside to the garden, where he pointed to a spot and then vanished. Athenodorus marked the spot and then went inside and to bed. He slept undisturbed.

The next day, according to Pliny, he went to the local magistrates and told them what had happened. Digging commenced at the spot in the garden, and a human skeleton, with rusted chains still shackled to the bones, was uncovered lying close to the surface. The remains were given a proper burial, and the house was ritually purified. According to Pliny, the haunting and the bad luck of the house then came to an end.

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Auerbach, Loyd Paranormal investigator, author, speaker, and professional psychic entertainer and mentalist. Loyd Auerbach is the director of the Office of Paranormal Investigations, an organization he founded.

Auerbach grew up in Westchester County, north of New York City, where his father worked for NBC on its coverage of the Mercury and Gemini spaceflights, and subsequently for NBC Sports. His early interest in television shows such as *The Twilight Zone* and *One Step Beyond*, science fiction novels, and comic books expanded into other areas like psychology, anthropology, mythology, physics, and folklore.

In the 1970s, serious study of parapsychology was practically nonexistent, so Auerbach received a bachelor of arts degree in cultural anthropology from Northwestern University, Chicago, in 1978. He then completed a master of science degree in a new program of parapsychology from JFK University in 1981. Formerly in Orinda, California, the school relocated to Pleasant Hill in 2004. He remained on the faculty at JFK University as an adjunct professor in Integral Studies, previously called Interdisciplinary Consciousness Studies. Auerbach worked in New York from 1982–1983 as the public information/media consultant to the American Society for Psychical Research, facilitating media coverage and information about the parapsychological field. He belongs to the California Society of Psychical Study, where he served as president twice. Auerbach also taught at Rosebridge Graduate School for Integrative Psychology from 1996–1998; the school is no longer open. Over his professional career Auerbach has taught classes and seminars in such topics as parapsychology, anthropology, altered states of consciousness, science fiction, magic, ghosts and hauntings, and psychic charlatans. In February 2005, in conjunction with HCH Institute in Lafayette, California, Auerbach launched a certification program in parapsychological studies.

In its August 1996 issue, *Newsweek* magazine named his first book, *ESP, Hauntings and Poltergeists* (1986), the "sacred text" on ghosts. Auerbach had wanted to call the book *I Ain't Afraid of No Ghost*, but the publisher was unable to secure permission for that line from *Ghostbusters*, which opened in 1984.

The film helped cement his career as a paranormal investigator. One of his favorite experiences was a case in New York reported in *Playgirl* as "The Sexorcist." A couple living in a five-year-old house were awakened every morning about 3:00 A.M. by the sounds of the previous owners engaging in very noisy sex in another bedroom. Auerbach described the situation as comparable to a "recording" played over and over. He suggested the couple have sex at 3:00 A.M. in that bedroom, thereby making their own psychic recording. It worked, and the couple even changed bedrooms. In 1989, with Christopher Chacon

(no longer affiliated), Auerbach founded the Office of Paranormal Investigations—a group available to consult with those who believe they have had a paranormal experience or possibly ghostly contact. OPI also serves as a resource center for people in business, media, science, government, and law enforcement about parapsychology. Auerbach is interested in the way the media and popular culture portray paranormal phenomena. Most of his consulting work deals with providing correct information about the supernatural and guiding authors, television and movie producers, and the general public in their understanding of the subject. Auerbach also has served as a consultant and expert witness for attorneys and law enforcement agencies.

In 1991, Auerbach joined the staff of *Fate* magazine as consulting editor, a post he held until 2004. He coaches individuals in the art of public speaking and was featured in (and was technical editor for two editions of) Malcolm Kushner's book *Public Speaking for Dummies*. Auerbach's second book, *Psychic Dreaming* (1991), examined the current understanding of dreams in general but especially psychic dreams. His third book, *Reincarnation, Channeling and Possession* (1993) covered those topics. His fourth book, *Mind over Matter* (1996), focused on the self-limits a person imposes, as well as on psychokinetic phenomena. Other books are *Ghost Hunting: How to Investigate the Paranormal* (2004); *Hauntings and Poltergeists: A Ghost Hunter's Guide* (2004); *Paranormal Casebook: Ghost Hunting in the New Millennium* (2005); and *Haunted by Chocolate: How to Go from Chocoholic to Chocolate Gourmet* (2007). Auerbach recorded some of his more interesting paranormal investigative tales on a two-CD set called *Ghost Stories* in 2001.

Auerbach produced a documentary in 1991 on the haunting of the USS *Hornet*, a World War II-era carrier docked in Alameda, California. He served as president of the Psychic Entertainers Association, an organization of psychic and mentalist performers from 2001–2005, and continues to perform a magic act as Professor Paranormal for private groups. In 1991, Auerbach formed Science Fiction Theater to present seances and other “spiritual” entertainments.

Auerbach is one of the few parapsychologists also active in mentalism and magic; he was president in 1989 of Assembly 112 of the Society of American Magicians and has been chairman of the Bay Area Club 53 for magicians and mentalists. He remains active with the Psychic Entertainers Association. He was the first parapsychologist to serve as an officer in both psychic research organizations and magicians' guilds.

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aumakua In Hawaiian mythology, a family GUARDIAN SPIRIT god. The *aumakua* are linked to the nature gods, and they inhabit everything in nature similar to the kami of SHINTO. They are worshipped and propitiated in order to ensure the protection and well-being of the family. The *aumakua* are inherited and have a limited jurisdiction in the locality of a family. The *aumakua* have laws that must be followed. Transgressions are punished, sometimes for generations.

Offspring of the *aumakua* can be born into human families. Various legends tell of such people, who are endowed with supernatural powers, such as the ability to assume the shapes of animals, plants and rocks. In this respect, they are similar to a totem spirit (see TOTEMISM).

The *aumakua* serve as PSYCHOPOMPOI and escort the souls of the dead safely to the afterlife in a ghostly procession (see MARCHERS OF THE NIGHT). According to lore, they take the entire body. If for any reason the body is not taken, the family prepares the corpse for burial and its transformation into the *aumakua* form (such as a snake or shark).

It is of vital importance to be on good terms with one's *aumakua*, lest a soul be abandoned before reaching the land of the dead. Such abandoned souls haunt the places where they were left, feeding on spiders and moths and maliciously leading travelers astray. They remain in this limbo until another *aumakua* takes pity on them and leads them out. If one has not rectified sins and transgressions against the *aumakua* prior to death, one has a chance to beg for pardon when procession makes the first stopping place.

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Austin, Benjamin Fish (1850–1933) Methodist minister, editor, author, spiritualist lecturer, and publisher. Benjamin Fish Austin began his career as a Methodist minister, but became a spokesperson for SPIRITUALISM. For 30 years, Austin was an editor and leading publisher of spiritualist and occult literature in North America.

Benjamin Fish Austin was born in Brighton, Ontario, on September 21, 1850. He worked as a teacher, apparently

while still a teenager. He entered the ministry in 1871 and was ordained by the Methodist Episcopal Church about 1872, serving in Prescott and then Ottawa. In 1877, he earned a bachelor of arts degree from Albert College in Belleville, followed by a divinity degree (B.D.) from Victoria College, Cobourg, in 1881. Victoria University granted him an honorary doctor of divinity degree (D.D.).

In 1881, Austin married Frances Amanda Connell, in Prescott, and the couple moved to St. Thomas, Ontario, where he had been appointed first principal of the newly established Alma College for women. The Austins' four children were born in St. Thomas.

Austin found that students at the college were interested in psychic phenomena. In March 1896, the Austins' two-year-old daughter, Kathleen, died, propelling Austin into researching SURVIVAL AFTER DEATH and spiritualism.

In 1897, Austin resigned and moved his family to Toronto, where he wrote a massive book, *Glimpses of the Unseen: A Study of Dreams, Premonitions, Prayers, and Remarkable Answers, Hypnotism, Spiritualism, Telepathy, Apparitions, Peculiar Mental and Spiritual Experiences, Unexplained Psychical Phenomena* (1898). He expressed the conviction that a great deal of natural phenomena could only be explained as being "caused by the spirits of the dead."

Austin talked about his spiritualist views in a sermon in Toronto, making the Methodist Church unhappy. In June 1899, the London Conference of the Methodist Church found Austin guilty of heresy and expelled him from its ministry.

In his self-defense, Austin cited John Wesley's acceptance of psychic phenomena he had experienced as evidence of spirit return. He said he, too, concluded that spirit communication was the only theory that could account for the phenomena he himself had witnessed.

Austin resigned from the church and became a full-time advocate of spiritualism. Around 1901, he witnessed SLATE-WRITING by MEDIUM Fred Evans in New York. Based upon careful observation, he believed that the messages received could not have been fraudulently produced because some of the slates were on the floor out of reach of the medium. He also stated his belief in the genuineness of MATERIALIZATIONS produced by Mrs. Wilcox, a medium in Philadelphia, California.

In 1904, he moved to Rochester, New York, and went on to Los Angeles in 1913. In 1914, the NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES ordained him. He spent most of the rest of his life serving in churches in California and lecturing at SPIRITUALIST CAMPS.

Publishing Career

In 1901, Austin began the Austin Publishing Company in Toronto, and continued it in Rochester and Los Angeles. The company published at least 50 mostly spiritualist or psychic titles by other authors, among them JENNY PINCOCK O'HARA and reprints of works by ANDREW JACKSON DAVIS and SIR WILLIAM CROOKES.

Austin published his own work, *What Converted Me to Spiritualism: One Hundred Testimonies*, followed by other spiritualist works, among them *The Mission of Spiritualism* and *Original Poems* (c. 1902); *The A.B.C. of Spiritualism: One Hundred of the Questions Most Commonly Asked about Spiritualism, Answered Tersely and Plainly* (1920), which continues to be a favorite among contemporary spiritualists; *Letters to Clergy: On Orthodoxy and Spiritualism. Facts, Philosophy, Scientific Testimony and Bible Teaching* (nd); *Fundamentalism* (1924); *Conundrums for the Orthodox Clergy: One Hundred Questions about the Bible, Revelation and Spiritualism, respectfully Addressed to Believers in the Old Theology* (c. 1924); and *The Prophet of Nazareth and the Seer of Poughkeepsie: Points of Agreement and Contrast* (nd).

Austin applied critical analysis to spirit phenomena. For example, he explained that spirit messages "are a mixture of telepathic communications from the sitter or the circle and the outpourings of the subconscious mind of the medium, and furnish no proof whatsoever of originating in some discarnate mind." Spirit messages are shaped by "the original idea or thought projected from the spirit friend; the modifying influence of the medium's brain and expression, and the modifying influence of the sitter or circle or environment."

Austin's company was plagued by debt and ceased operation in 1934, following Austin's death. Daughter Alma Austin sold the printing plates for the Andrew Jackson Davis imprints to cover debts.

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automatic writing Writing done in a dissociated or altered state of consciousness that is attributed to spirits of the dead or other discarnate beings. The spirits are said to manipulate the writing utensil in order to communicate, especially since the writer often is unaware of what is being written, and the handwriting style is markedly different from his own. A possible explanation is that the writer writes unconsciously, and messages are formed from material in the subconscious mind or from a secondary personality, or are obtained through extrasensory perception.

Various forms of automatic writing go back to ancient times (see PLANCHETTE). Automatic writing is the most common form of AUTOMATISM. It has been known to occur

involuntarily. Spiritualism made it popular as a deliberate means of attempting to communicate with the dead, and it replaced the much slower methods of spelling out messages with pointers such as the planchette, or counting out letters of the alphabet through RAPPING.

Through automatic writing, mediums have claimed to produce messages from famous persons in history. In the 1850s, Judge John Worth Edmonds, an American spiritualist, incited a spate of automatic writing with his alleged messages from Francis Bacon and EMANUEL SWEDENBORG; curiously, the latter always misspelled his name "Sweedeborg." The material produced sounded nothing like the work of either famous man, but it nonetheless inspired others to communicate with more famous deceased persons, including Christ himself. Literary-minded spirits of the dead allegedly communicated entire books and novels and thousands of lines of poetry (see PATIENCE WORTH). Pens were a common tool, but other spiritualist methods included slate-writing and the use of typewriters.

FREDERIC W. H. MYERS, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), found little evidence of SURVIVAL AFTER DEATH in cases of automatic writing he investigated. After his death, numerous mediums claimed to receive automatic writing messages from him (see CROSS CORRESPONDENCES; PALM SUNDAY CASE).

While late 19th-century psychical researchers pursued automatic writing in terms of the survival question, the budding field of psychology began to experiment with automatic writing in mental illness as a way for the unconscious mind to express thoughts and feelings that could not be verbalized. Automatic writing continues to be used as a therapeutic tool in present times.

Automatic writing also enjoys continuing popular appeal. Some individuals attempt to communicate with the alleged highly evolved discarnate beings made famous in CHANNELING. Jane Roberts, the American channeler of an entity known as Seth, said she produced automatic writing from Paul Cezanne and WILLIAM JAMES as well.

Demonologists (see DEMONOLOGY) argue that automatic writing makes one vulnerable to OBSESSION or POSSESSION by DEMONS who masquerade as the dead. However, the real danger, if any, most likely comes from the expression of repressed material in the psyche, for which an individual may not be prepared.

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automatism Unconscious muscular movement often attributed to supernatural guidance. Automatisms involve physical activity, especially creative endeavors such as writing, drawing, painting, speaking, playing musical instruments, composing, dancing, and singing. Automatisms not attributed to spirits of the dead or divine guidance are the products of spontaneous inner visions and hearing.

Automatisms have been attributed to spirits and the divine since ancient times, when inspired activity was considered to be the gift of the gods.

During the height of SPIRITUALISM, direct automatisms, which had no human MEDIUM, were sensational and also subject to extensive fraud. Many mediums purported to produce direct-spirit automatic writings and drawings, but invariably these were done in the dark during SEANCES.

Early psychical researchers investigated automatisms in search of proof of SURVIVAL AFTER DEATH. Most evidence, however, was inconclusive at best. The prevailing contemporary view is that most automatisms are the products of secondary personalities who produce knowledge or information the person has learned and repressed or forgotten; in some cases EXTRASENSORY PERCEPTION (ESP) may come into play. Rarely is a case explainable only in terms of spirit guidance.

The most common forms of automatism are AUTOMATIC WRITING and automatic painting. In the latter, individuals who have little or no artistic training suddenly feel overcome by the desire to draw or paint in distinctive, professional styles. They feel guided by a spirit and may actually feel an invisible hand pushing theirs. In some cases, the style is recognizable as that of a deceased artist. Other types of motor automatisms include impulsive behavior, sudden inhibitions and sudden physical incapacities. Problems associated with automatisms include compulsion, OBSESSION and a feeling of POSSESSION.

Sensory automatisms—those produced spontaneously by an inner voice or vision—can include APPARITIONS of the living, inspirations, hallucinations, and dreams. Hallucinations once were assumed to be caused by physical disorders, but EDMUND GURNEY, an early psychical researcher and a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), London, established that paranormal visions and sounds can occur without physical disorders.

In England, medium Rosemary Brown became renowned for her multiple automatism skills, especially musical compositions dictated to her by the spirits of famous composers. Brown also did automatic writing,

including poetry, plays, philosophy and psychology, and automatic painting.

Brown's mediumistic ability was manifested in childhood, when she was aware of spirits of the dead. At age seven in 1924, the spirit of Franz Liszt, who died in 1886, appeared to her and told her that when she grew up, he would return and bring her music.

In 1952, she married Charles Philip Brown and became a housewife in London. Charles, a freelance journalist who suffered ill health, died of nonalcoholic cirrhosis of the liver in 1961, leaving Rosemary with two children.

In 1964, she suffered broken ribs in a minor accident and was forced to recuperate at home. To pass the time, she sat down at her piano, which she had not played in 12 years. She suddenly became aware of the spirit of Liszt beside her, guiding her hands to play unfamiliar music.

Beginning with his second visit, Liszt introduced Brown to a number of famous composers who wished to dictate to her: J.S. Bach, Hector Berlioz, Johannes Brahms, Frédéric Chopin, Claude Debussy, Edvard Grieg, Wolfgang Amadeus Mozart, Claudio Monteverdi, Sergey Vagilyevich Rachmaninoff, Franz Schubert and Robert Schumann. Word of her mediumship led to public performances; she gave more than 400 of them by the late 1980s. Some critics said she exhibited the style of the various dead masters; others said she drew on subliminal knowledge that mimicked their styles. Brown was harassed as a "witch" by some persons.

Dictated writing allegedly came to Brown from playwright George Bernard Shaw, psychiatrist Carl G. Jung, and physicist Albert Einstein. Various artists allegedly drew and painted through Brown as well.

English mentalist and healer Matthew Manning writes and draws automatically, communicates with spirits, bends metal, starts and stops mechanical devices, apport objects, communicates telepathically and predicts future events. Manning was 11 in 1967 when poltergeist activity erupted at his home at Shelford, in Cambridge, England. He began having out-of-body experiences, even projecting himself astrally into the past to see the Mannings' "new" old house in Linton, also near Cambridge, as it looked in the 16th through 18th centuries.

While viewing his house in the past, Manning also began communicating with spirits, first by APPARITIONS and voices and then through automatic writing. The spirit communication caused the POLTERGEIST activity

to decline and then cease altogether. Many of the messages were incoherent or trivial, but some were accurately predictive. Manning received messages in many languages, including French, German, Italian, Greek, Latin, Russian, and Arabic, and sometimes in early or medieval forms.

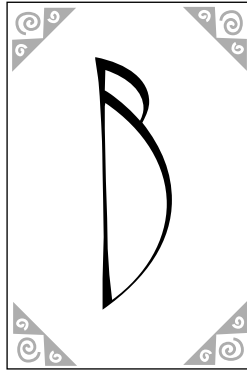
He heard from all types and ages of people; some famous, like mathematician and philosopher Bertrand Russell, and others long forgotten. One Robert Webbe (c. 1733), connected with the past of the Mannings' house, communicated often and prompted 503 of his relatives and peers to sign the Mannings' walls, ostensibly to fill in the gaps in Manning's study of the Webbe family history. Manning also received communications from Greek Orthodox bishop Kephala Nektarios, who used him and a few others to convince His Eminence Archbishop Athanasios of Great Britain to build a monastery at Aegina, the bishop's burial place.

In 1971, Manning's mother suggested he try drawing automatically. He has drawn pictures in the styles of Thomas Bewick, Paul Klee, Aubrey Beardsley, Albrecht Dürer, Thomas Rowlandson, W. Keble Martin, Henri Matisse, Arthur Rackham, Francisco Goya, Isaac Oliver, Pablo Picasso, Leonardo da Vinci and Beatrix Potter, as well as anonymous artists. Most are done in pen and ink, and some are copies of the artists' extant works. They are drawn rapidly with few changes. Manning says he has no artistic ability of his own.

See THOMPSON/GIFFORD CASE.

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ba In ancient Egyptian mythology, the vehicle of ascent for after-death consciousness. The term *ba* is often translated as “vital force” or “soul,” but is a complex concept. It is an exalted state of consciousness that seeks out heaven.

According to the Book of the Dead, after death the *ba* rose up out of the body to regard the corpse. Even though it was drawn toward heaven, it depended for its self-consciousness on maintaining a relationship with the corpse. The body had to remain intact in order for the *ba*

to return to it. Ultimately, the *ba* had to liberate itself from the shadow of the tomb so that it could fully enter the heavenly light.

Art depicted the *ba* as lingering around tombs and mummies. It was portrayed as having a falcon's body with a human head. Offerings of cakes were left at tombs for the *ba*.

The *ba* was more personal and individualized than the *KA*, which was linked to a group consciousness.

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The ba, after an Egyptian wall painting, 13th century B.C.E.

Bachelor's Grove Cemetery One of the Chicago area's most haunted sites, with a long history of more than 100 reports of paranormal phenomena occurring there. It is often called one of the most haunted cemeteries in the world, fascinating ghost investigators and ghost thrill-seekers for decades.

Bachelor's Grove Cemetery is a small, one-acre plot near the Rubio Woods Forest Preserve near the southwestern suburb of Midlothian. The cemetery is fenced in, with a single gate on the south side and a single path winding through the plot. A stagnant pond lies just outside the northwestern corner.

The cemetery is overgrown and unkempt and is subject to frequent vandalism, perhaps because of the popularity of the haunting legends. Graves and markers have been defaced and mutilated, and coffins have been disinterred and opened. Evidence of animal sacrifices near a

lagoon at one corner of the cemetery has pointed to possible occult rites practiced there.

The area around the cemetery was settled in the 1820s and 1830s primarily by German immigrants, many of whom worked on the Illinois-Michigan Canal. The cemetery was first known as Everdon's Cemetery, and the first burial was in 1844.

It is not certain why the cemetery became known as Bachelor's Grove in 1864. According to one popular story, the name came from unmarried men who were among the first settlers. Perhaps more likely, it was derived from a German family name such as Batchelder.

During the gangster era of the 1920s and 1930s, bodies of the victims of gang warfare allegedly were dumped in the lagoon.

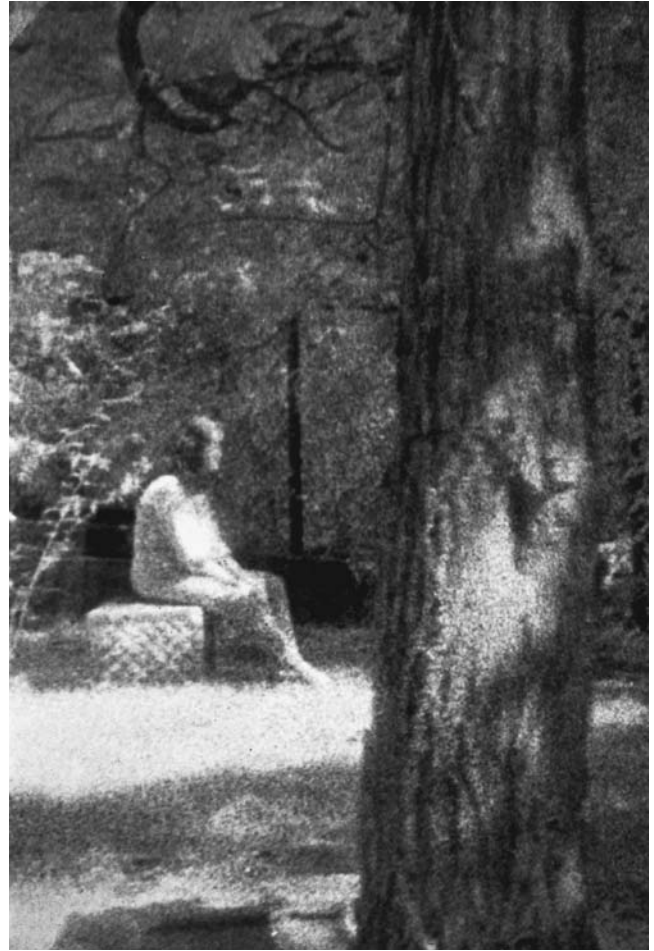
Stories of haunting phenomena began to proliferate in the 1960s. Burials decreased after 1965, and the area became popular as a lover's lane and gathering spot for youths—many of whom were eager to be spooked. Youthful vandals also began visiting the cemetery, overturning tombstones, desecrating and opening graves and strewing bones about. Haunting reports reached a peak in the 1970s and 1980s. The last recorded burial was in 1989.

Little of the strange phenomena has been connected to known historical fact or to specific individuals buried there. Rather, most of the stories are more like urban legends circulating elsewhere in the United States, especially in the Midwest. Some historians believe that some stories have been fabricated by ghost hunters in order to draw customers for ghost tours.

The most-often reported apparition at Bachelor's Grove is a vanishing house or floating house. It is a two-storied Victorian farmhouse with a white picket fence, a colonnaded porch with a swing and a warm light shining within it. The house is always seen at a distance and looks convincingly real. But those who approach it find that it shrinks in size the closer they get, or abruptly disappears altogether. According to legend, anyone who succeeds in reaching it and entering will never return. The vanishing house has been widely reported since the 1960s and drawn by numerous witnesses; however, there is no historical record of such a house existing in the vicinity.

A number of ghosts of human beings have been reported, including repeated sightings of hooded PHANTOM MONKS, and a woman, called either the "White Lady" or the "Madonna of Bachelor's Grove." The presence of phantom monks is puzzling as no monastery was ever in the area. The White Lady carries a baby in her arms and wanders aimlessly through the cemetery on nights of the full MOON. Popular myth says she is the ghost of a woman who is buried there next to the grave of her baby. No historical records document the story.

Other apparitions are a two-headed man, a child, a black carriage and a glowing man in yellow. Many reports have been made of sightings of a ghostly farmer and his horse and plow. The story goes that in the 1870s, a farmer was plowing land near the pond when his horse inexplicably



The controversial tombstone ghost girl at Bachelor's Grove Cemetery. Courtesy Ghost Research Society.

bolted into the water; both man and animal were drowned. PHANTOM VEHICLES also have been reported on the cemetery's path and on the Midlothian Turnpike just outside the plot. The vehicles vanish as people approach them. Some people have reported seeing or being in phantom accidents.

Flashing and dancing lights have been reported in the cemetery, especially a blue light that resembles that of a police car. Flashing white lights also have been seen in both daytime and at night, as well as a red light that streaks across the sky over the path in the cemetery. (The Midlothian Turnpike can be seen through the trees on the northwestern side of the cemetery.) The lights do not exhibit quite the same behavior as GHOST LIGHTS. Sightings of these lights were especially frequent during the 1970s. In December 1971, a young woman said she succeeded in putting her hand through one of the flashing lights but felt nothing.

Other phenomena include sensations of unusual cold, the awareness of an invisible presence that causes discomfort and the tactile sensation of sweaty but invisible hands upon the skin.

One of the cemetery's best-known legends is "The Hooked Spirit" or "The Hook," an URBAN LEGEND. According to the story, a young man takes his date to the cemetery and tells her about the Hooked Spirit, hoping she will be frightened into his arms. Instead, she asks to be taken home. The young man obliges her. When he reaches her home and gets out to open her door, he finds a hook swinging on the door handle—supposedly the spirit had been attempting to open the door just as they drove away.

Another urban legend linked to Bachelor's Grove is "The Boyfriend's Death." A young couple park at the cemetery one night for necking or lovemaking. They are interrupted by a radio report that a mass murderer has escaped from a psychiatric hospital nearby and may be headed in their direction. They decide to leave, but naturally, the car won't start. The young man gets out to go for help and instructs the girl to remain in the car. Presently she hears a strange scratching on the roof but thinks it's only tree branches. Her date does not return, but soon a police car comes. An officer tells her to get out, walk toward him and not look back. She does. More police cars arrive. The

girl's curiosity gets the better of her, and she looks behind her. She is horrified to see the body of her boyfriend hanging head down from a tree, his throat slit ear to ear. His fingernails are scratching the car roof.

Though the incidence of phenomena peaked in the 1970s and 1980s, hauntings continue to be reported. In the 1990s, reports began of a spectral BLACK DOG reminiscent of BLACK SHUCK. The large dog is seen near the entrance to the road and vanishes as people draw near. According to lore, such "graveyard dogs" are either guides or are warnings to visitors not to trespass on cemetery grounds.

Many paranormal investigators have attempted to capture Bachelor Grove's phenomena on film. Numerous photographs show strange light effects (see ORBS), wispy shapes, ghostly faces, and blobs resembling ECTOPLASM. Some photographs can be explained by light anomalies, atmospheric effects, photographic effects or defects, or simulacra (see SPIRIT PHOTOGRAPHY).

A controversial photo was taken at the cemetery by Mari Huff, a member of the GHOST RESEARCH SOCIETY (GRS), on August 10, 1991, during the daytime. Huff, part of a group of GRS investigators, used infrared film to shoot a panorama of an area where unusual effects were detected on the group's equipment. The photo shows a semitransparent young woman, dressed in old-fashioned clothing, sitting on a broken tombstone. No such figure was visible to Huff or the rest of the group.

Skeptics have called the photo a double exposure. Among those who believe the photo shows a genuine anomaly are DALE KACZMAREK, founder and president of the GRS, and TROY TAYLOR, cofounder and president of the AMERICAN GHOST SOCIETY. Taylor showed the photo to several professional photographers, who ruled out double exposure.

Kaczmarek has taken photographs showing anomalies, including a hooded figure holding a baby and floating faces and forms.

Investigators also report capturing ELECTRONIC VOICE PHENOMENA, such as names of the dead buried there being called over and over again.

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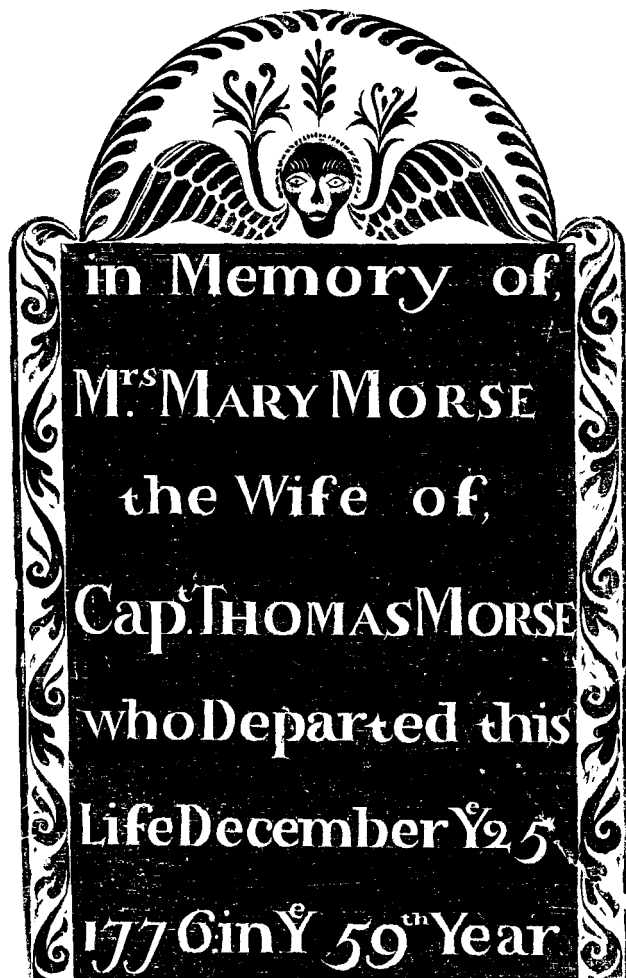
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bakechochin In Japanese folklore, a ghost lantern carried by ghosts, or *obake*. *Bakechochin* means "haunted lantern." The lantern has eyes and a long tongue protruding from its mouth. It serves as a home for the ghosts of people



A tombstone rubbing.

who died with hate still in their hearts and are thus earth-bound. If a person mistakenly lights one of these haunted lanterns, the hateful ghost inside will jump out and attack.

Balfour family Prominent Scottish family, several of whom were closely involved in the SOCIETY FOR PSYCHICAL RESEARCH (SPR).

Eleanor Balfour (1845–1936), the eldest of eight children, married Henry SIDGWICK in 1876 and devoted much of her life to the SPR. Her biography is given in a separate entry (see ELEANOR MILDRED BALFOUR SIDGWICK).

Arthur James Balfour (1848–1930), the first earl of Balfour, was educated at Trinity College, Cambridge, where he was a student of Sidgwick and met other members of the group who were to form the SPR's inner circle. He devoted several years to metaphysical and philosophical studies, and he was vice president of the SPR from its inception in 1882 and its president in 1893. His political career gave him little time to devote to research, however. He first went to Parliament in 1876; he served as prime minister from 1902 to 1905 and as foreign minister from 1916 to 1922.

Arthur Balfour was the involuntary center of the important mediumistic PALM SUNDAY CASE, the details of which were made public only after his death.

Gerald William Balfour (1854–1945), the second earl of Balfour, also attended Trinity College, where he studied classics. He joined the SPR in 1883, the year after it was founded. He was elected to the House of Commons in 1885 but left politics after an electoral defeat in 1906. He devoted himself to the study of the complex, interlocking set of mediumistic communications known as the CROSS CORRESPONDENCES. He contributed several important papers on mediumship to the SPR's *Proceedings* (including one on the famous EAR OF DIONYSIUS case), and served as president of the SPR in 1906 and 1907.

A sister, Evelyn, married Lord Rayleigh (John William Strutt), a Nobel Prize-winning physicist (1904) who also was active in psychical research (serving as president of the SPR in 1919).

A brother, Francis, an outstanding biologist, died in a mountaineering accident in the Swiss Alps in 1882. He appears in the psychical research literature as a communicator in the Palm Sunday Case and some other cross-correspondences.

Eleanor, Arthur, Evelyn and Lord Rayleigh took part in a group that included HENRY SIDGWICK, FREDERIC W.H. MYERS and EDMUND GURNEY, formed in 1874 to investigate mediumistic phenomena. Although the SPR (founded in 1882) did not grow directly out of this group, it was an important forerunner of the SPR.

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Ballechin House Bizarre haunting of a Highland mansion in Perthshire, Scotland, allegedly caused because the wish of the house's owner to return to life in the body of one of his dogs was denied him. Hauntings were reported at the house for more than two decades, until they broke into public light in 1897.

Ballechin House was built in 1806 on property that since the 16th century had belonged to the Steuart family, descendants of King Robert II of Scotland. The mansion replaced an older manor house which was demolished. In 1834, the property was inherited by Major Robert Steuart upon the death of his father. Steuart, who was posted with the army of the East India Company and lived in India, let the house to tenants. In 1850, he retired after a service of 25 years and returned to the Scottish estate. He lived in a cottage for several years, until the main house was free of its tenants.

The Major, as he was called, had a pronounced limp and was known as a local character and eccentric. He kept many dogs. While in India, he had become a believer in REINCARNATION and transmigration, the ability of the soul to inhabit nonhuman bodies. His wish was that upon his death, his spirit would return to occupy the body of his favorite black spaniel.

The Major was unmarried and for 26 years lived alone at Ballechin House except for the company of his young housekeeper, Sarah, who died suddenly and mysteriously at the age of 27 in 1873. His only family consisted of two brothers and six sisters, one of whom, Isabella, became a nun. Isabella assumed the name of Frances Helen and lived in a nunnery until her death in 1880.

In a will made in 1853, the Major left the house to the five children of his married sister, Mary. The eldest son died without heirs, and the Major later excluded the three younger children in a codicil to the will. When the Major died in 1876, the estate was inherited by Mary's second son, John, who was married and had several children. The family abhorred the notion of the Major coming back to life in one of his dogs, no matter how preposterous, and ordered every one of them shot. Later, the theory was put forth that the Major was then forced to remain a disembodied spirit, and he haunted the house to protest.

The Major was buried next to young Sarah. Almost immediately after his death, strange happenings began, including rappings and knockings, sounds like explosions and the sound of people quarrelling. John's wife was in the Major's study one day when she experienced an overpowering smell of dogs. She also felt herself being pushed against by an invisible dog. These and other events were so frightening that servants and governesses would not stay in the house.

Speculation arose about the relationship between the Major and Sarah. She had died in the main bedroom, which became the most haunted room in the house, and it was said that the Major's ghost could often be heard limping around the bed.

Although the John Steuarts managed to live at the estate for 21 years, John was forced to build a new wing

in 1883 for his children to live in, outside the haunted area. He allowed the cottage where the Major had lived to be used as a retreat by nuns.

One morning in 1895, John was talking on the telephone to his agent before leaving for London on family business. Their conversation was interrupted by three loud, violent knocks. Later that day, John was fatally struck by a cab on a busy London street. Believers in ghosts took the knocks to be a warning of doom.

By this time, Ballanchin House had gained the reputation of a haunted house, as frightening tales told by former guests circulated in the community. In 1892, Father Hayden, a Jesuit priest, slept there in two different rooms after hearing loud noises consisting of animal-like sounds, raps and shrieks. The next year, Hayden met a woman who had been a governess in the house for 12 years, but who had left because of the strange noises heard in the very same two rooms.

In 1896, a family rented the house for one year, but left after only 11 weeks. Family members reported being terrorized by poltergeist activity that included inexplicable rattles, knocks, thumps, footsteps, bedclothes pulled off beds by unseen hands, rustling sounds, groans, heavy breathing, an icy coldness and even two apparitions—one in the form of an indeterminate mist and one in the shape of a man.

Lord Bute, an avid ghost-hunter of the day, agreed to sponsor an investigation. He rented the house for two investigators, Colonel Lemesurier Taylor and Miss A. Goodrich-Freer. On their first morning, the researchers heard clanging sounds repeated at two-hour intervals, the sound of voices, footsteps, dragging and pattering, loud bangs, thumps and knockings.

The investigators invited 35 guests to stay at the house, all of whom were unaware of the house's reputation. The guests reported numerous supernatural activities, including strange RAPPINGS and knocks, the sound of someone reading aloud in the manner of a priest saying his office, a spectral hunchback seen walking up the stairs, the apparition of a black spaniel, and phantom dogs' tails heard striking doors and other objects. Goodrich-Freer, who had brought her own dog with her, was awakened one night by its whimpering. Following its gaze, she saw two disembodied dog's paws on the table beside the bed. A male guest reportedly saw a detached hand in the air at the foot of his bed, holding a crucifix. A maid saw the upper half of a woman's figure wearing a gray shawl, seemingly suspended in the air.

The investigators conducted sessions with a Ouija board and also received AUTOMATIC WRITING messages. One message instructed the researchers to go to a nearby glen at dusk. Doing so, Goodrich-Freer saw a figure dressed as a nun move slowly up the glen and then disappear under a tree. She saw the same figure other times, either weeping or talking. Other reports described the figure as a young woman with a pale face, long hair and wearing a hood, and who disappeared quickly when people approached. Some people speculated that the figure

was that of Isabella, who, for some unknown reason, was weeping in the snow-covered glen.

The entire account of the experiment was reported in *The Times* newspaper and was recorded in a book, *The Alleged Haunting of B-House*, published in 1899. The Steuart family raised so much opposition to the publicity, however, that all proper names had to be excluded from the story. The result was that hauntings had to be reported as "alleged," and the full story never gained credence as a true haunting.

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Baltimore Poltergeist A case of a modern-day POLTERGEIST named for the city—Baltimore, Maryland—where it baffled its victims, citizens, public officials, the media and NANDOR FODOR, a respected psychoanalyst and researcher of psychic phenomena. Between January 14 and February 8, 1960, this alleged spirit caused such havoc by making objects fly, break, crack and explode that its victims finally just threw everything that could possibly be undone or broken out of their house and into the backyard. At the end of a month of terror, the activity suddenly stopped, leaving numerous speculations about the mystery but not one indisputable solution.

The head of the affected household was Edgar G. Jones, a former fireman who retired after 37 years of devoted service to Baltimore's fire department. Also involved were his wife, Mrs. Jones; the couple's son-in-law and daughter, Mr. and Mrs. Theodore Pauls; and the Pauls's 17-year old son, Ted Pauls.

Ted was a high school dropout, but he was highly intelligent, according to his family and former teachers. Shy and reclusive, Ted spent most of his time in solitary pursuits, such as reading science fiction and tales of the supernatural. In addition, he was a writer and editor of a newsletter, *Fanjack*, that he mimeographed in the basement and sent to a few selected friends. His parents and grandparents, however, were upset that he was devoting himself to these activities rather than attending school.

The first indication that something was amiss came on January 14, 1960, when 15 miniature pottery pitchers exploded on a dining room shelf. In the ensuing month of terror, objects jumped off shelves and crashed through windows, pictures fell to the floor, plants leapt out of their holders, and soda bottles burst open like firecrackers.

Initially, most of the happenings took place in the late morning and afternoon. On Sunday, January 17, the noisy ghost struck at night for the first time. Mr. Jones was the first victim, when he tried to pick up a can of corn that had fallen off a shelf and was rewarded with a bang on the head from a falling can of sauerkraut. This insult was followed by a small table moving from the living room to

a stairway landing, where it threw itself down the stairs. At the other end of the house, a stack of kindling wood exploded in the basement.

The next day, January 18, came a respite. But the attacks resumed on the following day with various objects cracking and flying. On January 19, all hell broke loose, and family members were kept busy running from one room to another to assess the damage.

The next four days brought another much needed respite. But once again, as if the spirit had needed to regain its energy, it renewed its activities. The family was subjected to a nine-hour barrage of breaking and flying objects that forced Mrs. Jones to flee her house and find refuge in the home of her sister. Mr. Pauls and Mr. Jones took a more drastic step: they threw every breakable item and piece of furniture into the backyard so they could get some sleep.

Within the next week, there were a dozen more occurrences. But on February 9, the attacks suddenly and mysteriously stopped.

By then, word had spread and the Jones family had become local celebrities. Newspaper and broadcast reporters were a constant presence in the house as they pressed the family to make statements for a curious public.

Theories abounded. One theory held that young Ted was perpetrating a hoax on his family, an allegation that was vigorously denied by his parents and grandparents. Other theories had a more scientific basis, but each in its turn was found to be groundless. For example, radio signals, earth tremors or high-pitched sound waves were all considered. A high-frequency receiver, an investigation with a seismograph by city highway workers, an examination for explosives in objects that had exploded by the city police department's crime lab, and a radio repair man looking for wind coming from a drainage pipe all failed to provide substantial proof.

One final theory, offered by a plumber visiting the house on the night of the last activities, suggested that the hot air furnace was the culprit. He advised the family to remove all storm windows and open a dining room window to equalize pressure. After the Joneses followed his instructions, the happenings ceased. The family thereafter credited the plumber as the problem-solver.

Before the happenings had stopped completely, Nandor Fodor visited the family to investigate. His conclusions were similar to those he had made in other cases involving a young household member: he concluded that Ted was an unconscious agent who unwittingly used his mental power to create the disturbances.

Fodor theorized that Ted wanted to be esteemed for his writing talent, and being newsletter editor was one way he could raise himself above his readers. Ted's depressed ego might be hiding behind the poltergeist activity, and he might be releasing his creative energy into abnormal channels.

Fodor explained that the human body is capable of releasing energy that could produce such abnormal activities through brain activity. Ted's aggression was uncon-

scious because he perceived himself to be a brilliant, misunderstood person, underappreciated by family, school and classmates. He could vent his frustrations by projecting them into aggressive poltergeist activities.

Fodor theorized that if Ted could feel appreciated and valued for his talents, his self-esteem would heighten and there would be no need for his expression in destructive poltergeist activities. Fodor explained this to Ted, who seemed relieved. However, Fodor instinctively knew that he had to do something more to prove what he was saying. He took an acknowledged risk by announcing during radio and television interviews that Ted was a gifted writer, and that recognition of his talent would seal a breach in his psyche and stop the poltergeist activity once and for all. Fodor suggested that, as therapy, Ted write his own account of what had happened, which also would have scientific value.

Fodor expected this statement to have a therapeutic effect on Ted, and it did. His parents and grandparents found a new respect for the boy, and Ted seemed to adopt a new attitude of acceptance about himself. Although the worst poltergeist outbreaks did continue for a short time after these statements and Fodor's departure (part of the psychological working-through process, Fodor explained), they gradually came to an end. The reason, said Fodor, was that Ted no longer needed to protest his frustrations through poltergeist activity.

In spite of this theory from an esteemed man of science, the Jones family remained convinced that it was the plumber's simple advice that produced the cessation of their torment. Skeptics contended it was merely a coincidence. The case was never solved conclusively.

In his writeup of the case in his book *Between Two Worlds* (1964), Fodor concluded:

The case is important because accidentally I tumbled on a novel cure of the Poltergeist psychosis. . . . It is as simple as the egg of Columbus. Find the frustrated creative gift, lift up a crushed ego, give love and confidence and the Poltergeist will cease to be. After that you can still proceed with psychoanalysis, release the unconscious conflicts, but whether you do it or not, a creative self-expression will result in a miraculous transformation.

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Banff Springs Hotel An industrious phantom bellman is said to help out at one of Canada's most popular resorts. Banff Springs Hotel in Banff, Alberta, is a huge 848-room hotel that presides over the spectacular scenery of the Canadian Rockies. Built in 1888, it is modeled after a Scottish baronial estate.

The phantom bellman reportedly is Sam McAuley, a former bellman, who died in 1969. McAuley had been

fond of declaring that he would return after death to lend a helping hand when the hotel was busy.

McAuley puts in his appearances during morning and evening peak times. Guests call for a bellman, but when one arrives he is told that another bellman already took the call. Guests describe a man who looked like McAuley.

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banshee A female DEATH OMEN spirit of Ireland and Scotland that attaches itself to families—especially those whose surnames begin with “Mac” and “O”—and manifests to herald an approaching death in the family. There are variations of the banshee in Irish and Scottish lore. An Irish variant, written as Bean Si, is said to be beautiful with long streaming hair, and wearing a gray cloak over a green dress. She also appears all in white or all in red. Her eyes are fiery red from continual crying for the about-to-be-departed. To warn a family of a coming death, the banshee most commonly is heard singing or crying, but is not seen. When seen, she appears as a woman singing, or as a shrouded woman wearing a veil, or as a flying figure in the moonlight, crying bitterly. The cry reportedly is so mournful that it is unmistakably the sound of doom. Contrary to some popular thought, banshees do not wail.

In both Ireland and the Scottish Highlands, the banshee is also known as Bean-Nighe or Little-Washer-by-the-Ford; the latter term comes from the lore that she signals a person's imminent and violent death by washing his blood-stained grave-cloths in a stream. The Bean-Nighe or Little-Washer-by-the-Ford is believed to be the spirit of a woman who died a premature death in childbirth, whose spirit must continue washing clothes until it is the time for her natural destined death. Small and usually dressed in green, this spirit is not beautiful like the Bean Si, but is evil, mean and deformed. She has just one nostril, a large protruding front tooth, red webbed feet and long pendulous breasts. The person who is courageous enough to suck a breast is believed to be granted a wish by the spirit and become her foster child.

Banshee beliefs were taken to America with immigrants, many of whom settled in the Allegheny and Appalachian mountains and in the mid-Ohio Valley. A few stories about them have entered into American folklore. One example is the coach-a-bower of Mineral Wells and Elizabeth, West Virginia. The coach-a-bower is known in Gaelic lore as the *coiste bodhar*, a black hearse with a coffin strapped on top, drawn by two headless white horses. The hearse is a death omen that precedes the appearance of the banshee, pulling up to a household where someone is about to die.

The modern West Virginia version is a black automobile hearse with velvet curtains that are pulled shut. The vehicle dates to the 1950s and is seen driving along route 14.

Another example is the banshee of Marrrtown, West Virginia, a town with many Scottish immigrants who arrived in the early 19th century. The banshee is a shrouded figure who rides a white horse. According to lore, the banshee first appeared to the founder of the town, Thomas Marr, a Scottish immigrant who arrived in 1836, and his West Virginia wife, Mary. The banshee announced Thomas Marr's death. The Marrs ran a farm and, like many people, fell on hard times during the Civil War. After the war, Thomas got a job as a night watchman on a bridge near Marrrtown.

On several occasions, Marr spotted the shrouded rider as he traveled to and from work. He could not make out the gender, though he thought it was a woman. The figure and horse always vanished as he approached them.

Marr told Mary about the mysterious figure. On February 5, 1876, he went to work one night and never returned. While Mary waited for him, the shrouded figure rode up to the farmhouse and announced that Thomas was dead. The manner of his death is not known.

When Mary died at age 90, the shrieks of a woman were heard near her house where her corpse was laid out, and the sounds of rattling chains came from the attic.

Another folktale comes from the American South, set in Revolutionary War days. According to the tale, a banshee haunted the muddy Tar River near Tarboro in Edgecombe County, North Carolina. She arose on misty nights when there was no moon, and flitted from shore to shore crying like a loon, her long yellow hair streaming behind her.

The Tar River mill was run by a large, rough man named David Warner, a Whig who hated the British and aided the revolutionaries by giving them wheat and corn ground at his mill. One hot August noonday, Warner was warned that British soldiers were coming and was urged to flee, lest he be killed. He stubbornly refused to leave.

Warner was grinding grain when five British soldiers arrived. He pretended not to see them and loudly announced to his assistant, “Try to save every precious ounce of it, my lad, and we'll deliver it to General Greene. I hate to think of those British hogs eating a single mouthful of gruel made from America's corn.”

With that, the enraged soldiers seized Warner, beat him and announced they were going to drown him in the river. Warner told them to go ahead and do so, but the banshee would get them in return.

The soldiers hesitated, but one who had evil eyes and a cruel mouth egged them on. He and two others tied Warner's hands behind his back, tied large stones to his neck and feet, and cast him into the river. As Warner sank beneath the water, a piercing, agonizing woman's scream arose from somewhere along the riverbanks. The frightened soldiers fled back to the mill.

That night, the soldiers' commander and his officers arrived, and they all bedded down. A new moon rose in the sky and a rain crow (cuckoo) called out, presaging rain. Suddenly the air was pierced by the banshee's cry.

The commander and officers rushed out of their tent and saw a cloud of mist over the river take on the shape of a woman with long, flowing hair and a veil. She disappeared, and her cry could be heard farther downstream.

The three soldiers confessed their crime. The commander sentenced them to remain at the mill, grinding, for the rest of their lives. Every day, the men ground grain, and at night they were tormented by the banshee's cry. One night, she appeared in the doorway of the mill and drew aside her veil. She lured two of the men down to the river, where they fell in and were never seen again. The soldier with the evil eyes went insane and began wandering through the woods calling out Warner's name. He was answered by the banshee. One day, his body was found floating in the river, at the spot where Warner had been drowned.

On August nights when the moon is new and the rain crow calls for rain, the banshee is still said to rise up out of the mist where Warner was drowned, and cry into the night.

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Barbanell, Maurice (1902–1981) English journalist and MEDIUM, widely known as “Mr. Spiritualism.” The teachings of his spirit control, a Native American named “Silver Birch,” continue to have a wide following.

Maurice Barbanell was born on May 3, 1902, in London. His father was a dentist. As a young man, Barbanell was an atheist and therefore was skeptical of spiritualist claims. He heard a lecture on SPIRITUALISM and challenged the speaker by saying that the subject should be addressed only by those with personal experience. He was challenged in return, and agreed to undertake a six-month personal investigation himself.

Barbanell began attending the HOME CIRCLE of a medium known as Mrs. Blaustein. Bored, he fell asleep at one sitting and awoke to hear that he had become a medium for a Native American spirit. Barbanell formed his own home circle, and the spirit, whose real name was kept confidential, began to dispense his wisdom. One member of the circle was the journalist Hannen Swaffer, an enthusiastic proponent both of spiritualism and of the teachings of Barbanell's spirit guide. The circle became known as the Hannen Swaffer circle; for years, it was one of the best-kept secrets in British spiritualism.

Barbanell preferred to remain anonymous. His MEDIUMSHIP was not widely publicized, even when he and others founded *Psychic News* in 1932. The idea for the spiritualist newspaper came from Red Cloud, the Native American CONTROL of medium Estelle Roberts. Barbanell edited the paper from 1932 to 1946, and resumed it in 1962; he felt that it would not be proper to publicize his mediumship in it. Swaffer continually urged him to disseminate his spirit's messages to a wider audience than the home circles. Barbanell eventually agreed to publish them in the newspaper, but to keep himself anonymous as the medium. For publication, the spirit guide chose the pseudonym “Silver Birch.”

Barbanell was active in the SPIRITUALISTS' NATIONAL UNION and also lectured widely during his career. He wrote numerous books and articles. He also edited another Spiritualist publication, *Two Worlds*.

Barbanell died at age 79 on July 17, 1981. At almost the moment of his passing, Tony Orten, then editor of *Psychic News*, received a two-word coded message that he and Barbanell had agreed upon while Barbanell was still living. Within days, medium Gordon Higginson, a friend of Barbanell, received spirit communications that were interpreted as evidential.

The teachings of Silver Birch were edited and published by Barbanell's wife, Sylvia Abrahams Barbanell, and others. Barbanell had met Sylvia at Blaustein's home circle; they were married in 1932.

Barbanell steadfastly rejected the theory that controls are secondary personalities of mediums. Sitters in the circle attest to the difference in personalities between Silver Birch and Barbanell. Silver Birch taught REINCARNATION, a doctrine rejected by Barbanell.

According to Silver Birch, he had been reluctant to leave his own world and return to earth, a much more drab and depressing place, but had a mission to disseminate “old, old teachings” that humankind continually forgets. He chose Barbanell from “records” and watched the medium from birth. He led Barbanell into atheism, he said, apparently to make him more receptive to the material that was to come through in his own mediumship. Silver Birch's messages center on the oneness of all life; the importance of love, spiritual healing and service to others; and the immortality of the soul.

See DUNCAN, HELEN.

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Bardo Thödol (The Tibetan Book of the Dead) Buddhist text on the art of dying. Tibetan Buddhism evolved from the shamanistic Bön into Tantric Buddhism beginning in the 8th century. In Tibetan thought, the process of right dying is as important as right living. A high form of

yoga—a spiritual discipline of meditation—has developed over the centuries to speed the ghosts of the dead on their AFTERLIFE spiritual journey and enable them to be conscious of the experiences waiting to greet them.

The Bardo Thödol, the Tibetan handbook on dying, the afterlife, and rebirth, is of remote antiquity. There are no known authors; more than likely, it was honed and refined over the course of history. It was first written down in the eighth century C.E.

The central objective of Tibetan death rites is to extract the consciousness-principle from the gross physical body so that it can truly perceive the spiritual world. Following death, the spirit enters a transit that lasts exactly 49 days and is divided into three stages. At the end of the Bardo, one either enters nirvana, an ineffable state, or returns to earth for another REINCARNATION. Only the most enlightened avoid reincarnation.

It is of paramount importance that the dying person remain fully conscious for as long as possible, for the last thoughts of the dying influence the quality of the after-death experience and the subsequent reincarnation. He is laid on his right side, called the “Lion Posture,” and his neck arteries are pressed to prevent loss of consciousness. The dying person is guided by a guru or lama, who advises him on what to prepare for. If the person is wealthy, many lamas assist; if he is poor, only one assists, and rites are terminated partway through the 49-day *Bardo*.

The first stage of the Bardo commences at the moment of death and lasts from a half day to four days; this is how long it takes for the deceased to realize he has been separated from his body. As soon as the individual expires, a white cloth is thrown over his face, and no one is allowed to touch the corpse. All doors and windows are sealed, and the “extractor of consciousness-principle” lama takes up his vigil by the corpse’s head. No grieving is permitted. The lama takes up a mystical chant which provides directions for the deceased to find its way to the Western Paradise of Amitabha. If the person’s karma is good enough, this will enable him to escape the ordeal of the intermediate period of the Bardo. The lama examines the top of the head to determine if the spirit has exited as it should through the “Aperture of Brahma”; if so, he pulls out three hairs, if the head is not bald. If circumstances are such that there is no corpse, the lama visualizes the body as though present, and proceeds with the rites. A setting-face-to-face with the Clear Light is repeated until a yellowish liquid exudes from body orifices. In some descriptions, it is a yellowish luminosity, like an aura. If the deceased led an evil life, this state lasts but a moment. If enlightened, it lasts for an hour or so.

An astrologer lama casts a death horoscope, based on the moment of death, to determine who may touch the corpse, how it will be disposed of, and what funeral rites should be performed.

At the end of the first stage, the corpse is seated upright in a corner of the death chamber. Care is taken not to use one of the corners assigned to the household

demon. The relatives are summoned and a feast ensues, in which the corpse participates by being offered the invisible essences of all food and drink. The feast lasts for at least two days.

The corpse is then removed for disposal, and an effigy of the corpse is made of wood and dressed in the clothes of the deceased. For the remainder of the Bardo, it stays in the corner, attended by the lamas who chant by relays the various liturgies at the appropriate time. At the end of the Bardo, the effigy is hung with ornaments and dismantled, and the ghost of the dead is warned not to return to haunt the body.

The corpse, meanwhile, is given a funeral. Tibetans favor cremation, as they believe earth burial can cause the dead one to survive as a VAMPIRE. Another favored means is to dismember the corpse and leave it to the BIRDS.

At the moment of death, the spirit sees the primary Clear Light, an ecstasy. All persons get at least a glimpse of the Clear Light, but the more enlightened can see it longer and transcend to a higher reality. Most relapse into the Secondary Clear Light, a lesser ecstasy.

The second stage is like an awakening, in which the spirit is presented with hallucinations created by karmic reflexes of actions done while alive. Unless enlightened, the spirit is under the illusion that it still has a body like the one that died. There begins a series of apparitions, the Coming of the Peaceful and Wrathful Deities, or personifications of human sentiment, which must be faced without flinching. Most escape the second stage through rebirth, the third stage; the circumstances of rebirth are determined by past karma.

The most enlightened of yogis are said to bypass all of the *Bardo*, going directly to a paradise realm or else directly into another body in rebirth without any loss of consciousness. Yoga during life prepares one for the after-death experiences.

See SURVIVAL AFTER DEATH.

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barghest (also barguest) In English folklore, a spectral hound said to exist in Cornwall and northern England. As a DEATH OMEN, it manifests as a bear or large dog. Inhabitants of Lancashire call it the Shriker, after its shrieks emitted when it is invisible, and Trash, after the splashing sounds it sometimes makes when it walks.

See BLACK SHUCK; WHISHT HOUNDS.

Barnstable House Haunted house in Barnstable, Cape Cod, Massachusetts, known as the “House of Eleven Ghosts.” The Barnstable House is occupied by several GHOSTS, though 11 different ones have not been distinguished. The house is located on Old Kings Highway, which runs through Cape Cod. A stretch of the highway

that passes through Barnstable is renowned for being the most haunted area on the Cape. The house sits atop an underground stream.

History

Barnstable House has passed through numerous owners in its nearly 300-year history. It was framed in Scituate, Massachusetts, shipped to Barnstable, and constructed by James Paine in 1716. Paine's grandson, Robert Treat Paine, was a signer of the Declaration of Independence.

By the time of the American Revolutionary War, the house was owned by Edmund Hawes. On October 1, 1776, Hawes sold it to Elisha Doane, who paid for it in worthless continental currency. Distraught, Hawes committed SUICIDE by hanging himself from a tree on the property.

In 1799, the house was bought by Samuel Savage, a doctor who owned it until his death. It passed to his daughter, Hope Savage Shaw, the second wife of Supreme Court Chief Justice Lemuel Shaw. In 1832, the house was sold to Abner Davis. Upon his death, it passed to Davis's wife, Nancy, and then to her son, Adolphus, a Boston shipowner. During the time the house was owned by the Davises, it was believed to be occupied by a sea captain named John Grey, known as an unfriendly man.

Barnstable House became an inn and restaurant during the 1900s. There was a revolving door of owners and names, among them the 1716 House, Old Jail House, The Sign of the Blue Lantern, Andrea Doria Inn, Captain Grey's, and, ultimately, the Barnstable House, its present name. In the 1980s, the house was turned into a commercial office building, its present use.

Haunting Activity

Barnstable House has long been reputed to be haunted, and SEANCES have been held at different times on the premises. The name "House of Eleven Ghosts" was bestowed by a psychic, who said that 11 different entities were on the premises. There is no record of their specific identities.

The most famous incident took place in 1973 when a fire broke out in the house in the middle of the night. The Barnstable Fire Department responded to the call at about 3 A.M. and sent two fire trucks to the scene. Several firefighters saw a woman standing in one of the upstairs windows. They raced inside to rescue her, but no woman could be found. Within moments, she was seen floating about the fire trucks about two feet off the snow-covered ground. She was wearing a long white dress and had long blonde hair. The witnesses attested that she had a sad expression and asked, "Where is the dalmatian?" There was no dog on the property or in the house. The woman then vanished. MEDIUMS who said they contacted the ghost said her name was Martha. There are no historical records to validate the name. One possibility is that a guest named Martha stayed there during the house's days as an inn.



Barnstable House. Photo by R. E. Guiley.

The ghost of Captain Grey is said to lurk about the basement. He is known as "the door slammer" after his favorite activity—slamming open doors shut without apparent cause.

Another ghost is said to be that of Lucy, a young girl who died in the underground stream. Her ghostly mother rocks a rocking chair, waiting for her daughter to return. There is no known historical record of such a girl or a drowning.

Once a spontaneous fire burst out in a downstairs fireplace and extinguished itself just as suddenly. At the time, a group of students was upstairs making noise; the fire went out when they quieted down. Candle chandeliers also have suddenly flamed.

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Barrett, Elizabeth See BROWNING CIRCLE.

Barrett, Sir William Fletcher (1844–1925) Physicist and psychical researcher, a key figure in the founding of both the SOCIETY FOR PSYCHICAL RESEARCH (SPR) and the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

William Barrett was born on February 10, 1844, in Jamaica, British West Indies, the son of a clergyman. He attended a private boarding school in Manchester, England, where he distinguished himself by his aptitude for physics. At age 19, in 1862, he was hired as an assistant to physicist John Tyndall at the Royal Institution, in London. He left five years later to take up teaching positions, and in 1873 he was appointed to the chair in physics at the Royal College of Science, Dublin, where he stayed until his retirement in 1910.

Although he never attained the same stature as Sir WILLIAM CROOKES and Sir OLIVER LODGE, other physicists involved in psychical research, Barrett is credited with some

important accomplishments. He was the first to notice the contraction of nickel when magnetized, and he invented a silicon-iron alloy called stalloy, important to the commercial development of the telephone and in the construction of transformers, dynamos and other equipment related to electrical engineering. He was knighted in 1912.

Barrett's first exposure to PSYCHICAL RESEARCH came while he was at the Royal Institution in the 1860s. Incredulous at what he heard about some ESP experiments conducted with subjects under hypnosis, he repeated the experiments with a different subject and found that "whatever sensations I felt, whether of touch, taste or smell, were transferred to the subject, and, moreover, ideas and words which I thought of were produced more or less accurately by the hypnotized subject." A few years later, in 1874, he had his first experience with a MEDIUM and became convinced of physical phenomena as well.

In 1876 Barrett submitted a report of his hypnosis-ESP experiments to a meeting of the British Association for the Advancement of Science in Glasgow, Scotland. The Biology Section refused it, but it was accepted by the Anthropology subsection, thanks to the intercession of Alfred Russel Wallace, the chair for that year. The paper created a sensation at the conference and in the press, but it was denied the customary publication in the British Association *Proceedings*.

Whether it was Barrett or someone else who first suggested the idea of the SPR as an alliance of psychical researchers and spiritualists has long been a matter of dispute, but it is probably true that only Barrett could have brought the two sides together. Barrett was acquainted with FREDERICK W. H. MYERS, EDMUND GURNEY and HENRY SIDGWICK, who from 1874 had been involved in systematic investigations of mediumship, and who were about to form the central force of the SPR, but he was also on good terms with the spiritualist community.

The SPR's first organizational meeting was held at the offices of the British National Association of Spiritualists in 1881, and it was formally constituted the following year. Barrett was a member of the SPR's Council from the start, and he initiated publication of a *Journal* in 1884 (*Proceedings* had been issued from 1882).

Later in 1884 Barrett traveled to Montreal for that year's meeting of the British Association, and he was invited to Philadelphia to deliver before the American Association for the Advancement of Science the paper for which he had been snubbed two years earlier in Glasgow. A lively discussion followed the reading, and an American Society for Psychical Research was proposed. A few days later Barrett was in Boston talking about the SPR to a formation committee.

Although Barrett contributed important papers on dowsing to the SPR *Proceedings* in 1900 and 1901, and was elected to the SPR presidency in 1904, his Spiritualist tendencies placed him outside the ruling group that centered on Sidgwick and his colleagues. On the other hand, he was also interested in a broad range of psychical phenomena, and he was unhappy with the increasing

emphasis on the CROSS CORRESPONDENCES after the turn of the century.

In 1916, when in his early 70s, Barrett married Florence Willey, an eminent gynecologist, and moved to London to be with her. He died there on May 26, 1925. The following year, Lady Barrett received communications through medium GLADYS OSBORNE LEONARD that she believed to have come from her late husband; she published these in a book called *Personality Survives Death* (1937).

In the last years of his life, Barrett collected accounts of apparitions seen by dying persons, and these were published posthumously as *Deathbed Visions* (1926). A book on dowsing was completed by SPR Librarian Theodore Besterman and also published posthumously (1926). Barrett's other books include *Thought-Transference* (1882); *On the Threshold of a New World of Thought* (1908); *On Creative Thought* (1910); *Psychical Research*, a volume in the Home University Library series (1911); *Swedenborg: The Savant and the Seer* (1912); and *On the Threshold of the Unseen* (1917).

See DEATHBED VISIONS.

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Batcheldor, Kenneth See "PHILIP"; SITTER GROUP.

Battle Abbey A phantom fountain of blood is said to appear at this haunted abbey, constructed by William I (William the Conqueror) on the site of his victory over King Harold at the Battle of Hastings in 1066. Normans called the site Senlac, which means "Lake of Blood," and legend has it that the ground sweats blood after a rain. The presence of iron in the soil probably accounts for the reddish puddles of water, however.

William built the abbey to atone for the Normans' slaughter of the defending Anglo-Saxons, and perhaps to express his thanks to God for the victory. Within the church, he constructed a High Altar on the spot where Harold fell. Only a fir tree stands there now. According to legend, the phantom fountain of blood appears at this spot to commemorate the great amount of Christian blood that was shed in the battle.



Battle Abbey ruins. Photo by R. E. Guiley.



Monk's Walk at Battle Abbey where phantom monks have appeared. Photo by R. E. Guiley.

Henry VIII dissolved the monasteries in 1536 in his break with the Catholic Church, and gave Battle Abbey to Sir Anthony Browne in 1538. But during a celebratory feast, Browne was cursed by an unhappy monk for taking church property. The monk said Browne's name would be wiped from the land by fire or water. Browne's inherited property, Cowdray Hall, which was passed down to Lord Montague, burned down in 1793. A week later, the surviving male in the family line, a viscount, was drowned in the Rhine, and Browne's lineage came to an end.

A phantom has been seen at Monk's Walk at Battle Abbey. Some believe it may be the monk who cursed Browne. Modern owners of the abbey believe it is the ghost of the Duchess of Cleveland, who rented the abbey for a time. An unknown ghost of an old woman terrified residents in the 19th century.

In 1932, a ghost monk was seen in the crypt by two men holding a vigil there. The men also heard shuffling footsteps and creaking boards in the room above them, though it was paved with asphalt. They heard a man's voice singing part of the "Gloria in excelsis."

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battlefield ghosts Places of violence, trauma and intense emotion often are associated with haunting phenomena. Few places have seen more violence than battlefields, and rare is the one not reputedly haunted by ghosts of the slain.

Many battlefield hauntings are residual, a continual replay of fragments of the battles impressed upon the psychic space of place, and are glimpsed by sensitive percipients. It is possible that some ghost experiences in battlefields are due to expectation on the part of visitors who know the places are haunted; yet, the unwary are witnesses too. For example, two Englishwomen were unexpectedly bombarded by the phantom sounds of a World War II air battle when they vacationed in France, in the now-famous DIEPPE RAID CASE haunting.

Some battlefield ghosts may be the trapped spirits of the dead. The suddenness and violence of their deaths may have prevented their full departure from the earthly plane, or they may not be aware they are dead. People who specialize in SPIRIT RELEASEMENT say these bewildered souls can be helped to move on. Another explanation put forward for battlefield hauntings is RETROCOGNITION, a displacement of time in which one sees into the past to witness it as it is happening.

Ghost investigators who believe that hauntings are caused by the consciousness of the living find a case in battlefield ghosts. The memory of the terror of fighting is deeply impressed into a generation and passed on down through generations through history and possibly through racial and cultural pools of collective memory. Nations and peoples, for example, can be scarred psychically (emotionally) by wars for generations and even centuries. Great wars, such as World War I and World War II, live on in phantoms. The scale of these wars left huge numbers of military and civilian dead; among the military especially were millions of young men whose lives were tragically cut short—the stuff of sorrowful phantoms lingering on the scene of their final moments of life. Often these hauntings fade over time, but many don't, lasting for centuries and keeping alive the mystery of what is a ghost.

In the United Kingdom, centuries of wars have left their ghostly impact. For example, English Civil War ghosts haunt their battlefields, as do the warriors of medieval fights. More recently, the Battle of Britain against Nazi Germany in World War II created a substantial ghost legacy. Had Britain lost the battle, Germany would have invaded its shores and taken over, and possibly the balance of the war would have been tipped in Germany's favor.

The Battle of Britain was an air war, and many of the haunted sites are airfields where bomber pilots made their runs. In 1940, Prime Minister Winston Churchill implemented his air strategy, ordering bombing raids against Germany in an attempt to crush it from the air. Every night, bombers lifted off from England, especially from Lincolnshire, which had 57 airfields. The casualties in Bomber Command were heavy: one-seventh of all of Brit-

ain's World War II dead came from losses in the bombing raids; of 300,000 sorties, 9,000 aircraft were lost, 55,000 men were killed, and 10,000 men were shot down and taken prisoner.

Ghost investigator ANDREW GREEN observed that one of the most common phantom sounds is the distinctive noise of Spitfire planes, even though many other kinds of aircraft used the fields. One of Britain's most famous fighter stations was Biggin Hill airfield in Kent, where radar was developed and installed in planes. Biggin Hill was a favorite target of German bombers. The airfield is haunted by sounds of Spitfires and also of an aircraft plunging downward, a terrible explosion and a deathly silence. The haunting usually is noticed in mid-January, along with phantom sounds of men "in a party mood." Phantom figures have been seen walking around what was then the runway.

Over the years, eyewitness accounts have changed: the figures have grown less distinct. Once the ghosts clearly were the outlines of men, but by the late 1990s, they were most often reported as "woolly shapes in bulky uniforms," according to Green. Some ghost investigators say that this metamorphosing of phenomena lends credence to the hypothesis that hauntings are, at least in part, created by the consciousness of the living.

In the United States, there are numerous haunted battlefields of the American Civil War (1861–65). As in other famous battlefields, many of these involved much more than the field of fighting itself: entire towns that were taken over as command headquarters, hospitals and supply posts have been haunted by the remnants and revenants of war, both civilian and military. Reenactors—people who join groups that reenact battles and times of other eras—often report haunting phenomena during their reenactments.

See ANGELS OF MONS; ANTIETAM BATTLEFIELD; BATTLE ABBEY; CHICKAMAUGA BATTLEFIELD; GETTYSBURG BATTLEFIELD; HARPERS FERRY.

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Bealings Bell-Ringer English POLTERGEIST case. The ghostly bell-ringer that perplexed Major Edward Moore and his family in the early 19th century took its name from the Georgian house at Great Bealings, Suffolk. The mystery began on February 2, 1834, when the bells in

the kitchen, attached by wires to various rooms to summon the servants, mysteriously began to jangle, apparently without any person pulling them. The bell-rings continued until March 27, when they stopped just as abruptly as they had begun.

Moore, a retired officer from the Indian Army, Fellow of the Royal Society and author of a book on Hindu mythology, was as fascinated as he was mystified by the ringings, and he embarked on an investigation that culminated in a book. He began his research by writing to his local newspaper, explaining the occurrences, and asking for suggestions from readers.

He recounted that he had just returned from church on that Sunday in February when he was told by the servants that the dining room bell had inexplicably rung three times between two and five o'clock. The next day, the same bell rang again three times around the same time in the afternoon. The last time it rang, it was actually heard by Moore.

The very next day, Moore returned just before five o'clock and learned that this time all the bells in the kitchen had been ringing violently. As this event was being related to him, he heard yet another bell-ringing coming from the kitchen.

He made a visit to the kitchen, where the cook told Moore that of nine bells hung in a row, the five bells on the right were the only ones ringing. These bells were attached to the dining room, the drawing room over the dining room, an adjacent bedroom and two attics over the drawing room. As Moore stared at these five bells, they began to ring so violently that Moore thought they would disengage themselves from their moorings. The ringings also were witnessed by Moore's son, the cook and another servant. About 10 minutes later, there was another ringing, followed by another 15 minutes later.

While Moore and his son were dining in the breakfast room that evening at six o'clock, another peal was heard from the bell attached to that room. While eating, the men heard another five ringings at ten-minute intervals. While the servants were dining in the kitchen, the five bells rang but at longer intervals. At a quarter to eight, the ringing stopped.

The following day, the bells were heard at eleven o'clock in the morning when Moore and his son and grandson were having breakfast in the breakfast room. Moore went into the kitchen and five minutes later, the same five bells began to ring furiously. Four minutes later, one bell again rang so violently that it hit the ceiling. After that activity, the bells rang numerous times until March 27. Although skeptics believed the ringings to be the prank of someone in the household, no rational explanation was ever made. Moore and his family concluded that some supernatural activity was the cause.

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Bean-Nighe See BANSHEE.

beans Beans have numerous associations with ghosts, the souls of the dead, the powers of the dwellers of the underworld and various spirits. The early Aryans valued beans highly, along with honey, as a food offering to the dead. Ancient Greeks associated beans with the souls of the dead and transmigration of the soul. The Pythagoreans would not eat beans, though the reasons may have been diverse. The Romans considered beans sacred and used them in various rituals for the dead, most notably during LEMURIA, the May festival to propitiate and exorcise spirits of the dead, and during the Bean Calends on June 1, when beans were offered as food for the dead. A traditional Japanese New Year's ritual calls for using roasted beans to drive demons out of a house. The head of the household dons his best clothing and walks through the house at midnight, scattering roasted beans and calling out, "Out demons! In luck!"

American Indian traditions include rituals for beans, an important crop. The Iroquois performed dances for the bean spirit, one of the three key sister-spirits, along with corn and squash, which watched over crops and helped them grow. Similarly, the medicine men of the Papago, the Desert People of the American Southwest, led an annual fertility circle dance to help the beans, squash and corn grow.

Among the Hopi Pueblos, one of the most elaborate festivals of the KACHINAS (supernatural beings) was the Powamu ("bean-planting"), a ceremony in February which honored the return of kachina clan-ancestors and purified and renovated the earth for planting. Beans were planted and forced to grow in superheated kivas (subterranean cult chambers). On the final day, the beans were harvested, tied in small bundles and distributed by masked kachina dancers to children.

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Bean Si See BANSHEE.

Beetlejuice Offbeat film about the afterlife, produced in 1988 by Warner Brothers. The creation of director Tim Burton, known for his dark humor and slightly skewed imagination, *Beetlejuice* presents a twisted look at SUICIDE, ghostly attachments, yuppie affectations, and adolescent alienation. Starring Alec Baldwin, Geena Davis, Michael Keaton, Jeffrey Jones, Catherine O'Hara, and a young Winona Ryder, the movie characterizes the afterlife as a boring bureaucracy bounded by an arid and fearful no-man's-land. Although not a fiery hell, paradise it's not.

Baldwin and Davis play Adam and Barbara Maitland, proud owners of an old New England house that needs a lot of maintenance. One day, on a trip to the hardware store, the Maitlands die in an automobile accident and discover they are GHOSTS trapped in the home's attic. Outside is a scary desert populated with "sandworms" that move beneath the dry earth and attack the unwary. Instead of meeting Saint Peter (or maybe even Satan), the Maitlands encounter ghostly civil servants: suicides-turned-bureaucrats who desultorily confirm the couple's demise and give them a copy of *The Handbook for the Recently Deceased*. Apparently even dead people have rules.

Not too long after their deaths, an obnoxiously shallow yuppie family, the Deetzes (Jeffrey Jones and Catherine O'Hara), buy the Maitlands' house. Adam and Barbara are incensed that their prized home is stripped of its charm and filled with Delia Deetz's artworks. The couple tries to scare the Deetzes into leaving, but they are too nice and haven't been dead long enough to exert much influence. Only Charles Deetz's Goth daughter, Lydia (Winona Ryder), sees Adam and Barbara, and she has as little control over Charles and Delia as they do.

However, there is another occupant of the attic: a tiny but powerful, long-dead ghost named Beetlejuice (Michael Keaton), who lives in a model village left behind by a former owner of the house. He wears a clownlike striped suit and tie, has a face painted white, and a shock of unruly hair. Beetlejuice offers his services to the Maitlands as a "bio-exorcist": An eliminator of unwanted people in a spirit-occupied place. He claims to know how to handle the sandworms as well (they live in "Saturn," according to Beetlejuice), along with a shopping list of other scams and swindles. He used to assist Juno, the suicide victim who is now the Maitlands' caseworker, but was banished to the village for his escapades. All one has to do is call his name three times and he appears, restored to size and capability. Interestingly, he is not permitted to say his own name.

Growing stronger the longer they are deceased, Adam and Barbara try again to dislodge the Deetzes. One evening Delia hosts dinner and a SEANCE, during which the Maitlands possess her and Charles, making them dance and sing like Harry Belafonte. They even levitate Lydia, but the Deetzes are more intrigued—even delighted with their new notoriety—than frightened. Out of ideas, the Maitlands ask Lydia's help to contact Beetlejuice, and she agrees.

But once liberated, Beetlejuice spins out of control, rapidly morphing from tiny rodents to striped serpents. He is very powerful and very dangerous, as he has been dead a long time. Beetlejuice's tricks become more frightening, and the Maitlands not only regret calling him but fear for the Deetzes' lives. The final straw is when Lydia—who hates her teenage life and is drawn to the supernatural—is about to marry Beetlejuice. Then she realizes life with her dad and stepmom may not be so terrible, and she calls out "Beetlejuice" three times, and he is gone.

Unhappy that director Tim Burton had gone over budget with *Little Shop of Horrors*, Warner Brothers gave him only \$15 million to make *Beetlejuice*. Consequently, some of the special effects lacked the computer-generated pizzazz moviegoers have come to expect, yet the more inventive (and cheaper) solutions actually enhance the film's quirkiness. Box office receipts in the United States for the opening weekend totaled over \$8 million, and *Beetlejuice* more than covered its expenses.

Beetlejuice won an Oscar for best makeup and received eight more nominations and six industry awards, including Best Horror Film from the Academy of Science Fiction, Fantasy and Horror Films. Tim Burton received the group's nomination for best director.

A cartoon version based on the movie ran from September 1989 to December 1991. But the tone was much lighter; Lydia and Beetlejuice were friends and had amusing adventures with an assortment of eccentric neighbors, including a French fitness buff who was a skeleton, a clown, a Texas redneck, and a tap-dancing spider.

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Belanger, Jeff Paranormal investigator and founder of Ghostvillage.com, the largest paranormal Web site on the Internet. Jeff Belanger became fascinated with the supernatural at age 10, when he investigated his first haunted house during a sleepover at a friend's house.

Belanger has worked as a journalist for various newspapers and magazines. In 1999, he launched Ghostvillage.com as a repository for his writings on the subject of the supernatural. The site quickly grew to become the largest paranormal community on the Internet. In 2006, he launched Ghostvillage Radio, a weekly podcast featuring the *Ghost Chronicles* show.

Belanger's books include *The World's Most Haunted Places* (2004); *Communicating with the Dead* (2005); *The Nightmare Encyclopedia* (2006); and *Ghosts of War* (2006).

In 2006, Belanger became a founding partner in Ghostworld.com, a commercial venture to host conferences. He also launched Ghostvillage University, a program to offer interactive lectures and workshops.

Bell Witch The famous pre-American Civil War haunting of the Bell Witch involved poltergeist phenomena and spectral creatures, and, according to legend, tormented one man to death. The haunting excited the curiosity of many people, including General Andrew Jackson. The story exists in several versions, three of which are presented here. The first is probably closest to the true anecdote, as it allegedly is based on the diary of one of the Bell sons, Richard Williams Bell. The third version has a modern sequel. The different versions demonstrate how stories change in retelling.

Legend #1

John Bell was a prosperous farmer who owned 1,000 acres near Adams, Tennessee. He had a beautiful wife, Lucy, and eight children. They were all devout Baptists and model citizens. In 1817, their lives inexplicably were turned upside down. The first signs were spectral creatures witnessed by Bell. One was a large, doglike thing that vanished when Bell fired upon it with his shotgun. The other was a large, turkeylike bird.

Following the appearances of the creatures, the home was plagued with knockings, RAPPINGS, and scrapings on the outside doors and windows. Sounds that resembled giant rats gnawing the bedposts and giant dogs clawing the floor were heard. These phenomena went on for about a year, and then covers began to be pulled off beds and invisible hands slapped faces and pulled hair. Particularly tormented was the Bells' 12-year-old daughter, Betsy, who was slapped, pinched, bruised and stuck with pins. Betsy was so afflicted that at first the family suspected her of perpetrating a trick on everyone else.

At first Bell was determined to keep the haunting a secret, but it became intolerable for the family. Bell at last confided in a neighbor, James Johnson, who discovered the offending spirit seemed to be intelligent, for it would temporarily desist when beseeched in the name of the Lord. Johnson advised forming an investigatory committee. With that, word went out, and the Bell home became the object of great curiosity.

The spirit began to whistle and then to speak. It gave various identities. It said it was "a Spirit from everywhere, Heaven, Hell, the Earth. I'm in the air, in houses, any place at any time. I've been created millions of years. That is all I will tell you." On another occasion, it said it was the spirit of a person who had been buried in the woods nearby, and whose grave had been disturbed. The bones had been scattered about, and a tooth was under the Bells' house. The spirit was looking for the tooth. The Bells searched, but no tooth was found.

On yet another occasion, the spirit said it was the ghost of an immigrant who had died and left a hidden fortune; it had returned to reveal to Betsy the location of the money. The spirit gave a location, and the Bell boys dug for hours without finding a thing. That night, the spirit laughed over the joke.

The townspeople came to think of the spirit as a witch. The spirit agreed, saying, "I am nothing more nor less than old Kate Batts' witch, and I'm determined to haunt and torment old Jack Bell as long as he lives." Kate Batts was a hefty local woman married to an invalid. She had once been dissatisfied with business dealings with Bell and had threatened to get even. She was still alive. From then on, the spirit was called "Kate."

"Kate" made almost daily appearances at the Bell home and visited everyone else in Robertson County as well, abusing them with her caustic tongue. She made predictions about the future, including the Civil War and the two World Wars of the 20th century. But her primary pur-

poses were to torment "Old Jack," as she called Bell, and to torment Betsy in order to dissuade her from marrying a young man named Josh Gardner. "Kate" did not disturb Lucy Bell, nor Betsy's favorite little brother, John Jr.

"Kate" grew so famous that General Andrew Jackson decided to visit and bring along a "witch layer," a professional exorcist. Just outside the Bell farm, however, the Jackson carriage suddenly stopped and the wheels refused to budge. "Kate's" voice then manifested, promising to appear that night in the home. The carriage became unstuck.

Later in the evening, "Kate" manifested with phantom footsteps and a voice. The witch layer attempted to shoot her with a silver bullet (see SILVER) but was slapped about and frightened out of the house.

John Bell fell victim to repeated bouts of illness, for which "Kate" claimed responsibility. While he lay sick in bed, twitching and jerking, the spirit cursed him continuously. Finally, the ordeals wore him down and he told one son that the end was coming. He went to bed and never recovered.

His family found him in a stupor on the morning of December 19, 1820. A strange bottle was found in the medicine cabinet. When the liquid was administered to a cat, the animal went into convulsions and died. "Kate" exultantly declared that she had poisoned him with the liquid while he was asleep. Bell died the next morning. "Kate" shrieked in triumph.

The torments of Betsy began to diminish, encouraging her to announce her engagement to Gardner. That brought on a renewed attack from "Kate." In despair, Betsy broke the engagement and married another man, Dick Powell.

"Kate" announced to the Bell family that she would leave for seven years and marked her pledge with a cannonball-like object that rolled down the chimney and burst like smoke. As promised, "Kate" returned seven years later and plagued Mrs. Bell and two sons with scratchings and the pulling off of bed covers. They kept the return a secret, and the torments stopped after two weeks.

Before "Kate" left a second time, she visited the home of John Jr. and pledged to return in 107 years—in 1935—when she would bring bad tidings for Tennessee and the entire country. The year came and went without incident, but the area around the Bell farm is said to be haunted still.

The Bells never understood why they were singled out for such an unearthly attack. It is not known what the real Kate Batts had to say about it. Theories have been advanced that Betsy may have been a poltergeist agent. She was the right age, around puberty, and her strict Baptist upbringing may have caused repressed sexual guilt. She also may have had subconscious resentment toward her father. However, there is no evidence that she was unhappy or repressed. And, while the spirit did plague Betsy the most, it roved all over Robertson County and meddled in everyone's affairs. Perhaps the intense resentment and hatred bottled up in the real Kate Batts created a THOUGHT-FORM that took on a life of its own.

Legend #2

John Bell was a wealthy planter in North Carolina who hired a foul-tempered overseer. The overseer abused the slaves and, some say, had an eye for Bell's oldest daughter, Mary. Bell and the overseer had many clashes, which escalated until Bell lost control and shot the overseer to death. At his trial, Bell pleaded self-defense and was acquitted.

After that, however, the Bell fortunes began to turn sour. The crops failed and he had to sell his slaves. Soon, he was broke. He sold his land and moved his family to Tennessee to start over again on a small piece of land near the home of Andrew Jackson.

Strange things began to happen in the Tennessee home. The children awoke in their beds each morning to find their hair tangled and their nightclothes snatched off. An old black woman told Bell his family was haunted by a witch, the "ha'nt," or ghost, of the dead supervisor. She offered to spend a night under the children's bed to find out for sure. In the middle of the night, the Bells were awakened by a horrible scream. They found the woman in a panic, claiming the ha'nt had pinched her, stuck her with pins, snatched the kinks out of her hair and whipped her.

The terrified Bells told their neighbors, including Jackson, who did not believe in ha'nts. As soon as he said so, he was struck by an invisible force which knocked his hat off his head and sent it flying. Mary, meanwhile, began to suffer nightmares in which a cold and heavy weight pressed the breath and life out of her chest. (See OLD HAG.) The ha'nt appeared in her mirror and spoke to her.

These phenomena continued as Mary grew older. The ha'nt scared off all her boyfriends so that she received no marriage proposals. One night, the ha'nt spoke to the Bells from the andiron in the fireplace, telling them that he was in love with Mary and wanted to marry her. The Bells refused. The next day, Mary began to droop about,



A ha'nt terrifies the Bell family. Copyright Robert M. Place. Used with permission.

and her condition worsened over time until she was so ill she could not get out of bed. For a month she lay in bed, not responding to the ministrations of a doctor. One night, as her mother held her hand, she sat up suddenly and said she saw the ha'nt, and thought she was going to love him. Her face lit up with happiness and she died.

On the day of her burial, a great black bird with a bell tied around its neck appeared in the sky over the funeral procession. The bell tolled the most mournful note ever heard. The bird continued to circle over the mourners until Mary's grave was covered, and then flew away, the sad tolls of the bell lingering in the air.

Legend #3

In the early 1800s, John Bell of North Carolina became engaged to a widow, Kate Batts. He soon discovered she had a nasty temper. He tried to break the engagement, but she refused to allow it. One day, she fell on his farm, hit her head on a bucket and knocked herself unconscious. Bell thought she was dead, and he dragged her body into the root cellar and locked the door.

She awoke the next night, however, and began moaning and calling to John for food and help. He ignored her pleas, and two days later, she died. John surreptitiously took her body away and left it on her own farm, where it was found by a neighbor.

Happy to be rid of Batts, Bell married another woman and moved to a farm near Adams, Tennessee, north of Nashville. His happiness was shortlived, for soon after their arrival, horrible hauntings began. A huge black bird with fiery eyes and a terrible stench dive-bombed him while he was plowing his field. At home, strange noises were heard, and his three sons (presumably by a previous marriage) were awakened by what sounded like a giant rat gnawing at their bedposts.

The poltergeist phenomena were followed by a disembodied spirit, whom the family called "Kate Batts' witch," and who exhibited great hatred for Bell. One morning in 1820, the spirit announced that she had poisoned Bell during the night. He was, in fact, dead.

The family was haunted by the Bell Witch for one more year. Then, after a seven-year absence, the spirit returned again to torment the family with knockings, scratchings and the like. Once again, the spirit left and swore to return.

Subsequent Activity

The Bell Witch hauntings did not end with the death of John Bell in 1820, or the end of his family. After the death of Lucy Bell, the land was divided, and Joel Bell inherited the piece on the Red River. Joel eventually sold the land to his brother, Richard, who had the farm adjoining John Bell's property. Family members and visitors continued to experience odd phenomena, such as the mysterious breakage of objects, howling noises outside the house, and bed linens being torn off the beds.

The property continued to be plagued by strange noises, odd shapes, and unexplained GHOST LIGHTS, even into the present. In 1969, one of John Bell's descendants died of a mysterious malady that struck suddenly, and resembled the malady described as having struck Bell himself. It appeared to be a nerve disorder that caused the woman's throat and mouth to swell and stiffen and impaired her ability to talk and swallow.

In 1964, the farm was bought by Bill and Frances Eden. They lived in the old farmhouse, but soon grew weary of the noises, apparitions, and other phenomena. Eden tore the house down and built a new one in its place—but the phenomena continued, suggesting that “place energy” might be a factor in the haunting. One eerie phenomenon was a tall figure in a long black cloak with the collar turned up who would walk up and down the road. Eden could not tell if it was male or female. The couple frequently heard voices, the sounds of a woman screaming, and raspy breathing.

The Edens popularized the cave as a tourist attraction.

After Bill Eden died at home, Frances moved, and the farm sat vacant for a few years. It was purchased in 1993 by Walter and Chris Kirby, tobacco farmers. They reopened the cave for tourism. Immediately upon moving in, they experienced haunting phenomena, which continues to the present.

In 2006, the film *An American Haunting* was released. The film was based on a novelization of the Bell Witch story, *The Bell Witch: An American Haunting*, by Brent Monahan. The film portrays a fictional conflict between John Bell and Kate Batts and emphasizes the afflictions of Betsy as more demonic in nature.

The Bell Witch Cave

The cave is located near the farmhouse in the center of a bluff overlooking the river. A disturbed Indian burial mound lies on the bluff above the entrance. The cave is small, but extends deep into the bluff. Due to the narrowness of the passage, visitors can enter only about 500 feet of the cave. In rainy weather, a stream issues from the cave.

Visitors have recorded ELECTRONIC VOICE PHENOMENA (EVP) inside the cave. A bizarre photographic effect occurs at the entrance: many photographs do not come out at all, while others have missing people and objects or show objects not present when the photographs were taken. Mists also show up on photographs.

A Native American woman's bones were discovered during construction work on a nearby road and were interred in the cave. The bones were stolen. Since then, bad luck seems to happen to people who take anything from the cave, such as a stone.

Glowing balls of light have been photographed inside the cave, and the apparition of a woman has been seen inside, floating along the passage. TROY TAYLOR and investigator Bob Schott filmed what appears to be an interdimensional doorway.



Bell Witch Tunnel. Photo by R. E. Guiley.

Explanations for the Bell Witch

From the beginning of the case, skeptics suspected the haunting was a trick intended to dupe people out of money. Evidence does not support this theory—too many people, literally hundreds of them, have witnessed phenomena. Given the unhappy events that took place, it is not likely that a family would engineer them deliberately.

Poltergeist expert NANDOR FODOR called the Bell Witch “the greatest American ghost story” and believed it could be explained naturally as poltergeist activity generated by the youthful Betsy, a likely focal point. But other ghost investigators find that explanation unsatisfactory.

Batts's eccentricity made people fearful of her, and rumors spread that she was a witch. But was she responsible for the spirit that plagued the Bell family? Batts was an outsider who did not get along well with others. She had the bizarre habit of asking every woman she met for a brass pin. She never explained why, and people evidently were too afraid to ask. However, it was well known that witches used pins and other personal items in their spell-casting, and so many assumed that Batts was collecting material for dark purposes. She was said to bewitch butter so that it would not churn. Batts also alienated people with her conceit. She considered herself above others and thought she was entitled to great social privileges.

Nonetheless, Batts was a devout Christian and made a great show of her faith. When word reached her that the spirit plaguing the Bell family identified itself as “the witch of Kate Batts,” she was furious. She vowed to legally prosecute whoever was spreading this vicious rumor—but of course no person was ever found, for the source was the spirit itself.

The identity of the spirit remains unknown to this day. The spirit said it was a Native American whose burial rest had been disturbed. The spirit also has been associated with a woman who was buried in North Carolina, but without compelling evidence. Another theory holds

that the spirit was a poltergeist riled up by the animosity between Bell and Batts, and exacerbated by the budding sexual energy of the young Betsy. Still others think that Batts was indeed a witch who cursed the Bell family with a nasty spirit.

Beliefs about Batts being a witch followed her to her grave. She died after Bell, and also long after the haunting phenomena ceased. But no one would sit the night with her corpse, which was the custom at the time. Finally a woman volunteered to do so, if several other women sat with her. The group claimed they were plagued by black cats and menacing BLACK DOGS all night long.

Troy Taylor calls the Bell property and cave “one of the most haunted locations in America.” Taylor has proposed that the witch really was a nonhuman entity that was activated and released by the disturbance of the Indian burial mound when it was opened and desecrated long ago by two boys. The disturbance created an interdimensional portal or doorway through which the spirit was able to become active in the physical world. It probably was ancient in nature, and at first took forms it was familiar with—a black dog and a black bird. It then learned to speak. It was unhappy, perhaps even malevolent. The spirit may still move in and out of the portal, through the cave.

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benandanti See CAUL.

Bender, Hans (1907–1991) Distinguished German psychologist and parapsychologist, director of the Institut für Grenzgebiete der Psychologie und Psychohygiene (Institute for Border Areas of Psychology and Mental Health) and editor of the journal *Zeitschrift für Psychologie und Grenzgebiete der Psychologie und Psychohygiene*.

Hans Bender was born February 5, 1907, in Freiburg im Breisgau. His interest in the paranormal was triggered at the age of 17, when he was invited to participate in an Ouija board session with a Spiritualist family in London. The evidently intelligent quality of the messages impressed him, but he was skeptical about their alleged provenance—they seemed more like products of the sitters’ subconscious than communications from beyond the grave.

Bender studied at the College of France, in Paris, where he took courses from the renowned hypnotherapist Pierre Janet. Meanwhile, he began to experiment with AUTOMATIC WRITING, which confirmed his hunch that

these productions owed more to the subconscious than to discarnate entities, but also led him to the conclusion that ESP was sometimes involved. This work resulted in his Ph.D. dissertation, which linked the subconscious to ESP, the first study in the German academic world to have received positive results from ESP experiments. Bender was awarded his Ph.D. in 1933, one year before the publication of J.B. RHINE’s seminal monograph *Extra-Sensory Perception*.

Bender decided to try to integrate parapsychological studies into the academic framework to which end he took up the study of medicine. He received his M.D. degree from the University of Strasbourg in 1940. Following World War II, he began to teach at the University of Freiburg but then went into business for four years in order to raise money to build an institute devoted to the study of paranormal psychology. In 1950, he founded the Institut für Grenzgebiete der Psychologie und Psychohygiene, in Freiburg, and began to edit and publish the *Zeitschrift*.

After the establishment of his institute, Bender returned to teaching at the University of Freiburg, where he was given a chair in psychology and border areas of psychology. This chair was transformed into a full professorship in 1967, thus integrating parapsychology into the university curriculum, something Bender believed to be his most significant contribution. His was the first (and still the only) such position in Germany, and one of the few in the world. Bender retired from teaching in 1975 but continued as director of the Institut für Grenzgebiete and the editor of its journal until his death in Freiburg on May 7, 1991.

Bender’s approach to parapsychology combined laboratory and field research. He wrote on a wide range of subjects, including spontaneous ESP, PSYCHOKINESIS, POLTERGEISTS, MEDIUMSHIP, spiritual healing, and astrology. He was especially interested in large-scale psychokinesis, such as spoon-bending and poltergeists. Among his investigations was the important ROSENHEIM POLTERGEIST case.

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Bentham, Jeremy (1748–1832) A founder of University College in London, Jeremy Bentham had his body mummified upon death and mounted on display in the college. His ghost is said to rise up at night, leave the cabinet and rattle about the halls.

Bentham was a law reformer, natural scientist and philosopher. He was greatly interested in mummification and

proposed the idea of turning corpses into permanent memorials for display—"auto-icons" as he termed them. Not surprisingly, this idea failed to find a popular following.

However, Bentham pursued preserving his own corpse for generations to admire, and prior to his death discussed how his body should be handled. His will gave the following instructions:

My body I give to my dear friend Doctor Southwood Smith to be disposed of in manner hereinafter mentioned. And I direct that . . . he will take my body under his charge and take the requisite and appropriate measures for the disposal and preservation of several parts of my bodily frame in the manner expressed in the paper annexed to this my will and at the top of which I have written "Auto-Icon." The skeleton he will cause to be put together in such manner as that the whole figure may be seated in a Chair usually occupied by me when living in the attitude in which I am sitting engaged in thought in the course of the time employed in writing. I direct that the body thus prepared shall be transferred to my executor. He will cause the skeleton to be clad in one of the suits of black occasionally worn by me. The Body so clothed together with the chair and the staff of my later years borne by me he will take charge of. And for containing the whole apparatus he will cause to be prepared in an appropriate box or case and will cause to be engraved in conspicuous characters on a plate to be offered hereon and also on the labels on the glass cases in which the preparations of the soft parts on my body shall be contained . . . my name at length with the letters ob. followed by the date of my decease. IF it should happen that my personal friends and other Disciples should be disposed to meet together on some day or days of the year for the purpose of commemorating the Founder of the greatest happiness system of morals and legislation my executor will from time to time cause to be conveyed to the room in which they meet the said Box or case with the contents there to be stationed in such part of the room as to the assembled company shall meet.

Bentham's preserved form is still on display in a moth-proof case with glass sides near the entrance hall of the college. He resembles Benjamin Franklin, and strikes an authoritative pose seated in one of his favorite chairs, one hand on "Dapple," his walking stick, which rests across one knee. He is dressed in tan breeches, a black coat, white shirt with jabot, white gloves and stockings and black shoes. He wears a straw hat. At his side is a small table that bears a pair of glasses and their case, and a cameo ring and pin. Apparently the mummification of Bentham's head was not successful, and it began to decompose. It was removed to a safe at the college and was replaced by a wax head modeled by French artist Jacques Talrich.

Bentham's ghost is said to be fond of walking about the halls especially during long winter nights. Sounds of his cane tapping on the floors can be heard. Some persons have reported seeing his ghost, dressed as the body is in the case and carrying Dapple. According to another story,

unexplained nocturnal noises are made by Bentham's irate mummy, which raps Dapple upon the glass to demand a proper burial.

See HAUNTING.

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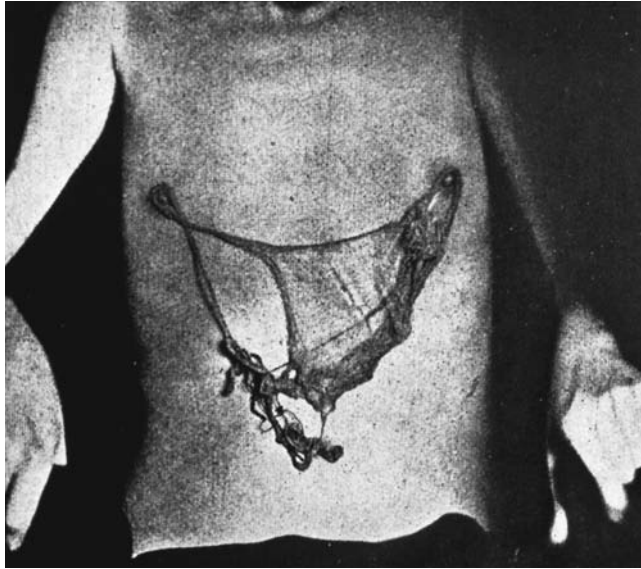
Beraud, Marthe (c. 1886–?) French MATERIALIZATION medium, better known by her pseudonym "Eva C." She was studied by Charles Richet, Baron ALBERT VON SCHRENCK-NOTZING, and GUSTAVE GELEY, among others.

The name "Eva C."—the "C." was supposed to stand for "Carriere"—was given to Marthe Beraud by Schrenck-Notzing in his book, *Phenomena of Materialisation* (1913; English-language edition 1920). Richet had used the medium's real name in reporting his earlier studies, but these met with so much ridicule that Schrenck-Notzing seems to have felt the need to disguise the identity of his subject by giving her a fictitious name.

Beraud was the daughter of a French army officer stationed in Algiers, the capital of Algeria, in northern Africa. Her date of birth is not known exactly. Her mediumistic talents were discovered by a General Noel and his wife, to whose son, Maurice, Beraud became engaged before the young man was killed on an expedition to the Congo. With a Ouija board, Madame Noel had been contacting a personality who called himself "Bien Boa," and who claimed to have known Beraud in a previous incarnation (see REIN-CARNATION). Beraud, in mediumistic trance, seemed to be able to materialize Boa's physical form. Richet responded to Madame Noel's invitation to visit Algiers and attended 20 SEANCES with Beraud at the Noels' residence late in 1905. He observed Bien Boa on a number of occasions, and even took photographs of him. In these photographs, many of which he later published, the figure looks two-dimensional, almost like a cardboard cutout. This resemblance gave the inevitable critics a field day.

The skeptical position was strengthened when a former chauffeur of the family (who had been fired for stealing) came forward and claimed that he was responsible for the materializations, and when a family friend claimed that Beraud herself had confessed to fraud, an accomplice having sneaked into the seance room through a trapdoor in the corner. Investigation, however, showed there to be no such trapdoor, and the chauffeur was too tall and massive to have played the part of Bien Boa.

Whatever the genesis of Bien Boa, it is a curious fact that he did not manifest except at the Noels' residence. Richet held sittings with Beraud elsewhere in Algiers in 1906, at which he claimed to have seen a gooey substance, for which he coined the term ECTOPLASM, emanating from various parts of Beraud's body—particularly from her mouth, ears, vagina, and the nipples of her breasts. The ectoplasm would quickly organize itself into the shape of a hand or head, on which a face might appear, sometimes in miniature. It would then solidify into a sort of paste,



Photograph of ectoplasm emerging from Eva C.'s bosom.

dry to the touch, before retracting into the medium's body, or disappearing.

The materialized faces often had the same two-dimensional quality that characterized Bien Boa. Richet considered the behavior of ectoplasm (which he had seen sometimes at the Noels' as well) to be so outlandish that he held off publishing his notes until the phenomenon had been reported by others. Bien Boa he believed to be more acceptable, because so-called "full-form" materializations had been reported before, most notably by SIR WILLIAM CROOKES, in reference to KATIE KING, the alleged spirit CONTROL OF FLORENCE COOK.

In 1908, when she was about 22, Beraud moved to Paris, where she met the playwright Alexandre Bisson and his wife, Juliette. The Bissons were interested in PSYCHICAL RESEARCH, and in 1910 they invited Beraud to live with them, the better to study the phenomena she produced. When Alexandre died in 1912, Juliette Bisson changed quarters, taking Beraud with her. Critics were quick to allege that Bisson was Beraud's helpmate as well as her patron, but Bisson worked closely with psychical researchers such as Richet and Schrenck-Notzing to design a careful research program, and published a detailed account of her work (*Les Phenomenes de materialisation*, not translated) in 1914.

Schrenck-Notzing's study of Beraud began in 1909, when he was introduced to her and to the Bissons by Richet, and was to last for more than four years. The sittings were held both in Paris and in the baron's personal laboratory in Munich, with Bisson absent. Schrenck-Notzing had spent 15 years studying physical mediums throughout Europe, and he was experienced in designing controls against fraud. Before each SEANCE, Beraud was obliged to submit to a strip search, then was dressed

in a tight-fitting costume. (When alone with Bisson, she was nude.) She was made to drink blueberry syrup before seances, so that if she had swallowed "ectoplasm" in order to regurgitate it during the sitting, it would be stained, and at the end of a sitting, she was given an emetic. These and other precautions never produced any reason to doubt the paranormal source of the ectoplasmic formations, which closely resembled those observed by Richet in Algiers. Schrenck-Notzing and Bisson between them took more than 200 photographs of the strange substance, many of them published in their books.

Although Schrenck-Notzing's work with Beraud was broken off by the outbreak of World War I, it was partially compensated by the addition of French researchers, including such figures as Camille Flammarion and Gustave Geley, connected with the INSTITUT METAPSYCHIQUE INTERNATIONAL (IMI). Geley's sittings with Beraud were conducted from 1916 to 1918, and the results were similar to those of his predecessors.

The phenomena were, however, becoming less strong, as occurs with many mediums as they age, especially those whose effects are primarily physical. Twenty of the forty sittings Beraud held at the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London in 1920 were "blank," and the investigating committee, even though they could come up with nothing better than the "regurgitation hypothesis" for the successful sittings, declined to rule in her favor. Two years later, the phenomena were weaker still. Three professors at the Sorbonne in Paris held 15 sittings with Beraud, at 13 of which nothing happened. These investigators, also, concluded that regurgitation was the mostly likely explanation for the phenomena they did witness, even though precautions which should have obviated this possibility had been taken.

In 1922, Beraud was only about 36, but she seemed to have exhausted her talent. Her subsequent history is not known, but the research with her did have a sequel. Twenty-five years after Geley's death, skeptical psychical researcher Rudolf Lambert published an article in the *Journal of the Society for Psychical Research* in which he declared that EUGENE OSTY, Geley's successor at the IMI (and recently deceased), had shown him a set of photographs that looked suspiciously like the two-dimensional ectoplasmic faces were pinned to Beraud's hair and body by wires.

The photographs in question were never published and are not now known to exist. Moreover, all the persons Lambert mentioned in his communication were deceased at the time he wrote. This is the type of hearsay evidence that would be heavily discounted if it were in favor of a medium's ability, and it would seem best to make a similar discounting in this instance. Many published photographs show signs similar to those described in Lambert's letter, but the discussion by those who were present and saw the ectoplasm in the process of formation, suggests that they should be understood as ectoplasmic threads, rather than wires.

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Berry Pomeroy Castle Haunted ruined castle in the wild countryside at Berry Pomeroy, Devon, England. The brooding ruins are said to be inhabited by at least three ghosts. A strange atmosphere pervades the grounds and leaves visitors with unexplained feelings of terror and foreboding.

According to legend, the hauntings trace back to the original owners of the castle, the de la Pomerai (Pomeroy) family, which owned it from the time of the Norman Conquest (1066) until 1548, when they sold it. Stories of hauntings are said to have circulated for hundreds of years, but did not become widely known until they were publicized in the late 19th century in the memoirs of a well-known physician, Sir Walter Farquhar.

Farquhar related how he was once summoned to the castle to attend to the ill wife of the castle’s steward. While he waited in a room, a beautiful young lady in white entered. She was in distress and was wringing her hands. She walked across the room, mounted a staircase, then looked directly at Farquhar and vanished.

The following day, Farquhar was once again attending the sick wife of the steward, when he remarked on the strange appearance of the woman in white. The steward became distressed, and explained that Farquhar had seen one of the family’s DEATH OMENS: the ghost of a lady in white who preceded the death of someone closely associated with the castle. A few hours later, the steward’s wife died.

According to family legend, the ghost is that of a daughter of a former owner of the castle. During life, she supposedly was cruel. As punishment for her sins, she is doomed to haunt the castle. The ghost also allegedly appears outside the castle, luring people into unsafe places where they might have accidents.

Another ghost said to haunt the ruins is that of Lady Margaret de Pomeroy, who loved the same man as her sister Eleanor. Out of jealousy, Eleanor imprisoned Margaret in the dungeon and starved her to death. Margaret’s ghost, clothed in flowing white robes, is said to rise out of the dungeon on certain nights and walk the ramparts.

A third ghost is that of a woman in a hooded blue cape. By some accounts, she is another Pomeroy daughter, who murdered her baby by smothering it. The baby’s ghostly cries are said to haunt the castle as well.

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Bettiscombe Skull See SCREAMING SKULLS.

bhut (also bhuta) In Indian lore, an evil ghost of the dead, especially a man who has died by execution, suicide or accident. The *bhut* may be detected by its nasal twang, fear of burning turmeric, and the fact that it has no shadow. It never rests on the earth, so it may be avoided by lying on the ground.

The *airi* is a type of *bhut* of a man killed during a hunt. It lives in the hills and travels with a pack of spectral dogs. Its saliva is poisonous, and to see it usually results in death by fright. Those strong enough to survive are rewarded with treasures. The *airi* is worshipped, and temples to it are built in isolated regions.

Biggin Hill See BATTLEFIELD GHOSTS.

Billy Bishop Legion Hall Haunted hall in Vancouver, British Columbia. Unlike most places whose HAUNTINGS are attributed to violent or unhappy events, the Billy Bishop Legion Hall has no history of trauma, yet is quite active. It may serve as an example of the influences of place—perhaps a sort of geophysical energy—that facilitates the eruption of paranormal phenomena. The site is near the former location of an old Squamish village that gave way to the development of the city.

History

The hall, built in 1929–1930, originally was a clubhouse for the Meralomas, an athletic group. The Canadian Pacific Railway bought it in 1936, but could not make the mortgage payments on it due to the Great Depression. The city of Vancouver took it over. It became a veterans’ club in 1947, when it was purchased by the Air Force Association (AFA). The AFA became part of the Canadian Legion in 1958, which in turn became the Royal Canadian Legion in 1960, the organization that owns and operates the hall today. In 1964, the hall was named after Billy Bishop, a World War I aviator who shot down more than 70 enemy aircraft and became a national hero. The hall is full of war artifacts and memorabilia.

Haunting Activity

Most of the paranormal phenomena occur upstairs: footsteps, the sounds of heavy furniture being dragged around, bangings and hammerings, and lights flickering on and off. The GHOST of a woman has been sensed, but not seen, by a window.

Downstairs, an unfinished painting hangs near a corner of one room. People report feeling “weird” there, as though the ghost of the artist is still around.

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bilocation An unusual phenomenon in which a person appears to be in two places simultaneously. Bilocation is thought to occur when a person's double is projected to another location and is visible to others, who perceive the double as the actual physical body. In some cases, the double appears to be an apparition, not a solid physical form. Persons witnessing a bilocation often notice that the double acts oddly or doesn't speak. Doubles of animals also have been reported.

Mystical and magical adepts are attributed with the ability to bilocate, sometimes at will. In Christianity, numerous saints and monks reportedly bilocated, among them St. Anthony of Padua, St. Ambrose of Milan, St. Severus of Ravenna, and Padre Pio of Italy. Philip Neri, a 16th-century Florentine businessman who joined the Church and became known as "the Apostle of Rome," experienced bilocation following a transformational ecstatic experience during which he felt his heart enlarge. After that, he was subject to palpitations and sensations of great heat.

In 1774, St. Alphonsus Maria de'Liguori, another ecstatic, created a stir by announcing one morning that during the night he had attended the dying Pope Clement XIV at his bedside in Rome, which was a four-day journey away. However, St. Liguori had been confined to a cell for a fast, and had not left the premises. No one believed him until it was reported that Clement had just died, and that St. Liguori had appeared at his bedside.

Reports of bilocation were collected in the late 19th century by FREDERIC W.H. MYERS, one of the founders of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London. Myers published them in *Human Personality and Its Survival of Bodily Death* (1903). One representative account, which occurred on February 5, 1887, concerned a father and two daughters who went hunting one afternoon. After a while, the daughters decided to return home with the coachman. Along the way, they spotted their father, astride his white horse on top of a small hill not far away, which was separated from the daughters by a dip in the land. The father waved his hat at them, and one daughter could clearly see the brand label inside the hat-band, though it should have been impossible due to the distance. The horse looked dirty and shaken, as though it had been in an accident. The daughters were worried. They passed into the dip and the father and horse disappeared momentarily from view. When the girls rose out of the dip, father and horse were nowhere to be seen. The father arrived at home later and said he had not been in an accident, nor had he waved at them from the hilltop. The incident had no explanation.

Sometimes a spontaneous bilocation is in folklore a DEATH OMEN.

See also LOUIS RODGERS; WRAITH.

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Bindelof Society Teenage sitter group of the 1930s that produced a range of physical phenomena greater than the famous "PHILIP" group, involving psychiatrist and dream researcher Montague Ullman. The name Bindelof comes from the group's main communicator, a purported physician.

Two of the seven boys who came to call themselves the Bindelof Society began experimenting with table-tilting sometime in the spring of 1932. One had been associated with POLTERGEIST disturbances a few years previously. His mother had once attended SEANCES with a physical MEDIUM and was fascinated by psychic phenomena. He himself was interested and somewhat knowledgeable about the literature on SPIRITUALISM and psychical research. Curious as to whether he could produce the phenomena he had heard and read about, he and a friend set about trying to get a table to tilt (see TABLE-TILTING), and once that was achieved, for it to levitate. At first, the table only came a few inches off the floor, but soon they had it dancing around the room so fast they had trouble keeping up with it. They showed off to a mutual friend, who joined them. With his inclusion, the phenomena became even stronger and easier to produce.

Ullman joined the group in September 1932, and gradually others joined. A regular schedule of Saturday-night meetings was established, and toward the end of 1933 the group formally organized as the Bindelof Society, with a constitution, officers, dues and even membership cards. Attendance at sittings was not restricted to the core members of the group but included various others, including girlfriends. All the regular sitters were from 15 to 17 years old.

Their usual procedure was to sit around a table, either a bridge table or a heavy night table, in a darkened room. All held hands, which rested on the tabletop, with their feet touching underneath. They sat for periods that averaged 15–20 minutes at a time. These sessions would be followed by periods of horseplay, talking or listening to music, which served to relieve the tension that had built up during the session at the table. After a 15–20 minute break, they would return to the table for another session and so on, for a cycle of three or four sessions in an evening.

It took a few meetings after the larger group started meeting together for phenomena to reach the peak they had when only three were involved, but soon the group was producing table-tilting, LEVITATION, and RAPPING. They tried communicating through the raps, reciting the alphabet until a sound was heard on a particular letter.

Messages spelled out by this cumbersome method made enough sense to suggest that they were in contact with some intelligent force.

When the table levitations and raps had become so commonplace as to be boring, the group was ready to move on. Since one of the members had an interest in photography, they decided to attempt psychic photography.

In the 1930s, the most common photographic medium was the glass plate, which had to be loaded into a plate holder in a darkroom (a bathroom serving the boys' purpose). In their first trial, the group placed an unexposed plate in a tin case, which they put on the table with one of the boys' hands resting on it. After several moments, thinking nothing had happened with the case, they set it aside. They returned to the table and asked the "force" to give them a message, whereupon the word P-L-A-T-E was spelled out. They developed the plate immediately and found it to have the distinct imprint of a hand. In another experiment in which Ullman had put his hand on top of the hand on the box, his thumb showed on the exposed plate. Later experiments produced photographs through thought alone.

After the psychic photography became routine, the group tried a new method of communicating with the "force." They placed a pad and pencil on the lower shelf of the night stand and invited communications. Soon the sound of a pencil racing across paper was heard, and when this was checked later, it was found to contain a long written passage. The communicator gradually revealed himself to be the deceased Dr. Bindelof, who found himself able to take advantage of the psychic force the boys had created in order to communicate with them. Bindelof answered questions about the process of communication and the nature of the soul and gave medical advice. The boys tried constructing a megaphone to allow Bindelof to speak directly, but all they heard was a whooshing sound. Their attempts to produce full-form MATERIALIZATIONS of Bindelof produced a dark outline of a man. Following Bindelof's instructions, they also managed to produce a photograph of a bearded Victorian gentleman that Bindelof said was (or had been) himself.

The Bindelof Society sat together regularly into the spring of 1934 but gradually broke up as new members joined and attendance by the core group became desultory. On some occasions, they seemed to receive communications not from Bindelof but from entities he identified as "elementals" and with whom he found it increasingly difficult to compete.

Not all the boys believed Bindelof was who and what he said he was. Some believed that the phenomena were produced entirely by a psychic force they themselves had created. However, none doubted that the phenomena were genuine, and the experience continued to affect all of them, as they discovered in a series of reunions later in life.

In 1949, six of the seven core members came together in an attempt to revive the phenomena, but without success, and attention turned to assembling materials and

reconstructing the events of the Bindelof Society. The eventual product of this work was a series of articles published by Montague Ullman in *Exceptional Human Experience* in 1993 and 1994. A shorter account appears in Arthur Berger's *Lives and Letters in American Parapsychology*. Ullman has given the seance records, original photographic plates and prints, tapes and transcriptions of interviews conducted at reunions and related documents to the PARAPSYCHOLOGY FOUNDATION.

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Biograph Theater Chicago theater thought to be haunted by the ghost of bank robber John Dillinger. The Biograph Theater is located on the north side of town and gained fame when Dillinger was gunned down near the alley outside on July 22, 1934.

Dillinger (1903–1934) enjoyed a spectacular career as a robber, earning him the title of the first Public Enemy Number One (a title also shared by ALPHONSE CAPONE). Born in Indianapolis in 1902, he started his crime life at a young age, when he linked with the Dirty Dozen gang and stole coal from the Pennsylvania Railroad.

In 1924, Dillinger's professional crime life began with the attempted robbery and assault of a grocer. He served nine years in prison in Mooresville, Indiana, and was released in 1933. His time in jail was well spent, for he got to know many bank robbers who later became his accomplices.

Once out of prison, Dillinger became a robber in earnest, moving from city to city. In the space of 11 months, he robbed between 10 and 20 banks, plus police arsenals. He seemed to be a magic escape artist, evading traps set for him, and once even escaping from jail armed with a phony wooden gun. He murdered 10 men and wounded many more. A \$10,000 reward was offered for him, dead or alive.

Dillinger hid at the home of his waitress girlfriend, Polly Hamilton. He was betrayed by Anne Sage (real name Anne Cumpanis), Hamilton's roommate. Sage was in danger of being deported and struck a deal with the federal government to inform on Dillinger in exchange for staying in the United States.

The fateful night came on July 22, 1934, when Dillinger took Sage and Hamilton to the Biograph Theater to see *Manhattan Melodrama*, starring Clark Gable. Dillinger was well dressed and wearing a straw hat. Melvin Purvis, the head of the FBI in Chicago, set up a trap. Sage would identify herself by wearing a red dress (actually orange).

When Dillinger exited the theater at 10:40 P.M. with the two women, one in a reddish dress, Purvis signaled his waiting agents to draw their guns. He identified himself to Dillinger and ordered him to surrender. Dillinger turned and fled toward an alley. FBI agents fired on him. Two bullets hit his left side and one entered his back and exited through his right eye, tearing it to bits. Dillinger was killed instantly and collapsed just short of the alley. He was rushed to Alexian Brothers Hospital, even though he was already dead.

Sage, who became known as the “Lady in Red,” was paid \$5,000 by the federal government for her part—but was deported anyway.

According to lore, instant souvenir hunters dabbed handkerchiefs in Dillinger’s blood at the scene, before his body was whisked away to the hospital. Others hunted for bullet fragments.

Since that violent night, passersby have reported seeing glimpses of a ghostly replay of the killing. A blue-gray silhouette of a man is seen leaving the theater, running toward the alley, falling, hitting the pavement, and then disappearing. A ghostly figure also is seen hovering near the spot where Dillinger fell dead. The alley is known as “Dillinger’s Alley.” The Biograph has gained a reputation for being haunted too; visitors can sit in the same seat once occupied by Dillinger on the last night of his life.

Popular lore persists that the man killed that night was not Dillinger, but a small-time criminal. Dillinger himself is said to have gotten away and lived out his life under a new identity. Little evidence exists to support the belief, which seems to be rooted in a common romanticism that denies the deaths of famous—and infamous—figures.

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Bird Cage Theatre Old West theater, gambling hall, saloon, and brothel in Tombstone, Arizona, haunted by numerous ghosts.

History

The Bird Cage Theatre achieved fame and notoriety in the 1880s as the roughest, wildest honky-tonk in the West. It was open 24 hours a day, seven days a week. In its eight short years of business, 20 gunfights and 26 murders took place there. Some of the most famous personalities of the Wild West were frequent visitors, among them Wyatt Earp, Doc Holliday, and Bat Masterson.

The Bird Cage was especially famous for its prostitutes, the “soiled doves” and “tainted angels” who entertained men in “cribs” or “cages”—alcoves on the second floor over the main hall. Men paid 20 to 25 dollars for the company of one of the girls. While the entertaining went

on in the cribs, exotic dancers took the stage to music played by a live orchestra.

Supposedly, a card game lasted the entire history of the hall—eight years, five months, and three days. Doc Holliday especially liked to play Faro, a popular game in the 19th century. The combination of liquor, gambling, and women was combustible, leading to the gunfights that left 140 bullet holes in the hall and untold bullet holes in victims. The unlucky ones were collected by hearse and carted up to Boot Hill for burial. One of the unfortunate dead was Morgan Earp, brother of Wyatt. Morgan was killed on a pool table that still bears his bloodstains.

The Bird Cage closed in 1889. It is now a museum, in near original condition. Tombstone is much the same as it was in the late 19th century and is a popular tourist draw.

Haunting Activity

Footsteps have been heard on the stairs to the basement where the gambling took place. POLTERGEIST and ghostly phenomena include lights going on and off, sensations of presences, and problems with cameras and other equipment. Phantom SMELLS of tobacco and whiskey can suddenly permeate the air, and the sounds of shouting, laughter, and gambling are heard. Sounds emanate from the empty cribs on the second floor. The parlor where the long game went on—and where the higher-priced women entertained men in side rooms—is one of the most active areas of the theater.

APPARITIONS of people dressed in late-19th-century clothing are seen, especially a man wearing a black visor who walks across the stage.

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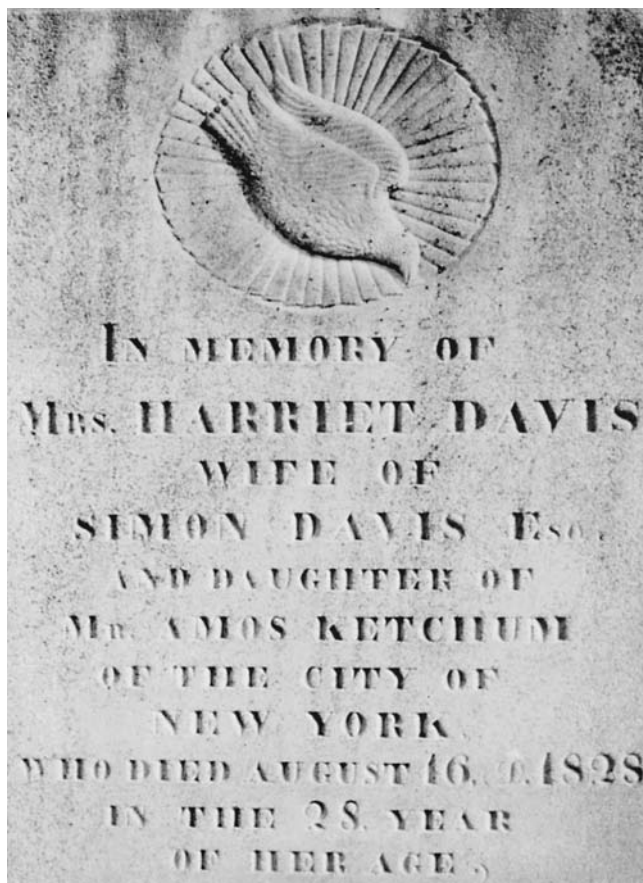
“The Bird Cage Theatre.” Available online. URL: <http://www.ghostsinmysuitcase.com/places/birdcage/>. Downloaded October 13, 2006.

birds In mythology and folklore, messengers to the gods, DEATH OMENS, the souls of the dead, and carriers of the souls of the dead.

The Greeks and Romans portrayed birds as messengers to the heavens in mythology. The Egyptians portrayed the BA, or soul as a bird with a human head. The souls of Horus and the pharaoh were represented by hawks. The Aztecs thought the dead were reborn as colibris, the birds associated with the god Huitzilopochtli.

Among various tribal cultures, birds are seen as carriers of the souls of the dead. In parts of West Africa, it is traditional to tie a bird to a corpse and sacrifice it, so that it will carry the soul to the afterworld. In the South Sea Islands, the dead are buried in bird-shaped coffins for the same purpose.

In folklore, a wild bird flying into the house presages important news, especially death. Jackdaws and swallows which fly down chimneys are death omens, as is any bird which beats its wings against a window or flies into a win-



Birds, symbols of the soul, adorn many tombstones.

dow and kills itself on impact. It is considered bad luck in some parts to even bring an injured wild bird into the house. Black birds, such as crows and ravens, and nocturnal birds, such as owls, also are harbingers of death, especially if they gather, caw, or hoot in the vicinity of a house.

In the lore of Irish fishermen, sea gulls embody the souls of drowning victims.

Birds appearing in DREAMS are said to represent spirits, angels, supernatural aid, and thoughts and flights of fancy.

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Bishop, Beatrice Ethel Gaulton (1891–1974) Nurse, MEDIUM, minister, and leader in Canadian SPIRITUALISM.

Beatrice Ethel Gaulton was born on December 31, 1891, in Tottenham, Middlesex, near London. Her father died when she was three, and her mother remarried, giving her a half-sister, born in 1896.

During World War I, Gaulton, a nurse, made her first visit to a spiritualist church while on holiday at Bournemouth, Dorset. She immediately felt at home. Upon returning to London, she resigned her job in order to pursue her new faith.

She returned to the Bournemouth Spiritualist Church, where she studied for five years and developed her psychic talents under the minister Frank T. Blake, president of the SPIRITUALISTS' NATIONAL UNION. She was also aided by Hewat McKenzie, founder of the BRITISH COLLEGE OF PSYCHIC SCIENCE. She lived for a number of years in Sussex, London, and Kent, where she played an influential role in several churches and gained a reputation as an excellent medium.

In 1935, Gaulton visited Canada and decided to live there. She lectured and demonstrated her psychic gifts at churches in the Toronto area, and in 1937 was ordained as a spiritualist minister by the International General Assembly of Spiritualists. Her ordination certificate was signed by the assembly's founder and president, ARTHUR FORD.

Gaulton traveled extensively in Canada and the United States. In 1938, in Vancouver, British Columbia, she married widower Cyril Buxton Bishop (1880–1946) and added her husband's surname to her own. She ceased her missionary work and concentrated her activities in Vancouver.

Gaulton Bishop was a gifted spiritual healer and trance medium. From 1933 on, she was aided in her trance sermons by a spirit CONTROL named Azra, who said he had been a Christian martyr. She also had a humorous girl spirit, Pansy, who gave evidence of survival to sitters.

Cyril died suddenly in December 1946. In 1947, Gaulton Bishop returned to England to represent Canada at an international gathering of spiritualists to reorganize the INTERNATIONAL SPIRITUALIST FEDERATION.

Upon returning to Canada, Gaulton Bishop settled in White Rock, British Columbia. She helped found the White Rock Society for Psychic Study, and in 1952 became pastor of the National Memorial Church at Vancouver. She held various offices of the NSA and served as its president during 1956–1958. In March 1957, she was invited to read prayers before the British Columbia Legislative Assembly, becoming both the first spiritualist and first woman minister to do so.

During 1957, Gaulton Bishop played a key role in trying to bring the NSA and the Spiritualists' National Union of Canada (see SPIRITUALIST CHURCH OF CANADA) closer together. The effort failed, and in 1959, Gaulton Bishop, Reverend Dr. John Horning, and Reverend Doris A. Horning founded the INTERNATIONAL SPIRITUALIST ALLIANCE. Gaulton Bishop served as the ISA's president and senior minister until her death.

Gaulton Bishop opposed the use of the PLANCHETTE and Ouija board (see TALKING BOARD). She acknowledged that the planchette was an easy means of communicating with spirit, but said she had never used one. In November 1968, in response to Christmas advertisements promoting talking

boards as a children's game, she called them a "dangerous instrument," adding, "It's just like playing with electricity. If you don't know how to handle it, you'll get a shock." Gaulton Bishop said that using a talking board "seems to bring on an uprush of the subconscious." She said she had known cases of individuals who had become mentally unbalanced; some had purportedly come under the control of undesirable forces through use of the board and had required healing treatment. The toy manufacturers had their say in the following days.

Gaulton Bishop died on April 22, 1974, in Burnaby, British Columbia.

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Journals of the Legislative Assembly of British Columbia, March 18, 1957, vol. 87, p. 93.

"Reverend Beatrice Gaulton Bishop," *NSA News Review* 1, no. 4 (February 1957): 2–3.

Black Aggie Copy of a famous grave memorial popularly called *Grief* sculpted by Augustus St. Gaudens, associated with haunting activity.

History

The original St. Gaudens *Grief* was made for Marian "Clover" Adams, the wife of Henry Adams, the grandson of President John Quincy Adams. After the death of her father in 1885, Marian fell into a dark depression and committed SUICIDE by drinking potassium in December of that year. Adams buried her in Rock Creek Cemetery in Washington, D.C. Initially, her grave had a simple headstone. Adams went traveling abroad to relieve his grief, and when he returned, he commissioned St. Gaudens to create a memorial. St. Gaudens spent four years on the piece, a mournful-looking seated woman carved out of pink granite. Powerful and compelling, the memorial drew the curious to Marian's grave.

St. Gaudens's statue was copied by another sculptor, Eduard L. A. Pausch, who sold his copy in 1905 to General Felix Agnus, the publisher of the Baltimore *American* newspaper, who was constructing a family burial site in Druid Ridge Cemetery in Pikesville. The widow of St. Gaudens found out about the copy and came to see it herself. She was appalled at the poor quality. Agnus claimed he was not to blame because he was the victim of fraudulent art dealers. Mrs. St. Gaudens told him to sue the art dealers and surrender the forgery. Agnus did sue and won—but he kept the phony statue. Agnus's wife died in 1922 and Agnus died in 1925. Both were buried with the replica *Grief* at the family grave. It soon became known as "Black Aggie."

The gravesite quickly gained a reputation for mysterious phenomena. People came at night to see if the stories were true; some defaced the statue. By 1966, the descendants of Agnus decided to get rid of the source of the problem by donating the statue to the Maryland Museum of Art. Somehow the deal fell through, and in 1967 the statues went instead to the Smithsonian Insti-

tution in Washington, D.C. The Smithsonian gave it to the National Museum of American Art. It languished in storage and then was placed in the back courtyard of the DOLLEY MADISON house in Washington, where it remains today.

Haunting Activity

Agnus's grave was reported to be haunted soon after his death in 1925. The focal point of the activity was the weird Black Aggie. Oddly, grass never grew around the statue. Nocturnal visitors claimed that Black Aggie's eyes glowed in the dark, and if a person returned her gaze, he would be struck blind. Spirits were said to rise up out of their graves and gather around her in adoration on certain nights. Pregnant women who crossed the statue's shadow were certain to miscarry.

A fraternity made pledges spend a night in the embrace of Black Aggie. According to legend, one unfortunate initiate was crushed to death when the statue came to life.

A sheet metal worker cut off one of the statue's arms in 1962 and hid the piece in his trunk. It was discovered, and the man was brought to trial. He told the judge that Black Aggie had cut off her own arm and given it to him. The judge sent the man to prison.

Black Aggie continues to inspire stories of strange phenomena.

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Taylor, Troy. "Black Aggie: The Haunted History of One of America's Most Mysterious Monuments." Available online. URL: <http://www.prairieghosts.com/druidridge.html>. Downloaded October 21, 2006.

black dogs Common APPARITIONS. Phantom black dogs are widespread and sometimes concentrated in particular areas, where they become known by names such as BLACK SHUCK and SNARLY YOW. Black dogs are prominent in the folklore of the British Isles, and are also seen in America.

Black dogs are larger than most large dogs, and are sometimes said to be as big as calves or ponies. They often have glowing eyes that are usually red, but sometimes yellow or green. They may be gray rather than black. They seem demonic, evil, and menacing, but disappear without harming people. If shot, bullets do not harm them. To look into their eyes means certain death within a year.

Phantom black dogs are seen in woods and country areas, and also loping along coastlines. They especially frequent lonely roads at night, sometimes jumping out in front of vehicles, or suddenly appearing in front of a vehicle that cannot avoid hitting them. There is never a body, however, and vehicles are never damaged by impact—even though frightened drivers often hear the sounds of impact and see the dog being hit.

Black dogs are associated with victims of fatal auto accidents, appearing at the accident sites. They are sometimes a DEATH OMEN, an animal form of the BANSHEE and appear before a person dies. They howl when a person is dying.

Black dogs also have a benevolent side. They protect the graves of persons who have died tragic deaths, and they protect travelers, especially those in lonely areas at night. They guard portions of roads, lanes, and ancient trackways.

In Tavistock, Devon, England, a black dog legend concerns Lady Howard, a real person who lived in the 17th century. The story about her most likely is an incorporation of her into an older black dog HAUNTING legend. According to the tale, the GHOST of Lady Howard drives every night from the gatehouse of Fitzford along an old road to Okehampton Castle and back. She rides in a horse-drawn coach driven by a headless coachman, guided by a black greyhound who has one eye in the middle of its forehead. Sometimes she makes the journey herself in the form of the phantom dog.

In West Virginia, a phantom black dog is seen digging in Riverview Cemetery at night. No dog is kept inside the gates, and fences prohibit large animals from digging under to get in.

See WHISHT HOUNDS.

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Sheppard, Susan. *Cry of the Banshee: History & Hauntings of West Virginia and the Ohio Valley*. Alton, Ill.: Whitechapel Press, 2004.

Black Shuck A large spectral dog in British folklore, especially in Norfolk, Suffolk, Essex and Devon—in areas steeped in supernatural and witchcraft lore. Sightings of Black Shuck continue in contemporary times. His appearance is often taken to be a DEATH OMEN.

The origins of Black Shuck, including his name, are uncertain. The spectral dog may have entered Britain from Norse mythology brought by early Viking invaders, who told stories about the black war hound of Odin (Woden). Or, the dog may have sprung from the early days of smuggling in Britain. Stories about a fearsome spectral dog roaming coastal areas at night certainly could have inspired people to stay indoors while smugglers went about their business.

The name Black Shuck may have come from a local word, “shucky,” meaning “shaggy.” Some believe that Black Shuck’s name derives from an Anglo-Saxon term *scucca* or *sceocca*, meaning “demon” or “Satan.” Other names are Old Shuck, the Galleytrot, the Shug Monkey, the Hateful Thing, the Churchyard Beast or Hellbeast, Swooning Shadow and the Black Dog of Torrington.

Black Shuck is described as an all-black creature about the size of a calf. He has large eyes that glow yellow, red or green as if on fire. Sometimes he is one-eyed like a cyclops. Often, he is headless, yet his eyes—where eyes should be—glow in the dark. He may wear a collar of chains that rattle as he moves.

Black Shuck roams coastlines and also haunts graveyards, lonely country roads, misty marshes, or the hills

around villages. In certain areas, he frequents old straight roads or trackways said to be leys, lines of invisible earth energy known to ancient peoples who used them to site villages and sacred places.

On stormy nights, Black Shuck’s bone-chilling howls can be heard rising above the wind. His feet make no sounds and leave no prints, but travelers feel his icy breath upon their necks. To meet or see Black Shuck means death or misfortune within a year. In Suffolk, however, it is believed that Black Shuck is harmless as long as he is not bothered. In parts of Devon, it is bad luck to even speak of the Black Dog.

People who travel in the countryside at night say they see his dark form leaping across the road in front of them or racing along lonely country roads. One case reported in 1972 involved an officer with Her Majesty’s Coastguard who spotted a black dog on Yarmouth beach in East Anglia. Graham Grant was on duty at the coastguard headquarters on Gorleston South Pier on April 19. At dawn he was scanning the coastline with binoculars when he saw a “large black hound-type animal” running up and down the beach as though it were looking for someone. He did not notice anything unusual about its appearance. He watched it for about two minutes, and then the dog just faded away from his vision. Grant thought perhaps it had fallen into a hole, but the beach had been bulldozed the day before and was flat and smooth. The animal did not reappear over the next hour that Grant continued to observe the beach.

Grant was not familiar with the legend of Black Shuck. He told another staffer, Harold Cox, about the dog on the beach. Cox told him about the legend, warning him about the misfortune that is supposed to befall as a result of a sighting. Grant was not concerned.

But about 10 weeks later, during the last week in June 1972, Cox, who was in his mid-50s, collapsed and died of a heart attack while sitting in the same chair from which he had recounted the Black Shuck story to Grant. And in February 1973, Grant’s father died of heart failure in his



A Galleytrot, a spectral hound similar to Black Shuck.

home in Yorkshire. Interestingly, the area where Grant saw the dog has been linked to Black Shuck for many years. The spectral dog especially haunts a road that was an old trackway from Gorleston to Great Yarmouth.

Both the legends of Black Shuck and the WHISHT HOUNDS are said to have inspired Sir Arthur Conan Doyle in his writing of *The Hound of the Baskervilles*.

Spectral black dogs in general haunt numerous locales and play a role in many haunting legends. They also are associated with the Devil, who is said to often assume the shape of a black dog, and with witches.

See SNARLY YOW.

FURTHER READING:

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Canning, John, ed. *50 Great Ghost Stories*. New York: Bonanza Books, 1988.

Folklore, *Myths and Legends of Britain*. London: Reader's Digest Assoc., 1977.

Hole, Christina. *Haunted England*. London: B. T. Batsford Ltd., 1940.

Blai, Adam Christian (1970–) Therapist and DEMONOLOGIST. Adam Blai was born in Media, Pennsylvania, on August 23, 1970. After a brief, near-fatal illness shortly after birth, he had an uneventful early childhood. A series of hypnopompic and hypnogogic dream experiences started at age five and continued, causing him to develop an interest in meditation, shamanism, and various models of mystical experiences. This led to an interest in psychology with research in brain structure and function, hypnosis, and clinical psychology. Blai has worked in outpatient settings as a therapist as well as in a forensic setting, acquiring experience with the full range of human experience and psychopathology. He has taught at a major state university as well as a small liberal arts school.

Blai's work in the paranormal started as being an adviser to a university-based paranormal club, which led to work with the Roman Catholic Church. He is now a member of the INTERNATIONAL ASSOCIATION OF EXORCISTS and speaks from the Roman Catholic perspective on DEMONOLOGY, POSSESSION, and EXORCISM. His casework is predominantly within the church, with additional work on cases with JOHN ZAFFIS and a few other experienced people in the paranormal research field. Blai researches advances in paranormal activity detection and theory, including the application of the Global Consciousness Project model to extreme paranormal manifestations.

Blavatsky, H. P. See HODGSON, RICHARD.

Blennerhassett Hotel Haunted hotel in Parkersburg, West Virginia. The hotel is named after the area's most famous residents, Harman and Margaret Blennerhassett, but was not owned by them.

History

The Blennerhassett Hotel was built in 1889 by William N. Chancellor, two-time mayor of Parkersburg who made his fortune in oil and by building ornate hotels and homes after the Civil War. The hotel was the First National Bank of Parkersburg. Reopened as a hotel in 1986 with 104 rooms. The grand hotel has been restored and is the centerpiece of downtown Parkersburg today. It is a Registered National Historic Landmark.

Haunting Activity

The most frequently encountered GHOST is that of Chancellor himself, who appears in various locations in the hotel dressed in a fine three-piece gray suit. He is identifiable by his distinct cigar smoke SMELL, and also by the appearance of actual smoke. Chancellor's portrait in the lobby has been seen mysteriously and suddenly wreathed in fragrant smoke, especially when ghost tour groups gather there to hear stories about the hotel. Cigar smoke is smelled wafting throughout the hotel.

Chancellor has been seen in the hotel's corridors, elevators, and guest rooms, startling visitors. He is especially active on the second floor. Chancellor is believed to play with the buttons in the elevator, causing the doors to open and close repeatedly. In 2003, a guest turned out his light at night and immediately felt a weight at the end of the bed. Turning on the light, he was startled to see Chancellor's form sitting at the end of his bed. The ghost said, "I was here first!" and disappeared. At the time, the hotel was undergoing extensive renovation, and Chancellor's portrait had been temporarily removed from the library. When the portrait was restored—and the renovation completed—sightings of Chancellor decreased. Apparently, the ghost was stirred up by all the activity.

On the first floor in the bar and lounge now called Spats, APPARITIONS have been seen in the huge MIRRORS. The mirrors were made from framed door casings of a New York City Victorian apartment. Among the ghosts appearing in the glass are a man dressed in a white tuxedo and carrying a black cane and a sea captain dressed in a dark coat and hat.

Guests have sometimes been startled by the shrieking of an invisible woman. Her voice comes over microphones set up in the ballroom and also emanates in guest rooms. Sometimes she shrieks and sometimes she sounds like she is laughing hysterically. One possible explanation concerns the death of a woman during the days when the hotel was a bank. She was crushed against an outside doorway of the building by a tractor-trailer rig that jumped the curb.

A ghostly maid continually mops the floor in the lobby. Phantom big band music drifts about, and at Christmas-time the voices of children singing "Jingle Bells" can be heard above the hotel's piped-in music.

Other phenomena include POLTERGEIST disturbances such as the unexplained breaking of glasses; electrical malfunctions and oddities; apparitions of unknown per-

sons; and a mysterious “bad” feeling in the Red Room, used for business meetings and social functions.

FURTHER READING:

Sheppard, Susan. *Cry of the Banshee: History & Hauntings of West Virginia and the Ohio Valley*. Alton, Ill.: Whitechapel Press, 2004.

Blennerhassett Island Haunted island in the Ohio River near Parkersburg, West Virginia. Blennerhassett Island was home to a wealthy family who met with tragedy and ruin. Numerous GHOSTS have been experienced there since the 19th century.

History

Harman and Margaret Blennerhassett emigrated to the United States from Ireland in 1796. Unlike most Irish immigrants, the Blennerhassetts were wealthy aristocrats, thanks to Harman’s inherited family fortune. They decided to move to America in order to have privacy: Harman’s wife was also his niece, a young woman still in her teens when they wed.

The couple anticipated making a gracious new life in the New World. But even on the ship across the Atlantic, a harbinger of bad times occurred. The captain of the ship fell mysteriously ill and died. He may have been poisoned, or he may have died of food poisoning. His death cast a cloud over the rest of the journey.

Once in America, the Blennerhassetts went to Philadelphia, then Pittsburgh, and then south into the Ohio River Valley. In 1798 they purchased a small island known as Backus Island, named after Elijah Backus, who bought it in 1792. The island became known as Blennerhassett Island.

Harman and Margaret set about creating their own “Little Eden.” They erected an elegant white crescent-shaped Palladian mansion, importing building materials from Europe. Construction was completed in 1800 at a cost of \$40,000. The mansion gained fame as a jewel in the Ohio River. Margaret especially loved her new home and wrote in her diary about never wanting to leave her paradise.

The couple had three children: a son, Harman, Jr.; a daughter, Margaret; and an adopted son, Dominic, a French boy. The first stain on the Blennerhassett paradise came when little Margaret sickened and died at age two.

Financial troubles set in. The Blennerhassetts squandered most of their money on their lavish lifestyle. In a few years, Harman was trying to regain his wealth in risky schemes. He fell prey to AARON BURR, vice president of the United States who was to become infamous for treason and for killing Alexander Hamilton in a duel. Burr had a scheme to form his own country by buying huge chunks of land in what is now Louisiana, Florida, and Mexico and raising an army against Spanish troops in New Orleans. Harman agreed to be a backer.

Burr set up his headquarters at Blennerhassett Island, recruiting and training soldiers and raising funds. President Thomas Jefferson learned of the plans and authorized the Ohio state government to send in troops. Burr

and Harman escaped. Margaret and the children stayed behind. Harman was charged with treason and was imprisoned for a short time. He lost the last of his money defending himself in court in Richmond, Virginia.

After Harman rejoined his family, the Blennerhassetts found themselves at the center of shame and scandal and felt forced to leave their island home. They went to Mississippi and Canada to start plantations, but these ventures were not successful. Margaret pined away for her “Little Eden” island, but she was never to live there again.

Impoverished, the family eventually went to England, where Harman died in 1831 at age 66. Margaret went to New York City and died there in 1842.

The mansion fell into disrepair. Soon farmers used the house to store their hay and hemp. In 1811, thieves in search of wine accidentally started a fire that burned the mansion to the ground in about an hour. Yearly floods of the island covered over the foundation stones.

In 1973, archaeologists uncovered the foundation stones, and in the 1980s, the mansion was reconstructed. Blennerhassett Island is now a historical state park and has a museum devoted to the Blennerhassett family.

Haunting Activity

The most prominent ghost on Blennerhassett Island is Margaret, who appears as a slim young woman in white with chestnut-colored hair. SMELLS of perfume and horses—she was an avid rider—often accompany her APPARITION. During her life, Margaret often stood on the island’s shore for long periods of time, waiting for Harman to come home. Visitors to the island see her ghost along the shoreline. Once seen, she quickly fades and disappears.

Margaret also has been seen searching for the grave of her little girl, who likely was buried near the mansion. The grave has long been lost to the elements, and no remains of the daughter have ever been found. Margaret’s remains were moved to the island. Harman requested burial on an island off the coast of England; the location of his grave is not known.

The ghost of a tall Indian, carrying a bloody tomahawk, has been seen on the island. During the excavations of the 1970s, several Indian skeletons were found, including that of an exceptionally tall male. It has been speculated that the Blennerhassetts disturbed an Indian burial ground by building their mansion and thus may have activated a standing curse.

Several ghosts are believed to be the slaves of the Blennerhassetts, including Ransom Reed, one of their favorites. Reed often rode out with Margaret on horseback; he has been seen circling the reconstructed mansion. The slaves’ ghosts have decreased in sightings over the years, especially since the return of Margaret’s remains in the early 1990s.

FURTHER READING:

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Blue-cap (also Blue-bonnet) In the folklore of Britain, a mine spirit who assisted the miners and expected to be paid for his labors. Belief in the spirit began to die out in the mid-19th century.

Industrious like a BROWNIE, Blue-cap was said to have enormous strength and was capable of toiling long hours. He was visible as a blue flame that floated about the shafts, moving whatever objects the flame settled on.

Blue-cap's wages were left in a corner of the mine every two weeks. If they were below what he felt he deserved, the spirit indignantly rejected the sum. If the wages were above what he felt he earned, he left the excess amount.

FURTHER READING:

Briggs, Katherine. *An Encyclopedia of Fairies: Hobgoblins, Brownies, Bogies, and Other Supernatural Creatures*. New York: Pantheon Books, 1976.

Blue Man See ARUNDEL CASTLE.

bogey A type of horrible evil spirits or hobgoblins, traveling alone or in groups, that love to make mischief. Bogies go by various other names, the most common of which are Bogey-Man, Boogie-Man, Bug-a-boo, Boo, Bug-bear, Bock, Boggart and Bogey-beast. Bogies are recognized in other cultures by still other names. They sometimes are synonymous with the Devil. In Wales, the bogey is called a bug (ghost), in Scotland a bogle and in Germany a Boggelmann. The Irish puca is similar. No matter where it is found, the bogey is usually big and black, typically does its work at night, and scares children. In past generations, the threat of calling upon bogies was used to frighten children into good behavior.

FURTHER READING:

Briggs, Katherine. *An Encyclopedia of Fairies: Hobgoblins, Brownies, Bogies, and Other Supernatural Creatures*. New York: Pantheon Books, 1976.

boggart A type of BOGEY hobgoblin that has poltergeist habits. Although it can be helpful and sociable with some people, the boggart most often is mischievous, annoying and frightening. Without making a visual appearance, it makes itself known by playing tricks on people, such as pulling off their bedclothes. Sometimes boggart acts are accompanied by terrible noises or laughter. Boggarts can also be nasty and mean, and have been known to scratch, punch and pinch people, and even snatch and carry them away. They inhabit a house, churchyard, or field, or live in another body, such as that of a cat or dog. In some cases, EXORCISM successfully puts an end to their activities.

In parts of Lancashire and Yorkshire, England, threats of being thrown into a "boggart-hole" have been used to keep unruly children in line. Many old English houses reputedly have their resident boggart, some of which are believed to be the ghosts of former residents.

Boggarts are said to be frightened of automobiles, thus accounting for their rare appearances in the modern world.

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Bond, Frederick Bligh (1864–1945) Architect, archaeologist, author and editor. He claimed to have psychic guidance from spirits of the dead in his excavations at Glastonbury Abbey, the earliest Christian church in England, connected by legend with King Arthur and the Knights of the Roundtable.

Frederick Bligh Bond was born on June 30, 1864 at Marlborough, Wiltshire, England, into the family of the Reverend Hookey Bond, Master of the Marlborough Royal Free Grammar School. The Bonds moved to Bath in 1876, where the Reverend Bond became headmaster of Bath College, a high school.

Bligh (the younger Frederick was called by his middle name) Bond's formal schooling ended with Bath College. From reading in his father's library, Bond developed a fascination for the Middle Ages and for church architecture. He showed a facility for drawing and apprenticed himself to an architect. In 1897, he passed the examination for certification by the Royal Institute of British Architects, and he established a private practice in Bristol.

In 1894, Bond entered into a fateful marriage with Mary Louise Mills. The couple had a single child, a daughter, born 18 months later. The marriage must have been unhappy almost from the start, because in 1898 Bond left home, taking his three-year-old daughter with him. His wife sued for legal separation, on the grounds of cruelty, based mainly on Bond's removal of their daughter. Bond granted the separation, although he denied the charge of cruelty. For a while thereafter the daughter lived alternately with each of her parents. Mary, meanwhile, began to spread malicious rumors about Frederick in conversation and in letters, apparently hoping to secure the divorce which he refused, for religious and moral reasons, to give her.



Sketch of Glastonbury Abbey ruins in 1817.

Bond joined the amateur Somerset Archaeological and Natural History Society in 1903. He was already fascinated with the history of Glastonbury, which tradition held was established in 166, perhaps as early as 47. The monastery stood on an island which was said to be the Avalon of the Arthurian tales. Glastonbury had great prestige until the 16th century, when Henry VIII, determined to stamp out Catholicism in Britain, initiated moves which brought about its destruction. When the Somerset Archaeological and Natural History Society arranged for excavations at Glastonbury in 1907, Bond was quick to offer his services.

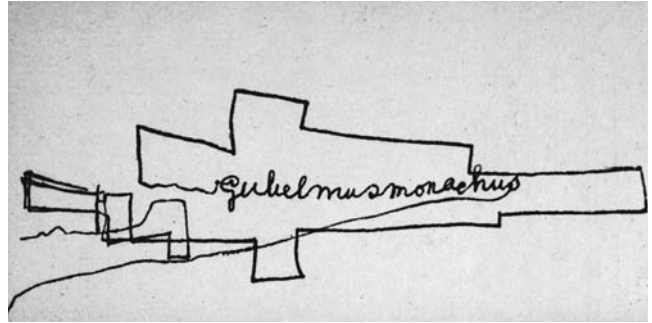
Bond had been drawn to the psychic from the age of 15, when he discovered Catherine Crowe's *The Night Side of Nature* in his father's library. Why he sought psychic aid in his excavations has not been recorded. He may have conceived of it as an experiment, the first practical attempt at psychic archaeology. In any event, sessions of AUTOMATIC WRITING with a retired navy captain, John Allen Bartlett ("John Alleyne"), began in Bond's architectural offices in Bristol in November 1907. Bartlett was the automatist, but Bond believed that his own presence was an essential part of Bartlett's mediumistic process.

At their first sitting, Bond and Bartlett received communications from a group calling themselves "the Watchers," purporting to be the spirits of monks who once had lived at Glastonbury. Two drawings of the abbey were produced, along with data relating to the famed Edgar Chapel, whose existence was then only indirectly known. More details about the Edgar Chapel and other structures came in later sessions. Bond was able to ask questions of the Watchers about buildings and events and receive sensible replies to them.

Following leads given by the Watchers, Bond uncovered the foundations of the north wall of the Edgar Chapel in 1908, and he eventually traced the building's perimeter. Over the next few years, guided at least in part by the Watchers, he found several more important structures, including the entire northern part of the Abbey, and what appeared to be the clock and bell tower, refectory, monks' kitchen, monks' dormitory, chapter house, a glass and pottery kiln, and a secret underground passage. He discovered no fewer than four previously unknown chapels, in addition to the Edgar Chapel. That he had indeed located the latter was established by an old set of plans he was sent, after his find became public.

As a result of his success, Bond was made Diocesan architect. He was quick to capitalize on this title, but it seemed to say more than it did, because his work remained unpaid. Bond's activities at Glastonbury were really a hobby. His income was derived from his architectural practice, the sale of his books, and the proceeds of lectures he was beginning to give. His wife's slanders, however, were affecting his ability to earn a living. Although he won every suit she brought against him, he was forced to declare bankruptcy in 1914.

Bond kept any mention of the psychic out of his annual reports to the Somerset Archaeological and Natu-



Bond's drawing of Glastonbury Abbey church and the Edgar Chapel to the east, signed by the spirit Gulielmus Monachus (William the Monk).

ral History Society. He hinted at the communications from the Watchers for the first time in his report for 1915, but it was not until three years later, in *The Gate of Remembrance* (1918), that he told the full story.

Bond did not believe that his monks were discarnate spirits. Rather, he held that there was a cosmic reservoir of human memory and experience, in which the personality was preserved and welded into a collective association extending through all time, and which could be tapped by sensitives appropriately attuned. He also believed in gematria, the idea that the measurements of buildings carry codes that reveal a secret interpretation of the Scriptures.

Bond was gradually pushed out of his work at Glastonbury, his great successes in locating unknown and little known structures notwithstanding. It would be easy to read this as a response to his psychic work and occult ideas, but according to his biographer, William Kenawell, these provided more an excuse than a cause for his dismissal. A major contributing factor was his wife's slanders, but Bond himself was not an easy man to get along with. He was arrogant and vain, and tended to exaggerate the significance of whatever position he held. He was an amateur in archeology at a time when the field was becoming professionalized, and although his work was competent for its time, his refusal to follow the systematic plan of excavations laid down by the professionals were bound to create friction with them. By 1921, Bond was reduced to cleaning the artifacts he had found during earlier digs, and in 1922 he was relieved of all responsibility at Glastonbury.

For four years, beginning in 1922, Bond edited *Psychic Science*, the new monthly publication of the BRITISH COLLEGE OF PSYCHIC SCIENCE. This position accorded with his increasing public visibility, but once more it was unpaid. Meanwhile, his interest in Glastonbury continued. In 1925, he tried unsuccessfully to get the SOCIETY FOR PSYCHICAL RESEARCH (SPR), the Society of Antiquarians and the Royal Archaeological Institute to form a joint committee for the purpose of overseeing additional excavations.

In about 1926, Bond became engaged in another major battle, this with the automatist Geraldine Cummins, over her claim of sole responsibility for the scripts

later published by her as the *Chronicles of Cleophas*. Bond was present with Cummins at the early sittings in this series, and he argued that his presence was partly responsible for stimulating the communications, whereas Cummins believed that she alone was involved in their transmission. Their contention reached the courts, which found in Cummins' favor.

When a wealthy American offered to pay for his passage to the United States late in 1926, Bond seized the opportunity to get away. He found work with an architectural firm in New York, and in 1927 he had a successful lecture tour, arranged through the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). Later that year, he was appointed "honorary" director of education at the ASPR, and in 1930 he succeeded J. Malcolm Bird as editor of the ASPR's *Journal*. He held this position for five years, until he quit over the ASPR's handling of the "Margery" affair (see MINA STINSON CRANDON). When the president of the Board of Trustees refused to publish an explosive report on the identification of "Walter's" thumbprints, Bond published it anyway, submitting his resignation at the same time.

Bond was 72 when he left the ASPR, but he shortly became involved in yet another venture. This was the Survival Foundation, Inc., which was dedicated to the return of spirituality in America. Bond was to be editor of the foundation's monthly magazine, *Survival*. He succeeded in getting out three consecutive issues, but then the enterprise folded, and Bond found himself once more out of a job.

At the end of 1935, again at his patron's expense, Bond returned to England for the last time. He was broke and homeless. His daughter was unable to take him in, and she warned that if he returned to England, his wife might once more make trouble for him (she did not die until 1938). There were also the Cummins lawsuits, aspects of which had been left unresolved when Bond left the country. He found a home at Cottage Hospital in Dolgelly, Wales, where he spent the last 10 years of his life. Bond died in Dolgelly on March 8, 1945, at the age of 82.

His other books are *The Hill of Vision* (1919), *The Company of Avalon* (1924), *The Rose Miraculous* (1924), *The Gospel of Philip the Deacon* (1926), *The Wisdom of the Watchers* (1933), *The Secret of Immortality* (1934) and *The Mystery of Glaston* (1938). Most of these writings purported to come from the Watchers; as the titles indicate, Bond never lost his love for Glastonbury. At his death, Bond left an unpublished manuscript of a book written in 1935, comprising communications from Captain Bligh of the *Bounty* (Bond's great grand-uncle), received through an American sensitive.

The early communications from the Watchers contain many suggestions that have never been followed up. Bond's markings on the ground, outlining key parts of the abbey, were altered in 1939, obfuscating many of his gematria claims. His books are banned from the Glastonbury bookstore to this day.

See GHOST CLUB.

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Kenawell, William W. *The Quest at Glastonbury: A Biographical Study of Frederick Bligh Bond*. New York: Helix Press, 1965.

Schwartz, Stephan A. *The Secret Vaults of Time: Psychic Archaeology and the Quest for Man's Beginnings*. New York: Grosset and Dunlap, 1978.

book test Mediumistic test in which a discarnate communicator directs a sitter to a passage in a certain book; in successful tests, the passages have some special meaning to the sitter. Book tests were first proposed by Feda, the spirit CONTROL of GLADYS OSBORNE LEONARD, and it is Leonard who is best known for them.

In one Leonard test, a communicator who claimed to be a young officer killed during World War I said he had a passage for his father. He said this was to be found on page 37 of the "ninth book on the third shelf counting from left to right in the bookcase on the right of the door to the drawing-room as you enter." The book so designated turned out to be one called *Trees*, and the passage referred to a tunneling beetle. The officer's father was extremely interested in forestry, and his obsession with the beetle was a family joke.

Not all book tests are so striking. In 1921, ELEANOR SIDGWICK published an analysis of 532 book tests with Leonard. Of these, she judged 92 (17%) to be successful; 100 (19%) approximately successful; 96 dubious; 40 nearly complete failures; and 204 complete failures. However, these results must be considered in comparison to a control experiment involving 1,800 sham book tests. Here there were 34 successes and 51 partial successes (together less than 5% of the total), which gives an idea of what would be expected by chance.

Some paranormal factor evidently is involved in many book tests, but this need not necessarily imply survival after death since book tests are easily susceptible to explanation in terms of SUPER-PSI, the idea that the medium gets his or her information directly through his or her psychic faculties.

See NEWSPAPER TEST.

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Borden, Lizzie See LIZZIE BORDEN HOUSE.

Borley Ghost Society Organization once devoted to the examination and study of records and research related to the alleged haunting of BORLEY RECTORY and church in

Essex, England. The Borley Ghost Society ceased operation in 2004.

The society was formed on October 31, 1998, by Vincent O'Neil, of Ogden, Utah, adopted son of Marianne Foyster, who lived in the rectory from 1930–1935. Marianne and her husband, Reverend Lionel Foyster, were residents when more than 2,000 alleged paranormal events took place.

Reverend Foyster died on April 18, 1945. Marianne married an American soldier, Robert O'Neil, on August 11, 1945, in Ipswich. The couple adopted a baby boy born October 9, 1945, in Ipswich and renamed him Robert Vincent. The O'Neil family moved to America in 1946.

Marianne was secretive about her past and never spoke about Borley to Vincent, who pursued a media and acting career, working as a television and radio personality, actor, public affairs specialist, and author. After Marianne died in 1992, O'Neil researched his genealogy. In 1994, he learned about Borley Rectory.

Because of his family ties, O'Neil—who retired in 1992—dedicated himself to researching and investigating it. He earned the nickname “son of Borley.” He believed that strange events took place at Borley, but said the final truth about the case remained a mystery. He visited the former site of the rectory in 1997.

O'Neil compiled an archive of books, photographs, articles, letters, an impressive annotated bibliography, and other materials related to Borley, its witnesses and its investigators, and posted the material on the society's Web site. He also created a “Haunted Borley Rectory” board game, privately published in a limited edition.

Among the society's members were author Colin Wilson; PETER UNDERWOOD, ghost investigator; author Richard Senate; LOYD AUERBACH, author and director of the Office of Paranormal Investigations; Bob Rickard, founder and editor of *Fortean Times*; parapsychologist John Beloff; radio host Art Bell; and author and paranormal investigator Rosemary Ellen Guiley.

O'Neil is the author of *The Most Haunted Woman in England*, about his mother; *Borley Rectory—The Ghosts That Will Not Die*; *Things My Mother Tried to Teach Me*, a compilation of Marianne's philosophy and poems; and *Things I've Tried to Teach My Children*. The books were self-published on the Internet.

In 2004, O'Neil sent out an announcement of the end of the society:

In honor of my mother, who would never have approved of the publicity, and in respect for the people of Borley, the Borley Ghost Society is hereby dissolved. Thank you for your enthusiasm and hard work. Please respect these concerns and stop all further activity, publishing, etc.

The society's Web site was removed from the Internet.

FURTHER READING:

“The Demise of the Borley Ghost Society.” Available online. URL: <http://www.foxearth.org.uk/blog/2004/12/demise-of-borley-ghost-society.html>. Downloaded April 18, 2006.

Borley Rectory Called “the most haunted house in England,” and the subject of intensive and controversial ghost haunting investigations. The investigation was conducted between 1929 and 1938 by HARRY PRICE, founder and honorary director of the National Laboratory of Psychological Research of London, and renowned ghost hunter. Price claimed that Borley was “the best authenticated case in the annals of psychical research.” His findings were controversial, and he was posthumously accused of fraud. The truth of what happened in the Borley case may remain unknown.

Compared to other English hauntings, Borley Rectory was fairly ordinary; it was only Price's investigation which made the case sensational. The structure, a gloomy and unattractive red brick building located about 60 miles northeast of London in Essex County, was built in 1863 by the Reverend Henry Bull, whose family occupied it for some 70 years. When Henry Bull died, he was succeeded by his son, Harry, as rector. After Harry died, there was no rector for a period of time. According to local lore, the rectory was haunted, and villagers avoided it after dark. In 1928, it was taken over by the Reverend G.E. Smith and his wife, both professed skeptics of the paranormal. Previously, 12 clergymen had turned down the post.

The house came to the attention of Price in June 1929, when articles in the *Daily Mail* talked of ghosts reported seen there, and revived legends about the place. A phantom nun drifted about the grounds, especially along a path dubbed “the nun's walk” by the Bulls. The nun was seen both in daylight and at night, but usually at dusk and always on July 28; once she was seen collectively by the four daughters of Henry Bull. There also was a phantom coach with horses; Harry Bull allegedly once had seen the coach driven by two headless horsemen.

According to legend, for which there is no historical documentation, the rectory was built on part of the site once occupied by a medieval monastery, where a tragedy had taken place. There are several variations of the story. One has it that a nun from a convent at nearby Bures tried to elope with a lay monk at Borley. They were aided by another lay brother and made their escape one night by coach. They were captured. The nun was interred alive in one of the monastery's walls and her lover was hanged. The fate of the accomplice was unknown. Another version has it that she was interred and both men were hanged. Another version says that the nun and her lover escaped but quarreled, and he strangled her on the monastery grounds. He was hanged. Still another version replaces the monks with grooms, with the same unlucky fates. There also was a “screaming girl” theory, though not widely believed (and not supported by any evidence), that held that shortly after the rectory was built, a young girl was seen one night clinging to the windowsill of the Blue Room on the second floor. She fell to her death.

The newspaper articles prompted Price to invite himself out to the rectory for investigation. He and his



Ruins of Borley Rectory, after the fire, taken in March 1939. Courtesy Fortean Picture Library.

secretary, Lucie Kaye, arrived on June 12, 1929. According to Price's account, as given in his book, *The Most Haunted House in England* (1940), the Smiths told him hauntings had begun shortly after they moved in. There were strange whispers, a woman's voice that moaned and then exclaimed, "Don't, Carlos, don't!," mysterious footsteps and the phantom nun, who reportedly was seen by two maids. There also were a strange light which appeared unaccountably in the windows of an unused wing, the ghost of Harry Bull and odd black shapes.

Price said he thoroughly examined the premises. While he was there, POLTERGEIST phenomena occurred. He interviewed the staff and others and compiled a list of everything that had gone on in the rectory—some things allegedly for at least 50 years—including the telekinesis (spontaneous displacement) of objects; smashed pottery; voices; footsteps; banging of doors and other noises; spontaneous combustion of portions of the house; mysterious wall writings; paranormal bell rings; inexplicable and sudden thermal variations; touchings; choir singing; music; strange lights; coachlike rumblings outside the rectory; the sound of galloping horses; pleasant and unpleasant odors; fright of animals; mysterious smoke in the garden; unknown footsteps in the snow; RAPPINGS

in response to questions; and accurate predictions given through communication with a PLANCHETTE.

Price himself heard the bells and saw strange rains of objects come tumbling down the stairs. A windowpane broke and fell to the ground, and a candle was hurled. Price held a SEANCE in the Blue Room with no medium. He and others heard a faint tapping in response to questions. The spirit identified itself as Harry Bull, and said it wished to attract attention.

Price returned several times to the rectory and got phenomena "on demand" by asking for them; he was answered, he said, by paranormal bellringing. The former gardener and his wife told him they had been haunted, as did three of Harry Bull's sisters.

On July 15, 1929 the Smiths moved out. They said they did not believe in spirits, but decided to leave because the rectory was an uncomfortable house with bad sanitation and water available only through a well. Price maintained his interest in the hauntings.

On October 16, 1930 the Reverend Lionel Algernon Foyster (a cousin of the Misses Bull) and his wife, Marianne, moved into Borley Rectory. Nearly a year later, two of the Misses Bull notified Price that the poltergeist activity had increased and the Foysters were much troubled,

especially Marianne. Price secured an invitation to return and resume his investigations.

Upon his arrival, he said, he found the phenomena far more violent. Foyster was keeping a diary of the almost daily occurrences. The Foysters' daughter, Adelaide, age three and one-half, was once locked in a room with no key. Marianne, who had a bad heart, seemed particularly molested, and once received a severe blow to the eye from some invisible presence. Objects were broken. Many objects mysteriously disappeared. Some reappeared, but others seemed gone forever. At dinner the night of Price's arrival, wine that was poured into a glass turned to ink. The phenomena considered most significant by Price were the "Marianne messages," strange, barely legible notes to Marianne found scrawled on the rectory walls.

Marianne admitted hating the rectory and wanting to move. Since the poltergeist activity almost always occurred when Marianne was alone or absent, Price said later he suspected her of being the agent.

The Foysters left Borley Rectory in 1935. In 1937, Price leased it for a year. On June 2, he and an Oxford graduate friend, Ellic Howe, moved in and spent a couple of nights there. They drew chalk circles around some moveable objects. During their stay, they heard thumps and found objects moved out of their outlines.

Price then advertised in the newspaper for assistants. He received more than 200 replies and enrolled 40 persons, mostly men, and all amateurs, to assist him in his investigations. He drew up a "Blue Book" of procedures using equipment that included remote-control movie cameras, still cameras, fingerprinting paraphernalia, felt overshoes for quiet movement, steel tape measures to check the thicknesses of walls, and planchettes for communicating with spirits. Price documented haunting phenomena and discovered human remains buried in the cellar, which medical experts said might be those of a young woman. The assistants were dispatched throughout the house and told to draw chalk rings around every moveable object, note markings and messages on walls and record all paranormal phenomena. Initially, all assistants were enthusiastic, but some dropped out after obtaining no results.

Other results were less than conclusive, and some were highly speculative. A dark object taken to be the nun manifested in February 1938, but Price's description of the incident reveals a great deal of speculation about a nondescript shape. There were alleged apports, but again these were inconclusive.

Some of the enrolled assistants were mediums: S.H. Glanville and his son, Roger, and daughter, Helen, for example, produced some interesting but probably fabulous theories. In seances, a spirit claiming to be Harry Bull said the bodies of a nun and a monk named "Fadenoch" (perhaps Father Enoch) were buried in the garden. In planchette communications with Roger and Helen Glanville beginning in October 1937, another spirit claimed to be the dead nun, named "Marie Lairre." Supposedly, she had been a French Catholic nun who was enticed by one

of the Waldengraves, an influential Roman Catholic family connected with Borley Church for about 300 years, to leave her convent at Le Havre, France, and come to Borley to marry him. He strangled her in a building on the site on May 17, 1667, and her body was buried beneath the cellar floor that existed at that time. She wanted Mass and proper burial to be put to rest.

On March 27, 1938, Helen Glanville received a planchette communiqué stating that "Sunex Amures and one of his men" would burn down the rectory that night at 9:00 to end the haunting, and that proof of the murder responsible for the haunting would be revealed. The fire would start over the hall. Nothing happened.

Price left the rectory on May 19, 1938. He concluded that no single theory could explain all the phenomena. He believed a poltergeist was present, but a poltergeist could not explain the apparitions of the nun. He claimed there were at least 100 witnesses to various phenomena, of which the "Marianne messages" were the most striking. No new messages had appeared since the Foysters' departure, however. Price continued to believe in the existence of a medieval monastery on the site, despite the fact that in 1938 it was proved that no ecclesiastical building other than a 12th-century church had ever existed on the site. There never was a Borley monastery.

Interestingly, the rectory did burn down, but not until February 27, 1939 at midnight. The house had been occupied since December 1938 by Captain William H. Gregson, who renamed it Borley Priory. He was sorting books in the hall when a stack fell over and upset a paraffin lamp. The first part of the house to burn was the Blue Room upstairs over the hall. The rectory was never rebuilt.

Price's book, *The Most Haunted House in England*, was both hailed as extraordinary psychical research and criticized as fabulous. Psychical researchers tended to be skeptical, noting that Price had a reputation for showmanship.

After Price's death in 1948, allegations of fraud were made concerning Borley, and his research was reexamined by Eric Dingwall, Kathleen M. Goldney and Trevor H. Hall, all of whom were critics of Price. Dingwall and Goldney, both psychical researchers, had known Price for 30 and 20 years, respectively. Hall was a skeptic of the paranormal in general.

Charles Sutton, a reporter for the *Daily Mail*, said he had caught or suspected Price of faking phenomena on several occasions. One night at the rectory with Price and another colleague, a large pebble had hit Sutton on the head. After much noisy "phenomena," Sutton had seized Price and found his pockets full of bricks and pebbles. Sutton had telephoned the newspaper, but after a conference with a lawyer the story had been killed. The editor had said it was Sutton's "bad luck," for it was his word against that of Price and another witness. The other witness was Lucie Kaye, who told Dingwall and the other researchers that she had no recollection of the incident. It was Kaye's theory that Price attracted poltergeist activity, as it did not happen in his absence.



Borley church in 1999. Photo by R. E. Guiley.

Cynthia Ledsham, on the staff of *Time*, also accused Price posthumously of “hocus pocus.” Perhaps the most persuasive evidence came from Mrs. Smith, who in 1949 signed a statement stating her suspicions, shared by her maid and others at the time, that Price himself had caused the poltergeist phenomena. Nothing had occurred in the house that she would consider paranormal, she stated. The strange light in the windows of the unused wing had been discovered to be the reflection of passing trains. “Don’t, Carlos, don’t” could have been the voices of passersby. The Smiths had reason to believe that tricks were played on them by the locals, many of whom did not want a new rector after having been without one for years. The Smiths had never sought help for hauntings, she said. They knew that many locals believed the rectory to be haunted and thus might avoid going there. So, they had written to the *Daily Mail* to ask for referral to a psychic research society which could help them dispel fears. The unfortunate result was a revival of the ghost legends and the unwanted publicity that attracted Price.

Mrs. Smith further stated that after Price arrived, she, her husband and others were “astonished” at the onset of poltergeist phenomena. They immediately suspected Price as the perpetrator. Concerning the wine-to-ink incident, Mrs. Smith said that it occurred during dinner when a guest remarked that the phenomena could be caused by a clever man. Her wine then turned to ink in the glass. Price blamed a poltergeist, but others suspected him of sleight of hand.

S. H. Glanville, the first assistant to be enrolled by Price in 1937, told Dingwall, Goldney and Hall he “deplored the laxity” of Price’s organization. There was no common logbook, and each observer was unaware of the work of others, most of whom, like Glanville himself, were not qualified investigators. Glanville had no faith in the planchette material, believing that the messages came from the subconscious of the operators. He did not believe in the

existence of Marie Lairre, nor in the paranormal nature of the apports. He did experience auditory phenomena which could not be explained, but which may have been due to the acoustics of the courtyard.

Dingwall, Goldney, and Hall concluded in their book, *The Haunting of Borley Rectory* (1956), that nothing much out of the ordinary had happened at Borley Rectory during Price’s stay. They said that Price’s data were vague and subjective, and he gave unsubstantiated accounts and theories. He magnified incidents which probably were commonplace into events of great paranormal import. He dismissed critics and the accounts of persons who had lived at the rectory and experienced nothing. He omitted information from his reports which considered normal causes of phenomena. For example, he did not include in his own accounts incidents which would throw doubt upon the phenomena, such as the time Mr. Smith mistook a column of smoke for a white clad apparition. All of the ghosts in his early investigation were seen out of doors, where it is easy to mistake natural phenomena for something paranormal. The *Daily Mail* articles helped to fuel speculation and brought hordes of curiosity seekers to the grounds. The poltergeist phenomena did not begin until after Price appeared on the scene. The authors concluded that:

The influence of suggestion on the investigation of haunted houses cannot be exaggerated. In every ordinary house sounds are heard and trivial incidents occur which are unexplained or treated as of no importance. But once the suggestion of the abnormal is put forward—and tentatively accepted—then these incidents become imbued with sinister significance: in fact, they become part of the “haunt.”

Borley Rectory, they said, was “absolutely ideal” for these psychological mechanisms to take hold and operate. However, these arguments may explain some but not all of the phenomena. The possibility that at least some of the phenomena may have been paranormal cannot be discounted.

The haunting of the rectory refused to go away in the public mind. In 1953 and 1954, newspaper accounts reported ghosts still appearing at the site and stated that bricks taken from the Borley ruins and buried under a school playing yard at Wellingborough were connected with the alleged appearance of a ghost, as reported by one of the boys. The burning of a Borley village chicken house also was connected to the rectory’s haunted history.

In 1956, it was admitted that a photograph published in *Life* magazine in 1947 purportedly showing a mysterious “floating brick” at the Borley ruins was a photographer’s trick. The photograph was taken in 1944 when workers were clearing away the rubble from the fire. According to the caption, when the picture was snapped, a brick mysteriously rose up into the air. The photograph, however, was a trick of the camera lens angle. The photographer said that the brick was tossed down from an

upper story window by a workman, and the photo was shot at such an angle that he could not be seen. The caption was intended to imply, humorously, that this was the sort of thing poltergeists might do. Price reportedly had been in on the joke but passed off the photo as genuine evidence of poltergeists.

Over the years, the controversy over Borley Rectory has not abated. In 1992, Robert Wood published *The Widow of Borley*, a critical look at both Marianne Foyster and Price. In all, the Borley case has generated more attention than any other haunting of record: hundreds and hundreds of articles, books, lectures, movies and a play have been written, produced, presented and published.

In 1998, Vincent O'Neil, the adopted son of Marianne Foyster and her second husband, Robert O'Neil, created the BORLEY GHOST SOCIETY as a repository of information about the case.

The O'Neil family moved to the United States in 1946. Marianne told Vincent nothing about Borley—he learned of it in 1994, two years after her death—but did exhibit psychic sensitivity. Vincent O'Neil is of the opinion that some authentic phenomena happened at Borley and that his mother, being young, sympathetic and sensitive, became a focus for them.

In 2000, a book titled *We Faked the Ghosts of Borley Rectory*, by Louis Mayerling, was published. Mayerling, also known as George Carter, acknowledged embellishing his account of the supposed fabrication of haunting phenomena. Mayerling, who was 27 when the rectory burned down, said he had spent a great deal of time at the rectory—as well as in the company of numerous celebrities. He said the haunting was an ingenious and elaborate hoax perpetrated by the rectory's various inhabitants, beginning with the eccentric Bulls. He said the Foysters encouraged him to walk around the garden at dusk in a black cape with a turned-up collar, thus giving rise to the "haunting" of a headless monk. Critics found inconsistencies in his story and dismissed the book.

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Boston Society for Psychic Research Important PSYCHICAL RESEARCH organization from 1925 to 1941.

The Boston Society for Psychic Research was brought into being as a result of internal strife at the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). The ASPR had been established in Boston in 1885, under the management of WILLIAM JAMES and RICHARD HODGSON, who modeled it on the prestigious SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London. With the death of Hodgson in 1905, the ASPR had been reconstituted in New York by JAMES H. HYSLOP, who sought to maintain the same high standards. Following Hyslop's death in 1920, however, liberal and conservative factions within the ASPR became evident.

The spiritualist Frederick Edwards was elected to the presidency in December 1923 and introduced a series of populist policies that did not sit well with the Society's more academically oriented members, including psychologists WILLIAM MCDUGALL and GARDNER MURPHY and the Reverend Elwood Worcester. When Edwards was elected to a second term in January 1925, they stepped up their pressure on WALTER FRANKLIN PRINCE, the ASPR's renowned research officer, to leave and head up a rival society in Boston.

Prince at first was reluctant to give up on the ASPR, but his responsibilities were gradually reduced. Edwards took over editorship of the ASPR's *Journal* and then, in March 1925, hired J. Malcolm Bird to be research officer in charge of physical phenomena, leaving Prince in charge of mental phenomena only. With Bird's appointment, Prince submitted his resignation and moved to Boston. The Boston Society was officially organized in May 1925 "in order to conduct psychic research according to strictly scientific principles, thus maintaining the standards set by Hodgson and Hyslop."

Despite its name, the Boston Society aspired to be a national and international organization along the lines of the SPR and the old ASPR. However, because it did not actively seek members and eschewed quantity in favor of quality in research and publication, it never attained the public prominence of its sister societies. Within psychical research it was very well regarded, and it published an irregular series of bulletins and books, many of lasting interest.

Among the more important bulletins were a report in the 1920s by G. H. Estabrooks of ESP experiments conducted at Harvard University, a reanalysis by Prince of the drawing experiments reported by Upton Sinclair in his book *Mental Radio* (1932), and a paper entitled, "Towards a Method of Evaluating Mediumistic Material," by J. G. PRATT (1936). The bulletins also included the first exposures of the fraudulent thumbprints produced by the Boston medium "Margery" (see MINA STINSON CRANDON). Up until their publication (1934), the Boston Society had kept up an official silence on this mediumship, which was being heavily promoted by the ASPR.

Besides Prince's books, the Boston Society published *Leonard and Soule Experiments in Psychical Research* by

Lydia Allison (1929) and *Case Studies Bearing on Survival* (1929) and *Beyond Normal Cognition* (1937) by John F. Thomas. Thomas' books were groundbreaking studies of MEDIUMSHIP. The Boston Society was also the original publisher of J.B. RHINE's seminal monograph *Extra-Sensory Perception* (1934), which described laboratory experiments carried out at Duke University.

Prince was the Boston Society's main worker, and with his death in 1934 its activities largely came to a halt. These were also the years of the Great Depression, and with its small membership base (the Society never had more than 200 members), it was not in good financial shape. Fortunately the situation at the ASPR changed in 1941, when the liberal faction was swept off the board in a "palace revolution." The Boston Society's leaders—including Gardner Murphy and Lydia Allison—became involved in the rejuvenated ASPR, and the two organizations were formally merged in June 1941.

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bridge of souls A motif in folklore and mythology that is a heavenly path by which the souls of the dead travel to their afterlife.

The Milky Way is commonly called "The Road of the Gods" or "The Road of Souls" and has been regarded as a river of spirit light since ancient times. The Milky Way also is seen as milk from a woman's breast, or as sperm from a man, which tie into concepts of REINCARNATION. In German and Russian folklore, the Milky Way is the path taken by the spectral WILD HUNT.

The rainbow is another common bridge-of-souls motif in mythology and folklore. The ancient Norsemen believed that Odin built a heavenly palace that could be reached by the rainbow, which they called Bifrost. Its red center line symbolized fire, which would consume any unworthy souls who attempted to use the bridge. On runic gravestones in Denmark and Sweden, there are inscriptions stating that people built bridges for the good souls of their loved ones.

The rainbow also is recognized as a bridge to heaven among the natives of Hawaii and among many North American Native tribes, including the Iroquois in the northeastern United States, the Catawba in the southeastern United States and the Tlingit in British Columbia. Among the Hopis of the southwestern United States, the rainbow is the means by which the Cloud People and KACHINAS travel through the sky.

In parts of modern Austria and Germany, folklore still holds that children's souls are led up the rainbow to heaven. In some parts of England, it is considered a

sin to point at the rainbow. When one appears, children will make a cross on the ground with a couple of twigs or straws, "to cross out the bow."

Among many tribes of North and South America, Australia and West Africa, the rainbow is associated with a snake and is called the rainbow serpent, a creator god, culture hero and fertility god who reaches up from the earth into the sky. Among Aborigines of northwestern Australia, the rainbow serpent is linked to rain, fertility and pools of water which are thought to contain the spirits of unborn children.

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Leach, Maria, and Jerome Fried, eds. *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1979.

British College of Psychic Science (BCPS) A psychical research institute founded in 1920 in London by Hewat McKenzie and his wife. Modeled after the INSTITUT META-PSYCHIQUE INTERNATIONAL in Paris, the BCPS pursued the scientific study of MEDIUMS and MEDIUMSHIP, the collection of evidence of SURVIVAL AFTER DEATH, and related paranormal phenomena. It also provided counseling and advice to the public concerning consulting mediums. It was somewhat competitive with the London Spiritual Alliance, which later became the COLLEGE OF PSYCHIC STUDIES. Both organizations provided facilities for numerous important studies done of mediums.

In 1938, the BCPS merged with the International Institute for Psychical Research; the new organization was known as the Institute for Experimental Metaphysics. Following a decline during World War II, it ceased to exist in 1947, and its library and records were destroyed or dispersed.

Britten, Emma Hardinge See SPIRITUALISTS' NATIONAL UNION.

Broads Area of England mistakenly believed to be haunted.

The Broads is an area of lakes and rivers in Norfolk and Suffolk popular for sailing and recreation. Since the 1930s, the area has been thought to be haunted thanks to spurious ghost tales that found their way into print. According to research by the GHOST CLUB of London, some of the "Ghosts of the Broads" stories appear to be based on local folklore, but have become greatly embellished with fictional elements, and others are entirely fictitious.

broom In the folklore of Eastern Europe and northern Italy, placing a broom beneath one's pillow will keep away witches and evil spirits at night. In England, a broom laid across a threshold will do the trick.

Stepping over a broomstick will prevent disturbances by ghosts. Evil spirits and ghosts also can be exorcised from a dwelling in rites that involve sweeping the floors or ceilings.

Brown, John See HARPERS FERRY.

brownie One of the most recognized types of FAIRY. Brownies appear in the folklore of Scotland and England and are known as the bwca in Wales and the pixie or pishie in Cornwall. Brownies are helpful beings who become attached to a family and will gladly do chores in the house and on the farm at night when people are sleeping.

Brownies do not like to be offered payment for their services. According to lore, the brownie was named a servant of humankind in order to ease the weight of Adam's curse and was to serve without payment. Other lore holds that the brownie is too carefree and proud to accept compensation. It is expected and proper, however, to leave a bowl of cream and bits of good food out for the brownie to enjoy at his leisure. Failure to do so may cause the brownie to become mischievous and cause trouble for his human hosts. Brownies also become troublesome if they are criticized. When brownies can be seen, they appear as small men about 3 feet in height, dressed in ragged brown clothes, with brown faces and shaggy hair.

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Browning Circle One of the most celebrated HOME CIRCLES of the 19th century was organized by MEDIUM D.D. HOME for poets Robert and Elizabeth Barrett Browning. The seance convinced Elizabeth of the truth of SPIRITUALISM, but it provoked Robert, a nonbeliever, to write a scathing poem ridiculing the practice.

In 1855, Home, then living in Connecticut, received word from the spirits that he should go to England for his health. After first living with a spiritualist named Cox, Home took up residence with Mr. John S. Rymer, a wealthy solicitor, and his wife.

The Rymers lived in Ealing, a part of London that then was considered less fashionable than other quarters, and to host the man Elizabeth Browning called the most interesting person in England that year was quite a coup. Home had already held several seances for the Rymers, putting them in touch with their son Wat, who had died three years previously.

Before the SEANCE, Home mingled with the guests and unctuously flattered and kissed the Rymers, calling them "mama" and "papa." Browning found Home effeminate. Fourteen sitters then gathered around a large table in the darkened room, lighted only by an oil lamp placed in the center. Rymer admonished them to behave themselves, a barb directed at Robert Browning.

The table began to vibrate and tilt, and raps were heard announcing the child Wat Rymer. He "talked" to his grieving parents, then left. All manifestations stopped, and

Home asked five sitters to leave because he felt they were annoying the spirits. Once the circle was smaller, table-tapping and tilting resumed, perilously threatening the oil lamp, which stayed on the table as if glued. Wat's spirit again touched the Rymers, then Elizabeth Browning's dress was lifted as if by hands or some foreign object pushing the fabric up from underneath. Browning found all hands on the table and admitted his mystification at the movements.

Next, by rapping, the spirit offered to play an accordion and show its hand to Browning. The lamp was extinguished, and the only light was dim moonlight through muslin curtains. Browning noted that one could distinguish objects directly against the curtained windows, but not on the table. Soon a ghostly hand clothed in flowing muslinlike fabric appeared at the edge of the table opposite Elizabeth, rising and sinking, but never leaving the table's edge. Then another hand, much larger, appeared above the table and began edging a clematis wreath toward Elizabeth, who had taken a chair next to Home. The hand picked up the wreath and placed it on her head, then, at her request, passed the wreath under the table to her husband.

Browning was touched several times under the table on his knees and hands, and he asked to touch the spirit hand. The spirit agreed, but reneged. Next, Home held an accordion under the table with one hand and the spirits played several melodies, then bells. Another hand appeared, again sticking close to the table edge. The sitters tried to learn the spirit's name through alphabet rapping, since Home speculated it was probably a relative of Elizabeth's, but with no success.

Finally, Home became entranced and began speaking to the Rymers in the childish tones of their son, Wat. After a while Home came to, and the seance ended.

Elizabeth was convinced that Home was a miraculous medium and she wrote to her sister Henrietta that the



Elizabeth Barrett Browning, as a silly goose, is crowned with a wreath by D. D. Home or one of his spirit helpers, in a drawing in *Punch* in 1860.

spirit hands were very beautiful. Robert was not only unimpressed, he found the whole performance clumsy and below par even for a moderately good medium. He noted that Home's loose clothing could conceal strings and tubes used to produce phenomena, and that operation of the hands was easy to fake.

Browning, in fact, so loathed Home, whom he described as "smarmy," that he used him as the model for his poem, "Mr. Sludge, the Medium," in 1864. Two thousand lines of verse scathingly indicted all mediums, but particularly attacked Home, whom Browning referred to publicly as "Dungball," a play on Home's middle name, Dunglas. He also called Home a toady, a fraud, a leech, a braggart and a sot.

The Brownings' disagreement over SPIRITUALISM in general, and the Home seance in particular, was the only public quarrel between the two poets. Robert so detested any mention of the subject that Elizabeth dropped all discussion of it, even warning her sisters never to mention it in letters. *Punch* magazine took Robert's side, portraying Elizabeth as a goose receiving the clematis wreath from obviously mechanical hands.

What caused Robert Browning's hatred? Some speculated at the time that Robert sulked because Elizabeth, not he, received the clematis wreath, a poor argument given the poet's devotion to, and admiration of, his wife. More likely is Browning's low opinion of Home's effeminacy. Homosexuality, whether proven or not, was much more scandalous in 1855, and rumors of Home's affairs with young men followed him even through his two marriages. In any case, the affair merely created more intrigue and publicity for Home.

See MATERIALIZATION; PSEUDOPOD.

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Brown Lady of Raynham Hall See RAYNHAM HALL.

bucca (also bucca-boo) In Cornish folklore, a sea spirit that lives among fishermen, helping them, or plaguing them when not propitiated. The bucca may be compared to the puca of Ireland, the pwca of Wales and Puck of England, and various household and mine spirits (see KNOCKER; PUCA).

Originally, the bucca was a Celtic sea god who declined to the status of demon or hobgoblin (see GOBLIN). To stay in the good graces of buccas, fishermen traditionally leave a fish from their catch on the sand. They also toss a piece of bread over their left shoulder and spill a little bit of their beer on the ground.

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Bull, Titus (1871–1946) American physician and neurologist who believed spirit obsession and POSSESSION were at the root of many illnesses, and treated his patients accordingly.

Bull practiced neurology, psychiatry and general medicine during a time when little attention was paid to the workings of the mind, or how the mind influenced health. At some point shortly after the turn of the 20th century, he became acquainted with the obsession research of JAMES H. HYSLOP; Hyslop consulted with him on the THOMPSON-GIFFORD CASE.

Like his predecessor CARL WICKLAND, Bull believed that the possessing spirits were not necessarily evil but merely confused. With help from either the doctor or other spirits, the entities could pass on to their proper plane, leaving the victim in peace and finding happiness themselves.

Based on his experiences, Bull concluded that spirits enter the victim through the base of the brain, the solar plexus or the reproductive organs. He also postulated that pains suffered by the living may be pains produced by the obsessing head spirit, especially if that spirit suffered in life.

In the 1920s and 1930s, Bull, working in New York City, treated many of his patients with spiritualist therapy. With the assistance of a medium, Carolyn C. Duke (her real identity remains a mystery), Bull claimed to treat and sometimes cure schizophrenics, manic-depressives and alcoholics. However, he failed to explain his criteria for evaluating cures; consequently, his work is ignored by both medical and psychical research establishments.

In 1932, Bull published a booklet, *Analysis of Unusual Experiences in Healing Relative to Diseased Minds and Results of Materialism Foreshadowed*. In it he developed Hyslop's theory that spirit obsession rarely causes pathology, but is a complicating factor in it. Trauma, he said, could attract spirits to a person. Also, some illnesses might involve a host of spirits attached to a person.

Bull suffered a stroke in 1942 and was paralyzed and speechless for the rest of his life. He died in 1946.

See SPIRIT RELEASEMENT.

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Burks, Eddie (1922–2005) Healer and clairvoyant known for his work in SPIRIT RELEASEMENT.

Eddie Burks was born in 1922 in London's East End. When he was about five years old, he underwent an operation for a tonsillectomy and had a NEAR-DEATH EXPERIENCE (NDE). It was a disturbing experience in which he felt himself hurtling along a tunnel to a magic garden. He was upset to return. For years, he dreamed about the tunnel, until at age 30 he learned about NDEs and then fully understood his experience.

The NDE soon kindled a questioning of the religious instruction he received in church and a spiritual inquiry that was to shape the rest of his life. Burks had been reading philosophy since age 11. A turning point came when he discovered NANDOR FODOR'S *Encyclopedia of Psychic Science*, with a foreword by SIR OLIVER LODGE. For about eight years, he explored SPIRITUALISM.

Burks's metaphysical interests were superceded for a number of years with the demands of duty, marriage and career. He served in the army for four and one-half years, and following World War II he began a career as a civil engineer with his degree from London University. He and his wife, Margaret, had a son, Michael.

In 1970, Margaret, or Peggy as she was called, died unexpectedly at age 51 of an infarcted left ventricle of the heart. Burks and Michael were devastated. The day after she died, she returned and made her presence known to Burks. He became aware of her while fixing lunch for himself and Michael. Burks was cutting up leftover chicken when suddenly he burst out laughing, to Michael's astonishment. He explained to Michael that Peggy was standing near him, reminding him of what had happened the previous day. Burks had fixed the chicken for himself and Peggy, putting the choicest pieces on her plate. Somehow the plates got mixed up, and he ended up with the plate intended for her. They had laughed about it, and now she was reminding him of it. His spirits were lifted. Peggy made frequent visits to Burks over several months. They shared telepathic communication.

Burks remarried in 1972, to Patricia Millership, who had two girls from a previous marriage. Together they had a son, Christopher.

In 1981, Michael died suddenly of a burst aorta artery. He was 35. Like his mother, he also returned to visit Burks.

Peggy's death helped to expand Burks's psychic sense, which opened further in other ways as well. In the late 1970s, he became aware of a presence that made itself known to him at various times. It was never seen or heard but was felt, like an invisible cloud that was always on his right side. He knew it could be trusted, and it brought him a great feeling of peace.

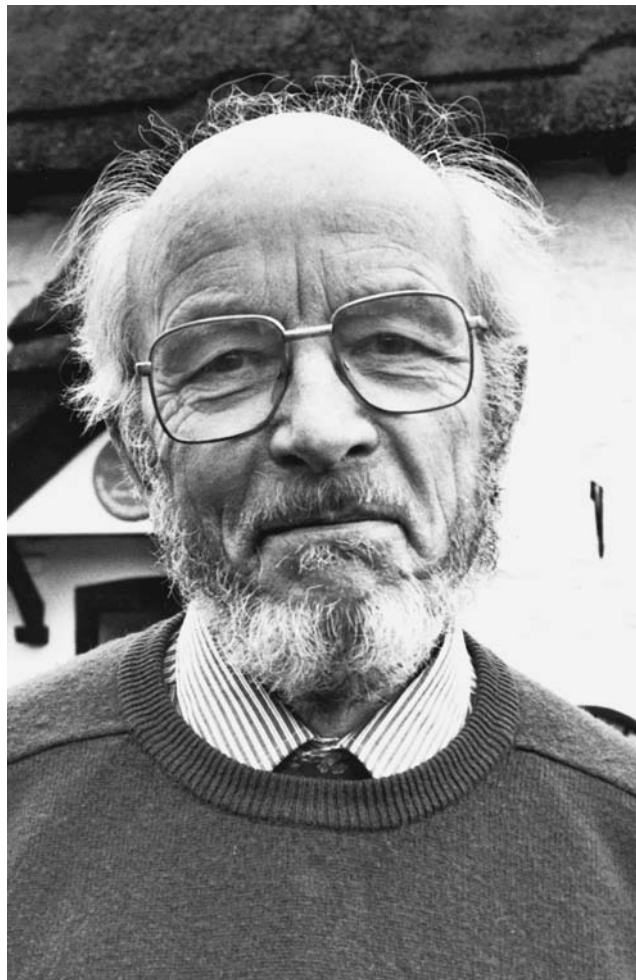
The presence was involved in Burks's spontaneous beginning as a healer in 1975. One day Burks visited a friend whose wife had just come out of the hospital after having a severe spinal operation for cancer. She asked him if he had brought a spiritual presence into the room. He was intuitively prompted to take her hands and then felt a surge of energy flow through him and into the woman. She made a quick recovery and lived for a number of years.

Burks began to do healing work and psychic counseling on an informal and part-time basis, soon establishing a long-term relationship with the Bristol Cancer Care Centre, a leader in complementary treatment for cancer.

His healing expanded into spirit releasement as Burks became increasingly aware of spirit presences around peo-

ple and trapped in places. His first release occurred spontaneously in a case beginning on March 7, 1983. Burks felt himself overshadowed by a presence that identified itself as Egyptian. He seemed to be a middle-ranking nobleman who had been mummified. The spirit was agitated that he had not been assisted by his slaves and attendants after his death. With Burks's help, he was led away to a sleep period, and Burks was instructed to pray for him. On March 22 the Egyptian again appeared, this time asking for more help. He reappeared on October 17, showing signs of impending liberation that would enable him to move on in the spirit world. He instructed Burks to make certain gestures of prayer and blessing and expressed thanks for having "spiritual truth" opened to him.

Burks's releasement work was always done in a partnership with spirit guides or presences. The guides help a trapped soul find Burks. He telepathically talked to the soul and listened to its story, and persuaded it to move on. One of his roles was an anchor so that when the soul was freed—which released a great deal of emotional



Eddie Burks. Courtesy Eddie Burks.

energy—it did not rebound into psychic space and risk becoming lost again.

In 1989, he retired from his job as a civil engineer and turned to healing and releasement work full time. In 1999, he became a founder of the British Association for Spirit Release.

He served on the council of the COLLEGE OF PSYCHIC STUDIES from 1982 to 1992. In addition, he was a member of the Scientific and Medical Network, a group of professionals seeking to build a bridge between science and medicine and the paranormal.

Burks was often featured in the media for some of the cases he handled, especially the QUEEN'S BANK haunting in London in 1993, which received international attention. He lived in Lincoln, England.

In 2003, Burks was seriously injured in an automobile accident and had to stop releasement work. He recovered but did not regain full health. He died on August 23, 2005, in Lincoln County Hospital. He was 82.

See LITTLEDEAN HALL.

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Burton Agnes Skull See SCREAMING SKULLS.

buruburu The “ghost of fear” in Japanese folklore. The *buruburu* lurks about in forests and graveyards in the form of a shaking old man or woman, sometimes one-eyed. The *buruburu* attaches itself to the back of its victim, causing a chill to run up and down the spine. The victim then dies of fright.

Variations of this ghost are the *zokuzokugami* and *okubyohgami*, which possess their victims and cause them to be too afraid to go anywhere.

Byrd, Evelyn (1707–1737) The eldest daughter of William Byrd II, an early American colonial father and the founder of the city of Richmond, Virginia. Evelyn Byrd reportedly has haunted the grounds of what was her childhood estate, Westover, located on the James River. Her erratic and infrequent appearances never threaten or frighten anyone; Evelyn, it seems, made a vow prior to death to return as a friendly ghost.

Evelyn was born at Westover in 1707. Her father was King George I's agent of the colony of Virginia, and surveyed the line dividing Virginia and North Carolina. His descendants include Admiral Richard E. Byrd, who explored Antarctica, and Senator Harry F. Byrd.

At age 10, Evelyn was sent to England to be educated. At age 16, she fell in love with a man her father deemed unsuitable for the Byrd family. The suitor's identity is not known for certain, but he may have been Lord



Evelyn Byrd. Courtesy Colonial Williamsburg.

Peterborough, who was four times older than Evelyn, or Charles Morduant, Peterborough's grandson.

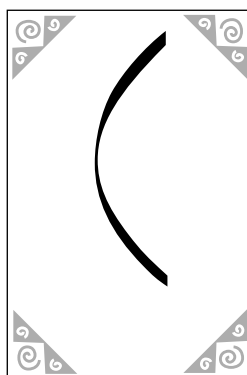
Byrd forced the courtship to end. At age 19, Evelyn returned to Westover, broken in spirit. She withdrew from social contact, maintaining a relationship only with a neighboring friend, Anne Carter Harrison, whom she met almost daily in a poplar grove adjoining the two plantations. For 11 years Evelyn withered away, until finally she died.

Prior to her death, the two young women made a pact that the first to die would return as a benevolent ghost. After Evelyn's death, Anne was the first to see her ghost, strolling under tulip trees in the poplar grove. The ghost smiled at Anne and then disappeared.

Since then, Evelyn's ghost makes occasional appearances on the Westover grounds or in the plantation house. Usually she is dressed in white; sometimes she wears green velvet and lace. Evelyn always smiles. Sometimes she seems so real that she has been mistaken for a houseguest. She has been seen in the poplar grove walking with another figure, perhaps that of her friend, Anne.

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cabinet A confined space, whether provided by an actual piece of furniture, a closet or merely an enclosed end of a SEANCE room, that once served as a physical medium's working space. Its purpose was to attract and conserve spiritual forces, enabling the MEDIUM to produce manifestations. Psychical researcher HEReward CARRINGTON compared the cabinet to a spiritual storage battery, releasing psychic energy throughout the seance.

The use of a cabinet for paranormal revelations began with the DAVENPORT BROTHERS in the mid-1850s. Neither the FOX SISTERS nor any of the earlier mediums had used one. William and Ira Davenport, who never claimed to be spiritualists, began their careers by performing with a table and chairs on a raised platform, most often in the dark. According to HARRY HOUDINI, who attempted to expose mediums as frauds, a person in the audience asked if the Davenports could produce their manifestations in a closet to prevent collusion by confederates, and the Davenports, realizing the benefits of working in secret, agreed.

The wooden cabinet became an essential part of the Davenports' act. According to legend, the infamous spirit control JOHN KING himself gave the Davenports the cabinet's specifications. Made of lightweight bird's-eye maple, it was seven feet high, six feet wide and two feet deep, and rested eighteen inches off the floor on three sawhorses. Three doors comprised the front side, which opened to fully show the interior. A diamond-shaped hole was cut in the middle door for air and to allow the spirits' hands to

show. Behind the left and right doors were benches where the Davenports sat, bound hand and foot by members of the audience. Upon the center bench, supposedly out of reach, were piled musical instruments: tambourines, accordions, trumpets, guitars, violins, bells. Once the audience was convinced the Davenports were incapable of playing the instruments, the doors were closed.

Almost at once, spirit hands of men, women and children appeared in the aperture in the middle door, playing the instruments wildly and waving about. But upon opening the doors, the brothers were seen to be still bound with rope. Occasionally a brave soul from the audience volunteered to sit on the middle bench in the dark cabinet, tied to the Davenports, but the manifestations appeared regardless.

The act was an immediate sensation. Hardly any practicing medium anywhere could continue his or her performances without a cabinet to harness psychic energy. Many just hung black curtains in front of an alcove or corner of the seance room and retired behind them during the sitting. The full-form MATERIALIZATIONS of FLORENCE COOK and Eva C. (see MARTHE BERAUD) appeared from the cabinet curtains, with faces floating on the black surface. Critics found the cabinet a convenient prop for trickery.

Cabinets are rarely used in modern physical mediumship.

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cairn A heap of stones used as either a memorial or grave markers. As memorials, cairns mark burial sites and protect both the living and the dead. In southern India, for example, they are believed to protect corpses against desecration and to protect the living from the spirits of the dead, who otherwise would rise out of the grave and wreak evil.

calling ghosts Ghosts of the dead or spirits who call out the names of the living to attract their attention and lure them to their death. Calling ghosts are rooted in the superstition that one should never answer the call of a stranger who knows your name and wants you to approach her, for she could be a calling ghost in disguise.

The sirens of Greek mythology are of this type of spirit. The sirens were water nymphs whose beautiful singing lured sailors to their death. They lived on an island between Circe's isle and Scylla. They sat on a flower bed surrounded by the rotting corpses of the men they had killed. In art, they were portrayed as beautiful women or as birds with women's heads and upper bodies. Odysseus defeated the sirens by having his men plug their ears with wax. But because he wanted to hear the song himself, he had himself tied to his ship's mast as it sailed past the sirens.

There is a strong tradition of calling ghosts in Hawaii. According to lore, they are disembodied female voices who call your name at your back and ask you to turn around. If you do so, you make yourself vulnerable to illness or death. They like to catch a person unawares so that the person reacts without thinking.

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Calvados Castle This Norman castle was subject to such a severe POLTERGEIST haunting from October 12, 1875, to at least September 1876 that the owners were driven from the premises. The most plausible explanation advanced for the haunting was that it was caused by the previous owner, a woman who had died impenitent and was believed to have returned to her castle. In the written accounts given of the hauntings, individuals are identified only by initials.

Calvados Castle was a replacement of an earlier castle, belonging to the B. family, which had fallen into a state of disrepair. In 1867, it was inherited by Monsieur and Madame de X. The new owners were subjected to strange noises and blows at night which eventually abated. Then,

for unknown reasons, the noises resumed with greater fury in October 1875. At that time, the castle was occupied by M. and Mme. de X. and their son; the Abbe Y., who was the boy's tutor; and four domestic employees. The person who was plagued the most by the haunting was the Abbe.

The haunting resumed with the movement of furniture and with nightly thumps and great blows in various rooms, so loud and strong that the entire castle shook. The residents also heard "some being" going up and down the stairs with superhuman speed. One night, M. de X. wrote in his diary:

At 2 A.M. some being rushed at top speed up the stairs from the entrance hall to the first floor, along the passage, and up to the second floor, with a loud noise of tread which had nothing human about it. Everybody heard it. It was like two legs deprived of their feet and walking on the stumps. Then we heard numerous loud blows on the stairs and the door of the green room.

In addition to the rushing and the blows, the residents heard cries or a long drawn-out trumpet call, followed by shrieks that sounded like a woman in misery calling for help from outside the castle. Inspections were made but nothing was ever found.

By mid-November 1875, stifled cries and sounds of a woman sobbing were heard all over the house not only at night but during the day as well. The words "of demons or the damned" were discerned.

The Abbe, who always took great care to lock his room whenever he left it, invariably found upon his return that furniture had been moved, the closed window had been opened, and his possessions had been strewn about. Once, about 100 of his books were knocked to the floor, save for three books of the Holy Scriptures. On another occasion, the Abbe was reading at about five in the evening when a great quantity of water crashed down the chimney, put out the fire and spewed ashes in his face. The day had been sunny and clear, in the midst of a drought.

The poltergeist also played an organ which was closed and locked, turned keys in locks in front of eyewitnesses, and made sounds of bodies or cannonballs falling down the stairs and sticks jumping up and down on their ends. Galloping and stampeding noises went on nightly. Humanlike cries continued to be heard, including that of a man who once was heard to cry, "Ha! Ha!"

M. de X. initially thought humans were responsible. He theorized that others who coveted the castle and grounds might be trying to scare him away and sell it for a fraction of its value. He bought two watchdogs which proved to be useless. Only once did they bark in the direction of a garden thicket. Their barks changed to whines and they ran away, refusing to return to the thicket. A search of the bushes revealed nothing. M. de X. then had to consider supernatural causes; the Abbe believed the haunting to be the work of the Devil. M. de X. appealed to ecclesiastical authorities for help.

On January 5, 1876, the Rev. Fr. H. L. arrived to investigate. An immediate calm set in, and nothing hap-

pened as long as he was in the house. On January 15, he performed a religious ceremony (the exact nature is not specified in the records). The noises began again, but in parts of the castle too remote for him to hear. The Rev. Fr. H. L. left on January 17, and the disturbances renewed with great intensity.

By January 28, the desperate family had a Novena of Masses said at Lourdes for them and had EXORCISMS performed. Church officials were of the opinion that the nature of the haunting was “diabolically supernatural.” Following the exorcisms, calm reigned for two or three days. Then small noises and disturbances began once again, increasing to great frequency by August 1876. In September, following loud noises during the night, M. de X. opened the drawing room to find all the furniture rearranged in a horseshoe, as though a meeting had taken place. He sat down and played his harmonium for a long time. When he was finished, his playing was repeated for a long time in an opposite corner of the room.

Finally, M. and Mme. de X. could stand no more. They sold the castle and moved. The records do not indicate if the castle went cheaply, as M. de X. had feared. It is not known if subsequent occupants were haunted. The case remains unexplained.

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Cambridge Ghost Club See GHOST CLUB.

candles Candles have been used since ancient times in humankind's most important rituals and rites of passage, including those pertaining to the dead and ghosts of the dead.

The actual origin of candles is unknown, but they were in use as early as 3000 B.C.E. in Egypt and Crete, providing light to repel evil spirits in religious ceremonies. Old Jewish customs, adopted by Christians, call for lighting candles for the dying and dead: a lit candle by the bedside of a dying person frightens away DEMONS, and it must remain lit for a week after death, perhaps to keep the air purified. Another custom calls for burning candles in all rooms of the house until the corpse is buried. A similar custom from Ireland calls for burning 12 candles in a circle around a corpse until it is buried, for the circle of fire will prevent evil spirits from carrying off the dead one's soul. Three candles are burned at Irish wakes, and the candle ends are then used to treat burns. Because of the association with wakes, three burning candles are considered an ill omen and harbinger of death; in the superstitions of the theater, three candles are never to be lit in dressing rooms.

In the Scottish Lowlands, a washed and laid out corpse is given a “saining” (blessing) by the oldest woman pres-

ent, who lights a candle and passes it three times over the body. The candle is kept burning throughout the night. The candle must be obtained from an “unlucky” person (hence the opposite, or lucky) such as a witch, wizard, seer, or one who has flat feet or is “ringlet-eyed” or “lang-lipit” (probably hare-lipped).

A guttering candle generally presages a death in the family, while in American folklore, a candle left burning in an empty room will cause a death in the family. In Suffolk lore, a burning candle accidentally shut in a pantry is an omen of the same. A superstition common to the British Isles holds that candles whose wax drips not straight down but around the candle, thus giving the appearance of a winding sheet, is also a DEATH OMEN; whoever is in the direction of the drip is the doomed one. In German lore, a candlewick that divides in two and burns in twin flames presages a death (interestingly, the same phenomenon in Austrian lore merely foretells the arrival of a letter).

A candle that burns dim means that a ghost is nearby; so does a candle that burns blue. Shakespeare used this latter superstition in *Richard the Third*, in which the Ghost of Buckingham enters to blue candlelight at dead midnight. In some beliefs, the death omen can be nullified by extinguishing the candle under running water or by blowing it out. In the late 18th century, the concept of blue candle flames as ghost calling cards was “so universally acknowledged, that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of it,” according to Francis Grose's *Provincial Glossary; with a Collection of Local Proverbs, and Popular Superstitions* (1787; 1790). However, in 1726, Daniel Defoe, writing in *History of the Devil*, maintained that blue candle flames were not supernatural but were merely produced by “any extraordinary emission of sulphurous or of nitrous particles” in close quarters.

Seventeenth-century lore advised treasure hunters to carry lanterns containing consecrated candles in order to conjure the ghosts of dead men who were said to guard buried treasure. These ghostly guards were stationed by Captain Kidd and other pirates of the time, who reputedly killed a man at every site where they buried their loot. The spirits were to be summoned in the name of God and promised anything in order to help them find “a place of untroubled rest.” According to lore, if the ghost caused a treasure hunter to speak or scream—as they invariably did—the treasure vanished. In one Nova Scotia tale, four men who discovered the site of buried treasure were digging silently when one of them noticed that suddenly a fifth man had joined them. He shouted. The fifth man vanished, and the treasure sank beyond reach.

See DEATH OMENS.

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Capitol See U.S. CAPITOL BUILDING.

Capone, Alphonse “Scarface” (1899–1947) One of America’s most famous and violent gangsters who rose to power during the Prohibition era of the 1920s. Alphonse, or Al, Capone has entered ghost lore as both a haunting presence himself and as an experimenter of ghosts while alive.

Life

Capone was born on January 17, 1899, in Brooklyn, New York, to Italian immigrant parents. He exhibited an aggressive personality early—in the sixth grade he beat a female teacher, an incident that forced him out of school. He gravitated to gang life and crime, which offered a more glamorous and lucrative life than he could obtain through low-paying jobs. He made a reputation for himself with the notorious Five Points gang run by Johnny Torrio and Lucky Luciano, of which several of his cousins were members. Capone was a thug in the truest sense—brutal and rough. He had two parallel scars running down his left cheek, earned in a knife fight, which gave rise to his gang nickname of Scarface. Other gangsters knew him as Scarface Al Brown.

Torrio moved to Chicago and became the bodyguard of Jim Colosimo, who controlled prostitution on the southside of town. In 1918, Capone argued with a man in a bar and killed him. He appealed to Torrio for help to evade arrest and fled to Chicago in 1919. He became Torrio’s first lieutenant and chief gunman. His temper remained legendary; he once kicked the mayor of Cicero, Illinois, down the steps of a courthouse while police officers looked on and did nothing.

On January 16, 1920, the Prohibition Act became law, and illegal bootlegging and drinking exploded. Torrio wanted a piece of the action, but Colosimo refused to get into the business. On May 11, 1920, Colosimo was murdered, gunned down by Capone on the orders of Torrio.

With Colosimo gone, Torrio and Capone solidified their power in southside Chicago in the illegal alcohol market. The northside of Chicago was controlled by mostly Irish gangs, the strongest of which was run by Dion O’Bannion. In 1922, the south and north gangs began battling for turf. In 1923, Torrio had O’Bannion murdered, and all-out gang war erupted. In 1924, the Irish, led by Hymie Weiss and George “Bugs” Moran, attempted to assassinate Torrio, but he recovered from the bullet wounds to his chest and neck. In 1925, Torrio was sent to prison for nine months on Prohibition violations. When he was released, he turned his gang operations over to Capone and went to live in Naples, Italy.

At age 25, Capone found himself at the head of a major gang empire, running bootlegging, speakeasy, gambling, and prostitution operations. Politicians and law enforcement officials were on his payroll. He was at the height of his violent career at a time when law enforcement was lax. Once he even killed two of his own men who displeased him, beating them to death with a club or

bat. He lived in grand style. In 1927, he appeared in the *Guinness Book of World Records* for acquiring \$105 million, the highest gross income ever acquired by a private citizen in a single year. He had popular appeal. Ruthless to the core, he ordered the deaths of more than 500 men; about 1,000 people died during his reign of terror.

Meanwhile, serious warfare with the northside Irish gangs continued. Weiss tried unsuccessfully to kill Capone; Capone eventually succeeded in having Weiss murdered, which made Moran the top northside gang leader.

On February 14, 1929, the bloodiest gangland hit in the history of Prohibition was carried out—the ST. VALENTINE’S DAY MASSACRE. Seven of Moran’s men were brutally gunned down in Moran’s garage headquarters. Moran himself only escaped by arriving late. Capone, who was in Florida at the time, was widely believed to be responsible for the hit, but no charges were ever filed against him. In May 1929, Capone and his bodyguard, Frankie Rio, were arrested in Philadelphia on charges of carrying concealed weapons. They were convicted and sent to EASTERN STATE PENITENTIARY in Philadelphia for a year.

In jail, Capone lived in high style. His cell was furnished with his own possessions, including a radio, easy chair, and elegant lamp. He continued to conduct his business, making phone calls from the warden’s office. He was a model prisoner and was released two months early.

Upon returning to Chicago, Capone, Public Enemy Number One, discovered that the gangland scene had changed dramatically. Law enforcement was far less tolerant and was moving aggressively to put illegal operations out of business. In fact, Capone’s home was surrounded by policemen, who had orders to arrest him as soon as he arrived. Capone managed to evade them by going to Cicero. There was no actual warrant for his arrest, and so Capone was able to resume an open life from his headquarters at the Lexington Hotel, although with constant police surveillance. Officers followed him everywhere.

Capone never regained his old power. He was further undermined by the involvement of federal Treasury officers, “the Untouchables” led by Elliott Ness, who were determined to put an end to his crime empire. The Internal Revenue Service turned one of Capone’s men, Eddie O’Hare, who ran Capone’s dog and track operations. The end for Capone finally came on October 6, 1931, when he was arrested for income tax evasion.

He was convicted on five counts and was sentenced to serve 11 years in federal prison in Leavenworth. In addition, he was fined \$50,000, \$215,000 in back taxes, and \$7,692 in court costs. In 1934, he was transferred to ALCATRAZ, on a tiny “escape-proof” island in San Francisco Bay.

At Alcatraz, Capone was known as “the wop with the mop” because he was assigned to be a cellhouse sweep, one of the lowest jobs. He suffered physically and mentally, as did most prisoners. Conditions were harsh, beatings were routine, and prisoners killed each other. Once while out in the prison yard, Capone was attacked by a

knife-wielding inmate and was nearly stabbed to death. After that, he became reclusive, staying mostly in his cell, playing a banjo given to him by his wife. He exhibited signs of psychosis, making and remaking his bunk for hours. He served three stretches in "the hole," the ultimate punishment for inmate infractions. The hole was a dark, dank dungeon where prisoners were forced to endure solitary confinement naked on the cold stone floors, fed only bread and water. Capone was sentenced to the hole twice for speaking and once for trying to bribe a guard.

His deteriorating condition was probably exacerbated by the fact that he had contracted syphilis, which by the time he went to Alcatraz was in a late stage. His last days in the prison were spent in the hospital ward. He was released in 1939 after serving seven years of his sentence. He was a broken man.

Immediately upon leaving prison, Capone entered a hospital in Baltimore to undergo brain treatment. He never recovered his health, but he was able to exact revenge on O'Hare, having him murdered. He retired to his mansion in Miami Beach, riding a mental health roller coaster.

Capone died of heart failure on January 25, 1947, after suffering a stroke and contracting pneumonia. He was buried in Mount Carmel Cemetery in Hillside, outside of Chicago.

Haunting Phenomena

Capone's first known ghost experiences occurred while he was serving time in Eastern State Penitentiary. Although he had an easy jail life, he found himself plunged into a personal hell. He was tormented frequently by the ghost of James Clark, the brother-in-law of Moran, and one of the victims of the St. Valentine's Day Massacre. His screams begging Jimmy to leave him alone resounded through the concrete halls of the prison.

Release from prison did not release him from harassment by the ghost. Clark followed him wherever he went. Capone's men often heard Capone begging the ghost to leave him in peace. Several times, his bodyguards thought he was under genuine attack and broke into his room. A distraught Capone told them about Clark's ghost. Once his personal valet, Hymie Cornish, entered Capone's apartment lounge and saw a tall man standing by the window. The man vanished; Cornish believed he, too, had seen the ghost of James Clark.

Desperate for relief, Capone consulted MEDIUM Alice Britt. Britt held a SEANCE to try to banish the ghost, but her efforts failed. Capone once gloomily opined that the ghost of Clark would literally follow him to his own grave.

Capone's own ghostly presence is said to linger at Eastern State Penitentiary and at Alcatraz. At his cell at Eastern State Penitentiary, paranormal investigators have photographed ORBS and other anomalies and have recorded ELECTRONIC VOICE PHENOMENA there. A stronger haunting presence is reported at Alcatraz, where ghostly

banjo music floats from the shower room and voices are heard in Block D where the "hole" cells were located.

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Captain Kidd See CANDLES; PHANTOM SHIPS.

Carlson, Chester F. (1906–1968) Physicist, inventor of the Xerox photographic process and important benefactor of parapsychology, much interested in the possibility of SURVIVAL AFTER DEATH.

Chester "Chet" Carlson was born in February 1906. He was trained as an attorney and a physicist and had a material outlook for much of his adult life. However, in the 1940s, his wife, Dorris, began to experience clairaudient hallucinations and precognitive visions, which first led to his interest in psychic phenomena and later to his active involvement in parapsychology.

Carlson's own experiences of the paranormal began when he attempted to repeat his wife's experiences. He sat quietly with his eyes closed and concentrated on hearing a sound. When he had heard nothing after 15 or 20 minutes, he became discouraged and decided to give up. At that instant, there was a loud, explosive noise in the middle of the room, well away from the walls, ceiling and floor. Dorris heard it too, and so did their dachshund, which had been sleeping but suddenly leaped up, startled.

The Carlsons subsequently did some experiments together. He made drawings downstairs in the living room without telling her what they were about, while she was upstairs in the bedroom trying to draw the same things. Her drawings showed similarities to his, but he was always able to find an explanation for this. Finally, however, she drew what she thought must be a mistake: the dachshund's hindquarters. This, indeed, was exactly what Carlson had drawn, intending to tease her. Her drawing convinced him, once and for all.

Carlson began to read widely in the parapsychological literature, correspond with major figures in the field and visit research centers. His attitude toward parapsychology was similar to the approach that had made his dream of a dry copying method a reality: he saw that it might be necessary to make an end run around established beliefs, in as well as out of the field, if progress was to be made. He understood well the need for empirical research but was driven by the big picture. Partly because of his personal experiences, and encouraged by Dorris, Carlson became very interested in the connections between altered states of consciousness, such as meditation and ESP functioning. He was particularly concerned with the question of survival and the meanings and values emerging from parapsychological research.

Carlson donated generously to many parapsychological research endeavors; however, he was most closely associated with the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), perhaps because his interests were closely parallel to those of GARDNER MURPHY, then the society's president. Carlson recruited KARLIS OSIS as the ASPR's research officer and funded part of his study of deathbed apparitions (see DEATHBED VISIONS), as well as numerous other projects. From 1964 until 1968, he served as a trustee, and in 1966 his contributions helped the society purchase a building at 5 West 73rd Street in Manhattan.

Carlson died on September 19, 1968, leaving a \$23 million estate. Twelve percent of it was left to parapsychology. The ASPR received 5 percent as a contribution to its endowment fund. Another 5 percent went to the University of Virginia to create the Division of Personality Studies. (A year before his death, Carlson had endowed a research chair for IAN STEVENSON "and his successors.") The Foundation for Research on the Nature of Man (see RHINE RESEARCH CENTER) in Durham, North Carolina, received 2 percent.

Carlson's association with the ASPR did not end with his death. His apparition has reportedly been seen in the building on a number of occasions. In one of these, a librarian in her first week on the job looked up to see the top half of his body in the corner of the room. She was so shaken that it took her a week to tell Osis of her experience, but when she did, he pulled a set of photographs out of a drawer and asked her if she recognized any of them. The librarian had no trouble identifying the man, and Osis smiled and nodded, telling her: "The next time you see Chet, say 'hello.'"

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Carrington, Hereward (1880–1958) English-born journalist and psychic investigator, author of many popular books on psychic phenomena.

Hereward Carrington was born in Jersey, one of Britain's Channel Islands, on October 17, 1880. He received his early schooling in London and in Cranbrook, Kent. His parents were agnostics; they raised their children with little or no religion, and encouraged them to think for themselves.

When he was eight, in 1888, Carrington's mother took him on a visit to the United States. On board ship they met three German men who were acquainted with psychical research and who talked with Mrs. Carrington about the book *Phantasms of the Living* (by EDMUND GURNEY, FREDERIC W. H. MYERS and FRANK PODMORE), which had then just been published. Carrington listened with rapt attention to the stories of crisis apparitions and the evi-

dence for telepathy. He was fascinated as much by the stories as by their scientific standing; all the cases had been investigated by the authors and were well documented.

But however intrigued he was, the experience aboard the *Elbe* was not enough to draw Carrington into psychical research. He was skeptical about all things of a supernatural nature. He was more interested in conjuring; he read up on the history of magic, and gave a performance at age 13. When he read some books that described the tricks of some fraudulent MEDIUMS some years later, this only confirmed his skepticism about psychic phenomena. The book that finally changed his mind was Ada Goodrich Freer's *Essays in Psychical Research*, which he read when it appeared in 1899. He joined the SOCIETY FOR PSYCHICAL RESEARCH (SPR), and the following year, at age 20, he moved to the United States, where he was to spend the remainder of his life.

Carrington first went to Boston, where an older brother was already living. His early years in the United States were spent working as a journalist, but he had already decided to devote as much time as possible to psychical research, and he got in touch with RICHARD HODGSON at the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) (at that time the SPR's American Branch). After Hodgson died in 1905, the ASPR was reestablished in New York by JAMES H. HYSLOP, and Carrington joined the staff as an investigator.

His knowledge of conjuring now came in handy. In *Personal Experiences in Spiritualism* (1918) he tells of an investigation he made of a haunted town in Ontario, Nova Scotia in January 1907. The haunting turned out to be a practical joke by the entire town on their single spiritualist neighbor: they used pulleys and ropes to open doors and threw things around the shops when he was not looking. Later in the year, Carrington spent two weeks at the SPIRITUALIST CAMP at LILY DALE ASSEMBLY, New York. He discovered that all 17 of the mediums working there were frauds, with the result that all except one (who was able to persuade the authorities otherwise) were not invited back the next year.

Carrington thought better of the AMHERST HAUNTING, which he looked into on his way home from Nova Scotia, and in 1908 he had an impressive sitting with the famous mental medium LEONORA PIPER. Piper was in trance, lying with her head on the table with her face turned away, engaged in AUTOMATIC WRITING. Carrington's mother, who had recently died, was communicating; Carrington took a pair of small nail scissors that had belonged to her out of his pocket and laid them silently on the table, behind the medium's head. Mrs. Piper immediately tried to draw a pair of scissors, and then "a little later a clearer attempt, coupled with the words, 'Those were mine; I used to use them.'"

In the summer of 1908 Carrington went to Naples, Italy to take part in an investigation of the physical medium EUSAPIA PALLADINO. His coinvestigators, Everard Feilding and W.W. Baggally, were also knowledgeable about conjuring. In a series of seances they discovered that Palladino would cheat if given the chance, but that

if she were restrained, she could produce genuine phenomena. In his book *Eusapia Palladino and her Phenomena* (1909), Carrington stated that he believed most of the attempts at cheating to be unconscious, due to the powerful urge to produce phenomena. If Palladino could cheat, she would; but if she were restrained, the results often were astonishing.

Palladino so impressed Carrington, in fact, that he arranged for her to visit the United States. She arrived in November 1909 and left in June 1910, having given 31 seances. The first 27 of these were under Carrington's supervision, and he restrained her when she tried to cheat. But the last four seances were held at Columbia University in Carrington's absence, and they were a disaster. Palladino was not restrained, and two detectives, hired for the purpose, were easily able to spot her tricks.

Carrington received a doctorate from William Penn College, in Iowa, in 1918. In 1921 he founded the American Psychical Institute and Laboratory in New York. The well-equipped laboratory was the only one of its day, preceding by a few years that of HARRY PRICE and by several years the famous Parapsychology Laboratory established (in 1927) at Duke University by J.B. RHINE. Carrington's institute closed after only two years; but it was to reopen a decade later.

Carrington was one of two American delegates to the first International Congress on Psychical Research held in Copenhagen in 1921, as well as to later Congresses in Warsaw (1923), Paris (1927), Athens (1930) and Oslo (1935).

In 1924 he was named to the Scientific American committee investigating the controversial mediumship of MINA STINSON CRANDON ("Margery"). The committee sat with Crandon for two years, but eventually all except Carrington decided that she was a fraud. Carrington took a middle course; he acknowledged that there was some fraud, but thought that some part of the MEDIUMSHIP was genuine. Carrington, however, may have been having an affair with Crandon, who was a beautiful and vivacious woman some years younger than her husband. Carrington's friend Henry Gilroy later told his biographer Paul Tabori that they had met for several months "on the q.t."

When a young man named Sylvan Muldoon approached Carrington about his "astral projections" (see OUT-OF-BODY EXPERIENCE), Carrington helped him to write the well-known book, *The Projection of the Astral Body* (1929). It was followed several years later by *The Phenomena of Astral Projection* (1951).

In 1932 Carrington did some experiments with EILEEN J. GARRETT at the ASPR offices in New York, but this was at the time that Mina Crandon's "Walter thumbprints," supposedly those of her deceased brother, were being shown to belong to her very much living dentist. When the ASPR persisted in supporting the mediumship, Carrington decided he could no longer be associated with the society; he reopened his American Psychical Institute, where experiments with Garrett were continued in 1933.

The Garrett experiments were described in the institute's first *Bulletin*. Garrett was given word association tests, both in and out of trance, and a galvanometer was used to record her brain waves. The results clearly showed a difference between Garrett in and out of trance, but because there were also differences between Garrett's normal personality and her trance personality from one session to the next, Carrington's conclusion was cautious.

In 1932 Carrington met Marie Sweet Smith, who became his wife. She also served as the institute's secretary from the time it reopened in 1933. After the Garrett experiments, the institute's main work involved the testing of a variety of instruments that had been used in research with mediums. Carrington described these tests in *Laboratory Investigations into Psychic Phenomena* (1939).

Carrington spent the last two decades of his life in southern California. There he revived his institute and expanded its activities, with the help of Henry Gilroy and his wife. The results of their investigations, however, were disappointing; they were unable to locate a single genuine medium or haunting. Carrington died on December 26, 1958, in Los Angeles, at the age of 78.

Carrington authored or coauthored more than 100 books and articles on psychical research and many other subjects, including bridge playing, nutrition, magic and yoga. His works on psychical research include, in addition to those already mentioned, *The Physical Phenomena of Spiritualism* (1907), *The Coming Science* (1908), *The Problems of Psychical Research* (1914), *Psychical Phenomena and the War* (1918), *Your Psychic Powers and How to Develop Them* (1920), *The Story of Psychic Science* (1930), *Houdini and Conan Doyle*, with Bernard M.L. Ernst (1932), *A Primer in Psychical Research* (1933), *Loaves and Fishes* (1935), *Psychic Science and Survival* (1947), *The American Seances of Eusapia Palladino* (1954) and *The Case for Psychic Survival* (1957). Two volumes of his essays were edited by Raymond Buckland and published under the title *Essays in the Occult* in 1958.

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Cashtown Inn Eighteenth-century inn located in Gettysburg, Pennsylvania, with a long history of haunting activity, dating to possibly the late 19th century. Modern renovation work has disrupted much of the activity. The inn played a significant role in the battle of Gettysburg in 1863, the turning point of the American Civil War.

History

The Cashtown Inn was built in 1797 on what is now the Lincoln Highway, the Old Route 30, which passes through the center of Gettysburg. It became known as the Cashtown Inn because the owner would accept only cash for

food and lodging. The tiny town of Cashtown developed here, about eight miles out from Gettysburg.

In October 1862, the inn was raided by J. E. B. Stuart's Confederate forces. In the days before and after the battle of Gettysburg (July 1–4, 1863), a large part of the Confederate Army passed through Cashtown. On June 30, 1863, Confederates camped in Cashtown, and officers and aides made the inn their headquarters. Among them was Major General A. P. Hill, who met General Robert E. Lee outside the inn as Lee was on his way to the troops. The Confederates observed Union troops amassing around Gettysburg.

On the night of June 30, Commander Henry Heth asked his commanding officer, General A. P. Hill, for permission to take troops into Gettysburg the next day to look for shoes. Hill agreed. The next day, July 1, marked the start of the great battle.

Stories that the battle was fought over shoes have probably been blown out of proportion. The Confederates had already taken goods from the Gettysburg stores and ordered shoes from nearby York. Most likely, Heth was looking for a way to engage the Union troops in fighting. The intense battle was a Union victory, and turned the tide against the Confederates for the remainder of the war.

The inn survived. In the 20th century, it was a restaurant and dance hall. In the early 1990s, Charles "Bud" and Carolyn Buckley owned it. Dennis and Eileen Hoover purchased it in 1996. It operates as a country inn, with seven guest rooms, a pub, and a restaurant.

Haunting Activity

The earliest record of eerie presences at Cashtown Inn dates to an 1896 photograph taken of the building from across the street. An "extra" (see SPIRIT PHOTOGRAPHY) appears in the photograph: a man wearing what appears to be Confederate army garb, a slouch hat, and an oversized shell jacket worn by the infantry. The figure is blurred, which would have been consistent with 1860s photography technology: subjects had to stand completely still to avoid blurring. A 19th-century man stands in the photo, clear, and seems unaware of the extra.

The GHOST of a man in a Civil War uniform was seen numerous times by a boy who lived in the inn during the late 20th century and by some visitors. Other APPARITIONS of Confederate soldiers have been seen in the halls and in a doorway that goes behind the bar.

Sounds of horses outside have been heard during the night, and footsteps sound in the attic when no one is there. Room 4 is the most active; visitors have been awakened by knocks on the door during the night, though no one stands outside. A Confederate soldier has appeared in the room. He is believed to be a Civil War soldier who was mortally wounded nearby by a hotel customer just prior to the start of the battle of Gettysburg.

In 1996, logbooks were placed in the guest rooms, and many guests have mentioned ghostly experiences, among them mysterious footsteps, objects being moved to new locations, doors opening and closing by themselves,

invisible presences in rooms and felt on the bed, unusual DREAMS, sounds of objects being dropped on the floor, lights going on and off by themselves, and apparitional figures. Guests also have reported that someone entered their room during the night to unplug their air conditioners and, strangely, to politely pack their suitcases in the morning.

Renovation has been done on the inn, which seems to have disturbed and decreased some of the haunting activity.

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Castle Hasdeu House in Romania built according to instructions given by a GHOST. Castle Hasdeu is located in the Prahova Valley near the mountain resort of Sinaia, about 90 miles north of Bucharest.

Built in the late 19th century, the castle was intended to be a portal between the realms of the living and the dead. It was the scene of intense spirit activity in its prime. What went on there raises questions about the ability of the living to penetrate other dimensions: why links are established, what makes them flourish, and why they resist transference to other people when the original communicators leave or die.

History and Haunting Activity

The ghost of Castle Hasdeu is Julia Hasdeu, the bright child genius of Bogdan Petreicu Hasdeu, one of Romania's intellectual lights who was an accomplished author of biographies, scientific works, fictional works, and poetry. Bogdan Hasdeu was 31 when daughter Julia was born in 1869; she was his only child. By her teens, Julia was fluent in six languages and was composing music for piano and violin. At 16, she entered the Sorbonne university in Paris. Beautiful and bright, she lived like a shooting star, flaming across the canvas of life and coming to a sudden end just when her brilliance was at its height. In Paris she contracted tuberculosis and died just one month short of her 19th birthday in 1888. Her death devastated her father.

Six months later, Hasdeu, still in the depths of grief, was in his study one day when suddenly he experienced an AUTOMATIC WRITING, his hand moving as if by its own volition. What he produced was a short message that seemed to come from Julia, in which she told him she was happy and loved him.

Other messages soon followed. Excited, Hasdeu immersed himself in a study of SPIRITUALISM, MEDIUMSHIP, and the SPIRITISM works of ALLEN KARDEC. He became convinced that his dead daughter was reaching out from the spirit world to communicate with him.

Communications from the entity known as Julia became increasingly sophisticated and complex. She described the

spirit world. She dictated music. Recordings of her compositions are available today—the music has literally a “haunting” quality to it. More important, Julia dictated the plans for the building of Castle Hasdeu as a place where two worlds could meet. Everything in it—the shapes and colors of the rooms, the symbols painted and carved on doors and walls, even the furnishings—were directed from beyond.

Hasdeu conducted SEANCES at the castle, and for a number of years it brimmed with the living and the dead. Phenomena included MATERIALIZATIONS, AUTOMATIC WRITING, messages, and the manifestations of spirits.

Hasdeu’s wife died in 1902, and he followed in 1907. At the time of his death, he left incomplete a massive project to write a dictionary of spiritualist terms. Hasdeu had distinguished himself earlier in life as the author of a dictionary of the Romanian language.

With Hasdeu’s passing, the spirit activity at the castle waned. Perhaps it had been powered by the emotional link between Julia and her father; with both of them on the Other Side, there was little incentive to keep the portal active. Activity was further adversely affected under communism, which discouraged PSYCHICAL RESEARCH and made spiritualism illegal.

The castle is now maintained as a museum. Spiritualism remains illegal, which makes research there difficult. Outside researchers have not been able to access the records of seances and automatic writing. The lone significant activity is an annual “festival of the two Julias” held there every July 2.

One of the most striking features of the castle is its alchemical nature. Walking through it is like walking through an alchemical text full of symbols that activate consciousness about the relationship between earth and the spirit plane. It seems an unlikely product of a teen-aged girl, genius or no.

The heavy main door into the castle is intended to be opened solely by thought; so far, no one has been able to accomplish that. Above the door is a symbol used by the Freemasons—the all-seeing Eye of God in a pyramid. Rays shoot out from it.

The castle has three sections: a tall central tower flanked by two shorter towers, symbolizing the Holy Trinity. The central tower has a metal spiral staircase that ascends to a domed roof, connecting hearth and heaven. In the center of the roof is a labyrinth painted on the ceiling and walls. From the center of the labyrinth, creative forces of the heavens stream down to the earthly plane. A scaffolding bearing a large statue of Jesus with arms outstretched and revealing his Sacred Heart is positioned under the vortex of the dome. Visitors can climb up to the statue; they are told that often photos taken of the statue do not come out or that people posing next to the statue do not appear on the film. Other lore holds that people who have their photos taken with the statue are doomed to die soon.

The labyrinth symbolizes the journey of the soul to the Source. Jesus here acts as mediator between heaven



Castle Hasdeu. Photo by R. E. Guiley.

and Earth and also as gatekeeper, a role interpreted from his statement in the Bible that only through him can one reach the Father.

The domed vortex is supposed to be an entry point for streams of heavenly energy that heal and revitalize.

There is a progression to the castle. One starts in the chambers on the right, which are like a museum of a historic home. Exhibit cases hold photos and artifacts from the lives and activities of the Hasdeus and period furniture. A library contains the many books of Hasdeu, including the esoteric works he collected.

At the back of the castle is the center of the spirit activity. The seances were conducted in the “Blue Room”; blue is widely held to be the best color for communicating with the spirit world. The Blue Room features a round porthole in the wall, the apparent means of entry and exit for disembodied visitors. Curious triangle-shaped stools are in the room—another touch for the spirits, who supposedly used them for seating. On the wall is a striking painting of Hasdeu being overlit by the spirit of the dead Julia.

On the other side of the Blue Room is another museum room, this one devoted to samples of the fruits of Hasdeu’s spiritual labors: his automatic writing, musical scripts dictated by Julia, his unfinished dictionary, and more.

Explanations of Haunting Activity

Nearly a century after the death of Hasdeu, visitors can still feel an “atmosphere” there, and photographic anomalies have been reported. The story of Julia is appealing, but skeptics argue that Hasdeu produced everything himself. Overcome with grief and desperate for contact with his daughter, he created her ghost, which enabled him to produce material from within himself. Through his intense immersion in occultism, Hasdeu certainly had the knowledge required for the information that purportedly came from Julia. However, Hasdeu had his own prestige and fame, which could have been jeopardized by his spirit activities.

Castlereagh, Lord See RADIANT BOYS.

caul A thin membrane of amniotic fluid, which sometimes inexplicably remains covering the head of a newborn child at birth. Since the time of the Romans, to be born with a caul is to be blessed with luck, protection (especially against drowning) and supernatural powers, such as the ability to divine the future and see and converse with ghosts and spirits, even if the individual is deaf.

Traditionally, cauls were carefully preserved and kept as a sort of AMULET or talisman; sometimes they were worn about the neck. It was not uncommon for midwives to take cauls and sell them as charms. They once commanded a good price among sailors, who valued them for protection against drowning at sea.

Cauls are said to indicate the health of the owner: if crisp and dry, health is good; if limp and wet, health is bad. Cauls reportedly become flaccid upon their owner's death. In the lore of parts of the American south, a person dies if his caul is torn.

The nearly universal good luck and magical power ascribed to cauls is contradicted in Greek folklore, which holds that anyone born with a caul will become a VAMPIRE.

Other terms for caul are "veil," "silly how" and "hal-lihoo" (holy or fortunate hood).

Cauls were of vital importance to a pagan agrarian cult of northern Italy called the *benandanti*, which was still active in the 17th century. The *benandanti* (which means "good walkers") were a corps of village men and women who had been born with the caul, and thus could see ghosts and true witches. They wore their cauls about their necks. They were compelled to serve their villages during the Ember Days, the seasonal transitions of the solstices and equinoxes. During the night, they claimed to be summoned by drums or angels to leave their bodies and assume animal shapes, and go out and do battle with an army of witches who also were in animal guise. The *benandanti* fought with stalks of fennel, while the witches fought with stalks of sorghum. If the *benandanti* won, the crops that year would be abundant, but if they lost, the harvest would be poor and the villagers would suffer famine. After the battle, the spirits of both sides would roam the countryside looking for clean water to drink. The *benandanti* were required to return to their bodies by the dawn crowing of the cock, lest they have difficulty reentering them or be unable to reenter them at all. If that happened, the bodies remained stiff and comalike, and their disembodied spirits would be forced to wander the earth until the destined time of death arrived for their bodies.

The origins of the *benandanti* cult are not known. The leaving of the body is common to ancient shamanic practices. In 1575, the cult came to the attention of inquisitors of the Catholic Church, which began an investigation to determine whether the cult practiced witchcraft and worshipped the Devil. By then, the cult had absorbed Christian elements. By 1623, the Church had obtained "confessions" of diabolical activities from some *benandanti*, but authori-

ties never meted out more than mild punishment, due to the increasing skepticism of the verity of so-called witches' sabbats, which were believed to be wild nights of drinking, dancing, and copulating with devils.

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Cauld Lad of Hilton A helpful but mischievous spirit, half BROWNIE and half ghost, who once haunted Hilton Castle in Northumbria, England.

According to legend, the Cauld Lad once was a stable boy, Roger Skelton, who was killed in 1609 by Lord Robert Hilton in a state of passion. The lord ordered the boy to fetch his horse and became enraged when he failed to do so quickly enough. He stormed into the stable and struck the boy with a hay fork, killing him. He tossed the body in a pond.

The spirit, a naked boy, would make nighttime visits to the kitchen of the castle, in a wing built in 1735. He was seldom seen, but was often heard singing sadly. He made clean what was dirty, and if he found no work to do he made dirty what was clean, and mixed the salt, sugar and pepper and upset the utensils and dishes. He is said to have once given a terrible fright to a servant who liked to sneak drinks from the cream. Once while doing so she heard a voice over her shoulder say, "Ye sip, and ye sip, and ye sip; but you never give the Cauld Lad a sip." She fled in terror.

The servants eventually banished the spirit by laying out a cloak and hood of FAIRY green one night. At midnight the Cauld Lad appeared. He donned the clothes and gamboled about the kitchen all night. At the hour before dawn, he drew his clothes about him and said,

Here's a cloak and here's a hood:

The Cauld Lad of Hilton will do no more good.

With that, the spirit vanished forever. Hilton Castle is now in ruins.

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cemeteries See BACHELOR'S GROVE CEMETERY; FUNERAL RITES AND CUSTOMS; GHOST; HAUNTING; RESURRECTION MARY.

Census of Hallucinations See APPARITION.

Chaffin Will Case Unusual case in which the apparition of a deceased man appeared to one of his sons four years after his death to alert him to the existence of an

unknown will. The case is seen by some as evidence in support of SURVIVAL AFTER DEATH, while others say it can be explained merely by CLAIRVOYANCE.

James L. Chaffin was a farmer in North Carolina who had four sons. In November 1905, he made out a will leaving his farm and all assets to his third son, Marshall. He made no provision for his wife and three other sons, John, James P. and Abner.

Apparently Chaffin later had a change of heart, perhaps after reading the Bible. Genesis 27 tells how Jacob deceived his father, Isaac, into giving him the birthright intended for his older brother, Esau. In 1919, Chaffin executed a second will, written in his own hand, that stated:

After reading the 27th Chapter of Genesis, I, James L. Chaffin, do make my last will and testament, and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my four children, if they are living at my death, both personal and real estate, divided equal if not living, give share to their children. And if she is living, you must all take care of your mammy. Now this is my last will and testament. Witness my hand and seal.

James L. Chaffin,
This January 16, 1919.

Though not witnessed, the will was valid under North Carolina law.

Chaffin then took the will and hid it in his father's old Bible. He secreted it in Genesis 27, folding pages to form a pocket to hold the paper. For reasons unknown, he said nothing to anyone of his new will. It is possible that he intended to do so at an appropriate moment but was unable to follow through. Chaffin did write a note, however, which said, "Read the 27th Chapter of Genesis in my daddie's old Bible." He rolled up the note, tied it with string and placed it in the inside pocket of his black overcoat. He stitched the pocket shut.

On September 7, 1921 Chaffin died of injuries sustained in a fall. His 1905 will was probated, and the estate went to Marshall Chaffin. No one contested.

Four years later, in 1925, son James P. Chaffin began having vivid DREAMS in which his father appeared at his bedside and stood in silence. In June 1925, the deceased Chaffin appeared by his bedside once again, dressed in his black overcoat. He took hold of his coat, pulled it back and said, "You will find my will in my overcoat pocket." He vanished.

It is not certain whether the apparition of the father was external or appeared as part of a dream. James was not certain that he was awake or asleep when the apparition appeared; he may have been dozing.

The next morning, James awoke convinced that his father had communicated with him for the purpose of clearing up some mistake. He went to his mother's home, where he found out that the overcoat was in the possession of his brother, John. On July 6, he visited John and found the coat. Upon examining it, James found the

pocket that had been sewn shut. He opened it, found the note and read it.

James wisely found witnesses to accompany him back to his mother's to retrieve the Bible in question. They included Thomas Blackwelder, a neighbor, Blackwelder's daughter, and James's own daughter. They found the Bible and the will.

The second will was filed in court and offered for probate. Marshall had died, but his widow and son contested the new will. The case came for trial in December 1925. About a week before the trial, the deceased Chaffin appeared again to James in an agitated state, saying, "Where is my old will?" James took this to be a sign that he would win the lawsuit.

Ten witnesses were prepared to testify at the trial that the handwriting on the second will was that of the deceased Chaffin. When shown the will, Marshall's widow and son acknowledged that the handwriting was Chaffin's, and they withdrew their opposition. The old will was annulled and the new will was probated.

Several explanations were considered for this case. The most obvious explanation is that James P. Chaffin, upset at being cut out of his father's will, forged a new and more favorable one and then concocted the ghost story. However, the handwriting of Chaffin in the second will was validated as genuine. And if son James P. Chaffin somehow did commit a forgery, there was no need for him to wait four years, or create a ghost story. He could have simply "found" the new will, which would have been much more plausible.

A second explanation is that surviving Chaffins knew of the existence of the second will. But a North Carolina attorney who was interested in parapsychology thoroughly interviewed James P. Chaffin, his wife, daughter and mother, and concluded that none of them had any prior knowledge of the second will. The lawyer said he was impressed with the Chaffins' honesty and sincerity.

A third explanation holds that James P. Chaffin had prior knowledge of the will, but had forgotten it. The information may have been telepathically transmitted between father and son. The information was brought back to the son's attention by the apparition, which was a figment of his dreams. This is possible, but not likely, given the known facts concerning the case. It is doubtful that the father revealed the new will to anyone; otherwise, he would not have gone to such great lengths to hide it. The four-year lapse also cannot be adequately accounted for by this theory.

A fourth explanation is that during sleep, son James, through CLAIRVOYANCE, obtained knowledge of the will, which was then projected onto an "apparition" to persuade himself that the information was true. This is possible, and if valid, it negates the case as evidence for survival after death.

Finally, it must be considered that a genuine apparition of the dead did appear to son James and deliver information, by telepathy, that was unknown to him. This

theory supports survival after death. It also makes the case an unusual one, for it involves both sight and hearing on the part of James, the percipient. The four-year lapse gives added strength to the theory that the case is a genuine example of survival. It is unlikely that information telepathically transmitted just prior to Chaffin's death would not surface for four years. Nonetheless, the case remains inconclusive, as none of these explanations can be proved.

The Chaffin Will case resembles a similar case that occurred near Ionia, Iowa, in 1891. That case, too, involved a farmer, Michael Conley, who was found dead in an out-house. Upon hearing of his death, Conley's daughter fell into a faint. Upon reviving, she said he had appeared to her and told her there was a large sum of money sewn inside a pocket inside the shirt he was wearing at the time of his death. She also described in detail his burial suit, including satin slippers that were of a new design, and which she could not have seen before. The clothes Conley had been wearing at the time of his death had been thrown away. They were recovered, and \$35 were found sewn shut in an inside shirt pocket. This case could be evidence for survival after death. Or, the information could have been conveyed telepathically from father to daughter just before his death. Neither explanation can be ruled out.

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chalcedony A type of quartz used by the ancient Egyptians to drive away ghosts, night visions and sadness. Chalcedony is never crystalline, but translucent and waxy in appearance. It usually is a smoky blue, but it may also be yellow or a cloudy white. The Egyptians used it on their scarab seals.

See AMULET.

channeling A form of MEDIUMSHIP in which a person allows himself to be taken over by or to receive messages from another personality while in a dissociated state of consciousness or trance. Whereas mediumship is a term most often applied to communication with the dead, channeling is used for interaction with various non-physical beings, including ANGELS, nature spirits, totem or GUARDIAN SPIRITS, deities, DEMONS, higher intelligences, and extraterrestrials, as well as spirits of the dead.

Channeling, like mediumship, has ancient roots. The ancient Egyptians used states of mystical trance to communicate with the gods. In ancient China, shamanlike

people used trance states to interact with the spirit world. Channeling is recorded in the history of early India, and in ancient Greece it was used for oracular prophecy. Many spiritual leaders have received their guidance through channeling; examples are the prophets of the Old Testament and Muhammad, who received the teachings of the Koran while in trances and in DREAMS.

In contemporary times, it has been fashionable to channel "entities," who dispense their own unique brand of wisdom.

There are different types of channeling: intentional, spontaneous, classic (of a particular entity), open (inspired speaking from an unknown source), sleep and dream, clairaudient and clairvoyant, AUTOMATIC WRITING and other AUTOMATISMS. In full-trance channeling, the channel becomes unconscious while an entity enters the body and takes it over. Like full-trance mediumship, this type of channeling is not common.

More common is interdimensional telepathic communication in which the channel induces an altered state of consciousness and intentionally contacts an entity. The channel remains conscious and may be aware of what the entity says or does.

In the United States, channeling came into vogue in the 1970s when the channeled writings of the entity Seth, speaking through Jane Roberts, became best-selling books. Similar to the rush of popular interest in Spiritualist mediumship that occurred in the 19th century, channelers went into business, some charging exorbitant fees for sittings. Fad interest was over by the end of the 1980s, although the more prominent "channels," as some individuals prefer to be called, retained their followings.

The development and performance of channelers is comparable to that of mediums. Researchers who have studied channeling propose some of the same theories: that the channeler does not literally communicate with another entity but draws material from his or her own unconscious that takes on the personality of an entity in order to be expressed. Most channelers believe they contact an outside entity. According to researchers, an estimated 5% of channelers engage in deliberate fraud. Some psychologists believe channeling is pathological in origin and is symptomatic of multiple personality disorder. However, channelers, like MEDIUMS, control access to their communicators, while mentally ill people typically do not have such control. Other theories purpose that everyone has multiple consciousnesses, but only a few become aware of some of the layers and gain access to them; or that channeling taps into a "Universal Mind."

Most channelers are average people who seem to function normally. They find their channeling to be a source of happiness, fulfillment and personal growth. Unresolved personal problems, however, can interfere with channeling, causing the quality of the information received to deteriorate.

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Charlton House Former stately home in Greenwich, London, with active haunting phenomena. Now a municipal building, Charlton House has been the site of numerous investigations by paranormal researchers. Some unusual phenomena have been recorded there, including what may be the first "live" APPORT on film.

Charlton House was built in grand Renaissance style in the early 17th century by Adam Newton, a royal tutor. In 1680, Newton sold the house to Sir William Langhorne, who served as governor of Madras and wanted the house for his retirement. Langhorne lived there until his death in

1715 at age 85. Although he enjoyed women, he never produced an heir. His restless ghost is said to haunt the halls and turn bedroom doorknobs. Another ghost often seen walking on the grounds is that of a servant girl dressed in Jacobean clothing carrying a dead baby in her arms.

Charlton House was turned into a hospital during World War I. One room said by local lore to be the most haunted was left unoccupied until need required that it be opened. The house was severely damaged by bombs during World War II. Repairmen found the mummified body of a child walled in one of the house's chimneys.

The Greenwich Borough Council owns Charlton House, which now serves as a public library and day center. Employees and visitors have reported haunting phenomena, primarily on the third floor, and especially in two rooms known as the Grand Salon and Long Gallery. Other ghosts are an Indian civil servant who likes to pinch the bottoms of women, and phantom rabbits, perhaps due to the fact that a rabbit hutch once was kept in the Long Gallery.

Investigators, including those from the SOCIETY FOR PSYCHICAL RESEARCH (SPR), the Association for the Scientific Study of Anomalous Phenomena (ASSAP) and the



Charlton House. Photo by Simon Marsden. Courtesy The Marsden Archive.

GHOST CLUB, have held vigils there. Unexplained, explosive noises have been recorded, as well as the sudden movement of objects, which appear to be thrown. Mysterious sighs and vague voices have been heard. Cold spots are felt.

Around the end of 1995, an apport manifested during a taping for a British Broadcasting Corporation (BBC) television show on the paranormal. Participating in the vigil was Maurice Grosse, chairman of the Spontaneous Cases Committee of the SPR, and Les Herbert of the ASSAP. They sat in the Long Gallery with BBC assistant producer Amir Jamal. The room was searched, and the lights were turned off for the vigil. Jamal kept a flashlight in one hand and a camcorder in his other hand.

Sometime after 11 P.M., Grosse, who had closed his eyes, heard a police siren outside, which stopped suddenly. Then a tremendous explosion sounded in the room. Everyone leaped up, and the lights were turned on. In the center of the room was a blue and white teacup, broken into seven pieces that were arranged in a small, near circular fashion, as though someone had laid them out.

No one knew where the cup had come from. The Charlton House staff could not identify the china pattern—the house had only all-white teacups. More puzzling, however, was the manner in which the pieces were neatly arranged on the floor. If the cup had fallen from a height or been thrown, fragments would have been scattered about in wide disarray. Grosse and other investigators attempted to recreate the breakage by throwing teacups of similar size and thickness. They either could not break the cups or succeeded only in smashing them to bits.

The explosive sound was captured on the camcorder footage. An analysis by BBC experts determined that the sound was typical of an explosion, not just of a teacup breaking.

No evidence of hoax was found.

On July 30, 1999, during a vigil by members of the Ghost Club, a loud explosive noise was heard, and a test object, a carved wooden mushroom placed in the rooms by investigators, suddenly flew about 10 feet through the air.

Some investigators have held SEANCES in the haunted rooms and said they made contact with various spirits present.

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charms against ghosts Folklore the world over is replete with ways to ward off ghosts, prevent them from entering homes, or force them to depart from homes or sites. Some charms are simple and quick gestures, such as crossing one's self, while others are elaborate rituals. Ghosts generally are assigned the same category as evil

spirits; thus, what works against DEMONS usually is seen to be equally effective against ghosts.

Crossing one's self is a common charm to ward off ghosts, demons and the evil eye. Various gems and stones, such as CHALCEDONY or obsidian (also called Apache's tears), carried or worn on the person, will protect one against ghosts. Salt, carried in the pocket or strewn across a threshold, will keep ghosts, evil spirits and witches at bay; a pinch thrown over the left shoulder will bring good luck. Metals such as IRON and SILVER also are effective. An iron rod placed on a grave will prevent a ghost from rising out of the ground, and an iron horseshoe hung over a doorway will prevent a ghost from entering a house, stable or building. Iron nails taken from a tomb and driven into the threshold of a door will prevent nightmares (see OLD HAG). Pins should be stuck into gateposts where corpses have passed by in funeral processions; these will keep away evil and ghosts.

Silver AMULETS and jewelry also keep away evil and ghosts. Some ghost investigators wear crucifixes when checking out an alleged haunting. Any religious symbol or good luck piece may be substituted for a crucifix, as long as the individual believes in its protective powers. The advantage is most likely psychological, but, like the placebo effect, it seems to work.

In English lore, when a person dies, all door, cupboard and window locks must be undone, and doors and windows opened, so that the soul has free egress out of the house. If a person "dies hard" and has difficulty entering the afterworld, the spirit trapped in the house may haunt it.

Corpses must be carried out of a house feet first, otherwise the ghost of the dead person will return. Touching a corpse will prevent one from being haunted by DREAMS of the ghost of the dead. The knots in the corpse's shroud must be untied before the coffin lid is nailed shut, lest the ghost of the deceased wander about, visiting its former home. During the funeral, the furniture in the bedroom of the deceased should be rearranged, so that if the ghost comes back, it will not recognize the surroundings and will leave. Similarly, the funeral party should take a different route home than the route by which the body was transported. This will foil the ghost of the dead from following them home.

It is universally believed that one must not speak ill of the dead, lest the ghost come and haunt the living. Spoken references to the dead should be accompanied with phrases such as "God rest his (or her) soul" or "poor man!"

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Chatham Georgian-style manor house in Fredericksburg, Virginia, that served as a hospital during the Ameri-

can Civil War. Though some of the HAUNTING activity is attributed to the agonizing deaths that took place there during the war, the central GHOST story features the sad tale of a woman thwarted in a love affair during colonial times.

History

Chatham was built between 1768 and 1771 by William Fitzhugh, the wealthy owner of vast plantation holdings in Virginia. Fitzhugh intended the house to be his dream home, and he sold off some of his landholdings to finance its construction on a 1,280-acre piece of land. He named the estate after William Pitt, the Earl of Chatham, who was his friend and classmate at Oxford University.

Chatham sits high on a bluff overlooking the Rapahannock River; the town of Fredericksburg lies on the opposite bank. In its glory days, it had orchards, grain fields, cows, horses, shops, a dairy, ice house, mill, racetrack for thoroughbred horses, fish hatchery, work-houses, and living quarters for a large staff and nearly 100 slaves.

Sorrow plagued the manor home from its earliest days. Three of Fitzhugh's daughters died in childhood. A memorial remains in the house today: a sampler with a poem in tribute to two of the girls. It was started by seven-year-old Patsy, mourning the deaths of her sisters. But Patsy tragically died before she could complete it. The sampler was finished by another sister, Molly.

Fitzhugh entertained lavishly at Chatham. One of his guests was GEORGE WASHINGTON, leader of the Revolutionary army, and first president of the new nation. Hundreds of other guests came to Chatham every year. Feeding and entertaining them proved to be such a drain on Fitzhugh's increasingly strained finances that he moved to Alexandria, Virginia, in 1796 and put the plantation up for sale.

While Fitzhugh was living in Alexandria, some of his slaves at Chatham rebelled and whipped his overseer and four others. It took an armed posse to quell the rebellion. One slave was executed, two died trying to escape, and two were deported, probably to the Caribbean.

Besides Washington, another famous guest at Chatham was Robert E. Lee, commander of the Southern army during the Civil War (see STRATFORD). The Lee and Fitzhugh families became intertwined through marriage. Lee married the daughter of George Washington Parke Custis, Washington's step-grandson, whose wife, Molly, was Fitzhugh's daughter.

In 1806, Chatham was bought by Major Churchill Jones, a former officer of the Continental army. Jones's family owned the estate for the next 66 years. During the Civil War, Chatham was owned by Major J. Horace Lacy, a former schoolteacher who married Churchill Jones's niece. It became known as "the Lacy House." Lacy left Chatham to become a staff officer for the Confederacy. His wife and children remained at the estate until April 1862, when Union troops seized the house and forced

them to move into town across the river. ABRAHAM LINCOLN came to Chatham to consult about the movements of Union troops.

In December 1862, Fredericksburg was the scene of fierce fighting. Chatham gave Union troops a significant strategic advantage overlooking the town and the river. General Ambrose Burnside, who led the Union troops in the battles there, used Chatham as his headquarters. The Union troops abused the fine home, ripping off expensive wood paneling to burn for firewood, scribbling graffiti on the walls, and even riding their horses inside the house. The grounds fared no better—they were trampled and ruined by cannons, wagons, and camping troops.

Lacy, disgusted, sought out General Robert E. Lee and told him not to spare Chatham in shelling. Lee refused, for he, too, had been a frequent guest at the home and had even courted his wife there.

The Union army was defeated and suffered heavy casualties: 12,600 men. Hundreds were brought to Chatham, and it filled with wounded and dying men. Piles of amputated legs, feet, arms, and hands were heaped about. Clara Barton nursed wounded soldiers, and the poet Walt Whitman came in search of his younger brother who was wounded in the fighting. Whitman was disgusted with the carnage. Dead bodies were placed all over the grounds, and 130 bodies were buried on the property. After the war, they were moved to the National Cemetery. However, the marked graves of three Confederate soldiers still exist on the grounds today.

Chatham's woes did not end with the fighting in 1862. Union troops continued to scavenge its resources. In fighting in 1863, many of the 1,000 casualties suffered by the Union were sent to Chatham. By the end of the war in 1865, Chatham was nearly ruined. Its floors were bloodstained, its panelling was ripped off, its gardens were trampled, and its grounds had become a cemetery. Graffiti covered the walls; some remains today. The Lacys



Chatham manor house. Photo by R. E. Guiley.

returned, but lacked the funds to repair the house. They sold it in 1872.

Chatham then passed through a succession of owners, who found the estate prohibitively expensive to operate. More and more of the estate was sold. In the 1920s, it was purchased by Daniel and Helen Devore, who began restoration. The last private owner of the house was John Lee Pratt, who purchased Chatham in 1931 and bequeathed it to the National Park Service. Pratt died in 1976. The house is now a major tourist attraction.

Haunting Activity

The agony, death, and horror of the Civil War fighting seems to have left few HAUNTING imprints on Chatham, though visitors report phenomena such as cold spots, ghostly voices, and impressions of Civil War soldiers. Some paranormal investigations have captured ELECTRONIC VOICE PHENOMENA inside the house and on the grounds.

The haunting of Chatham concerns a lady in white. The story may be a mixture of fact and legend, or even mostly legend. The woman's name remains unknown. An account of the GHOST exists in early 19th-century French literature. The story gained more attention in the early 20th century when Mrs. Randolph Howard, who lived at Chatham from 1909 to 1914, saw an APPARITION of a woman in white walk across the grounds on the afternoon of June 21st one year. The figure, dressed in a flowing gown, walked up and down the front lawn where the old colonial carriage lane had been.

According to the story, a distinguished Englishman—also name unknown—came to America with his beautiful daughter in order to discourage her love affair with a drysalter, a tradesman who dealt in salted foods, dyes, and dry chemicals. The father considered the young man beneath their social status. They were invited to stay at Chatham by Fitzhugh; George Washington was staying there at the same time. The father did not know that the drysalter had secretly followed them and had begun using a Chatham servant to communicate with the girl. The two planned to elope. The father found out and started locking the girl in her room every night.

Determined to succeed, the drysalter got through a message to his beloved that he would appear at Chatham one night to take her away. She was to secure a rope ladder to use to escape from her room. The plot was discovered by a manservant of George Washington, who then had the drysalter detained. When the girl climbed down her rope ladder that night, she was caught by Washington. He delivered her back to her father.

The father took his daughter back to England and forced her to marry another man. She had 10 children. But she never got over her lost love, the drysalter, and vowed on her deathbed to return to Chatham on the anniversary of her death to search for him.

The girl died on June 21. Her ghost is said to appear at Chatham every seven years (it is not known why there is a seven-year gap between appearances).

The 19th-century French account of the story was written by a Frenchman who visited Chatham in the early 1800s and was told the story. It has since been written about many times, bolstered by the lady in white seen by Howard in the early 20th century. Given that it is a romantic tragedy with no names, it is probably more fiction than historical fact. Washington did stay at Chatham, but there are no records associated with him to validate the story.

The ghost failed to make her scheduled appearance in 1986—or at least she was not observed by any of the National Park Service employees who kept vigil in the house and on the grounds until midnight.

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Cheltenham Haunting Sometimes called the “Morton Case,” after the family in whose home it occurred, this case is distinguished by an apparition of a woman that was seen over a period of years by at least 17 people, many of whom were not aware of the earlier sightings at the time. It is among the best attested cases of a haunting.

The house at Cheltenham, England, was built in 1860. It is a frame house of three stories, with a large yard that included an orchard. It was purchased from the builders by Henry Swinhoe, its first owner and occupant.

Swinhoe's first wife died in 1866, and three years later he married a woman named Imogen Hutchins. This second marriage was unhappy, marred in part by Hutchins' insistence that she be given the first Mrs. Swinhoe's jewels, which her husband steadfastly refused to do. Instead, he hid them in a vault he had built below the floor in the living room. Shortly before Swinhoe's death in 1876, Hutchins left him, and she did not return to the house for his funeral or at any time thereafter. She died in 1878.

After Swinhoe's death, the house was leased by Mr. L., an elderly man who died suddenly six months after moving in. The house then remained vacant for about four years, before being taken, in March 1882, by a Captain Despard and his wife, their two sons, and three unmarried daughters. A fourth, married daughter visited occasionally, sometimes in the company of her husband.

It was during the Despard's stay in the house that the apparition made its most frequent appearances although upon inquiry it was learned that there had been earlier appearances as well. The Despard's 19-year-old daughter Rosina (who became Rosina Morton) was the most frequent percipient, and it was she who eventually wrote an account for the *Proceedings of the Society for Psychical Research* based on letters she wrote to a friend at the time.

Rosina's first experience occurred a few months after the Despard's arrival. She had gone up to her room one night, but was not yet in bed, when she heard a knock on the door. When she answered it, there was no one there. When she advanced a few steps along the hall, she could

see a tall woman dressed in black, standing at the head of the stairs. After a few minutes the woman descended the stairs, and Rosina followed until her candle burned out. She noticed that the woman's dress made a swishing sound as she moved, as if it were made of a soft woolen material.

Over the next three years, Rosina saw the woman a half dozen times, at first at long intervals, then shorter ones. She invariably followed the same route. She would descend the stairs and go into the living room, where she would remain for awhile, generally standing to the right-hand side of the bay window. Then she would leave the living room and walk along the hall to the door to the garden, before which she disappeared. Rosina tried to speak to the woman, but she seemed unable to utter a word. She also tried, without success, to use sign language with her. The woman seemed aware of her surroundings and would move around persons and objects in her way. When she was cornered, however, she simply disappeared.

Although Rosina saw the woman more often than did other members of her family, she was not the only one to do so. One night her sister Edith was playing the piano in the living room when the woman appeared. She called Rosina. The sisters followed the woman along the hall until she disappeared in her usual place by the garden door. Another sister came in from the garden soon after, saying she had seen the figure there, and the married sister later reported that she had seen her from the window of her room. The sisters and one of their brothers, along with the Despard's cook and housemaid, who lived with them in the house, also heard footsteps and knocks at night and from time to time saw the woman. The Despard's dogs behaved oddly. Rosina's terrier once wagged his tail vigorously as if he expected to be petted, then suddenly shrank back, cowering in fear.

The haunting was brought to the attention of FREDERIC W. H. MYERS of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in December 1884. Myers visited the Despard's early in 1885. At his suggestion, Rosina thereafter kept a camera ready to photograph the figure, but on the few occasions she tried, she got no results.

Sightings of the woman dropped off after 1887; she was not seen at all by members of the Despard household after 1889. Up until 1886 the figure appeared so solid that it was often mistaken for a real person, but in the later appearances it was much less substantial. The Despard's were never able to determine whether it cast a shadow, although they noticed that it always blocked the light.

The apparition was thought to be that of Imogen Hutchins, the second Mrs. Swinhoe, on the basis of its stature and its mourning clothes, and the fact that when she was alive, she had often used the living room. However, because the woman habitually held a handkerchief over part of her face, the identification was never certain.

The Despard's left the house in Cheltenham in 1893. It was vacant until 1898, when it became a preparatory school for boys. During this time, the apparition of a woman was repeatedly encountered on stairs, always

leaving the house in broad daylight from the garden door and walking down the short drive. The school was soon closed, and the building again stood vacant until 1910, when it was converted into a nunnery. The nuns in turn stayed only two years. The history of occupancy of the house continued, empty for long periods between tenants who never stayed more than a few years. In 1973, the building was bought by a housing association for conversion into apartments.

Andrew MacKenzie, who investigated the later history of the house, learned of several other apparitions in Cheltenham, two of which were very similar in description to the figure seen by the Despard's. Significantly, both of these appearances were in buildings that were in existence at the time the Despard's lived in Cheltenham, and not in any of the newer structures that have gone up since. There have been no reported appearances at the Despard's old house since it was turned into apartments.

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Ch'iang Shih In Chinese folklore, a monster made of evil spirits and an unburied corpse, which comes to life and wreaks death and destruction. According to Chinese tradition, an unburied corpse is a great danger, because it invites inhabitation by the evil spirits believed to be present everywhere at all times.

The Ch'iang Shih story has various versions. According to one Ch'iang Shih folktale, four travelers arrived late one night at an inn near Shangtung. No rooms were available, but the travelers persuaded the innkeeper to find them any space where they could sleep. They were placed out in a little shack, where, unbeknownst to them, lay the unburied corpse of the innkeeper's daughter-in-law, who had died earlier in the day. Her body was laid out on a plank behind a curtain.

Three of the travelers fell asleep immediately, but the fourth could not because he had a foreboding of danger. Presently, he saw a bony hand pull the curtain aside. The corpse, green and with glowing eyes, emerged and bent over the sleeping travelers, breathing the foul breath of death upon them. They died instantly. The fourth traveler managed to pretend to be asleep and held his breath while the Ch'iang Shih breathed on him, thus saving his life. When the monster returned to its plank, he ran out the door. The monster heard him and gave chase.

The man hid behind a willow tree, but the Ch'iang Shih found him. With a shriek, it lunged at him. He

fainted from terror, an act which saved his life again, for the monster missed him and sank its claws so deep into the willow tree that it could not extricate itself. The next morning, others found the corpse, now no longer animated by spirits, and the man, who was still unconscious.

Chickamauga battlefield This battle of the American Civil War (1861–65) was fought in Tennessee in 1863 and initially was a victory for the South. It resulted in some of the most macabre hauntings of Civil War battlefields. Chickamauga, named by the Cherokee Indians, means “River of Death.” In two days of fighting (September 19–20) there were 35,000 casualties.

The Battle

Chickamauga was one of two critical battles fought after the turning points of Gettysburg, Pennsylvania (September 17, 1862), and Vicksburg, Mississippi (July 4, 1863), both won by the North. Confederate forces had been deeply lodged in Tennessee, and for most of 1862, the North had been trying to rout them out. General Ulysses S. Grant was especially interested in taking Tennessee for it would put the North in a good position to drive deeper into the South and thus divide it.

The two armies fought repeatedly in Tennessee, finally coming to Chattanooga. Confederates, under General Braxton Bragg, lured the Yankees, under General William Rosecrans, to nearby Chickamauga Creek, where they dealt them a stunning defeat. The terrain was rough, and men often became separated from their units. Much of the fighting was hand to hand.

Union troops retreated to Chattanooga and were not pursued by Bragg—a serious Confederate mistake. Grant replaced Rosecrans with George Henry Thomas, whose fighting had earned him the nickname “Rock of Chickamauga.” The North regrouped. On November 24, the North launched the battle of Chattanooga and overran the Confederates. Union soldiers screamed “Chickamauga!” as they charged at the Southern line. The South was defeated, and 4,000 Confederate prisoners were taken. The Confederate victory of Chickamauga was short lived.

Haunting Activity

The Chickamauga battlefield is one of the largest of the Civil War. Corpses lay for weeks before burial, and most were buried where they fell; some were interred in mass graves. There are no markers. Throughout the area visitors see misty apparitions, as well as strange flickering lights believed to be the ghostly lights of the lanterns of the women who went out at night searching for the wounded and bodies. A lady in white drifts about, reputedly the ghost of a woman who lost her husband or lover and who continues to search in vain for him. People feel watched in the woods, especially at night. A headless horseman has been seen galloping along.

Chickamauga’s most noted ghost is “Old Green Eyes,” so-christened for his glowing eyes. According to lore, he

is the ghost of a Confederate soldier who had his head blown off. Only his head was buried; his body could not be found. His ghost roams about looking for his missing body. He terrifies people by the sudden appearance of his green, glowing eyes and by his moaning sounds.

Older legends are associated with Old Green Eyes. Prior to the Civil War, there were stories of a humanlike beast with green, glowing eyes; waist-length, light-colored hair; and huge, ugly jaws with protruding fangs. This beastly Old Green Eyes also has been encountered in modern times.

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Chilliwack Museum Building in Chilliwack, British Columbia, haunted by the GHOST of a SUICIDE. The building, now Greenwood Museum, formerly was Chilliwack city hall. The story may be more legend than fact, but nonetheless HAUNTING phenomena associated with it exist.

A man named William Garner was arrested for drunkenness in 1928 and was locked up in a jail cell. While he was passed out, the police added a roommate—a Chinaman arrested on charges of possessing opium. According to oral history recorded from Garner’s cousin, Samuel Roy Cromarty, the police had failed to take Garner’s belt. The distraught Chinaman took it off Garner while he was unconscious and strangled himself. Garner awakened to the horror of a dead body in his cell.

Years after this incident, Cromarty went to work in the city hall as a custodian. He often heard unexplained sounds of people and creaks and groans in the building. Phantom footsteps crossed the upstairs floor, accompanied by the sounds of a door opening and closing. The room from which the phenomena emanated was locked from the inside with a deadbolt.

Cromarty at first blamed natural sounds on the disturbances, but then concluded that the ghost of the Chinaman was wandering about. At least one other person experienced phenomena as well.

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Chilliwack Poltergeist An outbreak of POLTERGEIST phenomena that occurred in the 1950s in Chilliwack, British Columbia, probably due to the human agency of a teen-aged girl. The girl’s aunt believed that racial prejudices were the cause. The residents of Chilliwack called whatever was causing the disturbances “The Thing.”

Anna Duryba was a Ukrainian immigrant who moved to Chilliwack from Saskatchewan in 1933. She worked as a domestic, saving her money until she could buy a 10-acre chicken ranch a mile out of town. She lived there in a four-room cottage. In October 1951, her 14-year-old niece, Kathleen, came to live with her. Several months

later, poltergeist disturbances began. Objects flew about and damaged windows, and loud, violent hammering sounded throughout the cottage, as though someone were using a jackhammer. The noises seemed to emanate from the northeast corner of the house. No damage was ever visible, despite the terrible pounding sound.

Anna thought a local trickster was the cause, but soon felt that someone was deliberately trying to drive her off her property. Duryba's brother, Alex, who lived nearby, believed that someone local who did not like Ukrainians was trying to force his sister out. On at least one occasion, a sheriff's deputy was called to investigate.

The deputy, A. J. Edwards, agreed with Alex, whereupon Alex armed himself with a shotgun and stationed himself at his sister's cottage. When the disturbances commenced, Alex fired off shots and shouted threats. Neighbors armed with shotguns stood watch as well.

The disturbances not only continued, but got worse. The hammering and banging occurred up to 30 times a night, even when the house was floodlit and under observation by neighbors, and also during the day. The noise raced about the cottage. Anna would run outside and try to catch the perpetrator, always to no avail.

Even more maddening, "The Thing" seemed to react to people. Once when the hammering began, Anna ran to a window and yelled, "Go ahead, do it again, you silly fool." The hammering moved to beneath the window. No one was outside. When Alex challenged "The Thing," it answered by shaking the cottage and windows.

Locals offered explanations. Maybe the noises were being caused by exceptionally dry ground beneath the cottage. Another explanation proposed was that an electrical problem of some sort was to blame.

Anna refused to leave. But niece Kathleen, whose health was poor and who suffered from "nerves," was showing strain. The Reverend W. T. Clarke recognized that Kathleen might be the focal point and persuaded Anna to send her away to Vancouver for a while. During the 10 days the girl was gone, the poltergeist disturbances stopped. They resumed upon her return.

Others wanted to investigate the link between the girl and the phenomena, but Anna and Alex refused to cooperate—or even to deal with anyone on the matter anymore. Their explanation was that everything was mysteriously caused by racial prejudice.

One person who was able to witness the disturbances before the Durybas ceased communicating was psychical researcher R. S. Lambert. He wrote that he heard the sounds on four occasions: rapid, violent rapping on the outer wall near a window, between 8 P.M. and midnight. The noises sounded like a pneumatic hammer and lasted for one to two minutes at a time. Anna and Kathleen were present on three of those occasions; Kathleen was asleep in her bedroom on the fourth. However, Lambert agreed with the Durybas that a hostile person was trying to drive Anna and Kathleen out.

Most likely, the Chilliwack case serves as an example of recurrent spontaneous psychokinesis (RSPK), psychokinetic energy produced unwittingly by certain persons. Teenagers at puberty, especially girls, as well as adults under emotional strain, have been associated with RSPK.

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Churchyard Beast See BLACK SHUCK.

churel In India, the evil ghost of a woman who died in childbirth or ceremonial impurity. Originally, *churels* were ghosts of low-caste persons, whose corpses were buried face down to prevent the ghosts from escaping. *Churels* have reversed feet and no mouths. They haunt squalid places. In the shape of a beautiful young woman, they ensnare young men and hold them captive until they are old. Areas believed to be haunted by *churels* are given exorcisms.

cipher test See SURVIVAL TESTS.

clairvoyance Paranormal vision of objects, events, places and people that are not visible through normal sight. Clairvoyance is an extrasensory perception (ESP) that overlaps with telepathy and precognition (knowledge of the future). It is a factor in MEDIUMSHIP and RETROCOGNITION, and may come into play in some cases of apparitions.

The term "clairvoyance" comes from the French for "clear seeing." It is also popularly called "second sight," "ghost seeing" and "ghost vision." Individuals gifted with clairvoyance have, throughout history, been oracles, prophets, diviners, holy men and women, healers, wizards and witches. However, everyone possesses the capacity for clairvoyance and probably experiences at least one clairvoyant episode during life.

Clairvoyance can happen spontaneously, such as when a person has a vision of apparitions of the past (see VERSAILLES GHOSTS), or can perceive nonphysical forms in a place alleged to be haunted. Clairvoyance—and sensitivity to ESP in general—may account for the great disparity of experiences that occur in an alleged haunting. For example, one person may be able to clairvoyantly perceive a ghost while another may not (and the other thus may not believe in the haunting). Many stories of hauntings include testimony from individuals who claim they experience nothing. In a case where collective apparitions are seen, some psychical researchers speculate that one person may perceive the apparition and communicate it to others through telepathy.

In mediumship, clairvoyance may account for the ability of MEDIUMS to provide "unknown" information at seances. Information unknown to the medium (and

perhaps the sitters) but that can be verified through other sources is considered “evidential” in support of survival after death. However, some psychical researchers say that a medium’s unconscious clairvoyance of existing sources—anywhere in the world—cannot be ruled out (see SUPER-PSI).

Clairvoyance may be induced through various techniques, such as fasting, ecstatic dancing, ingestion or inhalation of certain substances, and magical ritual. Such techniques have been employed whenever humankind has sought to commune with the spirits of the dead, the spirits of nature or the divine. Ancient Egyptian and Greek priests used herbal mixtures to induce temporary clairvoyance. The Pythia oracle at Delphi inhaled the smoke from burning laurel leaves to induce clairvoyant visions. Shamans induce clairvoyance through ecstatic dancing, chanting and drumming, and sometimes with the help of hallucinogens. Native Americans experience clairvoyance during vision quests and solitary spiritual pursuits in the wilderness.

Clairvoyance is experienced in different ways. Perhaps most common is a vision seen by the inner eye. Some clairvoyant visions seem to have an objective reality, temporarily replacing the present time and environment. Such is the case in shamanism, for shamans enter a “non-ordinary” reality in which they search for lost souls and heal the sick. Clairvoyance of distant places—called “traveling clairvoyance” by mesmerists and early psychical researchers—may involve an out-of-body experience (see EMANUEL SWEDENBORG). Clairvoyant visions also have been recorded of non-earthly places, such as the astral plane, the spirit world or “Other Side,” and realms of heaven and hell. Descriptions of these places vary considerably. Clairvoyance can occur in DREAMS.

In his research with medium EILEEN J. GARRETT psychologist Lawrence LeShan conceived of two kinds of reality, sensory and clairvoyant. Sensory reality is everyday, real-time life, defined by the five senses. Clairvoyant reality, which is accessed by mediums, is a place where time is illusory (everything seems to exist in an ever-present “now”), judgments are impossible, and all things are perceived as interconnected.

Scientific study of clairvoyance began in the early 19th century with mesmerized subjects who exhibited paranormal, or “higher,” phenomena. One of the subjects of Alphonse Cahagnet, a French magnetist, was a young woman named Adele Magnot. While entranced, Magnot had visions of the spirit world and could see and converse with the dead.

Tests for clairvoyance of concealed cards using hypnotized mediums began in the 1870s with French physiologist Charles Richet. Card testing reached its peak later in the 20th century in the laboratory experiments of J. B. RHINE.

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Cock Lane Ghost An 18th-century, London-area POLTERGEIST that fascinated eyewitnesses and investigators because it was tainted with accusations of trickery and fraud. Sensational publicity caused curiosity-seekers to crowd Cock Lane, the street from which the ghost took its name. The veracity of the ghost was hotly debated by believers and detractors.

The excitement lasted for two years, from 1762 to 1764, culminating in a trial which found several persons guilty of fraud. The trial, however, did nothing to clarify how the deception was carried out, if indeed it was a deception. The full story was told in *Cock Lane & Common Sense*, a book written by Andrew Lang and published in 1894.

In 1760, a stockbroker named Kent rented a house on Cock Lane, in the London suburb of West Smithfield, from Mr. Parsons, a parish clerk in a nearby church. Kent’s sister-in-law, Miss Fanny, was keeping house for him since his wife’s death in childbirth the previous year. Fanny and Kent grew fond of one another and decided to make out a will, naming each other as beneficiary.

One day, Parsons borrowed money from Kent, but shortly thereafter, the two men argued. Not only did Kent move out of the house, but he began legal proceedings against Parsons for the return of his money. The suit was not contended for two years, and in the meantime, Fanny contracted smallpox. She died a few days later and was buried in a vault under St. John’s Church.

This sad event gave the vengeful Parsons a chance to concoct a story that Fanny had not died of an illness, but instead was the victim of murder, most probably at the hands of Kent, who would benefit from the inheritance.

It wasn’t until 1762, however, that Parsons began in earnest to blacken Kent’s name. Parsons claimed that the house was now haunted by Fanny’s ghost. Furthermore, his 12-year-old daughter, Elizabeth, had seen and spoken to the ghost, which asserted that she had been poisoned by Kent. Parsons added that the night following Fanny’s demise, loud knockings could be heard in the house.

Not content with merely arousing suspicions among his neighbors, Parsons sought corroboration from a gentleman of high rank by inviting him to the house to witness the ghost. The gentleman saw the shaking, terrified Elizabeth shortly after she had been visited by the ghost, and he bore witness to the knockings and rappings that could be heard in the child’s room. He promised to return the next evening with the local clergyman and others to further investigate the strange happenings.

The next night more than 20 people returned to the house, determined to stay up all night if necessary to wait for the ghost to appear. Parsons maintained that the ghost

THE MYSTERY REVEALED;

Containing a SERIES of
TRANSACTIONS
AND
AUTHENTIC TESTIMONIALS,
Respecting the supposed
COCK-LANE GHOST;
Which have hitherto been concealed from the
PUBLIC.

— Since none the Living dare implead,
Arraign him in the Person of the Dead.

DRYDEN.



L O N D O N :
Printed for W. BRISTOW, in St. Paul's Church-yard ;
and C. ETHRINGTON, York.
MDCCXLII.

Frontispiece of one account of the Cock Lane Ghost, written by Oliver Goldsmith.

appeared only to Elizabeth, but that it would be willing to answer questions with a certain number of knocks signifying affirmative or negative answers.

Hours later, this committee of men was rewarded for its patience. Elizabeth saw the ghost, and the questions began. Once again, Fanny's ghost claimed that Fanny had been poisoned. And in response to a specific question, the ghost said that Fanny's soul would be at rest if Kent were hanged for his deed.

It did not take long for the news to spread in the neighborhood, and soon Cock Lane was full of the curious. Always with an eye toward commerce, Parsons even charged people a small fee to enter the house to listen to the ghost's knockings.

But the ghost was soon to cast a shadow upon itself when it made some promises it could not fulfill. The ghost asserted that it would follow Elizabeth everywhere, as well

as anyone who entered Fanny's burial vault. The committee decided to take the ghost up on its suggestions and Elizabeth was taken to a clergyman's house where she underwent a search of her bedclothes by several ladies before being put to bed. In this unfamiliar house, the ghost would make only knockings and no appearance, fueling the committee's suspicions that some chicanery was afoot.

These suspicions were confirmed when the committee visited Fanny's vault, and the ghost failed to either make an appearance or produce rappings. Some committee members suggested that Kent should be brought to the vault and have the ghost confront him. Kent complied, and while standing by the coffin, he was disappointed along with everyone else when there was no sight or sound from the ghost.

To quell these doubts, Parsons started a rumor that the ghost did not appear because Kent had removed Fanny's coffin. Kent finally fought back by taking several witnesses into the vault where he had the coffin opened to reveal Fanny. All present made depositions and when they were published, Kent indicted Parsons, along with his wife, daughter and several others whom he believed were conspirators.

The trial finally took place; all were found guilty and had to make monetary retribution to Kent for defamation. Parsons also was sentenced to stand in the pillory before being imprisoned for two years.

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coffin corners Notches in the walls along winding staircases of homes that accommodated the transport of coffins without damaging the walls. Coffin corners were a feature of Victorian-era homes, when many people died at home and were laid out in coffins in the rooms in which they died. If a home had a winding staircase or staircase that turned on a narrow landing, it was difficult to move the coffin up and down. Coffin corners aided the job.

collective apparitions See APPARITION; WILMOT APPARITION.

College of Psychic Studies British Spiritualist organization that evolved from the London Spiritualist Alliance, founded in 1884. In 1955 the organization changed its name to the College of Psychic Science, and in 1970 it became the College of Psychic Studies. It is not to be confused with the BRITISH COLLEGE OF PSYCHIC SCIENCE (BCPS).

A non-profit organization based in South Kensington, London, the College of Psychic Studies offers programs

and materials to the public and psychical researchers concerning mediumship, the evidence for survival after death, and spiritual healing and related topics. The college also offers training in MEDIUMSHIP. It maintains a large library.

Colombo, John Robert (1936–) Prolific Canadian author, poet, and editor, known for his compilations of GHOST lore, as well as dictionaries of quotations and anthologies relating to Canadian history and culture.

John Robert Colombo was born on March 24, 1936, in Kitchener, Ontario. He has been the author, compiler, or translator of over 190 books during the past five decades.

Colombo often turns his attention to Canadian tales of the supernatural, ghosts, and UFOs. Among his publications are *Colombo's Book of Marvels* (1979), *Friendly Aliens* (1981), *Mackenzie King's Ghost* (1991), *Close Encounters of the Canadian Kind* (1994), *Ghost Stories of Ontario* (1995), *Haunted Toronto* (1996), *Mysteries of Ontario* (1999), *Weird Stories* (1999), *Ghost Stories of Canada* (2000), *Canadian Tales of Terror* (2004), *The Monster Book of Canadian Monsters* (2004), and *True Canadian UFO Stories* (2004).

In 2006, Colombo hosted a six-part Canadian television miniseries, *Unexplained Canada*.

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combination lock test See IAN STEVENSON; SURVIVAL TESTS.

Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) Membership organization based in Buffalo, New York, devoted to debunking claims of the paranormal.

CSICOP's stated objectives are:

to establish a network of people interested in examining claims of the paranormal; to prepare bibliographies of published materials that carefully examine such claims; to encourage and commission research by objective and impartial inquirers in areas where it is needed; to convene conferences and meetings; to publish articles, monographs and books that examine claims of the paranormal; to not reject on *a priori* grounds, antecedent to inquiry, any or all of such claims, but rather to examine them openly, completely, objectively, and carefully.

Critics charge that CSICOP's claim to unbiased inquiry is unwarranted. Although CSICOP members have successfully debunked many paranormal claims, critics say that the

organization often goes too far—that it will debunk at all costs. CSICOP lumps together a large assortment of anomalous phenomena, not all of them on the same footing, from a scientific point of view. Targets have included HAUNTINGS, POLTERGEISTS, MEDIUMSHIP, REINCARNATION, EXTRASENSORY PERCEPTION, psychic and faith healing, divination arts (such as astrology), UFOs, Fortean phenomena, and crystals. Nonetheless, as the world's largest organization of its kind, CSICOP provides an unequaled skeptical counterpoint to paranormal claims.

CSICOP originated as an offshoot of the American Humanist Association, following a controversy over claims made about astrology. At first an informal group, it incorporated in 1976 as a separate organization. Under the direction of founding member Paul Kurtz, professor of philosophy at the State University of New York in Buffalo, CSICOP found a dedicated following of skeptics and quickly shifted from an academic organization to one with a popular membership base.

CSICOP actively promotes the formation of local societies with similar aims; these include groups in most U.S. states and many foreign countries. CSICOP and the local groups share some characteristics: although prestigious scientists and scholars are associated with them, they also include a disproportionate number of magicians; the vast majority of members are men; and many hold religious views (such as atheism) that are antagonistic to the paranormal.

A magazine, originally named *The Zetetic* and renamed *The Skeptical Inquirer* after three issues, pursues scientific concerns about the perceived public credulity about the paranormal.

In 1988, five members of CSICOP's executive committee accepted an invitation from a Chinese scientific newspaper to visit and appraise the state of psychic research and paranormal belief in China and to make scientific evaluations where possible. Preliminary tests of children, psychics and Masters of Qigong (an Eastern healing and martial art) produced negative results.

See SMURL HAUNTING.

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Constellation Frigate and oldest ship in the U.S. Navy. The U.S.S. *Constellation* resides as a historical attraction in the harbor at Baltimore, Maryland. It is said to be haunted by 18th- and 19th-century GHOSTS, despite the fact that the ship has been entirely rebuilt.

History

The 176-foot *Constellation* had a distinguished service record. The ship saw plenty of bloodshed, pain, agony,

and terror in the nearly two centuries it plied the waters. Life aboard it was rough and cramped, and disease took nearly as many lives as battles.

It was launched on March 27, 1794, with 36 guns. The first captain of the *Constellation*, Thomas Truxton, ruled with a brutal fist. In 1799, he demonstrated his power when a seaman, Neil Harvey, fell asleep on watch during a successful battle against a French frigate, *L'Insurgent*, in the West Indies. With the battle still raging, Truxton ordered a lieutenant to execute Harvey by running a sword through his gut. When the battle was over, Truxton had Harvey's body strapped to the end of a cannon and blown to bits over the sea. The violence would literally come to haunt the ship for more than 200 years.

The crew of the *Constellation* never lost a battle. The ship was engaged against the French, Barbary corsairs, West Indian and East Indian pirates, and African and Caribbean slave traders. It fought in the Quasi-War with France, the Barbary Wars, the War of 1812, the Mexican War, and the Civil War. From 1845–55, the ship underwent reconstruction and was downgraded to a 22-gun sloop of war. During World War II, it served as a relief flagship of the Atlantic Fleet. The ship was decommissioned in 1955 and retired to Baltimore, where it rests in the Inner Harbor as a tourist attraction. The *Constellation* is considered to be the last of the sail-powered ships built for the U.S. Navy.

Haunting Activity

The ghosts of both Harvey and Truxton are the most common ghosts reported by visitors to the *Constellation*. One of them has appeared to be so lifelike that he has been mistaken for a costumed tour guide.

The ghost of Truxton may have even been captured on film. In 1955, shortly after the ship's retirement, the Baltimore *Sun* newspaper reported that strange lights, shapes, and noises were observed by people aboard the nearby submarine *Pike*. Lieutenant Commander Allen Ross Brougham mentioned the phenomena to a friend who was

interested in PSYCHICAL RESEARCH. The friend advised that the best time to observe APPARITIONS was at midnight on nights between Christmas and New Year's.

On one of those nights, Brougham and others set up a watch with a camera. At midnight, Brougham detected a faint whiff in the air, like the smell of gun smoke, accompanied by a muffled scurrying sound. A photograph was taken. When developed, it showed, according to Brougham's description, "a bluish-white radiancy, partly translucent, wearing a definitely dated uniform, gold-striped trousers, cocked hat, heavy gold epaulets and a sword. It—or he—was, or seemed, to be a captain." The figure appeared to be crossing the quarterdeck.

Other haunting phenomena include the apparition of a young boy, a surgeon's assistant who is said to have been stabbed to death by two sailors in 1822. The ghost of an unidentified sailor wanders mournfully about the gun deck. A happy ghost is aboard the ship: Carl Hansen, a night watchman who worked there until he was replaced in 1963 by an automated alarm system. Hansen's ghost plays cards on the lower deck and also has been known to give spontaneous tours to visitors.

There are phantom SMELLS of gun smoke and the sounds of shouting and battle.

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control A spirit of the dead that acts as a medium's primary interface with the spirit world. The control allegedly takes over a medium's body for extended periods during altered states of consciousness. The control communicates through the MEDIUM, either through mental impressions or through using the medium's vocal cords. In rare instances, controls allegedly communicate by direct voice, that is, speaking in a voice independent of the medium but in the same proximity. The role of the control is to look after the medium's interests, answer questions posed by the sitters, provide information from the Other Side, and orchestrate other spirits of the dead who wish to speak to the living and deliver messages.

Controls assert that they are autonomous beings who are separate entities from the medium. They say they have bodies of a very subtle substance and that they can change shape and size, and can transport themselves through time and space. They explain that in order to communicate they must enter the "light" that surrounds the medium. This involves an energy transfer which controls do not explain exactly; but, they say that the transfer enables them to use the medium's sensory organisms to become aware of the physical surroundings. While the control has taken over the medium's consciousness and body, the medium's consciousness is either transported to the spirit world or is displaced out-of-body, according to various controls that have been questioned by psychical researchers.



U.S.S. *Constellation*. Photo by R. E. Guiley.

Controls have distinct personalities. Generally, they are childlike; some are mischievous and have a sense of humor. They may offer a great deal of information about themselves and their past and who they were in life, or they may say very little about themselves. In some cases they say they are ancestors of the medium. Their speech may be very fluid with the appropriate accents and intonations. Some, however, sound stilted and stylized, so that their personalities seem to be obviously fictitious.

The prevailing view among psychical researchers and parapsychologists who have studied mediums is that controls are secondary personalities of the medium which are drawn from the subconscious. Most controls do reflect some personality traits, interests and knowledge of the mediums they allege to serve. However, if controls are secondary personalities, they manage to stay out of a medium's normal waking life. Apart from the controlled circumstances of trance, controls do not intrude and disrupt as do secondary personalities in cases of schizophrenia and multiple personality.

Controls are capable of providing evidential information at seances, that is, information that the medium would be unlikely to know. Curiously, controls that are confronted with inaccurate information that they have given seldom own up to their errors but instead make excuses, usually blaming the complicated process of communicating through the medium's physical being.

Evidential information is taken by many as proof of SURVIVAL AFTER DEATH, or at least as evidence in support of it. Some researchers argue that information that seems evidential actually can be obtained by the medium through SUPER-PSI, a hypothesis that holds that clairvoyance and telepathy enable a medium to retrieve "unknown" information from sitters or an existing published source. Another hypothesis proposes that information does indeed come from spirits of the dead, but that in order to be conveyed from a nonphysical realm to a physical realm, it must go through the construct of a secondary personality of the medium, which then becomes the control.

Many prominent mediums have accepted their controls as spirits of the dead. Others, such as EILEEN J. GARRETT, have believed that controls are constructs from their own unconscious. ARTHUR FORD said he did not care what others thought about his control, Fletcher.

A medium may have more than one control. Controls may stay with the medium throughout a career, or come and go. GLADYS OSBORNE LEONARD had one primary control, Feda, throughout her entire career. LEONORA PIPER had a number of controls, but only had one center stage at a time. WILLIAM STANTON MOSES had a bevy of controls who called themselves the Emperor Band. Many of the Emperor Band claimed to be famous personages from history. The ubiquitous pirate control, JOHN KING, served a number of mediums.

Controls were accorded a great deal of attention and importance during the early days of SPIRITUALISM and the

early years of psychical research. They are less prominent in modern mediumship. Most modern mediums do not use the term "control" but prefer terms such as "spirit helpers," "helpers," "friends" and "spirit friends."

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Cook, Florence (1856–1904) The most famous MEDIUM known for spirit MATERIALIZATIONS, especially full-form, but who was exposed as a fraud.

Florence Cook was born in 1856 in Hackney, then a suburb of London (now part of London's East End), a center of SPIRITUALISM. Cook claimed that as a child she could hear the voices of angels, and had mediumistic gifts.

She began giving SEANCES at home as an adolescent, and from the first she specialized in materialization. Initially, these were only "spirit faces." Cook's CABINET was a large cupboard in the family's breakfast room. Inside was a Windsor chair for her to sit upon. A hole was cut high in the cupboard door where the "spirit faces" would manifest.

Cook, who always dressed up for her seances, would enter the cupboard and sit down. A piece of cord would be placed on her lap. The door would be closed, and the sitters would sing hymns to establish the right "atmosphere." The cupboard would be opened, and sitters could see that Cook was tied to the back of her chair at the neck, waist and wrists. The door would be closed again, and then soon, in the dark, "spirit faces" would appear in the opening. When the faces vanished, the cupboard would be opened, and Cook would be found still tied to the chair, and giving the appearance of exhaustion from the energy allegedly expended to help the spirits manifest.

Critics observed that the faces looked like Cook draped in a white gauzy material, and that Cook probably slipped her knots, stood on the chair, and then retied herself. Audiences loved the performance, nonetheless.

Cook quickly attracted a following, in part because she charged no fee, and in part because she was a beautiful young woman. Her fame incited jealousy from other mediums, including AGNES GUPPY, who lost friends and supporters to Cook, and Mr. and Mrs. Nelson Holmes, the latter of whom claimed JOHN KING and KATIE KING as their controls. In January 1873, Guppy tried to convince the Holmeses to help her ruin Cook by having someone throw vitriol in her "doll face" during a seance. The Holmeses refused and broke their relationship with Guppy.

By 1873, full-form materializations were the rage in spiritualist circles, especially those of the control John King. It was probably no accident that Cook, to be competitive, began materializing the full form of King's alleged spirit daughter, Katie King. Cook still gave seances at home (but now in the drawing room), as well as in more

fashionable parts of London, sometimes as the protégée of other mediums.

Like the spirit faces, Katie King bore a suspiciously strong resemblance to Cook. After the same preparations and singing of hymns, the cupboard would open and the alleged King, pale and white with fixed eyes, would emerge while Cook moaned and sobbed out of sight behind a curtain. These materializations began simply with King merely smiling and nodding and over time progressed to more elaborate entertainment, in which King walked among the sitters, offered her hand (suspiciously solid) to all and conversed with them. After King retired to the cabinet, Cook would be found, as usual, tied and drained. Cook gained fame for materializing King with lights on.

It was considered improper behavior for sitters to grab spirits or the medium (see MEDIUMSHIP), but some skeptics nevertheless did. In 1873, a Mr. Volckman grabbed Katie King by the wrist and announced his suspicion that she was Cook in disguise. The lights were put out and the “spirit” was rescued by Cook’s fiancé, Edward Elgie Corner, and another sitter, and was taken back to Cook’s cabinet. In her struggle with Volckman, the “spirit” had managed to scratch his nose and pull out some of his whiskers. When the cabinet was opened after the required wait of several minutes, Cook was found unusually disheveled, but tied up. This incident did not immediately harm Cook’s budding career as a medium, though it did shake the faith of some.

The eminent British scientist SIR WILLIAM CROOKES spoke out publicly in Cook’s defense after the Volckman “outrage.” Crookes subjected her to numerous tests in a series of private seances, but he did not eliminate all possibility of fraud. In 1874, he photographed Katie King. Cook lay down on a sofa behind a curtain and wrapped a shawl around her head. Soon, Katie appeared in front of the curtain. Crookes checked to see that a female form still lay on the sofa, but, incredibly, never lifted the shawl to verify its identity. In another experiment, he attached Cook to a galvanometer which passed a mild electrical current through her. Any movement on Cook’s part would register on the meter. Katie appeared though the meter’s needle never moved.

Crookes also walked arm in arm with King and noted that the form felt solid. However, he concluded that King was a true spirit. Historian Trevor H. Hall proposed that Crookes’s laxity was due to his romantic infatuation or involvement with Cook, and that he may have even collaborated in her fraud. Hall’s views are considered controversial by other historians.

In 1874, during the Crookes sittings, Katie announced her departure from Cook. The tearful farewell took place behind a curtain, with Crookes as an auditory witness. Another spirit named Marie then began to manifest. Marie sang and danced.

Cook was caught in outright fraud on at least one other occasion. At a seance in 1880, during which Marie materialized in full form, Sir George Sitwell noticed that



Materialized spirit of Katie King, who appeared at seances of the medium Florence Cook. Probably taken in 1874. Courtesy Fortean Picture Library.

the spirit’s robes covered corset stays, and, like Volckman, he broke seance rules and grabbed her. Cook’s curtain was pulled aside to reveal Cook’s chair empty and the ropes slipped.

After that, Cook would perform only if someone was tied up in her cabinet with her. Florence Marryat participated on at least one occasion; Marie materialized, and she sang and danced while Marryat and Cook remained tied together in the cabinet.

These trials eventually caused Cook to retire from mediumship, save for tests in 1899 at the Sphinx Society in Berlin, where she materialized Marie.

D. D. HOME was among those who considered Cook a “skillful trickster” and “outright cheat.” Nonetheless, Cook retained a core of supporters who denied fraud and claimed she was somnabulistic and never intended to deceive.

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Corby Castle See RADIANT BOY.

corpse candles DEATH OMENS in the folklore of Wales and elsewhere in the British Isles. Corpse candles, or *canwll corfe*, as they are called in Welsh, are mysterious lights which bob over the ground and stop at houses or other sites where a death is imminent. Similar lights are called fetch candles or fetch lights in Ireland and northern England. They seem to be similar to the corpse light phosphorescence, but differ in that they have the distinct appearance of candle flames.

Corpse candles are seen floating through the air at night. Beliefs about them vary by locale. They are said to warn of the death of those who see them, or of someone beloved or someone else known to the party. They appear, it is said, halfway between the doomed person's home and his grave. In south Hampshire, England the lights are said to accompany the souls of the departed, and are extinguished when the souls leave the earth. Ghostly funerals are said to accompany some lights.

In Welsh lore, a small, pale or bluish corpse candle presages the death of an infant, while a big light presages the death of an adult. Multiple corpse candles reveal the number of persons soon to die. If the lights are approached, they vanish. Corpse candles are widely reported in Welsh coastal regions.

The English ghost-hunter, ELLIOT O'DONNELL, put corpse candles in the same category as a species of elementals (nature spirits) he called "Clanogrian," which he said included all kinds of family ghosts and national ghosts, and other harbingers of death, such as the banshee.

In his book *Byways of Ghost-Land* (1911), O'Donnell recorded some accounts of witnesses to corpse candles. The following was attributed to a Reverend Mr. Davis, and was reported in *The Invisible World* by T. Charley:

My sexton's wife, an aged, understanding woman, saw from her bed a little candle upon her table: within two or three days after comes a fellow in, inquiring for her husband, and, taking something from under his cloak, clapt it down directly upon the table end where she had seen the candle; and what was it but a dead-born child? Another time, the same woman saw such another candle upon the other end of the same table: within a few

day later, a weak child, by myself newly christened, was brought into the sexton's house, where presently he died; and when the sexton's wife, who was then abroad, came home, she found the women shrouding the child on the other end of the table where she had seen the candle. On a time, myself and a huntsman coming from our school in England, and being three or four hours benighted ere we could reach home, saw such a light, which, coming from a house we well knew, held its course (but not directly) in the highway to the church: shortly after, the eldest son in that house died, and steered the same course. . . .

About thirty-four or thirty-five years since, one Jane Wyatt, my wife's sister, being nurse to Baronet Rud's three eldest children, and (the lady being deceased) the lady of the house going late into a chamber where the maid-servants lay, saw there no less than five of these lights together. It happened awhile after, the chamber being newly plastered, that five of the maid servants went there to bed as they were wont; but in the morning they were all dead, being suffocated in their sleep with the steam of newly tempered lime and coal. This was at Llangathen in Carmarthen [Wales].

Another O'Donnell account is taken from an unspecified issue of *Frazer's Journal* and concerns Welsh corpse candles whose flames were much larger:

In a wild and retired district in North Wales, the following occurrence took place, to the great astonishment of the mountaineers. We can vouch for the truth of the statement, as many of our own teutu, or clan, were witnesses to the facts. On a dark evening a few weeks ago, some persons, with whom we are well acquainted, were returning to Barmouth or opposite side of the river. As they approached the ferryhouse at Penthryn, which is directly opposite Barmouth, they observed a light near the house, which they conjectured to be produced by a bonfire, and greatly puzzled they were to discover the reason why it should have been lighted. As they came nearer, however, it vanished; and when they inquired at the house respecting it, they were surprised to learn that not only had the people there displayed no light, but they had not even seen one; nor could they perceive any signs of it on the sands. On reaching Barmouth, the circumstance was mentioned, and the fact corroborated by some of the people there, who had also plainly and distinctly seen the light. It was settled, therefore, by some of the old fishermen that this was a death-token; and, sure enough, the man who kept the ferry at that time was drowned at high water a few nights afterwards, on the very spot where the light was seen. He was landing from the boat, when he fell into the water, and so perished. The same winter the Barmouth people, as well as the inhabitants of the opposite bank, were struck by the appearance of a number of small lights, which were seen dancing in the air at a place called Borthwyn, about half a mile from the town. A great number of people came out to see these lights; and after awhile they all but

one disappeared, and this one proceeded slowly towards the water's edge to a little bay where some boats were moored. The men in a sloop which was anchored near the spot saw the light advancing, they saw it also hover for a few seconds over one particular boat, and then totally disappear. Two or three days afterwards, the man to whom that particular boat belonged was drowned in the river, while he was sailing about Barmouth harbour in that very boat.

See CANDLES; CORPSE LIGHTS; GHOST LIGHTS.

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corpse lights Phosphorescent lights seen floating about the air at night, which are believed to be harbingers of death. They are white, red, or blue and are seen both indoors and outdoors. They hug the ground, float in the air, hover over the roof of the doomed, or appear over the chest of the doomed. Corpse lights are called by various names, including CORPSE CANDLES, JACK-O'-LANTERN, ignis fatuus, corposant, fetch-candles, and fetch-lights. Since they often appear in marshy areas, the lights may be produced by marsh gas. Another possible explanation is that they may be produced by atmospheric conditions. Nonetheless, numerous accounts exist in folklore of their seemingly supernatural appearance.

See DEATH OMENS; GHOST LIGHTS.

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Corpus Christi College College in Cambridge, England, founded in 1352, known for its haunting by two 17th-century ghosts.

One ghost is Dr. Henry Butts, a master of the college from 1626 to 1632 and vice-chancellor during a severe outbreak of plague in 1630. His correspondence at the time indicates that he seemed to be under great stress. While many of his colleagues and students fled town during the plague outbreak, Butts remained behind to take care of the sick and dying. He felt deserted and harbored these feelings for years. He described himself as alone, destitute and forsaken by scholars within and outside the college.

The crushing blow for Butts came in 1632, when King Charles I and Queen Henrietta Maria visited Cambridge. According to custom, a play was staged whenever royalty came. Butts and Dr. Thomas Comber, master of Trinity College, disagreed over which play should be staged, and so two plays were put on. The one sponsored by Comber was a success, and the one sponsored by Butts was a failure—it was even booed by the audience.

Ten days after this humiliation, Butts was scheduled to preach before the college on Easter Sunday. He failed to appear and was found in his rooms in the master's lodge, hanging by his garters with his knees dragging on the ground. His ghost subsequently began to be reported on college grounds.

The second ghost is James Betts, a student who was in love with Elizabeth Spencer, the 16-year-old daughter and only child of Dr. James Spencer, the master of Corpus Christi College from 1667 to 1693. Spencer did not like Betts, which forced the young lovers to have clandestine meetings. According to lore, one day Betts was with Elizabeth in her house when Spencer came home unexpectedly. He hid in a cupboard that, unbeknownst to him, could only be opened by a secret spring on the outside.

Spencer may have suspected Betts was there for, oddly, he ordered Elizabeth to pack up and depart immediately with him on a trip away from Cambridge. Betts died in the cupboard. Heartbroken, Elizabeth died a year later. Some years later, another college master found a skeleton inside the cupboard.

Haunting phenomena have included loud bangs and violent RAPPING, and the specter of a long-haired man leaning out a dormer window at the top of the Old Lodge. The apparition of a man, sometimes visible from the knees up (probably the ghost of Butts), was reported numerous times in various locations.

In 1904, a student who was living in the rooms opposite those where Butts died saw what later was believed to be Butts's ghost. One afternoon near Easter, the student suddenly became uneasy. He looked out his window and saw a man with long hair leaning out of an upper window in the opposite rooms. Only the man's head and shoulders were visible. He stared at the student for several minutes. He seemed hostile.

The student ran upstairs to get a better view of the man, but when he reached the window, the man was gone. The student went across the court but found the rooms locked. Later he found out that the resident of the rooms had been out all afternoon, and the room had remained locked.

The manifestations of the long-haired man continued. Sometime later, a group of six undergraduates decided to attempt an EXORCISM. They entered the haunted rooms, recited the Lord's Prayer and summoned the ghost to appear. The rooms' occupant and an onlooker from another college who was interested in SPIRITUALISM said they saw a mistiness in the air that gradually took on the form of a man in white with a gash across his neck. No one else saw an apparition, though everyone claimed to feel a sudden chill in the air.

The two men who saw the ghost held out a crucifix and approached it. An invisible force drove them back, they said, and they became so upset that the exorcism was terminated.

The group tried another exorcism several days later. Again, the same two men saw the white figure and were

repelled by an invisible force. The others still saw nothing but felt an unexplained stiffness in their limbs. They were unable to banish the ghost. The publicity prompted practical jokes such as students dressed in sheets.

At some later time, the rooms were closed off.

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Cottingley Fairies Scandal involving fabricated photographs of fairies that fooled many, including the eminent SIR ARTHUR CONAN DOYLE. The photographs, created by children, were so amateurish it is hard to believe that anyone might take them for real. Doyle, a supporter of SPIRITUALISM, tended toward credulity when it came to evidence of spirits, ghosts and SURVIVAL AFTER DEATH.

Fairy lore had interested Doyle all his life. In 1920, he was excited to receive a letter from a spiritualist friend, Felicia Scatcherd, informing him that the existence of fairies had been proven with photographs taken in Yorkshire, England. Doyle asked a theosophist friend, Edward L. Gardner, to investigate. Gardner examined the photographs, which showed diminutive female figures dressed fashionably in Paris gowns with transparent wings and the traditional double pipe of elves. The photographers were two young girls, Elsie Wright and her cousin Frances Griffiths, who claimed they were able to see the fairies, as well as a gnome who did not want his photograph taken. They said they had taken the photos in July and September of 1917 in the countryside near their Yorkshire village of Cottingley. The bodies of the fairies were white, they said, and the wings were pale green, mauve, and pink.

Though the photographs looked suspiciously faked (they were actually cutouts taken from an illustration in *Princess Mary's Gift Book* of 1915), Gardner pronounced



Fabricated photo of Frances Griffiths with the fairies, taken by Elsie Wright at Cottingley Glen, West Yorkshire, in July 1917. Sir Arthur Conan Doyle was fooled by this and other fake photos created by the girls. Courtesy Fortean Picture Library.

them genuine and sent them to Doyle. Doyle asked opinions from the Eastman Company and from Kodak but took Gardner's word as the truth. He was further swayed by the testimony of his friend Geoffrey Hodson, a clairvoyant, who said he had seen fairies in the Cottingley area. When Elsie and Frances produced three more photographs (shot by themselves with no witnesses), Doyle was elated.

He published an article about the fairies in the Christmas 1920 issue of the *Strand Magazine*, complete with illustrations. Other fairy-seekers deluged Doyle with "genuine" photographs, but he saw none that had the charm of the Yorkshire sprites. Over and above Doyle's desire to believe, he refused to consider the possibility that two girls, aged 16 and 10, so innocent in their youth, could hatch professional trickery.

In 1922, Doyle published *The Coming of the Fairies* containing a full account of the girls' encounters and including chapters giving other fairy evidence and the theosophic case for fairy sightings. He opined that more authentic fairy sightings would be documented. He then left for Australia on a lecture tour. Upon his return, he found himself the laughingstock of the press on both sides of the Atlantic. The photographs had been widely circulated, examined, and deemed false. Doyle finally admitted that perhaps he was the victim of what might be the greatest hoax in history.

It was not until long after Doyle's death that Wright and Griffiths finally admitted their hoax. In the early 1980s, they finally stated that they had faked the photographs to get back at adults who had chided them for saying they played with fairies. As girls, they actually had seen fairies, they said. The cousins said that when Doyle became enthusiastically involved, they had been unwilling to embarrass him by admitting to him the photos were fake. Unfortunately, their silence led to an even greater embarrassment for him. Despite the setback and ridicule, Doyle remained steadfast in his spiritualist beliefs and activities.

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Coutts & Co. See QUEEN'S BANK.

co-walker See FETCH.

Craigdarroch Castle Former private residence of the wealthy and influential Dunsmuir family of Victoria, British Columbia. Craigdarroch Castle was once the most spectacular residence in the province. It is now a museum and historic landmark and reportedly the home to GHOSTS.

History

Craigdarroch Castle was touched by gloom and mourning before it was ever occupied. It was built by Robert Dunsmuir, a poor Scottish immigrant who arrived in Victoria in 1851 with his wife Joan and family, determined to build himself a great fortune. At first the family lived in a windowless log cabin, and Dunsmuir labored away for dismal wages. He pursued his ambition zealously and, true to his vow, soon built a business empire, raking in money in coal. Though once a poor worker himself, he exploited other poor workers and lavished money on politicians to buy their favors. His critics called him a greedy capitalist, "King Grab."

Dunsmuir shrugged off the criticism. He wanted everyone to know how rich and powerful he had become. There was no better way to put that on display than by building the most impressive home in the entire province. In 1887, construction began on Craigdarroch Castle, designed by architect Warren William Heywood. Tragically, Heywood died of an enlarged heart just four months into the project.

More tragedy followed. Dunsmuir himself was never to occupy his grand home. In April 1889, he went to bed with a cold. He was renowned for his health and vigor, and no one suspected that he would never leave his bed. Four days later, he was in a coma. Within two more days, he was dead.

Several months later, in September, Dunsmuir's second daughter, Agnes, died in a typhoid epidemic that swept through the town of Nanaimo, where she lived with her husband and family. Her husband, James Harvey, never regained his health and died the following year.

In the summer of 1890, Craigdarroch Castle was ready for occupancy. It had four floors plus a tower and an 87-step staircase leading to a fourth-floor ballroom the size of a three-bedroom house. Dunsmuir had spared no expense acquiring the finest oak, walnut, mahogany, cedar, granite, marble, and sandstone. Exquisite stained glass and ceiling paintings decorated the castle.

Widow Joan moved in with her three unmarried daughters and Agnes's orphaned children. It was not the happy occasion she had once envisioned. Nonetheless, Joan was determined to reign as "Queen Joan" the socialite. She reigned until her death in October 1908. Many thought the era of excessive displays of wealth was over, but son Robert had yet to erect an even grander home, HATLEY CASTLE.

Craigdarroch was now a liability, too big and expensive to appeal to most buyers. Eventually it was sold and its contents were auctioned off. After World War I, it became Craig Darroch Military Hospital for veterans. The hospital was moved to another facility in 1921, and the castle was taken over by Victoria College. By 1946, the college was severely overcrowded, and the castle was condemned as a fire hazard. Students were moved out, and the school board turned it into an administrative facility.

The school board moved out in 1967, leaving behind a deteriorating building with rotting wood, crumbling



Craigdarroch Castle. Photo by R. E. Guiley.

stonework, and broken stained glass. City officials considered demolishing the once-grand home to make way for a high-rise apartment complex. Instead, it was taken over by the Victoria School of Music, who later turned it over to The Castle Society, who restored it as a historic landmark, its present status.

Haunting Activity

Ghosts have been experienced since the renovation of Craigdarroch Castle. One worker, resting on his lunch break near the stairway to the ballroom, glimpsed a partial APPARITION of a young woman's foot in a satin shoe and the length of a ball gown. The startled man watched for several minutes as the shoed foot and part of gown came slowly down the stairs. Perhaps he had witnessed an imprint of the social dancing that went on at Craigdarroch during its Victoria College days.

Visitors both see and sense other apparitions. The ghost of a small girl has been seen in the basement and the invisible presences of suffering soldiers have been felt. Another ghost is a maid dressed in Victorian clothing who walks into a room, looks around, and then vanishes. A phantom man wearing a bowler hat and carrying a walking stick has been seen. One witness who saw the ghost noticed that the following day, a bowler hat and walking stick that had been on stands inside of a glass case in the museum had been knocked off their stands while still in the case.

Other phenomena include cold gusts of air, sounds of ghostly piano music, and the SMELL of burning candles where none are present.

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Crandon, Mina Stinson (1889–1941) Better known as “Margery,” a Boston MEDIUM at the center of one of the most

bitter controversies in the history of psychical research. Her supporters believed she was one of the greatest mediums who ever lived; her detractors called her a fraud and held her responsible for very nearly ending American psychical research as a scientific enterprise.

Mina Crandon was born Mina Marguerite Stinson in 1889 on a farm near Picton in Prince Edward County, Ontario. She moved to Boston when she was 16, and in 1910 she married a grocer named Earl P. Rand. She had a son by Rand and was happy with him until an operation brought her into contact with Le Roi Goddard Crandon, a prominent surgeon. She divorced Rand in 1918 and shortly thereafter married Crandon. It was her second marriage, his third. Crandon adopted her son, who became Dr. John H. Crandon (1912–2000).

There was no hint in Crandon's early life of what was to come, as there was with some other mediums, such as EILEEN J. GARRETT and LEONORA PIPER. Her involvement in the psychic actually stemmed from her husband's interest, which was sparked by a meeting with Sir OLIVER LODGE and a reading of the works of WILLIAM JACKSON CRAWFORD. Impressed by the HOME CIRCLE of the latter, Le Roi Crandon decided to set up one of his own. When the group he gathered in May 1923 succeeded in TABLE-TILTING, he suggested that they exit the room one at a time until they identified the person responsible. One by one the individuals left, but the table continued to tilt, until it was Mina Crandon's turn to leave. She returned to great applause.

Mina Crandon may not have been as surprised as were the others at the SEANCE that night; a few days earlier, a psychic had told her she had mediumistic abilities. That same psychic had described seeing a “laughing young man” trying to contact her, a description Crandon recognized as corresponding to her brother Walter. She and Walter had been very close, but Walter had died in 1911 by being crushed to death by a train. Walter was to become Crandon's CONTROL as the home circle continued to meet, and his waggish personality was to become famous the world over.

The first of several investigations the Crandon mediumship was destined to endure was mounted by a team of Harvard graduate students and professors, including GARDNER MURPHY and WILLIAM MCDUGALL, in July 1923. This concluded, rather ominously, with McDougall trying unsuccessfully to get Crandon to confess to fraud, and it would probably have spelled the end of serious interest in the mediumship had it not been for a contest sponsored by the *Scientific American*.

The contest was the brainchild of J. Malcolm Bird, who was then an associate editor at the magazine. Two prizes of \$2,500 each were to be given, one for a psychic photograph, the other for a demonstration of physical mediumship. The judges were five persons well connected to PSYCHICAL RESEARCH—WALTER FRANKLIN PRINCE, considered by many to be America's foremost psychical researcher; HEReward CARRINGTON, a popular writer on

the paranormal; HARRY HOUDINI, the magician; Daniel F. Comstock, who brought technicolor to the movies; and McDougall. Bird made himself the committee's secretary.

The *Scientific American* investigation got a good deal of play in the press, but it turned into something of a fiasco. Houdini stormed off the committee after a year, claiming that the Crandons had been trying to make it seem that he had been framing them, and accusing his fellow committee members of being blind to obvious fakery. The rest of the committee continued attending seances for another six months, but eventually all except Carrington were satisfied that Houdini was right. The ruling went with the majority view, the contest was declared closed, and the prizes were never awarded.

The name "Margery," by which Crandon was to be known for the rest of her life, was given to her by Bird in his articles in the *Scientific American* and in his book, *"Margery" the Medium* (1925). This book was a popular account of the mediumship and was very favorable to the Crandons. Crandon had other supporters, many of them at the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). Prince, the ASPR's research officer, however, was not a supporter, and when Bird was hired to share responsibilities with him, Prince left to head a rival society, the BOSTON SOCIETY FOR PSYCHIC RESEARCH.

The ASPR, with Bird as research officer, became a major promoter of the Margery mediumship. Bird and several members of the Board of Trustees were regular sitters at seances. Many hundreds of pages in the ASPR's *Journal* and *Proceedings* were devoted to the mediumship, first under Bird's editorship, later under the editorship of FREDERICK BLIGH BOND.

But although the ASPR was always ready to defend Crandon, the suspicion of fraud never left her. Bird himself, in fact, resigned in 1930 after admitting that he had known of fraudulent activity from the start; he had nevertheless defended the mediumship, he said, because there were genuine aspects to it as well. Bond later also resigned in disillusionment; the clinching proof for him as for many others were thumbprints supposedly impressed in wax by Walter, but shown to be exact matches for the thumbprints of Crandon's dentist.

On her deathbed, Crandon is said to have been asked by NANDOR FODOR to tell him what parts of her mediumship were fraudulent and how she had accomplished her tricks. She is said to have replied by telling him to go to hell, and then said, with a twinkle in her eye, "Why don't you guess? You'll all be guessing . . . for the rest of your lives."

The story may be apocryphal, but it captures the flavor of this strange case. Knowledgeable researchers today believe that there may have been some genuine psychic phenomena involved, but it is now impossible to disentangle this from the trickery that was certainly also present.

Mina Crandon and her husband seemed to revel in the cat-and-mouse game they played, and their only motive may have been to tweak the nose of PSYCHICAL RESEARCH.

For all Walter's waggishness, Crandon herself was a vivacious personality who was not opposed to holding seances in the nude (the room was dark), and who was rumored to be having affairs with more than one of her would-be investigators.

The long-awaited amalgamation of the ASPR and the Boston Society occurred after the death of L.R.G. Crandon in December 1939, and shortly before the death of Mina herself on November 1, 1941.

See J. B. RHINE.

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Cranshaw, Dorothy Stella (1900-?) British physical MEDIUM discovered and tested by HARRY PRICE, known in research reports as "Stella C." An "e" is sometimes wrongly appended to her last name.

Stella Cranshaw was born on October 1, 1900, in North Woolwich, England. Little has been recorded about her early life, and what is known comes from Price, whose writings are of questionable reliability. According to Price, when Cranshaw was 11, she attended a service in a Spiritualist church, but she had to be removed when she became possessed by an uncontrollable fit of giggling. She is said to have been the center of poltergeist disturbances even into her 20s—small objects sometimes moved in her presence, RAPPINGS sounded around her, occasionally there were flashes of light. Two or three times a year, she would feel strong breezes in her room. These occurred even in the dead of winter, when the windows and doors were shut tight, but always when she had flowers close by. She was passionately fond of flowers.

Price reportedly met Cranshaw one evening early in 1923 on the train out of London, on his way home to Pulborough. She was at this time happily employed as a nurse in a hospital. She evinced little concern about her psychic experiences, about which she told Price she had never talked before. He explained his line of work, and had no trouble persuading her to let him test her in an experimental setting. In keeping with the style of the day, this meant a series of mediumistic seances, which were held at the LONDON SPIRITUALIST ALLIANCE beginning on March 23 of that year. Cranshaw received a modest payment of a few pounds per week for her services, for which she had to take off work in the afternoon.

The first SEANCE brought some surprises, most importantly the discovery that Cranshaw, who had never considered herself a medium, had a CONTROL—a personality, ostensibly a discarnate spirit, who was supposed to be responsible for all that took place. Cranshaw's control,

“Palma,” communicated with the sitters through raps, and would follow requests made of it, such as that it should move a heavy oak table in various directions around the room. At the same seance, thermometers recorded a rapid drop in temperature. Falls in temperature, in fact, were a hallmark of Cranshaw’s mediumship.

Price introduced various devices into the seance room in an attempt to study the phenomena scientifically. One of the regular sitters built a special double table, the inner table actually being a sort of cage, into which various articles were put. The first time this was used it contained musical instruments such as a harmonica and A TRUMPET, which were sounded during the seance. A rattle somehow was thrown out of the cage. Price himself constructed a device called a “telekinetiscope,” which would light up when two metallic contacts were joined. The contacts were in a cup covered by a strong soap bubble, making it impossible to press them together fraudulently without everyone present knowing about it. Nonetheless, the red light would occasionally go on during seances.

The first series ran to 11 sittings and was broken off by Cranshaw, who was exhausted by the weekly trials. She was often tired during seances, her pulse raced, and the drops in temperature would cause her to be overcome with shivers. She saw a doctor, who advised her to take a rest. Another unfortunate result of her work with Price was the loss of her hospital job.

Not only Cranshaw, but Price also, suffered from fall-out from the sittings. Price had a background in conjuring (at this time, in fact, he still identified himself as a “conjurer”), and had only recently entered upon psychical research. His fellow conjurers criticized him for taking Cranshaw’s phenomena seriously, whereas the SOCIETY FOR PSYCHICAL RESEARCH (SPR) was uncomfortable with Price’s affiliation with the BRITISH COLLEGE OF PSYCHIC SCIENCE (BCPS), a spiritualist organization, even though SPR research officers attended some of the sittings. These gentlemen convinced Price that it would be well to have additional sittings at the SPR headquarters.

Only with difficulty was Price able to persuade Cranshaw, who had found a secretarial position with a manufacturing firm, to continue the sittings. Two more seances were held at the SPR late in 1923, then Cranshaw again broke off the work. Her relations with Price, formerly warm, turned cool, then chilly, then momentarily icy, for reasons that are not altogether clear. Although she pleaded fatigue, a different motive is suggested by a letter she wrote to Price in February 1926, just before she began yet further work with him. In this letter, she says that she had come to the conclusion she had “badly misjudged” him before.

The 1926 sittings were held in Price’s National Laboratory for Psychical Research, then newly established in rooms at the London Spiritualist Alliance (see COLLEGE OF PSYCHIC STUDIES). Cranshaw’s phenomena were similar although weaker in the 1926 sittings. Fourteen sittings were held before Cranshaw once again broke off the proceedings, in August.

Cranshaw sat with Price again in 1927, so that he could study the nature of the temperature drops, and participated in a final series of nine sittings with him in 1928, shortly before her wedding.

Cranshaw married Leslie Deacon in August 1928 and ceased to give sittings. She never became a professional medium, and all of her scientific sittings were held with Price. The course of Cranshaw’s later life is not known. She lived at least into her 60s, at which time she still resided in London.

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Crawford, William Jackson (1881–1920) Lecturer in mechanical engineering at Queens University, Belfast, Ireland, whose contribution to psychical research lies in his controversial studies of the GOLIGHER CIRCLE.

W. J. Crawford was born on February 28, 1881, in Dunedin, New Zealand. He moved to Great Britain in 1899 at age 18, settling first in London and later in Glasgow. He received his bachelor’s degree from the University of Glasgow in 1903 and began to teach at technical colleges. In 1907 he was appointed lecturer at the Technical Institute in Belfast, and in 1912 he became an extramural lecturer at Queens University. He received his doctorate in science from the University of Glasgow in 1911.

It is not known how Crawford became interested in psychical phenomena. He may have been the “Crawford” who attended a seance with “Eva C.” (see BERAUD, MARTHE) in 1914. In any event, it was in that year that he persuaded a spiritualist family in Belfast to let him attend their home circle, at which physical phenomena occurred. The Golighers were spiritualists who held seances as part of their religious observance, but they had no objection to Crawford’s studies. The Goligher Circle, as the group came to be called, consisted of Goligher, a working man; his four daughters; his son; and his son-in-law. All four daughters were mediums, but one, Kathleen, was the most powerful. In 1914, she was about 16 years old.

The phenomena produced by the Golighers were of the standard spiritualist type. A table placed in the center of the circle would rise in the air (see LEVITATION), and a TRUMPET placed below it would fly about. The Golighers communicated with the spirits whom they believed to be responsible for these effects through RAPPING, which sounded on the table or walls. Kathleen would sometimes go into trance and speak for them as well. The light was usually dim, although good enough to read by, and Crawford and other observers believed that it allowed them to see what was going on well enough to rule out trickery.

In his investigations, Crawford put his engineering expertise to good use. He put Kathleen's chair on a scale in order to gauge her weight in relation to that of the levitated table, and found that both Kathleen and the chair increased in weight proportional to the table when it was lifted off the floor. He used an instrument designed to measure the elasticity of gases to track the psychokinetic force he hypothesized was emanating from her body and causing the table to rise. This revealed that the force operated on a "cantilever principle," angling downward as it left Kathleen's body (from the region of her lap), then making a right angle with the floor, and rising to push up the table from below.

A Belfast woman with a reputation as a psychic claimed that she could see these "psychic rods," or PSEUDOPODS, and they were at times visible to others. The psychic rods developed quickly, assuming various shapes and sizes. The similarity of Crawford's observations with Kathleen Goligher to those made of Marthe Beraud and Rudi Schneider (see SCHNEIDER BROTHERS) is striking. Crawford set up a battery of five cameras, with which he was able to record some of the psychic rods, which bear comparison with Beraud's ectoplasm. Some 25 photographs of these formations appear at the end of Crawford's *Psychic Structures of the Goligher Circle* (1921).

Although Crawford did not become a practicing spiritualist, he believed "unseen operators" were responsible for producing the psychic rods. In this he differed from the investigators of Beraud and RUDI SCHNEIDER, who concluded the ECTOPLASM and psychokinetic effects were somehow produced by the medium, without the assistance of discarnate spirits.

A variety of outside observers attended Crawford's seances with the Golighers, including the president of the Glasgow Society of Conjurers, and concluded that the phenomena were genuine.

Sir WILLIAM BARRETT, a physicist who lived in Belfast, looked into Crawford's work on behalf of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1915. He took with him a friend, a "Dr. W." At the seance they attended, knocks soon came and answered questions. Some knocks were very loud, and one, in response to a request by Dr. W. for an increase in volume, was so loud it caused the room to shake. Various imitative sounds, such as the sawing of wood, the boring of timber, and a bouncing ball, were also heard. The trumpet moved about, while Barrett and Dr. W. were encouraged to try to catch it. The table levitated to a height of 18 inches and stayed suspended in the air. They found that they could not push it down, no matter how hard they tried. Barrett then climbed onto the table and rode it, until he was thrown off.

When Barrett and Dr. W. returned the next day, they were informed by knocks that no phenomena would be forthcoming, due to "physical causes," evidently having to do with Kathleen. Indeed, when Dr. W. examined her after the seance was over, he found that she had begun her monthly period.

The only other SPR researcher to investigate the Golighers during Crawford's lifetime was W. W. Carington (who was then calling himself W. W. Smith). He had a series of sittings in 1916, with another in 1920. He later wrote that in 1916, he was persuaded that what he saw was genuine, but that by 1920, he believed the phenomena had turned fraudulent. If this is so, it may have been because Kathleen's mediumship was growing weaker, a frequent occurrence with physical mediums. It is interesting that by this date the Golighers had started to accept money from their investigators, something which they had not done earlier.

Crawford poisoned himself and died on July 30, 1920. Although he left a note saying his action had nothing to do with his "psychic work," which he believed was done well enough to stand, and in letters shortly before his suicide he complained of overwork, the suspicion that his action may have had something to do with a discovery about the Golighers is unavoidable. Carington's opinion that the family had turned to trickery by 1920 serves to strengthen this suggestion.

Another researcher who suspected the Golighers of fraud was E. E. Fournier d'Albe. He was acquainted with MATERIALIZATION phenomena through some sittings with Beraud, whom he considered to be genuine. Fournier d'Albe had a series of 20 sittings with the Golighers, at which little occurred. In his book *The Goligher Circle* (1922), he used his largely negative findings to throw doubt on Crawford's claims and argued that the earlier phenomena must have been fraudulently produced.

Crawford's reputation has suffered greatly from Fournier d'Albe's verdict, all the more so because during his lifetime Crawford avoided association with the psychical research community, and published in the Spiritualist periodical *Light* and in popularly written books, rather than in the SPR's *Proceedings*. His affiliation may be due to no more than his preference for a spiritualistic explanation of the phenomena. But if he was indeed the "Crawford" who sat with Marthe Beraud, it may also be because he found objectionable the stringent measures against fraud practiced with that medium, who was obliged to submit to gynecological exams before seances and take emetics after them.

Crawford was not a medical man, as were many of Beraud's investigators, and he made no such requirement of Kathleen Goligher. Nor did he institute any of the other controls that by this time had become standard methodology in the study of physical mediumship. Having persuaded himself of the reality of the phenomena, he simply set about learning as much as he could about their physical characteristics.

The official jury will probably always be out on Crawford's work. Nonetheless, his three books—*The Reality of Psychic Phenomena* (1916), *Experiments in Psychic Science* (1919) and *The Psychic Structures of the Goligher Circle* (1921)—have had a considerable impact on psychical research. They motivated THOMAS GLENDENNING HAMILTON,

among others, to investigate physical MEDIUMSHIP, and they inspired L. R. G. Crandon to try TABLE-TILTING, eventually leading to what seems to have been the largely fraudulent mediumship of his wife, "Margery" (see CRANDON, MINA STINSON).

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Creighton, William (1885–1972) Medical doctor, psychical research associate of THOMAS GLENDENNING HAMILTON, and founding council member of the Winnipeg Society for Psychical Research. William Creighton is believed to have been the first Canadian to photograph ECTOPLASM during his investigation of the MEDIUMSHIP of the Scottish-born Elizabeth (Gibson) Young.

Born on May 3, 1885, in Alexander, Manitoba, Creighton graduated in medicine from Manitoba Medical College in 1908 and began his medical practice in Winnipeg. In 1911, he married Florence Melita Graham (1889–1982). The couple had three sons. During World War I, Creighton served in the Royal Canadian Army Medical Corps and was awarded the Military Cross (1917) "for conspicuous gallantry and devotion to duty."

According to Hamilton, Creighton photographed a "teleplasmic mass" falling from the mouth of the entranced Young on March 20, 1927 (the year is also recorded as 1926), in the presence of six witnesses and using three cameras simultaneously. Creighton reported that the mass "felt cold and gelatinous, the size of his thumb and in the form of a cord," like an umbilical cord.

From at least 1924, William and his wife, Florence, participated in the PSYCHICAL RESEARCH experiments conducted by Hamilton and his wife. At a sitting in Hamilton's home with MEDIUM Elizabeth Poole on November 16, 1924, a wax mold of an unknown finger tip was found on the top of the CABINET. The finger was only found when Poole insisted that the cabinet top be searched. In addition, something cold and wet touched the back of Poole's neck during the sitting and left moisture that was verified by all the sitters.

The Creightons were among those who attended the Winnipeg "Margery" seances during the December 1926 visit of MINA STINSON CRANDON and her husband.

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Crescent Hotel Nineteenth-century spa hotel in Eureka Springs, Arkansas, renowned as one of the most haunted sites in the Ozark Mountains.

History

The hotel was built between 1884 and 1886 by a consortium that included the wealthy former governor of Arkansas Powell Clayton. Its imposing design includes several architectural styles. Construction was done by Irish stonemasons.

The wealthy flocked to the hotel to partake of the nearby mineral springs, touted for their healing properties. However, the hotel's golden age lasted only about 20 years. When the springs were shown to have no particular curative powers, people stopped coming.

In 1908, the hotel was turned into a college and conservatory for young women and then into a junior college. It closed in 1934.

In 1937, the hotel entered a dark period. It was purchased by Norman Baker, a con man from Iowa who ran an illegal hospital for cancer patients. Though he had no medical degree, Baker was convinced he knew the cure for cancer. He set up his cancer hospital and carried on phony treatments. He redecorated the hotel in garish colors and hung machine guns on the wall. No one seems to have been cured by him, but records indicate that no one seems to have died either. According to legend, though, Baker practiced bizarre experiments on his patients and hid their bodies and jars of organs until he could burn them in the incinerator at night. Legend also tells of workmen in later years finding skeletons interred in the walls—more alleged Baker victims.

Baker's medical career ended in 1940, when he was arrested, tried, and convicted on charges of mail fraud concerning his cancer cure claims. He was sent to Leavenworth Prison for four years, and the hotel was closed.

From 1946 on, the hotel changed hands several times and was eventually restored to its original glory. Today it is a popular vacation destination.

Haunting Activity

The first ghostly resident joined the hotel when one of the original stonemasons fell to his death in 1885 in a spot now occupied by Room 218. The red-headed ghost has been named "Michael" by the hotel staff. Room 218 is the most active in the hotel. Guests are shaken awake at night and feel strange sensations.

In Room 202, a misty figure has been photographed. Another active room is 419, where a woman ghost introduces herself as "Theodora" and says she is a cancer patient. Numerous apparitions are seen in the hallways, including a nurse who wheels a gurney. Phantom footsteps are heard, and guests are touched at night. A man dressed in a Victorian suit appears in the lobby and bar.

Baker himself appears in the former recreation room; he is said to look lost. Basement storage areas, where legend holds that Baker stored his corpses and jars of body parts, have strange noises and apparitions. When the hotel still used its old switchboard, calls repeatedly came from the basement when it was locked and empty.

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Crewe Circle See WILLIAM HOPE.

crisis apparitions See APPARITION.

Crookes, Sir William (1832–1919) One of the 19th century's greatest scientists, an honored chemist and physicist, and an early investigator of MEDIUMSHIP. Crookes sat with D.D. HOME and FLORENCE COOK, among others. For much of his life he was committed to SPIRITUALISM.

Sir William Crookes was born in London on June 17, 1832, one of 16 children of a gifted and prosperous tailor and his second wife (he had five other children by his first). Crookes was largely self-taught; he had had little regular schooling and no university education when, at age 16, he enrolled in the Royal College of Chemistry.

Upon graduation in 1854, Crookes went to Radcliffe Observatory, Oxford, as Superintendent of the Meteorological Department. While there, he invented an automated system for recording instrumental readings on wax paper. In 1855 he accepted a position as professor of chemistry at Chester Training College (a scientific preparatory school), but he resigned after a year when he was not given a laboratory in which to continue his research. Although he tried periodically to get another teaching position, he was never successful in his efforts. Most of his later work was done in the laboratory he established in his home.

In 1856, Crookes married Ellen Humphrey of Lancashire. The marriage was very happy; it produced eight children, of whom four sons and one daughter survived their father.

From his home, Crookes wrote for and edited photography journals, and then in 1859 he founded a weekly, *Chemical News*, which he continued to edit until 1906. He also helped found and edit the *Quarterly Journal of Science*, beginning in 1864.

The year 1861 saw the first of Crookes's major scientific achievements. This was the discovery of the element thallium and the correct measurement of its atomic weight. He was elected a Fellow of the Royal Society in 1863, at age 31.

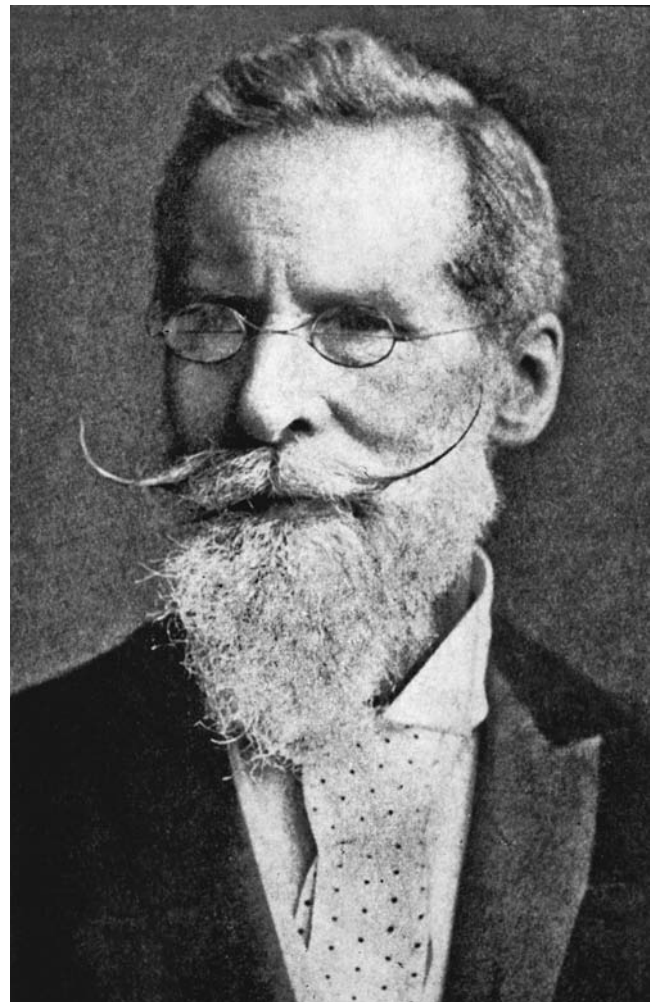
The death of his youngest brother, Philip, of yellow fever, in 1867, marked a turning point in Crookes's life. He had been close to Philip, and was deeply disturbed by his death. At the urging of Cromwell Varley, a fellow physicist and a convinced spiritualist, Crookes and his wife attended some SEANCES in order to communicate with Philip. Although the details of these seances have not survived, we know that Crookes believed that they were successful. He became a spiritualist, although for the most part he kept his beliefs to himself and never associated himself publicly with the religious movement.

Spiritualistic phenomena fascinated Crookes because they lay at the boundary of the known world, something

which inspired other areas of his scientific work. His systematic study of MEDIUMSHIP began late in 1869 and continued into 1875.

One of his first seances was with D. D. HOME, together with two other famous mediums of the period, Frank Herne and Charles Williams. At this informal seance, held after a dinner party at the home of a friend, Herne and Williams were thrown about and at one point lifted up in the air and set down upon the table. An accordion—Home's trademark instrument—moved around from one sitter to another, playing all the while. Herne and Williams were later unmasked as frauds, but Home's mediumship has survived all criticism.

It was Home, in any event, to whom Crookes chose to devote most of his time. Home always asked that his seances be held in good light, and he welcomed scientific investigations of his abilities. With Home, Crookes observed other LEVITATIONS and TABLE-TILTINGS, as well as luminous phenomena and MATERIALIZATIONS of hands. On one occasion, a hand rose up from between the leaves of a



Sir William Crookes. (Author's collection)

dining table and gave him a flower (he does not tell what kind). He encountered similar phenomena with some other mediums, although none were as powerful as Home.

Crookes was not content simply to observe Home's phenomena; he wanted to see them produced under proper scientific conditions. In his first report of his studies, he described how Home's accordion would play and move around without contact within a metal cage, and how Home could influence a plank with a weight attached to raise or lower at will, while he and two other scientists of repute, William Huggins and Serjeant Cox, watched and took notes. In his discussion, he distanced himself from the belief that spirits were responsible for these effects, and suggested instead that they were due to some "psychic force" emanating from the medium.

Crookes believed the psychic force to be of supreme scientific importance, and he tried in vain to interest other scientists in investigating it with him. He was snubbed by two members of the Royal Society he invited to attend experimental seances with Home, and the same Society (its full name is the "Royal Society of London for Improving Natural Knowledge") rejected the paper he submitted for publication. He published it instead in his *Quarterly Journal of Science*, to great controversy. One of his critics charged that the phenomena he reported could not have occurred because they were impossible, to which Crookes replied, "I never said it was possible, I only said it was true."

Crookes's second major series of investigations was with Florence Cook. These began in 1872 when Cook asked for an investigation in order to clear her name, after a sitter at one of her seances had grabbed KATIE KING, the alleged full-form materialization of her spirit-guide, and declared it to be none other than Cook herself.

Crookes took control of Cook's seances, and for a period of four months she lived in his home. He was mainly interested in determining whether it was possible for investigators to see both Cook and Katie at the same time, and he claims to have done this, even taking a picture of the two of them together. With a battery of five cameras in his laboratory, he took a series of 44 pictures of Katie. He was also able to hold and measure her, reporting her to be taller, bigger, and somewhat prettier than Cook; Cook, moreover, habitually wore earrings, while Katie did not have her ears pierced.

Cook later was caught in fraud and to this day it remains a question whether her seances with Crookes were genuine, or whether he was fooled by her. The skeptical historian Trevor Hall suggested that Crookes was having an affair with Cook, but there is no real evidence for this theory, and it is not widely accepted.

Crookes's last series of sittings for research purposes was held in 1875 with another medium of doubtful reputation, Anna Eva Fay. After this, however, he decided that his time was better spent on more tractable scientific problems, and he turned away from his psychic investigations. Although he supported the SOCIETY FOR

PSYCHICAL RESEARCH (SPR) after it was formed in 1882, and served as its president in 1886, he did not take an active part in it.

The Royal Society gave Crookes its Royal Medal in 1875. In 1876 he invented the radiometer, a device that demonstrated the effects of radiation on objects in a vacuum, and the special tube called the Crookes' tube to go along with it. This in turn led to his discovery of cathode rays, which were shortly to lead to the discoveries (by others) of X-rays and the electron.

Crookes served as president of the Chemical Society from 1887 to 1889 and president of the Society of Electrical Engineers from 1890 to 1894. He was knighted in 1897. In 1898 he was elected president of the British Association for the Advancement of Science, and in his presidential address he made a point of saying he had nothing to retract from his earlier reports on Home and Cook.

Five years later, in 1903, Crookes invented the spinthariscopes, an instrument used in the study of subatomic particles. He received the Order of Merit, one of Great Britain's highest civilian honors, in 1910, and from 1913 to 1915 he served as president of the Royal Society, the organization that had so fiercely objected to his psychical investigations.

The death of Lady Crookes in 1916 was a severe blow. Crookes, who had never lost his Spiritualist inclinations, began to try to communicate with her. His first efforts were unsuccessful, but, after a visit to the CREWE CIRCLE, he finally obtained what he considered to be photographic proof of her continued existence; the plate, however, is said to bear signs of having been doubly exposed.

Crookes died on April 4, 1919 in London, at the age of 87. He never wrote the book he was hoping to write on his psychical investigations, but his papers on the subject were collected in an unauthorized booklet, *Researches in the Phenomena of Spiritualism*, first published in 1874. This booklet and related materials are reprinted in *Crookes and the Spirit World* (1972), edited by SPR members R. G. Medhurst and K. M. Goldney.

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cross correspondences Information purportedly from discarnate personalities received by different MEDIUMS acting independently. The information is received through trance MEDIUMSHIP or AUTOMATIC WRITING.

There are three types of cross correspondences: simple, complex and ideal. In simple cross correspondences, two or more mediums produce the same word, words, or phrases, or similar phrases which are obviously related or interconnected. In complex cross correspondences, messages are indirect and must be deciphered. Ideal cross correspondences involve messages which are incomplete and must be put together like pieces of a puzzle.

There is no natural explanation for cross correspondences. Some psychical researchers believe they provide strong evidence in support of SURVIVAL AFTER DEATH. Others say the mediums obtain the information from their own unconsciousnesses, or from each other or other living persons through unconscious telepathy or CLAIRVOYANCE (see SUPER-PSI).

Cross correspondences were studied intently between 1901 and 1932 by the SOCIETY FOR PSYCHICAL RESEARCH (SPR), London. The most important communicators appeared to be three of the founders of the SPR, all of whom had been interested in the question of survival after death: EDMUND GURNEY, who died in 1888, HENRY SIDGWICK, who died in 1900, and FREDERIC W. H. MYERS, who died in 1901. Of the three men, Myers was most interested in proving survival after death. In his seminal work *Human Personality and Its Survival of Bodily Death*, published posthumously in 1903, Myers stated that the influence of science on modern thought might be continued after death, and that the dead would know what constitutes good evidence of survival and would discover how to produce it. He believed that producing this evidence would require a group effort on the part of the dead rather than an individual effort. Myers stated while living that he would attempt to communicate posthumously. Sidgwick had been open to the possibility of survival, while Gurney had been skeptical.

The first cross correspondences were produced by several mediums prior to Myers's death. These were simple, showing similarities among trance utterances and automatic scripts of mediums sitting simultaneously but separate from one another.

After Myers's death in 1901, cross correspondences became more frequent and complicated, especially in the notable cases known as the PALM SUNDAY CASE and the EAR OF DIONYSIUS. The complex and ideal cross correspondences in these and other cases seemed to reveal an intelligent purpose behind masses of fragmentary and symbolic communications. The messages were unintelligible to the individual mediums involved and only became coherent after much analysis and comparison. Clues to links between messages were found in classical literature, poetry, topics that had been of interest to the dead while living, and to events that had taken place in

life. Literary clues also seemed to pertain to life events. Sometimes, the discovery of these obscure clues proved difficult; years were spent making sense of the communications. By 1918, the various mediums and investigators working through the SPR concluded that cross correspondences formed large, linked groups.

SPR founding member FRANK PODMORE was among those who believed that cross correspondences were the result of telepathic communication among the living. He suggested that one medium telepathically broadcast material, which was picked up by other mediums. However, the fact that the individual messages seemed to have been couched in symbols, were disseminated with apparent deliberation, and were made unintelligible to individual mediums, strengthened the case for survival. The principal SPR investigators of the cross correspondences concluded that the messages were genuine communications from the discarnate personalities involved.

LEONORA PIPER and GLADYS OSBORNE LEONARD were among the mediums to participate in cross correspondence research. Interest waned after the 1930s, following the conclusion of the Palm Sunday Case. Cross correspondences have appeared since then in psychical research, but have not been the subject of great study.

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crossroads The meeting and parting of ways are widely associated with magic, the appearances and activities of DEMONS, the Devil, witches, fairies (see FAIRY), GHOSTS and spirits, and various sinister supernatural phenomena. Crossroads superstitions prevail throughout Europe and the British Isles, Greece, India and Japan, and among Native Americans and Mongols.

Crossroads are said to be haunted by various entities who delight in leading confused travelers astray, such as witches, trolls and the Will-o'-the-Wisp. (See IGNIS FATUUS.) Crossroads also are frequented by ghosts. In German lore, a ghostly rider haunts a crossroads in Schleswig; the neck of his mount stretches out across the road and prevents people from passing. In a legend from Pomerania, a traveler is stopped at a crossroads one night after sunset by a shadowy figure wearing a long coat and wooden shoes. To the

man's consternation, the figure follows him to his house and haunts it. Finally, the man speaks to the ghost, who asks him to accompany the spirit to a churchyard and say prayers that will allow the restless shade to attain peace.

Spirits of the dead appear at crossroads every ALL HALLOW'S EVE, the pagan festival when the veil between worlds is at its thinnest. In Welsh lore, every crossroads is populated by spirits of the dead on this night. In European lore, the dead walk in processions on All Hallows Eve to visit the homes of their relatives, and can be glimpsed by standing in a crossroads with one's chin resting on a forked stick.

At other times, the dead can be conjured to appear at crossroads. A ritual in Danish lore instructs one to go to a crossroads at midnight on New Year's Eve and stand within a rectangle formed by horse-cart tracks. The ghost will appear when his name is called, and will be required to answer three questions. Other folk and magical rituals exist for conjuring the Devil, DEMONS and familiars at crossroads. The Greeks believed that Hecate, the patroness of witchcraft and crossroads, would appear at crossroads on clear nights, accompanied by spirits and howling phantom dogs. Offerings of food were left at crossroads for her. She also was petitioned for help in cases on insanity, which was believed to be caused by spirits of the dead.

One may divine who is going to die by performing rituals at crossroads, especially at certain times of the year, such as All Hallows Eve. In Welsh lore, one goes to a crossroads and listens for the "wind blowing over the feet of the corpses" (the east wind), which bears sighs to the houses of those doomed to die within the coming year. In the Scottish Highlands, one sits on a three-legged stool in a three-way crossroads, and at midnight will hear the names of those who will die. In German lore, one can hear names of the doomed at crossroads between eleven o'clock and midnight on either Christmas or New Year's Eve.

Crossroads also play roles in funeral and burial rites. An old Welsh custom calls for corpses to be laid down at every crossroads and prayed over as they are carried from house to graveyard, perhaps to protect the corpse from the evil spirits lurking about these places, or to prevent the ghost from returning to haunt the living. In Hesse, Germany, the return of a ghost was prevented by smashing the pottery of the deceased at a crossroads. In Finland, earth from crossroads that had been traversed by funeral processions was scattered upon the fields as protection against witchcraft. In many locales, SUICIDE victims were buried at crossroads, perhaps the cross shape of an intersection mimicked the consecrated ground of a Christian churchyard, denied to suicides. Or, the supernatural power of crossroads may have been used to prevent the ghosts of suicides from returning.

The cross shape of crossroads is in some lore protection against the very spirits alleged to haunt the places. For example, one German superstition holds that spirits

and ghosts cannot pass a crossroads. Thus, if one is pursued by a ghost or demonic creature, one should race to a crossroads. The pursuer will vanish, usually with an unearthly shriek. Similarly, Irish lore holds that the powers of fairies can be neutralized at crossroads, and that mortals who are kidnapped by fairies can gain their freedom there.

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cryptomnesia The repression or forgetting of information learned. Forgotten information that surfaces in MEDIUMSHIP may be attributed to communication by spirits of the dead.

The forgetting of information is an essential process to keep the conscious mind uncluttered. However, during trance or dissociated states of consciousness, repressed information may break free of the subconscious and rise to the surface, where it appears new and "unknown" by the medium. Psychical researchers consider the possibility of cryptomnesia when investigating MEDIUMS, as well as cases of alleged past-life recall in REINCARNATION. If the information said to be obtained paranormally in fact can be found in existing sources, researchers consider the likelihood of the medium or individual seeing those sources in the past.

The earliest known case of cryptomnesia investigated by psychical researchers occurred in 1874, when the English medium WILLIAM STANTON MOSES purported to contact the spirits of two young brothers who had died in India. The deaths were verified. However, it was discovered that six days prior to the SEANCE, an obituary of the brothers had appeared in the newspaper. Moses's information contained nothing beyond the obituary; thus researchers concluded he had seen the obituary without making conscious note of it, or had forgotten that he had read it.

Two mediums investigated by psychiatrist IAN STEVENSON claimed not to have read the obituaries of persons they contacted through their TALKING BOARD. However, one of them regularly worked the crossword puzzles that appeared on the same newspaper page as the obituaries. Stevenson concluded that the obituaries fell within vision range and were absorbed unconsciously.

It is difficult to eliminate cryptomnesia as a natural explanation in many afterlife and reincarnation cases, because it is not known how much information the brain can store and for how long. The difficulty was demonstrated in the 1960s when Finnish psychiatrist Reima Kampman hypnotized secondary school students and directed them to recall "past lives." While the students were still under hypnosis, Kampman asked them for the original sources of their memories. Some cited books they had read as a small child.

Cryptomnesia is ruled out when information goes beyond accessible records to facts that can be verified only by other persons or in personal diaries. However, other theories, such as telepathy and SUPER-PSI, are then proposed and are equally difficult to eliminate.

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Currie, Ian (1936–1992) Professor and author of SURVIVAL AFTER DEATH research.

Ian Currie was born in Vancouver and received a bachelor of arts degree in English and anthropology and a master of arts degree in sociology from the University of British Columbia. He did doctoral work in sociology at the University of California at Berkeley and later became a professor at York University, Toronto. He taught interdisciplinary courses on the subjects of death and dying.

Currie left academic life to become a researcher and write full time. In 1978, he published *You Cannot Die: The Incredible Findings of a Century of Research on Death*, which became an international best seller.

You Cannot Die makes a convincing case for survival in its examination of DEATHBED VISIONS, NEAR-DEATH EXPERIENCES, OUT-OF-BODY EXPERIENCES, MEDIUMSHIP, REINCARNATION, APPARITIONS, POSSESSIONS, and HAUNTINGS.

Currie's research was influenced by his own hypnotic past-life regression with Toronto psychiatrist Dr. Joel

Whitton. Currie was so impressed with regression that he led past-life therapy sessions himself.

After Currie's death, Toronto MEDIUM Muriel Williams began CHANNELING him. Bill Williams, Muriel's husband, had met Currie in 1985. He and Currie had agreed that whoever passed over first would attempt to make contact through a psychic or medium. Muriel and Bill Williams were both convinced that Currie did indeed return to them. Muriel died in 2003. Bill completed and published her book, *Life in the Spirit World* (2006), which addresses the nature of the AFTERLIFE, and is the result of their three-way collaboration with Currie.

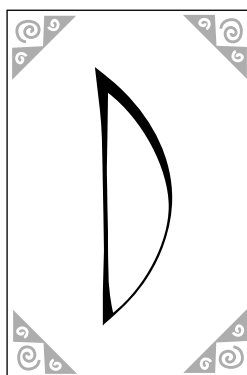
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cypress Evergreen tree native to the southern United States, southern Europe and western Asia that is associated with death, burial, regeneration and the immortal soul. In biblical lore, an angel gave the cypress to Seth to plant under Adam's tongue upon his death. The Egyptians used cypress for mummy cases. The Greeks and Romans associated it with the chthonic (underworld) deities; Athenian heroes were buried in cypress coffins. Cypress is planted along the borders of many cemeteries.



daimon In ancient Greek lore, an intermediary spirit between humanity and the gods. Daimones are either good or evil. A good daimon protects and gives good advice. Evil daimones lead one astray with bad advice.

Socrates claimed he had a lifelong daimon that sounded warnings when things were about to go badly, but never gave orders as to what he should do. Socrates said his daimon was more trustworthy than omens from the flights and entrails of birds, which the Greeks often consulted for matters of great import.

FREDERIC W. H. MYERS, an English psychical researcher, opined that Socrates' daimon was his own subconscious speaking to him in a form—a spirit—that was acceptable to Greeks at the time. In Jungian psychology, the daimon would be considered the Higher Self, that part of the psyche that looks out for one's well-being and communicates with the waking conscious through intuition.

The Christian Church considered all such pagan spirits as evil demons, servants of the devil (see **DEMON**). However, the concept of a protective spirit has survived in the form of a “guardian spirit,” believed by some to be attached to all persons from the moment of birth.

See **ANGEL**.

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Davenport Brothers Americans who conducted one of the most successful **SEANCE** acts of the 19th century. William and Ira Davenport introduced the **CABINET**—a special room or enclosure—to the medium's repertoire and produced various spirit phenomena, including ghostly hands that played musical instruments. They also developed sophisticated rope tricks and escape illusions unparalleled until the days of **HARRY HOUDINI**.

Ira Erastus Davenport was born September 17, 1839, and his brother William Henry was born February 1, 1841, both in Buffalo, New York. Their father, a local policeman, was intrigued with spirit **RAPPINGS** reported in nearby Rochester. The family tried sitting around a table, and raps appeared almost at once. The senior Davenport told friends that the boys and their younger sister, Elizabeth, could levitate and often floated around the room. At one seance in 1850, the spirits told Ira to fire a pistol in a corner of the room, and the ever-present control **JOHN KING** appeared for an instant in the gun flash.

Sittings were originally held in the Davenport home, but soon John King ordered the family to rent a hall and begin public performances. The boys, 16 and 14, went on the stage in 1855. Their first performances included such standard fare as **TABLE-TILTING** and rapping, but also featured playful spirit hands which gripped sitters, played musical instruments and twirled umbrellas overhead. John King continued as spirit guide; his alleged daughter Katie, another famous **CONTROL**, also appeared in Davenport seances, but not as the lovely lady manifested by **FLORENCE COOK**. By the end of the year, the boys appeared

in New York City, adding the signature effects that characterized their act: rapidly escaping from complicated rope bindings and knots.

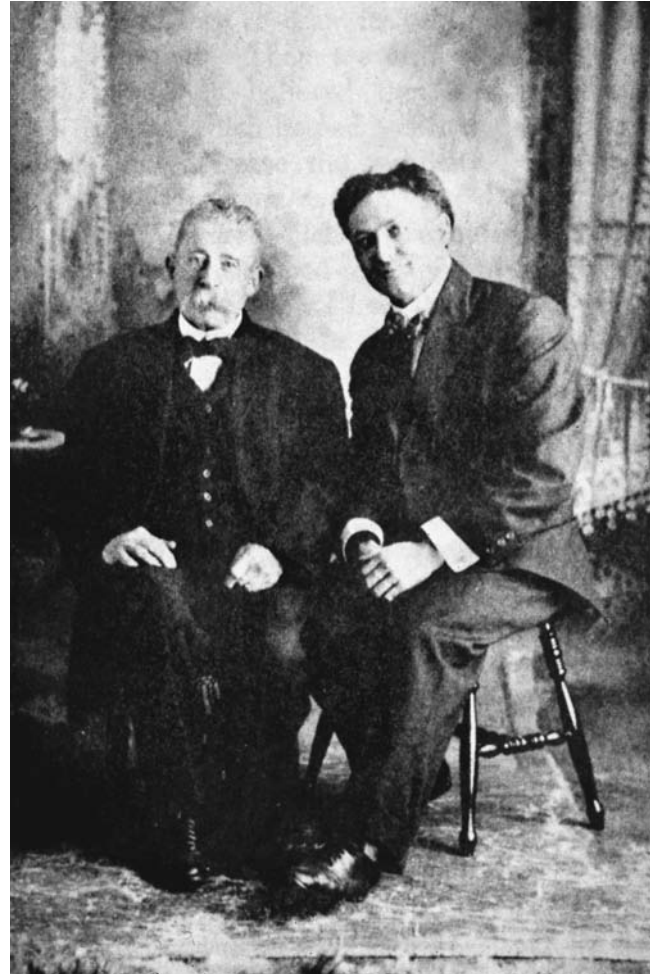
At the suggestion of a member of the audience in New York, suspicious of the Davenports working with confederates in the crowd, a box similar to a closet was erected onstage. Immediately realizing the benefits of working in secret darkness, the Davenports embraced the new arrangement, only asking that an opening be available for the spirit hands to work. The cabinet, as all spiritual enclosures came to be known, was seven feet by six feet wide by two feet deep and sat on three sawhorses. It had three doors in front, exposing the brothers tied to benches on opposite ends and facing a middle bench containing the musical instruments. A diamond-shaped opening in the middle door let in air and showed the phenomena. The entire contraption was quite lightweight and could be disassembled for travel.

Part of the brothers' act involved asking members of the audience to act as binders. Overeager skeptics tied the brothers in elaborate, often torturous ligatures, occasionally drawing blood. Suspicious watchers were invited to sit in the center section of the cabinet, and they too were bound hand and foot to the Davenports. No matter what the bindings, however, as soon as the doors were closed, wondrous spirit music filled the air and spirit hands waved through the aperture. Someone would fling open the doors, and the Davenports would still be found tied up as before.

Their act created quite a sensation. Many spiritualists hailed the manifestations as proof of spirit intervention, while critics regarded the brothers as conjurers. Neither brother ever admitted being a spiritualist MEDIUM, leaving such a determination to their audience. Their act was billed as a seance, however, and spiritualists and even several psychical researchers believed the phenomena to be genuine. The brothers were never caught in fraud.

In 1864, the Southern preacher Jesse Babcock Ferguson joined the brothers as their master of ceremonies. A fiery speaker, Ferguson believed in what he called the "supramundane" and was impressed by the Davenports' powers. Additionally, his Union sympathies forced him to take his family out of their home in Nashville and head north. The Davenports and the Fergusons traveled for about four months in Canada and New England, before sailing for England in company with another medium named William Fay.

The Davenports held their first English seance in the home of actor and playwright Dion Boucicault in front of several scientists and journalists. Various phenomena were produced, including the removal of Fay's coat while he was bound (it flew up to the chandelier), the redressing of Fay with another jacket while he remained tied, spirit musicianship, the brothers' incredible rope escapes and even spirit hands playing with the hair of Sir Charles Wyke, who sat bound between the brothers in the cabinet. The Davenports also sat for authors Sir Edwin Arnold and Sir Richard Burton.



Ira Davenport, left, with Harry Houdini in 1911. (Author's collection)

In Liverpool in February 1865, the Davenports objected to the cruel way they were bound and refused to perform. A hostile crowd rioted, storming the stage and breaking the cabinet. Similar violence followed them in performances at Huddersfield and Leeds, causing the Davenports to cancel any more performances in England. Ferguson left the Davenports before they went to France, saying his ignorance of foreign languages made him a liability. He always maintained that after years of intimate travel with the Davenports, he knew of no instance when their phenomena were not genuinely paranormal.

The French authorities delayed giving the Davenports a permit to perform, fearing a repeat of the riots they had suffered in England. But the brothers prevailed, eventually appearing before Emperor Napoleon III and Empress Eugénie. From France, the Davenports returned to London, then Ireland, Germany, Belgium and Russia, where they mystified the Imperial Court of Czar Alexander II. After Russia, the Davenports traveled to Poland and Sweden—in all, a four-year tour of Europe.

In 1876 the brothers left for Australia, but William died suddenly in Sydney in July 1877. Ira commissioned a memorial carved with the accoutrements of their performances—ropes, musical instruments and the cabinet—but cemetery officials refused to erect the spiritualist monument on hallowed ground. Ira placed it outside the cemetery walls. Lost without his brother, Ira quit performing and retired to New York.

In his book *A Magician Among the Spirits*, Houdini recounts meeting Ira Davenport. He began corresponding with the old showman in 1909 and finally met him at his home in Maysville, New York in 1910, after a long European tour. While in Australia, Houdini visited William's grave and, finding it neglected, had it put in order. He also met Fay, who regaled Houdini with his adventures traveling with the Davenports.

Ira was apparently touched by Houdini's tenderness regarding William's gravesite, and he returned the favor by explaining many of the brothers' escape illusions. The best was the Davenport tie, or the means by which the brothers could so rapidly escape their bonds and just as easily return before the cabinet was opened. The brothers guarded the particulars of this trick so closely that Houdini claimed even the Davenport children did not know how it worked.

When the brothers were seated opposite one another in the cabinet, the rope was wound around their legs, near the knees, then at the ankles. A shorter piece was tied to each pair of wrists with the knots next to the pulse. Once the brothers were enclosed in the cabinet, one brother would extend his feet while the other drew his in, providing enough slack to allow one, then the other, to free himself. The wrist ropes were knotted in such a way that one hand could twist in the opposite direction and open enough loop to instantly free the left hand. Upon replacing the hand, the hand twisted the rope and appeared to be securely tied. Magician Harry Kellar used the same wrist trick.

Ira died in 1911. Following his death, Houdini maintained that Davenport had confessed the brothers were expert conjurers, not spiritualists. But many discounted Houdini's claims, noting that the whole affair pitted Houdini—a staunch anti-spiritualist—against the signed statements of many distinguished believers and scientists.

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Davis, Andrew Jackson An early magnetist, Andrew Jackson Davis helped bridge the gap between mesmerism and SPIRITUALISM. He is credited with prophesying the coming of the spirits to the FOX SISTERS and detailing the progressive creation and spiritual evolution of the world through trance revelations.

Davis was born in Blooming Grove, Orange County, New York, on August 11, 1826, the sixth child and only son. Only one of his sisters survived girlhood, and young Andrew was sickly and nervous. He often heard voices. His mother was illiterate but deeply religious. His father, a cobbler, drank heavily. The family was quite poor and moved frequently, ending up in Poughkeepsie, New York, in 1838. Davis had little formal schooling, and drifted from one small job to another as farm boy, grocery clerk or cobbler. He apprenticed himself to a shoemaker named Ira Armstrong in 1841–42 but left in 1843.

What enticed Davis away from the trade was animal magnetism. In the fall of 1843, Davis attended the traveling show of magnetist and phrenologist J. Stanley Grimes. Davis volunteered to be magnetized but did not become hypnotized. Nearly all of Poughkeepsie tried mesmerism; however, a local tailor named William Levingston finally succeeded in entrancing Davis in December 1843.

Levingston discovered that Davis was susceptible to trance and while under could see through the body as if it were transparent, making astounding medical diagnoses. For a year, Davis worked as a clairvoyant and healer, becoming known as the Poughkeepsie Seer. Levingston gave up his tailor shop and devoted all his time to Davis's work.

In March 1844, Davis underwent a strange, mystical experience. In a state of semi-trance, he wandered about 40 miles from his home into the Catskill Mountains, following an allegorical vision of a flock of sheep. He fell asleep near an altar in the woods, again seeing visions of sheep, mountains and a shepherd he recognized as Christ. Next he met a small old man dressed like a Quaker, who carried a scroll that Davis signed. Hurrying down the mountain, Davis again fell asleep and awoke in a graveyard, where he encountered Galen, the Greek physician.

Galen provided Davis with a long lecture on his healing work, explaining his methods, and then presented Davis with his staff. Following Galen was EMANUEL SWEDENBORG, who also lectured Davis and declared the young man would become a vessel for the perception of wisdom, opening the soul's way to harmony. At that, Davis tried to depart over the cemetery wall and lost his temper when he became caught on a post. After his outburst, Galen refused to give him the staff after all, cautioning him to learn control of his emotions. Dazed, Davis walked home.

Repeated visions convinced Davis that he was to serve as an oracle for some divine truth, and for some reason, he did not feel Levingston was capable of drawing this out. While healing in Bridgeport, Connecticut, Davis met a botanic (herb) doctor named S. Silas Lyon, whom he chose as his new mesmerist. Davis and Lyon moved to New York City, where Davis continued his healing busi-

ness. Within three months Davis selected the Universalist minister Rev. William Fishbough to act as scribe, and in November 1845 he began the great work.

The three men would gather in the parlor of their New York apartment (like Levingston, both Lyon and Fishbough had quit their jobs to be with Davis) and Lyon would hypnotize Davis. After three or four minutes Davis would shudder in convulsive shock, then remain motionless for another five minutes, blindfolded to protect his eyes from the light. Then he would become cataleptic, rigid and cold, hardly breathing. Finally Davis, although still in trance, would appear more normal and begin dictating a phrase or two at a time. Lyon would repeat each phrase to Fishbough, who wrote them down. The sessions lasted anywhere from 40 minutes to four hours, producing about five pages.

Usually three witnesses, chosen by Davis, watched the transcription. EDGAR ALLAN POE, the Fourierist Albert Brisbane and trance poet Thomas Lake Harris were frequently present. The most influential visitor, however, was Dr. George Bush, professor of Hebrew language and literature at New York University. A great biblical scholar and Swedenborgian, Bush enthusiastically endorsed the authenticity of Davis's trance pronouncements as an amazing display of ancient history, Hebrew language, archaeology, geology, language and mythology, especially in one so ignorant as Davis.

After 157 sessions, *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind, By and Through Andrew Jackson Davis, the 'Poughkeepsie Seer' and 'Clairvoyant'* was published in January 1847. Lyon and Fishbough claimed they had made no changes except in grammar and spelling. Bush wrote a six-column review in the New York *Tribune* praising the work and Davis, calling him the greatest prodigy since Swedenborg. Four editions appeared before the year was out, and the darkly handsome 21-year-old Davis was an instant celebrity. He was not instantly rich, however, as he had relinquished all rights to copyright and sales of the book to Lyon and Fishbough while in trance. The book eventually went into 34 editions, but there are no records of any beyond the 13th until the 30th.

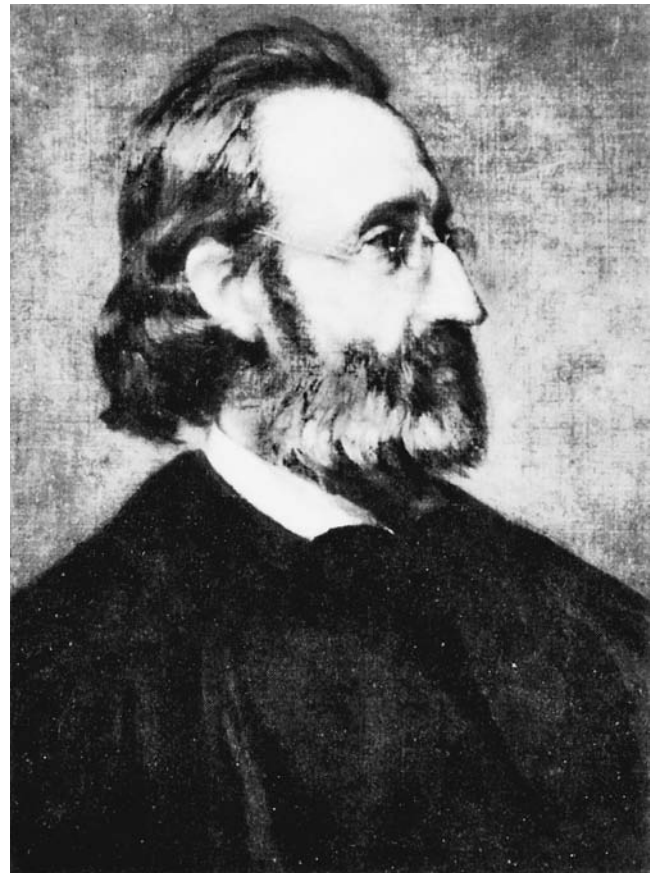
The 782 pages of complicated and rambling prose challenge the modern reader. But in the mid-19th century, people were fascinated to learn about creation, philosophy and religion in theories that supported America's belief in optimistic and universal progress. Davis gave his readers hope for future regeneration of mankind both in the secular and spiritual worlds.

Briefly outlined, Davis defined God as the Great Positive Mind, the inner divine essence that causes all external effect. This Mind is by its very nature progressive. God created the cosmos out of a great primordial ocean of liquid fire. Life evolved from lower forms to higher, culminating in man, who is composed of the essence of all other existing life. After death man still progresses through the celestial spheres to the seventh, where he becomes one with God's infinite Mind, wisdom, and love.

Throughout the book Davis explained the evolution of the solar system, the geological and biological history of the earth, the development of language, the rise of mythology and religion, the probabilities of prophecy, the Old and New Testaments, the life of Jesus, the precepts of Swedenborg, Calvin and Charles Fourier, the spiritual constitution of man, and the real estate of heaven. Finally, he discussed the evils of society, the wickedness of doctors and clergymen, and the benefits of a Fourierist utopia.

Davis claimed only five months of schooling, but educated readers of *The Divine Revelations* recognized the creation theories of Robert Chambers and the spiritual concepts of Swedenborg. Several critics charged Davis with fraud, but it is unlikely that Davis could have recited, blindfolded, all those previous works. Others believed Davis had hypermnnesia (unusually exact or vivid memory), or the ability to remember quantities of tiny details while in trance.

Personal scandal gave the book more publicity. As a healer in New York, Davis had counseled a Mrs. Catherine Dodge, née deWolfe, a very wealthy heiress in Bristol, Rhode Island, and 20 years Davis's senior. They struck up a correspondence, and she generously paid all publication expenses for *The Divine Revelations*.



Andrew Jackson Davis. Painting by Thomas Le Clear. Courtesy New-York Historical Society.

Her generosity extended to buying and furnishing a house for Davis in Waltham, Massachusetts, but Davis declined the gift. Undeterred, Dodge talked editor S.B. Brittan, a friend of Davis's, into renting him an apartment in Brittan's home, which Dodge paid for and furnished. Davis accepted and met her in the apartment, proposing marriage. She accepted, and she browbeat the Brittans into renting her rooms next to Davis. This in itself was shocking, but when the Brittans' maid found that Dodge had spent the night in Davis's room, the couple was forced to move out. They were married in July 1848 after the Rhode Island legislature (Dodge definitely had connections) had passed a law dissolving her marriage. Sadly, their union was short and unhappy, as each came from such different backgrounds. Dodge died in 1853, leaving her estate to Davis.

Also in 1848, Davis predicted the birth of Spiritualism. In his diary of March 31, Davis wrote that he felt warm breath on his face when he awoke and a strong voice telling him that the good work had begun—a living demonstration was born. March 31 is the day Kate and Maggie Fox challenged the Hydesville rapper (see FOX SISTERS).

Davis enjoyed a long career, lecturing on "Harmonial Philosophy" and writing several more books of divine philosophy and healing, including *The Great Harmonia* in 1852, his autobiography *The Magic Staff* in 1857 and various books and treatises on diagnosis and disease. He became a legitimate physician at age 60 with a medical degree and prescribed herbal cures. *The Univercoelum*, a Spiritualist magazine, was founded in 1847 by Brittan, Fishbough and others just to serve as Davis's mouthpiece.

Davis also espoused conjugal love, which critics saw demonstrated in his affair with Dodge. Brittan was so incensed over the scandal that the *Univercoelum* suffered and finally died.

Other projects which interested Davis were the poltergeist haunting of the Phelps home in Stratford, Connecticut in 1850, and the discovery of electrical vibrations in some young girls and children, early evidence of psi (EXTRA-SENSORY PERCEPTION and PSYCHOKINESIS). Davis attributed the Phelps poltergeist phenomena to electrical irregularities from the two older children. He also supported John Murray Spear's "New Motor," allegedly powered by spiritual magnetic forces, some of them sexual.

In his later years Davis ran a bookshop in Boston, all but forgotten by later spiritualists who had called him their John the Baptist. He died in 1910.

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Day of the Dead A special holiday each year to honor the dead, involving parties, feasts, special foods, songs and parades.

Unlike holidays such as Memorial Day or Veterans Day, in which citizens remember former members of the armed forces with a parade, a gravesite ceremony and a long weekend, the Day of the Dead in most cultures brings the living and the dead together for a great feast and celebration to remember the departed and to placate them for another year. The worship and placation of the spirits of the dead is an ancient and universal practice, and it continues in many parts of the world.

The Chinese, who venerate their ancestors, perform special ceremonies in spring, summer and autumn to ease humankind's two souls: the spiritual and the animal. The spiritual soul is petitioned to give special consideration to the departed's descendants, and the animal soul is discouraged from rousing the corpse and disturbing the living.

Of particular import is the Hungry Ghost Festival, a two-week observance that takes place in the autumn during the Seventh Moon. People prepare offerings of food for those ghosts who have no living descendants to take care of them, and therefore are hungry. The ghosts are symbolized by lotus flower lamps that are carried through streets, and small boats with candles that are floated in streams at dusk.

In Japan, the equivalent of All Souls' Day is Obon, or the "Feast of Lanterns." It is celebrated between July 13 and 16. It is believed that the spirits of the dead come home during this time; they are entertained with food and offerings. Household services are conducted for the dead, and special lights are placed at gates to guide the spirits.

The "shades" of former tribal Africans remain with their families and intercede on their behalf with the divine spirits. To keep them happy, living relatives hold feasts with plenty of food and drink, frequently accompanied by animal sacrifice. The ancestor's kin must attend the meal, since it is a communion among the living and the dead. If any of the family is quarreling, such disagreements are resolved at the feast to ward off witchcraft.

Hindu *sraddhas*, or rituals for the ancestors, last for 10 days. During that time the departed spirit receives food to help it survive the required trips through 10 different hells. Additionally, on the first of the new autumn moon, the head of each Hindu family holds ceremonies venerating the dead of the last three generations.

Elaborate ceremonies for the dead occur in Mexico. The Spanish conquistadores were shocked to find the Aztecs and the Mayans practicing cannibalism and human

sacrifice, and they violently discouraged such practices. But to the native Mexicans, personal and collective salvation did not depend on faith in future redemption but on the continuity of life and death: more specifically, the blood and death of humans.

They saw little distinction between life and death, viewing each as merely phases of a cycle. According to Octavio Paz, the well-known Mexican writer and diplomat, for the Aztecs the chief function of life was to die; death was life's natural complement. Conversely, death was not an end but the food of future life. Sacrifice, then, served two purposes: to allow humans a role in the creative process and to pay back their debts to the gods. Celebrating death made continued life possible.

Forced to adopt Catholicism, the native Aztecs and Mayans transferred their death rites into the worship of the martyred saints. Grim religious artworks portray death in graphic detail. Even popular cartoons feature skeletons cavorting in a *danse macabre* representing all walks of life. *Calaveras*, or death's heads, still can be found in any Mexican market or gift shop.

The official day of the dead, el Día de los Muertos, is November 2, All Souls' Day. The native peoples received this date from the missionaries, but it fit in well with traditional corn festivals. Festivities actually begin on October 31, Halloween, or ALL HALLOW'S EVE. The women of each family clean house, make candles and cook great quantities of chicken, tortillas, hot chocolate, sweet corn gruel called *atole* and a special bread baked in the shapes of little animals. The men build small clay altars on which they place offerings of food and toys to the *angelitos*, the little children in the family who have died. Around midnight, as the family prays, the *angelitos* come and enjoy their presents, then leave.

The next day, All Saints' Day, the children enjoy the food prepared for the *angelitos* while the adults prepare an even bigger feast for the older deceased who will arrive near dawn the next morning. Such a party requires spicier food and plenty of tequila and aguardiente. Older departed spirits deserve a bigger altar as well, complete with gaily decorated skulls and bones made from marzipan or a special bread baked for the occasion. Across the skulls' foreheads appear the names of the departed or even a suitable motto or sentiment, such as "as I am, so shall you be." Up until about the turn of the 20th century, celebrants dug up real skulls and then reburied them under the supervision of the local priest.

Outsiders may find such celebrations morbid, but the Mexicans do not. Walking through the town square, wrapped in banners and streamers, celebrants enjoy amusement park rides, munch on candy bones and tiny coffins, and drink quantities of strong alcohol. Mexicans believe the dead want to have a good time too, so mixing the sacred and the profane is quite normal.

Later on, the local priest visits his parishioners' home altars, offering prayers and blessings. The shrine is usually hung with photographs of the departed and pictures

of the family's patron saints. Yellow marigolds surround the altar (yellow was the color of death before the Spanish conquest). Neighbors go from house to house, sharing food and drink and swapping memories of the deceased, who have now gathered to listen to what the living say about them. No dead soul is neglected for fear it may be sad or vengeful.

These visitations last all night and are followed by a mass at about 8 A.M., All Souls' Day, at which time the departed return to their graves. After a day of rest, everyone proceeds to the cemetery that evening, where each family says prayers, sings songs and shares another meal with the departed in a picnic over the loved ones' graves. These last visitations satisfy the deceased, who are once more able to rest comfortably until they need to rejoin the living again the next year.

See AFTERLIFE; ANCESTOR WORSHIP; FEASTS AND FESTIVALS OF THE DEAD.

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dead house In Britain, a small building at railway stations once used as a temporary morgue to house corpses of those who died on railway property, until they could be taken away. Ghosts of the dead who have been placed in the dead houses have been reported at some railway stations.

One such occurrence took place at the Middlebrough station in North Yorkshire. A young telegraphist by the name of Archer always was made uneasy by the strange atmosphere exuded by the dead house, and avoided going near it. One night at about 2 A.M., he steeled himself to walk past the house alone when he suddenly saw a fellow employee, Fred Nicholson, a signalman, standing at the end of the platform. As Archer drew nearer, Nicholson vanished. Archer told the signalman on duty what he had seen, and he was informed that Nicholson had been killed by a train that afternoon—and that his body was lying in the dead house.

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Dead Smell Bad Native American legend that explains why the dead are not resurrected back to life. According to the Huchnom of California, the creator deity, Taikomol, intended to resurrect the dead, and built a dance house and taught the people the dance of the dead. However, during the dance one man erred and sickened and died. Taikomol buried him, and resurrected him the following morning. When the man returned to the dance house, the

people were sickened by his terrible smell. Taikomol was forced to give up his intentions to bring the dead back to life.

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Dean, James See LITTLE BASTARD, CURSE OF.

Deane House Haunted manor home with a violent history in Calgary, Alberta. The Deane House began as a luxurious private residence and is now a historical site with a restaurant.

History

The Deane House began as the vision of Superintendent Captain Richard Deane of the North West Mounted Police. At the turn of the 20th century, Deane was sent to the rough frontier town of Fort Calgary, located at the confluence of the Bow and Elbow Rivers. The existing superintendent's home at the fort was not good enough for England-born Deane and his wife, and so in 1906 he had a new home built. Construction cost was \$6,200. When finished, the new home was the best residence in existence for someone in the mounted police.

Tragically, Deane's wife never got to live in the house, or even see it. She became ill and died in Lethebridge, Alberta. Deane lived in the manor home and performed his duties until the fort closed in 1914 and the land was sold to the Grand Trunk Pacific Railway. Deane went back to England. The railway company demolished all of the fort buildings except the house, turning it into a residence for the rail station agent. Within a year, the company moved the entire house to a different location on the property.

In 1929, the rail company sold the house to C. L. Jacques, an entrepreneur who moved the house again, across the Elbow River. The engineering job was remarkable for the time, and the move was featured in the media. In its new location, the Deane House became a boarding house and descended into seediness. The violent chapter in the house's history began.

In 1933, a SUICIDE occurred there. A 14-year-old boy who suffered from epilepsy became despondent at the tauntings of his schoolmates and ended his own life in the attic. He lived in the boarding house with his father. During World War II, the house became infamous for prostitution, and military personnel were ordered to stay away from it. Jacques sold the house in 1943 to Alex Brotherton, who continued its operation as a boarding house.

A gruesome murder-suicide took place there in 1952. A man stabbed his wife to death in front of their two children and then killed himself. There are unconfirmed reports of other murders. A man was supposedly shot and killed on the front porch, and another man was said to be murdered inside.

Natural deaths occurred at the house too. Brotherton's daughter, Alfena Cunningham, died there in 1965 and Brotherton himself in 1968.

The house deteriorated, and in 1973 the city of Calgary stepped in and purchased it with the intention of restoring it in time for the city's centennial in 1975. A studio for artists and a teahouse existed there until the early 1980s. It then became what it remains today.

Haunting Activity

Stories of GHOSTS had been associated with the Deane House and grew during the 1960s and 1970s. An EXORCISM was performed in the 1990s, but ghost stories persisted.

The parlor of the house, now a bar, is one of the most active areas. The SMELL of pipe tobacco has been reported, even when no one is smoking. It is believed to be a sign of Brotherton, who used to like to sit in the parlor and smoke a pipe. Some visitors have seen his pipe-smoking APPARITION sitting in the bar. A nonworking telephone in the bar rings by itself.

Also active is the attic, where the epileptic boy committed suicide. Storage cupboards have a stain on them that resembles blood, which cannot be washed away.

The ghost of a Native American is seen in the house; no one knows his identity. He appears wearing a long-sleeved shirt and a vest; his long hair is tied in a single braid. One visitor saw the apparition in the basement. The man told her she should not be in the house because the site was sacred.

An apparition seen during the 1970s was that of a man in a black cloak, visible to the knees, who walks down the stairs and out the front door.

Other phenomena include an antique piano upstairs that plays by itself, the sounds of footsteps, strangely moving currents of air, as though someone is walking past, and objects that move about on their own.

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deathbed visions Experiences of the dying, most of which are APPARITIONS of the dead or mythical or religious figures, and visions of an afterlife place. Deathbed visions share common characteristics that cut across racial, cultural, religious, educational, age and socioeconomic lines. The importance of deathbed visions is that they are evidence in support of SURVIVAL AFTER DEATH. Although nearly all cultures assume an afterlife, Western science holds the Aristotelian view that consciousness cannot exist separately from form, the body, and that therefore death is the total destruction of the personality.

Deathbed visions are reported in the biographies and literature of all ages, and have been researched scientifically in modern times. Early psychical researchers, including

FREDERIC W. H. MYERS, EDMUND GURNEY, FRANK PODMORE, and JAMES H. HYSLOP, recorded cases of deathbed visions in the late 19th and early 20th centuries. The first systematic study of the phenomena was done in the early 20th century by SIR WILLIAM BARRETT, a distinguished professor of physics and psychical researcher. Barrett's interest in deathbed visions was aroused in 1924 when his wife, a physician specializing in obstetrical surgery, told him about a woman patient who spoke of seeing visions of a place of great beauty and her dead father and sister shortly before she died. The visions were very real to the patient, and had transfigured her into a state of great radiance and peace. When shown her baby, she had pondered staying for its sake, and then had said, "... I can't stay; if you could see what I do, you would know I can't stay." What struck Barrett was the fact that the woman had not known her sister had died about three weeks earlier, yet she saw an apparition of the sister along with that of the dead father.

Several decades later, Barrett's research interested KARLIS OSIS, then director of research for EILEEN J. GARRETT'S PARAPSYCHOLOGY FOUNDATION. Under the auspices of the Foundation in 1959–60, and later the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) in 1961–64 and 1972–73, Osis collected information from doctors and nurses on tens of thousands of deathbed and near-death experiences in the United States and India. The Indian survey (1972–73) was conducted with ERLENDUR HARALDSSON. Of those cases, more than 1,000 were examined in detail. The findings of these studies confirmed Barrett's findings, as well as the experiences of individuals who have worked with the terminally ill and dying, such as the late Elisabeth Kübler-Ross. The findings also are in agreement with many of the findings of research into the NEAR-DEATH EXPERIENCE (NDE) by Raymond Moody and Kenneth Ring and others.

Deathbed visions often occur to individuals who die gradually, such as from terminal illness or serious injuries. The majority of visions are of apparitions of the dead, who often are glowing and dressed in white, or are beings of light perceived as mythical or religious figures or deities: for example, angels, Jesus, the Virgin Mary, Krishna, Yama (Hindu god of death), Yamhoo (messenger of Yama), or similar figures. Apparitions of the dead usually are close family members, such as parents, children, siblings or spouses. The apparent purpose of these apparitions—"take-away apparitions," as they are called—is to beckon or command the dying to accompany them; i.e., they appear to assist in the transition to death. The response of most of the dying is one of happiness and willingness to go, especially if the individual believes in an afterlife (deathbed visions occur to those who do not believe as well as those who do). If the patient has been in great pain or depression, a complete turnaround of mood often is observed, and pain vanishes. The dying one literally seems to "light up" with radiance.

When take-away apparitions appear, the patient usually is cognizant of the real physical surroundings and other living people present, who in all but rare cases

cannot see the apparitions. Approximately one-third of deathbed visions involve total visions, in which the patient sees another world which appears objective and real. The descriptions most frequently given are of endless gardens of great beauty. Some also see gates, bridges, rivers, boats and other symbols of transition, as well as castles and other architectural structures. Regardless of image, the visions are resplendent with intense and vivid colors and bright light. The otherworld places may be populated with apparitions of the dead or spiritual beings. The vision either unfolds before the patient, or the patient feels transported out-of-body to the location. Again, the usual emotional response of the patient is one of happiness and anticipation at going to the beautiful place. Few total vision cases conform to religious expectations about the nature of the afterlife. Osis found only one case of a vision described as hell, from a Catholic woman who seemed to be carrying a great burden of guilt about her "sins."

A small number of those studied in the Osis-Haraldsson research reported hearing nonearthly music. The incidence of music appears to have been higher in cases collected around the turn of the century by earlier psychical researchers; perhaps this is a reflection of cultural differences in the role of music in everyday life.

Most deathbed visions are short in duration: approximately 50% last 5 minutes or less; 17% last 6–15 minutes; and 17% last more than one hour. The visions usually appear just minutes before death: approximately 76% of the patients studied died within 10 minutes of their vision, and nearly all of the rest died within one or several hours. In a few cases, one or more visions were seen by



Woodcut of the Duke of Buckingham on his deathbed, attended by the ghost of his father.

a patient over the course of several days, as though they were announcing appointments with death at a certain time. The appearance of the vision seems to have little connection with the physical condition of the patient. Some who seemed to be recovering, then had visions, quickly fell into comas and died.

Similarities are found between deathbed visions and mystical experiences: a sense of the sacred, feelings of great peace, or a heightened sense of elation. However, the ineffable nature of mystical experiences—that they are beyond description—occurs in very few deathbed visions.

Various explanations have been advanced to attribute deathbed visions to natural causes. Drugs, fever, disease-induced hallucinations, oxygen deprivation to the brain, wish fulfillment and depersonalization have all been advanced as possible causes. While these factors can cause hallucinations, they are found not to concern the afterlife, but to relate mostly to the present. The Osis-Haraldsson research found that deathbed visions are most likely to occur in patients who are fully conscious. Medical factors do not generate true deathbed visions. Nor is wish fulfillment a likely explanation, as the visions by and large do not conform to expectations of patients, and appear even to those who want to recover and live.

Related to a deathbed vision of the dying is a deathbed vision seen by the living who are in attendance to the dying. As the person dies, clouds of silvery energy are sometimes reported floating over the body. In some cases, the energy is seen to clearly form into the astral body of the dying one, connected by a silvery cord which severs at the moment of death. The living also have reported seeing the “take-away” apparitions both of the dead and of angelic beings. Such visions seen by the living appear in the literature of the early psychical researchers, but not in the later researches by Osis and Haraldsson, who report the living saw no astral bodies and only rarely saw the take-away apparitions. The most likely reason for this apparent decrease is that in earlier times, more people died at home. Familiar surroundings and constant attendance to the dying might have been more conducive to such visions than the impersonal surroundings of a hospital.

Deathbed visions are significant to thanatology, the scientific study of death and dying, from physiological, psychological and sociological perspectives, for they demonstrate that the transition of death is not to be feared, but is a wondrous experience. Dying is a rite of passage that should be undertaken with as much dignity and clear mindedness as possible. There are various arts of dying, as exemplified in the ancient Western mystery traditions and in *The Tibetan Book of the Dead* (see *BARDO THÖDOL*), in which deathbed visions are integrated by the dying person.

See OUT-OF-BODY EXPERIENCE.

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death cars A folklore motif in which a car carries an ineradicable SMELL of death because a previous owner died in the car and the body was not discovered until after it began to decompose. The legend is widespread throughout the United States, where it may have originated, perhaps in the 1930s. It appeared in England in the 1950s.

The main story line of the death car legend is that someone knows a person who bought a nice car at an unbelievably cheap price, and then discovered it had a horrible smell of death. The details vary: the type and year of car, the location where the event takes place, and the circumstances of the death. For some unknown reason, Buicks are the most popular make of car in the legend, followed by Chevrolets, Fords and sports cars, not necessarily in descending order. The most common cause of death is SUICIDE, but the cause may also be murder or accident. All efforts to rid the car of the stench fail, and the owner either sells it at a loss, takes it back to the dealer, or turns it into scrap metal.

See LITTLE BASTARD, CURSE OF; URBAN LEGEND.

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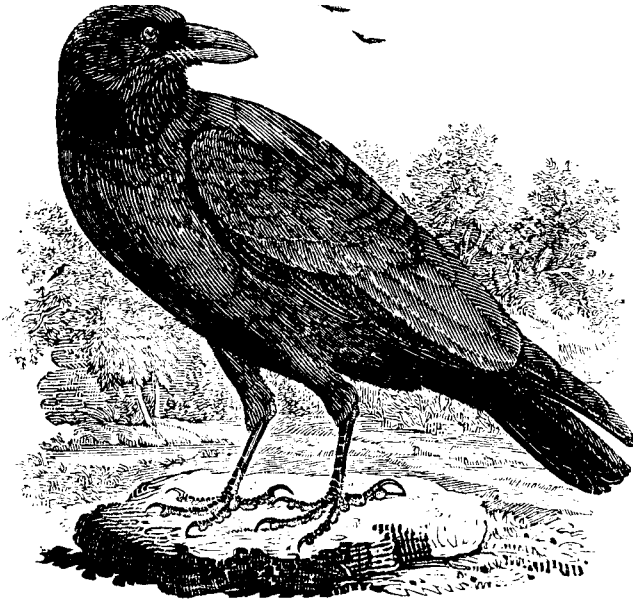
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death omens In folklore, portents of a person's impending death. Every culture has its own unique death omens.

Death omens can be signs of nature, such as cloud formations or storms; signs that occur naturally, such as the way wax drips from a candle or the appearance of coffin-shaped cinders in a fireplace; or even accidental happenings, such as a chair falling over backward as a person rises from it.

Death is foretold by the appearance of certain animals, insects or birds that are associated with death, the underworld, and spirits of the dead. Black birds and night birds such as rooks, ravens, owls and crows are widely regarded as death omens when they appear in a village or lurk about a particular house. The howling of a dog, which in mythology is guardian of the underworld and guide of souls of the dead, portends the death of someone nearby. In parts of England, if the first lamb born to a farmer is black, it portends a family death within a year.



The raven, a common death omen in folklore.

Death omens also include supernatural phenomena, such as the appearance of an apparition (see BANSHEE). Another common omen is a phantom death coach drawn by phantom black horses and driven by a headless man that stops at the houses where someone will die the next day. Other phantom vehicles, such as boats, cars and trains, also are death omens; their appearances mean they have come to take away the souls of the dead. Spectral BLACK DOGS and other animals are death omens (see BLACK SHUCK; WHISHT HOUNDS; WILD HUNT).

Luminous phenomena, such as CORPSE CANDLES and CORPSE LIGHTS—bluish lights seen flickering in the night—are harbingers of death.

Death omens also include various divination charms intended to foretell the future.

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deathwatch beetle Small insect which makes a ticking or tapping sound as it bores into wood. The beetle is especially heard in woodwork, benches and wainscoting during the summer months. In folklore beliefs in the United States, Britain and Europe, the sound of the deathwatch beetle is a harbinger of a death in the family. Various specific beliefs exist; for example, in Lancashire, England, it is especially ominous if the deathwatch beetle ticks only three times. Records in England dating back to the 17th century attest to the terror the deathwatch beetle held over people.

See DEATH OMENS.

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Decatur House The haunted home of one of America's great military heroes, Stephen Decatur, and his wife, Susan. Located in the once-fashionable Lafayette Square in the heart of Washington, D.C., the box-shaped house is said to be haunted by the ghosts of both husband and wife, as the result of Decatur's tragic death by duel.

Stephen Decatur hailed from a family of Maryland seafarers and distinguished himself in the American navy. In 1803, he was given command of his first ship, and he earned fame for his exploits at sea. He married the beautiful Susan Wheeler, daughter of the mayor of Norfolk, Virginia.

The seeds of his death were sown in 1807, by the actions of Commodore James Barron, the commander of the U.S. frigate *Chesapeake*. At that time, provocative confrontations still occurred between American and British ships, the result of lingering hostility from the War of Independence. In one such incident, the British frigate *Leopold* fired a shot across the bow of the *Chesapeake*. Barron seized the opportunity to board the *Leopold* and take into custody four sailors whom the British charged were deserters. Barron was court-martialed for not securing permission for such action. Decatur was a member of the naval commission that voted to suspend Barron for five years. The incident was instrumental in the outbreak of the War of 1812. While Barron sat out the war on the sidelines, Decatur, named the new commander of the *Chesapeake*, went on to greater glory.

Following the end of the war, the Decaturs moved to Washington, where they basked in the admiration of the capital's high society. Their Lafayette Square house, designed by the prominent architect Benjamin Latrobe, was the setting of elegant parties.

Barron, meanwhile, nursed an increasing hatred of Decatur. He was reinstated in the navy at half-pay, and was always passed over for promotion. He was not given another ship to command. He mounted numerous personal attacks on Decatur, until the latter was reluctantly pressed into a duel.

The Decaturs hosted a party in their home on March 13, 1820, the eve of the duel. Decatur was said to be depressed, as though he sensed his imminent death. From his first-floor bedroom window, he stared out gloomily over his estate.

The next morning, he arose before dawn and went with his friend, William Bainbridge, to the appointed dueling place, a field near Bladensburg, Maryland. Pacing off, Decatur and Barron fired almost simultaneously at the count of two. Barron fell first, wounded in the hip; then Decatur fell, mortally wounded in the right side. Decatur was an excellent shot, and it is said that he deliberately avoided killing Barron; perhaps he believed the other would only wound him as well.



Stephen Decatur. Painting by Gilbert Stuart. Courtesy Independence National Historical Park.

Decatur was taken back to his home to die. Susan was so distraught that she could not bring herself to look at him. His burial with full military honors did nothing to assuage her profound grief, and she could not stand to remain in the house where they had been so happy together.

A year after Decatur's death, his APPARITION was seen late one night, looking out sadly from the bedroom window where he had stood on the eve of his death. The window was walled up, but the GHOST continued to return, as though it was loathe to be separated from the elegant house and grounds. The ghost sometimes was reported slipping out the back door early in the morning, black box under one arm, just as Decatur had done on the morning of the fateful duel. In addition, sounds of a woman weeping—said to be the ghost of Susan Decatur—have been heard in the house.

Decatur House is now a museum.

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deliverance See EXORCISM.

demon A type of spirit, also called a fallen ANGEL, that has the capability of interfering in the affairs of people. The term “demon” means “replete with wisdom” and is derived from the Greek term *DAIMON*. The *daimones* were both good and evil to the Greeks. In most cultures, demons are troublesome rather than helpful; some are evil. In Christianity, all demons are evil and serve Satan for the purpose of tempting people and damning souls. Demons can cause unpleasant HAUNTINGS that can lead to the POSSESSION of one or more people.

Historical Overview

Demons are sometimes seen as the cause of all human-kind's problems—disease, misfortune, poor health, bad luck, ruined relationships. They can have sex with humans, though this is not desirable. They are summoned and supposedly controlled by magic. Not always appearing evil, they can be put to productive uses as well. For example, in ancient Egypt, a magician who exorcized a possessing demon might turn around and command the same demon to perform useful tasks.

The lore of the ancient Babylonians, Assyrians, and other Middle Eastern cultures teemed with demons. The greatest demonic problem was illness, and demons had to be cast out of a person for healing.

The early Hebrews, in their captivity in Babylonia, absorbed some of the Mesopotamian demon lore into their own lore. According to one story, demons were spawned by Lilith, the spurned first wife of Adam. According to the *Testament of Solomon*, King Solomon used magic to summon and control an army of demons, called the djinn, to work for him.

The Hebrews developed complex systems of demons, based on fallen versions of the hierarchies of angels. Like angels, demons were seen as having jurisdiction over everything in creation. In the development of the Kabbalah, hierarchies of demons were associated with the ten *sephirot*, or centers, of the Tree of Life.

In Christianity, Jesus healed by casting out demons in a new way, by his word. By the end of the New Testament period, demons were synonymous with fallen angels cast out of heaven along with Lucifer. As Christianity spread, all pagan gods, goddesses, and spirits were assumed to simply be the fallen angels in various disguises tricking humankind into worshipping them.

During the trials of the Inquisition, the importance of demons increased. Demons were believed to play a key role, causing possessions, leading people into sin, helping people perpetrate evil deeds, and serving witches as their familiar spirits in all acts of malevolence. Christianity rejected the idea of sexual intercourse with demons until the 12th century; by the 14th century, it was accepted in theology. Sex with demons became a focus of the Inquisition—witches and those under demonic control were said to copulate wildly with demons and even with Satan himself. The incubi demons had a male form and molested women and the succubi demons had a female form and

molested men. Both kinds of demons were said to masquerade as humans in order to seduce their prey. The actual sexual act, however, was held to be painful and vile. Women impregnated by demons were supposed to give birth to monsters.

In modern cases, demons are believed to seize opportunities created by human free will or curses to enter a space or a person. Sometimes they are able to take hold as the result of a curse cast by someone working for evil in their life, or because a horrific event took place at a site. Remedies include blessings, prayer, and changes in the spiritual life. Deliverance prayers are used in more serious cases involving infestation—the presence of demons—and oppression—the early stages of demonic influence. If complete possession occurs, formal rites of EXORCISM are performed.

Characteristics of Demons

In hauntings and possessions, demons create unpleasant POLTERGEIST phenomena and chaos and attack the living in a increasingly intense progression as a means to wear down their physical, mental, and spiritual resistance to possession. They are perceived by psychics and MEDIUMS as having grotesque forms. They are often associated with revolting SMELLS. In some cases, demons shape-shift into deceitful, desirable forms with charming personalities. Once they have tricked a person and have them under their control, they revert to their original nature. Low-level demonic entities are associated with problems involving TALKING BOARD use; they pose as helpful spirits or angels.

In possessions, demons will completely take over a victim's body and speak through the possessed persons, sometimes altering the voice. Some demons—usually low-level ones—have a fondness for profanity and verbal abuse. They cause physical phenomena, such as spitting, vomiting, LEVITATION, unnatural twisting of limbs, super-

normal strength, foaming at the mouth, and so on. In rites of exorcism, it is important to elicit the demon's name, if possible, in order to assert control over it.

Demons are exorcized, or expelled, by a variety of methods, from ordering the demon to leave, to magical ritual, to religious ritual, such as the well-popularized Roman Catholic ritual of exorcism.

See SHAMANISM; ZAR.

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demonology The study of DEMONS. Demons have been organized into hierarchies and their origins, duties, and purposes explained since ancient times. Most demonologists are theologians, clergy, and philosophers. Laypeople can become demonologists, usually by working with clergy who are trained exorcists. The tradition exists that a person cannot elect to become a demonologist, but rather is called to the job.

During the Inquisition, the study of demons became especially important, for demons were believed to be quite active in the subversion of souls, the acts of witches, and cases of POSSESSION. Elaborate organizational schemes were conceived in the 16th and 17th centuries. For example, Johann Weyer, a well-known European demonologist, declared that there were 72 princes of hell, who commanded a total of 7,405,926 demonic minions.

After the Inquisition and witch hysteria subsided, demonology dropped in importance. Although rites of EXORCISM continued to be performed, even the Catholic Church avoided publicity, perhaps fearing that demonology would be considered outdated.

Demonology returned to prominence in the latter part of the 20th century thanks to high-profile possession cases and the best-selling novel *The Exorcist* by William Peter Blatty, based on a real case (see ST. LOUIS EXORCISM CASE).

In the field of PARANORMAL INVESTIGATION, demonic HAUNTINGS have a glamour of danger. Some investigators have called themselves "demonologists" without benefit of much study or training.

The best-known experts on demonology for their investigations of thousands of cases and their close work with clergy are ED AND LORRAINE WARREN, and Ed's nephew, JOHN ZAFFIS.

The pursuit of demonology can be dangerous work, especially when it involves participation in possession



Demons drowning a monk in the Tiber. After a 13th-century Italian manuscript.

and exorcism cases. Catholic exorcists recommend that demonologists meet certain requirements:

- They must be called to the work by God
- They must have special supernatural protection and intervention from God
- They must work under legitimate church guidance and authority
- They must give their life and will to God
- They should be mature, for the work is unhealthy for young, developing minds
- They must work in charity and without selfish motives for attention, fame, or power

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demon queller In Chinese and Japanese folklore, a fierce demigod hero dedicated to saving others from evil demons. He is large and bearded and wields an enormous sword. The origins of the demon queller date to the eighth century during the T'ang dynasty in China, when he is said to have appeared to Emperor Ming-huang in a DREAM.

In the dream, a demon broke into the royal chambers, stole the emperor's jade flute and his favorite consort's perfume bag, and began dancing around the palace. Just as the emperor was about to summon his guards, a large, bearded man appeared, snatched up the goblin, poked out its eyes and ate it. The stranger said he was Chunk K'uei, a scholar who had committed SUICIDE approximately 150 years earlier. He had failed his exams and had smashed his head against the palace steps. The Emperor Kao-tzu had graciously granted his corpse an official burial, and out of gratitude, Chung K'uei had sworn to rid the world of demons and suppress all evil.

Emperor Ming-huang might have forgotten his dream, had not it been mysteriously painted by Wu Tao-tzu, the greatest artist of the entire T'ang dynasty. Acting independently and without knowledge of the dream, Wu Tao-tzu recorded the demon queller exactly as the emperor had envisioned it. The emperor was so impressed that he awarded the artist 100 taels of gold.

The demon queller became a popular figure in Chinese folklore. He was adopted by the Japanese, who call him Shoki, as early as the 12th century. Early artists of both nations portrayed him as a fearsome-looking man subduing writhing demons. By the late 18th century, Shoki became associated with the Boy's Festival, which occurs on the fifth day of the fifth month of the lunar

year (May 5), and is celebrated by all families with male children under seven years of age. The carp, which represents strength and virility, is the major symbol of the festival. The Boy's Festival also is feared for the presence of evil spirits, bad luck and poisonous insects. Shoki was adopted as a masculine, amuletic symbol for driving these evil influences away. Images of the demon queller were painted on banners to be hung outside the homes of families with young, vulnerable sons. In the 19th century, Shoki images began to appear inside homes as well.

An amusing side to the demon queller also exists. He is sometimes portrayed as a comical figure who does not frighten demons and occasionally is bested by them. In Chinese art, he has been depicted as a drunkard who must be helped along by a retinue of ghosts and goblins. By the 19th century, Japanese artists were fond of showing the demon queller being quelled himself by beautiful courtesans.

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depossession See SPIRIT RELEASEMENT.

Diary of Ellen Rimbauer, The See THORNEWOOD CASTLE.

Dickie Skull See SCREAMING SKULLS.

Dieppe Raid Case Reports of the hearing of ghostly sounds of a bloody World War II air and sea battle fought near Dieppe, France. The case, documented and examined by psychical researchers, attained fame in the 1950s. It is considered to be an example of paranormal collective auditory hallucinations.

The case was reported by two Englishwomen on holiday at Puys, near Dieppe, in late July and early August 1951. The women, identified pseudonymously in reports as Dorothy Norton and her sister-in-law Agnes Norton, stayed in a house that during World War II had been occupied by German soldiers. Dorothy Norton was accompanied by her two children and a nurse.

On the morning of August 4, at about 4:20, the women were awakened by loud noises that started suddenly and at first sounded like a storm arising at sea. The sounds ebbed and flowed, and then they could distinctly hear sounds of gunfire, shellfire, divebombers, and men shouting and crying out. The women got up and went out on their balcony, where they could not actually see the sea, but they detected nothing that could account for the noises. Meanwhile, the noises came in from the direction of the sea, loud and intense, and still seemed like gunfire, divebombing and voices shouting. The roaring abruptly stopped at 4:50 A.M. and resumed at about 5:07 A.M. The noise became so intense that the Norton women were amazed that other occupants of the house were not awakened. As the sky grew light, they heard a rifle shot on the beach below. The noise became more distinct as the sound of divebombing planes that came in waves. It stopped

abruptly at 5:40 A.M. The noise resumed at 5:50 A.M., not as loud, but still sounding distinctly like planes. The noise died away at 6 A.M. and resumed at 6:20 A.M., much fainter. The women heard nothing at all after 6:55 A.M.

Both women knew that a battle had taken place in the vicinity during the war, but neither knew the details. They consulted a French guidebook and, during the experience, sat and read the account of the battle. They concluded they might have heard ghostly sounds of the real battle, and agreed to write independent versions of their experience. With a small discrepancy in time (probably due to a difference in watches), their reports matched. Later, they asked several persons if they, too, had been disturbed during the night, but received negative answers.

The sounds bore a remarkable correspondence to the fierce battle that took place in the Dieppe environs on August 19, 1942, at precisely the times experienced by the Nortons. The Royal Regiment of Canada launched a predawn assault on German forces from Puys, about 1.5 miles east of Dieppe, to Berneval, about 5 miles east, to Purville, about 2.5 miles west of Dieppe and to Varengeville about 3 miles further west. Flank landings were scheduled to make surprise arrivals at 4:50 A.M. to destroy coastal batteries. At about 3:47, the Canadians encountered a small German convoy off the coast, and the two forces exchanged fire until after 4 A.M. The Canadians arrived at Dieppe a few minutes late, at 5:07. At 5:12 A.M., destroyers started to bombard Dieppe with shells, and at 5:15 Hurricane planes attacked, at Puys as well as Dieppe. At 5:20 A.M., main landings at Dieppe were made, covered by a bombardment of shells from destroyers and by heavy air attack. A second wave went ashore at about 5:45 A.M. At about 5:50 A.M., new air fighters from England arrived, and German planes were in the sky as well.

The Germans, who were able to man their beach defenses, waited until the landing craft nearly touched shore before opening heavy fire with rifles, machine guns and howitzers. The Canadians were trapped by a high seawall. Within two or three hours, the Royal Regiment of Canada was nearly destroyed. Thirty-four officers and 727 men were killed. Two officers and 65 men, half of whom were wounded, were rescued and taken away, and another 16 officers and 264 men were captured by the Germans.

A comparison of the Nortons' experience with the phases of the Dieppe raid showed consistencies between times and the changes in the noises they heard, with a few exceptions. The information in the French guidebook was not specific enough for them to have subconsciously matched their description to the real event after reading about it.

The Nortons, interviewed by psychical researchers G.W. Lambert and Kathleen Gray, came across as well balanced individuals who displayed no tendency to embellish their accounts, and no desire to prove they had had a paranormal experience. Dorothy Norton said she had been awakened by similar, but fainter, noises on the morning of July 30, but had not mentioned the experi-

ence to Agnes (who had not heard the noises) because she had not wanted to spoil the holiday with something mysterious.

Skeptics proposed other explanations for the experience, such as surf sounds, noise from commercial airplanes flying a nearby route across the English Channel, or noise from a dredger. Agnes Norton had served in the women's Royal Naval Service during the war, however, and she probably would have been able to distinguish the sounds of the sea and of a single commercial aircraft, had those been the natural sources. The dredger was not in operation at the times corresponding to the Nortons' experience.

Both women were familiar with the VERSAILLES HAUNTING, a similar case in which two Englishwomen on holiday in France felt they had paranormal experiences in encountering the ghostly past. Skeptics also suggested that this familiarity may have subconsciously primed the Nortons to have their own experience. The possibility is remote, since the Norton women were not previously acquainted with the details of the Dieppe case.

See BATTLEFIELD GHOSTS; RETROCOGNITION.

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Dillinger, John See BIOGRAPH THEATER.

direct voice mediumship The independent speaking of a spirit without using a medium's vocal apparatus. Instead, the voice issues from a point in space near the MEDIUM, or, as was common during early spiritualist SEANCES, from a TRUMPET that appeared to float about the seance room. The trumpet allegedly acted as a condenser of psychic energy and an amplifier of the spirits' voices. Without a trumpet or megaphone, the spirits were said to construct an artificial larynx that was activated by ECTOPLASM exuded by the medium.

Most early spiritualist mediums employed direct voice communication at one time or another; some specialized in it. Direct voice was introduced in the 1850s by the spirit control, JOHN KING, who spoke through a tin horn at the seances of Jonathan Koons, an Ohio farmer. Koons said he had been instructed by a band of spirits to build a Spirit Room and provide fiddles, guitar, drums, a horn, tambourine, triangle and other instruments. During seances put on by him and his wife, a virtual cacophony of noise erupted from the instruments as they sailed about the room. Besides King, other "unearthly" voices sang songs in an indistinguishable language. King also

spoke in direct voice through the mediums the DAVENPORT BROTHERS.

Medium WILLIAM STAINTON MOSES described an out-of-body experience in which he saw a “voice box,” or artificial larynx, near the ceiling of a seance room. And MINA STINSON CRANDON, known as “Margery,” reportedly had an ectoplasmic mass on her shoulder, connected to her ear and nostrils, that enabled her control, Walter, to speak directly.

Psychical researchers often suspected mediums of speaking through trumpets themselves surreptitiously in the dark, or of using ventriloquism. If investigators suspected the medium used a trumpet, they examined the contents of the spirit communication and considered the similarity in voices. As for ventriloquism, it is not possible to throw one's voice to a distant location across a room. Some mediums were tested by being asked to hold water in their mouths while the spirits spoke. Sometimes, the medium and a spirit spoke simultaneously, or several spirits spoke simultaneously from different locations.

Direct voice is rare in modern mediumship. Most mediums receive mental impressions from spirits, which they relay in their own voices. Or, they allow spirits to use their vocal cords.

See CHANNELING; FLINT, LESLIE.

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dolphin In classical mythology, a carrier of the souls of the dead to the afterlife world. In Christian myth, the dolphin represents resurrection and salvation, and also represents the Christian Church being guided by Christ.

domovik (also **domovoj**, **domovoy**) In Russian folklore, a household spirit that resides in every home. The *domovik* traditionally is the ancestral founder of the family, and moves with it from house to house. He is portrayed as an old man with a gray beard, and is always referred to as “he,” “himself” or “grandfather,”—never by a personal name.

The *domovik* lives behind the stove. When a family moves, fire from the old stove is carried to the new, where it is lit to welcome the *domovik* into his new quarters. The *domovik* watches over family members, keeps hostile spirits from entering the house, and, like the brownie, does household chores. But if family members displease him, he makes poltergeist-like noise disturbances. His harshest punishment is to burn down the house.

There are other types of *domoviks*, each of which has its own small domain: the *chlevnik*, who lives in the barn; the *bannik*, who lives in the bathroom; and the *ovinnik*, who lives in the kitchen.

See BROWNIE.

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doors Numerous superstitions exist concerning doors and ghosts of the dead. It is widely believed to be unlucky to enter a house through the back door; this perhaps is one reason why corpses traditionally are carried out through the back. However, in certain areas the belief is the reverse: the corpse should be carried out the front door, lest other deaths occur in the household.

There are many charms and spells involving doors that are intended to keep ghosts from entering homes, or to force them out of homes. A circle chalked on doors, or patterns chalked on doorsteps, are believed to prevent ghosts—and the Devil and evil spirits—from entering. The markings must be unbroken and joined together. Slamming a door several times in a row catches a ghost between the door and the frame and forces it to leave the premises. A Norfolk, England, charm calls for unhinging the door, turning it around, and rehanging it.

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doppelgänger See DOUBLE.

Doris Fischer case One of the notable cases of spirit POSSESSION investigated by JAMES H. HYSLOP, a psychical researcher and an early president of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

The case of Doris Fischer, whose real name was Britia L. Fritschle, was first reported by WALTER FRANKLIN PRINCE, an Episcopal minister and psychologist. Fischer suffered an extreme traumatic incident as a child at the hands of her abusive and alcoholic father, and had exhibited multiple personalities since she was three in 1892. She also displayed striking psychic tendencies and was able to foresee her mother's sudden illness and death. Fischer and her siblings continued to live with their father, but she retreated more and more into the personalities of “sick Doris” and the wicked “Margaret.” Fischer was eventually adopted by Prince and his wife. Prince was familiar with the newly recognized syndrome of multiple personality, and he and his wife helped Fischer to regain some normalcy.

Hyslop became involved in the case in 1914. For years, he had postulated that some psychotic states were caused—or at least aggravated—by spirit influence. Although not a Spiritualist per se, Hyslop sympathized with the cult's psychic “cures” and believed that spiritual communication was just as important as physiological therapy. With that in mind, Hyslop took Fischer to sit with medium MINNIE MESERVE SOULE, hoping to find and eliminate the possessive spirits who were destroying the girl's peace of mind.

During the SEANCES, Soule communicated lengthy messages to Fischer from her mother. The MEDIUM also heard from the spirit of Count Cagliostro. Hyslop did not like Cagliostro's presence and encouraged him to leave the seances and Fischer. Later researchers speculate that "Cagliostro" represented sexual mores that both Hyslop and Fischer suppressed but secretly desired.

Next, Soule heard from the spirit of RICHARD HODGSON, a former leading member of the ASPR and the SOCIETY FOR PSYCHICAL RESEARCH (SPR), who confirmed Hyslop's suspicions of spirit influence and promised to help all he could. Finally, Soule received messages from a young Indian spirit calling herself "Minnehaha," or "Laughing Water." Hyslop was skeptical of such a spirit, since Minnehaha is the heroine of Henry Wadsworth Longfellow's poem *Hiawatha*. But he went along, impressed with Minnehaha's knowledge of Fischer's case and her claims that she had caused many of Doris's problems. After further communications, Hyslop came to believe that the personality "Margaret" was not an offshoot of Doris's mind but a possessing spirit herself.

Hyslop asked why spirits hurt Fischer, and was told by Soule's communicators that they were evil influences. The controls also told Hyslop that Fischer's case was no different from hundreds of other instances of insanity and multiple personality that could easily be cured through psychic exorcism. By 1915, Hyslop was convinced that Fischer was possessed, and he wrote of his experiences with her in his book, *Life After Death* (1918).

Hyslop believed that Cagliostro was the leader of Fischer's possessing spirits, and he exorcised the count. Whatever other spirits remained were ineffectual, and Hyslop quit the case in the hopes that Fischer had been cured. She returned with the Princes to California and resumed a normal life for a while. But she never recovered, finally dying in a mental hospital after years of dealing with her various personalities and psychic disturbances.

The Fischer case was Hyslop's last major investigation, although he never lost interest in the possibility of spirit possession. He reportedly believed his health had been threatened in 1919 by a spirit he was trying to exorcise through sessions in Boston with Soule, and he was ill for several months. He believed that the existence of discarnate spirits had been proved scientifically, and he dismissed those who did not agree.

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double The apparition of a living person that is an exact duplicate, even including details of dress. Doubles fall into two categories: DEATH OMENS and a type of possible out-of-body projection or BILOCATION, done either consciously or unconsciously.

The belief that doubles are death omens is widespread. In Britain and Europe doubles are known by a variety of names, including *wraith*, *fetch*, *waff*, *fye*, *swarth* and *task*. In Germany doubles are called *doppelgänger*, or "double-goer." As a death omen, doubles are seen by others who are in a distant location just as the individual in question is about to die or has died. The double may appear real, or have a filmy, ghostly look about it. In some rare cases, individuals see their own doubles shortly before they die. Poet Percy Bysshe Shelley saw his double shortly before he drowned. Catherine of Russia saw her double seated upon her own throne, and ordered her guards to fire on it.

Not all cases of doubles are harbingers of death; some seem to be projections of consciousness that somehow assume visible form. Mystics and adepts are said to have the ability to project themselves, or bilocate, at will. Others who project their doubles may not be aware they are doing so. Many cases collected by psychical researchers remain unexplained (see ARRIVAL CASES; LOUIS RODGERS).

The belief that the spirit or soul exists in a visible double is ancient and widespread, particularly among animistic societies. The Maori believe that the double cannot be distinguished from the real person unless it reveals itself by becoming filmy. The Melanesians, Iroquois and others believe that the soul is a reflection of the body. The Nyassa believe likewise, but also believe that the double can only be seen in DREAMS.

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Doyle, Sir Arthur Conan (1858–1930) Remembered more for his brilliant detective character Sherlock Holmes, Sir Arthur Conan Doyle was an ardent spiritualist who tirelessly defended SPIRITUALISM and the legitimacy of MEDIUMS. Unlike Holmes, who was shrewd and skeptical, Doyle believed in virtually anyone or anything that claimed to give evidence of survival or life on the Other Side.

Born in 1858, Doyle grew up in the sunshine of the British Empire. He was sublimely self-confident about the rightness of things—white, English, upper class—and his ability to influence events. He was tall; he was opinionated; and he was a successful physician. He loved England, his home and family, and the ordered beauty of life under the reigns of Victoria and Edward. Doyle also was a gifted storyteller.

His first exposure to the paranormal came while he was a physician at Southsea in 1885–88. Doyle participated in TABLE-TILTING seances at the home of his patient General Drayson, a mathematician, and was intrigued but unconvinced. The subject piqued his interest enough,



Sir Arthur Conan Doyle, left, with Harry Houdini in London.

however, to lead Doyle into further study and membership in the SOCIETY FOR PSYCHICAL RESEARCH (SPR).

After 30 years of study, Doyle wholeheartedly embraced the faith of SPIRITUALISM in 1916. His second wife, Jean, lost her brother Malcolm at the World War I battle of Mons that year, and soon thereafter she began AUTOMATIC WRITING. The DoYLES felt their mission so strongly that they began lecturing on spiritualism; thousands of bereaved trying to contact fathers, sons and brothers lost in World War I only helped their cause. In 1918 Doyle's eldest son, Kingsley, fell at the battle of the Somme. Doyle was bereaved but sincerely believed Kingsley lived in the beyond. He reported that Kingsley communicated with him and encouraged his spiritual work.

Doyle's lectures, first in Great Britain and then in Australia and New Zealand, followed the publication of his books *The New Revelation* (1918) and *The Vital Message* (1919). For the next 12 years the DoYLES traveled ceaselessly, lecturing in America, South Africa, England and northern Europe. He drew large crowds eager to see

the famous novelist and find some comfort in his words. And Doyle never failed to entertain as well as instruct. His love for detail sketched a picture of the Other Side as happy, well-ordered and busy, rather like Sussex. Doyle claimed to be uninterested in physical phenomena, but he actively supported manifestations obtained through SPIRIT PHOTOGRAPHY and the search for proof of FAIRIES. In the early 1920s, Doyle was publicly embarrassed by being taken in by badly faked photographs of the COTTINGLEY FAIRIES.

In 1922, Doyle and his friend HARRY HOUDINI argued over a SEANCE. Houdini had met the Doyle family after a performance at the Hippodrome in Brighton, England, in 1920, and the two families had struck up a friendship. When the DoYLES toured America that year, they asked Houdini and his wife Bess to join them in Atlantic City for a short vacation. While there, Doyle told Houdini that his wife Jean, who wrote automatically, felt she could get the magician in touch with his beloved mother, a feat he desperately wanted.

The only sitters in addition to Houdini were Doyle and his wife. Lady Doyle soon was seized with the spirit and began writing furiously. The manuscript was full of messages to "her boy," thanking the DoYLES for their intercession and telling Houdini of her love and desire to be with him. Houdini, always the skeptic but wanting to believe, was moved but unconvinced.

He had good reasons for his skepticism. Lady Doyle had started the manuscript with a cross at the top of the page, and Mrs. Weiss (Houdini's real name) was Jewish. The writing was in good English, and Houdini's Hungarian mother spoke broken English. And, most telling to Houdini, the seance was held on his mother's birthday, June 17, and she never mentioned it. Houdini denied that he had received true communication, and the DoYLES never forgave him. The friendship broke under the strain.

By 1924, Doyle and Houdini angrily opposed each other on the question of MINA STINSON CRANDON's mediumship. Crandon, alias Margery, was investigated by a committee of the *Scientific American* to verify the truth of her talents. As a member of the committee, Houdini was outraged that the rest of the group had examined Margery without him and were ready to endorse her. He proposed a series of tests to find her fraudulent but ended up chastised for his ungentlemanly behavior. Doyle called him a bounder and cad and supported Margery without question. Complicating the situation was Doyle's conviction that Houdini, an acknowledged medium-baiter, was himself the world's greatest medium, unable to perform many of his escape stunts without dematerializing his body and then rematerializing. (See MATERIALIZATION.)

Fans of the logical Sherlock Holmes have asked how his creator could be so credulous. Part of the problem was Doyle's supreme self-confidence, and part was his need to believe regardless of the evidence. As time went on, Doyle regarded himself as the messiah of spiritualism and prophet of the world's future; indeed, he was

nicknamed the movement's St. Paul. Consequently, anyone suggesting he might be mistaken was regarded as an ignorant fool.

Not long after Lady Doyle began AUTOMATIC WRITING, she heard from an Arabian spirit control named Pheneas, who warned against the evil nature of the world. In 1923, Pheneas told the Doyles the world was sinking fast into a slough of evil and materialism, and that God must intercede to save it. To that end, Pheneas said a team of spiritual scientists were at work connecting vibrating lines of seismic power that would trigger earthquakes and tidal waves, signaling Armageddon. Doyle's task was to prepare people's minds for the revelation.

By 1925, Pheneas was outlining the specifics of the upheaval. Central Europe would be engulfed by earthquakes and storms, followed by a great celestial light. Russia would be destroyed, Africa flooded and Brazil razed by some sort of eruption. America would suffer another civil war. And the Vatican, described as a sink of iniquity, would be swept away. England would be the world's beacon (ideas similar to those of Empire), flashing especially strong from the power station of cosmic energy surrounding the Doyle home. Christ would appear there before making plans for the Second Coming.

Doyle kept a notebook of prophesied events, noting that he would pass over with his entire family after the conflagration. But 1925 passed with no extraordinary upheaval. Shortly before his death, Doyle began to wonder if he and his family had been the butt of a great joke on humans by members of the Other Side, since none of Pheneas's predictions had come about.

Doyle died on July 7, 1930. On July 13th, his family and friends held a reception at the Albert Hall in London, leaving an empty chair for the old fighter. Medium Estelle Roberts claimed she could see him and passed on a message the family felt was evidential. Others have also claimed communications; the most noteworthy was received by EILEEN J. GARRETT that same year.

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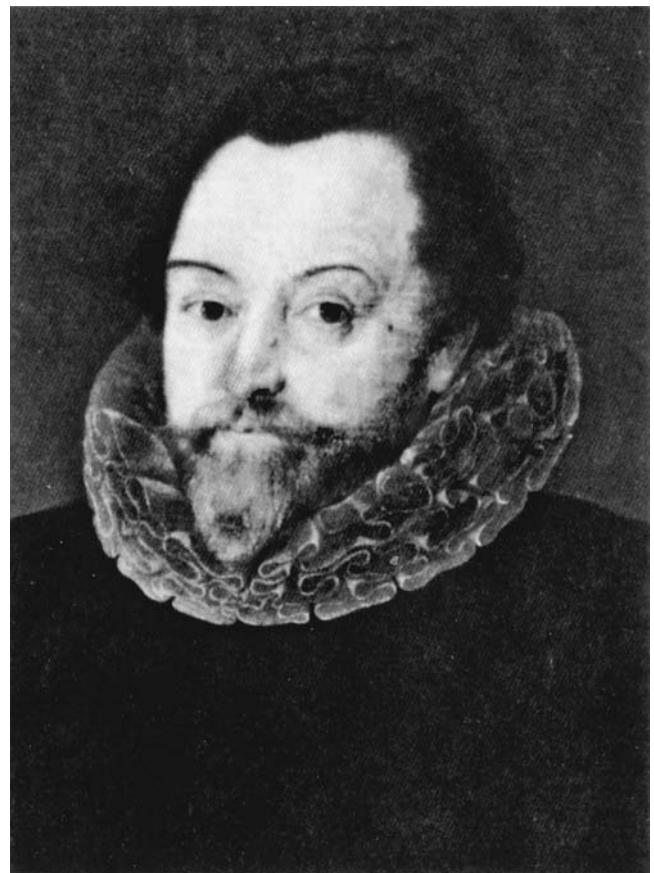
Drake, Sir Francis (1540–1596) English navigator, who, in legend, is reputed to have been a wizard. Sir Francis Drake supposedly remains in eternal slumber, ready

to spring once again to life whenever Britain is in danger. Few historical figures in Britain have accumulated so many legends as has Drake.

Drake, a native of Devon, was the first Englishman to circumnavigate the globe, between 1570 and 1580, in his ship the *Golden Hind*. He fought Spanish vessels and settlements, and navigated the Strait of Magellan. He pillaged North and South America and returned to Queen Elizabeth I in 1580 with great treasures. For his deeds, he was knighted.

In 1588, King Philip II of Spain launched the Spanish Armada to invade England. The 130 ships, bearing some 30,000 men, were delayed by storms. When they met the English fleet, of which Drake was an admiral, they were severely battered and scattered. The Armada fled north, sailing around Scotland and Ireland, where it was buffeted by more storms; it finally returned to Spain, with only half of its original force. It was said among the Spaniards that Drake possessed a magic mirror that enabled him to see ships in all parts of the world.

According to legend, Drake sold his soul to the Devil in exchange for prowess at sea. In concert with Devon witches, he cast spells that raised the storms against the Spanish Armada. The ghosts of those witches are said to still haunt Devil's Point, the headland overlooking the



Sir Francis Drake. (Author's collection)

entrance to Devonport. The Devil was so pleased with Drake that he built him a house at Buckland Abbey in only three days.

Drake also reputedly used his magical skill to give Plymouth a new water supply: he said a spell over a Dartmoor spring and commanded the water to follow him to Plymouth. Still another legend tells of how Drake sat whittling one day on the cliff of Plymouth Hoe. Each wood chip that fell into the water sprang into a fully armed ship.

Drake fell in love with Elizabeth Sydenham, a noblewoman. Her family refused to allow her to marry a commoner. Drake retreated to sea. Elizabeth waited, then grew weary and became betrothed to another man. At their wedding, according to legend, a huge cannonball fell at the feet of Elizabeth—fired from Drake's cannon from across the world. She cancelled the wedding. In 1585, she and Drake were married. The "cannonball" is identified as a football-sized meteorite now kept at Coombe Sydenham House.

Despite his legendary magical powers, Drake eventually was defeated by the Spanish in the West Indies in 1595. In 1596, he died aboard his ship off Puerto Bello, Panama. As he lay dying, he ordered his drum, which he had taken around the world with him, to be sent back to his home, Buckland Abbey in Devon. He said that if anyone beat on the drum when his beloved England was in danger, he would return and lead his country to victory. In this, Drake joins other legendary national heroes such as King Arthur and WILD EDRIC, who will return from the dead to defend their country.

The story about Drake's drum has varied. It has been said to beat of its own accord whenever the country is threatened. It reportedly was heard in the West Country in 1914 at the start of World War I, and it was said to have beaten again when the German fleet officially surrendered in 1919. In the latter instance, a single drum beat was heard aboard British ships as they closed around the Germans' ships. A search was made, but no unauthorized drummer was found. Sailors were convinced it was the sound of Drake's drum, celebrating the victory. The drum also was reported to have been heard at the start of World War II.

Drake also appears in folklore as the leader of the WILD HUNT, a spectral night train in pursuit of lost souls.

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dreams The most common form of AFTER-DEATH COMMUNICATION, and a common medium for experiencing GHOSTS and nonhuman entities.

Historical Overview

Dreams have always shared a strong connection to the dead and otherworldly realms. Sleep has been called the "little death," an observation echoed in the Talmud: "Sleep is one-sixtieth part death."

The ability of the dead to visit the living in dreams has been accepted in many cultures since ancient times. Relationships, especially with family, are seen as continuing after death, with the recognition that the ancestral spirits have the ability to intervene in the lives of the living. Most spiritual traditions around the world accept dream contact with the dead as positive and having a beneficial effect for both the living and the dead. Encountering the dead in dreams is seen as the most powerful way a person can relate to sacred powers.

Among the early Hebrews, dreams often focused on communication between the living and the dead. The *Sefer Hasidim* note that many recurring dreams dealt with questions of proper burial. The dead were not shy about appearing in dreams to demand better interments. The concern of the dead over their burial is a universal motif in folklore, called the GRATEFUL DEAD.

To the ancient Greeks, dreams were not "had" but were "given" by the gods. The dead appeared in dreams, as shades who had passed into the underworld, when they were unhappy. They appeared in dreams to plead for help, impart warnings, prophesy, or dispense grave advice.

The early Greeks, Romans, and Hebrews debated the authenticity of dreams and ways in which a person could determine whether or not a dream was "true." Skepticism about dreams grew with the spread of Christianity. Saint Augustine drew distinctions between ordinary and "nonordinary" humans when it came to dreaming of the dead. He was well aware that his admired friend, Saint Ambrose, had been visited by the dead saints Gervasius and Protasius. This, Augustine said, was God's will concerning saints. However, "ordinary" people did not return in dreams—these were delusions.

By the Middle Ages, some theologians said that dreams of the dead were merely masquerades of the devil. Dreams became a way to preach the Catholic doctrine of purgatory. There were many accounts of the dead in purgatory appearing to exhort the living to mind their ways while alive or to pray for the release of the dead from purgatory.

Dreams lost their importance until they received new attention in the development of psychology in the 19th century. However, dreams were regarded as primarily symbolic, not actual experiences in a sleeping state of consciousness. CARL G. JUNG's work expanded views on dreams. Also in the 19th century, psychical researcher WILLIAM BARRETT researched DEATHBED VISIONS, often dream or dreamlike experiences of the terminally ill.

Lay dreamwork gained popularity in the latter part of the 20th century. Research in dying and in the new field of after-death communication (ADC) gave new importance to dreams. When a person loses a loved one, an ADC is most likely to occur in a dream, rather than in a

waking experience. In the field of PARANORMAL INVESTIGATION, researchers have found that many people experience unusual dreams in places that are reputed to be haunted. Dreams may be of ghosts, DEMONS, or other entities.

The following are some of the highlights of dreams involving the dead and other entities.

After-death Communications

When a person dies, a loved one or friend—sometimes an acquaintance—may have vivid, realistic dreams in which they are with the dead person. They are often able to have physical contact; communication may or may not take place telepathically. This is an “encounter dream” and is distinctly different from a person’s “ordinary” dreams. Often, the person wakes up convinced that a real experience, not a “dream,” has taken place. In the field of ADCs, and in the lay dreamwork community, encounter dreams are seen as genuine experiences as real as experiences in waking life. For reasons unknown, the state of dreaming enables the worlds of the living and dead to be bridged.

Encounter dreams fall into three main types. One is “the farewell,” and occurs especially with people who are terminally ill. The dreamer dreams that the person comes to them to say good-bye. The next day, they discover that the person died the night before, or in the early morning hours (when many dreams occur). Farewell encounter dreams also happen in cases of sudden and unexpected death, such as through accident.

A second type of encounter dream is “the reassurance,” in which a recently dead person appears in a dream to reassure someone that everything is all right. It is not unusual for the dead person to be restored in health and youth and radiant with happiness and energy.

A third type of encounter dream is “the gift.” A dead person, not necessarily recently deceased, appears in a dream to impart advice, solutions to problems, creative ideas, or to bestow blessings of love and forgiveness. The gift might simply be their visit. Sometimes a long conversation is shared, the details of which may not be remembered upon awakening.

Themes within these three types of encounter dreams are the eternal bond of love, forgiveness, blessings, assurances, gifts, and information about the Other Side. Sometimes the purpose is to provide a sense of protection and companionship to the living.

Historically, ADC encounter dreams provide a way for the dead to ask for a proper burial, prayers, or alms. One account from the Middle Ages tells about a dead canon who came to a colleague in a dream to complain about his effects being kept. It had been the canon’s policy to donate clothing of the dead to the poor. The next day, the colleague had the canon’s cape given to a beggar. That night, the canon appeared in a dream again, dressed in the cape.

An example of a warning dream comes from Cicero, who in the first century told the story of a man named Simonides, who buried a stranger. Later, as he prepared

to sail away on a voyage, the dead man appeared to him in a dream and warned him not to go. Simonides decided against going and later learned that the ship sank and everyone on board drowned.

Whether this story is fact or fiction is not certain. It was an old story even at the time of Cicero. Nonetheless, it contains elements that have continued to appear in dreams through the centuries.

Other unusual dreams involving the dead are the GREENBRIER GHOST, in which a dead woman revealed in dreams the truth of her murder, and the CHAFFIN WILL CASE, in which a dead man revealed a new will that significantly changed his estate.

Some dreams involving the dead or spirits are DEATH OMENS. In the 18th century, LORD THOMAS LYTTLETON dreamed of a fluttering bird and a woman in white who warned him he would die in three days. Despite his efforts to stay alive, Lyttleton died as predicted.

In modern times, ADC dreams provide a great deal of comfort and closure to the grieving. Most encounter dreams happen soon after a person’s death, but some happen months or even years later.

Dreams by the Dying

Many terminally ill people have dreams that acquaint them with the AFTERLIFE. They may dream increasingly of otherworldly places and of being with the dead or in the company of spiritual beings, such as ANGELS. Such transitional dreams come close to the time of dying, usually within two weeks or so. Transition symbols include going through gateways, entering beautiful gardens, crossing bridges, climbing mountains, traversing the sea in a boat, or walking through doorways. These dreams often are vivid in colors and permeated with an energy of love and tranquility. They bring profound peace of mind.

Dreams may also express fears about dying.

Dreams of Ghosts and Apparitions

Some people who sleep in haunted places have dreams in which they are visited by ghosts associated with the place. Like encounter dreams, dreams of ghosts often have unusual characteristics, including a feeling of being “real” and perhaps with an “intense” atmosphere. The ghost may appear in the dream as a ghost, or as a living person who can be identified from records. The dream ghost may reenact a haunting scene or may seem threatening to the dreamer. Physical sensations can be a part of ghost dreams. Such dreams have the greatest significance when a person does not know that a site is haunted.

Many paranormal investigators inquire about dreams, changes in dreams, and dream histories when researching a reported haunting.

Dreams are a medium for crisis APPARITIONS, the appearance of a person to another at the moment of passing. Reciprocal apparitions, in which two or more people dream of each other at the same time, also sometimes involve dreams (see WILMOT APPARITION). Reciprocal

dreaming is also known as mutual dreaming: sharing the same dream landscape simultaneously with others.

Dream Invasion

Unpleasant paranormal dreams involve threatening situations and sexual molestations. In the OLD HAG syndrome, documented since ancient times, a person “dreams” or experiences the presence of an unpleasant entity who causes nightmares, fear and terror, paralysis and choking sensations, and sometimes sexual molestation.

In occult lore, it is possible for DEMONS to assault people via their dreams, causing nightmares and providing a way to sexually molest a victim. In the magical practice of dream-sending, one person can invade the dreams of another for the purpose of control, transmission of messages, harm, and so forth.

See also T. C. LETHBRIDGE.

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drop-in communicator An unknown entity who appears unexpectedly and uninvited at a SEANCE. Drop-in communicators have provided fascinating data to psychical researchers to support the contention that mediums do communicate with spirits of the dead and are not merely manifesting secondary personalities. The potential importance of drop-ins was recognized as early as 1874 by WILLIAM STANTON MOSES, an English MEDIUM, and a few years later by early English psychical researchers such as FREDERIC W. H. MYERS, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR).

True drop-ins are unknown to both medium and sitters. Thus, they are evidence that contradicts the theory of SUPER-PSI, which holds that mediums obtain their information from clairvoyance of published sources and telepathy of facts from the minds of sitters, not from discarnate entities. In the best cases, drop-ins provide information that has never been in print in a public source but that is known to, and can be verified by, a small circle of family or friends.

Some drop-ins, through automatic speech, speak in foreign languages unknown to the medium. There is no known way for knowledge of a foreign language to be transmitted by telepathy. In rare cases, the appearance of a drop-in is accompanied by physical phenomena such as TABLE-TILTING, RAPPINGS, mysterious lights, APPORTS, SMELLS, and strange whistles, whisperings and breathing.

Some drop-ins drop out as quickly as they appear, showing up once or twice without making their motive clear. Most cases are inconclusive.

Many drop-ins appear with a motive. Like lonely people who finally find a receptive audience, they love to talk about themselves in their most recent life, and reveal personal information that may be verified upon research. One of these was “Harry Stockbridge” (a pseudonym used by investigators to protect the family of the deceased), a spirit who dropped in on the Ouija seances of a group in Cambridge, England between 1950 and 1952. Stockbridge said he had been a second lieutenant in the Northumberland Fusiliers and had died on July 14, 1916. He offered a physical description of himself, personality traits and other facts. His information was verified through old military records and interviews with surviving family members.

Some drop-ins do not want to talk about themselves, but are intent on accomplishing a mission. One such case was that of RUNOLFUR RUNOLFSSON, a hard-drinking, rough-talking Iclander who dropped in on medium Hafsteinn Bjornsson in 1937, looking for his missing leg bone.

Another drop-in with a mission was PATIENCE WORTH, who dropped in on Pearl Curran and a friend in 1913 as they used a Ouija board. The entity demurred to talk much about herself, but dictated through Curran a prodigious literary outpouring of novels and poetry.

The biggest hazard with drop-in communicators is unwitting self-deception on the part of the medium. One such case is that of English medium Margo Williams, whose first drop-in, “Jane,” appeared in 1976; Williams eventually claimed to be visited by more than 100 drop-ins, including Mary Todd Lincoln. The Lincoln drop-in stated some minor errors about ABRAHAM LINCOLN; the same errors were later discovered in material at the local library, which Williams frequented.

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Drummer of Cortachy A POLTERGEIST haunting of the Scottish Earls of Airlie, the Ogilvys, of Cortachy Castle. The ghostly drumming was said to presage the death of an Ogilvy.

The origin of the legend dates to medieval times. It was said that a messenger of a despised chieftain appeared at Cortachy Castle one day with an unpleasant message, and the Ogilvys had him stuffed into his drum and tossed over the castle battlements. Just before he

perished, the drummer vowed to haunt the family ever afterward.

For hundreds of years, the family was haunted by ghostly drumming, always followed by a death in the family. Whenever the sound was heard, the family was stricken with terror wondering who would be the next to die, and when.

One of the most famous drumming incidents occurred at Christmas 1844, when a Miss Dalrymple was staying as a guest in the castle. The evening of her arrival, she was dressing for dinner when she heard the sound of music below her room. The music presently changed to the sound of drumming, but she could not see who was doing it. She asked the maid, who knew nothing. At dinner, Dalrymple inquired of her hosts, Lord and Lady Airlie, who was the drummer. To her astonishment, Lord Airlie turned pale and Lady Airlie looked upset. Lady Airlie explained the legend, adding that the last time the drumming had been heard, the Lord's first wife had subsequently died.

The next day, Dalrymple again heard the drumming, which spooked her so badly that she cut short her visit and left the castle.

Six months later, Lady Airlie died at Brighton, leaving behind a note that said she knew the drumming had been for her. It was speculated that she had brought about her own death to fulfill the curse.



A ghostly drummer, from Barham's *Ingoldsby Legends*.

On August 19, 1849, the ghostly drumming was again heard by an Englishman who was a guest of Lord Ogilvy, the heir to the Earldom of Airlie. The guest was traveling across the moors en route to his host's shootingbox when he heard the faraway sound of band music, highlighted by drumming. He asked his Highlander guide about it, but the man said he heard nothing. Upon entering the shooting box, the guest was informed that Lord Ogilvy had departed unexpectedly, upon news that his father, the ninth Earl of Airlie, was seriously ill in London. The next day, the earl died.

However, when the succeeding earl died in the Boer War in 1900, his death apparently was not presaged by drumming—or at least no one admitted to hearing it. The drummer has not been heard since.

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Drummer of Tedworth English POLTERGEIST case for which a living agent, an irate man, took credit, and insinuated that his ability to cause the disturbances was due to witchcraft.

The case took place in 1661 in Tedworth, Wiltshire. In March of that year, an anonymous drummer began annoying the nearby town of Ludgarshall with his incessant drumbeating. He demanded money from the bailiff with what appeared to be a counterfeit pass signed by a Colonel Ayliff and a Sir William Cawly. John Mompesson, who lived in Tedworth, complained of the noise and also declared the pass to be counterfeit. Mompesson had the man, a demobilized Roundhead, arrested and his drum, confiscated. The drummer confessed his fraud and begged for his drum back. Mompesson refused, saying that he would get his drum back if Colonel Ayliff vouched for him. The bailiff took the drum.

The drummer soon persuaded the constable to release him, and he left the area. In April, the bailiff sent the confiscated drum to Mompesson, who was about to leave on a trip to London. During his absence, violent poltergeist activity erupted in his house, terrifying his wife, children and servants. The first disturbances were drumming noises heard outside the house and on top of it, which then moved indoors to the room where the confiscated drum was kept.

The noises, joined with other disturbances, escalated and seemed to focus upon the children. Objects were moved about; rude animal snortings, pawings and noises were heard; disembodied human voices spoke; and the children were pestered in their beds. Objects also were thrown at people in the house, and terrible SMELLS, including sulfur, wafted about. Drumming noises continued for days on end; after a short break, they would resume for days on end. The children and servants saw APPARITIONS, and the younger children were levitated in their beds.



The Drummer of Tedworth, from Joseph Glanvil's Saducismus Triumphatus (1661).

Mompesson's manservant woke up one night to see a dark body with red, glaring eyes staring at him from the foot of the bed; the apparition soon vanished. The family scattered ash on the floor to attempt to identify the culprit; the next morning clawlike marks were found in the ashes, along with unintelligible letters and numerous circles.

The disturbances went on for more than two years. They created widespread interest and drew curious visitors. They also caused the family much distress: servants were difficult to retain, skeptics derided the family, and the pious proclaimed that they were being punished by God for wickedness. Some of the lesser phenomena—scratchings and animal purrings and pantings heard near the childrens' beds—were heard by Joseph Glanvil, who chronicled the case in *Saducismus Triumphatus* (1661). During Glanvil's visit, one morning his horse appeared to be exhausted, as though it had been ridden all night (see OLD HAG). It collapsed and died within days.

Other phenomena included glimmering lights that appeared in the children's bedroom; a disembodied voice that repeatedly cried, "a witch, a witch"; the chasing of a servant by a stick of wood, while another was held by an invisible force; the sounds of coins jingling; doors opening and shutting violently by themselves; footsteps and the rustling of invisible, silklike clothing; lighted candles floating up the chimney; singing heard in the chimney; a horse found with its hind leg stuffed into its mouth so firmly that it took several men to pry it out with a lever; chamberpots emptied onto beds; a knife found in one bed; and pocket money mysteriously turned black. Through all this, the drum continued to beat.

Meanwhile, the drummer turned up in custody again and was tried and convicted for stealing. He was incarcer-

ated at the Gloucester Gaol. He asked a visitor about news in Wiltshire. When the visitor said he had none, the drummer reportedly said, "Do you not hear of the drumming at a gentleman's house in Tedworth? That I do enough, I have plagued him (or to that purpose) and he shall never be quiet, til he hath made me satisfaction for taking away my drum." This remark earned the fellow a trial at Sarum on charges of witchcraft. He was "condemned to transportation," or made to leave the area. It was rumored that he raised storms and frightened seamen.

Despite his sentence, the drummer periodically returned to the area. As long as he was gone, the Mompesson house was quiet, but whenever he returned, the disturbances began again. It is not known if the Mompessons were plagued indefinitely.

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DuBois, Allison (1972–) MEDIUM and profiler who is the inspiration for the NBC series *Medium*. Allison DuBois's work includes individual and group sittings, assistance to law enforcement in missing person cases (which she provides pro bono), support of child security issues and programs, and consultation for jury selection. She is also a wife and the full-time mother of three girls.

DuBois was born in Phoenix, Arizona, on January 24, 1972. Her parents divorced soon after. She has an older brother, Michael. Her mother remarried but divorced Allison's stepfather when she was 12, remarrying again right before Allison turned 16. Allison did not feel welcome at her mother's new home and left, living alone or at friends' houses and drinking heavily. She remained close to her father, who died in 2002.

Not long after graduating from Corona del Sol High School in 1990, Allison met Joe DuBois, an aerospace engineer, and they married and started a family. Joe said that when he met Allison she was bathed in light. He knew she had a finely honed intuition but did not learn until later she was psychic. She entered Arizona State University in Tempe, completing a bachelor of arts degree in political science, and worked as an intern for the district attorney in Phoenix to become a lawyer.

Allison had her first psychic experience at age six. Her great-grandfather Johnson, her mother's grandfather, had died after a long battle with intestinal cancer. Allison accompanied her mother and brother to the funeral but did not understand what had happened. Later that night, Johnson appeared to Allison at the foot of her bed, smiling and looking well. He asked Allison to tell her mother that he was okay and still with them and in no more pain. Allison told her mother but could tell that her mother didn't believe her. For years after that Allison tried to ignore any psychic communication as she received no

encouragement or understanding of her gift. DuBois now works with young psychics to give them validation and the confidence to use their knowledge. All three of her daughters exhibit psychic capabilities.

Another important incident in Allison's life occurred at age 12. While riding her bicycle home from a friend's, she was accosted by two young men who tried to get her to go joyriding with them. A voice inside her said to ride off as fast as possible. Allison believes the voice belonged to an ANGEL or SPIRIT GUIDE, and that following the voice's advice saved her life. She has worked actively with child security agencies and programs ever since and takes special interest in cases of missing children.

Her efforts helped establish the Amber Alert system in Arizona, which notifies law enforcement, the media, and the general public immediately when a child is abducted.

Through readings for friends and a widening circle of strangers, DuBois came to the attention of Dr. Gary E. Schwartz, director of the VERITAS Research Project in the Human Energy Systems Lab at the University of Arizona at Tucson. Dr. Schwartz tested DuBois off and on over four years, finding her amazingly accurate from 73–80 percent of the time. Skeptics have criticized Schwartz's methods, but DuBois feels vindicated. Magician James Randi asked her to participate in his \$1 million test, but she has declined.

DuBois says her first case as a criminal profiler was with the Texas Rangers in 2001 on a case involving a missing girl. DuBois was able to verify many of the clues in the case but was unsuccessful at finding the body. The Texas Rangers's official position is that they, like most other law enforcement agencies, do not work with psychic profilers and will not confirm DuBois's participation in the case. DuBois counters that using a psychic could cause ridicule and compromise the prosecution, so she and other profilers work from the fringes.

Her first book, *Don't Kiss Them Good-bye*, was published in 2004 and was a *New York Times* bestseller. Her second, *We Are Their Heaven*, was released in May 2006. *Don't Kiss Them Good-bye* inspired the hit television show *Medium*, written and created by Glenn Gordon Caron and produced by Paramount Pictures and Grammnet, the production company of Kelsey Grammer (of *Frasier* and *Cheers* fame). Prior to *Medium*, Caron was best known for the creation of *Moonlighting* with Cybill Shepherd and Bruce Willis. Patricia Arquette won an Emmy for her performance as DuBois.

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Duncan, Helen (1897–1956) Spiritualist and physical MEDIUM whose conviction on flimsy charges of witchcraft for mediumistic fraud eventually led to the repeal of Britain's Witchcraft Act of 1735. The repeal cleared the way for the public practice of witchcraft and made it easier for spiritualist mediums to function in the open. Duncan was tried twice; the media called her second "the trial of the century." Spiritualist MAURICE BARBANELL was among her defenders. Barbanell said Duncan was the "victim of a gross miscarriage of justice."

Helen Duncan was born Victoria Helen Macfarlane on November 25, 1897, in Callender, Perthshire, Scotland. She received no formal schooling. She married Henry Duncan and had nine children, three of whom died in childbirth.

Like most physical mediums, Duncan was gifted from childhood and was renowned for her abilities by the 1920s. Also, like many mediums, she suffered repeated health problems, among them a lifelong condition of diabetes. During the 1930s and 1940s, she traveled around Britain giving SEANCES. Sitters said she could produce amazing MATERIALIZATIONS in which luminous ECTOPLASM would appear to emanate from her mouth, nose, and ears and take on forms of the dead. Her materializations that were photographed looked fake, however, and contributed to the accusations of fraud leveled against her.

Her first SPIRIT GUIDE, "Matthew Douglas," had spirits speak through a TRUMPET. Douglas was replaced by "Albert Steward," also known as "Albert Stewart," early in Duncan's career.

Duncan was not enthusiastic to subject herself to scientific study, which may have bolstered accusations of fraud by critics. She did submit to sittings conducted by the LONDON SPIRITUALIST ALLIANCE (LSA) in 1931. She produced copious quantities of ectoplasm, some of which were described to be like coiling snakes, and which materialized into forms. Duncan sat in her CABINET bound into uncomfortable positions and once even in the nude with female witnesses. Her clothing was ejected from within so that the other sitters could see that she had no garments hiding any substances.

Nonetheless, the LSA was not impressed and found evidence for possible regurgitation. For example, once Duncan left behind a towel with a pattern matching the ectoplasm she had produced. Her final sitting for the LSA ended badly. She and the sitters swallowed a blue dye. No ectoplasm was produced—the only time Duncan failed to do so at an LSA test seance.

HARRY PRICE was among others who investigated Duncan. He claimed she regurgitated swallowed cheesecloth and had a second stomach like a cow. Duncan submitted to X-rays, which showed her stomach and esophagus to be normal.

In 1933, Duncan was charged with fraud over the materialization of a dead child and was brought to trial in Edinburgh. She was accused of manipulating a woman's vest in order to produce the appearance of ectoplasm. She was convicted.

Duncan continued to practice MEDIUMSHIP. After the start of World War II, she had a steady business of the bereaved seeking to contact their dead loved ones.

Duncan caught the attention of authorities again in 1941 when she allegedly conjured up a dead sailor at a seance in Portsmouth. She said that his hatband bore the name HMS *Barham*. The battleship *Barham* had been sunk off Malta—but not even family members knew about the disaster because the Admiralty had decided to keep it secret in the interests of morale.

Upset by the revelation from Duncan, people demanded an explanation from the Admiralty, which complicated matters by stalling for three months before making an official announcement.

As a result, authorities monitored Duncan for the next two years. With the approach of the D-Day invasion by Allied troops, it was feared that she might clairvoyantly “see” the planned landing sites in Normandy and make them public in advance.

Under the Witchcraft Act of 1735, Duncan was charged with witchcraft for pretending to conjure the dead with tricks. At her seven-day trial at the Old Bailey in London in 1944, more than 40 witnesses testified as to their belief in her powers. Even so, she was an unsympathetic figure: fat, coarse, and ungainly. The Crown argued that she was a fraud and “an unmitigated humbug who could only be regarded as a pest to a certain of section of society.”

Duncan offered to stage a seance for the judge and jury to demonstrate her abilities. The judge rejected the idea, claiming it would be a trial by ordeal that would harm the defense. Then the judge left the decision to the jury, who also said no. The judge declined to allow Duncan’s X-rays of her normal stomach and esophagus to be shown at the trial.

Duncan was convicted and sentenced to nine months in Holloway prison. She declared as she was led to the cells, “Why should I suffer like this? I have never heard so many lies in my life.” Her words echoed those of countless accused witches in Britain, Europe, and America who in earlier times had gone to jail or to their executions under false accusations.

Her case became a cause célèbre, attracting the attention of Winston Churchill, who was interested in spiritualism. Churchill was so angered by the trial that he wrote to the Home Secretary, “Let me have a report on why the 1735 Witchcraft Act was used in a modern court of justice. What was the cost to the state of a trial in which the recorder was kept so busy with all this obsolete tomfoolery?”

In 1951, Parliament repealed the 1735 Witchcraft Act, making Duncan the last person in Britain to be convicted and jailed for the crime of witchcraft.

After the war, Duncan resumed her mediumship, but went into decline. She broke away from the SPIRITUALISTS’ NATIONAL UNION, who had been among her staunch supporters, and she drank heavily. On October 28, 1956, police raided a seance she was conducting at a private

house in West Bridgford, Nottinghamshire. Two police officers posed as sitters. Other police arrived at the home and violently entered and tore apart Duncan’s cabinet in a frantic search for incriminating evidence of props. Duncan reportedly was shocked out of her trance, considered dangerous and potentially even life-threatening for a medium. A doctor arrived and treated her for shock. She also reportedly had burns on her stomach, caused by the sudden interference with ectoplasm production.

The sitters were interrogated, and no overwhelmingly incriminating evidence was found. The police told Duncan she would not be charged with fraud if she came “clean.” She refused to buckle.

Duncan returned to Edinburgh, where she entered a hospital to be treated for diabetes and heart trouble. She was released after three weeks and died in her own home on December 6, 1956. Her supporters claimed she was “murdered” by the Nottingham police, but no charges were ever brought.

In 1998, the 100th anniversary of Duncan’s birth, a campaign was launched to clear her name and have her pardoned. However, the Criminal Cases Review Commission examined the case and decided against referring it back to the Appeals Court. Spiritualists planned formal petitions.

Barbanell, editor of the spiritualist newspaper *Psychic News*, said he witnessed clouds of swirling ectoplasm emit from Duncan on different occasions, and he also felt the materialized spirits. He said he was present once when the medium and sitters ingested the blue dye and Duncan produced white ectoplasm. Once he was allowed to touch it and found that it felt “bone-dry” and “stiff.” Barbanell also said that Duncan had the ability to dematerialize things and once made a letter inside a sealed envelope disappear.

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Dunsmuir family See CRAIGDARROCH CASTLE; HATLEY PARK.

duppy In Jamaican lore, the shadow of a dead person. Duppies are feared as vampiric, malevolent spirits, whose breath causes illness and touch—called “duppy-boxing”—causes seizures. Duppies are also known as jumbies. They appear in the folklore of Caribbean islands.

Duppies can easily be conjured by throwing rum coins onto a grave. Once released from the grave, they attack the living and also cause POLTERGEIST disturbances.

In the late 19th century, a Jesuit missionary named Reverend Abraham Emerick recorded his encounters with duppies. In 1895, he arrived in Jamaica to begin a 10-year

period of ministering in Alva in the Dry Harbor Mountains. He was en route to the mission when a band of frightened natives warned him away, saying that an evil duppy was haunting the mission's school. The duppy was throwing stones about, smashing windows, and damaging objects. The terrified teacher had been driven out of the school.

Emerick continued on. When he arrived in Alva, he found the school empty and vandalized. As he stood inside, pebbles began to rain down around him. The pebbles grew in size and became stones. He fled and took refuge in a nearby house. The stones followed him, smashing through windows and pelting the occupants. The assault stopped mysteriously and suddenly.

Emerick recorded another duppy encounter when he ministered to a dying woman. A phantom arm reached from behind him and smacked the woman harshly on the face. Emerick whirled around but no one was present. He searched the house. When he returned to the woman, she was dead.

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dybbuk In Jewish folklore, an evil spirit or doomed soul that possesses a person body and soul, speaking through the person's mouth and causing such torment and anguish that another personality appears to manifest itself. Such evil spirits have existed in Judaism since the earliest times, but they were called evil *ibbur* (spirits) until the 17th century. At that time, the term "dybbuk" (also spelled dibbuk) was coined from the language of German and Polish Jews. It is an abbreviation of two phrases: *dibbuk me-ru'ah* ("a cleavage of an evil spirit"), and *dibbuk min ha-hizonim* ("dibbuk from the demonic side" of man).

In early folklore, dybbukim were thought only to inhabit the bodies of sick persons. Possessive evil spirits appear in the Old Testament, in Samuel I, which describes the possession of Saul and how David exorcised the spirit by playing the harp. In the Book of Tobit, the angel Raphael instructs Tobit in the ways of EXORCISMS. In the rabbinical literature of the first century, exorcisms called for the ashes of a red heifer, or the roots of certain herbs, burned under the victim, who was then surrounded with water. Other methods included incantations in the name of Solomon, repetition of the Divine Name, reading from Psalms, and the wearing of herbal amulets.

By the 16th century, the concept of possessive evil spirits changed. Many Jews believed the spirits were transmigrated souls that could not enter a new body because of their past sins, and so were forced to possess the body

of a living sinner. The spirits were motivated to possess a body because they were tormented by other evil spirits if they did not. Some thought the dybbukim were the souls of people who were not properly buried, and thus became demons.

The Kabbalah, a body of medieval esoteric and mystical writings of Judaism, contains many procedures and instructions for exorcising a dybbuk, which are still employed in modern times. The exorcism must be performed by a *ba'al shem*, a miracle-working rabbi. Depending on how the exorcism is done, the dybbuk either is redeemed or is cast into hell. It usually exits the body of its victim through the small toe, which shows a small, bloody hole as the point of departure.

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Dzibai (Ghost Midewiwin) The Mide Society (formerly the Midewiwin Society), the medicine society of the Ojibwa (Native Americans), a fraternity of initiates into the mysteries and healing arts, performs a ceremony called the Dzibai to speed the journey of souls of the newly dead to the Land of the Ghosts. The Dzibai is one of the society's most important functions.

It is believed that at death, the soul leaves the body and wanders about the earth, longing to be with loved ones. It may cause trouble in its wanderings.

In the Dzibai, a proxy takes the place of the dead person, and a shaman enacts a ritual in which the soul is encouraged to journey on to the Land of the Ghosts, which is believed to lie in the western land of Nanabozho, the Great Hare, the culture hero. In addressing the dead, the shaman says:

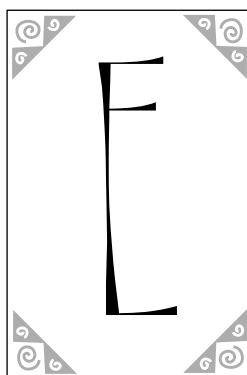
You are ready to leave me now; be sure not to look back for the glance that draws us with you. Look straight ahead as you were told by the Chief Mide. We live here as long as we are supposed to. Never wish for us to hasten and join you. For you will find your brothers there, and your mother, father and grandparents there also. Do not trouble us; we will do all you requested before you died.

The ritual is simple and fees paid by the family of the deceased are minimal, in order to speed the soul on its way as quickly as possible.

See SHAMANISM.

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Ear of Dionysius Famous mediumistic case involving CROSS CORRESPONDENCES. This type of case is something like a jigsaw puzzle, in that a series of references in a variety of communications must be brought together in a certain way before the whole can be understood. For another example, see PALM SUNDAY CASE.

The “Ear of Dionysius” refers to a Sicilian cave to which Dionysius the Elder, Tyrant of Syracuse from 405 to 367 B.C.E., was in the habit of going to eavesdrop on the Athenian prisoners of war he held in adjoining stone quarries. The first reference to this situation was given in trance communication from a MEDIUM who went by the name of Mrs. Willet, in August 1910. At one point Mrs. Willet said, “Dionysius Ear the lobe.” The allusion meant nothing to the sitter, Mrs. Verrall, and she asked her husband, the classical scholar A.W. Verrall, to explain it to her.

No further reference to the Ear of Dionysius was made in any of Mrs. Willet’s scripts for another three years, and in the meanwhile Dr. Verrall died. Then in January 1914, Mrs. Willet, doing AUTOMATIC WRITING in the presence of SIR OLIVER LODGE, produced a script that included a passage that was expressly sent by the deceased Dr. Verrall to Mrs. Verrall. This passage contained references to acoustics, hearing, ears, a Tyrant and Syracuse. An attempt was evidently made to get out “Dionysius” as well: Mrs. Willet wrote, “Dy Dy and then you think of Diana Dimorphism.”

Both Verralls were closely connected with the SOCIETY FOR PSYCHICAL RESEARCH (SPR), which emphasized the importance of private and evidential communications as

evidence for SURVIVAL AFTER DEATH, so it made sense that Dr. Verrall would try to signal his continued existence to his wife in this way. This message, however, turned out to be only the beginning of a series of communications relating to the same theme, coming through Mrs. Willet from both Dr. Verrall and another communicator, also a deceased classical scholar, over the next year and a half. As the series progressed, allusions to Ulysses and Polyphemus (the Cyclops), Acis (a shepherd boy murdered by Polyphemus), his lover Galatea, jealousy, music, a zither, Aristotle’s poetics and satire began to appear as well.

Finally, in August 1915, the second communicator, S.H. Butcher, in a script communication through Mrs. Willet with Mrs. Verrall as sitter, sent a message which tied all the various allusions together. It referred to a certain Philoxenus, who had been imprisoned in the quarry by the Tyrant of Syracuse because he had managed to seduce the Tyrant’s mistress, Galatea. Philoxenus wrote a satirical poem based on his experience, in which he portrayed himself as Ulysses and the Tyrant as Polyphemus. This was the type of poem usually recited to the accompaniment of a zither, and it was mentioned by Aristotle in his *Poetics*, a work that Dr. Butcher had translated while he was alive.

The Ear of Dionysius case seems to provide clear evidence of cooperation between two deceased communicators. Drs. Verrall and Butcher had been close friends while alive, and that friendship would seem to have continued after death. Cooperation of this sort is evident in other similar cases. On the other hand, this case is unusual

in that only a single medium was involved—more often the pieces to be fitted together came through a variety of mediums. This difference is a major weakness of the case, because it means that one could argue that Mrs. Willet either overheard a discussion of the key points, or managed to learn of them through EXTRASENSORY PERCEPTION (ESP), and then wove this knowledge into her trance communications (unconsciously—no deliberate deception is required by such a scenario). In fact, one critic raised just this objection to the case soon after it was published, pointing out that the details of the story are given in a book that was then being used as a textbook at the University of Cambridge.

As is so often true of research on survival, one's evaluation of this case comes down to which explanation one finds more plausible—the idea that the deceased Drs. Verrall and Butcher cooperated to send a complex series of messages through Mrs. Willet to Mrs. Verrall, or that Mrs. Willet exercised extensive powers of ESP (see SUPER-PSI) to gain the necessary information, which she then unconsciously produced in a series of automatic writings while in trance.

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earth lights See GHOST LIGHTS.

Eastern State Penitentiary Abandoned prison institution in Philadelphia with a haunted history. Eastern State Penitentiary is a massive, 11-acre facility that once was home to some of America's most famous criminals. Its unique system of rehabilitation also led to extraordinary problems.

History

The fortresslike prison opened in 1829, making history as soon as its first inmates arrived. It has a unique design: a radial floor plan resembling a flower with eight spokelike petals, all encased within a high rectangular wall. At the hub is the command station. The design enabled guards to look down all corridors with a minimum of movement, thus enabling them to keep a better eye on the inmates. The design was so innovative that other new prisons followed suit. An estimated 300 penal institutions copied themselves after Eastern State.

The prison had another unique—and controversial—feature. The Quaker religious philosophy was strong in Pennsylvania. Meetings of “friends” involved long periods of silence for contemplation and prayer, a practice modeled upon monastic solitude. This philosophy was adapted to criminal rehabilitation. It was thought that if prisoners were required to spend their time in total solitary confinement and silence, they would regret their crimes and

become penitent—which gave rise to the word “penitentiary” to describe penal institutions. Thus reformed from within, inmates would on their own resolve to become better citizens of society. This correctional approach became known as the Pennsylvania System.

The Pennsylvania System had undergone earlier experimentation in Philadelphia. In 1787, Dr. Benjamin Rush founded the Philadelphia Society for Alleviating the Miseries of Public Prisons, the first prison reform group in the world. Benjamin Franklin joined soon after it was formed. The group still operates today, under the name of the Pennsylvania Prison Society, to promote prison reform and social justice.

In 1790, the first prison to experiment with day and night solitary confinement began in Philadelphia. The Walnut Street Jail, built in 1776, opened a Penitentiary House with 16 cells intended for such use. The new approach seemed successful, and lobbying efforts began to persuade the Pennsylvania legislature to approve funding for a larger institution that would hold 250 inmates. After four years of intense lobbying, the legislature agreed.

Four architects vied for the privilege of designing the new prison. The winner was John Haviland, a British architect who had immigrated to Philadelphia. Construction began in 1822. When completed, Eastern State had centrally heated cells and modern plumbing that consisted of toilets and running water in every cell. The cost was \$780,000, a staggering sum of money for a prison at the time. An architectural wonder, it attracted many visitors.

The first inmate to arrive in 1829 was Charles William, a burglar, sentenced to two years of confinement with labor. Women prisoners were first admitted in 1831.

Almost immediately, problems occurred. The new system intended to reform prison abuse and facilitate more productive rehabilitation became itself the cause of abuse. Prisoners were kept in total solitary confinement and silence within soundproof walls. They were not allowed to speak or to fraternize with other prisoners. Meals were slid through slits in the cell doors so that contact with guards was minimal. Inmates had their own small exercise areas rather than a large communal area. When prisoners arrived, they were made to wear facemasks that prevented them from seeing where their cells were; this was believed to hamper escape efforts. From the moment they were admitted, prisoners did not see or speak to other inmates.

Various methods of severe punishment, adapted from practices at mental institutions, were employed for prisoners who disobeyed the rules. The punishments were not part of the original Quaker plan for the prison, but instead were improvised by cruel guards in response to the situations that arose.

The most common was the Iron Gag, a punishment for talking. A prisoner's hands would be crossed and bound tightly behind his neck, and a gag was inserted in his mouth and tied to his hands. The slightest movement of his hands caused a painful tearing of the mouth. Left for

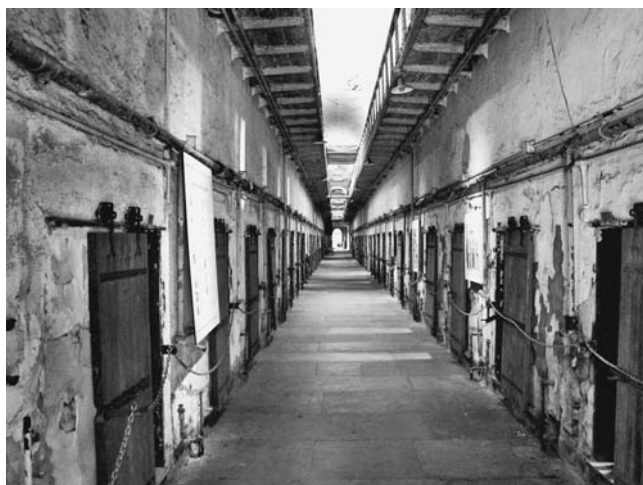
hours, movement was inevitable, and most had bloody mouths by the time they were released from this agonizing position.

Inmates also were bound in straitjackets so tightly that they fainted from constricted blood flow to the face, neck, and hands. Some were sent to the “Mad Chair.” They were bound to a chair with chains and leather straps pulled so tightly that they could not move at all. They were left for hours or even days in this state. The lack of circulation made limbs black and blue and temporarily impaired the prisoners’ ability to walk. In the Water Bath punishment, prisoners were doused with icy water and then hung up by chains on the walls of the cells. This punishment was especially brutal during the winter, when the water would freeze on the skin. “The Hole” was a pit in the ground beneath Block 14, where the worst offenders were punished. They were thrown into total darkness with only one cup of water and one slice of bread per day for nourishment.

Charles Dickens visited the prison in 1842 and was appalled at what he observed. He later wrote, “The System is rigid, strict, and hopeless solitary confinement, and I believe it, in its effects, to be cruel and wrong.”

The deprivation of human contact and communication and the barbaric punishments took a toll on many prisoners. Instead of reforming, many deteriorated. Some developed severe psychological trauma, and some even went insane. Embarrassed prison officials invented excuses, such as poor genes and even masturbation, which at the time was believed to lead to insanity if done excessively.

Investigations into the abuses of the system were initiated in 1834. In 1903, the use of the face masks was discontinued. By 1913, it was obvious that the Pennsylvania System of solitary confinement and silence was not effective, and its use was abandoned. In 1923, the female prisoners were moved to a facility at Muncie. In 1924, inmates were allowed to eat together in communal halls for the first time.



Corridor of cells at Eastern State Penitentiary. Photo by R. E. Guiley.

Eastern State housed numerous infamous criminals, include ALPHONSE “SCARFACE” CAPONE, who spent eight months there from 1929–30. Capone enjoyed the privileges of a king relative to the other inmates. His cell was furnished with his luxurious private possessions, including a radio, a stuffed easy chair, a beautiful desk, and paintings for the walls. He received numerous visitors and was allowed tobacco and whiskey.

Perhaps the most unusual inmate was a dog, Pep, the “Cat-Murdering Dog.” One story goes that Pep was sentenced by Pennsylvania Governor Gifford Pinchot to life at Eastern State for killing his wife’s cat. Another story holds that Pinchot donated Pep to the prison to boost inmate morale. At any rate, Pep received his own inmate number and was given a mug shot.

As with all prisons, Eastern State saw escape attempts throughout its history. The most famous occurred in 1945 when 12 men escaped, led by mastermind Charles Klinedinst, a plasterer who secretly constructed a tunnel beneath the prison. Willie Sutton, another escapee, planned the tunnel. Klinedinst was free for only two hours. He was returned to his cell with an additional 10 years added to his sentence.

In 1953, the name of the institution was changed to the State Correctional Institution at Philadelphia. It was designated a historic site by the City of Philadelphia in 1958. It became a federal National Historic Landmark in 1965.

By 1970, the facility was in disrepair. It closed, and most inmates were transferred out. A riot occurred, prompting the transfer of more prisoners. By 1971, it was nearly abandoned.

Consideration was given to demolishing the structure for commercial use, but those plans were dropped in 1988, when preservation efforts began and limited tours were allowed. In 1994, Eastern State turned into a tourist attraction. A museum was opened the following year.

Ghost tours are given at night, and groups of paranormal investigators are allowed to rent exclusive access.

Haunting Activity

Given the severe isolation of the prisoners, it is likely that many of them experienced ghostly phenomena or hallucinations resembling haunting activity. Capone was probably the first notorious prisoner to talk of ghosts while at the prison. His haunting was not one of the place itself, but rather the angry ghost of one of his victims, who followed him to his cell. Capone told guards that the ghost of James Clark, one of the men shot dead in the ST. VALENTINE’S DAY MASSACRE, was harassing and threatening him. By the time Capone arrived at Eastern State, the silence rule had long been abandoned. Others could hear Capone begging “Jimmy” to leave him alone. Jimmy continued to follow Capone for the rest of his life.

Eastern State Penitentiary comes alive with phenomena, especially at night when the facility is quiet. It is possible to hear phantom voices talking, wailing, and crying—perhaps the ghostly sounds of the pent-up frus-



Eastern State Penitentiary. Photo by R. E. Guiley.

trations of earlier silent prisoners. There are also phantom sounds of footsteps shuffling and the clanging of cell doors. Particularly active areas are Block 12 and Death Row. A tall, dark figure of a man is often seen in the older cellblocks, radiating intense anger and malevolence. His identity is unknown.

Numerous photographic anomalies have been taken, including unusual ORBS, APPARITIONS, and SHADOW PEOPLE seen moving about the long corridors. Equipment malfunctions, for example, cameras and recorders cease operating and cameras sometimes take pictures by themselves. ELECTRONIC VOICE PHENOMENA include voices and other sounds.

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Ebon, Martin (1917–2006) Prolific author known for his works on paranormal, occult, and psychical research. Martin Ebon wrote more than 60 books and hundreds of articles; he also compiled and edited numerous books and contributed to others.

Ebon was born on May 27, 1917, in Hamburg, Germany. In 1938, he moved to the United States, where he established his career as a journalist, author, and editor. He gained a reputation for excellence in his coverage of a wide range of topics, including politics and foreign affairs, especially Communism. In 1949, he married Chariklia ("Koutsie") S. Baltazzi; the couple had one son, Andrew.

From 1954–1965, Ebon served as administrative secretary to the PARAPSYCHOLOGY FOUNDATION, working closely with founder and medium EILEEN J. GARRETT. His work with numerous leading parapsychologists and psychical researchers stimulated his own interests in the paranormal and led to an outpouring of books and articles on paranormal subjects. His most prolific years were the 1960s through 1980s.

He died on February 11, 2006, in Las Vegas.

Ebon's paranormal works remain important resources for paranormal investigators. Among them are: *Witchcraft Today* (1971); *They Knew the Unknown* (1971); *The Devil's Bride: Exorcism Past and Present* (1974); *The Satan Trap: Dangers of the Occult* (1976); *The Evidence for Life After Death* (1977); *Miracles* (1981); and *Psychic Warfare: Threat or Illusion* (1983). Ebon was compiler or editor of: *True Experiences in Prophecy* (1967); *True Experiences in Telepathy* (1967); *Beyond Space and Time: an ESP Casebook* (1967); *Communicating with the Dead* (1968); *True Experiences with Ghosts* (1968); *True Experiences in Exotic ESP* (1968); *The Psychic Reader* (1969); *Test Your ESP* (1970); *Psychic Discoveries by the Russians* (1971); *The Riddle of the Bermuda Triangle* (1975); *Demon Children* (1975); *The Signet Handbook of Parapsychology* (1978); *The World's Weirdest Cults* (1979); and *The World's Great Unsolved Mysteries* (1981).

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ectoplasm A seemingly lifelike substance, solid or vaporous in nature, which allegedly extrudes from the body of a medium and can be transformed into materialized limbs, faces or even entire bodies of spirits. Ectoplasm often appears milky white in color and smells like ozone.

Coined by French physiologist Charles Richet in 1894 to explain the strange third arm, or PSEUDOPOD, emanating from EUSAPIA PALLADINO, ectoplasm comes from the Greek words *ektos* and *plasma*, meaning "exteriorized substance." But ectoplasm-like vapors had been observed surrounding D. D. HOME by SIR WILLIAM CROOKES. And medium Madame d'Esperance described being covered with luminous spiderwebs which eventually developed into a living organism. Earlier, a 17th-century philosopher named Vaughn described a substance he called "first matter" or "mercury" which seemed to be like ectoplasm.

These extrusions often seemed warm to the touch, had weight, produced carbonic acid and seemed to wax and wane from the medium's body. They could also be cold and rubbery or doughlike. Emanations usually came from a body orifice, such as the mouth, ears and nose, but could also pour from the eyes, navel, nipples or vagina. Their structure varied from amorphous clouds to thin rods to a wide membrane resembling a net. Ectoplasm disappeared altogether in the light, preferring red incandescent light and darkness. If suddenly exposed to light, the



Medium Mina Stinson Crandon, known as "Margery," producing ectoplasm at a seance. Courtesy U.S. Library of Congress.

ectoplasm snapped back violently, perhaps causing injury to the medium or nearby sitters. The substance could be light and airy, like smoke, or sticky and viscous. And like all other physical manifestations, ectoplasm appeared best in an atmosphere of faith, not skepticism.

Ectoplasm allegedly must be released from the medium's body before MATERIALIZATION may occur. GUSTAVE GELEY, head of the INSTITUT METAPSYCHIQUE INTERNATIONAL in Paris, described ectoplasm as an externalization of decentralized energy in solid, liquid or vapor states. This decentralization expended great vital energy, which could manifest through rapping, phosphorescence, telekinesis or the production of ectoplasm. Complete materialization was the final product of the ectoplasmic process.

WILLIAM J. CRAWFORD, of Queen's University in Belfast, opined that ectoplasm was the basis of all psychic phenomena. It gave consistency to all physical structures during the seance and gave these structures the ability to come into contact with ordinary forms of matter, thereby forming hands and faces. He also found ectoplasm responsible for direct voice phenomena.

Reverend Robert Chaney, himself a medium, described ectoplasm as the spiritual counterpart of protoplasm. He said that the medium's ectoplasmic body exists in the intercellular spaces of her physical body in vibration halfway between the physical and spiritual forms. In order to materialize spirits, the medium projects ectoplasm from

her own body and draws it magnetically from the bodies of the sitters. The spirit is then clothed in this astral substance and appears. If the transformation is incomplete, the medium takes the spirit drapery and assumes the part of the spirit, a process called transfiguration.

Although Palladino's knobby pseudopods were fascinating, the real experts at ectoplasmic manifestations were MARTHE BERAUD, alias Eva C., and MINA STINSON CRANDON, known as Margery. Another successful ectoplasmic medium was Kathleen Goligher (see GOLIGHER CIRCLE).

In experiments in the early 1900s with her colleague, Juliette Bisson, and later with German physician BARON ALBERT VON SCHRENCK-NOTZING, Beraud would produce masses of amorphous white or gray material. She was thoroughly examined before each sitting, often wearing tights or a veil. Schrenck-Notzing even had Bisson examine Beraud's genitalia to verify that she was concealing nothing.

Schrenck-Notzing described Beraud's ectoplasm as similar to sticky, gelatinous icicles dripping from her mouth, ears, nose and eyes and down her chin onto the front of her body. When touched by hand or light, the ectoplasm writhed back into Beraud's body like the tentacles of an octopus. He found the stuff could go through fabric and not leave a trace. After forming, the ectoplasm often assumed faces or shapes, some resembling President Wilson and other popular government or historical figures.

In SEANCES held with Beraud and Bisson alone, Bisson testified that Beraud produced copious extrusions from her breasts and vagina—even an ectoplasmic pseudobirth. She also materialized a tiny naked woman, eight inches high, with long flowing hair. Few researchers gave much credence to these testimonials, however, surmising that they were not so much paranormal manifestations as sexual.

From 1917 to 1920, Crawford studied the Goligher family, especially their daughter Kathleen. Crawford was convinced that Kathleen Goligher could lift tables using a pseudopod, or what he called a psychic structure or rod. Crawford's work intrigued Dr. LeRoi Crandon, a Boston surgeon, who began experiments with his wife, Mina.

Mina Crandon's mediumistic talents soon developed, complete with the production of ectoplasm. Famous photographs show long strings of ectoplasm, like umbilical cords, pouring from her mouth, ears and nose. They seemed to hang by tiny threads. Other extrusions came from between her legs; psychical researcher Eric J. Dingwall suspected Crandon concealed the ectoplasm in her vagina and extruded it by muscular contractions. She even produced a third hand, grossly formed, from her navel.

Analysis of small pieces of ectoplasm yielded few clues. Several critics claimed the stuff was either chewed paper, gauze or other fabric, probably regurgitated, or even animal tissue. Beraud's ectoplasm was most likely paper, and Harvard biologists found Crandon's pseudopod to be animal lung cleverly carved to resemble a hand.

Magician HARRY HOUDINI, who attempted to expose fraudulent mediumship, once commented that he couldn't believe the Almighty would allow the production of such disgusting substances from a human body.

Ectoplasm was investigated by psychical researchers well into the 20th century. Fraudulent mediums were known to produce ectoplasm composed of nothing more than strips of muslin, or mixtures of soap, gelatin and egg white. Scientific interest in ectoplasm has declined along with the practice of physical MEDIUMSHIP. Some contemporary mediums reputedly produce ectoplasm.

In PARANORMAL INVESTIGATION, the term "ectoplasm" is applied to filmy photographic anomalies. For example, white fogs and mists that have no known explanations are referred to as ectoplasm and taken by some as evidence of the presence of GHOSTS or other nonphysical entities.

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Edgehill, battle of The first major battle of the English Civil War, and one of the most famous cases of phantom army reenactments, is still witnessed in contemporary times. The intense battle was fought at Edgehill (also Edge Hill), between Warwick and Banbury, on October 23, 1642. The Royalist forces of King Charles I opposed the Parliamentary forces under the Earl of Essex. Opinions are divided as to whether the results were indecisive or a loss for the king. The battle left a haunting that filled both earth and sky.

The first reported account occurred on Christmas Eve, 1642, when shepherds guarding their flocks on the former battlefield, about 2 miles southeast of Kington (also Keinton), witnessed the phantom armies fighting. The reenactment began with the sounds of distant drumming that grew louder and louder. There were phantom shouts and cries, the groaning of wounded and dying men, the clash of weapons and the screams of horses. There followed a huge APPARITION of the entire battle in the sky. The apparition went on for several hours and then disappeared by dawn.

The shepherds reported the event to the local priest and justice of the peace. The following night, the priest and magistrate and a group of others went to the hill and witnessed the entire spectral event played over again. Then nothing happened for five nights, until the battle repeated on the following Saturday and Sunday nights with greater ferocity. It repeated thereafter every weekend.

Charles I sent a group of investigators from Oxford, including three officers and three "gentlemen of credit," to the site. They all witnessed the reenactment, and the officers thought they recognized some of their fallen colleagues. Their experiences were recorded in a pamphlet, "The Prodigious Noises of War and Battle at Edge Hill Near Keinton in Northamptonshire, and its truth is certified by William Wood, Esq. and the Justice of the Peace for the same County, and Samuel Marshall, Preacher of God's Word in Keinton, and other persons of quality." Their account is as follows:

On Saturday, which was in Christmas time . . . between twelve and one of the clock in the morning, was heard by some shepherds and their countrymen and travellers, first the sound of drums afar off and the noise of soldiers giving out their last groans; at which they were much amazed, and amazed stood still, till it seemed by the nearness of the noise to approach them; at which, too much affrighted, they sought to withdraw as fast as possibly they could. But then, on the sudden, whilst they were in these cogitations, appeared in the air the same incorporeal soldiers that made those clamors, and immediately, with ensigns displayed, drums beating, muskets going off, cannons discharged, horses neighing, which also to these men were visible. The alarum or entrance to this game of death was struck up; one army, which gave

the first charge, having the King's colors, and the other the Parliament's in their head or front of the battles, and so pell-mell to it they went.

In the battle that appeared, the King's forces seemed at first to have the best, but afterwards to be put to apparent rout. But till two or three in the morning in equal scale continued this dreadful fight; the clattering of arms, the noise of cannons, cries of soldiers, so amazing and terrifying the poor men that they could not believe they were mortal or give credit to their ears and eyes. Run away they durst not, for fear of being made a prey to these infernal soldiers, and so they, with much fear and affright, stayed to behold the success of the business, which at last suited to this effect. After some three hours' fight, that army which carried the Kings colors withdrew, or rather appeared to fly, the other remaining, as it were, masters of the field, stayed a good space, triumphing and expressing all the signs of joy and conquest, and then with all their drums, trumpets, ordnance and soldiers, vanished.

The poor men, glad that they were gone, made with all haste to Keinton; and there, knocking up Mr. Wood, a justice of the peace, who called up his neighbor, Mr. Marshall, the minister, they gave them an account of the whole passage and averred it upon their oaths to be true. At which affirmation of theirs, being much amazed, they should hardly have given credit to it, but would have conjectured the men to have been either mad or drunk had they not known some of them to have been of approved integrity. And so, suspending their judgments till the next night, about the same hour, they with the same men and all the substantial inhabitants of that and neighboring parishes, drew thither; when about a half hour after their arrival on Sunday, being Christmas night, appeared in the same tumultuous and warlike manner, the same two adverse armies, fighting with as much spite and spleen as formerly; and so departed the gentlemen, and all the spectators, much terrified with these visions of horror, withdrew themselves to their houses, beseeching God to defend them from those hellish and prodigious enemies.

The next night they appeared not, nor all that week, so that the dwellers thereabout were in good hope they had forever departed; but on the ensuing Saturday night, in the same place and at the same hour, they were again seen with far greater tumult, fighting in the manner aforementioned for four hours and very near, and then vanished, appearing again on Sunday night, performing the same acts of hostility and bloodshed, so that both Mr. Wood and others, whose faith, it would seem was not strong enough to carry them out against these delusions, forsook their habitations thereabout, and retired themselves to other more secure dwellings. But Mr. Marshall stayed, and some others; and so successively the next Saturday and Sunday the same tumults and prodigious sights and actions were put in the state and condition they were formerly.

The rumor whereof coming to His Majesty at Oxford, he immediately dispatched thither Colonel Lewis Kirke, Captain Dudley, Captain Wainman, and three other

gentlemen of credit to take the full view and notice of the said business; who hearing the true attestation and relation of Mr. Marshall and others, stayed there till Saturday night following, wherein they heard and saw the forementioned prodigies. And so on Sunday, distinctly knowing divers of the apparitions or incorporeal substances by their faces, as that of Sir Edmund Varney, and others that were there slain; of which upon oath they made testimony to His Majesty.

What this does portend God only knoweth, and time will perhaps discover; but doubtlessly it is a sign of His wrath against this land for these civil wars, which He in His time finish, and send a sudden peace between His Majesty and Parliament. Finis.

The reenactment continued to appear periodically, and especially on the anniversary of the battle. Witnesses believed that it was caused by the restless spirits of the slain soldiers, who were buried in a graveyard near the battlefield. Even modern-day visitors to the cemetery say that the place has a "disturbed" feel to it.

In more recent times, witnesses do not always see and hear the full reenactment, but may hear some of the phantom battle sounds or see ghostly horses.

See BATTLEFIELD GHOSTS; RETROCOGNITION.

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Edison, Thomas Alva See ELECTRONIC VOICE PHENOMENA; PHONE CALLS FROM THE DEAD.

Edward, John (1969–) American MEDIUM and television personality. John Edward began his psychic career in his 20s. As with all prominent mediums, skeptics have attempted to debunk his ability.

He was born John Edward McGee, Jr., on October 19, 1969, in Glen Cove, New York, on Long Island. His Irish father, John Edward, Sr., was a police officer, and his mother came from a large Italian family. John was their only child. After his parents separated, John and his mother, Perinda, known as Princess, lived with his grandmother. Growing up, John loved to dance, especially anything Latin, and eventually he taught dancing and competed on the professional-amateur circuit. His wife Sandra was his dance instructor.

After graduating from college with a degree in public administration, Edward worked at a large hospital on Long Island, first as a phlebotomist (he drew blood), then in the computer department. He gave readings to some of his friends, establishing a small reputation as a good psychic on Long Island, but he had no intention of becoming a professional psychic.

Princess told John he was special, but Edward always thought she said that because she was his mother. He

learned later that he was unique: able to see a person's aura, experience déjà vu, have knowledge of events that occurred before he was even born. His father thought John was a genius, because he could spell words that would magically appear in front of his mind's eye that were way too difficult for the average schoolboy. When Edward was 15, a psychic friend of his mother's, Lydia Clar, told him that he had very evolved spirit guides and would use his gift for others. He was unconvinced.

In 1989, Edward's mother—a heavy smoker—was diagnosed with lung cancer. She and Edward worked up a series of signs or code words to identify her if she were really able to communicate from the Other Side. The first was "Diana," to signify Princess, and the second was "Pooh bear," because Edward loved the Winnie the Pooh character. The last clue was "guiding light" to represent a favorite soap opera by the same name.

By 1995, Edward's spirit guides—the Boys as he calls them—kept telling him to leave the hospital and work full time as a medium. He took the plunge, putting his faith in the Boys. Next his guides wanted Edward to write a book. He felt that at age 26, he was too young and did not have enough to tell. But they kept after him, so he wrote *One Last Time*. Sales were mediocre, and the promotion appearances were exhausting. He decided to quit psychic work and become a veterinarian.

The Boys convinced Edward to continue, and he began doing more readings for callers on radio and in person. In 1998, scientist Gary E. Schwartz tested Edward's psychic abilities at his lab at the University of Arizona in Tucson and pronounced him legitimate. Schwartz's tests do not convince skeptics like James Randi, but Edward appreciated the validation.

Edward's television show, *Crossing Over with John Edward*, debuted on Sci Fi Channel on June 14, 2000. The show took off almost immediately, and the producers had no trouble filling the studio gallery with people longing to hear message from dead loved ones. A year later, the show was syndicated in 90 markets.

The success of *Crossing Over* catapulted Edward's book *One Last Time* (1998) to the top of the *New York Times* bestseller list. Edward's other books include the novel *What If God Were the Sun?* (2000); *Crossing Over: The Stories Behind the Stories* (2001); *After Life: Answers from the Other Side* (2003); *Final Beginnings* (2004); and *Practical Praying: Using the Rosary to Enhance Your Life* (2005).

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ekimmu In ancient Assyria, the evil GHOST of one who was denied entrance to the underworld and was doomed to wander the earth. *Ekimmu* means "that which is snatched away." One became an *ekimmu* by dying a violent or unsavory death, such as by murder, in battle, drowning, or succumbing to exposure in the desert, which left the corpse unburied. The spirits of buried corpses also could become an *ekimmu* under other conditions: if the proper funeral rites were not observed at graveside; if the person died without surviving family; or if the spirit had no one to care for it.

The *ekimmu* was greatly feared, for it would attach itself quite easily to virtually any living person regardless of whether that person had been acquainted with the dead one. So much as looking at an impure corpse could result in being haunted by the *ekimmu*. At the least, the *ekimmu* was a nuisance, and at the worst, it could cause the deaths of an entire household. Once attached to the living, it was extremely difficult to exorcise.

The *ekimmu* also appeared as a DEATH OMEN outside of houses, wailing in the same manner as the Irish BANSHEE.

electronic voice phenomena The recording of voices for which there is no natural or scientific explanation. The voices are not audible during recording, but are heard on playback. The receiving of voice on audiotape for which there is no known physical source. Electronic voice phenomena (EVP) researchers believe they capture the voices of the dead, spirit beings, and extraterrestrials, but skeptics contend the voices come from interference from radio, television, cell phone, and other transmissions or are imagined from background static and white noise. EVP voices often are faint and difficult to understand.

EVP, along with INSTRUMENTAL TRANSCOMMUNICATION, comprise a new field called "etheric studies," which concerns mind-to-mind etheric connections among humans, the dead, and higher beings.

History

EVP is the first high-technology attempt to communicate with the dead and other discarnate beings. Perhaps the earliest documented EVP dates to 1901—although in that case, the disembodied voices were heard during the recording as well as on playback. An American ethnologist, Waldemar Borogas, went to Spain to record a spirit conjuration ritual performed by a Tchouktchi shaman. The ritual was conducted in a darkened room with only Borogas and the shaman present. As the shaman drummed to enter trance, Borogas heard disembodied voices speaking in Russian and English emanate from various points in the room. They were captured by his recording.

Thomas Alva Edison believed that an electronic device could be built for spirit communication. He was fascinated by SPIRIT PHOTOGRAPHY and believed that if spirits could be captured on film, they could be reached electronically. Edison announced in the October 1920 issue of *Scientific American* that he was working on such a device,

but it was not completed prior to his death in 1931. He left behind no machine and no plans for one. Joseph Dunninger, a professional stage magician and friend of Edison, said that he saw the device.

In 1936, Attila von Szalay began experimenting with a record cutter and player in an attempt to capture voice on phonograph records. He said that he began to hear a “tiny voice” in the air near him in 1938. He believed the voice belonged to his dead son, Edson. The experiments yielded what sounded like male and female voices, whistles, and RAPPING. In 1947, von Szalay tried using a wire recorder in an effort to improve his results, but had difficulty with the wire.

In the 1940s, Reverend Drayton Thomas investigated the medium GLADYS OSBORNE LEONARD and recorded an audible voice during one SEANCE. He later believed the voice to be that of his dead father.

In the 1950s, George Hunt Williamson attempted to tape paranormal voices, particularly those of extraterrestrials. In 1956, von Szalay began experiments with researchers (including Raymond Bayless and D. SCOTT ROGO) to capture voices on electromagnetic tape.

EVP remained in obscurity until the unexpected discovery of Friedrich Jurgenson, a Swedish opera singer, painter, and film producer. In 1959, Jurgenson tape-recorded birdsongs in the countryside near his villa. On playback, he heard a male voice discuss “nocturnal birdsongs” in Norwegian. At first, he thought it was interference from a radio broadcast, but nonetheless made other recordings to see if the same thing happened. Though he heard no voices during taping, many voices were heard on playback. The voices gave personal information about him, plus instructions on how to record more voices.

Jurgenson wrote about his experiments in *Voices from the Universe*, published in 1964 with a record. In 1965, he met Konstantin Raudive, a Latvian psychologist and philosopher, who was so intrigued by the EVP that he devoted himself to researching it, and recorded over the years more than 100,000 voices. Raudive published his research in German in *The Inaudible Made Audible*, translated into English in 1971 under the title *Breakthrough*.

By the 1980s, thousands of EVP researchers around the world were recording messages from the dead and from more evolved spiritual beings who had once lived as humans on Earth. Many are engineers and electronics experts who have devised sophisticated experimental equipment for capturing the voices. In Germany, the VTF (Association for Voice Taping Research) was founded in the 1970s, followed by a second organization a few years later, the FGT (Research Association for Voice Taping). In 1982, SARAH ESTEP founded the American Association—Electronic Voice Phenomena (AA—EVP) in the United States. In 2000, she turned leadership over to Tom and Lisa Butler, a communications engineer and psychologist, respectively, of Reno, Nevada. The Butlers had been

experimenting in and researching EVP for about 15 years prior to that.

The same year that the AA—EVP was founded, George Meek, a retired engineer, announced that he and a medium, William O'Neill, an electronics expert, had built a device called Spiricom that could communicate with the dead. Meek, long interested in survival after death, had been given the idea for building a device by a discarnate scientist who communicated during a seance. The dead scientist told Meek he would cooperate in giving instructions.

Meek then met O'Neill in 1977. O'Neill's spirit communicator identified himself as “Doc Nick,” a former ham radio operator, and delivered the technical information used by Meek and O'Neill to build Spiricom. According to Doc Nick, Spiricom would make available thousands of sensitive frequencies to the Other Side. Meek founded the MetaScience Foundation of North Carolina and invested more than half a million dollars of his own money in the research.

Spiricom allegedly enabled sustained, two-way conversations between the living and the dead, a vast improvement over the cryptic phrases characteristic of most EVP voices. Meek made available the plans for Spiricom devices to anyone at no cost. Unfortunately, no one who constructed the device reported success. EVP researchers theorized that Spiricom's success rested largely on the unique MEDIUMSHIP abilities of O'Neill. Meek went on to pursue increasingly sophisticated systems intended to reach astral levels where “higher minds” resided.

EVP has become a familiar term to the general public thanks to the media popularity of ghost-hunting shows, films such as *WHITE NOISE*, and the persistence of researchers like Estep and the Butlers. Paranormal investigators try to capture EVP at haunted locations, usually by placing digital recorders at a site and letting them run. The



Sarah Estep. Photo by R. E. Guiley.

media show only the tip of the EVP iceberg, however. Most researchers agree that films such as *White Noise*, with its fictional demonic emphasis, have done the field more of a disservice than a service in educating the public.

EVP research is conducted around the world and has become increasingly sophisticated. Computer software aids in the analysis of recordings. EVP has been used informally in criminal cases, such as murders.

Characteristics of EVP

Most EVP are short—two to four words spoken in bursts of up to two seconds. Longer messages have been recorded, but the average experimenter gets short messages. Short messages are clearer than long ones. Communications usually are delivered in the language of the experimenter, regardless of the language originally spoken by the communicators. If an experimenter is multilingual, responses may be multilingual as well.

EVP often is preceded by a pop or clicking sound. Voices usually sound flat and mechanical or have an unusual cadence; male or female gender may be distinguished. Sometimes voices sing. Most EVP voices sound male. Experimenters may recognize the voices of certain deceased persons. Some voices are detectable only with headphones and sometimes only on the reverse side of a tape.

Animal sounds and music have been recorded as well.

There are three classifications of voices established by Estep and recognized throughout the field

- Class A voices are clearly heard and understood by most people.
- Class B voices are clear, but there may be different interpretations of the words.
- Class C voices are so faint they usually require headphones and amplification and are much harder to decipher. Most EVP results fall into Class C. Researchers advise experimenters not to offer or make public Class C voices as evidence of survival.

EVP are appropriate to the circumstances of the site and recording. They make direct responses to questions posed and sometimes answer questions before they are asked. EVP researchers believe that the communicators can see experimenters and anticipate their thoughts and actions.

Not all EVP voices are truthful. Apparently, the dead are sometimes like the living—they are rude and dishonest. Researchers have been given false information and also been abused by rude comments. Ernst Knirshnig, a researcher in Austria, was plagued with false information until he finally asked the communicators why. He was told, “Go to church and pray.” He did, and the lying stopped. Fred Klode, a German researcher, said he receives the words “Attention!” and “Now!” before getting particularly important and reliable information.

Techniques

Early EVP researchers had to rely on reel-to-reel tape or cassette records, but most now prefer digital recorders, which get better results than many cassette recorders with external microphones. Digital files can be downloaded into a computer and analyzed with software. Some researchers have their favorite brands and models of recorders, but using one that works well for one person is no guarantee of the same results. If tapes are used, they should be new.

The experimenter’s own consciousness seems to influence results. An open-minded, positive attitude is desirable. Doubt seems to dampen results.

Researchers advocate that prior to undertaking EVP work, experimenters spend time in daily prayer and meditation to build a relationship with a “spirit Team”—consisting of the dead and perhaps higher beings—who will help manifest results.

Some paranormal investigators leave recorders running for long periods of time, but researchers say that is not necessary. Most EVP is captured quickly in five or ten minutes, according to the AA—EVP. Recorders can run continuously or be placed on voice activation.

Computer software should be used judiciously in analyses, as too much manipulation will distort results.

There are two types of EVP experimentation: field and controlled. Field EVP involves taking recorders to locations to try to record voices of spirits present there. Paranormal investigators researching haunted locations do field EVP. At least two recorders should be used. If the same sounds appear on two or more devices, EVP should be ruled out.

Researchers pose questions related to the site and to the time period. They pause for a few seconds between questions to allow responses to be made.

Controlled EVP is favored by serious EVP researchers. This is done at the same location—such as home—on a regular basis, preferably at the same time, posing questions and waiting for responses. Routine helps to build a working relationship with a Spirit Team who offer regular assistance, which improves results over a period of time. Even persons doing field EVP should build a Spirit Team relationship with controlled EVP work at home, for the Spirit Team goes wherever the experimenter goes.

An advanced technique is called 4Cell, based on EVP research protocols developed by Dr. Gary E. Schwartz, director of the VERITAS Research Program at the University of Arizona. 4Cell requires a team of four persons, who can live anywhere. One person is the Requester, who asks a question, which is forwarded by a Sender to higher world contacts. A Receiver gets the answer, which is recorded and evaluated by a Scribe.

Explanations of EVP

Whether or not EVP are paranormal has long been controversial. Raudive, who died on September 2, 1974, expressed

no particular theory about EVP. Early EVP researchers thought that ECTOPLASM might be involved in the ability of other-dimensional voices to record on physical equipment, an explanation now considered to be obsolete.

Between 1970–72, the SOCIETY FOR PSYCHICAL RESEARCH in London commissioned D. J. Ellis to investigate EVP voices. He concluded that the interpretation of the sounds was highly subjective and was susceptible to imagination, and that the voices most likely were a natural phenomenon. Such conclusions are supported by the Rorschach sound test, which demonstrates that a person can listen to a medley of sounds and hear whatever one wishes. Other skeptics propose that the voices are due to PSYCHOKINESIS in which sounds are imprinted on the tape due to the intense desire of the experimenter to capture paranormal voices. Interestingly, some researchers receive answers to questions before the questions are asked, suggesting real and interactive communicators.

Other theories revolved around manipulation of electromagnetic waves. But recordings of EVP have been made under Faraday room conditions, environments totally shielded from electromagnetic interference. This rules out the possibility of picking up stray radio and cell phone signals, a favorite claim of skeptics.

EVP has been impressed on recording devices without the need of microphones. For example, Alexander MacRae, a Scottish engineer, has done groundbreaking work recording EVP on a device he invented: a biofeedback machine connected to a radio.

Increasingly sophisticated technology has strengthened the case for paranormal explanations. EVP have been analyzed with forensics software by IL Laboratorio in Italy, founded in 2001. According to Paolo Presi, who directs the laboratory, forensics voice analyses demonstrate that the sounds made by EVP voices are sometimes impossible to reproduce by the human vocal chords.

Modern researchers think that communicators modulate “noise” in the physical environment for creating words. Brazilian researcher Sonia Rinaldi has used her own technique of a telephone connected to a computer to record real-time EVP phone calls between the living and the dead. This system enables her to have more control over how communications are recorded. A noise matrix is created by people enunciating the sounds of language read from a list. The communicators modulate words from those sounds. Even a cough or a door opening can be modulated. Whatever sounds are used, they must be loud and clear in order to obtain loud and clear results.

Rinaldi’s system has been tested in Spain, Uruguay, and Argentina, as well as in Brazil. Since 1998, Rinaldi has recorded more than 350 phone calls, in which 160 involved parents who recognized the voices of their dead children. Her goal, she said, is to bring the dead into 3D image and voice.

EVP in Ghost Investigations

Capturing EVP is one of the favored techniques in paranormal investigations of haunted sites. According to MARK NESBITT, 60 percent of all ghost experiences are auditory. EVP consist of the dead who may be associated with a haunted site and sounds from the past, such as fighting in a battlefield or sounds from daily life in earlier times. Battlefield EVP feature arms fire, shouts and screams, bugles and drums, marching, horses, and other noises. EVP may be accompanied by other phenomena, such as SMELLS and visual APPARITIONS.

Nesbitt often sets his recorders on voice activation and has witnessed the recording light come on and the tape roll, despite the lack of sound in the environment. Upon playback, EVP voices have been heard.

Some investigators still favor the use of external microphones, which they say reduces the hazard of interpreting internal recorder noises as EVP. Some favor leaving recorders on for long periods of time, rather than for a few minutes.

See PHONE CALLS FROM THE DEAD.

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Enfield Poltergeist Poltergeist case in a London suburb that involved trickery along with some evidently genuine phenomena.

The house in Enfield, North London, was an ordinary suburban townhouse. It was occupied by Peggy Harper and her four children: Rose, age 13; Janet, 11; Pete, 10; and

Jimmy, 7. The disturbances began the night of August 30, 1977, shortly after Janet and Pete had retired to the bedroom they shared (the other children slept with their mother in another room). Their beds began jolting up and down—"going all funny," as Janet expressed it to Peggy. By the time Peggy got to the room, the strange movements had stopped, and she was not at all sure the children were not making it up. All remained quiet for the rest of that night, but then the next night, things got going in earnest.

At around 9:30 in the evening, Peggy was called to Janet and Pete's room by their excited chatter. This time they claimed to hear shuffling sounds coming out of the floor. Janet suggested that it sounded like one of the chairs moving, so Peggy carried it downstairs to the living room, then went back up and turned out the light, thinking this would help to settle the children down. But then she also heard something odd. It did indeed sound like shuffling, like someone moving across the floor in slippers. Peggy switched the light back on, but all the furniture seemed to be in place, and Janet and Pete were lying in their beds with their hands under the covers. She turned the light off again, and immediately the sound started as before.

Then there were four loud, distinct knocks that seemed to come from the wall adjoining the neighboring house. What happened next was even more bizarre. With the light on, and all three watching, a heavy chest of drawers moved away from the wall. After moving out about a foot and a half, it stopped. Peggy shoved it back again, but the chest returned to its former position, and this time when she tried to push it, it refused to budge. Shaking with fear, she ordered the children downstairs to the living room, and tried to decide on a course of action. Janet noticed the next door neighbor's light was still on, and that decided things. The entire Harper family trooped over in their nightclothes.

When the neighbors walked through the Harper house, they could find nothing to explain the knocks, which continued at intervals, and which they also heard plainly. The next to be called were the police, who responded to the scene expecting to find a domestic quarrel of some sort. Instead, they too heard knocks, now on different walls, and one of the officers was in the living room when a chair suddenly slid several feet across the floor. The officer examined the chair at once, but found nothing to explain how it had moved. It did not seem that anyone was breaking the law, so the police left, promising that they would keep an eye on the house for the next few days.

The following day brought a new phenomenon—flying marbles and plastic Lego bricks. With the police unable to help, the Harpers and their neighbors turned to the press. The *Daily Mirror* sent out a reporter and photographer, who stayed in the house for several hours without anything happening and were about to leave when the barrage started up. A piece of Lego flew across the room and hit the photographer on the forehead hard enough to leave a bruise that lasted over a week, just as he was taking a picture. When he developed the negative,

he noticed some strange things about it: the negative had an inexplicable hole in it, the flying Lego brick was not pictured, and the two people who were pictured were standing in such a way that it was clear that they had not thrown the brick.

The *Daily Mirror* called the SOCIETY FOR PSYCHICAL RESEARCH (SPR), which in turn contacted Maurice Grosse, a resident of North London, who had been hoping to find a case to investigate. Grosse arrived at the Harper house for the first time on September 5, exactly a week after the disturbances had begun. His presence had an immediate calming effect on the family, and for a few days nothing out of the ordinary occurred. Then on the night of September 8, when Grosse and three men from the *Daily Mirror* were keeping watch, they heard a crash in Janet's bedroom. Investigation showed that her bedside chair had been thrown about four feet across the room, where it was now lying on its side. Janet was asleep at the time, and no one saw the chair move—but when it happened again an hour later, a photographer was ready, and captured the event on film.

Shortly thereafter, Grosse was joined in the investigation by writer Guy Lyon Playfair. The two men were to spend the next two years studying the case, which took various twists and turns before the strange occurrences at the Harpers' finally ceased.

Many poltergeist cases center around children who are about to reach or have recently reached puberty. Peggy Harper had one of each—Rose, at 13, was already well developed, and Janet, 11 was soon to come of age. The case also had another feature typical of such cases: interpersonal tension. Peggy had never altogether resolved her feelings surrounding her divorce from the children's father. After she realized that this might have something to do with the phenomena, and came to terms with the emotions, the disturbances ceased. Or rather, they took a hiatus, and when they started up again, they had a somewhat different character. Now more than ever they seemed to focus on the two girls, Janet and Rose, and on Janet's bedroom.

When SPR researchers Anita Gregory and John Beloff visited the Harpers some months later, all they saw was trickery. Over and over again, Anita Gregory wrote in her review of Playfair's book on the case, *This House is Haunted* (1980), they would hear "a thump and a squeal," and Janet would be found sitting on the floor of her room (from which everyone was now barred), where she said she had been thrown by an "entity." Janet and Rose would also produce muffled voices (many of which used strong profanity), their mouths covered by sheets. A video camera set up in the room next door caught Janet bending spoons and attempting to bend an iron bar in an entirely normal manner, then bouncing up and down on the bed while she made little flapping movements with her hands.

The case appears to be one which began with some genuine phenomena, but which devolved into trickery by the two girls, probably prompted by the attention the case received from the media and from the investigators.

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Epworth Rectory Poltergeist haunting of a lonely rectory in Lincolnshire, Isle of Axholme, England, in the early 18th century. For about two months, the household of Reverend Samuel Wesley was plagued by POLTERGEIST disturbances such as RAPPINGS and the movement of furniture. The poltergeist, however, had some unusual habits.

Epworth Rectory had been presented to Reverend Wesley by Queen Mary, to whom he dedicated a poem on the life of Christ. Members of his family, however, had a low opinion of the locale: one daughter, Hetty, described the nearest village, Wroot, as "a place devoid of wisdom, wit or grace." In 1709, the rectory was burned down, and Wesley's cattle were maimed, by villagers who disapproved of Reverend Wesley's Hanoverian principles. The rectory was rebuilt.

For 20 years of their marriage, Mrs. Wesley was either in a state of pregnancy or post-delivery. She bore 19 children, 14 of whom died in infancy. Her only year of respite occurred in 1701–02 when Reverend Wesley deserted her on account of her Jacobite sympathies. As their son, John, recorded:

The year before King William died my father observed that my mother did not say Amen to the prayer for the King. She said she could not, for she did not believe the Prince of Orange was king. My father vowed he would never cohabit with her till she did. He, then, took his horse, and rode away; nor did she hear anything of him for a twelvemonth. He, then, came back and lived with her as before. But I fear his vow was not forgotten before God.

This conflict between the two apparently was never resolved; Reverend Wesley gave in and returned home of his own accord. It is possible that deep and repressed hostility, especially on the part of Mrs. Wesley, played a role in the poltergeist disturbances which broke out without warning on December 1, 1719 (some accounts give the date as 1716).

The servants were the first to hear the unusual noises. On December 1 or December 2, one of the maids and Reverend Wesley's manservant, Robin (also given as Robert) Brown, heard groans, like those of a dying person, at the dining room door at about 10 P.M. Thinking it was a neighbor, Mr. Turpine, who was very ill and who visited on occasion, Brown opened the door, but no one was there. The knocks sounded again two or three times, and each time Brown opened the door to find nothing. The servants then went to bed. When Brown went to his room in the garret, he saw at the top of the stairs a handmill whirling swiftly. The handmill was empty. As he lay in bed, Brown then heard sounds of someone walking

about in jack boots and stumbling over Brown's shoes and boots. He also heard a turkey-cock gobble. Again, no one was present.

The children began to hear noises at night: knockings, rumblings by the stairs and in the garret, sounds of dancing, footsteps running up and down the stairs, chains clanking and door latches being rattled.

Reverend Wesley seemed to be the only member of the household oblivious to the noises, and at first, no one wanted to advise him of them, out of fear that they heralded his death or the death of someone else in the family. Finally, however, the knocks sounded in Rev. and Mrs. Wesley's bedchamber.

A pattern developed. The noises would begin every night about 9:45, always preceded by 15 minutes of sounds variously described as a jack winding up, a saw creaking, or the planing of a windmill as it changed direction. It was as though the poltergeist was winding up its energy for the evening. Raps and knockings would then sound all over the house, and sometimes the house itself shook. Once, sounds like bottles being dashed to pieces were heard below the stairs; an inspection revealed nothing out of place. Similarly, it once sounded like the pewter was being thrown about the kitchen, yet nothing was out of place when family members went to check. Brown was so frightened by the nightly visitations that he took the family mastiff to his room. The first night the dog was there, it barked violently just before the noises began. After that, it whined and ran and afforded the poor man no comfort at all.



The stairway at Epworth Rectory favored by "Old Jeffrey."

Mrs. Wesley was for a time convinced that the disturbances were caused by rats, and she called for a horn to be blasted throughout the house to scare them away. After that, the noises sounded during the day as well as at night, as though the spirit were getting even for the horn.

The children, who were quite frightened at night by the noises, nicknamed the unknown spirit "Old Jeffrey." It was also speculated that the spirit might be "Old Ferries," the name of someone who had died in the house. Daughter Emilia blamed witchcraft, as there had recently been a disturbance nearby that "undoubtedly" had been caused by witches.

Attempts to communicate with the poltergeist had limited success. If a member of the family rapped, the spirit would rap back in the same fashion. It never, however, responded to questions, and never spoke with a voice of its own. One night, hearing knockings in the nursery, Reverend Wesley followed them and became angry at the spirit. According to son John's account:

He . . . said sternly, "Thou deaf and dumb devil, why dost thou frighten these children that cannot answer for themselves? Come to me to my study that am a man!" Instantly it knocked his knock (the particular knock which he always used at the gate) as if it would shiver the board in pieces, and we heard nothing more that night. Till this time my father had never heard the least disturbance in his study. But the next evening, as he attempted to go out into this study (of which none had the key but himself), when he opened the door it was thrust back with such violence as had like to have him thrown down.

The poltergeist was particularly active when the family said their prayers, knocking furiously when Rev. Wesley said prayers for King George and the prince, and at the utterance of "Amen." If prayers for the king were omitted, the poltergeist did nothing.

Other manifestations included a bed LEVITATION with one of the daughters, Nancy, on it, and two specters. One, seen by Brown in the kitchen, appeared to look like a rabbit. Another, seen by Emilia in the nursery, looked like a badger.

Others urged Rev. Wesley and his family to leave the house, but Wesley was determined not to be run off by "the devil." He did decide to summon his oldest son from London, but he canceled the visit when the disturbances stopped, as mysteriously as they had started, at the end of January 1720.

There is reason to think that the poltergeist was not supernatural, but was psychokinetic energy unleashed by one or more of the Wesley family members. Certainly Mrs. Wesley must be suspected, especially since the poltergeist was its noisiest at the mention of the names of King George and the prince, the sovereignty of whom was of sufficient issue to split the Wesley marriage for a year. Mrs. Wesley also may have harbored long-term frustrations, resentment and weariness at producing a child every year, only to see most of them die.

Of all the children present in the house during the disturbances, daughter Hetty was most troubled. When the noises occurred, she did not wake up, but slept fitfully and with skin flushed. It is not known how old she was at the time—estimates are from ages 14 to 19—but she may have been a prime agent. She harbored bad feelings about her surroundings, and perhaps may have been deeply affected by the rift between her father and mother.

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Estep, Sarah Leading expert on ELECTRONIC VOICE PHENOMENA (EVP) and founder of the AMERICAN ASSOCIATION—ELECTRONIC VOICE PHENOMENA (AA—EVP). Sarah Estep collected thousands of EVP recordings and established the classification system for grading the quality of voices.

Estep was raised in Altoona, Pennsylvania. She was five years old when she saw her first dead person—an event that would influence her decision to research EVP many years later. Once a year her family visited her father's parents in Westfield, New York, where they owned a funeral home. The family lived upstairs on the second floor, where Estep and her parents stayed. Five-year-old Estep was taken into a room where bodies were prepared for burial. There she saw a man laid out in a casket. Fascinated, Estep would sneak into the room to peek into other caskets.

The sight of corpses in caskets conveyed a finality of death to young Estep, and she grew up believing that there was no SURVIVAL AFTER DEATH. Her turnaround came in 1976, when she read *The Handbook of Psi Discoveries* by Sheila Ostrander and Lynn Schroeder. There were two chapters on EVP, talking about the work of Konstantin Raudive, Friedrich Jurgenson, Harold Sherman, and Walter and Mary Jo Uphoff. The evidence for survival challenged and intrigued Estep. She decided to try EVP herself, using a large reel-to-reel tape recorder belonging to her husband, Charlie. She committed herself to a week of trials—if she got no results during that time, she would abandon the effort.

Every morning Estep went down into her basement and tried to capture voices on tape. She returned late at night to check for results. She asked the question over and over again, "Is anybody here?" For five nights, nothing happened. On the sixth morning, she changed her question to "Please tell me what your world is like." A female voice of the highest quality, Class A (clear), replied, "Our world is one of beauty."

Thankful and delighted, Estep continued her EVP experiments, only to be greeted by silence for nearly a month. Just as she was ready to quit again, she heard voices say, "Don't give up" and "Keep it up." After several months of more experimentation, Estep recorded voices nearly every time she tried. Many were Class A.

Estep taped seven days a week and received three to four messages a day. She kept up her practice until the year 2000, when she cut back to occasional taping. Her vaults now contain 25,000 recordings, about 22,000 of which she says are dead human beings now living in the realm of spirit. About 2,000 seem to be extraterrestrial, and the remaining 1,000 are beings from other worlds or dimensions. About 90 percent of all the voices sound male. Estep is uncertain why, but suggest that it may be a factor of technology.

Estep graded voices according to three classes: Class A, clear, understood without headphones; Class B, loud and somewhat clear, may or may not require headphones; and Class C, faint, requires headphones.

About six years after her first EVP results, Estep received a comment from the dead on her long-ago experiences as a child, when she concluded that “death is a casket” and the final end to everything. A clear class A voice told her, “Death no more a casket.”

In 1982, Estep founded the AA—EVP, one of the largest nonprofit organizations devoted to the study of EVP. She directed it until 2000, when she turned it over to the leadership of Tom and Lisa Butler of Reno, Nevada.

In 1996, the Dr. A. Hedri Foundation for Exopsychology and Epipsychology awarded Estep and George Meek first prize for Epipsychology, in recognition of their accomplishments.

Based on her research, Estep believes that all beings go to their own appropriate AFTERLIFE. She also believes in REINCARNATION, and that we do not change form, that is, a human will always reincarnate as a human. Estep believes she has had many lives. Her most profound past-life EVP experiences occurred during her three trips to Egypt, where she feels she had several past lives. She found a desert cemetery where she believes she was buried more than 2,000 years ago. She took a recorder into tombs and pyramids and captured voices. In an ancient cemetery, a female voice said, “I buried you.” In a small pyramid she got a voice of a boy, perhaps about 12 years old, who said, “Mother.” In the Great Pyramid in Cairo, she was called by name. Voices asked if she could be trusted, and other voices answered, “Yes, she is a good person.”

During the first year of Estep's EVP work, she received strange messages that did not seem to originate from the realm of the dead but from extraterrestrial sources because of their content. Estep had the feeling that a transmission could come through her television set. A voice told her to tune her set to channel 47 at night. After several tries, letters appeared on her screen. Estep initially was unable to interpret the message, but three days later, letters appeared that spelled recognizable words. The first word was VENUS, which appeared many times. The word ARRIVED came six days later. Two weeks on, the ETs brought pictures to the television screen with words underneath. One was a circle with lines in it and the word VENUS beneath it. Next to it was a circle resting on a holder with the word WAR beneath it. Within 24 hours of

this transmission, the United States took action to try to free American hostages held in Iran. Other pictures and words came through in the following weeks.

The ET voices talked about their own worlds. Their messages were longer than the short and clipped messages from the dead. Estep asked them about their god. They told her they have different gods. “Our god is with you,” they told her, and she replied that she was honored that he came.

Once Estep saw two beings who looked like human men, dressed in black uniforms, who were working on a small box in front of her television set. They said their craft was over her home or the river in front of it, and that they had brought down boxes to Estep's office. Estep had the impression that the boxes facilitated communication in English, and the appearance of images and symbols on her television screen. Her little French poodle, Misty, seemed to see the ETs and shake all over when they appeared.

On another occasion, Estep asked ETs what color their world was. The answer was, “We look like yellow.” Two nights later, Estep was visited by a bright yellow light the size of a basketball that came down from the sky and was visible through her home window. The next day she received the message, “We came down to see you.”

In addition to Venus, ET messages have come from Mars and Alpha Centauri. Estep has received the most from Venus, and has been told that Venus most closely approximates Earth in terms of life there. Some of her messages have been corroborated by messages received independently by other EVP researchers.

Estep has written two books, *Voices of Eternity* (1988) and *Roads to Eternity* (2005). *Roads to Eternity* is accompanied by a CD featuring spirit and ET voices from Estep's collection. The voices speak on either the forward or reverse sides of the tapes. Some of the reverse voices are from scientists such as Charles Darwin and Arthur Stanley Eddington. The CD includes some of Estep's many contacts with Beethoven and features a musical chord and a minute of music from one of Beethoven's compositions, which is slightly changed from the original.

Estep lives in Annapolis, Maryland.

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etheric studies Field of research that includes ELECTRONIC VOICE PHENOMENA and INSTRUMENTAL TRANSCOMMUNICATIONS, as well as other forms of after-death communications. Etheric studies involve mind-to-mind etheric connection between the human etheric self and nonphysical people and beings. The living actually are the mechanism by which the nonphysical can manifest in the

physical world. Accordingly, etheric studies can be seen as evolved from MEDIUMSHIP.

High-technology equipment combined with subtle energies are involved in etheric studies research. Subtle energies concern the influence of mind and intention in concert with technology to achieve communications with other realms.

Eva C. See MARTHE BERAUD.

evocation The summoning up of spirits. In ancient Greece, evocation was the calling up of souls of the dead, or NECROMANCY. The purpose of evocation usually was to consult with the dead for oracular purposes. Evocators (*psuchagogoi* or “soul-drawers”) were considered comparable to some types of sorcerers or witches. They had the power to summon the ghosts of the dead and also to lay, or exorcize, them. Thessalian witches were particularly renowned for their powers of evocation.

Evocation for Prophecy

The earliest descriptions of evocation rites are in Homer's *Odyssey* and involve consulting ghosts for prophecy. To secure the temporary release of ghosts from the underworld, evocators made offerings to the appropriate gods.

Evocation rites always took place at night around a pit and a fire. First the evocator made offerings to the underworld deities of libations of honey-milk, wine, water, and perhaps olive oil, sprinkled on top with white barley. This was followed by the sacrifice of black cattle or sheep—the color black being appropriate for the underworld. The throats of the animals were slit and their blood was drained into the pit. The carcasses were burnt whole.

The evocator petitioned the gods with magical prayers and incantations for the temporary release of the ghost or ghosts. When the ghosts arrived, they drank the blood of the sacrificed animals, which gave them a temporary restoration to corporeal form and the ability to communicate with the living. The evocators controlled the ghosts with swords made of bronze or IRON.

In *Odyssey*, the goddess Circe sends Odysseus to “the house of Hades and dread Persephone” to consult the ghost of Tiresias, the blind Theban prophet. She gives him the ritual instructions and Odysseus follows them. The rites summon a horde of wailing ghosts who crowd around the blood pit seeking to drink, and Odysseus is gripped by fear of them. He draws his sword to keep them in abeyance, not letting them drink the blood until he has spoken with Tiresias.

First comes the ghost of his fallen comrade, Elpenor, whose body remains unburied, and then comes the ghost of Odysseus's mother, Anticleia. Third comes the ghost of Tiresias, who asks to drink the blood before answering questions. Odysseus allows him to do so. Tiresias delivers his prophecies and says that “Whichever of the dead you allow to approach the blood will speak infallibly to you. But if you begrudge it to anyone, he will retreat.”

The earliest use of the term *psuchagogoi*, or evocators, is in *Psuchagogoi* by Aeschylus. *Psuchagogoi* is a fragment, a retelling of Homer's account of Odysseus's summoning of the ghosts. Aeschylus places the rites at the side of an unnamed lake:

Slash the gullet of the neck, and let the blood of this sacrificial victim flow into the murky depths of the reeds as a drink for the lifeless. Call upon primeval Earth and chthonic Hermes, escort of the dead, and ask chthonic Zeus to send up the swarm of night-wanderers from the mouths of the river, from which this melancholy off-flow water, unfit for washing hands, is sent up by the Stygian springs.

The lake is thought to be Lake Avernus, a flooded volcanic crater near Cumae in Italian Campagna. Lake Avernus was believed by the Greeks to be Odysseus's entrance to the underworld, and it was strongly associated with necromantic rites.

The use of sweet libations without blood sacrifice to evoke ghosts of the dead is described in *Persians* by Aeschylus. Atossa, the widow of King Darius and mother of Xerxes, the successor, is troubled by the ghost of her husband in dreams. She and a council of Persian elders evoke his ghost for prophecy. Atossa arrives with “full libations” which “soothe the dead”:

...white milk, good to drink, from an unyoked cow, the secretion of the flower-processing bee, gleaming honey, offerings of water from a virgin spring, and an unmixed drink from its mother in the field, this restorative from an ancient vine. The fragrant fruit of the light olive tree, which always luxuriates in leaves, is here, too, as are woven garlands of flowers, children of the Earth that bears everything. But, my friends, sing hymns in support of these libations to the dead below, and call up the demon Darius, while I give these honors to the gods below into the thirsty Earth.

The ghost of Darius appears and dolefully predicts that Xerxes' military campaign against Greece will be crushed.

In *Dissertationes*, Maximus of Tyre writes of evocators (*andres psuchagogoi*) who attend an oracular cave on Lake Avernus; there is no evidence that such a cave existed. According to Maximus:

A man wanting an oracle would come to them, pray, sacrifice an animal, pour full libations, and call up the soul of any of his ancestors or friends. Then the ghost would confront him. It would be hard to see, and one could doubt that one was seeing it, but it would have the power of speech, and could deliver prophecies. After discussing what was asked of it, it would depart.

Evocation in Dreams

Evocation could also be accomplished by the incubation of DREAMS, for the dead often came to the living during sleep. If a person wished to evoke a particular ghost to answer a question, he made the appropriate ritual

libations, sacrifices, and incantations prior to going to sleep. The ghost would thus be evoked to appear in a dream and deliver the information sought.

Evocation for Ghost-Laying

Evocation was also performed to appease, exorcize, or lay a troublesome ghost. Usually the identity of the restless dead was known, for the living were well aware of a dead person's grievances and unfinished business. If its identity was not known, evocators employed various methods to find the responsible corpse.

One method was to bring a black sheep to graves and lead it around by the horns or front feet. Whenever the sheep came to the grave of the restless ghost, it fell down. The evocators then sacrificed the sheep and burned its carcass whole. They performed a ritual and uttered incantations while marking off the grave. They walked around and listened to the ghost speak and vent its anger. Appropriate measures were then taken to appease the ghost. For example, if a body was not buried properly, the remains would be dug up and reburied with proper observances.

Numerous accounts of evocation for exorcism exist in classical literature. In *Cimon*, Plutarch tells the story of Pausania, the regent of Sparta who conquered the Persians in 480 and 479 B.C.E. As part of his gloating over the victory, Pausania—who was in Hellespont with the Spartan navy—summoned Cleonice, the virgin daughter of prominent Byzantium citizens, intending to rape her and cause her disgrace. When she came to his bed, the room was dark and he was asleep. She accidentally turned over the lamp stand. Suddenly awake, Pausania reacted as if an enemy had come into his room. He drew his dagger and stabbed Cleonice to death. Thereafter, her ghost came to him in dreams and disturbed him, giving him no peace.

Pausania was forced to flee Byzantium. He was relentlessly pursued by the girl's ghost. Desperate for relief, he sought an oracle of the dead (*neokomanteion*) at Heraclia. He called up the ghost of Cleonice and begged for relief from her anger. She told him that all would be well when he returned to Sparta. Pausania did not know—but the ghost did—that death awaited him there. A decade passed. Pausania ran afoul of the Spartans, who killed him by starving him to death in the temple of Athene of the Bronze House. Thus, the ghost of Cleonice was at long last avenged.

The ghost of Pausania, however, was in turn troubled and haunted the temple, frightening people away. In *Moralia*, Plutarch tells how the Spartans learned from an oracle how his ghost should be propitiated. They summoned evocators from Thessaly, Italy, to lay his ghost. According to the evocators, the Spartans had committed a pollution against the temple. Originally, the Spartans had intended to toss Pausania's body into a crevasse where the corpses of criminals were thrown, but they relented and buried it in the ground. The oracle at Delphi later told the Spartans that they should bury Pausania where he had

died, and so they moved his remains to the forecourt of the temple. This, said the evocators, was the pollution. To compensate for it and nullify it, two bronze statues of Pausania should be erected at the altar. When this was done, the restless ghost was appeased and departed the temple.

Roman Emperor Nero was haunted by the ghost of his murdered mother, Agrippina, with whom he may have had an incestuous relationship. An ambitious woman, Agrippina felt her power over Nero slipping, and she became involved in political intrigues to advance the interests of Britannicus, the son of Emperor Claudius, whose death by poisoning had enabled Nero to take the throne in 54 C.E. Nero ordered the murder of Britannicus in 55 C.E. He ordered Agrippina killed in 59 C.E. First, he arranged for her to “accidentally” drown in a collapsible boat at Baiae, next to Lake Avernus. Agrippina managed to swim to safety. Then Nero arranged to have her killed so that it would appear she had taken her own life. This was successful. But despite the congratulations of his allies, Nero was overcome with horror and guilt. Soon Agrippina's ghost began to haunt him mercilessly. Nero also confided to others that the Furies hounded him with whips and burning torches.

Nero consulted evocators to have Agrippina's ghost laid, which apparently gave him relief. But later, on a tour of Greece, Nero declined to go through the Eleusinian Mysteries rites. The initiation required a journey to the underworld, and Nero feared he would stir up the anger of the ghost of Agrippina and also the Furies.

According to Pliny in *Natural History*, Nero had no proper respect for the dead at all. Instead of consulting the dead and the gods for advice, Pliny said, Nero turned to brothels and prostitutes. In 64 C.E., he allowed a great fire to burn much of Rome; some felt he had set the fire himself in order to make way for an ambitious and selfish building program. “With all too much cruelty did he fill our city with ghosts,” said Pliny.

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exorcism The expulsion of GHOSTS, spirits, DEMONS or other entities possessing or disturbing a human being or a place that humans frequent. Depending on the severity of the POSSESSION and how evil the spirit seems, exorcisms can range from persuasive conversations to elaborate rituals commanding the entity to leave in the name of God or a god.

The word “exorcism” comes from the Greek *exousia*, meaning “oath,” and translates as *adjuro*, or “adjure,” in Latin and English. To “exorcise” does not mean to cast out so much as it means “putting the spirit or demon on oath,” or invoking a higher authority to compel the entity to act in a way contrary to its wishes. Such compulsion also implies binding. The Anglican pamphlet “Exorcism” (1972) states that exorcism binds evil powers by the triumph of Christ and through the application of His power in and by His Church. Christian exorcism rituals, especially in the Roman Catholic Church, begin with the following words, in Latin: “*Adjure te, spiritus nequissime, per Deum omnipotentem*,” which translate as “I adjure thee, most evil spirit, by almighty God.” The Gospels tell that Jesus Christ cast out many devils, but he did not exorcise, because he had no need to call on any higher authority than Himself.

Overview

Rites of exorcism have existed universally since ancient times. In many cultures, where spirits are believed to interfere frequently in the affairs of man, exorcism plays a role in daily life; one consults an exorcist for spirit-caused maladies as one would consult a medical doctor for physical ailments. Exorcisms of spirits, demons, ghosts, POLTERGEISTS, and unwanted or negative spirits, energies or THOUGHT-FORMS are commonplace around the world. Who the exorcist is depends upon context and culture, but includes such persons as priests, rabbis, lamas, shamans, witch doctors, medicine men, witches, MEDIUMS, and psychics. It may be said that forms of exorcism occur in the psychiatric or psychological treatment of personality disorders in which patients feel taken over by alien personalities.

In Christianity exorcism is associated with demonic possession, which is regarded as evil and the work of Satan. As evidence of demonic possession, the victims may levitate, exhibit superhuman strength, forswear all religious words or articles, and speak in tongues. This last trait offers the strongest proof to the Catholic Church, allowing the attending bishop to permit an exorcism.

In Catholicism, specially trained priests perform most demonic exorcisms, assisted by a junior cleric, a physician, and perhaps a family member and a lay DEMONOLOGIST. Both physical and spiritual violence dominate a demonic exorcism. The victim may suffer pain, cuts, and marks on the body, unbelievable physical contortions and spasms, disgusting body noises, diarrhea, spitting, vomiting, and swearing. Waves of cold and heat may roll over the room. Objects that can be moved, such as furniture, clothing, rugs, lamps, and toys, are taken out to keep them from flying about the room and breaking.

JOHN ZAFFIS, a leading demonologist, has witnessed a wide range of phenomena at exorcisms. In addition to the above-mentioned occurrences, there may be RAPPING and tapping on walls, the sensation of a frightening presence, and the smell of ozone when the rite is concluded. Zaffis has seen odd changes in the eyes of possessed people,

including changes to nearly all black and also a milky white occluded look that signifies the rare presence of a high-ranking demon, a prince of hell. Sometimes during the course of exorcism, the demonic entity will try to hide behind the personality of the possessed person and will create diversions to interrupt the rite.

Spiritually, the Christian exorcism is a duel between demons and the exorcist for the victim's soul, and no holds are barred. The exorcist and his assistants must be relatively guiltless at the time of the exorcism, for the demons may hurl their sins in their faces and criticize them cruelly. For every invective snarled by demons, the exorcist must be prepared to counter with firm demands to depart in the name of Christ, promising everlasting pain and damnation if the demon does not go. Above all else, the exorcist must stand firm in his conviction that the power of Jesus Christ supercedes everything.

Catholic Exorcism

Among Christians, only the Roman Catholics offer a formal rite of exorcism: the *Rituale Romanum*, dating back to 1614. Less formal exorcisms are performed by both Catholic priests and Protestant ministers.

Without established procedures, exorcists rely on prayer, stern language, electric shock, beating and starvation, fumigations with strong odors, and foul-tasting substances given to victims. Hellebore, attar of roses and rue are said to perform quite well. Salt, a precious commodity in medieval Europe and believed to represent spiritual purity, has always figured prominently in exorcism rituals and still does today. Wine works well also, as it represents the blood of Christ.

Catholics have received the most publicity for exorcisms—some priests have even performed mass exorcisms in public squares, calling for the demons Lucifer, Nambroth, Bechet, Ashtaroth and Nabam to depart. In modern times, the Church downplayed possession and exorcism. However, in 1991, officials allowed the American Broadcasting Company television network to broadcast a real exorcism of a young girl. The girl had received psychiatric treatment, but was still afflicted by what family and church officials believed to be a demon. The exorcism, which aired on television, was a first in the history of the church. Although the victim vomited, exhibited fits and used foul language in an altered voice, the exorcism was far less dramatic than television audiences were conditioned to expect due to sensational treatments in films such as *The Exorcist* (see ST. LOUIS EXORCISM CASE). Skeptics remained unconvinced. The exorcism failed to effect permanent relief, and the girl soon returned to psychiatric treatment. Nonetheless, church officials expressed their belief in the devil's continuing torment of human beings.

Since the latter part of the 20th century, the church has seen a dramatic rise in interest in exorcism and in reported cases of possession. Its ranks of trained exorcists around the world have rapidly expanded. (See AMORTH, GABRIEL and INTERNATIONAL ASSOCIATION OF EXORCISTS.)

Deliverance Ministries

The idea that demons can invade innocent human beings is an important tenet for the Pentecostal Christians in the United States. The Pentecostals, and other so-called Charismatics, practice what is known as “deliverance ministry,” where those who claim to possess the gift cast out devils and heal through the laying on of hands. The minister or healer and his assistants, often the entire congregation, confront the devil with prayer and exhort the demons to depart. If the victim is truly possessed, the demons eventually are forced to reveal themselves, usually calling themselves by the vice they exhibit, such as Lust, Envy or Greed. Prayers of thanksgiving and cries of joy envelop the congregation as the victim returns to Christ.

Jewish Exorcism

Exorcism has played a smaller and different role in Judaism. The Old Testament mentions possession and exorcism by evil spirits; in Samuel I, a spirit possesses Saul and is exorcised when David plays his harp. In Tobit, Tobit learns about exorcisms from the ANGEL Raphael. As early as the first century, rabbinical literature mentions exorcism rituals. Perhaps the best-known ancient exorcisms concern the DYBBUK.

Nonwestern Views

In Hinduism, Buddhism, Islam, and animism, a wide variety of spirits and ghosts may be deemed responsible for various maladies or situations, and may be ritually exorcised (see ZAR). In some shamanic traditions, the shaman enters an ecstatic trance to search for and recover the soul of the patient, which has been possessed by a demon, and then drives the demon out (see SHAMANISM).

Medical Views

CARL WICKLAND, an American physician and psychologist, and his wife, Anna, believed that spirits were rarely

evil, but were confused and trapped in the aura of a living person. They caused apparent multiple and dissociated personalities, and insanity ranging from “simple mental aberration to . . . all types of dementia, hysteria, epilepsy, melancholia, shell shock, kleptomania, idiocy, religious and suicidal mania . . . amnesia, psychic invalidism, dipsomania, immorality, functional bestiality, atrocities, and other forms of criminalities,” as Wickland described in his book, *Thirty Years Among the Dead* (1924). The Wicklands used coaxing and mild electric shock to send the spirits on their way.

Psychiatrist Dr. Ralph Allison writes in his book *Minds in Many Pieces* (1980) that various of his patients over the years, especially sufferers of multiple personality, exhibited signs of demonic possession and required exorcism as well as conventional treatment. One multiple personality patient, named Carrie, suffered from drug addiction and from fears of choking to death and of dying on the next New Year's Eve. A psychic described Carrie as being possessed by the spirit of a young woman named Bonnie who had died in 1968 of a drug overdose. Allison at first dismissed the story, but as Carrie's condition worsened, he decided to try an exorcism. First Allison hypnotized Carrie and then talked to her, trying to determine if Bonnie was just another of her personalities. Carrie claimed she was not, and under deeper hypnosis she begged to be rid of Bonnie. Then Allison suspended a crystal ball over Carrie and exhorted Bonnie to leave the victim in peace, saying that when the ball stopped swinging, he would know Bonnie had gone. Bonnie left, and Carrie never feared New Year's Eve or choking to death again.

Exorcism of Ghosts

In Christianity, there are no formal exorcism rituals for exorcising ghosts from places. Such a rite might consist of a priest sprinkling holy water and burning incense and exhorting the ghost to depart. Or, a medium or minister makes contact with the dead and helps them leave their earthbound state.

Various magical rites address vanquishing troublesome ghosts from cemeteries, especially those of a murderer or SUICIDE. One must ritually cast a magic circle over the grave, which protects the person against the ghost. At midnight, the exorcist stands in the circle and summons the ghost, who materializes with a great crash. The exorcist then demands an explanation for the ghost's hauntings. According to lore, the ghost will answer all questions in hollow tones. Usually the reason has to do with unfinished business, and if the exorcist promises to carry out the ghost's final wishes, then the ghost vanishes, never to haunt again.

If the troublesome ghost haunts a house, then a magical ritual is different. The exorcist enters the house at midnight carrying a candle, compass, crucifix, and Bible. He draws a magic circle, and inside the circle draws a cross. Upon the cross he places a chair and table. He sits in the chair and places the Bible, lighted candle, and cru-



An exorcism rite being performed in an English home in the early 19th century.

cifix on the table. The ghost enters noisily, and submits to all questions before meekly departing. If the exorcist is a priest, he will sprinkle holy water on the ghost or wave the crucifix at it. In reality, exorcism rituals seldom are performed that way, or follow such a neat plan. Ghosts often do not respond to questions, and sometimes exorcisms performed by the most holy of clergy fail.

In China, the traditional means of exorcising ghosts from houses is done by a Taoist priest. First, an altar is erected at the spot frequented by the ghost, and lit tapers and sticks of incense are placed upon it. The priest enters the house dressed in a red robe, blue stockings and a black cap. He carries a sword, which in Chinese lore is held to be an effective weapon against the supernatural, and is hung over beds and elsewhere in rooms to repel unwanted influences. The exorcism sword must be made of peach or date tree wood, and the hilt must be covered by a red cloth. An exorcism charm is written on the blade. The priest places the sword on the altar.

He then prepares a mystic scroll, burns it and collects the ashes into a cup of spring water. He holds the cup in his left hand and the sword in his right, takes seven steps to the left and eight to the right, and intones: "God of heaven and earth, invest me with the heavy seal, in order that I may eject from this dwelling-house all kinds of evil spirits. Should any disobey me, give me the power to deliver them for safe custody to the rulers of such demons." Addressing the ghost, the priest adds, "As quick as lightning depart from this house." He lays down the sword, picks up a bunch of willow, dips the willow in the cup and sprinkles the ash-water in the corners of the house according to the cardinal points. He picks up the sword again, and, with the cup, goes to the eastern corner and says, "I have the authority, Tai-Shaong-Loo-Kivan." He drinks from the cup and spits on the wall, saying, "Kill the green evil spirits which come from unlucky stars, or let them be driven away." This ritual is repeated at the other three corners, with the colors red, white and yellow substituted in place of green.

The priest's attendants beat gongs and drums. The priest says, "Evil spirits from the east [west, south, north], I send back to the east [west, etc.]." The priest goes to the entrance of the house, makes mystical signs in the air with his hands and sword, and proclaims the house free of ghosts.

See MICHEL, ANNEISE; SPIRIT RELEASEMENT; WARREN, ED AND LORRAINE; ZUGUN, ELEANOR.

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Exorcism of Emily Rose, The (2005) Film about a demonic POSSESSION and EXORCISM, based on the true story of a German girl ANNELESE MICHEL. The film was directed by Scott Derrickson and stars Jennifer Carpenter as Emily Rose and Tom Wilkinson as Father Moore, a Catholic priest.

Rose dies after Moore performs an exorcism on her, and Moore is charged with negligent homicide. Prosecutor Ethan Thomas (Campbell Scott) bases his case on the argument that Rose's affliction had a medical explanation and Moore killed the girl by preventing her from taking her necessary medication. The defense counsel, Erin Bruner (Laura Linney), claims that Rose's condition and death were due to supernatural causes. The trial becomes a stage for the debate of religion, philosophy, and supernatural beliefs. The principals suffer events of an apparent supernatural nature during the course of their arguments.

Whether or not Rose actually suffered from demonic possession is never declared in the film, but is left up to the viewer.

extra See SPIRIT PHOTOGRAPHY.

extrasensory perception (ESP) Paranormal sensing of sight, sound, taste, SMELL and touch. Extrasensory perception (ESP) is divided into three categories, telepathy, clairvoyance and precognition, which deliver information relevant to the present, past or future that cannot be obtained through normal senses. ESP occurs in MEDIUMSHIP, POSSESSION, cases of APPARITIONS, some cases of POLTERGEISTS, HAUNTINGS, NEAR-DEATH EXPERIENCES, and OUT-OF-BODY EXPERIENCES.

Though called an extra sense, ESP does not function like normal senses. Research into its nature shows that it cannot be explained or quantified by physical laws; it seems to operate in an alternate reality (see EILEEN J. GARRETT). Hypotheses have proposed that an individual experiences ESP when information in the subconscious, the collective unconscious or the superconscious (the soul) is somehow accessed.

The term "ESP" was used in the late 19th century by researchers of mesmerism to describe a subject's ability to externally sense without using the known senses. Other researchers called it by other names, including "hidden sense" and "telesthesia." The latter was coined by FREDERIC W.H. MYERS, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), and eventually gave way to "CLAIRVOYANCE." Early psychical researchers believed that

ESP required a receiver and a sender; this assumption was disproved later.

In the 1930s, American parapsychologist J. B. RHINE used the term “ESP” to refer to paranormal phenomena analogous to sensory functions. Rhine also coined the term “general extrasensory perception” (GESP) to include both telepathy and clairvoyance, but GESP never caught on in popular usage. Modern parapsychologists refer to ESP as “psi,” a term that also includes psychokinesis (PK).

According to research by LOUISA E. RHINE, wife of J. B. Rhine, ESP occurs most often in realistic dreams, followed by intuition, unrealistic or surreal dreams and hallucinations. Hallucinations include the seeing of apparitions and visions of distant places in geography or time. Most episodes of ESP are spontaneous and involve trauma or crisis, such as premonitions of death, or crisis apparitions in which a person appears to another at the approximate moment of death.

Information that comes through ESP is not always accurate, perhaps because it is affected by the thoughts and biases of the waking consciousness.

Everyone experiences ESP, but certain individuals, such as MEDIUMS, seem to possess unusual ESP ability. Persons who are sensitive to ESP may be more likely to experience paranormal phenomena at a haunted site than those who are not so sensitive. This may explain why some individuals are bothered at haunted sites and others claim those same sites are not haunted at all.

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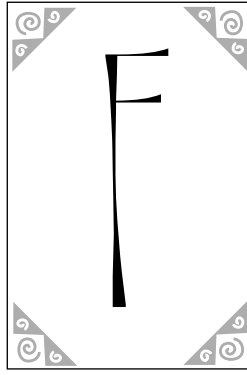
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Faceless Gray Man of Pawleys Island Legend of an APPARITION of a gray man with no face who appears just before hurricanes strike at Pawleys Island off the coast of South Carolina. In times past, before modern technology enabled advance warning of hurricanes, the Gray Man was credited with saving thousands of lives.

The identity of the Gray Man is unknown. It is believed by some that he is the ghost of Percival Pawley, the first to settle the island and name it. Another popular explanation is that the ghost is that of an 18th-century Charleston belle's cousin and lover.

According to legend, the Charleston belle was beautiful, gracious and accomplished, and could have had her pick of fine husbands. She disappointed her family by falling in love with a cousin, a young man who was a bit of a scoundrel. The parents of both agreed to break up the romance by sending the young man off to France. Although he swore he would return and marry the belle, she was informed several months later that he had been killed in a duel. Grief stricken, she withdrew from the world.

She was drawn out of her grief by a male friend who had recently been widowed. The two married and took up residency on a plantation near Charleston. From May to October, they lived on Pawleys Island, where sea breezes kept away the mosquitoes that spread malaria on the coastal mainland.

The husband joined the army during the American Revolution, and in 1778 was away fighting with Francis Marion, the "Swamp Fox." Meanwhile, his wife left for Pawleys Island when the "fever months" arrived.

While she was there, a hurricane arose and sank a brigantine off the island's shore. It was thought that everyone aboard was drowned. That night, however, a man made it to shore and arrived at the young woman's house, seeking shelter. When she opened the door, she was horrified to see that it was her cousin, who had not died in a duel after all. The cousin fled. He later reached the mainland, where he died of fever.

The young woman resumed her life with her husband, which appeared normal in every respect. Whenever they went to Pawleys Island, however, she was troubled by a gray figure who lurked about in the dunes, watching her. Once she drew close enough to see that the figure was that of a man who had no face.

The apparition soon became visible to others, and established the pattern of appearing before hurricanes. Residents say the Gray Man appeared before the hurricanes of 1822, 1893, 1916, 1954, and 1955.

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Faceless Woman A type of GHOST who appears in HAUNTING legends and folklore around the world. The ghost is a beautiful woman, usually seen first from behind, who terrifies people when they discover she has no face. Often classed as an urban legend, the Faceless Woman has old origins.

Lafcadio Hearn, one of the first Westerners to study the folklore and traditions of Japan, documented old

stories about the Mujina, a faceless ghost in the form of either sex, in his book *Kwaidan* (Weird Tales), published in 1904. One story came from a merchant man and took place in Tokyo on the Kii-no-kuni-zaka, a slope of the Akasaka Road. It resembles more contemporary versions that fit an urban legend motif.

According to the merchant, he was hurrying up the slope late one night when he saw a woman crouching by the moat, weeping bitterly. She was young, slender and well dressed and wore her hair in a style that indicted she came from a well-to-do family. He stopped to offer her assistance. She continued to weep, hiding her face in the long sleeves of her garment.

The merchant continued to plead with her not to cry and to allow him to help her. Suddenly she turned her head toward him, stroking her face. He saw that she had no face. He screamed and ran away up the Kii-no-kuni-zaka.

The merchant dared not look behind him, and he didn't stop until he saw the gleam of a lantern. It proved to belong to a *soba* man (seller of buckwheat noodles) who was resting on the side of the road. The merchant flung himself down beside the man, out of breath.

Haltingly, he told the *soba* man about the girl, adding, "I cannot tell you what she showed me."

"Was it anything like *this* that she showed you?" asked the *soba* man, stroking his own face. The merchant saw that the man had no face—and then the light in the lantern went out.

In Hawaii, a Faceless Woman began making appearances in Honolulu at the Waialae Drive-In in 1959. A newspaper article reported "rumors" that a girl had encountered one such ghost in the restroom of the drive-in. According to one version, the girl went into the restroom and saw another woman standing in front of the mirror, combing her long, beautiful hair. The girl approached, and the woman turned slightly. The girl saw that she had no face. Supposedly, she was so frightened that she had a breakdown and had to be hospitalized.

In another version of the story, the girl went into the restroom about midnight to refresh her lipstick. In the mirror, she saw a figure behind her with long hair and no face. Then she observed that the figure had no legs. When she turned around, no one was there. She screamed and fainted.

Whether or not these stories were true, the story took hold, and other sightings of the Faceless Woman were reported at the drive-in. After the drive-in was torn down to make way for a housing development, the Faceless Woman (and often legless as well) was sighted around Oahu. She appeared at a wedding reception at a Waikiki hotel, in a shopping mall and at the Kapi'olani Community College. Sightings have continued over the years.

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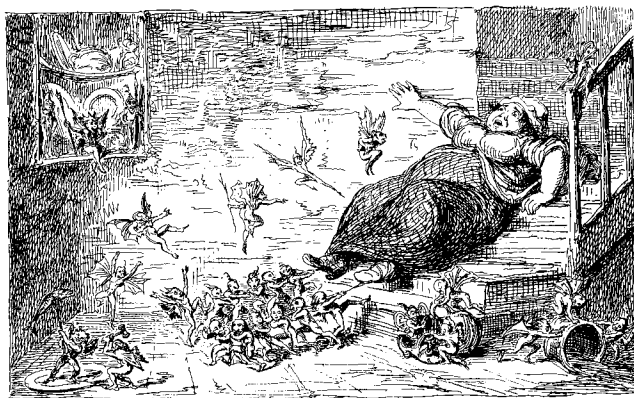
fairy A type of supernatural being, neither ghost, god nor demigod, which exists on earth and either helps or harms humankind. Fairy beliefs are universal and are strikingly similar. They probably arose to explain illnesses, deformities and untimely deaths among children; epidemics among livestock; and various disasters of weather. Fairies have a close connection with the dead.

Fairy beliefs are particularly strong in Celtic Europe and Britain, and especially so in Ireland. Celtic fairy lore was transplanted to the American colonies, where it settled in the Appalachians, Ozarks and other rural mountainous areas. Fairy lore abounds in Asia, but not in Africa. Native Americans have their own fairy lore; the Crow, for example, refer to the "Little People" who live in the Pryor Mountains of south-central Montana. The Little People possess powerful medicine for healing, war and horse theft, and are incredibly strong with canine teeth.

The term "fairy" comes from the Latin *fata*, or fate, which refers to the Fates of mythology, three women who spin, twist and cut the threads of life. Fairies were known as *fays* in archaic English, a term which means "enchanted" or "bewitched." Fairies are said to possess magical powers and the ability to cast spells; they are sometimes identified with witches or said to be their familiars, or their tutors in the magical arts.

Fairies are given various names and descriptions, but in almost all cases are diminutive, even tiny. They may be beautiful or ugly, may resemble humans, or have wings and carry wands and pipes. They usually are invisible save to those with clairvoyant sight; they can make themselves visible to humans if they so desire. Some are normally ambivalent, while others are always benevolent, and still others are always malevolent.

The origins of fairies are given in several main theories: (1) they are the souls of the pagan dead, caught between heaven and earth because they were not baptized; (2) they are the guardians of the dead; (3) they are the ghosts of venerated ancestors; (4) they are fallen angels, cast out of heaven with Lucifer but condemned by God to remain in the elements of the Earth; (5) they



Revenge of the fairies, drawn by George Cruikshank.

are nature spirits who are attached to particular places or elements; and (6) they are small-statured human beings. In various cultures, fairies fall into more than one of these categories.

In Irish mythology, the fairies are the Tuatha de Danann, the divine race who are children of the goddess Danu. The Tuatha De, or "people of the goddess," as they are called, came over the sea from the east in clouds and mist in the 15th century B.C.E. They were strong and beautiful people, skilled in the magical arts. After taking control of Ireland, they retired into the hills and mounds (side or sidhe) and became underground dwellers who evolved into fairies. In some myths, Tuatha De also remained above ground, where they were renowned for their warrior skills, beauty, wizardry and magic. They were part mortal, part spirit and part god, and they intermarried with humans.

Medieval romances portrayed human characters as fairies; up to the 13th century, having fairy blood was considered desirable. It is possible that these medieval fairies were descendants of small races, such as the Lapps, Picts and Romano-British-Iberian peoples, who populated Britain, Europe and Scandinavia in the Neolithic and Bronze Ages and were pushed out by larger races such as the Celts. As they retreated more and more into the woodlands, successor races increasingly associated them with superstition. Some of the little people were pressed into servitude, while others married into larger races.

Where fairy lore exists, it is believed that at least some of them live as a fairy race or nation; the Land of Fairy, also called Elfland, has characteristics of the land of the dead: it exists underground and is accessed through barrows and mounds; time ceases there. The fairies customarily come out at night, when they dance, sing, travel about, make merry and make mischief. They are believed to steal human women away for wives, and to steal unprotected human children and leave their own in place (changelings). In order to stay in the good graces of "the little people," "the good people" and "the good neighbors," as they are called, humans are to keep clean houses and leave out food and drink. In return, fairies bestow gifts and money and help humans with their chores.

Fairies also are traditionally propitiated with offerings and rites at sacred wells, fountains, lakes and tree groves so that humans may ward off illness and misfortune. Samhain, the Celtic pagan festival of the dead, November 1, includes recognition of fairies (see ALL HALLOW'S EVE). Such rites and observances were absorbed into Christianity: saints assumed the roles of gods, spirits and fairies, and All Saints' Day, the festival of saints and martyrs known and unknown, replaced the festival of the dead.

In Celtic lore, ancient burial sites such as tumuli, dolmens, menhirs and megaliths are haunted by fairies and other beings. It is the fairies' custom, according to lore, to come out and dance circular dances at these sites on moonlit nights. Stories of sightings of such revelries continue into modern times.

Many contemporary Witches, Wiccans, and Pagans establish contact with the fairy (also faery) realms as part of their spiritual practice and magical work.

See COTTINGLEY FAIRIES.

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feasts and festivals of the dead Celebrations that are part of the cycle of funerary activities in tribal societies around the world (see FUNERAL RITES AND CUSTOMS).

In the system of beliefs about souls and spirits called animism, the spirit after death has a treacherous road to travel to the Land of the Dead (see AFTERLIFE). The journey begins a few days after death and may take several

I. N. J.
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R E S P O N D E N S
BENJAMIN FRIZSCHUS, Musilaviä-Milmicus,
Alumni Electorales.
ad diem XVI. Augusti Ann. M. DC. LXXIX
H. L. Q. C.

L I P S I A,
Typis MICHAELIS VOGTII.
DE MASTICATIONE MORTUORUM
By Philip Rohr

Poster announcing a lecture by Philip Rohr on how to feed the dead, given at the University of Leipzig in 1679.

months, up to about a year, to complete. The feasts that are held at this time are intended partly to celebrate this journey, but also partly to help it along. Once the spirit reaches the Land of the Dead, it will find the means of sustaining itself, but while on the way, it requires nourishment from surviving members of the community.

Food may be left out for the spirit, in which case it is believed to eat its material as well as its spiritual essence, or else the food may be consumed or burned, in which case the spirit is thought to partake of its spiritual essence only. Sometimes there are a series of feasts, at intervals, over a course of months, with the last, rather than the first, being the biggest one.

The last feast is the biggest because it celebrates the arrival of the spirit in the Land of the Dead, and its final transformation from a deceased person into an ancestor. Significantly, in many societies it is not until this time that a widow ends her mourning, whatever goods the deceased possessed are transferred to his heirs, and if he held an office, a successor is named. Until the spirit has reached its final destination, the entire society remains in limbo.

See DAY OF THE DEAD.

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fetch In Irish and English folklore, the term for one's DOUBLE, an apparition of a living person. The fetch is also called a "co-walker" in England. Seeing a fetch is a sign of ill-boding, although in Irish lore, to see a fetch in the morning means one will have a long life. When seen at night, however, the fetch is believed to foretell a person's death.

Fetches are seen by persons with clairvoyant ability, or by friends or family of the living person just prior to, or at the moment of, that person's death. As such, the fetch is the equivalent of certain crisis apparitions, a term applied in psychical research and parapsychology. Sometimes the fetch is witnessed by the person who is to die several days or weeks prior to his or her death. A case (undated) cited in *Haunted England* (1940) by folklorist Christina Hole is that of Sir William Napier, who stopped at an inn while traveling from Bedfordshire to Berkshire. When he was shown his room, he saw a corpse lying on the bed. Upon closer inspection, he was astonished to see that the corpse was himself. Shortly after arriving in Berkshire, he died.

See DEATH OMENS.

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fetch candles See CORPSE CANDLES.

fetch lights See CORPSE CANDLES.

fetish An object believed to embody spirits or be inhabited by, or attached to, them. A fetish represents the spirit to its owner and creates a bond between the human and supernatural realms. Usually a doll or carved image, a fetish may also be an animal tooth, snake vertebrae, beautiful stones or even the hut where a witch doctor communes with his spirit guides. Fetishes are widely used in animistic religions. They are often worn as ornamental talismans or amulets, but they are not the same as traditional talismans or amulets, which do not carry inhabiting spirits.

"Fetish" derives either from the Latin *factitius*, "made by art," or the Portuguese *feitico*, for "charm" or "sorcery." The term usually is associated with the West African *juju*, meaning "sacred object." *Juju* may be a European translation of the native expression *grou-grou*, or it may refer to the French word *joujou*, meaning a doll or plaything. Early European traders on the West African coast may have mistaken fetishes, which are sacred, for mere playthings. A slight variation of *grou-grou* is *gris-gris*, a modern term for a charm or talisman kept for good luck or to ward off evil.

Ancient Egyptian Fetishes

The ancient Egyptians, who practiced an animistic religion in pre- times, had numerous gods and goddesses of fetish origin, especially those associated with magic, luck, increase, health and life, fecundity and virility, childbirth and war. Egyptian animism was succeeded by magic cults and then cults of animals, birds and trees, the totemism and fetishism of which enabled the higher spirits to evolve into deities.

African-American Fetishes

Africans captured for the slave trade brought their fetishes with them to the New World. Possession of a fetish, however, was punishable by torture and death. Not only were the fetishes graven images of a god other than the Christian one, they also represented tribal ways feared by white masters. Eventually, the slaves began carrying stones or small bags filled with herbs or oils for good luck, for such items were not seen as threatening. Most *gris-gris* today are made the same way.

In New Orleans, the traditional headquarters of American Vodoun, many persons, even some police officers, carry *gris-gris* bags for protection. Legends about the famous New Orleans Voodoo queen, MARIE LAVEAU, tell that her *gris-gris* contained bits of bone, colored stones, graveyard dust (also called "goofer dust"), salt and red

pepper. More elaborate gris-gris might have been made of tiny birds' nests or horsehair weavings. A red-flannel bag containing a lodestone, or magnet, was a favorite gris-gris for gamblers, sure to bring them good luck.

In Santería, the gris-gris bags are called *resguardos*, or "protectors." A typical *resguardo* under the protection of the thunder god, Changó, might be made of red velvet and filled with herbs, spices, brown sugar, aloes and other ingredients and then stitched with red thread. Finally, the preparer attaches a tiny gold sword, the symbol of Saint Barbara (Changó's image as a Catholic saint), and if the sword breaks, Changó has interceded on the owner's behalf.

Gris-gris also can be used to cause someone else ill luck. Throwing a gris-gris bag filled with gunpowder and red pepper in someone's path or on his doorstep supposedly makes that person get into a fight. Leaving a gris-gris at the front door tells a person he is out of favor with "the voodooos" and had better watch his step. Another term for gris-gris is "charm bag."

Native American Fetishes

Fetishes are part of the traditions of various North American tribes. In some traditions, fetishes are owned individually, while in others they are primarily collective. The Crow and the Dakota, for example, have fetishes of societies of visionaries, while the Sauk and the Fox of Wisconsin have clan fetishes and the Pawnee of Nebraska have village fetishes. The Midewiwin, or Grand Medicine Society of the Great Lakes region, had a collective fetish of the sacred white shell, which empowered initiates.

The strongest fetish tradition has existed for centuries among the Pueblo, and particularly the Zuñi, the most ceremonial of the Pueblo. Zuñi fetishes are animals, birds and reptiles carved from stone or horn or made from shell; they are regarded as extremely powerful and are used only for religious purposes. The most traditional forms are the mountain lion, bear, coyote, wolf and eagle, which are valued for their prowess in game hunting. Carried in leather pouches around a hunter's neck, they are believed to aid the success of the hunt. Small ornaments of turquoise, shell, beads or arrowpoints are tied to the backs of the fetishes to increase their power. Besides hunting, fetishes aid luck, gambling and war, protect households and play a role in various initiations and curing rituals.

Some fetishes represent deities, such as the Earth Mother and Creator God. The Corn Mother aspect of the Earth Mother is represented by a sacred corn ear or similar fetish and is kept by each individual throughout life. The fetish contains a seed or seeds, so that the cycle of life may continue. The Acoma, a Pueblo tribe, destroy the corn fetish upon a person's death; the Zuñi break up their similar fetish and plant the seeds in the deceased's fields.

If not kept in a pouch, fetishes are housed in jars. They must be properly cared for or they will visit ill fortune upon their owners.

The most powerful Zuñi fetishes are collective ones which belong to ceremonial societies. The Rain Priests

own the most holy, called *ettowe*, which provide the priests' source of power. The *ettowe* represent the nourishing forces of the Earth Mother and the soul power or life-giving breath of Awonawilona, the bisexual creator god. Fetishes of frogs, which are associated with water, are used in rain-making ceremonies and are buried near water sources to ensure a continuing supply of potable water.

Zuñi medicine societies have large, animal-like fetishes which represent the Beast Gods (gods of the most sacred animals), which are housed in jars and fed daily. The Ant Society uses its fetish, an effigy of a red ant tied to a horn medicine pouch, to cure skin diseases. The fetish is placed on the pillow near the patient's face, where it draws out the illness through the patient's mouth. The healing also involves 12 mornings of chanting.

Among the Acoma, the Corn Mother fetish is used in curing illness.

Ceremonial fetishes carved from deer antler are highly valued, since the antler once was a part of a living creature. Horn fetishes are associated with seaserpents, whose power is believed to be greater than that of the Beast Gods.

The Zuñi fetishes are regarded as petrified supernatural beings and have their origin in myth. When the first ancestors emerged from the four caves of the Lower Regions—the underworld—they were greeted by a new world covered with water, shaken by earthquakes and filled with monstrous beasts of prey. The Children of the Sun took pity on them and dried and hardened the earth with lightning arrows. Then the Children of the Sun traveled over the land and touched every animal they met, shrinking them and turning them to stone. A few animals escaped, and became the ancestors of the present-day animals. Natural stones that resemble animal shapes are believed to be the original petrified beings, and thus possess the greatest potency.

The Zuñi traded fetishes to the Navajo. Following the publication of a book, *Zuñi Fetiches* (sic), by Frank Cushing in 1883, a tourist and collector's market for them developed among whites. Around 1945, the Zuñi began producing replica fetishes for sale to the public.

See ANIMISM.

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- Hultkrantz, Ake. *Native Religions of North America*. San Francisco: Harper & Row, 1987.
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Fifty Berkeley Square Home in London's fashionable Berkeley Square known in Victorian days as "the most haunted house in London." The house acquired a reputation for being haunted merely because the owner allowed

the property to deteriorate. Once the reputation was established, reports emerged of terrifying phenomena at the house, and even several deaths were attributed to its ghosts and evil nature.

Fifty Berkeley Square was once the residence of George Canning, prime minister of England, who owned it until his death in 1827. The house was then leased to a Miss Curzon, who occupied it until her death in 1859 at the age of 90. The tenancy then passed to a Mr. Myers, the man allegedly responsible for its haunting.

The story goes that Mr. Myers was jilted at the last moment by his fiancée, and he turned into a bitter recluse. He took to living in a small room in the garret, and would open the door only to receive food from his manservant. But at night, he would wander forlornly about the dark house with a single lighted candle.

As the years went by, Myers became more eccentric, and the house began to fall into disrepair and ruin. The windows became caked with black dust and dirt. Myers failed to pay his taxes, and he received a summons in 1873 from the local council. He even failed to respond to that. He was not prosecuted further, as the local officials declared that his house was known to be haunted, as if that explained Myers's bizarre behavior.

By 1879, 50 Berkeley Square had such a bad reputation that stories about it were played up in the press, including the magazine *Mayfair* (it is not known whether Myers was still living at the house). The magazine emphasized the house's "ghostly feeling" and the fact that it "always seems oppressed into dullness by a sense of its own secret grandeur."

Mayfair also reported anecdotes about evil happenings at the house in the past. Once upon a time a new maid was given an upper room. Not long after the family had retired for the night, they were awakened by terrible screams coming from upstairs. The maid was found standing in the middle of her room, "rigid as a corpse, with hideously glaring eyes," unable to speak. "However, this, of itself, did not mean much, even when taken in connection with the house and with the room—women may go mad now and then without any ghostly dealings," *Mayfair* intoned drily.

The maid was given a new room (in another version she died insane the next day in the hospital), and the family refused to use the haunted room. Then a visitor arrived, and they had no other place to put him. The man scoffed at the story about the maid, but said he would ring his bell once to indicate that he was all right, and twice to summon someone if he needed help. After he retired, he rang the bell once. Shortly thereafter, the family heard the bell ring madly. They dashed upstairs to find the man dead in the middle of the room. *Mayfair* appealed to the owner of the house to come forward and confirm or deny the tales, but no response was made.

Another version of the second story identifies the victim as Sir Robert Warboys, who accepted the challenge of his club to prove that the tales about the house were "poppcock." After the bell began to jangle wildly, rescuers heard a shot. They dashed upstairs and found War-

boys dead across the bed—but not from being shot. He appeared to have been frightened to death.

Other stories added to the house's reputation. LORD THOMAS LYTTLETON reportedly spent a night in the haunted upper room, protecting himself with two shotguns loaded with buckshot and silver sixpence coins. During the night he fired at a shape that lunged out of the darkness at him, and that something dropped to the floor "like a rocket." No evidence but buckshot holes in the floor was visible the next morning.

According to another story, the house is haunted by the ghost of a woman who lived there with her lecherous uncle. To escape him, she threw herself out of the garret window, and her ghost still clings to the ledge and screams.

The most chilling story of all concerns two sailors from the frigate *HMS Penelope* who came to town on December 24, 1887. They found a "to let" sign on the house, but it was empty, so they let themselves in. They went to sleep in a second-story bedroom. In the middle of the night, footsteps were heard in the corridor outside the room, and a dark and shapeless "thing" (later described as a white-faced man with a gaping mouth) entered and attacked them. One sailor escaped. The second was found impaled on the railings of the basement steps as though he had fallen through the bedroom window.

During the 1870s and 1880s, neighbors of the house complained it was the source of loud noises, cries, moans, and POLTERGEIST phenomena such as ringing bells, furniture being moved about, objects, stones and books being thrown out of the house, and windows being thrown open. One natural explanation put forward by Charles Harper in *Haunted Houses* (1924) is that the house was owned by a Mr. Du Pre of Wilton Park who kept his lunatic brother imprisoned in the garret. The man was violent and threw objects about, and cried and moaned a great deal.

Other impossible explanations are that natural noises and movements came from the proximity of the house, but were associated with the haunting because of the house's reputation; or, that the phenomena were imagined or exaggerated for the same reason.

In 1939, the house was leased by the Maggs Brothers, antiquarian booksellers. No phenomena have been reported in recent years.

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Findlay, J. Arthur See SPIRITUALISTS' NATIONAL UNION.

First Unitarian Church of Alton Church in Alton, Illinois, haunted by the APPARITION of a previous minister who committed SUICIDE.

History

The First Unitarian Church, located at 110 East Third Street, was built in the 1850s on land once occupied by a Catholic church that had been destroyed by fire. The Unitarian Society formed in Alton in 1836 and met in private homes and various buildings. When St. Matthews Church was gutted by fire, the Catholics decided to build on a new site rather than rebuild on the site of the ruins. The land was sold to the Unitarians in 1854. The Unitarians kept the foundations and remaining stones and built their own church.

The new Catholic church, Sts. Peter and Paul, was located on a hill that the locals dubbed "Christian Hill." The church of the Unitarians, who were frowned upon by many locals, was called "Heathen Hill." Despite local attitudes, the Unitarian church grew and prospered.

In 1928, Philip Mercer became pastor of the church. Mercer was an Englishman who came to America at age 18 in 1886. He lived in St. Louis for a time and worked for the railroad. Then he decided to become a minister and took posts in Minnesota and North and South Dakota before arriving in Alton.

Church members and others in Alton knew little about Mercer's personal life. He never spoke of family. He spent long hours at the church in study. But he was friendly and outgoing and well liked. He enjoyed social events, concerts, and conversation and often told others that coming to Alton marked the happiest days of his life.

In 1934, Mercer went on vacation and came back a strangely changed man, who went into a sudden health decline. First he complained about his weight, and he lost pounds rapidly. Then he complained about feeling weak. He consulted a doctor, who told him nothing was wrong but advised him to get some rest. He became moody.

One Sunday in November of 1934, Mercer exhibited odd behavior as he delivered his sermon. He seemed agitated and in a hurry to get the service finished. He was sweating profusely.

The next day he was seen around 1 P.M. leaving the church by a woman who lived next door. He did not return home by evening, which worried his friend James MacKinney. Mercer was known to spend the night in St. Louis occasionally when he took in a play or concert, but he had mentioned no such plans to anyone.

On Tuesday morning, MacKinney telephoned the church repeatedly but no one answered. He went to the church and saw lights on inside. MacKinney entered, and to his horror, he saw Mercer's body hanged by a cord in a doorway of the church. A kicked over chair was beneath him.

Mercer's death was ruled a suicide, committed on Monday, November 20. He left behind no note or clues as to why he was driven to take his own life, and his death remains unsolved to the present day. His body was taken to the Klunk Funeral Home where funeral services were held. No one knew where to bury the minister, and so the body was removed to the local mausoleum pending instructions from England. But no instructions or

acknowledgment ever arrived. Mercer's body remains at the mausoleum.

Was he really murdered? There is no evidence to support that rumor. Papers in Mercer's church study appeared to have been rifled through, as though someone were looking for something, but he could have done that himself.

Though Mercer had never mentioned family to anyone in Alton, his personal papers showed that he was in fact engaged to be married to a woman named Dorothy Cole, who lived in Minneapolis. At the time of his death, they had been engaged for six months. According to Cole, Mercer had slipped into depression, and she had been unable to help him.

The First Unitarian Church remains a place of worship today and is a featured stop on local ghost tours. Investigations of its interior have been conducted by paranormal researchers.

Haunting Activity

Mercer's ghost is said to haunt the upstairs premises of the church, which have undergone extensive renovations over the years. The doorway where his body was hanged led from the Sunday school room at the rear of the church into a hallway that had a door leading to the backyard. The Sunday school room is now part of a larger room, the Wuerker Room. The original transom from which Mercer's body was hanged is gone, but many visitors can pinpoint the exact spot.

Various phenomena have been experienced in and near the Wuerker Room: odd smells and sounds, footsteps, cold spots, and a male presence who conveys the feeling that he wishes visitors to leave. A shadowy silhouette of a man has been seen through the stained glass door that separates the room from the sanctuary (see SHADOW PEOPLE). An APPARITION of a man dressed in a white shirt and black pants has been sensed. The exterior doors of the church mysteriously lock and unlock on their own. Interior doors that are shut have blown open by themselves, as though pushed by a violent wind.

Phenomena also have been experienced in the basement: ghostly voices, footsteps, and odd sensations. Paranormal investigator TROY TAYLOR believes the phenomena in the basement belong to another, or other, ghosts and not to Mercer. It is possible that the original basement of the church once served as an Underground Railroad haven for runaway slaves. In 2003, Taylor discovered a small room that might have been used as a hiding place.

FURTHER READING:

Taylor, Troy. *Haunted Alton*. Alton, Ill.: Whitechapel Press, 2003.

Fischer, Doris See DORIS FISCHER CASE.

Fisher, Andrew Joseph Hilton (Joe) (1947–2001) Author, journalist, and instructor. Born in Bristol, England, Joe Fisher immigrated in 1971 to Toronto, Canada, where he became well known for his publications investigating the

authenticity of particular CHANNELING and REINCARNATION cases. During his journalism career, he was an investigative reporter for the *Toronto Star* and the *Toronto Sun*.

Fisher became interested in the paranormal in the mid-1970s. He authored *Predictions* (1980), *The Case for Reincarnation* (1984), *Life Between Life: Scientific Explorations into the Void Separating One Incarnation from the Next* (with Joel Whitton, 1986), and *Hungry Ghosts: An Investigation into Channelling and the Spirit World* (1990).

Fisher had negative conclusions about SURVIVAL AFTER DEATH, even though he appeared to believe in it. And in *Hungry Ghosts*, he sought to prove the existence of SPIRIT GUIDES, without success. Fisher concluded that the guides were earthbound spirits unable to admit that they were dead.

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Fisher, Joe. *The Case for Reincarnation*. Toronto, Ontario: Collins Publishers, 1984.

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Fisher, Rick (1954–) Paranormal investigator and founder of the Paranormal Society of Pennsylvania. Rick Fisher's interests and research span a range of phenomena and subjects not limited to GHOSTS and HAUNTINGS, among them Bigfoot, UFOs, mysterious places, and mysterious creatures.

Fisher was born on July 29, 1954, in Lancaster, Pennsylvania, the youngest of three children, two boys and a girl. At age seven, he had an experience with a ghost that changed his life. He and his family were staying at the home of his grandparents. One night he woke up in the middle of the night and saw a man standing in the hallway. In the dim light, he thought it was his grandfather, who was alive. The next morning, he asked his grandmother why Pap was in the hallway at night, only to be told that his grandfather had been working and out of the house. Fisher saw the figure again in the same place in the middle of the night. His grandmother told him he was seeing things that weren't there. By this time, Fisher was afraid of the house and did not want to go into it alone. He saw the figure again. He knew he was seeing a ghost, but he didn't know who it was.

The experience ignited a passionate interest to learn everything he could about the paranormal. He read everything he could find. More than 40 years later, his sister acknowledged seeing the same figure. His aunt also saw the man and thought it was the ghost of Fisher's great-grandfather who he had never met.

Fisher joined the U.S. Army, working in demolitions. He was discharged in 1975 and returned to Pennsylvania to work. He studied martial arts, earning a black belt in karate, and also learned Reiki, becoming a Reiki Master and teacher. He lives in Columbia, Pennsylvania, and has two children, a son born in 1980 and a daughter born in 1982.

In 1997, Fisher founded the Pennsylvania Ghost Hunters Society. He changed the name to the Paranormal Society of Pennsylvania in 2001 to reflect the broad interests of its members. As the owner and operator of Fisher Productions, he organizes an annual conference, hosts a regular haunted workshop, and publishes the *Paranormal Pennsylvania* magazine, formerly in hard print and now in electronic format. He has conducted hundreds of investigations, not only of haunted places but in search of Bigfoot and thunderbirds, and to mysterious places such as the stone chambers of Putnam County, New York. He has conducted a long investigation into an alleged UFO crash that occurred in a silt pond in Carbondale, Pennsylvania, in 1974. His first book, *Ghosts of the River Towns*, about hauntings in Lancaster County, was published in 2006.

Fisher is founder, executive director, and curator of the National Museum of Mysteries and Research Center, a nonprofit organization that eventually will have its own quarters for display of artifacts related to paranormal cases and "history's mysteries."

He teaches classes on paranormal investigating at a local community college. In addition, he has done extensive lecturing and work with the media. In 2004, Fisher received a Special Achievement Award in Paranormal Research at the Eastern Regional Paranormal Conference.

Some of Fisher's most notable work has been in ELECTRONIC VOICE PHENOMENA (EVP); he is known for the unusual numbers of voices he obtains with recorders. Not all of them seem to be related to ghosts and hauntings, but may be the voices of living people, or those from different periods in time. As of 2006, he was working on a new hypothesis to explain EVP, which is not electromagnetic in nature. Fisher has placed an electromagnetic field meter (EMF) between two microphones and has recorded EVP without the EMF meter registering anything.

The most unusual experience Fisher has had does not involve a ghost, but a sighting of a mysterious creature walking along a highway. In February 2002, he was driving along Route 23 toward Marietta, Pennsylvania, at about 6 A.M. when he spied a peculiar thing walking at the side of the road. It was dark and hairy, about five feet tall and impossibly thin. It had long arms with hands that fell below the knees. It was swinging its arms as it walked, seemingly oblivious of the car behind it. Fisher slowed down to watch it and then braked the car. As soon as he braked, the creature turned and looked him in the eye. Its eyes were yellow. Then it abruptly vanished. Fisher was so shaken that he was sleepless for two nights.

Several months later, Fisher met a man who told him that he had seen a stick figure walking along the road about two miles from Fisher's sighting. The man, who saw it with other witnesses, had the sighting at about the same time in the morning in 2000. In 2004, Fisher learned of a similar sighting in Indiana by a youth and two adults. When noticed, the stick creature walked off the road into a snow-covered field and vanished. It left no

tracks behind. Fisher has not been able to determine the nature of the creature or whether it has any connection to Bigfoot, a much larger creature.

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Flight 401 Doomed commercial airplane that crashed in Florida, killing all aboard. The ghosts of the captain and flight engineer of an ill-fated Eastern Airlines Flight 401 L-1011 jumbo jet were reported to visit the crews and passengers of other Eastern L-1011 jets containing parts salvaged from Flight 401's 1972 wreckage.

Eastern crew members and passengers saw the ghosts and heard them speak on the planes' public address systems or received verbal messages and warnings from them. Witnesses also experienced abnormally cold sensations and invisible presences. Further strange happenings attributed to the ghosts were one plane's power suddenly coming on, and a tool inexplicably appearing in a mechanic's hand when no one was in the immediate area.

Bob Loft was captain, and second officer Dan Repo was flight engineer, when Flight 401 crashed in the Florida Everglades on Friday night, December 19, 1972. They and 100 passengers and crew members lost their lives. Initially, Loft and Repo were among the survivors, but Loft succumbed in the cockpit about an hour after the crash, before rescuers could remove him to a hospital. Repo, critically injured and seemingly angry when pulled from the wreckage, survived about 30 hours before dying.

An investigation concluded that the cause was a combination of equipment failure and pilot error. A printout of the flight recorder indicated that the plane had a problem with either its landing gear or the gear's warning light as it approached the Miami airport. As the crew became preoccupied with finding the source of the problem, they did not notice that the plane was steadily losing altitude. When they finally realized the extent of their descent, it was too late to correct and the plane crashed.

To save costs, Eastern ordered the plane's salvageable parts to be incorporated into other Eastern planes. Soon after, reports of the ghosts of Repo, Loft and even some unidentified flight attendants were sighted on various Eastern flights. For the next year or so, they were most often seen on Eastern's plane number 318, or on other L-1011s that Eastern leased to other airlines, all of which contained many of those salvageable parts.

Substantiation of the sightings was difficult, however. Eyewitness reports made to Eastern's management were met with skepticism mixed with fear of tarnishing the airline's reputation and losing business. Management's suggestions to a few employee witnesses to see the company's psychiatrist were viewed as precursors to getting

fired. Thus, eyewitnesses were reluctant to talk to anyone investigating the hauntings. The story was published in *The Ghost of Flight 401* (1976) by John G. Fuller.

Adding to the mystery was the discovery that the log sheets containing the sighting reports, as well as the names of witnesses, were missing from logbooks on those planes where the ghosts had been seen. Normally, a logbook would contain entries for several months. Nevertheless, the eyewitness reports continued and were so widely circulated throughout the aviation community that Eastern finally removed the parts associated with Flight 401.

The reports apparently were numerous because the ghosts allegedly visited different parts of the plane at various times of the day or night, thereby exposing themselves to a wide range of potential witnesses. Moreover, Repo and Loft were often recognized by crew members who had once worked with them.

Repo was seen more often than Loft. Repo visited the galley where flight attendants saw his face reflected in the oven door. These attendants often reported that the galley felt unusually cold and clammy, or that there was a powerful feeling of someone present in the room. During one episode, the ghost of Repo allegedly fixed an oven that had an overloaded circuit. It wasn't until another engineer came to fix the oven, and told the attendant that he was the only engineer on the plane, that she realized something was strange. She looked up Repo's picture and identified him as the man who had first appeared and made the repairs.

But Repo's ghost seemed to be especially concerned about the safety and operation of the plane. When his ghost appeared, it often made suggestions or gave warnings to crew members who only realized he was an apparition after he had vanished. Repo's ghost was seen in the cockpit, either sitting at the engineer's instrument panel or with just his face reflected on it. During one visit, a flight engineer was making a preflight inspection when he recognized Repo's apparition. Before vanishing, Repo told the engineer that he had already made the inspection.

Repo's ghost once warned a flight engineer that there would be an electrical failure, and a check discovered a faulty circuit. Another time, his ghost warned an attendant about a fire on the plane. On still another occasion, his ghost pointed out a problem area in the plane's hydraulic system. Repo's ghost even told a captain that there would be another crash on an L-1011, but that "we will not let it happen."

On several occasions, Captain Loft's uniformed ghost was seen sitting in a plane's first-class section. During one sighting, a flight attendant asked Loft why his name was not on her passenger list. When there was no response, she sought the aid of her supervisor and a flight captain. It was the captain who recognized Loft, whose ghost then immediately disappeared. Loft's ghost also appeared in

the crew compartment, and it was suspected of being the voice that spoke over the public address system to warn passengers about seat belts and smoking rules, when no one claimed to have made such an announcement.

The alleged hauntings remain a mystery. Eastern Airlines no longer exists.

FURTHER READING:

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Flint, Leslie (1911–1994) English MEDIUM noted for his 35 years of independent DIRECT VOICE MEDIUMSHIP, a rare mediumistic ability in which discarnate beings purportedly speak from a point in space near a medium. With Leslie Flint, spirits of the dead allegedly spoke from a point above and slightly to the left of his head.

The voices that manifested around Flint were sometimes clear and other times gravelly or hoarse. Rarely did Flint ever go into trance but remained aware of what the voices were saying throughout the sitting. He said he only used trance when the power was weak and spirits urgently wanted to communicate. He claimed the spirits did not use his own vocal cords. In addition to bringing messages from the dead, Flint also brought messages from living individuals who were in a state of deep sleep or coma. Psychical researchers tested him and never found any evidence of fraud.

Flint was born in a Salvation Army home in Hackney, a district of London. His mother, a factory worker, was unemployed. His father served in the army in World War I. He was raised primarily by his mother and maternal grandmother at their home in St. Albans.

Flint had his first psychic experience at age seven during the summer of 1918. He was in the kitchen of his home with his grandmother when his aunt Nell came in crying. She had just learned her husband had been killed in France in World War I. Flint saw her followed by a soldier carrying a kit bag containing his uncle's belongings and by another soldier who appeared to be lost. This second soldier kept trying to get his aunt's attention, to no avail. Finally he vanished. Later, Flint was shown a photograph of his dead uncle and recognized him as the woebegone soldier in the kitchen.

After this experience, Flint began hearing the voices of the dead. When he attempted to describe these experiences to his family, he was reprimanded and so decided to keep quiet about them.

In his teens, he became interested in SPIRITUALISM and attended his first SEANCE at age 17. He attended a Spiritualist service and witnessed the mediumship of Annie Johnson, who described a spirit guide around him, a being who seemed to be an Arab but was not really an Arab. This guide, said Johnson, wanted Flint to develop his ability as a medium. Flint initially ignored this message, though it was repeated to him by other mediums. As evidence of his budding ability, he fell into a trance at one

seance and delivered evidential messages to those present. However, he chose not to pursue mediumship, instead becoming a teacher of ballroom dancing.

He finally was propelled to act on the message when he received a letter from a Munich woman who told him a spirit claiming to be Rudolph Valentino (a silent-film star who had died in 1926) was trying to contact Flint and had given her his name and address. This apparently explained to Flint the mysterious "Arab" guide who was not really an Arab—Valentino was famous for his portrayal of a character known as "the Sheik." He then attended a HOME CIRCLE where Valentino allegedly manifested himself with RAPPING, spirit writing, TABLE-TILTING and other physical phenomena.

Flint pursued his mediumship by participating in SEANCES and joining a home circle. Edith Mundin, a former sitter of his circle, persuaded him to become a medium at her own private circle. She was older than he and had a son, Owen, from a previous marriage. The relationship between Mundin and Flint grew, and they married.

With practice, Flint's CLAIRVOYANCE rapidly developed, and he could see the spirits in attendance at a circle. Then independent direct voices manifested. Their first appearances occurred in movie theaters. As Flint watched films, he became aware of strange whisperings around him. Others could hear them as well and thought they were Flint. He was sometimes hounded out of theaters for not keeping quiet. This phenomenon happened so often that he quit going to movies. The theater whisperings led to the manifestation of independent spirit voices at Flint's seances. The first spirit to speak claimed to be Valentino.

With the manifestation of the voices, Flint felt ready to take his mediumship to the public, which he did in 1935. He held seances at which the voices of dead friends and relatives would speak to those present. In order for the voices to manifest, the seances had to be conducted in absolute darkness and with a limited number of sitters. Flint had CONTROL spirits, one of whom professed to be an 11-year-old Cockney boy named Mickey. Mickey said he had been run over by a truck. He always spoke in a cheerful, boyish voice. Besides Valentino, other spirits alleging to be famous persons, such as Thomas Alva Edison, SIR ARTHUR CONAN DOYLE and Professor Charles Richet, a noted psychical researcher, came through.

With Edith and other Spiritualists, Flint formed an association called the Temple of Light and moved to Hendon, a suburb of London. He gave numerous public appearances in London, attracting up to 2,000 persons at a time to his performances. In order to fulfill his need for darkness before a large crowd, Flint sat on a chair enclosed in a small cabinet. While most of his seances were successful, some were not; on some occasions, no spirits manifested at all.

When World War II broke out, Flint attempted to get conscientious-objector status but was denied and drafted

into the army. He was not sent to the front but performed domestic labor, office work and bomb defusing duties.

Flint's popularity attracted the attention of psychical researchers, who sought to test him. Some members of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) thought perhaps Flint received messages clairaudiently and then surreptitiously used his own voice. Flint agreed to be tested on numerous occasions; he even referred to himself as "the most tested medium in this country."

Tests were devised by the Reverend Charles Drayton Thomas, a member of the Confraternity, a group of clergymen interested in Spiritualism, and the Temple of Light governing committee. The first tests were conducted in 1948 without the presence of SPR members. Flint's lips were sealed with adhesive tape, and his mouth was tied with a scarf. His hands were tied to a chair, and he was unable to bend his neck. He sat behind a curtain. The test was done again for the benefit of the SPR. Voices manifested, but one of the researchers concluded that Flint could speak through his stomach.

Another researcher theorized that the voices were not real but were auditory hallucinations produced by hypnotism on the part of Flint and a subconscious longing on the part of sitters. However, that theory was disproved when the voices were successfully recorded, first on wire and paper tapes and then on quality audiotapes.

When seen through an infrared viewer, Flint appeared to have a ball of mist over his left shoulder. His spirit controls said it was ECTOPLASM, a substance that enabled them to communicate through the medium.

In 1949, Flint gave a successful tour in the United States.

In 1970, he underwent his most significant tests, administered both in London and New York by William R. Bennett, a professor of electrical engineering at Columbia University. Flint's lips were sealed with plaster, a throat microphone was attached to his throat and wired to amplifiers, his hands were held by sitters and an infrared telescope was used to detect any movements. The throat microphone registered nothing despite the manifestation of the voices, which were weaker than customary. Bennett verified that Flint's vocal cords were not used in the manifestation of the voices and also concluded that infrared somehow weakened mediumship.

In 1976, Flint retired from public seances. In 1977, he was named "Spiritualist of the Year" in a poll of readers of *Psychic News*, a British periodical. Flint died in April 1994.

One of Flint's most famous clients was the actress Mae West, who had private sittings with him in London in the 1940s. Shaw Desmond, an Irish novelist and poet, also sat frequently with him during his home circle days. Automatist Rosemary Brown sat with him as well.

A substantial library of recordings of the direct voices exists thanks to the efforts of Sidney George Woods and Betty Greene, who recorded Flint for 17 years. Woods began sitting with Flint in 1946 and was joined by Greene in 1953. In 1956 they received encouragement from the discarnate

spirit of actress Ellen Terry, who told them (through Flint) that a link had been arranged for them so that many spirits could communicate, and their tapes would reach many people all over the world. "We shall bring various souls from various spheres to give talks and lectures," Terry said. "We need willing helpers on your side."

Woods and Greene made copies of their tapes for all who wanted them. Thirteen radio and television programs in Britain were devoted to the tapes. Greene died in 1975. Their work came to an end with Woods's death in 1983. Their collection of tapes has been called "the most complete account of life in the hereafter ever received."

Samples of the Woods/Greene collection of audio clips and transcripts of the tapes are available on the Internet.

See DIRECT VOICE MEDIUMSHIP.

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Flying Dutchman PHANTOM SHIP legend involving a rash oath or punishment for sins or evil. It is the best known of phantom ships legends.

The Flying Dutchman legend has various versions. In the Dutch version, the captain, named van Straaten, was a stubborn man who vowed to sail around the Cape of Storms, now known as the Cape of Good Hope (the southernmost tip of Africa), in bad weather. The ship was lost, and as a result the ship, its crew of dead men and the dead captain are condemned to sail the spot forever. Their phantom vessel reportedly can be seen at the cape in stormy weather, and is an omen of disaster.

In the German version of the legend, the captain is known as von Falkenberg, and he sails in the North Sea. In this tale, the Devil visited periodically and engaged the captain in a game of dice on deck, playing for the captain's soul. The captain lost the game and his soul and became one of the phantom condemned.

In a version published in a British magazine in 1821, the ship was sailing around the Cape of Good Hope when a storm arose and the crew begged the captain to head for safe harbor. He refused and taunted them for their fear. As the storm grew worse, he shook his fist and challenged God to sink the ship. Instantly an apparition appeared on the deck, but the belligerent captain ordered it away lest he shoot it. When the apparition did not leave, he drew out his pistol and fired at it, but the gun exploded in his hand. The apparition then cursed him to sail forever, always tormenting his crew. Anyone who sighted the doomed ship would have misfortune.

There are other variations of the legend. In one, the ship was condemned to eternal wanderings because of cruelty on the part of the captain. In another, a goddess appeared on deck one day and was treated sacrilegiously



Sailors terrified by a vision of the Flying Dutchman's phantom ship.

by the captain. In revenge, she condemned the ship to sail forever until doomsday.

Heinrich Heine, the great German writer, romanticized the Flying Dutchman story. Heine injected the element of redemption by allowing his captain to go ashore once every seven years in order to try to regain his freedom by winning the hand of an unsullied maiden. Composer Richard Wagner took this version for his opera *Die Fliegende Holländer*. Wagner called the captain van Derdeeken, and the maiden to whom he makes advances, Senta.

An apparition of a phantom derelict ship believed to be the Flying Dutchman was seen at the Cape of Good Hope in 1923. It was witnessed by four seamen, one of whom reported the incident years later to Sir Ernest Bennett, a member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). Bennett included the account in his book *Apparitions and Haunted Houses: A Survey of the Evidence* (1934).

According to Fourth Officer N.K. Stone, the apparition was sighted at about 15 minutes past midnight on January 26, 1923. Earlier in the day, the ship, en route from Australia to London, had left Cape Town. Stone wrote:

About 0.15 A.M. we noticed a strange "light" on the port bow; . . . it was very dark night, overcast, with no moon. We looked at this through binoculars and the ship's telescope, and made out what appeared to be the hull of a sailing ship, luminous, with two distinct masts carrying bare yards, also luminous; no sails were visible, but there was a luminous haze between the masts. There were no navigation lights, and she appeared to be coming close to us and at the same speed as ourselves. When first sighted she was about two-three miles away, and when she was about a half-mile of us she suddenly disappeared.

There were four witnesses of this spectacle, the 2nd Officer, a cadet, the helmsman and myself. I shall never forget the 2nd Officer's startled expression—"My God, Stone, it's a ghost ship."

Stone drew a picture of the ship, which he kept for many years. His account was corroborated for Bennett by the second officer; the other two seamen could not be located.

In attempting to explain what causes such APPARITIONS as this, Bennett agreed with FREDERIC W. H. MYERS that some form of consciousness survives death and is capable of telepathically projecting images, including those of material objects, to the living, which are perceived as phantoms. If such were the case, then the Flying Dutchman apparition was an image projected telepathically by her dead crew. The telepathic projection theory has since been discounted as a plausible explanation of apparitions.

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Leach, Maria, and Jerome Fried, eds. *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1979.

Fodor, Nandor (1895–1964) Journalist, lawyer, psychoanalyst and psychical researcher best known for his pioneering theories on the psychological and sexual aspects of MEDIUMSHIP and POLTERGEIST phenomena. Some of his ideas were far ahead of his day, causing controversy and bringing him much criticism, especially from Spiritualists. His views were supported by subsequent research by others in later years.

Nandor Fodor was born on May 13, 1895 in Berengszasz, Hungary. He earned a law degree from the Royal Hungarian University of Science in Budapest in 1917. He also earned a doctorate. From 1917 to 1921 he worked as a law assistant. In 1922 he married Amarai Iren; the couple had a daughter.

From 1921 to 1928, Fodor worked as a journalist. One of his posts was staff reporter for the *Amerikai Magyar Neszava* (*American Hungarian People's Voice*) based in New York. In the year of his arrival in New York, he discovered HERWARD CARRINGTON's book *Modern Psychic Phenomena* (1919), which so intrigued him that he made psychical research his primary activity for the rest of his life. Fodor used his position as a journalist to meet

Carrington, who in turn introduced him to others prominent in psychical research, including SIR ARTHUR CONAN DOYLE. Fodor and Carrington became close friends, and Carrington served as an influential model for Fodor's later psychical investigations.

A second major influence upon Fodor was his meeting of Sandor Ferenczi, a psychoanalyst and an associate of Sigmund Freud, whom Fodor interviewed in 1926. The meeting stimulated his interest in psychoanalysis. In his later research, Fodor would approach psychical phenomena from the viewpoint of a psychoanalyst.

In 1927, Fodor was introduced to the world of SPIRITUALISM when he attended a seance of William Cartheuser, a direct voice medium in New York. Fodor was overwhelmed to receive a message purportedly from his dead father. Cartheuser's mediumship was questioned by some psychical researchers—in 1926, one of his allegedly dead communicators had been discovered to be alive after all—but the seance reinforced Fodor's interest in psychical phenomena. (He later became disillusioned with Cartheuser.)

In 1928, Lord Rothermere, the owner of a number of British newspapers, hired Fodor as a secretary to work with him on Hungarian projects. Fodor moved to London, where he worked for Rothermere until 1937.

In London, he became more involved in Spiritualism and psychical research, giving lectures and writing articles. In 1934 he became assistant editor of *Light*, the oldest British spiritualist journal, a post he held through 1935. He worked with the LONDON SPIRITUAL ALLIANCE in conducting experiments with mediums.

In 1934, the International Institute for Psychical Research was formed, including both Spiritualists and non-Spiritualists, and Fodor was appointed research officer in 1935. The following year, Fodor became London correspondent to the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

The position afforded him the opportunity to conduct numerous investigations of MEDIUMS, mediumistic phenomena, poltergeists and HAUNTINGS. At about the same time, he renewed his interest in psychoanalysis, and began applying it to his research.

Prior to this, scant consideration had been given to emotional states and unconscious drives as causes or contributors to some psychical phenomena. Fodor's views ignited controversies. Psychoanalysis itself, with its focus on sex, was not well regarded in Britain; also, many spiritualists resented the implication that the phenomena might have (at least in some cases) a natural, non-otherworldly explanation. What was more, Fodor found that research and analysis did not necessarily mix, due to their unique relationships with the subject/patient.

Nonetheless, Fodor's work was profoundly influential, especially in his two most famous cases, the ASH MANOR GHOST and the THORNTON HEATH POLTERGEIST. In the Ash Manor Ghost case, investigated beginning in 1936, Fodor determined that suppressed sexual energies apparently contributed to a haunting. In the Thornton Heath case,

investigated beginning in 1938, a woman's personal and emotional problems seemed to be at the root of poltergeist phenomena and alleged VAMPIRE attacks.

Fodor came under severe attack from the spiritualists, especially for his Thornton Heath work, until he finally sued one spiritualist newspaper, *Psychic News*, for libel in 1938. J. Arthur Findlay, a Spiritualist and a founder and chairman of the International Institute for Psychical Research, resigned his post in protest of Fodor's theories. Shortly after, Fodor was dismissed from his post as research officer.

Fodor responded to these attacks by stepping up his own criticism of mediumistic fraud. He was comforted by an encouraging letter from Freud, who read Fodor's manuscript on the Thornton Heath case and stated, "I hold it very probable that your conclusions regarding this particular case are correct. . . ."

In 1939, Fodor won two of his four charges of libel, but he was awarded only minor monetary damages. He quit his role as London correspondent to the ASPR and returned to New York, where he became a successful psychoanalyst. He eventually became an editor of the *Psychoanalytic Review*, the oldest psychoanalytic journal in the United States, and served on the teaching staff of the Training Institute of the National Psychological Association for Psychoanalysis.

In the United States, Fodor found a more favorable attitude to his psychoanalytic approach to psychical research. He resumed his association with Carrington, and worked with EILEEN J. GARRETT, whom he had met previously in England. He wrote numerous articles for Garrett's journal *Tomorrow*.

In his later years, Fodor came to believe that psychical research "has tried to be too scientific for years and has gone bankrupt as a result." Mediums do not function well if treated like guinea pigs, he said. He defended posthumous criticism of ghost-hunter HARRY PRICE and psychical researcher Sir WILLIAM CROOKES.

Fodor died on May 17, 1964. He left a legacy of nine major books and numerous articles and essays. His most important work, *An Encyclopedia of Psychic Science* (1934), is a classic and is still regarded as one of the most important reference books in the field, providing an in-depth picture of psychical research from about the late 19th century to its year of publication. He compiled the encyclopedia after moving to London, spurred by his own need for a concise reference to assist him in his reading and research. The encyclopedia was reissued with corrections in 1966, and later was combined with Lewis Spence's *Encyclopedia of the Occult* (1929) to become *The Encyclopedia of Occultism and Parapsychology*. Updated editions were edited by Leslie Shepard, and then by J. Gordon Melton. A fifth edition was released in 2004.

Other significant books were *These Mysterious People* (1936); *Haunted People* (1951; published in 1953 in the U.K. as *The Story of the Poltergeist Down the Centuries*); *On the Trail of the Poltergeist* (1958; the story of the Thornton

Heath case); *The Haunted Mind* (1959; includes the Ash Manor case); *Mind Over Space* (1962); *Between Two Words* (1964); *Freud, Jung and the Occult*; and *The Voice Within* (published posthumously).

Fodor was a past member of the Free and Accepted Masons.

See BALTIMORE POLTERGEIST.

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Ford, Arthur Augustus (1896–1971) American MEDIUM who gained international fame for his ability to communicate with the dead through a CONTROL named Fletcher. Once hailed by some as the greatest leader of the American spiritualist movement, Ford worked to convince mainstream churches to integrate spiritualist beliefs into their doctrines. Although he was invited to speak in many mainstream churches, he had little effect on changing doctrine.

Ford's personality was like the moon. The bright side, always turned toward the public, was charming, witty and urbane—the life of the intellectual party. The dark side, glimpsed only by close friends and associates, was tormented, lonely and mysterious.

Like many talented mediums, Ford was drawn involuntarily to his calling. He was born into a Southern Baptist family on January 8, 1896, in Titusville, Florida, the second oldest of four children. As a child, he had no profound psychic experiences, although later in life he recalled anticipating what people were about to say, and sensing when they were lying. But his psychic visions and voices did not begin until he was a young adult.

As a boy, Ford was drawn to religion, and he liked to pray for the dead because he believed he helped them that way. But he questioned orthodox church doctrines concerning life after death, angering his Baptist church so much that he was excommunicated at the age of 16. Throughout his life, Ford opposed traditional church concepts of “heaven” and “hell.” That anyone would suffer eternal punishment for wrongdoings on earth was “blasphemous and heartrending,” he said.

He entered Transylvania College in Lexington, Kentucky on a scholarship in 1917, determined to become a minister, but his studies were interrupted by World War I. He joined the army in 1918 and became a second lieutenant, but he never saw action overseas.

It was during his army stint that Ford's psychic gifts emerged. Frightening voices and visions bombarded him. As a deadly influenza epidemic swept through Camp Grant in Sheridan, Illinois, he dreamed the next day's death list. Then voices began to whisper the names of soldiers overseas who soon were killed in action. Ford's first

clairvoyant experience was a waking vision of his distant brother, George, accompanied by an ominous feeling. He learned later that George had become ill with the flu on that same day, and had died shortly thereafter.

At first Ford thought he was going crazy. Back at Transylvania College, a psychology professor, Dr. Elmer Snoddy, convinced him he was psychic, not insane, and Ford slowly began to develop his extrasensory ability.

He graduated with a mediocre academic record, but an outstanding track record in leadership and preaching. In 1922, he was ordained a minister of the Disciples of Christ Church in Barbourville, Kentucky. He also married a Kentucky belle, Sallie Stewart, but the union would last only five years.

Ford's popularity at the pulpit gained him a great deal of attention. He left the church to join the Swarthmore Chatauqua Association of Pennsylvania, doing the lecture circuit on SPIRITUALISM topics. He moved to New York, where he lectured often to full houses at Carnegie Hall. He taught himself to enter a “half-hypnotized” state in which he could hear voices, sometimes audibly, sometimes as an “inner awareness.” The voices claimed to be people who were dead, and Ford delivered messages from them to people in the audience.

Ford's psychic talent remained spotty until he met the Hindu Swami Yogananda, who became his guru and taught him how to achieve a Yogic trance state that enabled him to stay in control and not be helplessly bombarded by voices. Ford did his yoga exercises nearly every day, even into his 70s.

In 1924, a spirit named “Fletcher” announced he would become Ford's control. Fletcher had been a French-Canadian boyhood friend of Ford's and had been killed in action during World War I. Fletcher opted to be known by his middle name only in order not to embarrass his Roman Catholic family.

To communicate with Fletcher, Ford wrapped a black silk handkerchief around his eyes to shut out the light, and then did deep, rhythmic breathing to induce a trance and let Fletcher come through. He was never aware of Fletcher's speaking with his vocal cords and could never remember anything that was said in trance.

With Fletcher's help, Ford's psychic ability grew more impressive. Though skeptics accused him of trickery—fraud was rampant among mediums—Ford often astounded even some of his harshest critics. He rode the crest of the spiritualism movement all over the world, hobnobbing with royalty, nobility and the elite.

In the late 1920s, Ford founded the First Spiritualist Church of New York, the first of several organizations that he would conceive or lead. He traveled to England, where he took spiritualists by storm. SIR ARTHUR CONAN DOYLE, a staunch spiritualist, was impressed with Ford and urged him to devote himself to MEDIUMSHIP, advice which Ford took to heart.

In other countries, reaction to Ford was much the same. In Europe, Australia, and New Zealand, he drew

huge audiences to his lectures and sessions with Fletcher. The press called him the "international ambassador of spiritualism." Skeptics challenged him in public; he invariably won by delivering compelling evidence that he could, indeed, communicate with the dead.

In 1929, Ford conducted a sitting for HARRY HOUDINI's widow, Beatrice. Houdini had died in 1926. Prior to his death, he and Beatrice had agreed on a coded phrase, "Rosabelle, believe," that Houdini would try to send his wife from beyond the grave, to prove that there was life after death. Until she had a reading with Ford, no medium had produced the secret message. Ford did, and Beatrice was so convinced she had communicated with Houdini that she signed a sworn statement to the fact. Later, she wavered, but she never officially denied her sworn statement.

In 1930, Ford suffered a traumatic auto accident. He was driving through North Carolina, with his sister and another woman as passengers, when a truck went out of control and struck the car broadside. The two women were killed. Ford suffered serious internal injuries, a broken jaw and crushed ribs. He was hospitalized.

His doctor, who was interested in psychic phenomena, discovered that Ford had OUT-OF-BODY EXPERIENCES while on morphine. To experiment, the doctor gave him more and more morphine, until he was addicted. Ford's struggle to overcome the addiction made him an insomniac. He drank to sleep, and over the course of a decade he became alcoholic.

Ford was at the height of his career in the late 1930s. He hid his personal problems from the public and most of his friends. Professionally, he kept himself aloof from other mediums, and denounced fraud. No psychic can perform 100 percent of the time, he declared. He was accused of trickery himself, but it was not until after his death that evidence surfaced among his private papers to indicate that he might have cheated from time to time by researching the backgrounds of famous people who came to his sittings. He was said to have a photographic memory, and he kept voluminous files of newspaper clippings and notes, which could have provided "evidential" material for his readings. In 1936, Ford left the National Spiritualist Association because of his belief in REINCARNATION and founded the International General Assembly of Spiritualists, of which he became president.

Ford remarried in 1938, to Valerie McKeown, an English widow he met while on tour. They settled in Hollywood, and for a time, Ford felt the happiest in his life. Then the alcohol began taking a serious toll. Ford missed lectures, suffered blackouts and appeared drunk in public. Fletcher rebuked him and threatened to go away, but Ford would not quit drinking. Soon, his psychic powers diminished and Fletcher disappeared. His wife divorced him. His health deteriorated, and he was plagued by recurring illnesses and bouts with depression. By 1949, he was hospitalized with a complete physical breakdown.

Alcoholics Anonymous helped Ford get back on his feet. Except for occasional wild benders, he managed to control his drinking but never gave it up. He kept a huge stash in a closet wherever he lived. His health was further aggravated by his tendency to plunge into fad diets. Despite his regular yoga and daily intake of dozens of vitamin pills, Ford suffered angina and heart attacks, and comas from mild diabetes. Each time he was in a crisis, he seemed to subconsciously send out psychic distress signals to friends, who got sudden urges to check up on him and rescue him.

In the 1950s, Fletcher returned and Ford resumed his mediumistic work. To his satisfaction, he began having an impact on mainstream churches, who invited him to speak to their congregations. But while the churches were willing to hear him, they still were not willing to change their doctrines to incorporate spiritualism.

In 1956, Ford helped found SPIRITUAL FRONTIERS FELLOWSHIP, an organization dedicated to awakening man to his spiritual nature.

Beginning in 1964, the Reverend Sun Myung Moon had several sittings with Ford. Moon's followers were anxious for Ford to declare the charismatic Korean as the reincarnated Christ and World Savior, but Ford refused to do so. He allowed only that Moon was psychic himself and a prophet, and that God was working through Moon, as He was through many persons.

Ford was 71 when he conducted the most famous SEANCE of his life, on television in Toronto, Ontario, Canada, for Bishop JAMES PIKE. Pike's 20-year-old son had committed suicide in 1966, and the distraught bishop was anxious to make contact with him. At first, Ford was opposed to the idea of a televised seance, and he said afterward that if he had had any idea of the publicity it would generate, he would have turned it down flat. But friends convinced him to proceed, and the show was taped in Toronto in September 1967. Ford delivered information that Pike considered evidential. The seance was widely debated in the press.

Ford spent the last three years of his life in Miami. He died of cardiac arrest on January 4, 1971. His last words were, "God help me." He was cremated and his ashes were scattered over the Atlantic Ocean.

Following his death, mediums around the world claimed to receive communication from him. Author Ruth Montgomery, one of Ford's close friends, said she received communication from him through AUTOMATIC WRITING.

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Fox Sisters The birth of SPIRITUALISM historically is credited to the three Fox sisters of New York, Margaretta (Maggie), Catherine (Katie), and Leah. Their discovery that they could communicate with spirits by RAPPINGS helped fuel an explosion of MEDIUMSHIP and belief in SURVIVAL AFTER DEATH on both sides of the Atlantic. They rose to the heights of fame, but their careers ended in disgrace and confessions of fraud.

In 1848, Leah Fox, 34, was living in Rochester, New York, with her daughter in poverty. Her husband had deserted her. Maggie, 14, and Katie, 11, lived in Hydesville with their parents, John and Margaret Fox. The children had been born in Consecon, Prince Edward County, Ontario, Canada, during a time when their parents had lived there. In March of that year, the Fox family in Hydesville was disturbed by strange thumping noises at night. Mrs. Fox believed the noises were made by a GHOST.

On the night of March 31, Maggie and Katie discovered that if they clapped their hands, the raps answered back. Neighbors were summoned to witness this astonishing phenomenon. By rapping for “yes,” “no,” and letters of the alphabet, the spirit claimed to be a murdered peddler named Charles Rosna, whose throat had been slashed by John Bell, a former occupant of the house, who had buried the remains beneath the cellar floorboards. Digging in the cellar yielded some human teeth, hair and a few bones.

The press sensationalized the story. At the time, mesmerism and Swedenborgianism were popular, and provided fertile ground for a new religion to take hold. The opportunity was seized by Leah, who took charge of her younger sisters and their spirit demonstrations.

The rappings seemed to follow Maggie and Katie wherever they went. In Rochester, the girls held seances in parlors, contacting other spirits of the dead with their raps. Then, allegedly at the instruction of the spirits, Leah

rented a public hall for a stage show, where the girls were mobbed by the curious.

Publicity was intense. Some newspapers denounced them as frauds who played parlor tricks, others hailed them as sensations. People flocked to see them and willingly paid for the privilege.

With Leah as manager, Maggie and Katie toured other cities. They were a sensation everywhere. The SEANCES grew more elaborate, with objects moving, tables rising, and the spirit of Ben Franklin joining in. Suddenly others began discovering their own mediumistic powers, and seances became the popular rage.

The Fox sisters were routinely “exposed” by persons who advanced various possible explanations including toe, ankle, and knee cracking, ventriloquism, and assorted electrical gadgets. No trickery was found despite numerous tests.

Circus entrepreneur P. T. Barnum brought the girls to New York City to perform. Despite denunciations from skeptics, they impressed William Cullen Bryant, James Fenimore Cooper, George Ripley, and other literati. Horace Greeley, editor of the *Tribune*, took them under his wing and provided quarters at his mansion.

But the fame took its toll. By 1855, Maggie and Katie were on their way to alcoholism. Maggie, disillusioned with spiritualism, converted to Catholicism and wanted out of the act, but family pressure kept her in. She fell into a deep depression when her fiancé, Elisha Kane, a naval surgeon, died before the two could be married. Disapproval by both families had postponed their wedding plans. Nevertheless, she considered herself a widow by common-law marriage, and began using the Kane name.

In an effort to control the alcoholism, the family separated the two sisters. Maggie responded once to treatment, but returned to drinking. Leah abandoned them



The Fox sisters. From left to right: Katie, Margaret, Leah.

in 1857, when she married a wealthy businessman and retired from the stage acts.

Katie managed to continue performing, achieving new heights with mirror-writing, or backward automatic script which had to be held up to a mirror to be read (see SLATE-WRITING). In 1861, she purportedly manifested the spirits of the dead in MATERIALIZATIONS and may have become one of the first mediums to produce full-form materializations. Her performances were irregular due to drinking. In 1871, she went to England, where she recovered sobriety long enough to impress British spiritualists. SIR WILLIAM CROOKES declared that no one approached her in talent.

In 1872, Katie married an Englishman, Henry Jencken, and she bore two sons. The first, Ferdinand, born in 1873, was hailed as a medium by the time he was three. Spirits reportedly took over his body and caused unearthly light to stream from his eyes. By age five, he did AUTOMATIC WRITING, penning in Greek, "He who trusts me shall live." Jencken died of a stroke in 1885, and Katie returned to New York with her sons.

In the United States, interest in spiritualism began to wane, and investigations of fraud increased. In 1884, an ill Maggie was called before a commission and failed the tests. Her enduring reputation enabled her to continue a modest career as a medium in New York.

Leah succeeded in having the Society for the Prevention of Cruelty to Children take Katie's sons away from her because of Katie's drinking. The blow was devastating.

In 1888, Maggie and Katie made a public appearance in New York, at which Maggie denounced spiritualism as a fraud and an evil characterized by sexual licentiousness. She confessed that she and Katie had created the rappings in Hydesville to play a trick on their mother, and they were able to do so by surreptitious toe cracking. They had learned to use muscles below the knee which are supple in children but stiffen with age; their practice had kept the muscles flexible. Maggie demonstrated on stage how she rapped with her toes. She also stated that Leah had led them around like lambs because she wanted to create a new religion, and that they had rapped at seances in response to body cues from Leah. Maggie's denouncement may have been motivated by a desire for revenge against Leah, a stern taskmaster who had Kate's children taken away on the grounds she was an unfit mother.

Devoted spiritualists hissed and discounted the confession as the ravings of a sick woman. Katie, who did not speak at the public appearance, later said she did not agree with Maggie. Leah maintained a low public profile. Maggie and Katie went on tour exposing spiritualism; Katie also continued to work as a medium. In 1891, Maggie recanted her confession for unclear reasons, perhaps out of guilt.

Leah died on November 1, 1890. Katie drank herself to death on July 2, 1892, at age 55. Her body was found by one of her sons. Maggie died on March 8, 1893, at age 59, at a friend's home in Brooklyn; she was ill and destitute.

On November 21, 1904, the Hydesville house finally gave up its mysterious remains, when schoolchildren

discovered a skeleton buried behind a crumbling cellar wall. To spiritualists, it was proof of the truth of the Fox Sisters' beginning, even though the skeleton was not beneath the floor. Critics said the skeleton probably had been planted. The house burned to the ground in an accidental fire in 1955, and it was rebuilt 13 years later as a tourist attraction.

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Fredericksburg battlefield and environs Fredericksburg, Virginia, was the scene of intense fighting during the American Civil War (1861–65), and has high GHOST and HAUNTING activity. Fighting also took place nearby in Chancellorsville, Spotsylvania, and The Wilderness. More than 100,000 soldiers were casualties of these battles.

Battle at Fredericksburg

The main fighting at Fredericksburg took place between December 11–15, 1862, ending in a major victory for the South. The battle involved one of the most futile and foolish assaults of the war, executed by General Ambrose Burnside.

Burnside had just been named commander of the Army of the Potomac on November 7 by President ABRAHAM LINCOLN, who was frustrated at the Union's repeated defeats under the leadership of General McClellan. Burnside immediately launched a campaign against the Southern capital of Richmond, Virginia, by way of Fredericksburg, which enjoyed a strategic position on the Rappahannock River. An army of 115,000 Union troops arrived in town on November 17. Only a few thousand Confederate troops were stationed there, but the Union soldiers had no way to reach them, due to a lack of bridges across the river. They were stalled on the eastern bank.

Burnside ordered pontoon bridges to be built. While his army was idled, General Robert E. Lee had a chance to amass about 78,000 troops behind Fredericksburg on high ground.

When the bridge supplies arrived and work began, Confederate snipers easily picked off the soldiers. Nonetheless,

the bridges were built and Union troops poured into town, looting and laying waste. The Confederates retreated, but the two armies engaged in heavy fighting on the south side of town.

The Federals suffered heavy losses. In response, Burnside launched a senseless assault on entrenched Confederates in Marye's Heights, along a line which became known as the Sunken Road. The South had the advantage of cover on a hill. To attack, the Union troops had to storm up the hill in the open, unprotected. They were mowed down relentlessly by Confederate fire. Burnside would not stop—he sent 14 waves of soldiers in assault and not a single man reached the Confederate line. Finally Burnside withdrew, and on December 15 he ordered his remaining men back across the river. In all, 13,000 soldiers lost their lives or were wounded. Morale sank. Lincoln immediately relieved Burnside of his command.

The South was buoyed by yet another victory. However, the Confederates did not know that only six months away was the battle that would turn the tide against them—GETTYSBURG. And strangely, there would be a near repeat of Burnside's foolish charges, only the folly would be on the part of the South, when General Pickett would send thousands of men in a charge across an open wheat field, to suffer the same fate.

Haunting Activity

Fredericksburg has long had a reputation as a haunted place, predating the Civil War. The town is especially known for its high number of visual apparitions—about 25 percent of reports, compared to 10–12 percent at Gettysburg battlefield and environs. Most haunting phenomena consists of sounds, SMELLS, and sensations rather than visual perceptions. One reason for Fredericksburg's haunting characteristics, according to MARK NESBITT, Civil War historian and ghost expert, may be the Rappahannock River—water is often associated with areas of high paranormal activity.

Among the notable haunts in Fredericksburg are:

Marye's Heights and the Sunken Road. The site where thousands of Union soldiers fell in Burnside's foolish charges is haunted by apparitions and the sounds of battle.

The Chimneys. Located in the historic downtown, The Chimneys is home to a café, coffee bar, and the offices of the Ghosts of Fredericksburg Tours. Several ghosts have been reported, including a little boy, little girl, and two adults.

St. George's Episcopal Church. Also in the historic district, the church has a woman in white and a mysterious "red room," seen by a police officer, which does not exist. Wooden doors to the pews are said to open and close mysteriously.

Also of haunted note are Salem Church on Route 3 in Chancellorsville, which was used as a hospital, and

Bloody Angle in Spotsylvania, the scene of 20 hours of straight fighting. Nesbitt has gotten numerous examples of ELECTRONIC VOICE PHENOMENA at Bloody Angle.

See CHATHAM.

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funayuhrei In Japanese folklore, a GHOST ship that travels silently at night or in thick fog. It appears suddenly without sound or lights. Meeting one on the sea is fatal. The appearance of a *funayuhrei* will cause a ship to start to turn violently in circles and then sink. The doomed ship then becomes a *funayuhrei* itself. As for the victims, if they are lucky, they drown. If they are unlucky, they might be captured, tortured and eaten by the *isohime*, a giant, fantastical mermaid that likes to catch the survivors of sinking ships.

See PHANTOM SHIPS.

funeral rites and customs Societies have a wide variety of ways of disposing of their dead, ranging from exposure of the body on the ground or in the branches of a tree, to burial in boxes, tombs or graves, and cremation. In many tribal societies, a buried body is dug up after a certain time, cleaned, and reburied in a collective grave.

The various funerary practices are often accompanied by rites, which anthropologists have shown to have the important function of reuniting a society following the rift caused by the death of one of its members. The overt purpose of these rites, however, is different. They are intended to assist the safe passage of the deceased's spirit to the land of the dead and to ensure that it will not turn into a malevolent ghost. In many societies, the rites also are intended to effect the reincarnation in the society of one of the deceased's souls or some part of his or her spirit.

A good deal of attention has been given to the problem of when in history the first burials occurred. The interest in this question derives from the assumption that burial implies an awareness of death and of mourning, and that the beginning of burial practices therefore implies the dawn of a religious sense. However, given the variety of ways of disposing of bodies, this assumption would seem to be unfounded. Anthropologists have studied societies in which burial was proscribed, because it was thought to make the soul's departure from the body and ascension to the heavens more difficult. There is no reason to think that human beings had no religious sense—or did not care about the future of their dead—before burial practices became commonplace. The attention that has been given to burial is probably a consequence of the fact that burial is the norm in modern European and American society.

To some extent, the form of mortuary treatment favored by a society depends on factors such as envi-

ronment and general lifestyle. Hunting-and-gathering peoples, particularly nomadic ones, are more inclined to practice exposure, whereas more settled people often prefer burial. No strict correlation of this sort has been discovered, however, and little can be concluded except that the preferred method of disposal is usually rationalized in terms of the society's religious beliefs.

Fear of the dead is widespread. According to Sir James Frazer, author of *The Golden Bough*, it was this fear, rather than reverence for the dead, that inspired the entire range of practices associated with death in tribal societies. Many things are done to make it difficult for the ghost to find its way back home. If death occurs inside a house, a hole may be made in a wall for the carrying out of the corpse and then blocked back up again, even if doors or windows are large enough to transport the corpse. In the Solomon Islands, the funeral procession returns home by a route different from the one by which they carried the corpse to the grave, lest it follow them back home (see CHARMS AGAINST GHOSTS). In many societies, the corpse is tightly bound, perhaps even mutilated, with the idea that this will keep the ghost from "walking." In southeast Australia, the Aboriginal tribes of the Herbert River used to break both legs and bore holes in the lungs, stomach, and other organs, in order to render the ghost harmless (compare to VAMPIRE). Ghosts are particularly to be feared in the first days after death, for they have not yet begun their journey to their new home, and are at their most potent (see GHOST SICKNESS).

At the same time as things are done to prevent the return of the ghost, certain other things are done to start the spirit on its journey. The Herbert River tribes buried a man with all his personal belongings, and put food and water at the burial place. His personal belongings he would take with him, and the food and water would nourish him on his way. In other places, slaves or animals may be sacrificed and buried with the corpse, especially if the person had been of some stature in the community. The body may also be positioned with its face away from the village and toward the land of the dead. The motive behind all such practices is similar; to assist the spirit to reach the land of the dead safely and with dispatch. Muslims bury their dead facing toward Mecca; Christians generally toward the west; many tribal societies toward the land of their ancestors.

Gravestones praise the dead and express hope for their immortality. In some cases, magical objects or pieces of iron may be placed on a grave to prevent the soul from wandering (see IRON).

All cemeteries are sacred grounds. The term "cemetery" is derived from the Greek for "sleeping chamber." Originally it was applied to the catacombs of the dead in Rome, then to the consecrated grounds of a church, and now to any place where the dead are buried. Certain trees are planted in cemeteries. For example, cypress and pine in China are believed to give the departed strength for their journey (see CYPRESS).



Offerings to the dead painted on the wall of an ancient Egyptian tomb.

Animistic soul concepts are more complex than Western religious ones, and it is not uncommon to find beliefs in more than one soul or spiritual entity, each of which has a different destiny after death, or a spirit which divides after death (see ANIMISM). Thus, in addition to traveling to the land of the dead, a different soul or spiritual part of a person may be thought to reincarnate, and certain funerary practices are intended to facilitate this process. This is especially true with regard to the place of burial or abandonment. Although fear of ghosts sometimes leads to the destruction of the deceased person's house, burials may also occur within houses, which then continue to be occupied. This is especially true in the case of infants or of young children, whose spirits are thought to be too undeveloped to cause harm. By burying children inside the house (or just outside it), it is believed that their spirits would have an easier time finding their way back to the same mother (see REINCARNATION).

Not only the method of disposal of the body, but rites and rituals which accompany the disposal, are designed to serve this triple function—prevent the ghost from returning to harm the living, assist the passage of the

spirit to the land of the dead, and facilitate the reincarnation of the soul in the community. The nature of the rites and rituals varies, but everywhere a successful outcome is thought to be dependent on carrying them out properly; if anything goes wrong, it is typically blamed on not having done everything as prescribed. In many societies there are a series of rites, which may include feasts and other festivals (see FEASTS AND FESTIVALS OF THE DEAD).

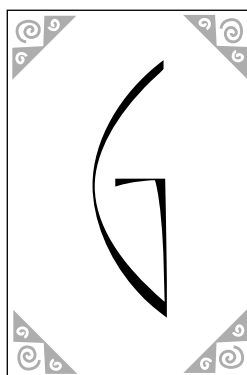
Sometimes there is a lengthy period—of a year or more—between the funeral and the final ceremony. In such cases, the final ceremony is often held in conjunction with a secondary burial, during which the body of the deceased is dug up and the bones are cleaned and then reburied, often with others in the same family line, or lineage. The wait is because a part of the deceased's soul resides in the flesh, and it is only released as the flesh rots away. The French sociologist Robert Hertz, who first drew attention to these practices, considered that cremation originated as a way of speeding up this process. In any event, it is only after the final service that the spirit of the deceased is believed to have passed on to the land of the dead, and only then may his successor be appointed, his belongings be passed to his heirs, and his former wife remarry.

Modern American beliefs about the fate of the soul and funerary practices make an interesting contrast to

tribal ones. Although there are many varying and sometimes conflicting beliefs about the afterlife among the heterogeneous American population, funerary practices are similar throughout the country; some are mandated by health laws. The general features include a rapid removal of the corpse to a funeral parlor, embalming, institutionalized “viewing,” and disposal by burial. The difference is perhaps because there is no longer a direct connection made between how a person is buried and what will happen to him or her in the afterlife.

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galleytrot See BLACK SHUCK.

Garrett, Eileen J. (1893–1970) Irish MEDIUM, founder of the PARAPSYCHOLOGY FOUNDATION (PF) in New York City and a leader in promoting the scientific study of paranormal phenomena. Eileen Garrett volunteered for numerous research projects as a subject.

She was born Eileen Jeanette Vancho Lyttle on March 17, 1893, at Beau Park, County Meath, Ireland. At an early age she exhibited paranormal ability, including CLAIRVOYANCE of the dead. Her family, however, was hostile to her visions, which they dismissed as fantasies, forcing her to find friends in a trio of imaginary playmates who stayed with her until she was 13.

Garrett married three times. Her first marriage, to Clive Barry, produced three sons, all of whom died young, and a daughter, now Eileen Coly, who succeeded her as president of the PF. Following her divorce from Barry, Garrett ran a hostel for soldiers wounded during World War I. Many of them returned to the front after recuperating, and Garrett had precognitive visions of those who were destined to die there. One of her patients proposed marriage to her, probably as a last act (he had a premonition of his own death), and she agreed. One month after the wedding he was reported missing in action. Garrett sensed that he and several others had been killed in an explosion, as was shortly to be confirmed. In 1918, just before the end of the war, she married J. W. Garrett, a wounded soldier. The marriage to Garrett ended in 1927, after which she remained single for the rest of her life.

In 1919, Garrett met writer and social activist Edward Carpenter, who was to have a profound influence on her life. Carpenter told her she had been born to a state of cosmic consciousness that others spent their entire lives searching for in vain. She began to see her perceptions not as fantasies or pathological hallucinations but as capacities for inner comprehension. This resulted in a dramatic spiritual experience in which she saw that her living in two selves (the “normal” woman and the medium) was the result of “positive powers beyond the range of contemporary understanding.” She felt her powers were not supernatural in origin but came from within her own deep unconscious.

Around the same time, a frequent visitor to the hostel began to speak to Garrett about messages purportedly from his deceased daughter that he had received through a medium. Although skeptical, Garrett recalled the reception she had received as a child and gave the man a hearing. She accompanied him to the LONDON SPIRITUALIST ALLIANCE (LSA; see COLLEGE OF PSYCHIC STUDIES), where she witnessed a clairvoyant in action. Her curiosity piqued, she began to attend regular meetings at the LSA. At one of these meetings, she experienced her first involuntary trance, during which she spoke of seeing the deceased relatives of those present.

The experience left her physically nauseated and emotionally frightened. Her husband forbade her to return to the group. She refrained from doing so but could not help trying to learn more about what had happened to her. At the suggestion of the LSA's secretary, she consulted



Eileen J. Garrett. Courtesy Parapsychology Foundation. Photo by Angus McBean, London.

a hypnotist. In her first session, Garrett again fell into trance, this time under the control of an entity named Uvani. The hypnotist tried to convince her that Uvani was a spirit independent from her own personality, an idea so antithetical to Garrett's own views that she broke off work with the hypnotist with the intention of abandoning her incipient mediumship.

Before long, however, Garrett found herself back at the LSA, where she was introduced to more advanced mediums and was taken to HARRY PRICE's National Laboratory of Psychical Research and to the BRITISH COLLEGE OF PSYCHIC SCIENCE (BCPS). At the latter, she met psychic researcher James Hewat McKenzie, who so impressed her that she decided to develop her mediumship under him. She later wrote that McKenzie was the first person she had met "who refused to take a pronouncement of a control personality as inevitably the word of some 'higher power.'" McKenzie died in 1929, and Garrett severed her connections with the college soon after.

Garrett's interest in the academic approach to psychic phenomena led also to her work with Sir OLIVER LODGE and HARRY PRICE, among others. In 1930, her reputation received a strong boost from her communications concerning the R-101 dirigible disaster (see R-101 CASE). In

1931, she was invited to the United States by the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) to participate in a series of experiments under the direction of HEReward CARRINGTON. A few years later, she was tested by J.B. RHINE and J.G. PRATT at Duke University (see RHINE RESEARCH CENTER), where she also met WILLIAM MCDUGALL. Rhine considered her to be one of the finest mediums of the day. McDougall, she said later, persuaded her to continue in the new field of parapsychology at a time when she was thinking of ending her participation in experiments. In 1936, she assisted NANDOR FODOR in his investigation of the ASH MANOR GHOST.

Garrett happened to be in southern France when war broke out again in 1939 and stayed there until 1941, when she was able to go to Portugal and then to the United States. She settled in the United States, becoming a citizen in 1947. She established a successful publishing house, Creative Age Press, in New York and published a less successful magazine, *Tomorrow*, devoted to parapsychological topics. Neither venture is presently in operation.

In 1951, Garrett founded the PF to encourage organized scientific research in parapsychology through grants and international conferences. Garrett championed this research in the hopes of bringing together science and religion to restore a spiritual power to religion. The PF continues to sponsor university research around the world and to conduct annual international congresses on topics in parapsychology, the first of which was held in 1953 at the University of Utrecht, in the Netherlands.

In the 1960s, Garrett worked with psychologist Lawrence LeShan in his studies of alternate realities. She helped him describe the "clairvoyant reality," a state of consciousness comparable to mystical states in which paranormal abilities function. In this state, there is a central unity of all things in a larger pattern; time exists in an eternal now; there is no "good" or "evil," for the pattern of the universe is beyond that; and paranormal senses are better at obtaining information than ordinary senses are. For Garrett, the clairvoyant reality could be accessed through controlled breathing. Her experience in the state of clairvoyant reality, in which she could perceive past, present and future simultaneously, was exhilarating, and she had to learn to control her powers to avoid exhaustion.

Uvani remained Garrett's principal CONTROL throughout her career. Although she had other controls, she was relatively detached from them. She regarded all of her controls as "principles of the subconscious" formed by her own inner needs. She was agnostic throughout her life on the question of SURVIVAL AFTER DEATH.

Garrett died on September 15, 1970, in Nice, France, following a period of declining health. In addition to her legacy of the PF, she left seven nonfiction books on the paranormal, plus novels under the pseudonym Jean Lyttle.

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gashadokuro In Japanese folklore, the ghosts of people who have starved to death. The *gashadokuro* ("starving skeleton") appears as a giant skeleton—up to 15 times taller than a person—made up of the bones of the starved dead. It roams about after midnight and announces itself with a ringing noise that sounds in the ears. If you do not flee, it will bite off your head with its giant teeth.

Geley, Gustave (1868–1924) French physician and psychical researcher, first director of the INSTITUT METAPSYCHIQUE INTERNATIONAL (IMI).

Gustave Geley was born in Montceau-les-Mines, France, in 1868. He became a physician, though he was interested in the unconscious and in psychical research. His first book was concerned with the origin of species. With his second book (*L'être subconscient*, 1899, untranslated), he took a stand against strict materialism, arguing for an interaction between the mind (or soul) and the physical body. In Geley's "dynamo-psychism," a dynamic power of the mental and spiritual realms is capable of directly affecting atoms of matter.

With the approach of World War I, the French materialization MEDIUM MARTHE BERAUD ("Eva C.") was cut off from her German investigator, BARON ALBERT VON SCHRENCK-NOTZING, and Geley took up the study of her mediumship. Between 1916 and 1918, he had twice-weekly sittings with Beraud at her home in Paris. When she arrived for a sitting, Beraud was undressed in his presence (as a doctor, he was allowed to see her unclothed), and then was literally sewn into a tight-fitting garment something like a body stocking. After she had entered a trance, she was led to a curtained cubicle that shielded her from the light in the room, and in which she sat during the SEANCE. Geley observed formations of ECTOPLASM very similar to those reported by Schrenck-Notzing and others. He never saw full form MATERIALIZATIONS, but he did watch hands or heads form out of the ectoplasmic substance. Investigators would sometimes touch these formations, which would dissolve at their touch.

In his third book, *From the Unconscious to the Conscious* (1919; English translation, 1920), Geley reviewed a variety of data from psychical research and sought to develop further his idea of mind-body interaction. Unlike most of his colleagues in PSYCHICAL RESEARCH, Geley was a spiritu-

alist at heart, and he accepted the reality of REINCARNATION as well as the possibility of communication with the dead through mediums (see SURVIVAL AFTER DEATH).

In 1918, when the French industrialist Jean Meyer gave money to establish the Institut Metapsychique International in Paris, Geley gave up his medical practice to become its director. Geley held additional sittings with Beraud at the IMI. Sittings with the Pole, "Franek Kluski," began in 1920. Wax casts of limbs materialized by Kluski were successfully produced and placed on exhibit at the IMI. Geley studied another Polish materialization medium, Jan GUZIK, in Warsaw in 1921, and at the IMI in 1922 and 1923. He recorded his later work with Beraud and his work with Kluski and Guzik in *Clairvoyance and Materialisation* (1924; English translation, 1927).

Geley died in an airplane crash on his way back to Paris from Warsaw, where he had attended a sitting with Kluski, on July 15, 1924. He was 56.

Twenty-five years after his death, an article by R. Lambert suggesting that Geley had covered up evidence of fraud by Beraud appeared in the *Journal of the Society for Psychical Research*. In psychical research, the mere levying of a charge is often enough to condemn mediums and investigators, and Lambert's communication has hung like a dark cloud over Geley's reputation ever since. However,



Gustave Geley.

it constitutes the type of hearsay evidence that would be heavily discounted if it ran in favor of a medium's ability, and a similar discounting would seem to be appropriate in this case.

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Gettysburg battlefield Site of the turning point of the American Civil War (1861–1865). The three-day battle at Gettysburg, Pennsylvania, was fought July 1–3, 1863, and was won by the North. Approximately 165,000 men fought and 50,000 were casualties—more than the residents of the entire town of Gettysburg. The battlefield draws more than 1 million tourists every year, many of whom are haunted by phantom sights, sounds, and SMELLS of the fighting. Civil War reenactors come to replay the battle, and they, too, experience the presence of the past. The battlefield is arguably the most haunted in the United States.

The Battle

In some respects, Gettysburg happened more by accident than by plan. Confederate General Robert E. Lee was desperate to obtain supplies for his troops—food, shoes, clothes, horses, and fodder. Reports were that those were plentiful in Pennsylvania. Furthermore, driving his army north might divert the Union troops from the Confederate capitol of Richmond, Virginia, and might also enable him to cut some valuable Northern communications lines.

Lee camped his troops outside of Gettysburg and sent a brigade into town to fetch much-needed shoes. Along the way, they met the enemy and were surprised. The Union troops, under the command of General George Meade (who had only been named general a few days earlier by President ABRAHAM LINCOLN), had been moving north from Richmond in search of Lee. Each side wanted to surprise the other. And indeed they did. Neither side had intended to fight at Gettysburg.

(Some historians discount the shoe story and say the armies were deliberately looking for each other and met up at Gettysburg.)

The next day, July 1, the fighting began. For three days, the armies shifted and maneuvered in intense fighting in the rocky and hilly landscape. The Union managed to secure a strategic hill, Little Round Top, and fend off several Confederate assaults. Other intense fighting was waged below the hill in Devil's Den, the Peach Orchard, the Slaughter Pen, the Valley of Death, and Bloody Run, the latter named for the blood of the soldiers that spilled onto the ground and boulders.



Devil's Den at Gettysburg. Photo by R. E. Guiley.

At the end of the second day, no significant ground was taken by either side. Meade even contemplated a retreat, though he had 90,000 troops to the 75,000 of Lee.

Day three saw the worst casualties—a literal massacre of Southern troops. Lee decided to assault the center of the Union line and sent 12,000 men across an open field toward Cemetery Ridge, held by the Union troops. Among the leaders of the charge was General George Pickett, who had just arrived the night before with reinforcements. The men were easily cut down by artillery fire from Cemetery Ridge and Little Round Top, but wave after wave kept marching. Only a few hundred of the 12,000 made it to the Union line. Today, the term "Pickett's charge" is synonymous with a suicidal action. Pickett never forgave Lee for what was obviously a needless slaughter.

On July 4, both sides waited for the other to attack. A heavy rain fell in the afternoon. Lee retreated on July 5, heading back to Richmond. Meade waited several days and then pursued him. Both sides had suffered heavy losses, but for the South, the war was lost as well. There would be more fighting, but the backbone of the South-



Little Round Top at Gettysburg. Photo by R. E. Guiley.

ern army was broken. There would be no more grand confrontations; the South was on the defensive.

Meanwhile, the citizens of Gettysburg—many of them German and Scotch-Irish immigrants—suffered greatly from the battle. Many lost homes and property, for which they never received any recompense. Only one civilian was killed: on day three, Jenny Wade was kneading bread in a brick house on Baltimore Street when she was fatally struck by a stray Confederate bullet that passed through two doors.

To deal with the casualties, the residents turned their homes into hospitals. Schools, churches, and other buildings also became hospitals. Bleeding wounded left permanent bloodstains everywhere. Corpses were stacked in the streets, swelling as they decayed in the heat, some to the point of bursting. Nearly all wounded extremities were amputated, which was the custom of the day, as it was not possible to properly set shattered bone. Surgeons tossed amputated limbs out of windows into grisly piles. The stench of blood, decay, and death was so great that people covered their faces in kerchiefs soaked in perfume and scents such as peppermint and vanilla.

Confederate dead were removed to Richmond for burial. The Union purchased 17 acres of cornfield and turned it into a national cemetery. Interred were 3,654 Union soldiers (1,608 unidentified). Each of the 18 states of the North was given its own area.

Hauntings

Ghostly phenomena have been reported all over the huge battlefield—sounds of gunfire, shouting and screaming, and APPARITIONS of soldiers. There are sounds of drums, cannon and rifle fire, horses, music, and campfire camaraderie. Many places in the town and surrounding areas are haunted.

According to one story reported by a park ranger, a group of foreign dignitaries toured the battlefield and went to the summit of Little Round Top. There they witnessed what they thought was part of a real-life reenactment: a regiment in full Civil War battle gear doing a drill in the valley below. The regiment marched off into the woods. The visitors were later astonished to learn that no reenactment had been performed, no such group was on the battlefield grounds at the time.

MARK NESBITT, a historian and the leading expert on the ghosts of Gettysburg, proposes that the battlefield and surrounding area may be exceptionally haunted for several reasons. The brain generates electrical energy, and at death—especially violent and traumatic—might send off a tremendous burst of electricity that literally imbues itself into the psychic space or landscape. The Gettysburg soil has a high content of quartz, a mineral associated with hauntings. It is thought that certain geophysical properties, such as quartz, act as batteries to retain energies that in turn manifest as hauntings. Similarly, intense emotions experienced during fighting and dying might also become impressed as imprints.



Slaughter Pen, Devil's Den. Photo by R. E. Guiley.

Among the notable hauntings of the battlefield and area are:

Devil's Den and the Slaughter Pen. Confederate sharpshooters hid here to fire upon Little Round Top. The snake-infested tangle of giant boulders and outcroppings of rock was believed to be haunted long before the Civil War, in fact. Residents called it a "desolate and ghostly place" pervaded by an ominous air. The area had been an Indian hunting ground, and lore held that a major Indian battle had taken place there. Phantom Indian cries and war whoops were heard by early white settlers, who also saw ghostly Indian ceremonies at night.

Confederates nearly captured Little Round Top, but instead the Union troops turned Devil's Den into a shooting gallery, picking off the sharpshooters—hence the name Slaughter Pen.

After the battle was over, bodies were everywhere in the rock crevices. Some of the Confederate dead were left in crevices and never were buried. Apparitions of soldiers were reported soon after the armies were gone. Such sightings continue into the present. Sometimes figures of men appear in photographs where no one was at the time the photos were taken. *Spangler's Spring.* A woman in white is seen here.

There is a pre-war legend about a woman who committed SUICIDE over a broken love affair. She may linger here—or it may be other ghostly women who mourn their dead.

Among the haunted houses and buildings are:

Baladerry Inn. This farmhouse outside of town was, like many homes, turned into a makeshift hospital for the wounded. Bloodstains remain on the dining room floor. The Baladerry Inn is now a bed and breakfast establishment. Reportedly, all its rooms are haunted. There is a ghost of a man who has a

fondness for blondes in the main house. In the carriage house, there are phantom sounds of heavy furniture being dragged about during the night. Guests have reported mysterious tappings on windows and forms flitting about the grounds.

CASHTOWN INN. Located about eight miles from Gettysburg, this inn was visited by Confederates prior to the battle. The apparition of a Confederate soldier appears here, and footsteps are heard in the attic. The apparition reputedly was caught on film in a photograph taken in the 1890s, which shows the soldier standing near the porch.

Pennsylvania Hall (the "Old Dorm"). One of the largest buildings in old Gettysburg College, this served as a major hospital. General Lee also used the cupola for watching the progression of the battle. Ghostly sentinels still walk the hall's corridors. Once the apparition of a man frantically waving his arms in the cupola was seen. Phantom cries and groans are heard.

One story tells of some college administrators who worked late one night. They got into the elevator to ride down to the first floor. The elevator descended to the basement and opened onto a scene out of time: blood-stained doctors operating on soldiers and orderlies carrying piles of severed limbs to corners to be dumped.

Rose Farm. This residence served as a field hospital and burial ground for soldiers from both sides. Many of the dead were exhumed and removed in November of 1963—but hauntings remain. Phantom soldiers, some astride phantom horses, continue their fight around the farm. Glowing apparitions appear around the old gravesites.

George Weikert House. A door refuses to stay shut in this small house located on the battlefield and footsteps are heard in the attic.

David Willis House. Lincoln stayed in this house prior to making his famous Gettysburg Address in 1863. The house is in town, in what is now called Lincoln Square. Lincoln's presence is felt here and sometimes phantom footsteps are attributed to him. The activity is most noticeable in the off-season when the tourist crowds have dwindled and the house is quiet.

Hummelbaugh House. Confederate Brigadier General William Barksdale was mortally wounded and brought here. As he lay in the front of the house, he continually cried out for water, even though he was being spoon-fed water at the time. His phantom cries continue to be heard. Shortly after the battle, his widow came to collect his remains and return them to his native Mississippi. She brought along his hunting dog. The dog refused to budge from the grave, even after Barksdale's body was removed. She left the dog behind. It refused all food and water and periodically emitted mournful howls. Soon it died. Its ghost haunts the area.

See ANTIETAM BATTLEFIELD; BATTLEFIELD GHOSTS; CHICKAMAUGA BATTLEFIELD.

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ghost The spirit, image, or presence of the dead. The term "ghost" is used more popularly than APPARITION, which is preferred in PSYCHICAL RESEARCH. Ghosts are experienced with all the senses, though often they manifest via one or two sensory phenomena, such as sounds and SMELLS. A small minority of ghosts are seen and even fewer are purportedly caught on camera.

Historical Overview

Universally, human beings have believed in an AFTERLIFE in which the disembodied soul has an existence and perhaps a form. Ghosts are the returning dead, who have the ability to reenter the physical world under certain circumstances. People usually are fearful of ghosts and seek to banish them or avoid them. In many animistic societies, the souls of the dead are worshiped.

In its archaic meaning, the term "ghost" refers to the animus or disembodied soul. After death, souls go to live in an underworld or afterlife, such as the bottom of a lake, in the sky, on the MOON, or to the west beyond where the sun sets.

In some traditions, the soul separates into different aspects which can be either good or bad. For example, in Melanesian lore, the *adaro* is the bad part of the soul and the *aunga* is the good part. Both are distinguished from nonhuman spirits, the *figaro*. Ghosts live underground or on nearby islands, which they reach via a ship of the dead. When they arrive, a ghost ruler separates them into the good and the bad. The bad *adaro* may die, according to some beliefs, while the good *aunga* live happily ever after.

In Chinese lore, there are two or three aspects of the afterlife soul. Thus, one dead person can be experienced simultaneously in several locations. The aspects are the superior, the inferior, and one that dwells in the household ancestral altar, where it can receive the blessings of the family.

In Western belief, the soul goes to the afterlife, either heaven for the good or hell for the bad. Both states are permanent and eternal. Thus, ghosts are unnatural. In the traditional Protestant view, ghosts are illusions sent by the devil to trick the unwary. In the Catholic view, ghosts have served a purpose, such as returning from purgatory to lecture the living about sin and repentance. In SPIRITUALISM,

ghosts are souls of the dead trapped on Earth. Reasons vary, such as unfinished business, lingering attachments, or not knowing yet that they are dead and should move on. **MEDIUMS** communicate with ghosts and help them go to the afterlife. Spiritualist beliefs dominate contemporary popular conceptions of ghosts.

The Returning Dead

In folklore, ghosts of the returning dead are not welcome, for they no longer have a place in the physical world. They are seen as restless spirits who cause trouble to the living. In Eastern European lore, the restless dead can be **VAMPIRES**. They may be gloomy or have horrific appearances. In other beliefs, they can be benevolent, almost angellike in demeanor, returning to protect loved ones and offer helpful advice.

Many stories in folklore about the returning dead follow motifs:

- They seek to avenge a wrongful death (see **GREEN-BRIER GHOST**).
- They want closure on unfinished business.
- They want to give vital information about their estates not known to the living (see **CHAFFIN WILL CASE**).



Marley's ghost visiting Scrooge in Charles Dickens's *A Christmas Carol*.

- They reward the living for good deeds (see **GRATEFUL DEAD**).
- They wish to remain close to loved ones or a favorite place.
- They reenact their death or events in their life (see **HAUNTING**).

Superstitions about Ghosts

Every culture has superstitions about ghosts, how they behave, and how to deal with them. In European lore, one should never touch a ghost; ghosts cannot cross running water (nor can witches, vampires, or anything evil); ghosts have distinctive **SMELLS**; and ghosts can only be seen at night.

Actually, ghosts can be seen during the daytime. The latter belief may have arisen because apparitions are more noticeable at night or because haunting phenomena occur during sleep, **DREAMS**, and borderline states of consciousness.

Characteristics of Ghosts

Ghosts may not be seen by all persons present. Persons with marked psychic ability may be able to perceive ghosts better than others.

When seen, ghosts are frequently described as being filmy white or semi-transparent. They may be full-bodied or partially formed. They can, however, appear solid and fleshlike. They may have a natural appearance or a distorted, hideous appearance. If death was violent, they may appear disfigured or wounded.

Ghosts may act like a living person, thus fooling others until they mysteriously vanish, or they may float along above the ground. They may be able to communicate by talking or merely be able to gesture wordlessly. They may interact with the living or seem completely unaware of them.

Ghosts almost always are clothed, usually in the period in which they were alive. There are some cases of naked ghosts (see **LANGENHOE CHURCH**).

Ghosts can be accompanied by sounds, such as phantom music, noises, footsteps, and movements of objects. Displacements of objects may actually occur.

Psychical Research and Ghosts

The majority of ghost reports that have been investigated have natural explanations. Those cases that are unexplained continue to perplex researchers. In the century-plus since psychical research began in systematic ways, no one has been able to present irrefutable proof that ghosts exist or offer conclusive evidence about the nature, behavior, and characteristics of ghosts. There is no consensus among psychical researchers as to whether ghosts have objective reality or are fantasies, and whether they have intelligence and personality or are mindless recordings of past events. It is not likely that one explanation exists for all ghosts, and there are different types with different causes and characteristics.

FREDERIC W. H. MYERS, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), London, defined a ghost as “a manifestation of persistent personal energy, or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on Earth.” Myers did not believe that ghosts were conscious or intelligent entities, but were automatic projections of consciousness which had their centers elsewhere. More recent researchers have disagreed, arguing that at least some ghosts possess an awareness, perhaps within themselves.

Some psychical researchers have proposed that ghosts are hallucinations produced by TELEPATHY among the living. Some, like parapsychologist Tony Cornell, who has spent 50 years investigating phenomena, go much further: all psychical phenomena, including ghosts, poltergeists, seance room phenomena, and so on, are the products of the human mind. No one, however, has explained the mechanisms by which the human mind might produce all of these effects under all conditions.

Paranormal Investigators and Ghosts

Paranormal investigators, most of whom are laypeople, some with scientific background, propose various explanations for ghosts. Most believe there is no one explanation, but that there are different types of ghosts. Most reject the telepathic hallucination theory. Explanations are:

- Trapped souls who don't know they are dead, were unable to make a full transition to the afterlife, or were unwilling to go. They may or may not interact with the living.
- Imprints or recordings that somehow become impressed upon psychic space, often the result of traumatic emotions or violent events. Imprints do not react to the living and often repeat the same action or appearance. Imprints and recordings may be energized into awareness by the consciousness of the living, by electricity, and by geophysical properties of site—a “place memory.” A variation of this is the “stone tape” explanation, i.e., imprints become embedded in building materials.
- Intelligent shells, which are crosses between imprints and trapped souls, and which react to the living.
- THOUGHT-FORMS, or artificial ghosts created by emotion and events (see CASTLE LEAP). Some thought-forms might be created, not by the dead, but by the living, out of accumulated thoughts, beliefs, and expectations concerning a haunted site.
- A way that the living remember the past. Ghosts might be a sort of “memory” residing within the collective unconscious, which becomes activated under certain conditions.
- Time slips. Ghosts may be partially available visions from other time periods. They appear as ghosts because the living perceive them in an incomplete way.
- Part of a universal energy field, which the living can at times tune into and perceive alternate realities.
- Unknown forms on the astral plane.

Geomagnetic and Electromagnetic Factors and Ghosts

Neuroscience research done by MICHAEL PERSINGER and others has demonstrated that the human brain can be artificially stimulated with low-intensity electromagnetic waves to produce altered states of consciousness conducive to paranormal and mystical experiences. So, could electromagnetic and geomagnetic factors in the environment similarly affect the brain, causing people to experience ghosts and other phenomena in haunted places?

Scientific field research has been conducted to measure and analyze the geomagnetic properties of “haunt-type” places as opposed to baseline areas. The research tests the hypothesis that haunted places have unusual fluctuating fields, while baseline areas have constant fields.

MESA (Multi-Energy Sensory Array) is a fully integrated survey system of Tri-field electromagnetic meters, geomagnetic meters, and other sensors (such as infrared, ultraviolet light, and seismic activity) to monitor eight environmental factors. Another system is MADS (Magnetic Anomaly Detection System), two separate high-speed digital fluxgate magnetometers that provide a detailed assessment of a geomagnetic and electromagnetic three-dimensional microenvironment over space and time.

Research shows that many “haunt-type” places do have unusual, fluctuating geomagnetic properties. It is thought by some that these properties may enable people to experience ghosts, POLTERGEISTS, ANGELS, UFOs, mysterious creatures, mystical states, and so on.

Ghosts and Liminality

In anthropological terms, ghosts belong to the realm of liminality—the “betwixt and between” of change, transition, and transformation. Liminal experiences fall into a blurry borderland between the known and the unknown, the real and the surreal. Earlier cultures recognized ghosts as real. Rituals were used to summon and channel supernatural entities and power. The liminal realm has always been recognized as dangerous and tricky. For example, ghosts blur the boundary between life and death and challenge beliefs and assumptions about both.

Liminal areas have proved problematic to study. Not only do they defy scientific methods, they often behave in tricksterlike ways. For example, ghosts have been reported, discussed, and studied for thousands of years without resolution. Person who undertake research of ghosts are often discredited or not taken seriously by either the scientific/academic establishments or the public. In fact, few scientists and academics will make definitive statements about ghosts or anything concerning the paranormal. Despite the century-plus of psychical research, there exist no scientific institutions devoted to ghost research, leaving the field largely to laypeople who pursue it part time at their own expense.

In his comprehensive work, *The Trickster and the Paranormal* (2001), parapsychologist George P. Hansen observed that paranormal research activities have a history of self-destruction. The majority of groups and organizations do not last more than a few years, usually dissolving or exploding, leaving participants angry, disappointed, and sometimes bitter. Conferences swell with intensely interested people—who suddenly vanish when research stalls and provides no answers. The media get bored, a hoax is revealed, or personality conflicts destroy the organizations behind the conferences. Different fields within the paranormal, including ghost research, have experienced such boom-and-bust cycles.

Getting Rid of Ghosts

Many procedures and techniques exist for banishing ghosts. The simplest is ordering the ghost to leave. SPIRIT RELEASEMENT may be employed with intelligent ghosts, such as those believe to be trapped souls. EXORCISM rituals are used for evil, troublesome, and persistent ghosts. Renovation of physical spaces can cause ghosts to leave or dissipate, as though their patterns or imprints were disrupted or erased. Cleansing spaces, such as with incense, candles, and prayer, may be effective as well.

Skeptics and Ghosts

Skeptics, some of whom describe themselves as psychical researchers, dismiss ghosts as hallucinations, fantasy, prior knowledge expectations, misinterpreted natural phenomena, or products of brain chemistry. Skeptics claim these possibilities render ghost experiences meaningless.

Skeptics also argue that geomagnetic and electromagnetic fields only create “fake” ghosts. However, the environmental research described above probes deep and complex questions related to the nature of human consciousness and how consciousness experiences “reality.” Environmental factors neither prove nor disprove experiences, but may shed light on the nature and circumstances of experiences. Human beings have reported experiences of ghosts and other paranormal phenomena throughout history—a huge body of anecdotal evidence in support of the reality of ghosts. Skeptics are arrogant to claim that they know whether or not millennia of experiences are “true” or “false.”

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Ghost Oscar-winning film, considered one of the best movies of the 1990s. *Ghost* was released in 1990 by Paramount Pictures and was directed by Jerry Zucker. The film wraps romance, mystery, comedy, and tragedy with a fairly realistic portrayal of ghostly behavior. Starring Patrick Swayze, Demi Moore, and Whoopi Goldberg, *Ghost* makes the case that communication with the spirits is not only possible, but also that love transcends even death.

Swayze plays Sam Wheat, an executive with a Manhattan bank, and Moore is his girlfriend Molly Jensen, a ceramics and pottery artist. They love one another deeply, but Sam has difficulty saying so. One night, returning to their new apartment after attending the theater, the pair is mugged by a thief named Willie Lopez (Rick Aviles). Lopez demands Sam's wallet, a scuffle ensues, and Lopez's gun goes off, killing Sam. Sam doesn't realize he's dead and a GHOST until he sees himself cradled in the weeping Molly's arms.

Sam's promise to love and protect Molly forever keeps him earthbound; he stays near her but she can't see or hear him. Even worse, Sam learns that his best friend, Carl Bruner (Tony Goldwyn), had hired Willie to rob him and Molly. Sam had bank account passwords in his wallet that Carl wanted so he could steal bank funds for a major money-laundering deal. Carl berates Willie for killing Sam, but has him break into the couple's apartment. Carl

believes the bank passwords must be in Molly's possession. Sam manages to thwart the break-in, but his frustration over Molly's inability to sense his presence sends him to a psychic, Oda Mae Brown, played by Goldberg.

Oda Mae has been operating as a psychic con artist for years, claiming to have special powers, when in reality her gift is separating the gullible from their money. But when Sam goes to her for help in reaching Molly, Oda Mae finds she can hear Sam but not see him, discovering her clairaudient ability. Sam convinces Oda Mae to tell Molly that Sam wants to warn her of danger, but Molly refuses to believe Oda Mae. She not only reports her to the police but tells Carl about Sam's "message."

Carl understands Sam's warning clearly. Afraid his scheme might collapse, he sends Willie to kill Oda Mae and her sisters before Molly can reconsider the truth of Oda Mae's message. Through Sam's intervention, Willie is hit by a truck. Black, shadowy figures rise up out of the ground and carry Willie off, apparently to hell. By this time, Sam has succeeded in contacting Molly and convinces her of Carl's evil intentions. Carl tries to kill Molly while dodging Sam's efforts to stop him; finally, a half-broken window crashes on Carl, and he meets the same shadowy emissaries that took Willie. Having kept his promise to love and protect Molly, Sam's spirit is released and he transcends to heaven after tenderly saying good-bye.

Ghost received six Academy Award nominations, including Best Picture and Best Editing. Maurice Jarre was nominated for Best Music. Goldberg received an Oscar for Best Actress in a Supporting Role for her performance as Oda Mae Brown and Bruce Joel Rubin won for Best Writing of a Screenplay Directly for the Screen. The film was honored with 20 more nominations for industry awards, winning 14, including three Golden Globes for Best Actress in a Supporting Role (Goldberg), Best Actor (Swayze), and Best Motion Picture: Comedy/Musical. Domestic and international gross box office receipts totaled over \$505 million. The poignancy of lovers torn apart by death who manage to reunite emotionally across the veil continues to leave audiences in tears.

The film's portrayal of Sam's immediate after-death confusion—not knowing immediately that he is dead, and his ongoing frustration at not being able to communicate with the living—accurately reflects accounts given through MEDIUMSHIP. Also authentic is the portrayal of the dead clustering around the medium Oda Mae, clamoring for attention and the ability to speak through her. Mediums traditionally work with a spirit CONTROL to organize communications from the Other Side so that the medium is not overwhelmed. Numerous anecdotal accounts of spontaneous AFTER-DEATH COMMUNICATIONS support the idea that the dead do have difficulty communicating with the living. Direct communication seems to be rare, limited, and dependent on variable conditions; hence mediums who have the ability to tune in to the dead attract souls who wish to convey messages.

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Ghostbusters Hugely successful, science fiction/comedy movie, released in 1984 by Columbia Pictures and directed by Ivan Reitman. *Ghostbusters* features three parapsychologists who save New York City from the ancient Sumerian goddess Gozer. The film's portrayal of paranormal phenomena, as well as the pseudo-scientific equipment used to track and destroy ghosts and other evil manifestations, captured the public's imagination and boosted the careers of parapsychologists and ghost investigators like LOYD AUERBACH. Additionally, the catchy title song, written and performed by Ray Parker Jr., immortalized the phrases "I ain't 'fraid of no ghosts" and "Who you gonna call? Ghostbusters!" The tune is a popular ring tone for cell phones belonging to countless paranormal investigators.

Dan Aykroyd, one of the three ghostbusters and an alumnus of *Saturday Night Live*, originally wrote a wilder, more ambitious script as a vehicle for himself and fellow comic and friend John Belushi. Aykroyd pitched the idea to producer/director Reitman, who liked the concept but realized a plot featuring time travel into another dimension would be quite expensive. Aykroyd and friend Harold Ramis rewrote the script, visualizing Belushi, Eddie Murphy, and John Candy as the paranormal exterminators. Candy and Murphy had other commitments, however, and Belushi died tragically from a drug overdose. So the movie was cast with Aykroyd as Dr. Ray Stantz, an expert on metallurgy and the history of the supernatural; Ramis as Dr. Egon Spengler, a scientific whiz, and Bill Murray as Dr. Peter Venkman, a sleazy lounge lizard type who eventually showed his business savvy and persuasive good nature. Rick Moranis, Sigourney Weaver, Annie Potts, William Atherton, and Ernie Hudson as the fourth ghostbuster, Winston Zeddemore, rounded out the cast.

In brief, the plot is: Stantz, Venkman, and Spengler decide to start a ghost extermination business after they are fired from Columbia University. Spengler invents "proton packs": portable electromagnetic energy producers to destabilize and capture the ghosts and a "containment grid" to store the paranormal waste. Business is nil until the team is called to investigate ghostly perturbations at the Sedgewick Hotel, where they encounter Slimer, a globule of green ectoplasm with an attitude. The hotel is cleansed of paranormal interference but with a lot of damage to the facilities. The media coverage is priceless, however, and business soars. Meanwhile, the ancient Sumerian goddess Gozer (somewhat similar to the Mesopotamian deity Tiamit) is rapidly absorbing enough psychic energy to return to earth and establish her demonic kingdom. The entry portal is an apartment building supposedly designed by the insane World War I surgeon Ivo Shandor that will attract the necessary super-

natural forces. By the time of the movie, Gozer's dog-like monsters, Zuul the Gatekeeper and Vinz Clortho the Keymaster, have already broken through—in tenant Dana Barrett's (Sigourney Weaver) refrigerator. Seeing the coverage of the Sedgewick Hotel, she calls the ghostbusters.

There are the usual setbacks and roadblocks thrown up by meddling inspectors and petty government officials, but eventually the team confronts Gozer and her minions head on. The DEMON challenges the ghostbusters (four now) to choose a shape for her evil to be personified as, and Stantz unwittingly thinks of the Stay-Puft Marshmallow Man. The final battle, necessitating crossing the energy streams emitted by the proton packs (an untested last resort), pits the ghostbusters against a giant marshmallow figure in a sailor suit walking like Godzilla through the streets of Manhattan. The demon is defeated in a rain of melted marshmallow goo. *Ghostbusters* spawned an entire industry, with a sequel, *Ghostbusters II: River of Slime*, in 1989, two cartoon series, video games, books, and comic books. *Ghostbusters* was the most profitable comedy of the 1980s, and although less successful, *GB II* was one of the comedy hits of the year. Distributor Columbia Pictures licensed the spin-offs and other products, including action figures and school lunch boxes. The cartoon series *The Real Ghostbusters* ran for seven seasons, from 1986 to 1991. Ray Parker Jr. received an Academy Award nomination for his memorable and bouncy song. The video, featuring Parker, the cast, and cameos of stars confirming that “who they were gonna call” were the Ghostbusters, helped establish the MTV cable television channel devoted to music videos and was considered a key production in music video's early days.

The plot of *GB II* reunited the entire cast and featured the addition of Peter MacNicol as an art conservator who was restoring the portrait of a cruel 16th-century Moldavian prince, Vigo the Carpathian. In the five years since the first film, Dana Barrett had had a baby boy, Oscar, and Vigo uses MacNicol's character, Janosz Poha, to kidnap Oscar so that Vigo can use the boy's body to reincarnate. Meanwhile, the ghostbusters—hampered by lawsuits and injunctions forbidding them to reopen their business after the earlier fiasco—discover a “river” of pink slime under Manhattan that responds aggressively to anger and violence and calmly to positive images and upbeat music. In order to defeat Vigo and rescue Oscar, the Ghostbusters blast Jackie Wilson's song “Higher and Higher” all over the city and cause the Statue of Liberty to magically walk through the streets (à la Mr. Stay-Puft) to the art museum, which is totally covered by an impermeable crust of slime. The combination of music and Miss Liberty cracks the crust, and the ghostbusters save Oscar just in time from sacrifice. When the dust settles, Vigo's malevolent portrait has been replaced by one of the ghostbusters and Oscar.

Ramis and Aykroyd reportedly have tried to write a script for *Ghostbusters III* for years with little success, and over that time Bill Murray has declined to make a third appearance. Ramis was reportedly working on

Ghostbusters in Hell with Ben Stiller replacing Murray. The *Ghostbusters* franchise may have influenced more than just movies and related products, perhaps contributing to an increase in the number of psychics on TV and the public's general acceptance of paranormal phenomena. Ghost investigator Loyd Auerbach reported that even one of the spirits he encountered feared being blasted with a proton pack. The *Ghostbuster* films probably also contributed to the increase in paranormal research groups and activities and media coverage of them.

Of course, the supernatural has always been a popular plot contrivance for films, plays, and books, going back to Mary Shelley's *Frankenstein*, Bram Stoker's *Dracula*, and a host of other works where things go bump in the night. In 1940, Bob Hope and Paulette Goddard starred in *The Ghost Breakers*, in which Hope saves Goddard from criminals trying to scare her away from treasure hidden in her family's ancestral home, the Castillo Maldito, or “castle of evil.” During filming of the first *Ghostbusters*, Columbia Pictures learned that Filmmation had produced a show for CBS-TV in 1975 by the same name featuring comedians Forrest Tucker and Larry Storch.

But the ancestor most like *Ghostbusters* is a Walt Disney animated short entitled *Lonesome Ghosts*, released in 1937, in which three bored APPARITIONS phone ghost hunters Mickey, Donald, and Goofy and lure them to a haunted house where they are teased, taunted, and provoked.

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“Jeezy Creezy . . . More GB3 News.” Ghostbusters HQ. Available online. URL: www.ghostbustershq.com. Downloaded March 28, 2007.

Ghost Club London-based organization devoted to PSYCHICAL RESEARCH and investigations of paranormal phenomena, including, but not limited to, GHOSTS, APPARITIONS, MEDIUMSHIP, HAUNTINGS, and POLTERGEISTS.

History

The Ghost Club is one of the oldest existing organizations associated with psychic matters and has had several incarnations since its origins in 1862. It was predated by another club known as the Cambridge Ghost Club, which is no longer in existence.

The Ghost Club was formed by a select group of London gentlemen with the idea of unmasking fraudulent mediums and investigating psychic phenomena. They investigated the DAVENPORT BROTHERS, conjurers who came to London in the fall of 1862 and claimed to contact the spirits of the dead. Little is known about the club's earliest activities. Members included Rev. Llewellyn Davies, a canon of Westminster; Mr. Luard, the registrar of Cambridge University; a headmaster; and the Honorable A.H. Gordon, lieutenant-general of New Brunswick. In 1863, Charles Dickens's illustrator George Cruikshank dedicated

a pamphlet to the Ghost Club entitled "A discovery concerning ghosts: with a rap at the spirit rappers."

The Ghost Club eventually became inactive. It was revived on All Souls' Day in 1882 by Alaric Alfred Watts and Rev. WILLIAM STANTON MOSES, a leading medium, Spiritualist, and firm believer in spirit communication. The revival lasted until 1936. During that time, the club was a private circle of 82 men (women were not barred, but it was then not customary for women to join such organizations), whose members included many eminent psychical researchers, including SIR WILLIAM BARRETT, SIR WILLIAM CROOKES, FREDERIC BLIGH BOND, HARRY PRICE, NANDOR FODOR and the poet William Butler Yeats.

The club was secretive in nature. Attendance at meetings was considered obligatory unless one had very good reasons to be absent. The club adopted the motto *Nasci; laborare; mori; nasci* (be born, work, die, be born). Membership was considered to be eternal, extending after death, and with no distinction being made between incarnate and discarnate members.

In 1888 the Ghost Club adopted the suggestion of a French member, Professor Cassell, to celebrate every November 2 (All Souls' Day). On this date the names of the members of the Ghost Club both living and dead were solemnly recited, a tradition that continued until 1936.

Although many eminent psychical researchers were members, others in the field were not enthusiastic about the club. SIR OLIVER LODGE, invited to a club dinner by Crookes, wrote in a letter that he thought the club to be a "superstitious body of exceedingly little importance."

The first woman to join was Mrs. Mallows, who was a member for about five months in 1936 prior to the club's end. Other women joined.

On November 2, 1936, the Ghost Club ended itself. Bond, who joined in 1925, gave a lecture on his work at Glastonbury at the final meeting. The club made arrangements to deposit its records and papers in the British Museum, where they were to remain sealed for 25 years. The papers were not deposited until July 1938.

But four months earlier in 1938, Price had revived the club in a third incarnation, with himself as chairman. Price limited membership to 500 persons; women were admitted. Price emphasized that the club was not and never had been a Spiritualist organization; he described it as "a body of extremely skeptical men and women who get together every few weeks to hear the latest news of the psychic world and to discuss every facet of the paranormal. . . ." Members included people such as philosopher and professor C.E.M. Joad; biologist Sir Julian Huxley; novelist Algernon Blackwood; Sir Ernest Jelf, master of the Supreme Court; poet, playwright and novelist Sir Osbert Sitwell; Lord Amwell; and statesman Earl Mountbatten (who was a secret member). The club continued until World War II curtailed its activities; meetings ceased after Price's sudden death in 1948. In 1947 Price had invited PETER UNDERWOOD to join (number 496); in 1949 Underwood

tried unsuccessfully to convince the club's secretary, Mill Wilkinson, to carry on.

In 1953 ghost investigator Philip Paul set about to revive the club and in February 1954 petitioned former members for their opinions. He received enthusiastic support from Underwood, but others were concerned about being tarnished by the scandal of alleged fakery surrounding Price, especially his investigation of BORLEY RECTORY. Of the 452 former members polled, 167 replied and 126 supported revival. Plans proceeded.

An interim committee elected K. E. Shelley, the former vice chairman, as vice president; Paul as vice chairman and public relations officer; Percival Seward as chairman; Leonard Kingston as treasurer; and Christabel Nicholson as secretary. Underwood and Cyril Wilkinson were elected to the committee. The presidency was left open, and candidates under consideration were novelist and critic Aldous Huxley and Sir Osbert Sitwell. Nicholson was adamantly opposed to allowing Spiritualists into the club, which created such friction that Seward threatened to resign.

Another inaugural dinner was held in 1954 in London and was attended by more than 100 persons. Paul thanked all who had made the revival possible and then told a joke that proved to be his undoing. He related this in his autobiographical *Some Unseen Power: Diary of a Ghost-Hunter*:

Trying to inject a little light-heartedness into the atmosphere arising from the behind-the-scenes situation, I ended with a joke about a woman who had said she considered men more useful after death than during their lives. When asked why she had this view, she had replied, "Well, my husband didn't do a thing when he was alive, but he works all right now—I've got his ashes in an egg-timer!"

Apparently, his audience was not amused: the office of vice chairman was abolished, and Paul, unhappy, left the club.

Underwood became president in 1960, serving until 1993. In 1963, the sealed papers at the British Museum were opened, and the full history of the club became public.

Ghost investigator TOM PERROTT joined the club in 1967 and became chairman in 1971.

In 1993, the club weathered a period of internal dissension. Perrott resigned as chairman. Underwood left and formed another organization, the GHOST CLUB SOCIETY, taking some members with him. Perrott accepted an invitation to return as chairman.

The club underwent organizational changes with an intent to make it more democratic. The office of president was absorbed into the chairmanship. The club's council of executive officers was strengthened, and members were encouraged to participate more in club business. Annual general membership meetings were instituted. By 1999, the club had about 100 members.

Perrott retired as chairman in 1998 but remained active in the club. He was succeeded by barrister SIR ALAN

MURDIE. In 2005, Murdie stepped down and was succeeded by Kathleen Gearing.

Membership

Prior to 1993, membership in the club was largely by invitation only. After the reorganization, the club accepted applications for membership, subject to screening and votes by members. Applicants must have a serious interest in the paranormal, ghosts and hauntings.

Members include scientists, lay investigators, authors, Spiritualists, philosophers, skeptics and others; most live in Britain, and especially in the greater London area. Other members are in the United States and elsewhere around the world. Among members and guests are numerous prominent persons, such as authors Colin Wilson and Dennis Wheatley, Sheila Scott, naturalist/novelist Henry Williamson, Beverly Nichols, Air Chief Marshall Lord Dowding, and explorer Colonel John Blashford-Snell.

Philosophy and Activities

The Ghost Club does not subscribe to any particular creed or belief about the paranormal or SURVIVAL AFTER DEATH, nor does it follow any single approach to a given subject. The club undertakes numerous investigations of hauntings and paranormal phenomena and fields inquiries from the public and media. A quarterly newsletter is published. Murdie has worked to establish liaisons with other investigative organizations around the world.

Regular meetings feature presentations and discussions by leading experts on a wide variety of subjects in all branches of psychic investigation. The *New York Times* has described the club as "the place where skeptics and spiritualists, mediums and materialists, meet on neutral ground."

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Underwood, Peter. *No Uncommon Task: The Autobiography of a Ghost-Hunter*. London: Harrup Ltd., 1983.

Ghost Club Society Organization formed in England in 1993 by prominent ghost investigator PETER UNDERWOOD after his departure from the GHOST CLUB of London. The Ghost Club Society is based on an original ghost society founded in Cambridge in 1851.

The club conducted meetings and PARANORMAL INVESTIGATIONS. It was inactive by 2005.

Underwood was president for life, and Joseph Goodman served as first chairman. Members have included author Colin Wilson, who serves as vice president; medium Rosemary Brown; author Daniel Farson, great-nephew of Bram Stoker; parapsychologist Dr. George Owen; Dame Barbara Cartland; actor Peter Cushing; Bishop Meryyn Stockwell; and Dame Jean Conan Doyle, a descendant of SIR ARTHUR CONAN DOYLE.

FURTHER READING:

"The Ghost Club Society." Available online. URL: <http://www.borleyrectory.com/profiles/ghostclubsoc.htm>. Downloaded on July 20, 1999.

Ghost Dance Native American religious movement that arose in the mid-19th century in the plains and western portion of the United States in opposition to the oppression of whites. The Ghost Dance envisioned the end of white civilization, a paradisaical new world order for Native Americans in which they would have eternal life free of suffering, and the return of Native dead to enjoy the new world along with the living.

The Ghost Dance religion took its name from the Ghost Dance, a circle dance during which dancers experienced mystical visions of the dead and the new world to come. The dance was intended to facilitate the return of the dead.

Although aimed at the white enemies, the Ghost Dance movement was an expression of an old Native myth about the end of the world, its renewal, and the return of the dead to coexist with the living. As animosity against the whites increased, however, various Native prophets specifically addressed the end of white civilization. The movement began to spread in the 1850s. Such prophecies figured prominently in the Nez Percé War of 1877, which the whites won.

One of the primary prophets of the Ghost Dance was Wowoka, the son of a Paiute mystic, who began preaching in 1886. He advocated pure and harmonious living, nonviolence against whites, and a cessation of mourning for the dead, since they were due for imminent return.

The Ghost Dance movement was quick to find followers. The dance was celebrated in elaborate rites that would span four or five days. Entranced dancers spoke of glorious visions of their dead ancestors coming back to the world, and of heavenlike fields and enormous herds of buffalo.

Perhaps the most enthusiastic of Ghost Dance followers were the fierce Sioux, who defeated General Custer at Little Big Horn and rejected the tenet of nonviolence. The Sioux began Ghost Dancing in earnest in the summer of 1890. Dancers wore magical shirts that supposedly would stop bullets. Whites took this as a sign of building hostilities, and banned the dance on all Sioux reservations in November 1890. The Sioux continued to dance.

The whites responded with a military presence on the Rosebud and Pine Ridge reservations in South Dakota. In fighting, some Native leaders were killed (Chief Sitting Bull among them) and others were arrested. Those who surrendered were ordered to camp at Wounded Knee Creek. On December 29, 1890 fighting broke out when a gun went off (it is uncertain which side fired the shot), and the result was a tragic massacre of Native Americans. The Wounded Knee massacre effectively ended the Ghost Dance movement, and also brought to a close the frontier wars.

FURTHER READING:

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- Miller, David Humphreys. *Ghost Dance*. Lincoln: University of Nebraska, 1985.
- Underhill, Ruth M. *Red Man's Religion*. Chicago: University of Chicago Press, 1965.

Ghost Hunters See TAPS (THE ATLANTIC PARANORMAL SOCIETY).

ghost investigation See PARANORMAL INVESTIGATION

ghost-laying Techniques to prevent GHOSTS from attacking the living, to appease and stop ghosts already attacking the living, and to draw ghosts away from places they haunt. Ghost-laying is not the equivalent of EXORCISM, which is the expulsion of a spirit or ghost possessing or influencing a person.

Ghost-laying techniques and rituals have existed since ancient times. Some techniques are procedures that anyone can perform—such as the scattering of magical herbs across a threshold—but serious ghost-laying has often fallen to professionals. Such individuals are often magical adepts, including sorcerers, witches, and mages. In ancient Greece, ghost-layers were called *psychagogoi*, or “evocators” who literally had the power to draw souls of the dead. (See EVOCATION.) Ghost-layers have also included priests, ministers, and other religious officials, as well as mediums and psychics.

Universal beliefs about ghosts hold that if angered, the souls of the dead become restless and harass the living. The ghost of a murder victim or someone who has been wronged in life will seek revenge against the living. A corpse not handled properly for burial—or not buried at all—will become a restless ghost and trouble the living. Dead ancestors who are not given attention and offerings can also become restless.

In ancient Greece, soldiers who killed in battle wiped their swords on the heads of their victims as a preventative ghost-laying technique. Ghosts were believed to fear IRON; wiping the heads of the dead with iron swords would render them powerless to haunt their killers.

Corpse mutilation is a common ghost-laying technique. In ancient Greece, it was called “armpitting.” The dead person’s hands, feet, genitals, eyes, ears, and nose were cut off and strung around the armpits. This was believed to rob the corpse and its ghost of strength and to terrorize the ghost and prevent it from haunting. Mutilation might be done at death and prior to burial, such as in a battle, or might be done after burial in an exhumation of the corpse. Mutilation techniques were commonly employed in Eastern Europe to prevent souls from becoming VAMPIRES or to stop vampires from preying upon the living.

Attacking ghosts can be laid by magical incantations of names and by offerings made to surrogate dolls (poppets), according to ancient Greek practice. If the identity of the attacking ghost was known, the name was proclaimed for three days. If a ghost was sent by an evil sorcerer or witch, the name of the sender was proclaimed. If the name was not known, the victim proclaimed, “O person, whether you are a man or woman.” Following the proclamation of names, the victim made a doll in the gender of the attacking ghost and called the ghost into it. He entertained the doll and offered it food and then took the doll and offerings into the forest and left them. If the identity of the ghost was not known, the victim covered all bases by making both male and female dolls.

Similarly, restless ghosts can by magical spells be drawn into animals or into objects, such as bottles or boxes that will contain them, or they can be sealed in their graves or tombs. Far better, however, is to appease the ghost so that it voluntarily ceases its harmful activities.

Purification of the environment and of the living are common ghost-laying techniques. The environment can be purified with rituals using herbs, salt, sacred foods, fire, magical incantations, prayers, and sometimes animal sacrifices. Popular modern purifications are cleansings with the smoke of incense or sage. Placement of crystals and religious objects prevents the banished ghost from returning.

Angels, saints, gods, and goddesses are invoked in incantations and prayers to assist in the banishment of a restless ghost. A person under attack by a ghost can purify himself by bathing, fasting, and praying.

A simple technique employed in modern ghost investigations is to ask or order the offending ghost to leave. This method is often employed when investigators believe the ghost is a trapped or earthbound soul; that is, it did not make a complete transition from life into the AFTER-LIFE. In some cases, more sophisticated techniques are used to help the transition. (See SPIRIT RELEASEMENT.)

Renovation and new construction of a site often have the effect of laying ghosts.

FURTHER READING:

- Ogden, Daniel. *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook*. Oxford: Oxford University Press, 2002.

ghost lights Luminous phenomena, usually in the shape of balls or irregular patches of light that defy natural explanation. Most ghost lights are yellow or white, while others are red, orange or blue. The lights may change color as they are observed. They appear randomly or regularly at particular sites, varying in size and configuration, and may be active for years. Some appear and become “inactive” after short periods of time. Ghost lights are widely reported in remote areas around the world.

Characteristics of ghost lights are:

- they appear in remote areas;
- they are elusive and can only be seen from certain angles and distances;
- they react to noise and light by receding or disappearing;
- they are accompanied by hummings, buzzings or outbreaks of gaseous material; and
- they are associated with local folklore surrounding a HAUNTING due to a terrible accident or tragedy that took place at the site and involving loss of life (e.g., a person loses his head in an accident, and his headless GHOST returns to the site to look for it, the ghost light being the ghost's lantern).

Many reports of ghost lights can be explained naturally, such as car headlights or phosphorescences known as *IGNIS FATUUS*. Ghost lights have a power to fascinate, and some individuals who see them do not want the mystique spoiled by an explanation.

Megalith sites, ancient stone circles and monuments once used as burial grounds or for astronomical observations or unknown sacred rituals, have manifestations of mysterious lights, called "earth lights" by some researchers. Various theories propose that these lights are caused by natural earth energies, such as ionized gas escaping from faults (luminous phenomena are associated with earthquakes), or some as-yet unidentified electromagnetic energy; for example, the fault theory may explain some of the Brown Mountain lights, in North Carolina, as the Grandfather Mountain fault, old and not very active, runs close to Brown Mountain. Other theories propose that the lights are associated with extraterrestrial vehicles that home in on megalith sites.

Famous Ghost Lights

The most famous ghost lights are the Marfa lights, named after Marfa, Texas, and first reported in 1883 by a settler, Robert Ellison. The lights are seen often to the southwest of the Chinati Mountains, bouncing up and down or racing across the ground like grass fire. Witnesses say the lights sometimes seem playful, as though directed by an intelligence.

The Brown Mountain lights have been reported at Brown Mountain near Morganton, North Carolina, since 1913. They are multicolored lights with limited lateral and horizontal movements. The lights were investigated by the U.S. Geological Survey, which attributed them to automotive and locomotive headlights and brushfires. The findings have been disputed by numerous witnesses. In the 1970s, research by the Oak Ridge Isochronous Observation Network (ORION) did show that some, but not all, sightings could be explained by light refractions from points beyond Brown Mountain. Many sightings of the lights remain unexplained.

Near Joplin, Missouri, another active site, yellow and orange ghost lights are reported every night from dusk until dawn. The lights have never been satisfactorily

explained and appear to be true anomalies. DALE KACZMAREK, president of the GHOST RESEARCH SOCIETY, has viewed the Joplin lights through high-powered binoculars from a distance of 300–400 feet and describes them as diamond-shaped with hollow and transparent centers. As they move, they leave behind luminous pinpoints of light dancing in the air.

Near Silver Cliff, Colorado, located in the Wet Mountain valley, ghost lights have been appearing since 1880. The clusters of blue lights are seen in an old miners' cemetery outside of town. They vanish if one approaches them, only to reappear in another part of the cemetery.

The Silver Cliff lights remained local lore until they were featured in the media. An article in the *New York Times* in 1967 brought investigators from all over the country. Skeptics declared the lights were reflections of streetlights, but old residents of Silver Cliff said they had seen the lights long before streetlights were installed.

TROY TAYLOR, president of the AMERICAN GHOST SOCIETY, proposed natural explanations: radioactivity from ore in the ground or else phenomena linked to the shifting of geological plates in the mountains. The lights remain a mystery.

At the tiny village of Hornet, Missouri, located about 12 miles southwest of Joplin, a mysterious ball of fire has been reported since 1866. The light spins at great speed down the center of a four-mile-long gravel road that runs through a narrow canyon and across the Oklahoma border. As the light spins, it rises and falls and bobs right and left. Witnesses think it looks like a lantern—carried by no one. It has even appeared inside vehicles. Like other ghost lights, it retreats if approached.

Nearby is the "Devil's Promenade," originally a wooden bridge and now a concrete bridge. Legend had it that anyone who slowly walked back and forth across the wooden bridge three, five or seven times (the number varies) while asking for the Devil to appear would get his or her request. The Devil would either answer three questions, grant three wishes or kill the person.

Legends have arisen to explain the Hornet light: it is connected to the spirits of two young Quapaw Indians who died there long ago; it is connected to the spirit of an Osage chief who was beheaded in the Devil's Promenade, and whose ghost uses a light while searching for his lost head; it marks the spot where a group of Cherokee Indians died in 1836 near the end of the Trail of Tears; and it is the lantern of a ghostly miner who searches endlessly for his children who were kidnapped by Indians.

Skeptics claim the Hornet Spook Light is caused by automobiles driving on a nearby highway. A possible natural explanation may be earthquakes. Hornet is not far from the great Madrid fault, and several devastating earthquakes hit there in the early 1800s.

The first official investigation of the Hornet Spook Light was done by students from the University of Michigan in 1942. They tried shooting at it. In 1946, the U.S. Army Corps of Engineers investigated but came up with

no explanations. A Spook Light Museum was operated in the vicinity for a few years, capitalizing on the mystery.

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Frizzell, Michael A. "The Brown Mountain Lights." In Sharon Jarvis, ed., *True Tales of the Uninvited*, New York: Bantam Books, 1989.

Martin, MaryJoy. *Twilight Dwellers: Ghosts, Ghouls & Goblins of Colorado*. Boulder, Colo.: Pruett Publishing Co., 1985.

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———. "The Silver Cliff Ghost Lights." *Ghosts of the Prairie* newsletter. Available on-line. URL: <http://www.gotpnnews.com>. Downloaded on July 16, 1999.

ghost photographs See SPIRIT PHOTOGRAPHY.

Ghost Research Society Research organization dedicated to investigating phenomena related to ghosts, poltergeists, hauntings, and survival after death.

History and Organization

The Ghost Research Society (GRS) was founded as the Ghost Tracker's Club in the late 1970s in the Chicago area by Martin V. Riccardo, a hypnotherapist who also founded Vampire Studies Society information clearinghouse. DALE KACZMAREK was research director. Then in 1981, the name was changed to the Ghost Research Society, and in 1982, Kaczmarek assumed full ownership of the organization and became its president. He launched the society's journal, *The Ghost Tracker's Newsletter*, which remained in print until 2001. Paranormal investigator Richard Senate was among the noted columnists for the newsletter.

Kaczmarek directs the GRS activities, the Chicago-area "Excursions into the Unknown" tours, and the Midwest Ghost Exposition. Second in command is Jim Graczyk, who investigates, leads, and trains GRS investigators. Graczyk is the author of several books, *A Field Guide to Chicago Hauntings*, *Field Guide to the Land of Lincoln*, and *Field Guide to Mysterious Waters*, and a co-author of *A Field Guide to Illinois Hauntings*. Corresponding secretary is Chris Wallbruch. Stan Suho has been electronics expert since 1993.

The GRS has a network of state coordinators. TOM PERROTT, former chairman of the GHOST CLUB of London, serves as area research director for the United Kingdom.

In 2004, the GRS launched the Ghost Research Society Press Publications. Titles include works by Kaczmarek, Graczyk, and others.

Investigation Activities

GRS investigations have become increasingly sophisticated using technology since the early 1990s and involve the use of a wide range of equipment (see PARANORMAL INVESTIGATION). In earlier years, psychics often were involved, but

use of them has decreased in favor of technology. Monitoring equipment includes flat screen, high-quality monitor and multiplexer devices that will allow the real-time viewing of several different cameras on the same monitor at very high resolution.

The GRS has obtained inexplicable phenomena, such as mysterious energy presences called ORBS and clear audio disturbances. In one case in the Chicago area, audio disturbances included the unmistakable sounds of footsteps like someone walking and dragging a football going upstairs, the dropping of objects, and metallic sounds.

Like other paranormal research organizations, the GRS finds that 70 to 85 percent of reported cases have natural explanations. However, most GRS members, including Kaczmarek, have experienced unexplained phenomena to support the conclusion that ghosts exist and there is survival after death.

The GRS maintains one of the world's largest collections of spirit photographs and analyzes them by digitizing them with a computer. According to Kaczmarek, approximately 90 percent of them have natural explanations (see SPIRIT PHOTOGRAPHY). One of the society's most controversial photographs shows an alleged apparition of a girl seated on a tombstone in BACHELOR'S GROVE CEMETERY.

The GRS also has a large database of GHOST LIGHTS and collects information on ELECTRONIC VOICE PHENOMENA.

FURTHER READING:

Ghost Research Society Web site. Available online. URL: <http://www.ghostresearch.org>. Downloaded June 29, 2006.

ghost seers In folklore throughout the world, it is thought that persons born at a certain time of day, or on a particular day, possess the clairvoyant power to see ghosts and things that other persons cannot see. In Lancashire, England, children born during twilight are believed to have the ability to know which of their acquaintances will die next. In other parts of England, the magical birthing hour is twelve o'clock at night or the hour after midnight.

In parts of Europe, it is the day of birth that predicts the power to see clairvoyantly. In Denmark, children born on a Sunday will be able to see certain things, such as an impending death. In Scotland, people born on Christmas Day or Good Friday are said not only to be able to see spirits but to order them about.

Among other peoples, it is believed that only certain persons can see the ghosts, or can see them only at certain times. According to Finnish lore, the ghosts of the dead can be seen only by shamans, and that other men can see them only in their dreams. In the Antilles, some tribes believe that the dead can be seen on the road only when a person travels alone.

In some parts of the world, seers take consciousness-altering substances to enhance their powers and provide information that could be useful to themselves or the community. In the Amazon and North Brazil, seers traditionally are given narcotics to induce visions that might

provide information about such matters as who committed a crime.

Similarly, Native Americans in California once gave children intoxicants so that they could envision their enemies.

FURTHER READING:

Leach, Maria, and Jerome Fried, eds. *Funk & Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper & Row, 1979.

ghost sickness The belief that the ghosts of the dead can cause illness and death.

In the animistic system of beliefs characteristic of tribal societies around the world, the spirit of a deceased person is thought to remain close to the corpse for a few days before beginning its journey to the land of the dead, and during this in-between or “liminal” period it is particularly dangerous to the living. The ghost is portrayed as lonely in its new existence, and so inclined to seek company from among the living. Children in particular are susceptible to ghost sickness, because their souls are less strong or less firmly attached to their bodies. Among the Kwakiutl Indians of British Columbia, children are sometimes disguised or referred to as adults, in order to confuse the ghosts into thinking that they are older than they are (see ANIMISM; SOUL LOSS).

Fear of ghost sickness accounts for the widespread fear of the dead as expressed in such practices as carrying the corpse out of the house through a hole in the wall rather than through a window or door (see FUNERAL RITES AND CUSTOMS), which is intended to make it difficult for the ghost to find its way back home. Although ghosts are most feared immediately after a death, in many societies any sighting of an apparition or sounds suggestive of a poltergeist are harbingers of disease or death (see DEATH OMENS).

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Tylor, Edward Burnett. *Religion in Primitive Culture*. New York: Harper, 1956.

Ghosts of Angela Webb, The Independent film portraying a bizarre, true, and tragic HAUNTING of a privately owned house in New Jersey that captures its dead owners as GHOSTS. *The Ghosts of Angela Webb* was directed and produced by KARL PETRY and was released in 2004. It is based on Petry’s own personal experiences as a psychic investigator of the haunted house.

The story focuses on one of the house’s owners, given the pseudonym “Angela Webb.” Webb worked in Manhattan in financial services; her office was located in one of the towers of the World Trade Center. In 2000, Webb sought out a popular psychic in New York City for a reading; she was thinking of changing jobs and wanted to know if this was a good idea. The psychic told Webb she saw her “moving on.” The psychic inquired about her

family, as she saw a lot of people in Webb’s home. Webb replied that she lived alone in a house in rural New Jersey—but that it was inhabited by “wall to wall ghosts.” Webb had purchased the home in the late 1990s without knowing about its haunted history. She described daily interactions with the ghosts.

Intrigued, the psychic contacted Petry and suggested that the two of them pay a visit to Webb at her home. On their first visit, Petry saw several ghosts and sensed the presences of many more; Webb’s description of “wall to wall ghosts” was indeed accurate.

The house was built partially of fieldstone and wood in the late 18th century in what was originally farmland. The grounds still include a barn and spacious garden; a swimming pool is a modern addition. It has an odd paranormal history—if an owner dies they become trapped in the house as a ghost. The ghosts exhibit intelligence and the ability to interact with the living; they seem to assert themselves as the “true” owners of the house. Among the most active ghosts are:

- A male farmer who committed SUICIDE by hanging himself in the barn in the late 18th century. This death is documented by records. His burial place is unknown, but is most likely on the property, which would have been in keeping with the custom of the time to not bury suicides in a churchyard. This ghost appears as a full-form APPARITION on the grounds and in the house.
- A teenage boy who was accidentally run down by an automobile while standing along the road outside of the house. The accident occurred in the 1950s; the boy’s parents owned the house. Simon, the boy’s name, appears as a full-form apparition, and he creates some of the POLTERGEIST disturbances in the house.
- A woman who was rumored to have a large sexual appetite for both men and women. The “wild wife” mysteriously disappeared in the 1930s; her body was never found. Rumors circulated that her husband, tired of her sexual escapades, murdered her and buried her on the grounds. After her disappearance, he sold the house and moved to the West Coast.
- A ghost of unknown gender or identity, human, who casts a negative, even evil, atmosphere in the house and creates the more violent poltergeist effects. This ghost remains invisible but can make its presence felt.

Poltergeist and HAUNTING activity include the appearances of apparitions, movements and displacements of objects, cold breezes, turning on and off of light and electronic equipment, footsteps, odd sounds, and sexual molestation. Webb acknowledged to Petry that she had had sex with the ghosts “many, many times.” Webb’s friends and members of her family were uncomfortable in the house; some refused to return after being frightened by haunting phenomena.

Petry witnessed dramatic poltergeist activity. While talking to Webb in her kitchen, listening to her describe things done by the ghosts, books on nearby shelves slammed violently from one end to the other as though forcefully shoved by invisible hands.

Petry also felt the presence of the invisible malevolent ghost walk past him. This ghost may have been captured on videotape. Petry filmed the other psychic doing a tour through the house as she described the hauntings; a waviness in the air passed in front of her and was visible on the tape.

Webb exhibited a love-hate relationship with the ghosts, sometimes accommodating their activity and sometimes going into a fury against them, vowing to somehow shove them out. She was the owner of the house, not them. She once held a large party and invited some of the guests to stay overnight. Those who did were sorry, vowing never to return after being frightened by apparitions.

Webb researched the history of the house and discovered that previous owners had also done the same. She found records verifying some of the deaths associated with the house. She also found a previous owner, a woman, who had lived in the house and then sold it—but who was in a psychiatric ward being treated for the effects of living there. The woman told Webb of ghostly sexual molestation and warned her to sell the house while she was still alive.

Petry made plans to interview Webb on videotape and document her experiences. An English television network also was interested in bringing in a film crew. But before any of those activities took place, tragedy struck. Webb was killed in the September 11, 2001, terrorist destruction of the World Trade Center, as were all of her coworkers who attended her last party.

Webb is now a ghostly resident of the house, joining the other previous owners. Since 2001, the house has passed through several owners. Paranormal activity is believed to be a major reason for the frequent turnover. No investigations have been made since Webb owned the house. It is not known if any efforts have been undertaken to perform SPIRIT RELEASEMENT for the ghosts.

The area surrounding the house has a history of unusual paranormal activity. There are frequent reports of UFOs and also of hauntings. It is not known why the house traps the ghosts of its owners who die while owning the house. Various explanations have been advanced:

- There may be peculiar geophysical factors that facilitate this weird haunting. Fieldstone is associated with high levels of paranormal activity; it is said to retain psychic impressions.
- The house has its own THOUGHT-FORM personality. Such a thoughtform could arise from the input of the thoughts, emotions, and actions of its long line of occupants. Thus, the house takes on its own haunting presence in addition to that of its ghosts.

- The house sits on an interdimensional portal or vortex that enables a bizarre kind of haunting to occur.

ghost tech See PARANORMAL INVESTIGATION.

ghoul A DEMON in Islamic lore who feeds on the flesh of human beings, especially travelers, children or corpses stolen out of graves. The name comes from the Arabic terms *ghul* (masculine) and *ghula* (feminine). Ghouls are nocturnal creatures who inhabit graveyards, ruins and other lonely places. Sometimes they are described as dead humans who sleep for long periods in secret graves, then awake, rise and feast on both the living and the dead. Ghouls also personify the unknown terrors held by the desert, and may be compared to the lamiae and Lilith night terror demons. In classical mythology, lamiae are monsters who feed on the flesh and blood of the young. Lilith, traditionally the first wife of Adam, is the wife of the Devil, whose children are the *djinn* demons.

In Islamic lore, there are several varieties of ghouls, but the most feared is a female type that has the ability to appear as a normal, flesh-and-blood woman. Such a creature marries an unsuspecting man, who becomes her prey.

See VETALA.

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Girvan, John Historian, author, and GHOST researcher in Devises, Wiltshire, England. John Girvan works as a traditional blacksmith at the Canal Forge at Lower Wharf in Devises, a town especially known for its HAUNTINGS.

Girvan became interested in ghosts in the course of his historical research. In answer to popular interest, he created ghost walks in Devises in the mid-1980s, which quickly established him as a leading authority on ghosts



John Girvan. Photo by R. E. Guiley.

in Wiltshire. He also conducts paranormal investigations. He describes his approach as “open-minded but skeptical,” questioning everything.

Girvan makes numerous media appearances and was featured on *Ghost Towns*, a series starring DEREK ACORAH. He is the author of several books, among them *Ghosts of Devises*, *Ghosts of Devises—Casebook II*, *Under Devises*, and *Devises Hidden Secrets*.

See ELM TREE.

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John Girvan. Available online. URL: <http://www.johngirvan.co.uk>.

Glamis Castle The oldest inhabited castle in Scotland, built in the 14th century, has more supernatural lore than perhaps any other castle in the United Kingdom. It is reputed to be the home to a legendary monster, a VAMPIRE and a fearsome menagerie of ghosts, some of whom are unknown for their connection to the castle while living. The castle curiously is said to have more windows when seen from the outside than when seen from the inside.

Glamis Castle (the birthplace of Princess Margaret and ancestral home of Queen Elizabeth, the Queen Mother) originally was the home of the lords of Glamis, who, according to legend, were drinking, gambling spendthrifts who lost their family fortune. By the mid-17th century, the castle was in ruins. It was then inherited by Patrick Lyons, who rebuilt the family fortune and the castle and was made the earl of Strathmore. But in the 18th century, the family's bad habits resumed.

In the early 1800s, according to legend, the Strathmores were confronted with an unpleasant situation. The first son of the 11th earl of Strathmore was born a hideously deformed, egg-shaped monster with no neck, tiny arms and legs, and a large, hairy torso. The Monster of Glamis, as he became known, was the true heir to the family estate. However, the child was not expected to live, and so the family hid him away in a secret chamber. His existence was known only to the earl, his second son, the family lawyer and the factor of the estate. To everyone's horror, the monster did not die, but remained strong and hearty. The estate was unlawfully passed on to the second son. In successive generations, as the monster lived on, each earl of Strathmore was informed on his 21st birthday of the true heir's existence and was shown the creature. The earls were permanently changed by this revelation, and became silent, moody and withdrawn. It is said that the monster lived a remarkably long life and died around 1921 or 1941. (Monstrous births that are punishment for wrongdoing, and which are locked up in houses or castles, are a motif in haunting folklore.)

While the monster's existence has not been proved, there are records of a secret and yet unknown chamber constructed somewhere in the depths of the castle. In 1880, a newspaper in Scotland told of a workman who accidentally knocked through a wall in the castle

and found a secret passage to a locked room. After he informed the steward, the man disappeared, and it was said that he had been given a large sum of money and was sent off to Australia.

A GHOST frequently reported seen at Glamis is that of Alexander, the fourth earl of Strathmore who lived in the late 17th century and early 18th century, and was better known as “Earl Beardie.” According to one legend, Earl Beardie, a Lord Glamis and two chieftains gambled one night in the tower (now uninhabited). They quarreled and cursed God. The Devil appeared and doomed them to play dice there until Judgment Day. According to another version, Earl Beardie, drunk one Sunday, could find no one to play cards with him, and became so enraged that he said he would play cards with the Devil himself. The Devil obligingly appeared in the form of a tall, dark man wearing a black coat and hat. The two retired to a small room, from which issued sounds of loud shouting and swearing. The earl at last protested that he had lost all his money, and he apparently sold his soul. The Devil vanished and took the soul with him. Earl Beardie died about five years later.

Sounds of stamping, swearing and the rattling of dice still are said to drift from the tower. Earl Beardie's ghost also has been seen flitting around other parts of the castle.

The ghost menagerie includes a woman, thought to be Janet Douglas, wife of James Douglas, the sixth lord of Glamis. James died one morning after eating his breakfast, and Janet was suspected of poisoning him, though no evidence linked her to the deed. Six years later, in 1537, she was accused of attempting to poison King James V. She was condemned and burned at the stake at Castle Hill, Edinburgh. Her ghost appears above the clock tower, wrapped in flames or a reddish glow. Another ghost, of a madman, walks the roof along a spot called “The Mad Earl's Walk” on stormy nights.

Other ghosts include unidentified GRAY LADIES who haunt the chapel; a tongueless woman who races across the grounds, tearing at her mouth; “Jack the Runner,” a thin man who races up the drive to the castle; a black boy—perhaps once a badly treated page—who sits by the door of the Queen Mother's sitting room; a woman with mournful eyes who clutches at an upper window as though imprisoned; and a tall figure dressed in a long, dark cloak.

Modern POLTERGEIST phenomena at the castle include a door which allegedly opens by itself every night, no matter how well secured or barricaded; strange hammerings and knockings; and bedclothes that are pulled off of overnight guests.

Glamis's vampire is said to be a woman servant who was caught sucking the blood of a victim. Legend has it that she was walled up alive in the secret chamber, where she continues to sleep the sleep of the undead, until someone finds her and she is loosed once again.

Two legendary murders are said to have been perpetrated at Glamis Castle, though it is unlikely to be true. Macbeth's murder of King Duncan is believed to have been

committed there because Shakespeare mentions Glamis Castle in *Macbeth*; Macbeth's tortured ghost thus is said to haunt the place. Oddly, the murder of King Malcolm II, who reigned during the 11th century, also is placed at Glamis, despite the fact that the castle was not built until three centuries later. Nonetheless, lore has it that a mysterious bloodstain from Malcolm's murder could not be scrubbed off the floor, and the entire floor in the room had to be boarded over. This latter tale is an example of how some ghost legends persist even when historical fact demonstrates otherwise.

Compare to HAM HOUSE; HULL HOUSE.

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goblin A small, hideous, and often mischievous or evil spirit. The prefix "hob" is sometimes used to denote "good" goblins.

In French folklore, goblins are wandering spirits who attach themselves to households, where they alternately help and plague the residents, depending on their whims. Goblins live in grottoes, but are attracted to homes that have beautiful children and lots of wine. When they move in, they help by doing household chores at night and by disciplining children—giving them presents when they are good and punishing them when they are naughty. Goblins have an unpredictable, mischievous nature. On some nights, instead of doing chores, they will keep everyone awake by banging pots and pans, moving furniture, knocking on walls and doors, and snatching bedclothes off sleeping persons. Goblins who become tiresome can be persuaded to leave by scattering flaxseed on the floor. The sprites get tired of cleaning it up every night and decide to depart for more hospitable surroundings.



A 16th-century illustration of minor devils, demons, satyrs, and hobgoblins.

Goblins are similar to BROWNIES, household spirits in England and Scotland, DOMOVIKS in Russia, and other sprites in other countries. In Germany, they are called KOBOLDS, and they work industriously in the mines; they are sometimes thought of as earth elementals. (See KNOCKER.)

Goblins have become associated with ALL HALLOW'S EVE and are said to roam that night when the veil is thinnest between the world of the living and the world of the dead.

See BOGEY; BOGGART; POLTERGEIST.

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Goligher Circle Members of an Irish spiritualist family who formed a MEDIUMSHIP circle studied by WILLIAM JACKSON CRAWFORD, a lecturer in mechanical engineering at Queens University, Belfast. The Goligher Circle consisted of a father and his four daughters, a son and a son-in-law. All the daughters were mediumistic, although one, Kathleen, was the most powerful. Only Kathleen would go into trance and speak for the spirits the family believed to be producing the RAPPINGS, table LEVITATIONS, and other phenomena that occurred when they sat together. Their SEANCES were held as part of a religious observance and were ordinarily private, but in 1914 Crawford learned about them and persuaded the family to let him study the manifestations.

Crawford wrote three well-known books about the Golighers: *The Reality of Psychic Phenomena* (1916), *Experiments in Psychic Science* (1919) and *Psychic Structures of the Goligher Circle* (1921). He accepted the seance phenomena as paranormal and was principally interested in studying their physical characteristics. Through experimentation, he discovered evidence of what he called "psychic rods," which appeared to emanate from Kathleen's vagina, and by which the table levitations and other physical effects were accomplished. These "rods" seem to have been composed of ECTOPLASM and would sometimes solidify into visible forms that could be seen, felt and photographed.

Crawford killed himself in 1920, inevitably raising the suspicion that he had learned that the Golighers had been engaged in trickery. Another investigator, E. E. Fournier d'Albe, who had 20 sittings with the Golighers after Crawford's death, reported few phenomena and concluded that what he did see was fraudulently produced.

W. W. Carington, who observed the Golighers in 1916 and in 1920, believed that genuine phenomena had occurred at the earlier sittings, though not at the later ones. If either Kathleen alone or the Goligher family as a whole had turned to fraud around 1920, this may have been because Kathleen's abilities were suffering the decline that typically accompanies aging with physical mediums, both male and female. She was about

16 in 1914, and thus about 22 in 1920. It is interesting that by 1920 the Golighers had begun to accept donations from observers, something they had not done earlier.

After Fournier d'Albe, the Golighers ceased to give public seances and permitted no further outside studies of their MEDIUMSHIP. However, Kathleen continued to give seances privately, some of which have been reported in print. She married S.G. Donaldson in 1926, and in 1933 he conducted a series of five sittings with her that he reported in the *Psychic Science* the following year. In these experiments, he employed infrared photography, which had then only just become commercially available. No physical phenomena except raps are reported, but photographs of what appears to be ectoplasm were obtained at all five sittings (which would seem to have been held in darkness). Although no further reports of Kathleen's mediumship are available, the sittings with infrared photography were continued. The photographs, however, unfortunately were destroyed during the bombing in World War II.

Kathleen Goligher was last heard from in 1962.

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Grateful Dead Motif in folklore in which GHOSTS of the dead return to the world of the living to bestow rewards upon deserving people. For example, a hero comes upon a group of people who refuse to bury a corpse because there is no money to pay the costs. The hero pays for the burial and continues on. He is then joined by a mysterious traveler who gives him astonishing aid, such as saving his life in great peril, finding a princess for him to marry, slaying monsters, or finding great treasure. Sometimes the companion demands half the spoils, which he relinquishes at the very end, just before he reveals himself to be the ghost of the corpse.

In Chinese folklore, the grateful dead often act as agents of social control. The purpose of their appearance is to copiously reward those who gave their corpses proper burial and their spirits continuing respect (thus ensuring the continuation of ANCESTOR WORSHIP). They also honor brave persons, and grace deserving relatives with drop-in visits.

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graves and graveyards See FUNERAL RITES AND CUSTOMS; HAUNTING.

Gravlin, Doris (1906–1936) Reputedly the most famous GHOST of British Columbia, who haunts the Victoria Golf Club and course and the nearby Oakland Bay Beach Hotel, in the city of Victoria. Involved in a stormy marriage, the young Gravlin is believed to have been murdered by her estranged husband—who also was found dead, an apparent SUICIDE. Gravlin's ghost has several names. Her most popular is the April Ghost, and she is also known as the Oak Bay Ghost, the Ghost of Golf Course Point, and the Watcher.

Gravlin was a nurse who married Victor Gravlin, six years her senior, the sports editor of a Victoria newspaper. Doris was very much in love with Victor, but he had a severe drinking problem that eventually drove her away. Victor made repeated attempts to stop drinking, but could not.

In 1934, Doris separated from him and took a job as a private nurse to Kathleen Richardson in the Oak Bay neighborhood. On the evening of September 22, 1936, Gravlin went out for a walk wearing a pair of white kid shoes—and never came back.

Five days later, her body was found in the shoreline grass near the seventh tee of the Victoria Golf Club. It was discovered by a caddy, John Johnson, who was looking for a lost ball. First he noticed a woman's sweater lying on the beach. As he picked it up, he saw the body.

The ensuing police investigation determined that Gravlin had been murdered near the seventh tee in a patch of wild broom. Her body was dragged down to the beach. She had been beaten and strangled to death. Both shoes were missing.

Victor also disappeared the same night, September 22. He had been living with his parents. Like Doris, he announced at 8 P.M. that he was going out for a walk—and never returned. A warrant was issued for his arrest.

Victor's body was found on October 25 along the shoreline of the same golf course. A fisherman rowing past saw the corpse tangled in kelp near the ninth tee. An autopsy determined Victor had been dead about four weeks, making his death about the same time as that of his estranged wife. One of Doris's white kid shoes was in the inside pocket of his coat (by some accounts, both shoes were found on his body).

The full story was not released in the media, not unusual for the times. But the story behind the tragedy circulated. According to the story, Victor telephoned Doris on the fateful day to discuss reconciliation. She agreed to meet him at the Oak Bay Beach Hotel, one of their favorite places. The hotel has an English-style pub and restaurant called The Snug. They left the hotel and went for a walk on the nearby golf course. At about 9 P.M. that night, a resident living near the golf course heard an anguished scream.

The case was closed. Authorities believed that Victor, severely depressed over his marital and drinking problems, murdered his wife and then drowned himself. Doris apparently has never rested in peace, for her ghost remains active in present times.

By the next spring, people were reporting seeing Doris's ghost on the golf course. In the 1960s, sightings of her increased and began to fit a pattern. She was seen standing along the rocky shore. Initially she was dressed in a brown suit characteristic of the 1930s, but this eventually gave way to a sheer white wedding dress. Her ghost stood looking sadly out to sea for several minutes before vanishing.

More reports of Doris's mournful ghost were made, often by young people who went to the golf course hoping to catch a glimpse of her. She was seen floating over the shoreline, a misty and glowing APPARITION. Sometimes sightings were accompanied by sudden plunges in temperature and a cold rushing wind. It was not unusual for the ghost to be witnessed by entire groups of people.

In 1972, ghost investigator Jean Kozocari said Doris actually took her hand. Kozocari had taken a group to the golf course for a Doris sighting. On the way out, someone took her hand. At first Kozocari thought it was a member of her group, although the hand seemed extremely cold. Then it vanished.

Doris's ghost continues to be seen by many people. Some visit the golf course on their own, some stop by on ghost tours. For reasons not known, she is especially active in the spring, hence her most popular nickname of "The April Ghost." She usually appears at dusk near the point where her body was found. She wears a white wedding dress. According to lore, she can only be seen by young people, but to see her means that a couple will never marry. Sometimes she terrifies people by rushing toward them with outstretched arms or by following them.

At the Oakland Bay Beach Hotel, Doris haunts the third floor. Guests wake up and see a sad young woman in white standing by their bed. She also is felt in the hallways.

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gray ladies The ghosts of women who reportedly died violently for the sake of love or pined away from loss of love. Gray ladies take their name from their frequent appearance as women dressed in gray. Some, however, appear clothed in white, black and brown.

According to lore, gray ladies haunt a house because of their intense desire to be reunited with a loved one. Their HAUNTINGS often are associated with POLTERGEIST activity. Gray ladies appear around the world. Many have been documented in England; among them are the following cases.



A man startled by the white apparition of a woman.

Speke Hall near Liverpool Airport, England, for centuries the home of the Norris family, has a ghost believed to be that of Mary Norris, the daughter of the last male Norris, who died after the Restoration. Mary reportedly was so unhappily married to Lord Sidney Beauclerk that she held her son Topham in her arms and jumped into the moat to end both their lives. Mary's ghost is said to still rock the child's cradle in the tapestry room.

A woman who died in a shipwreck has haunted Chambercombe Manor, at Ilfracombe, North Devon, since the 17th century. According to the legend, Alexander and William Oatway were a father and son team who used a lantern on stormy nights to lure ships to the coast. Instead of finding safety, the ships crashed on the rocks and the men would plunder them.

Years later, when William was grown and the father of a married daughter, Kate Wallace, who lived in Dublin, he again lured a ship but was surprised by a survivor. Lying on the rocks was a woman who had been so badly battered during the storm, that her face was unrecognizable. William and his wife took the woman back to the house,

but she died during the night. The couple could not resist taking the dead woman's jewelry and money belt.

Two days later, the Admiralty inquired about a missing passenger who turned out to be none other than the Oatways' own daughter, Kate. The devastated Oatways walled up her body in a secret room and moved away. More than a century later, the secret room was discovered with the skeleton lying on a bed. The bones were buried in a pauper's grave, but Kate's ghost continues to visit the house where she grew up.

A few miles from Speke Hall and about seven miles from Ormskirk is Rufford Old Hall, a 15th-century manor house whose resident and anonymous gray lady allegedly died from despair. Shortly after their wedding, her husband left for war. A soldier told her that her husband was due to return in the near future, but when he did not, the hapless girl deteriorated with each passing day. Her dying wish was for her spirit to remain in the house to wait for her husband.

A marriage that never took place was the cause of death for the gray lady of Samlesbury Hall. The house, located between Preston and Blackburn in Lancashire, belonged to the Southworth family for centuries. Sir John, the last male heir of this Catholic family, had a daughter, Dorothy, who fell in love with the heir of a nearby Protestant family.

Despite Sir John's attempts to keep them apart, the young couple met secretly and made arrangements to elope. Unbeknownst to them, one of Dorothy's brothers was hiding in the bushes and overheard the designated time and place. Determined to save his sister from disgrace, the brother hid on the fateful night and killed the young man and two of his friends who were helping him. Their bodies were secretly buried near Samlesbury Hall's chapel; three skeletons were found there in the 19th century.

Dorothy was sent abroad to a convent, where she is said to have gone insane, and shortly after, to have died. The ghosts of Dorothy and her lover have been seen walking on the grounds and on the road, and embracing on the spot where the young lover is believed to have been buried. Crying and wailing have also been heard.

A violent death reportedly produced the gray lady of Heskin Hall, near Blackburn. Heskin Hall often served as a hiding place for Catholic priests during the English Civil War. During a visit by Cromwell's Roundheads, a priest was discovered. In order to save his own life and prove his faith to Puritanism, the priest offered to hang the Catholic daughter of the house. It is believed that his offer was accepted and the girl was hanged in front of her parents. Her ghost, often accompanied by strange tapings and bangings, is said to haunt the Scarlet Room.

Other gray ladies are of special interest because of unique characteristics. The white lady of Bolling Hall at Bradford is credited with saving the lives of all the men, women and children of Bradford. The earl of Newcastle had ordered their deaths in retaliation for the killing of

the earl of Newport during the English Civil War. The white lady disturbed the sleep of the visiting earl of Newcastle by pulling at the bedclothes three times during the night and pleading with him to take pity on the town. He rescinded the order the next morning.

The gray lady at the famous Levens House in Cumbria, England, was only a passing visitor, never an occupant. The ghost is said to belong to a gypsy who laid a curse that there be no male inheritor of the house until the river Kent stopped flowing and a white fawn was born. The house's 17th-century owners reportedly had refused to give the beggar food, and she later died of starvation. The curse was lifted and a male heir was born only when the gypsy's prophecy came true.

Liberty Hall in Frankfort, Kentucky, reportedly is haunted by a benevolent gray lady who does household chores and is seen gazing out a window.

See RAYNHAM HALL; WILLINGTON MILL.

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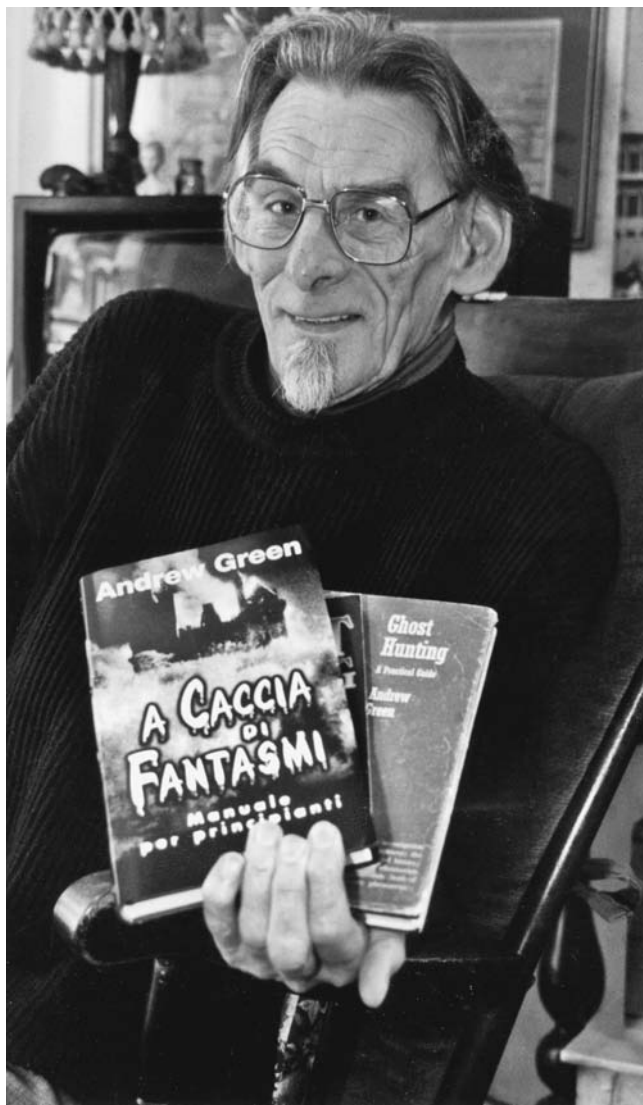
Green, Andrew Malcolm (1927–2004) English investigator of GHOSTS, POLTERGEISTS, HAUNTINGS, and POSSESSION; author, lecturer, and media personality. He was known as "Britain's Specter Inspector."

Life

Andrew M. Green was born on July 28, 1927, in Ealing, London. From childhood, Green was interested in the unknown. He was in his teens when he first saw a ghost. While visiting an aunt and uncle in Sidmouth, he awakened one morning to find a smooth fox terrier sitting on his bed. He said hello to the dog and got up to get dressed and take the dog out, for his aunt and uncle did not allow their own dogs upstairs. When he turned around, the dog had vanished. Green's uncle told him that he was the seventh person to see the ghost dog. It had been the beloved pet of the previous owners of the house and had always slept on their bed. The dog had gotten out of the yard one day and was run over in the road and killed.

The experience taught Green never to laugh at others when they said they'd seen a ghost. He realized that sensitivity to paranormal phenomena varies from person to person.

Green was 17 when he became seriously interested in the paranormal, again because of his own experience. In 1944, his father, who then worked as a rehousing officer, was called upon to assess a Victorian era house at 16 Montpelier Road in Ealing that had been vacant for 10 years. The elder Green found the structure acceptable for



Andrew Green. Courtesy Andrew Green.

the storage of goods, but noticed a peculiar, sulphurous smell in a small room on a mezzanine. He reported the smell and was informed that the floor and plaster in the room had been replaced, but the smell persisted. Workmen who later brought in goods to be stored in the house claimed it was haunted. They had heard footsteps and objects being moved about. They sensed an “atmosphere,” including a strange smell in one of the rooms. They heard doors opening and closing where no doors existed. Some workers so disliked the house that they refused to return to it.

His curiosity aroused, Mr. Green senior visited a friend at the metropolitan police and inquired about the history of the house. He was told that the house was built in 1883 and had been vacant since 1934. During the years it was occupied, 20 SUICIDES and one murder had taken place there. All suicide victims had jumped from the integral

70-foot-high top tower. The murder involved an infant that had been tossed from the top of the tower.

Green and his father then visited the house. At his father's suggestion, Green took along a camera. During the tour of the empty building, young Green thought he felt invisible hands at one point helping him up the staircase to the tower top. Looking out from the roof, he thought he heard a voice whispering to him urging him to go into the garden by going over the parapet. He nearly went over the edge when his father grabbed him from behind and showed him that the drop was certainly fatal.

Green photographed the exterior of the house from the back garden. Although he noticed nothing strange at the time, one photograph revealed a shape in an upstairs window. The image appears to be that of a female in Victorian-style dress. The figure might be that of a 12-year-old girl who either fell, jumped, or was pushed from the tower in 1886. The photograph remains unexplained.

Years later, Green met a woman who had worked at the Montpelier house as a maid. She told him that she never knew exactly what went on in the tower, though it seemed to have been strange activity. Every Friday, she said, the butler would come downstairs from the tower and hand her two large silver candlesticks and two black candles to put in them. He also handed her a mat with “strange patterns” on it for her to brush. It is possible that these items might have been used in magical rituals.

The Montpelier case launched Green on his second career as investigator of hauntings. His work included assisting authorities in alleviating possession phenomena, lecturing, and writing.

Green spent two years in the military and then in 1949 founded the Ealing Society for the Investigation of Psychic Phenomena. He served as its first chairman until 1953, when he resigned, having moved to another part of the country. He was cofounder of the National Federation of Psychic Research Societies in 1951.

In the late 1960s, Green conducted a trial survey of psychic sensitivity and established that children of seven years of age seem to be at the peak of this faculty, which then diminishes with age, learning, and increased reliance upon intellect rather than intuition. Thus, seven-year-old children might be helpful in assessing an allegedly haunted site. Green's research concerning peak sensitivity was subsequently confirmed by research conducted by another parapsychologist at Surrey University, England.

During the 1950s, Green worked at a variety of jobs, including chemist, office administrator, advertising and publicity manager, publications editor, and tutor. He founded his own publishing house, Malcolm Publications, which produced house journals and tourist material. In 1951, he married Hazel Hunter; they were divorced in 1971.

He did paranormal investigations in his spare time. In 1956, he investigated “the poltergeist girl of Battersea,” a girl who seemed to be plagued by “Donald Capet,” the spirit of an illegitimate son of the French monarchy.

The poltergeist produced RAPPING and other unexplained phenomena. Green received a letter in mixed English and French purportedly written by the spirit. It earned him a place in *The Guinness Book of Records* as the only man ever to receive a letter from a poltergeist. The letter in fact was written by the girl.

In 1971, Green wrote his first book, *Our Haunted Kingdom*, which was published in 1973. Different from other ghost books of the time, it focussed solely on haunting phenomena and not folk stories. Also in 1973, he published his second book, *Ghost Hunting: A Practical Guide*. Until then, most ghost hunting involved SEANCES and attempts to communicate with spirits. Green argued that TELEPATHY and PSYCHOKINESIS projections from the living and electro-magnetic factors were responsible in most hauntings. He promoted the use of equipment in investigations.

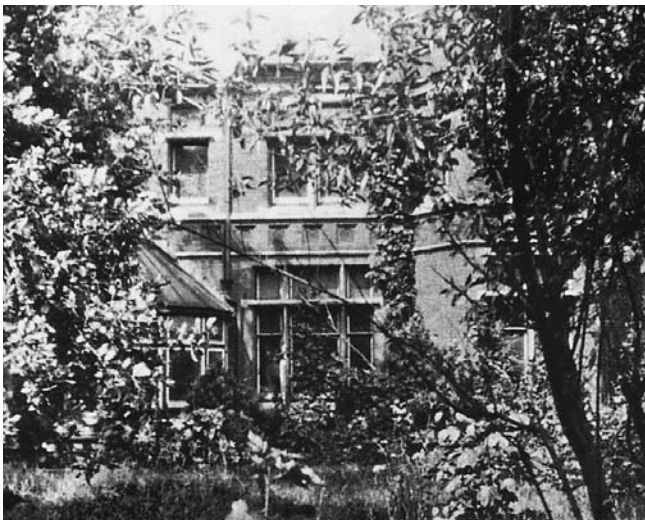
Green joined the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1972. He felt that many MEDIUMS took advantage of bereaved people and criticized the SPR for not taking a more active role in defending the vulnerable. Nonetheless, he had respect for some mediums; he held EDDIE BURKS in high regard and worked with him.

He earned a bachelor of science degree in 1971 from the London School of Economics, and in 1976 he received a master of philosophy degree from Goldsmiths College, London University.

During the 1970s, Green was a founder of the Association for the Scientific Study of Anomalies (ASSAP) and was voted honorary president of Borderline Science Investigation Group.

In 1979, Green married Norah Bridget Cawthorne; they lived in Robertsbridge, Sussex.

After 1987, Green devoted himself full time to paranormal investigations and writing. He especially enjoyed working with TOM PERROTT and ALAN MURDIE.



Andrew M. Green's photo of the house at 16 Montpelier Road, taken in 1944. Notice the filmy shape in the upper left-hand window. Courtesy Andrew M. Green.

His last major investigation was in 1996, when the Royal Albert Hall in London asked him to look into a host of reported haunting phenomena there that included apparitions of two Victorian girls, feelings of unease experienced by people in the late night hours, and a ghost believed to be that of Henry Willis, who built the famous concert hall's giant pipe organ.

Green was accompanied by a crowd of media while he spent a 12-hour night vigil in the hall. Nothing eventful occurred, nor did anything unusual register on Green's electro-magnetic equipment—he even had a bat detector—except for an inexplicable increase in static on one occasion. His digital thermometer registered an unusual temperature fluctuation in a corridor formerly known as the Garden Room, where others had reported ghostly experiences. The room temperature registered 71 degrees Fahrenheit when Green arrived, and within a few seconds rose sharply to 81 degrees. It then fell back to 71, where it remained for the rest of his stay. He concluded that there were isolated incidents of unexplained phenomena in the hall, which he said might be related to stress experienced by the living. The hall, built in 1871, was undergoing extensive renovation.

Green suffered from emphysema, which increasingly hampered his ability to travel and do research. He died on May 21, 2004.

Paranormal Views and Works

Green did not believe in SURVIVAL AFTER DEATH, saying that the possibility would need more verification than is currently available. Ghosts do not have personalities or intelligence, but they are impressions created by the living at times of shock and stress. When a person receives a severe shock, such as learning of the unexpected death of another person, he or she immediately and uncontrollably creates a mental image of the deceased in circumstances under which they were last seen, according to Green. Under certain circumstances, the dying may create their own ghosts through mental impressions. Apparitions of the living, he says, are created under similar conditions that create an intense desire in a person to be in another, distant spot.

He believed that the most disturbing hauntings are not genuine impressions left at a site, but are created by imagination and PSYCHOKINESIS (PK) on the part of the living. A successful EXORCISM alleviates the mental conditions that create the haunting.

When Green investigated a haunting disturbance, he accepted the beliefs of the witnesses and then looked for a rational explanation and solution to the problem. For example, he found that SMELLS associated with hauntings usually have natural explanations. Odors can be absorbed into various materials and remain for considerable periods of time, he said, becoming noticeable periodically under the right conditions of moisture and temperature. Sounds likewise usually have natural explanations; or, they can remain imbedded in a building for long periods of time.

Green's own experience bore this out in an interesting way in 1976, when he met his wife-to-be, Norah Cawthorne. A mutual friend asked him to look into a mysterious smell of perfume in her old farm cottage. The perfume pervaded the sitting room inexplicably at times, usually in the evenings. Norah was not worried or frightened, but was curious to find an explanation.

Together they established that the smell was that of an old Victorian perfume based on the mignonette flower. It had been used heavily for years by a previous tenant, an old woman thought to have died in the cottage. The perfume aroma apparently seeped into the exposed oak beams. When a fire was lit in the inglenook fireplace in the evenings, the heat warmed the beams and released the smell.

Green wrote and lectured on ghosts and hauntings and made frequent appearances on radio and television shows throughout the U.K. His philosophy inspired novelist James Herbert to base his parapsychologist protagonist, Chris Bishop, on Green in Herbert's bestseller, *The Dark*.

Green authored more than 15 nonfiction books and numerous articles on ghosts and hauntings. Books include: *Mysteries of Surrey* (1972); *Mysteries of Sussex* (1973); *Mysteries of London* (1973); *Ghost Hunting, A Practical Guide* (1973, translated into Italian as *A Caccia di Fantasmi* in 1998); *Our Haunted Kingdom* (1973); *Haunted Houses* (1975); *Ghosts of the South East* (1976); *Phantom Ladies* (1977); *The Ghostly Army* (1980); *Ghosts of Today* (1980); *Ghosts of Tunbridge Wells* (1980); *Haunted Inns and Taverns* (1995); *Haunted Sussex Today* (1997); and *Haunted Kent Today* (1999).

Green edited *500 British Ghosts and Hauntings* by Sarah Hapgood (1993); *The World's Great Ghost and Poltergeist Stories* by Sarah Hapgood (1994); and *The Enigma of Borley* by Ivan Banks (1996), with foreword by TOM PERROTT.

He contributed "The Ghostly Army" to *Famous Ghosts and Hauntings* (1998) and "The Ghosts I Have Known" to *Weird World 1999* (1999). *Famous Ghosts and Hauntings* also includes a contribution from Norah Green, "The Haunting of Hampton Court."

FURTHER READING:

Murdie, Alan. "Andrew Green." Available online. URL: http://www.ghostclub.org.uk/green_obit.html. Downloaded September 20, 2006.

Greenbrier Ghost West Virginia murder exposed and solved by the GHOST of the victim. The case went to trial, during which testimony concerning the ghost's appearances was entered into the record. The case is the only known case in the United States in which a ghost's testimony helped to convict a murderer.

The victim, later known as the "Greenbrier Ghost," was Elva Zona Heaster Shue, who lived near Greenbrier, West Virginia with her new husband, Trout Shue. Zona (the name she used) probably was born in 1873—records give different dates. She bore an illegitimate child in 1895.

In 1896, she met Erasmus (also given as Edward) Stribbling Trout Shue, an out-of-towner who moved to Greenbrier to work as a blacksmith and start a new life for himself. The two were quickly attracted to each other, and they married shortly after meeting, on October 26, 1896. The marriage was opposed by Zona's mother, Mary Jane Robinson Heaster, who did not like Shue or the idea of her daughter marrying a stranger.

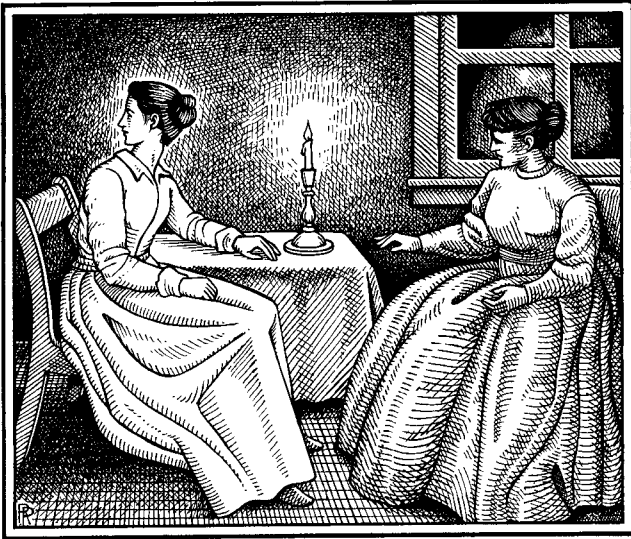
On January 23, 1897, Zona's body was discovered inside her house by a black boy, Andy Jones, who had been sent to the house by Shue with instructions to ask Zona if she required anything from the store. Jones found Zona lying on the floor, stretched out straight with feet together, one hand by her side and the other lying across her body, and her head inclined slightly to one side. Jones ran home to tell his mother.

The local physician and coroner, Dr. George W. Knapp, was summoned and arrived at the Shue household in about an hour. By then, Shue had already carried his wife's body upstairs and dressed it up in her Sunday best: a dress with a high neck and stiff collar secured by a big bow, and a veil covering her face. While Knapp attempted to determine the cause of death, Shue remained planted by his wife's head, cradling her head and upper body and sobbing in great distress.

Because of Shue's tremendous display of grief, Knapp made only a cursory examination. He observed slight discolorations on the right side of Zona's neck and right cheek. When he tried to examine the back of her neck, Shue erupted into such protests that Knapp ended the examination and left. Initially, Knapp announced that Zona had died of "an everlasting faint," then officially recorded the cause as "childbirth." It is not known for certain whether Zona was pregnant. For two weeks prior to the tragedy, Knapp had been treating her for an undisclosed "trouble." In those times, one of the most common causes of death among young women was complications from childbirth, and Knapp may have fallen back on that for lack of anything more specific.

Zona's body was laid out for her wake. Neighbors who came to pay their respects observed odd behavior in Shue. He changed from overwhelming grief to manic energy to agitation. He did not want anyone near Zona. He had placed a pillow at one side of her head and a wadding of cloth on the other side, explaining that the ministrations were to enable Zona "to rest easier." He said the big scarf around her neck was her favorite, and that she had wanted to be buried in it. Nonetheless, people noticed that when time came for the corpse to be moved to the cemetery, there was a strange looseness of the head. Tongues wagged.

Heaster, Zona's mother, took the sheet from inside the coffin, and later attempted to return it to Shue. He refused it. Heaster noticed it had a peculiar smell, so she washed it. The water turned red, but when she scooped the water out of the basin, it was clear. The sheet was stained pink. Heaster tried boiling the sheet and hanging it outdoors in



Zona's ghost turns her head completely around to show her mother her broken neck. Copyright Robert M. Place. Used with permission.

freezing weather for several days, but the stain remained. To her, it was a sign that her daughter had met with foul play.

Heaster prayed that her daughter would come back from the dead and reveal the truth about how she died. Specifically, Heaster said later, she wanted Zona to "tell" on Shue, as she suspected the blacksmith of murder.

Heaster's prayers were answered within weeks. On four nights, Zona's ghost reportedly appeared and awakened her from sleep, and described in detail her murder. Her husband had been abusive and cruel, she said. He had attacked her in a fit of rage because he thought she had no meat cooked for supper, and had broken her neck. To illustrate, the ghost's head turned completely around on the neck.

Heaster went to the prosecutor, John Alfred Preston, and demanded an investigation. It is unlikely that he agreed simply on the basis of a ghost's story. However, the local rumor mill continued to grind about Zona's mysterious and untimely death, the odd appearance of her corpse and her husband's strange behavior.

Preston ordered Zona's body exhumed. Shue vigorously opposed the inquest. He publicly said that he knew he would be arrested, "but they will not be able to prove I did it," thus indicating at least knowledge that his wife had been murdered.

Zona's body was exhumed on February 22, 1897. An autopsy revealed a broken neck and a crushed windpipe from strangulation. There was no evidence of violence to other parts of her body. Shue said, "They cannot prove I did it." He was arrested and charged with murder. He pleaded not guilty.

While he awaited trial in jail, information came out about his unsavory background. He had served time in jail for stealing a horse. He had been married twice

before. He had abused his first wife, and had forced her to divorce him by throwing her things out of the house. His second wife had died under mysterious circumstances from a head injury, due, according to different accounts, to a fall or a rock falling upon her.

In jail, Shue remained in good spirits, his grieving long since over. He said that he wanted to have seven wives, and since Zona had been his third and he was only 35, he stood a good chance of realizing his ambition. He said repeatedly that his guilt could not be proved. He wondered why no one suspected the 11-year-old black boy, Jones. (If Shue did indeed commit the murder, he may have set the boy up for possible blame.)

Despite the fact that all the evidence against Shue was circumstantial (it is doubtful the case would have ever been tried in modern times), the trial commenced in late June. Numerous people testified against Shue. Heaster's ghost story was inadmissible as evidence because it was hearsay. However, the defense raised the matter when she was on the stand, perhaps in an effort to make her appear to the jury to be unbalanced and insane. Heaster recounted the ghost's assertion that Zona's neck had been "squeezed off at the first vertebrae" by Shue.

Shue took the stand in his own defense, passionately denying everything said about his alleged guilt. It was to no avail. The jury quickly found him guilty, but voted for life imprisonment instead of death by hanging due to the circumstantial nature of the evidence.

The verdict did not satisfy many in Greenbrier. A lynching party was formed on July 11, but was thwarted due to a tip. Shue was moved to the WEST VIRGINIA PENITENTIARY in Moundsville. He died on March 13, 1900, possibly from an epidemic of infectious diseases that swept the community at that time. There is no record of what happened to his remains.

A highway historical marker near Greenbrier commemorates the case. It reads:

Interred in nearby cemetery is Zona Heaster Shue. Her death in 1897 was presumed natural until her spirit appeared to her mother to describe how she was killed by her husband Edward. Autopsy on the exhumed body verified the apparition's account. Edward, found guilty of murder, was sentenced to the state prison. Only known case in which testimony from ghost helped convict a murderer.

Despite the resolution, many questions remain about the case. In all likelihood, Shue did murder his wife in a fit of rage, and then attempted to cover up the crime. Afterward, there was speculation among the Greenbrier townsfolk that Zona had died a natural death, and her mother had broken her neck in the coffin in an attempt to frame the hated Shue of a crime. There also was talk that Zona had been pregnant with another illegitimate child (accounting for her quick marriage to Shue), and that Knapp had been trying to abort the baby and had killed Zona. Her neck was broken to cover it up. Or, that Shue killed Zona when he discovered her

pregnant with a child that couldn't possibly be his. Though stories circulated of a dead baby being wrapped in the coffin wadding next to Zona's head, the autopsy mentioned nothing about pregnancy.

Doubts have been raised that Zona's mother ever saw the ghost. Perhaps Heaster concocted the ghost story to validate her own suspicions and give credence to a request for a postmortem inquest. It does seem odd that the ghost of a young country woman would specifically announce that her neck had been "squeezed off at the first vertebrae" rather than simply broken. Perhaps at trial time Heaster conformed her ghost story to the findings of the autopsy.

In investigating the case, historian Katie Letcher Lyle found an overlooked clue that would indicate that Heaster had made up the ghost story. Zona's death was announced in the *Greenbrier Independent* on January 28, 1897. In the same issue, on a nearby page, was a story about how a murder case in Australia had been solved because numerous people had seen the ghost of the murdered man sitting on a rail of a horse pond into which his body had been thrown. Years later, a dying man confessed that he had made up the story of the ghost, which others had then believed to the point that they had claimed to see the APPARITION. The man said he had witnessed the murder, but had been threatened with death if he divulged details. He concocted the ghost in an effort to get the body discovered.

Lyle proposes the plausible theory that Heaster read the story and took a similar course of action to avenge her daughter's death. It is impossible to say whether she undertook the action deliberately, or was subconsciously influenced by the story and actually believed in Zona's ghost.

The case of the Greenbrier Ghost features three motifs prominent in folklore concerning ghosts: the inability of a murder victim to rest until the truth is known; the return of the dead for revenge; and the disturbance of a sleeping person by a ghost.

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gremlin A small, pesky spirit that first appeared in British military aircraft during World War I. Royal Air Force pilots sent out on dangerous missions reported seeing misty, goblinlike spirits in their aircraft. The pilots named them "gremlins." Nothing public was said about them until 1922, perhaps out of superstitious belief that it might be bad luck to acknowledge the spirits. The term "gremlin," after Grimm's *Fairy Tales*, came into popular usage in 1939 during World War II, when a British bomber squadron in India suffered numerous incidents of seeming sabotage to their craft. Gremlins have since expanded their presence to military and civilian aircraft elsewhere around the world.

Gremlins seem to be friendly in nature, though they are wont to play poltergeist-like pranks upon crew. They are ascribed great knowledge of technology, meteorology,

engineering and aerodynamics. They have been said to drink fuel, bore holes in the aircraft, bite through cables, sever fuel lines, slash wings with invisible scissors, and punch and pinch gunners and bombardiers as they line targets up in their sights. They have been blamed for poor landings by pilots. On the other hand, they also have been credited with helping pilots to fly badly damaged aircraft to safety.

Gremlins also have been reported to appear in factories. They perhaps may be modern, high-tech versions of BROWNIES, KOBOLDS, DOMOVIS, BLUE-CAPS, and other such spirits who, according to lore, like to live among humans and keep them alert.

Various descriptions have been given of gremlins. During World War II, some were said to be six inches tall with horns and black leather suction boots, while others looked like a cross between a jack rabbit and a bull terrier. Still others were humanoid and about one foot tall, wearing ruffled red jackets and green breeches. Some had webbed feet with fins on the heels.

When Charles Lindbergh made his historic solo flight across the Atlantic Ocean in 1927, he reportedly saw spirits in his cabin that may have been gremlins or gremlin-like. By the ninth hour of his journey, which took thirty-three and one-half hours, Lindbergh became fatigued and began to feel detached from his surroundings. He became aware that the fuselage was filled with vaporous forms that moved freely about. They spoke in friendly voices and discussed navigation. They reassured him of his safety and also imparted, he said, information of a mystical nature. Lindbergh did not reveal his strange experiences until the publication of his book *The Spirit of St. Louis*, in 1953.

Cases have been recorded of gremlinlike voices speaking audibly to civilian pilots, delivering instructions to turn, land, change course, and so on, in order to avert unforeseen disasters.

Compare to KNOCKER.

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Griffin See PHANTOM SHIPS.

gris-gris See FETISH.

Grottendieck Stone-Thrower Famous POLTERGEIST CASE of Sumatra, formerly a part of the Dutch East Indies and now a part of Indonesia. Local poltergeist activities

are commonplace and often reported in the newspapers. One that is still unexplained occurred in September 1903 when a Dutch engineer working for a Dutch oil company witnessed a strange phenomenon of falling stones. The story was published in the *British Journal of the Society for Psychical Research* in 1906.

The engineer, W. D. Grottendieck of Dordrecht, Holland, had returned from a tiring trip in the steamy Sumatran jungle with some 50 coolies when he found that his regular quarters had been temporarily taken by another member of his company. He decided to stay in a new house that had just been erected on bamboo poles. The roof was thatched with large, dried leaves, known as *kadjang* leaves, in an overlapping shingle style.

Exhausted, Grottendieck laid out his sleeping bag and mosquito netting on the wooden floor and immediately fell asleep. At about one o'clock in the morning, he was partially awakened by something falling near his head outside the netting. A few minutes later, he was awakened by the realization that something was falling on the floor beside him. In the darkness, he was able to see that the falling objects were small black stones, all less than one inch in diameter. Grottendieck turned up his kerosene lamp and was amazed to see that the black stones looked as though they were falling *through* the roof, though there were no apparent holes in the thatching.

Grottendieck went into the next room to wake up his Malay servant boy. Thinking that someone was playing a joke on him, he told the boy to go outside to see if he could see anyone. While holding a flashlight to light the way for the boy, Grottendieck could see the stones continue to fall right through the roof onto the floor of his room.

The boy returned without finding anything. Grottendieck then ordered him to investigate the kitchen. Grottendieck returned to his sleeping room and tried to catch a few of the falling stones. Unbelievably, he was unable to catch even one of them. Just as he thought one would be caught in his grasp, it mysteriously changed direction in midair and floated away. Meanwhile, more stones were falling and hitting the floor beside him. He noticed that the stones seemed to fall slowly, and that the movements of the boy seemed unusually slow as well.

Grottendieck climbed up the partition between his room and the servant boy's room in order to examine the spot from which the stones seemed to be falling. He could not see any holes or cracks in the roof. Once again, he tried to catch the stones, but they eluded him.

The servant boy then entered the room to say there was no one in the kitchen. Grottendieck, frustrated that somebody was so successfully tricking him, grabbed his Mauser rifle and fired five rounds into the air above the jungle to scare off the invisible prankster. The stones, however, continued to fall.

The servant boy, frightened, announced that the situation was the work of Satan, and fled into the jungle. Grottendieck never saw him again. At the departure of the boy, the stones stopped falling. Grottendieck touched

a few of them and found them warm. Although mystified, he returned to his sleeping bag and dozed off.

The next morning, only about 18 to 24 of the little stones remained on the floor, although the five cartridge shells from his rifle were still there. Grottendieck observed that the stones had fallen within a radius of not more than three feet, and that they all had come through a single *kadjang* leaf. He thought perhaps he had been visited by a shower of meteors, but he abandoned the idea after he once again examined the roof and found no torn holes.

The cessation of stones upon the departure of the boy suggested that the boy was unconsciously a poltergeist focal point. However, Grottendieck discounted that theory in his subsequent correspondence with the SOCIETY FOR PSYCHICAL RESEARCH (SPR), explaining that while he was bending over the sleeping boy, he could still hear the stones falling through the half-open door to his room.

Prior to this incident, Grottendieck had been a skeptic in occult matters, but now he began to wonder about poltergeists and SPIRITISM. His sister had died three months before, and Grottendieck thought there could be a connection between her death and the falling stones—perhaps it was her way of communicating with him. Consequently, he obtained a book about spiritism in an attempt to ascertain if this might be the case. If he arrived at a conclusion, he did not share it with the SPR.

Grottendieck told the SPR that similar phenomena were commonplace in the Dutch East Indies. FRANK PODMORE opined that the boy servant had thrown the stones, or that Grottendieck was hallucinating because of his impressions that the stones and boy were moving slowly. Podmore's views were refuted by other members, including ANDREW LANG. A member living in Singapore suggested that the "stones" were really fruit seeds dropped by bats which fly into houses at night and eat the fruit while they hang from rafters.

The case remains inconclusive.

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"Correspondence." *Journal of the Society for Psychical Research* 12 (1906): 278–331.

guardian spirit A personal protective spirit, also called a "tutelar spirit," or "genius," believed by some persons and some societies to be present with one from birth, and by others to be acquired through a DREAM or visionary experience. Guardian spirits play an important role in ANIMISM as well as in SPIRITUALISM. They also figure in the Christian concept of guardian angels.

The major function of the guardian spirit is, as its name implies, to look out for its possessor, which means keeping him or her out of trouble, and making sure life runs smoothly. Misfortune may be attributed to failure on the part of the guardian spirit, and good fortune to its

successful guidance. Messages from the guardian spirit may sometimes be precognitive or clairvoyant.

In tribal societies, guardian spirits have varying relationships with the rest of the spirit-soul complex associated with the human being (see SOUL). In some societies they are conceived of as independent spirits, whereas in others they are thought to be surviving ancestors or are connected to an ancestor in some intimate way. For some of the Australian Aborigines, a person's soul and his or her guardian are united before birth and reunited after death, but during life they have different existences and serve different functions.

Guardian spirits are acquired in various ways. If one is not born with a guardian, one may have to seek one. This is the case with many Native American peoples, for whom a part of the traditional "vision quest" for boys and girls at puberty is the finding of their own guardian. Alternatively, one's guardian is revealed in a dream. In animism, dreams are believed to represent the experiences of the soul at night, including meeting spirits.

In the animistic tradition, guardian spirits are related to SHAMANISM, totemism, and REINCARNATION. In many cases shamans, whose business it is to make contact with the spirit world, have more than one guardian or assistant, often in the form of a "power animal." Totemism is a subclass of animistic beliefs which concerns aspects of the human relationship to animals. People are often associated with particular animals, which may also be their guardians. The connection between guardian spirits and reincarnation is especially complex. For example, many Aborigines believe in reincarnation, and thus, by continually reuniting with the soul between lifetimes, the guardian is assured of always being associated with the same soul while it is incarnate.

In SPIRITUALISM a person is believed to have a guardian from birth, although one may not always be aware of its existence. In general, however, the guardian performs the same function of looking out for one as it does in tribal societies.

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Tylor, Edward Burnett. *Religion in Primitive Culture*. New York: Harper & Row, 1956.

Guppy, Agnes (also known as **Mrs. Samuel Guppy**) (1838–1917) The first MEDIUM to perform full-form MATERIALIZATIONS in Great Britain, Agnes Guppy was the queen of spiritualist circles from the mid-1860s to the early 1870s.

She was born Agnes or Ann Nichol (also spelled Nicholl) in 1838 in London. She was orphaned before her first birthday and raised by her grandfather, Mr. Nichol,

a sculptor. She began having visions of spirits at age nine and could not shake them, no matter how her grandfather laughed, cajoled, or prescribed cold baths and rigorous exercise.

By the time she came of age, Agnes, now called Elizabeth or Lizzie, had become a photographer and painter, aligning herself with Mr. and Mrs. Sims. Mrs. Sims, referred to both as sister and sister-in-law of the naturalist Alfred Russel Wallace, encouraged Lizzie's mediumistic talents and introduced Wallace to her. On December 14, 1866, Lizzie first apported fresh flowers at a SEANCE attended by Wallace. He enthusiastically supported her gifts, which included LEVITATION as well as teleportation. Lizzie also trained as a mesmeric healer.

In December 1867, Lizzie married the wealthy but elderly spiritualist Samuel Guppy. For the next two years, the Guppys lived abroad, continuing to hold seances and dazzle Continental sitters with Guppy's spectacular apports. They returned in the summer of 1870 to England with a son and resumed their spiritualist endeavors. Guppy sponsored Frank Herne and Charles Williams, even participating in a so-called "apport post" among Herne and Williams, herself, James Burn, Catherine Berry and Mrs. MacDougall Gregory. Items "mailed" from house to house included a white cat and a Maltese dog.

Guppy's most amazing apport was herself. In June 1871, she allegedly was teleported to a SEANCE at the Herne-Williams home in High Holborn, London, dressed in only her robe and holding her pen and household account book. One of the sitters, W. H. Harrison, had jokingly asked the spirit controls JOHN KING and KATIE KING if they could bring Guppy, by now a very large woman, and they obliged.

Guppy materialized the first full-form human in 1872 via a completely light-tight CABINET which supposedly allowed the medium to gather psychic power and display the materialization. One observer also found Guppy's voluminous skirts to be the source for materialized forms. Not long thereafter, Herne and Williams materialized the ever-popular John King, with Guppy's approval.

But full-form materializations of Katie King by FLORENCE COOK did not have the jealous Guppy's endorsement. Florence's youthful, petite beauty, contrasted with Guppy's enormous figure, attracted many of Guppy's former sitters. In January 1873, Guppy conspired to have vitriol acid thrown in Florence's "doll face" to permanently disfigure her, but as her hoped-for accomplices, mediums Mr. and Mrs. Nelson Holmes, refused to cooperate, she instead exposed them as frauds the next month. Her spiteful actions effectively ended her career as London's reigning medium.

Guppy got her revenge on Florence Cook, however. In December 1873, William Volckman grabbed the materialized Katie King during a seance, believing the spirit to be Florence in costume. He was condemned by spiritualists for risking Florence's life while her "essence" was merged

into Katie's, but the public's faith in Florence Cook was shaken. Perhaps in gratitude, Guppy married Volckman after Mr. Guppy died, and she called herself Mrs. Guppy-Volckman until her death in 1917.

See APPORT; MATERIALIZATION; MEDIUMSHIP.

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Gurney, Edmund (1847–1888) Classical scholar, musician, psychologist and psychical researcher, a founding member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), best known as principal author of the classic work *Phantasms of the Living* (1886). He was also one of the foremost authorities of his day on hypnotism and contributed several important papers on the subject to the SPR *Proceedings* and to the journal *Mind*.

Edmund Gurney was born March 23, 1847, in Herisham, Surrey, England. He attended Trinity College, Cambridge, where he studied classics. His original choice of vocation was music, to which he devoted the five years 1872 to 1877, and about which he wrote his first book, *The Power of Sound* (1880). When he failed to reach concert standard, he switched to medicine; but he found the hospital too stressful, and briefly took up law instead. He married Kate Sibley in 1877 and by her had a daughter, Helen May.

Gurney's active interest in PSYCHICAL RESEARCH began in 1874 when he and FREDERIC W. H. MYERS attended a SEANCE with WILLIAM STANTON MOSES. Gurney and Myers, along with HENRY SIDGWICK, Arthur Balfour (see BALFOUR FAMILY) and others, subsequently sat with several MEDIUMS over a period of years, but they encountered little in the way of genuine paranormal ability, let alone phenomena suggestive of SURVIVAL AFTER DEATH. This group nevertheless is important because it included many of those who came to be centrally involved in the SPR when it was established in 1882. Gurney himself served on the SPR's governing council from its inception and was its secretary and the editor of its *Proceedings* from 1883. In psychical research he found the career for which he had been searching.

Gurney's early work with the SPR concerned experiments using hypnosis in tests for ESP. In one of the first series, he and Myers tested two men, G.A. Smith and Douglas Blackburn, in London and in the town of Brighton. Good results were gotten, especially with drawings and diagrams, and Gurney hired Smith as a private secretary; Smith's hypnotic susceptibility made him valuable in the experimental work as well. Gurney continued working with hypnosis until 1888, varying and improving the conditions under which the tests were made.

Gurney was responsible for writing most of *Phantasms of the Living* (1886), a massive two-volume study of the evidence for telepathy, particularly from crisis apparitions (see APPARITION). Crisis apparitions are those that appear coincidentally with a death or life-threatening crisis. Gurney built a careful case to explain them as hallucinations of the percipient, resulting from an impression of the agent's crisis gained via telepathy. Besides breaking new ground theoretically, *Phantasms of the Living* also for the first time set forth standards of evidence and methods of investigation appropriate to the study of psychic phenomena.

Many of Gurney's papers on various subjects, from diverse fields, were collected in *Tertium Quid* (1887). He died suddenly and prematurely (he was 41) on the night of June 23, 1888, at a hotel in Brighton.

Gurney had suffered for some time from insomnia and neuralgia, and took chloroform to relieve the pain. He was found lying in bed, with a sponge-bag pressed over his nose and mouth and a small empty bottle on the table. The death was ruled accidental, but the suspicion that it was a SUICIDE remains to this day. There are hints that Gurney admitted taking his own life in some private (and otherwise evidential) communications through LEONORA PIPER to SIR OLIVER LODGE, when Piper visited England in 1889–90.

Gurney is said to have gone to bed in good spirits, but he had alternating periods of exhilaration and despair throughout his life (he seems to have been manic-depressive), and he could conceivably have passed into one of the latter phases that night. The skeptical historian Trevor Hall has suggested that Gurney killed himself when he learned that it was true (as Blackburn had claimed) that Smith and Blackburn had cheated in their series of tests. Hall, however, offers no real evidence for his conjecture, and in the absence of convincing evidence one way or the other, the exact circumstances of Gurney's death are likely to remain a mystery.

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Guzik, Jan (1875–1928) Polish MATERIALIZATION MEDIUM. Jan Guzik was the son of a weaver, a native of Warsaw. He was apprenticed to the tanning trade, but began to manifest poltergeist disturbances, and at the age of 15 he became a professional medium. He was in the habit of taking brandy before SEANCES, of which he would sometimes hold five in one day.

The first systematic study of Guzik's mediumship was a series of 50 sittings conducted by GUSTAVE GELEY of the INSTITUT METAPSYCHIQUE INTERNATIONAL (IMI) in 1921.

Geley witnessed the movement of objects without contact (see PSYCHOKINESIS [PK]) and various materializations, including that of a head and face, seemingly alive and speaking. Impressed, he arranged for Guzik to visit Paris in 1922 and 1923.

The IMI seances were attended not only by Geley but by several other psychical researchers, including EUGENE OSTY, Charles Richet, Camille Flammarion, and SIR OLIVER LODGE. Footsteps were sometimes heard passing around the circle. At times, small lights would appear in the air not far from the sitters. These would draw together to form pairs, which developed pupils. A mass of cloudy matter would then form around the eyes, and gradually a human shape would appear in the darkness. The experimental conditions were such that the investigators believed that trickery was ruled out, and all signed a statement to that effect.

Characteristic of Guzik's MEDIUMSHIP were touches that seemed to be those of animals, and the "full form" materialization of an "ape man," whom Geley nicknamed "Pithecanthropus."

Like the Italian EUSAPIA PALLADINO, Guzik was not above helping out the phenomena, if given the chance. This was well known by November 1923, when a committee of four professors at the Sorbonne in Paris held

a series of 10 seances with him. Unaccustomed to psychical research, the professors were lax in their controls of Guzik's arms and legs, and as a result found that he would sometimes use his hand or knee to produce "spirit touches" or move objects. Although the professors were unable to explain all the seance phenomena in this way, they declared that he was a complete fraud.

Some psychical researchers—notably HARRY PRICE, who saw Guzik in action in 1923, and WALTER FRANKLIN PRINCE, who sat with him in 1927—were no kinder in their evaluations. The continental European investigators who worked most closely with him were, nonetheless, convinced that, like Palladino, Guzik was capable of producing genuine phenomena, if properly controlled.

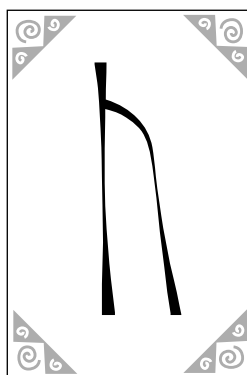
Guzik died in 1928.

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hag See OLD HAG.

Halcyon House Historic home of Benjamin Stoddert, the first secretary of the U.S. Navy, said to be haunted, perhaps as a result of its strange history. The house is located in the Georgetown district of Washington, D.C.

After the Revolutionary War and the establishment of Washington as the capital of the United States, Stoddert built Halcyon House on a bluff overlooking the Potomac River. He named it after a mythical bird that calms the sea. The original structure was small and elegant. Stoddert commissioned the renowned planner Pierre Charles L'Enfant to design his terrace.

Stoddert ran his own shipping business, which fell on hard times. By the time his tenure as Secretary of the Navy in 1801 ended, the last year of the John Adams administration, Stoddert was nearly destitute. He died virtually penniless in 1813.

The house then passed to a series of owners. During the Civil War, its basement was connected to a tunnel from the Potomac that was part of the Underground Railroad for runaway slaves. According to legend, some slaves died in the basement, and began haunting it with ghostly moans and cries. The entrance to the tunnel was walled up around the turn of the 20th century, but the moans and cries continue to be heard. In addition, mysterious shapes and a ghostly woman reportedly were seen floating about the house at night.

In the 1930s, Halcyon House was acquired by a peculiar man named Albert Adsit Clemons, who believed that

as long as he added on to the house, he would not die. He added apartments and facades, and made haphazard alterations, including a staircase that went nowhere, doors that opened to walls and rooms without walls. He also refused to wire the house for electricity, which discouraged prospective tenants.

Clemons's fervor failed to stave off death, and he died in 1938. Oddly, he left a will, and it instructed that upon his death his attending doctor should pierce or puncture his heart—just to make sure he was dead.

After Clemons's death, haunting phenomena in the house increased. Residents and guests reported finding that closed windows had been opened, an engraving hung on a wall was repeatedly found on the floor, and odd sounds were heard, especially coming from the attic when no one was there. On two separate occasions a male tenant and a female guest awoke at night to find themselves floating above their beds. A phantom of an old, balding, fat and short man was repeatedly seen; the description matched a portrait of Stoddert. A phantom woman also continued to be seen until the mid-1970s. In 1972, a couple who were housesitting were reportedly reversed in their bed the first night they slept in the master bedroom.

Hubert Humphrey, vice president during the Lyndon B. Johnson administration in the 1960s, considered living in Halcyon House, but restoration work was deemed to be too extensive. The house is privately owned and is a historical landmark.

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Halloween See ALL HALLOW'S EVE.

Ham House Elegant house in Dubuque, Iowa, now a museum, reported to be haunted and to have paranormal and POLTERGEIST phenomena. The house has an interesting history, but the legends credited with some of the phenomena have not been verified by historical fact.

History

The original owner of the house, Mathias Ham, was a prosperous 19th-century businessman with lumbering, agriculture and shipping interests. In 1837, he married Zerelda Marklin, who bore him five children before she died in 1856. In 1857, Ham purchased a quantity of limestone at a bargain price; the stones had been rejected by a federal inspector for a government project because of inferior quality. With these stones, Ham constructed a luxurious 23-room Victorian gothic mansion on a bluff overlooking the Mississippi River.

In 1860, Ham married his second wife, Margaret McLean, who bore him two children. The Hams lived peacefully in the house, and hosted lavish parties that were the talk of Dubuque society. In his spare time, Ham liked to retire to a cupola above the third floor, where he could watch activities on the river. Once he spied pirates in action, and his report led to their capture and arrest. The pirates vowed revenge.

Margaret Ham died in the house in 1874; Ham died in 1889. Two daughters remained in the house, the other siblings having departed for their own households. In the 1890s, May Ham died in the house, leaving Sarah Ham alone.

Haunting Activity

According to legend, the haunting activity was caused by a murder committed by Sarah. One night Sarah thought she heard a prowler and feared the pirates had returned for their revenge. She told a neighbor that if she heard noises again, she would turn on a light in a window as a signal for help. Several nights later, she heard noises again. She lit a lamp in her window, locked her door, picked up a gun and waited. She heard footsteps ascend the stairs and approach her bedroom door. She fired two bullets through the door. The intruder staggered down the stairs and fled. Later, the body of a pirate, shot twice, was found dead near the riverbank.

Sarah died in 1911. The house was bought by the Dubuque Park District to be used as a home and office for the parks superintendent. He, his wife and seven children made no reports of being haunted.

The house was turned into a museum in 1964 by the Dubuque Historical Society. Since then, museum employees have reported strange phenomena. A window in the

upstairs hall, securely locked every night, is often found open in the morning. A light fixture in the same hall works erratically and comes on by itself, despite the fact that nothing is wrong with it. Icy breezes, cold spots and noises have been reported in various parts of the house, especially near the stairway leading to Ham's hideaway cupola. According to another unsubstantiated legend, a man hanged himself in the tower sometime before the turn of the century. (See SUICIDE.)

The front lights in Ham House are turned off by unscrewing a fuse. A former employee once unscrewed the fuse and heard organ music coming out of the box. The sound ceased when she rescrewed the fuse, then started again when she unscrewed it once more. Ham House does have a pump organ, but it is in disrepair.

In 1978, an employee spent the night in the house to investigate the phenomena, and claimed to hear women's voices in the yard at around 3 A.M., as well as footsteps and shuffling noises in the house.

There are no reports of visual APPARITIONS. It is possible, as some staff suggest, that the phenomena are misinterpreted or produced by expectation and imagination. The murder legend is undermined by the fact that none of the doors in the house—all original—show any evidence of patched holes. Nonetheless, Ham House is believed by many to be the home of unknown presences.

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Hamilton, Thomas Glendenning (1873–1935) Physician of Winnipeg, Manitoba, Canada. Founder and president of the Winnipeg Society for Psychical Research, Hamilton conducted systematic research on physical mediumship in a laboratory in his home over a period of 15 years.

T. Glen Hamilton, TGH or Glen, as he came to be known, was born on November 27, 1873, into a farmer's family in Agincourt, Ontario, now a part of Toronto. The Hamiltons moved in 1891 to Winnipeg, where Glen attended college and taught school for a period before studying medicine. After graduating from Manitoba Medical College in 1903, he did a year's internship as house surgeon at Winnipeg General Hospital, and established a private medical practice. In 1906, he married Lillian May Forrester, a nurse. The Hamiltons had four children, including a son, James, and a daughter, Margaret.

TGH was active in community and medical affairs, serving on the Winnipeg School Board for nine years, from 1906 until his selection as Liberal member for Elmwood to the Manitoba Legislative Assembly in 1915, a position he held until 1920. In 1916, he became the first chairman of the Winnipeg Committee on Mothers' Pensions. He was elected president of the Manitoba Medical Association for

1921–22. From 1922–23, he was president of the Canadian Medical Association, and from 1923–31, he was the Manitoba representative on the Executive of the association. He also taught medical jurisprudence and acted as an examiner in clinical surgery.

TGH was first attracted to psychical phenomena as an undergraduate, when he read an article by the Spiritualist W. T. STEAD in the *Review of Reviews*. In 1918, he came across the PATIENCE WORTH publications, which greatly impressed him. The following year he devised and carried out a telepathy experiment, and began reading widely in psychical research. His first practical experience with the psychic came in 1920, at a table-tilting session arranged by his wife in their home, at which the deceased Stead and FREDERIC W. H. MYERS purported to communicate.

The Hamiltons became interested in the work of WILLIAM J. CRAWFORD, whose books on the GOLIGHER CIRCLE had recently been published. Mrs. Hamilton was struck by an apparent similarity between Kathleen Goligher and Elizabeth Poole, the medium at the Hamilton's table-tilting session, and wondered whether Poole might have greater untapped abilities. Poole was willing to find out, and the women began to hold weekly SEANCES in the Hamilton home. Nothing unusual happened for several months, and they were about to give up the sittings, when suddenly their table reared up on two legs. It remained so for several minutes, despite efforts to push it down. TGH was called in, and the phenomenon was repeated.

His curiosity aroused, TGH formed a small group of sitters, with Poole as the medium. By March 1922, after some 40 seances, he had satisfied himself about three things: (1) a 10-pound wooden table would make powerful movements under Poole's touch; (2) it would continue to make strong movements after she had removed her hands; and (3) the rappings he and the other sitters heard showed signs of intelligence in their responses to questions. He accepted the table movements as evidence of paranormal activity, but he was skeptical of the idea that the raps really were communications from Stead and Myers.

TGH decided to give up the psychic work. He had satisfied his curiosity, and he was much aware how this research would be regarded by his medical colleagues. But it was a decision he found impossible to carry through. Nine months later, at an impromptu seance held for a visiting friend, Stead advised him to go on with his work, predicting that there was more to come. Impressed, TGH told his wife that if she could get together a suitable group of people, he would find the time to continue.

The sitter group which Mrs. Hamilton formed over time consisted of four medical doctors, a lawyer, a civil engineer, and an electrical engineer, in addition to the Hamiltons. Poole and two other nonprofessional mediums were engaged. And, perhaps most significantly, a special seance room was outfitted in the Hamiltons' house. This room was furnished with an open medium's CABINET, a 12-pound wooden table, and chairs arranged in a half-

circle facing the cabinet. There was a ruby-colored light in the ceiling, equipped with a dimmer (most seances were held in the dark). There was also a large battery of cameras of various types, some of them stereoscopic, positioned at the end of the room. These could be operated by remote control with the aid of a push-button device TGH invented. TGH loaded all photographic plates and did all the developing, printing, and enlarging. A secretary took verbatim notes during seances. These arrangements, together with TGH's standing in his community, greatly impressed many who heard him speak about his work in later years.

The new sittings began in April 1923. Many movements and partial levitations of the table occurred, some without physical contact. Thirty of these were photographed, from various angles. Soon Poole (in reports, she is called "Elizabeth M.") began to enter a spontaneous trance. At first, her deep trances would last only a few minutes, but gradually they became longer. During these deep trances, Poole would be "invaded" by trance personalities, two of which—those purporting to be the writer Robert Louis Stevenson and the missionary-explorer David Livingstone—became regular communicators. It was as a consequence of messages from them that TGH ultimately became convinced of survival after death and the correctness of the spiritualist view of mediumistic communication.

A woman who had demonstrated some mediumistic ability in her occasional appearances with the group started to attend regularly in January 1928. In February, a control calling himself "Walter" and identifying himself as MINA STINSON CRANDON's control of the same name attached himself to this woman, Mary Marshall (also known as Mary M. or "Dawn"). At Walter's insistence, TGH built a bell box of the sort used in Crandon's seances. This was a box with a hinged lid which, when pressed down, would bring two strips of metal into contact, and cause a bell to ring. Walter instructed TGH to place this bell box on a shelf in the seance room, where it could be heard to ring periodically at sittings. In July, Walter suggested that TGH photograph Marshall while the bell was ringing. In September, a developed plate showed very fine, thin cords connecting Marshall's head to the bell box, some three feet above. Walter explained that he had constructed the cords from ECTOPLASM, allegedly a substance exuded by physical mediums that enables materializations to take place.

In October 1928, Walter announced that he would try something new. Between November 1928 and May 1929, photographs of miniature faces in the likeness of Charles Haddon Spurgeon, a preacher in England, appeared. Not long thereafter, the circle underwent another major development, with some of the regular sitters falling into trances along with the designated mediums. Marshall, however, was the only one to produce ectoplasm. Photographs showed some of these to be attached to her head, others separated from it. They ranged in size from a silver

dollar to substantial growths three or four feet in height and several inches thick. Several showed faces, and a few represented more fully formed figures, replete with hair and clothing.

As his research continued, TGH began to speak about it openly. He gave a presentation, which included displays of photographs, to the British Medical Association at its convention in Winnipeg in 1930. He was convinced that European psychical researchers were wrong in interpreting materialization as a psychokinetic action of the medium, and believed that the production of ectoplasm was under the control of the trance personality, as Walter claimed. TGH published a series of articles on his work in Spiritualist publications such as *Light* and *Psychic Research* in the early 1930s, but his only book, a compilation of his notes edited by his son, James, appeared posthumously in 1942 as *Intention and Survival*. The title expressed TGH's conviction that seance communications were purposeful, providing evidence of intention, and therefore of a surviving intelligence.

TGH died of a heart attack on April 7, 1935, at the age of 61. After a hiatus of some months, the sittings were continued by Mrs. Hamilton, partly for the purpose of giving him the opportunity to communicate himself. As the Hamiltons' daughter Margaret tells in her book *Is Survival A Fact?* (1969), the most significant of these new sittings occurred in February 1939, once more at Walter's suggestion. TGH's likeness was produced in ectoplasm, and through Marshall a TGH communicator referred to events that were known only to Mrs. Hamilton, and that had been forgotten consciously even by her. She and the other sitters were confident that TGH had indeed communicated his continued existence from the beyond.

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Hammersmith Ghost Recurring GHOST of a 19th-century SUICIDE victim in Hammersmith, London, responsible for a murder in a case of mistaken identity.

History

Around 1802, a local man committed suicide and was buried in St. Paul's Churchyard in Hammersmith. Reports of his ghost lurking in the churchyard began to circulate in October 1803. The figure, dressed in white robes, achieved quick notoriety and terrorized passersby at night. By December of that year, the ghost was said to

attack a wagon and passengers and to assault people in lanes near the church. On December 31, the ghost allegedly attacked and choked a man named Thomas Groom as he approached the churchyard.

A newspaper account told of the ghost wrapping its "spectral arms" around a woman, who fainted. "Kindly neighbours led her home, whereupon she took to her bed and never again rose," the account said. Another witness saw the ghostly figure discard a white tablecloth and run, which suggested that a live person was impersonating the ghost.

Meanwhile, a bricklayer named James Milwood had been mistaken for the ghost. Milwood wore his trade clothes—white flannel and a white apron—in the vicinity of St. Paul's after dark. He accidentally scared two women and a man, but assured them he was not a ghost. He threatened to punch the man in the head. Milwood was advised by friends not to wear white around the church because of the ghost reports, but he ignored the advice.

Francis Smith, a vigilante customs officer, took it upon himself to hunt down the ghost. Armed with a rifle, Smith went drinking at the Black Lion Lane Inn pub near the church on January 3, 1804, and then went out on ghost patrol. Around 11 P.M., he spotted a figure in white. Smith challenged the figure, but it kept moving toward him. He fired his gun. The figure proved to be Milwood, who was instantly shot dead.

On January 5, an inquest was held at the Black Lion Lane Inn, and the jury found for an unlawful killing. The next day, January 6, a man named James Graham was arrested for impersonating the ghost; he was released on bail.

Smith was arrested and charged with willful murder. On January 13—justice was swift in those days—he was tried at the Old Bailey in London. Smith told the jury in his own defense, "I did kill him, but I honestly thought it was a ghost."

The jury quickly returned a verdict of manslaughter, but the judge ordered them back to return with a verdict of murder. The jury obeyed, and Smith was sentenced to death. He received a royal pardon, and his sentence was commuted to a year of hard labor.

On January 20, 1807, Graham was in trouble with the law again. He was convicted of being drunk and disorderly. Whether or not he was the "real" Hammersmith Ghost was never proved.

Haunting Activity

The Hammersmith Ghost disappeared for nearly two decades and then suddenly reappeared in the churchyard in 1825. Somehow a legend of a periodic return took hold. The ghost was predicted to appear on August 3, 1955.

On the appointed night, a crowd of about 100 people gathered at about 9:30 P.M. in St. Paul's churchyard in hopes of seeing the specter. More than 10 hoaxes were pulled, and police escorted three "ghosts" from the prem-

ises. By midnight, most of the crowd had gone home, disappointed at seeing nothing.

At midnight, 17 people reported seeing the ghost. A newspaper account reported that “something in white” wafted out of the northwest doors of the church, which were locked, and drifted over to a lone tomb belonging to Fenn and Colvill family members who had died between 1792 and 1848.

The ghostly figure was brilliant white and had no legs, according to witnesses. It floated over the tomb for about 20 seconds and then vanished into it. Three women said that prior to the appearance of the ghost, they heard an unusual rushing sound, like a sudden wind.

The Hammersmith Ghost was predicted to appear on August 3, 2005. Despite media publicity, only about a half dozen people gathered in the churchyard. No phenomena were experienced. Several waited until 1 A.M.

Why did the ghost fail to appear? Recurring or anniversary ghosts sometimes “die” without explanation—perhaps whatever powers their appearance loses energy over time. Change of environment also may be a factor. The churchyard itself is much the same as it was in the early 19th century, but the surrounding area has been considerably built up with roads and a highway. Construction seems to be a factor in the disruption of many hauntings.

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Hampton Court Palace given to King Henry VIII by Cardinal Thomas Wolsey, his disgraced chancellor, that is said to be haunted by as many as 30 ghosts.

History

Hampton Court is located on the Thames River on the outskirts of London. Construction began in 1514 when Wolsey was archbishop of York. A powerful man who virtually controlled English domestic and foreign policy, Wolsey desired a luxurious palace to reflect his increasing political status. Henry VIII made him a cardinal and lord chancellor in 1515. Except for the king, he was the most powerful person in England and as a result had many jealous enemies.

The Tudor design and furnishings were rich and lavish, reflecting Wolsey’s wealth and status. Wolsey began using Hampton Court to entertain ambassadors and diplomats. It was nearly complete in 1525 when Wolsey gave it to Henry in exchange for Richmond Palace. Perhaps Wolsey feared that his palace was too ornate, outstripping the king’s own palaces at St. James and Whitehall.

Unfortunately for Wolsey, he failed to convince Pope Clement VII that Henry should be granted a divorce from his wife, Catherine of Aragon, who had not borne him a son. Wolsey’s enemies used this failure as a wedge between him and Henry. In 1529, Henry stripped him of



Catherine Howard.

his lands, possessions and all titles save for the archbishopric of York. A year later Wolsey was falsely charged with treason. He died en route to prison in London, a merciful event, for he would have been tried, convicted and beheaded.

Thus was the unhappy history of Hampton Court initiated. Henry broke with Rome, had his marriage to Catherine declared invalid, assumed papal powers as the head of the new Church of England and shut down the Catholic monasteries. He married his mistress, Anne Boleyn, who bore him a daughter. Henry charged her with adultery and had her beheaded. His next wife, Jane Seymour, died in childbirth. Henry divorced Anne of Cleves, his fourth wife, after only six months. Fifth wife Catherine Howard suffered Anne Boleyn’s fate. Catherine Parr, wife number six, lasted until the king’s death in 1547. She quickly remarried but died in childbirth.

Henry made alterations to Hampton Court, including building the Great Hall. In 1540 he installed a now-famous astronomical clock that shows the sun revolving around the earth. Much of the turmoil of his personal life took place in the palace.

After his death, the palace was used as a royal residence until the reign of George II (1727–60). The famous architect Sir Christopher Wren redesigned it for Queen Anne, who ruled from 1702 to 1714. Today Hampton Court is a national historic site, and much of it is open to the public.



Henry VIII.

Haunting Activity

Two of Hampton Court's GHOSTS are associated with the construction of the palace. Wolsey's ghost was seen under one of the archways by a member of the audience viewing a sound and light show in 1966. Also, mysterious, unexplained footsteps and other strange happenings occur on the anniversary of the death of Wren at the Old Court House. Wren lived there while supervising the palace's renovation, and he died there on February 26, 1723.

Jane Seymour, Henry's third wife, died at Hampton Court one week after she gave birth to the boy who later became King Edward VI. Her ghost, carrying a lighted taper, has often been seen on the anniversary of his birth. She ascends the Silverstick Stairs.

Among other ghosts are two officers who fought for King Charles I and who haunted the palace's Fountain Court with loud noises in the middle of the night until they were given a Christian burial; the White Lady of Hampton Court; and the headless Archbishop Laud, all of whom have been seen on the grounds. During World War II a constable was startled to see an entourage of ghosts, including two men and seven women, walking about the grounds.

Also reported are a hooded figure that lurks in the kitchen; a man smoking a cigarette in the Wolsey Closet; a dog in the Wolsey Closet; the figure of a girl; a cat; an unexplained ball of light; and an odd shape dubbed "Mr. Blobby."

Two famous ghost stories told about Hampton Court appear to be more fiction rather than fact, however. Catherine Howard, Henry's fifth wife, who was beheaded in 1542, is said to run through the long gallery every November screaming for mercy. The story can be traced only to the end of the 19th century. Sibell Penn, the nurse to Edward VI, reportedly does ghostly spinning; this story has no foundation, either.

In March 2001, Richard Wiseman, a psychologist, stage magician, and paranormal skeptic at Hertfordshire University, took a team of investigators to Hampton Court and claimed to debunk the haunting. The team installed thermal cameras and air movement detectors in the gallery. They interviewed about 400 visitors on whether or not they felt a presence. About half reported marked drops in temperature and a sense of a ghostly presence. Some said they saw ghostly figures in Elizabethan dress.

According to Wiseman, the temperature drops could be explained by drafts through old concealed doors. He explained the seeing of figures as the product of people's expectations and the power of suggestion.

In December 2003, video from closed-circuit television surveillance at Hampton Court, taken on October 7, was released to the media. It showed a long-robed figure suddenly emerging through heavy doors that appeared to pop open of their own accord. The figure strode out and the door slammed shut. Security alarms went off. The next day, the doors opened but no figure appeared. The footage initially caused a stir, with many people believing that the monklike figure was a ghost. It was revealed to be a hoax.

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Haraldsson, Erlendur (1931–) Professor of psychology at the University of Iceland in Reykjavik, best known for his studies of DEATHBED VISIONS and the Indian holy man Sathya Sai Baba. In 1989, Haraldsson began to work in Sri Lanka, studying children who claim to remember previous lives.

Erlendur Haraldsson was born November 3, 1931, near Reykjavik. He began his professional life in the early 1960s as a newspaper reporter. He worked in Iceland,

Germany, and the Middle East, and wrote a book on the Kurds, published in Icelandic and translated into German.

Haraldsson studied psychology at the universities of Freiburg and Munich, Germany, from 1964 to 1969. In 1969, he turned to parapsychology, an area to which he had been drawn since his teens. He spent a year (1969–70) with J. B. RHINE at the Institute for Parapsychology (see RHINE RESEARCH CENTER) in Durham, North Carolina; completed an internship in clinical psychology at the University of Virginia (1970–71); and then went to New York to work with KARLIS OSIS of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) from 1971 to 1974. In 1972 he received his Ph.D. degree in experimental psychology from the University of Freiburg. In 1974, he joined the Department of Psychology at the University of Iceland.

His work with Osis was largely concerned with a massive cross-cultural study of deathbed visions, as reported by doctors and nurses. Osis had already done two surveys in the United States and wanted to bring in comparative data from another culture. He invited Haraldsson to join him in that phase of the research, and together they traveled several times to northern India. Their surveys resulted in the well-received book *At the Hour of Death*, which used advanced statistical analysis to argue that what the dying see may well have an external, as opposed to an internal, reality. First published in 1977, *At the Hour of Death* has appeared in 11 languages, and in 1997 a third edition was issued in English.

Following the work with Osis, Haraldsson conducted a survey of psychic phenomena in Iceland, published as a book in Icelandic in 1978. A survey reported in English of encounters with the dead followed in 1988. In this survey, 14% of respondents reported having seen APPARITIONS, with another 17% reporting some other form of contact. Haraldsson is also well known for studies of Icelandic mediums, especially INDRIDI INDRIDASON and Hafsteinn Bjornsson (see RUNOLFUR RUNOLFS-SON CASE).

Haraldsson's interest in Sai Baba began during his visits to India with Osis; however, Haraldsson pursued his studies on his own, returning to India numerous times before writing his book *Miracles Are My Visiting Cards*. In this book he reported on the variety of paranormal phenomena associated with the famous holy man. *Miracles* also met with extraordinary success and by 1999 was available in 17 editions in several languages, including English.

In 1987, Haraldsson was one of three academics to accept the invitation of IAN STEVENSON to undertake an indirect replication of his research on children who claim previous life memories (see REINCARNATION). Haraldsson chose to study cases in Sri Lanka and to focus on the children's psychological development, a theretofore neglected aspect of the research. Although he has yet to publish a book on the cases he has investigated, several reports have appeared in academic journals, including the prestigious psychiatric journal *Journal of Nervous and Mental Disease*.

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Harpers Ferry This small town in West Virginia was the scene of pre-American Civil War (1861–65) fighting that led to the arrest and execution of famed slavery abolitionist John Brown. Numerous GHOSTS haunt the town.

History

Harpers Ferry seems today like a small and sleepy place, but in the 19th century its armory, arsenal and rifle works gave it importance. Its location, at the confluence



John Brown.

of the Potomac and Shenandoah Rivers at the base of the Blue Ridge Mountains, also gave it strategic value. A rail line linked Harpers Ferry to Washington, D.C., 55 miles away.

Violence came to Harpers Ferry prior to the outbreak of the war, as tensions were building over slavery. The radical abolitionist John Brown of Kansas stormed around the country inciting fighting. Brown was so impassioned in his opposition to slavery that even his supporters considered him a madman. In art, he was often portrayed with wild-looking eyes, hair standing on end and fire shooting from his mouth.

In 1859, Brown conjured a scheme in which he and a band of followers would seize control of the arsenal in Harpers Ferry (then part of Virginia) and would arm slaves throughout the region. Brown believed that slaves would flock to Harpers Ferry and join his army.

On October 16, Brown and 15 recruits, including his sons and four black men, staged a surprise attack on the arsenal, taking control of it and several buildings. They took hostages, including the great-great nephew

of George Washington. But instead of triumph, they met disaster.

Brown's men killed the town's baggage master, who was a freed slave. Angry townspeople surrounded the firehouse where Brown was encamped. In exchanges of gunfire, one of Brown's men, Dangerfield Newby, a former slave, was killed. He was either shot or stabbed in the throat and bled to death. His ears were cut off for souvenirs, and his body was dumped in an alley where hogs were kept. Hogs fell upon the corpse and nearly devoured it.

Colonel Robert E. Lee, who later would become general of the Confederate army, sent militia to Harpers Ferry. The fight was over quickly. Nine of Brown's men died, including two of his sons. Brown was wounded and arrested. He was tried and convicted of treason against the state of Virginia and for conspiracy to incite insurrection. On December 2, 1859, he was hanged in Charles Town.

For a man of fiery temper and vitriol Brown had no final words on the gallows. He left only a note that said he was "now quite certain that the crimes of the guilty land will never be purged away but with blood."

According to lore, Brown's eyes continued to shine with a wild light after he was dead, horrifying onlookers. Candle wax was poured over them.

Harpers Ferry was still part of Virginia when the Civil War began in 1861. Virginia seceded and joined the Confederacy, establishing its capital in Richmond. Not all of the residents in Harpers Ferry and other western parts of Virginia were pleased by this. Many did not own slaves and felt no vested interest in defending slavery. Opposition to the Confederacy led to the formation of a new state, West Virginia, which immediately applied to be part of the Union. The U.S. Congress approved it, and West Virginia was ratified as a new state.

During the course of the war, the city changed hands between the Confederates and Union several times, and the railroad bridge was destroyed and rebuilt nine times.

Haunting Activity

Many of the ghosts are related to Civil War-era fighting, but others relate to earlier legends and to folk beliefs imported with the immigrants who settled there.

Ghosts lurk in the small and quaint streets of Harpers Ferry. John Brown's tall, thin ghost is reported seen at the site of his raid, sometimes accompanied by a large black dog. They vanish through the closed firehouse door. According to lore, people sometimes see a man who resembles Brown walking about town during daylight. They take his photograph, even pose for photographs with him, only to have no image of him show up on the negative.

Dangerfield Newby, showing a gashed throat and wearing the slouch hat and baggy trousers he wore the day he died, walks about Hog Alley, located between High and Potomac streets.

Ghostly Civil War soldiers light campfires in the mountains around Harpers Ferry, especially on South Mountain. Other phenomena include smoke, the smell of



St. Peter's Church at Harpers Ferry. Photo by R. E. Guiley.

sulfur and the sound of cannons exploding and bayonets clashing.

The music, drumming and sounds of a marching parade sometimes fill Ridge Street. The haunting is believed to be that of troops stationed in Harpers Ferry in 1799 to await transport to France to assist in possible war there. The troops filled their time by marching up and down the streets to drums. The threat of war passed, and many of the soldiers stayed and settled in Harpers Ferry.

St. Peter's Church, located above the town on a hill, is one of the city's favorite haunted sites. According to lore, the church, accessible from town by steep steps, was saved during the Civil War by its quick-thinking priest, Father Costello, who raised a British flag whenever fighting broke out. Both armies avoided shelling the church in order not to create an international dispute.

In the evenings, a ghostly priest wearing a black friar's hat can sometimes be seen leaving the rectory and walking toward the church, where he disappears through the walls. Another ghost is that of a wounded soldier taken to the churchyard for medical help. He slowly bled to death and was near his end when taken inside the church. "Thank God, I am saved," he is said to have mistakenly declared. His voice still whispers, "Thank God, I am saved," on some nights when visitors enter the church.

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Harpur, Tom (1929–) Theologian, professor, journalist, and author of works on SURVIVAL AFTER DEATH, REINCARNATION, DREAMS, and other topics of interest to paranormal investigators.

Born in Scarborough, Ontario, Tom Harpur earned a classics degree at Wycliffe College (University of Toronto). From 1951–54, he studied theology and philosophy at Oriel College, Oxford, on a Rhodes Scholarship. In 1956 he graduated from Wycliffe College and was ordained as an Anglican priest. In 1964, he returned to the University of Toronto (Toronto School of Theology) as a professor of religion.

In 1967, Harpur began hosting an open-line radio show, *Harpur's Heaven and Hell*, which covered a wide range of topics on religion and related issues. The show was popular, unorthodox, and controversial. Harpur expanded into opinion columns for the *Toronto Star* and commentary for the Canadian Broadcasting Corporation. In 1971, he left Wycliffe College and became religion editor at the *Star*. In 1979, he resigned from the priesthood.

In 1983, Harpur left the newspaper for a year to promote his first book, *Harpur's Heaven and Hell*, a collection

of opinion pieces inspired by his radio show. In it, he indicated that he could no longer believe in the tenets of any given Christian denomination.

Harpur's books have been bestsellers. His third book, *For Christ's Sake*, was published in 1985. In 1991, *Life after Death* hit a particularly popular chord, covering survival after death, reincarnation, NEAR-DEATH EXPERIENCES, dreams, brain-mind functionality, the principles of world religions, and other relevant information. Harpur concludes that survival is not proven beyond doubt, but is supported by empirical evidence and sound rational thought.

Harpur appeared in the television series *Life After Death*, based on his book. He also hosted a 12-part series *The Uncommon Touch*. Harpur continues to contribute to newspapers and to appear on radio and TV shows.

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Hart, Hornell Norris (1888–1967) Sociologist and psychological researcher, especially interested in apparitions, OUT-OF-BODY EXPERIENCES (OBEs) and SURVIVAL AFTER DEATH.

Hornell Hart was born on August 2, 1888, in St. Paul, Minnesota, of Quaker parents. His father, Hastings Hornell Hart, was secretary of the Minnesota State Board of Correction and Charities at the time. Later he served as superintendent of the Illinois Children's Home and Aid Society and was secretary of the state committee which devised one of the first juvenile court laws in the United States.

Hart graduated from Oberlin College in 1910; he received his M.A. from the University of Wisconsin in 1914 and his Ph.D. from the State University of Iowa in 1921. He shared his father's concern for child welfare, serving as research associate and as associate professor at the University of Iowa's Child Welfare Research Station from 1919 to 1923, and then, in 1924, as executive secretary of the Iowa Child Welfare Commission. His academic career began in 1924, when he joined the faculty of Bryn Mawr College, where he was professor of social economy from 1930 to 1933. From 1933 to 1938 he was professor of ethics at Hartford Theological Seminary in Hartford, Connecticut.

In 1915, Hart married Ella Brockhousen. The couple had three daughters, all of whom became professional women, and a son, Robert. Robert was born and died before the first of his sisters was born, and his early death may have helped to stimulate Hart's interest in psychical research, particularly in the question of survival. He retained his interest in psychical research along with his personal religious convictions throughout his life, and all of his writings reflect these concerns. He first dealt with psychical research in his textbook *The Science of Social Relations* (1927).

Hart's first major contribution to psychical research came in 1933 with the publication of a paper, coauthored with his wife, in the *Proceedings of the SOCIETY FOR PSYCHICAL RESEARCH (SPR)*. Entitled "Visions and

Apparitions Collectively and Reciprocally Perceived," this paper included quantitative comparisons of various types of apparitions, especially collective apparitions and reciprocal apparitions. In the latter type of case, one person (the agent) has an OBE during which he or she seems to travel to a distant place and see someone else, while this person (the percipient) simultaneously sees the agent as an apparition (see WILMOT APPARITION). The Harts concluded that "the collectively observed apparitions of the dead seem to be closely similar in character to the conscious apparitions of the living."

In 1938 Hart was appointed professor of sociology at Duke University, where J.B. RHINE had his Parapsychology Laboratory. Hart, as one of the first sociologists to employ statistics in his research, was well equipped to understand Rhine's experimental approach. He joined the editorial staff of the *Journal of Parapsychology* and stayed in close touch with the Parapsychology Laboratory throughout his career at Duke, although in the later years relations between them became strained as a result of the laboratory's conservative position on the survival question and on the problem of everyday psychic experiences (so-called spontaneous cases).

Hart continued to write on OBEs and apparitions and published several important papers in the *Proceedings* of the SPR and the *Journal* of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). In 1953, he proposed a "psychic fifth dimension" and showed how such an idea could make sense of the data of psychical research. His 1956 paper, "Six Theories about Apparitions," written in cooperation with colleagues, has become a classic.

At the same time, Hart was making important contributions to sociology and political science. He was actively involved in the movement for world government following World War II. He won the Edward J. Bernays Award for Best Action-Related Study of the Social Effects of Atomic Energy in 1948, and his pamphlet "McCarthy Versus the State Department" (1952) was widely distributed and is credited with going far to establish the inaccuracy of many of McCarthy's charges.

Upon his retirement from Duke in 1957, Hart became the John Hay Whitney Foundation Professor of Sociology at Centre College of Kentucky in Danville, Kentucky. From 1960 until his death in 1967 he was chairman of the sociology department at Florida Southern College in Lakeland, Florida. In these last years of his life he turned his attention more and more to psychical research.

To this period belongs his only book devoted entirely to psychical research, *The Enigma of Survival: The Case For and Against an After Life* (1959). Here Hart contrasted the two points of view on the evidence of apparitions and MEDIUMSHIP, and sought to reconcile them through his own "persona theory." According to this idea, what is seen as an APPARITION and what attempts to communicate through a MEDIUM is not the deceased person himself, but rather a projected "persona" that interacts with the per-

ceptual faculties of the percipient and the unconscious of the medium to produce the reported effects.

In the same book, Hart introduced the label "super-ESP" to refer to a hypothetical ESP capacity that extends beyond the bounds that have been established in laboratory experimentation or field work with spontaneous cases. SUPER-PSI has often been employed by critics to account for evidence suggesting survival after death.

Hart died on February 27, 1967, of a heart attack, on a visit to Washington, D.C. Shortly before his death he had completed the manuscript of a book, *Survival After Death*, that he described to a colleague as his most important contribution to psychical research, superseding *The Enigma of Survival*. This manuscript, however, has not been published.

Hart's more important writings in psychical research have already been mentioned. His last major contribution to the field was a monograph, *Toward a New Philosophical Basis for Parapsychological Phenomena* (1965). His books in other areas include *The Science of Social Relations* (1927), *The Technique of Social Progress* (1931), *Personality and the Family* (1941), *Living Religion* (1937), *Autoconditioning* (1956) and *Your Share of God* (1958).

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Harvard Exit Theater Cinema in Seattle, Washington, said to be haunted during the early 1970s through the mid-1980s. Some of the phenomena remain unexplained, but some are confessed practical jokes.

The cinema, established in 1968 and named after a freeway exit, occupies part of a three-story, turn-of-the-century building on Capitol Hill, one of Seattle's older neighborhoods. The rest of the building is occupied by the Womans Century Club, once active in the suffragist movement and now a civic organization.

Under its original owners, the Harvard Exit Theater gained popularity for its foreign and independent films, and for its homey atmosphere, with waiting parlors furnished in old pieces. The main auditorium is on the second floor; a second auditorium was later added to the third floor. The third floor is where most of the alleged phenomena occurred.

Tales of a ghostly woman dressed in turn-of-the-century clothing haunting the place began to circulate in the early 1970s. The manager at the time, Janet Wainwright, reportedly saw the female APPARITION, which on one occasion was sitting in a chair by the fireplace and vanished as Wainwright drew near. Wainwright also reported finding lights on and a fire going in the fireplace when she was the first to arrive some mornings to open up. Once she found chairs arranged in a semicircle around the fire. On the third floor, she reported seeing several apparitions of

women. Other employees reported hearing sounds of a woman sobbing, and the projectionist allegedly arrived one day to find the projector already running.

In 1982, Wainwright left and was replaced by Alan Blangy, who managed the theater until 1988. One night, shortly after Blangy began his job at the theater, he and his assistant manager were closing up when Blangy thought he heard a noise in the third-floor auditorium. Entering it, he saw the door to the fire escape close, and he thought an intruder had been in the building. But as he attempted to pull the door shut, something on the other side pulled back in strong jerks. A tug-of-war ensued. Blangy called to his assistant, who arrived just as he managed to pull the door shut. Together, they then pushed the door open, expecting to see an intruder fleeing down the fire escape or out into the street. They found nothing. Nor had they heard any sounds of feet running down the stairs. The incident spooked Blangy, who from then on never wanted to be in the theater alone.

Around 1985, a group of paranormal investigators set up equipment in an effort to record evidence of haunting, but results were inconclusive. They claimed to record ghostly voices on tape and to see a ball of light float across the third-floor auditorium. Blangy never heard the tapes, and the ghost hunters eventually left. The phenomena ceased in the mid-1980s. In 1987, an independent filmmaker, Karl Krogstad, moved his goods into rental quarters in the theater and experienced his stacks of boxes falling over repeatedly for several days. No explanation was found.

Blangy theorized that the theater may have been haunted by the ghost of Seattle's first and only woman mayor, Bertha K. Landes, an early feminist and reformer. A leader of the Womans Century Club and other women's organizations, she served as mayor from 1926 to 1928 and made significant inroads against government corruption. She died in 1943.

Blangy was told by early staffers that some of the phenomena were outright jokes on Wainwright. After Wainwright reported seeing an apparition, other staff members played pranks of lighting the fire prior to her morning arrival and setting up the chairs in the semicircle. According to Blangy, some of the other phenomena may have been exaggerations, or may have had natural explanations. For example, since movies were screened by the staff during the day, it is possible that someone left the projector running prior to the arrival of the projectionist for the public showings.

At about the time the phenomena ceased at the Harvard Exit, a museum opened in downtown Seattle with objects and photographs pertaining to Landes. An account in one of the local newspapers mentioned that workmen at the museum site reported strange incidents such as tools and materials being misplaced. Blangy opined that the ghost of Landes relocated to the museum to look after her things. However, museum officials claimed no knowledge of any unusual happening during or after construction. In 1988,

some of the Landes objects were sent to another museum in Seattle, whose officials claimed likewise.

Haskell House Haunted barracks at Fort Mason in San Francisco. Haskell House, also known as Quarters Three, has a long reputation for ghostly activity.

An APPARITION of a man in a long black coat and top hat is believed to be the ghost of U.S. Senator David C. Broderick, who was mortally wounded in a duel with David S. Terry on September 12, 1859. The two dueled over politics; Broderick was an abolitionist and Terry favored slavery. Prior to the duel, Broderick stayed at Haskell House. After being shot by Terry, he was returned to the house, where he died of his wounds three days later.

Many tenants have felt an invisible presence in Haskell House, especially in the kitchen, as though someone were watching them. Lights in the dining room go on and off by themselves, footsteps are heard, and the toilet downstairs flushes by itself. Pictures fall off walls, objects tip over, and eerie shadows move across walls (see SHADOW PEOPLE). A painter working on a window reported being pushed out the window by something invisible.

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Hateful Thing See BLACK SHUCK.

Hatley Castle Spectacular former residence of the wealthy and prestigious James Dunsmuir, former premier and lieutenant-governor of British Columbia. Hatley Castle, now part of Royal Roads University in Victoria, has a haunted history. Several GHOSTS have been reported there, including an unconfirmed account of a SUICIDE.

History

Hatley Castle was built on blood and trauma. James Dunsmuir was the son of coal baron Robert Dunsmuir and his wife, Joan (see CRAIGDARROCH CASTLE). He spent less than three years as premier, resigning in 1902. In 1906, he was appointed lieutenant-governor, a mostly ceremonial post. He retired from political life in 1909.

While he was premier, James's younger brother, Alex, died at age 46. Alex suffered from alcoholism and most likely died of alcohol poisoning, but the official cause was meningitis. Alex left his portion of the Dunsmuir fortune to James. Their widowed mother, Joan, was outraged, believing the money should go to her instead. She was supported by her daughters, who relied upon her extravagant financial gifts. In November 1901, Joan sued James to have Alex's money reverted to her. James resisted, and an intense five-year legal battle ensued, dividing the family forever and consuming huge sums of money. In the end, the will was upheld and James received Alex's money.

James immediately commissioned architect Samuel Maclure to design a grand retirement home that would be bigger and more luxurious than his parents' showpiece

home in Victoria, Craigdarroch Castle. Perhaps he wanted a bit of revenge as well—a one-upmanship for the nasty legal fight. In addition, his wife, Laura, aspired to greatness as the province's leading socialite and hostess. He told the contractors to spare no expense.

When finished at a staggering cost of \$4 million, the home truly was the most spectacular residence in the entire province: A massive, medieval castle with Tudor additions, giving the appearance of the antiquity found in the countryside of England. There were 22 bedrooms, nine baths, and a huge ballroom on the third floor. Dunsmuir christened it Hatley Park, for the estate included 600 acres of parkland and gardens. He hired a staff of 100 to look after the place.

James and Laura moved in in 1908 and enjoyed their luxury, throwing lavish parties for the elite. Their lives were touched by tragedy, however, when their son was killed overseas during World War I.

James died in 1920, and Laura continued to live in the mansion until her own death in 1937. The stock market crash of 1929 wiped out most of the Dunsmuir money and during the Great Depression Laura struggled to keep the household going. A frequent guest at the castle was Hollywood actress Tallulah Bankhead, who became close friends with granddaughter Dola, a party girl.

After Laura's death, the family heirs put the house up for sale, but it was too expensive. It sat vacant for nearly four years, minimally maintained by a small staff.

In 1940, the Department of Defense bought the home for \$75,000 and turned it into Royal Roads Military College to train naval officers. In 1994, the military college closed due to budget cuts, and the school reopened as a civilian institution, Royal Roads University, offering degrees in business, technology, and environmental management.

Haunting Activity

Haunting phenomena were reported soon after the death of Laura. A maid told her superior that she felt watched by an unseen presence. She became so disturbed that soon she was not able to enter certain rooms in the castle.

Stories abounded as soon as the home became a military college. A ghostly woman thought to be Laura was reported by cadets who slept in the former ballroom on the top floor of the castle. They were awakened by a transparent little old woman who pulled down their blankets. It is thought that Laura was drawn to the cadets out of sorrow over losing her son in World War I; perhaps she was looking for him. Laura's ghost remained active during the entire history of the military college. One cadet reported that he woke up to find the ghost tugging hard on his leg. He engaged in a tugging match with her until he pulled so hard that she vanished. Cadets reported strange sensations when working late at night on the second and third floors, as though they were caught in freezing cobwebs.

According to lore, a maid of Laura's was jilted by her lover and killed herself by jumping from a third-floor window. Her ghost is said to drift around the castle. No known records validate the story.

Paranormal investigators have experienced a shadowy figure (see *SHADOW PEOPLE*) and a gray mist on stairs. Staff members who have worked late at night on the third floor have heard mysterious noises, such as doors being opened or closed.

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haunting The repeated manifestations of inexplicable sensory and physical phenomena said to be caused by GHOSTS, POLTERGEISTS, or spirits attached to a certain locale.

The term "haunt" comes from the same root as "home." Often, a haunted location is the former home of the deceased or the spot where the deceased died. Haunted sites also include places that apparently were frequented or favored by the deceased, and sites of violence death. Other hauntings are "aimless," occurring without explanation.

Characteristics of Hauntings

There is no dominant pattern to a haunting. Not everyone who visits or lives in a reputedly haunted location will experience phenomena. Some phenomena manifest periodically or continually over durations that may be short, lasting only a few days or less. Others last for centuries. Some hauntings occur only on certain "anniversary" dates: for example, the ghost of Sir Christopher Wren is said to be heard hurrying up and down the stairs of HAMPTON COURT every February 26, the date of his death in 1723.



A haunting ghost awakening sleeping people.

Most hauntings involve noises, such as mysterious footsteps, rustlings, whisperings, animal sounds and howlings, thumps, tappings and RAPPINGS; SMELLS, especially of flowers, perfume, burned wood, or rotting flesh or matter; tactile sensations such as a cold prickling of the skin, cold breezes and feelings of being touched by an invisible hand. Some hauntings feature poltergeist activities such as rearranged furniture, stopped clocks, smashed glassware and mirrors, and the paranormal movement of objects. One common sound in hauntings is that of heavy furniture being moved about and dragged across floors—however, the rooms in question remained undisturbed.

People may experience negative emotions at a haunted site, including anger, fear, or hatred. They also may sense a presence of evil. Other hauntings seem to involve friendly or benign ghosts. Some hauntings also feature phantom animals, such as pet dogs, cats, and horses, which are seen, felt, or heard in their familiar spots.

Objects as well as sites may be haunted. In Britain, for example, numerous tales exist of haunted skulls that seem to cause unearthly screaming whenever they are removed from their places in a home (see SCREAMING SKULLS).

Poltergeist hauntings are characterized by violent physical disturbances such as flying and levitating objects, banging doors, assaults on humans, and rapping and thumping noises. These disturbances often seem to be caused by living persons; there is evidence that some poltergeists may be discarnate spirits.

Causes of Hauntings

It is popularly assumed that most hauntings involve ghosts of the dead, especially those who died tragically or violently. However, ghosts are only one type of haunting entity. Besides poltergeists, numerous nonhuman spirits, such as FAIRIES, ANGELS, DEMONS, and other types of beings, can haunt places as well.

Little is known about why or how hauntings occur, or why they are not experienced uniformly among people. Thousands of hauntings have been investigated by psychological researchers and paranormal investigators since the late 19th century. Many explanations have been proposed, but there is no conclusive evidence to support one more strongly than another.

The majority of hauntings that can be tied to historical events are unhappy in nature: the dead suffered emotionally or died suddenly or in unpleasant ways. Sometimes CURSES are associated with hauntings. However, there are benign hauntings, and some ghost act in a benevolent way toward the living.

FREDERIC W. H. MYERS, one of the founders of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), London, who did extensive research of APPARITIONS in the late 19th century, believed that most hauntings are fragmentary and meaningless, the bits and pieces of an energy residue left by the living after their death. Others who have built on Myers's theory propose that hauntings do not involve ghostly per-



Ghostly images in window of Baladerry Inn, Gettysburg, Pennsylvania. Photo by R. E. Guiley.

sonalities, but are those recordings of energy that take on personalities to percipients who are psychically sensitive. Psychic sensitivity may account for diverse experiences in a haunted site: why one person experiences phenomena and another does not.

ELEANOR SIDGWICK, former secretary of the SPR, thought that hauntings may be a form of PSYCHOMETRY. Just as an object appears to absorb and retain the “vibrations” of its owner, which manifest as impressions when the object is handled by a MEDIUM or psychic, then houses, buildings, and places might also retain memories or psychic impressions. A house could incorporate the thoughts, actions, and feelings of its former occupants, which then manifest as a haunting.

Philosopher HARRY H. PRICE and parapsychologist WILLIAM G. ROLL are among those who have elaborated upon Sidgwick's theory. Price's theory, called “deferred telepathy,” posits that there exists a “psychic ether” that is a bridge between mind and matter and impregnates all matter and space. Certain thoughts and events are impressed upon this ether and remain on it for long periods, even years. When tragedies occur, the appropriate psychic conditions are created and lasting impressions result. Sensitive persons coming into contact with a haunted house might telepathically contact these thoughts and emotions which are then “replayed” as hauntings. “Deferred telepathy” has been criticized by others for not explaining movements of objects which are sometimes reported in hauntings. (See TELEPATHY.)

Roll has proposed that all objects have a psi field that pervades and exudes from them. A sensitive individual contacts and reads the impressions of a house from its psi field during a haunting. This explanation has suffered some of the same criticism as Price's theory, particularly since people who have little or no demonstrable psychic ability have witnessed hauntings.

Italian parapsychologist Ernesto Bozzano studied several hundred cases of hauntings and analyzed their characteristics, relating them to the different theories of hauntings and to his spiritistic theory. Bozzano came to five conclusions in support of his belief that hauntings were spirits of the dead: phantoms of the dead can haunt sites where they did not die and had not lived; hauntings consist of telekinetic movement of objects that suggests some type of physical presence; hauntings are associated with deaths to a greater extent than other types of tragedies or emotions; hauntings are intermittent; and when such actions as exorcism and prayers for the dead are performed, the hauntings end.

An explanation for at least some hauntings favored by many ghost investigators is that of the portal, an opening to other dimensions that allows spirits to enter the physical world. Belief in portals is ancient and universal. Certain places that are sacred serve as natural portals. WELLS have often been associated as natural entryways for spirits. Other portals can open at places associated with death, such as cemeteries, battlefields, and natural disaster sites; places associated with trauma and intense emotions, such as hospitals, hotels, schools, churches, and theaters; and lonely places such as lighthouses.

Place Energy

Scientific research of geomagnetic and electromagnetic environmental factors indicates that energy of place may influence whether or not a place is haunted. According to Jason J. Braithwaite, cognitive psychologist and neuroscientist at the University of Birmingham in England, "Field-based investigations of haunt-phenomena have revealed that magnetically remarkable signatures may exist in specific locations associated with strange experiences." Researchers have found that unusual and fluctuating natural energy fields are present at many haunted sites. This suggests that certain fields enable a "place memory" to occur. Impressions of events and people thus become etched in psychic space and retained and are perceived by those who can "tune in," either spontaneously or deliberately. Site energy may especially play a significant role in poltergeist hauntings. Scientists, however, do not say that magnetic signatures cause phenomena, only that energy and phenomena are associated. According to Braithwaite, context needs further study. The influence of magnetic signatures may depend on context factors related to the individual and the environment at the time of a haunting experience.

In 2004, Braithwaite and others used a customized Magnetic Anomaly Detection System (MADS) to investigate magnetic signatures at Muncaster Castle in Ravenglass, West Cumbria. The castle, in the lake district, is known for its haunting phenomena. In particular, people who sleep in the Tapestry Room report the following phenomena:

- Sounds of children crying and screaming
- Sounds of adult voices
- Sense of a presence and feeling of being watched

- Fleeting visual shadows and apparitions
- Sounds of footsteps, raps, and bangs
- Ringing in the ears
- Severe headaches
- Dizziness
- Bouts of feeling severe foreboding
- Sensation of weight on the chest/body pressing down (see OLD HAG)

The study showed that an unusual magnetic field exists in the area of the bed, especially the bed pillow. If an occupant of the bed moved his head often during sleep, magnetic distortions would occur around the skull.

In a similar vein, many paranormal investigators believe LEY LINES, invisible lines of natural earth energy, contribute to hauntings. Areas crisscrossed by ley lines, especially where soil has a high content of water, quartz, or granite, are particularly likely to be haunted.

In addition to place energy, consciousness, thoughts, beliefs, cultural background, expectations, and religious beliefs may influence whether or not a haunting is experienced.

Artificially Induced Hauntings

It is possible to construct rooms designed to induce haunting phenomena, by exposing people to infrasound and certain electromagnetic frequencies. In one experiment in England, called "Project Haunt," some individuals exposed to the haunted room reported the following phenomena:

- Sense of a presence
- Uneasiness in a particular part of a room
- Chills up and down the spine
- Glowing balls flying about the room
- Mist
- Voices

Ending Hauntings

Numerous folklore and religious remedies to end hauntings exist around the world. Some are simple, such as sweeping out the offending spirits with a broom. Others are more elaborate. Such measures do not always succeed.

Hauntings sometimes can be brought to an end through SPIRIT RELEASEMENT or EXORCISM. Some hauntings end of their own accord for reasons not known. Those that seem to be "imprints" or "recordings" and have no responsive intelligence are likely to not respond to exorcism. Such hauntings seem to be endless reenactments of events (see DIEPPE RAID CASE; RETROCOGNITION; VERSAILLES GHOSTS).

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Hawes, Jason Conrad (1971–) Paranormal investigator and founder of TAPS (The Atlantic Paranormal Society). In 2004, Jason Hawes and GRANT WILSON, cofounder of TAPS, became the stars of *Ghost Hunters*, a popular reality ghost investigation program on Sci Fi Channel featuring the TAPS team.

Hawes was born on December 27, 1971, in Canandaigua, New York, one of six children. After graduating from high school in 1990, he attended New England Tech, receiving an automotive degree in 1995. He worked as an auto technician and then changed fields to computer systems. In 2000, he went to work for Roto-Rooter plumbing company and presently holds a supervisor position.

Also in 2000 Jason Hawes married Kristen Cornell, his high school sweetheart. The couple have five children and live in West Greenwich, Rhode Island.

Among Hawes's outside interests are writing, photography, camping, fishing, hiking, martial arts, music, cooking, and sports. He has written two screenplays, a science fiction thriller, and a science fiction fantasy.

Hawes was drawn to the paranormal because of a personal experience at age 18. The experience changed him from a "total nonbeliever" into a believer and challenged his Catholic upbringing. He started researching the paranormal in order to understand more about it and about his experience, the details of which he prefers



Jason Hawes. Courtesy Jason Hawes.

to keep private. His research led him to JOHN ZAFFIS, with whom he worked on some cases of hauntings and POSSESSION.

Hawes formed Rhode Island Paranormal in 1990. After meeting Grant Wilson, he changed its name to The Atlantic Paranormal Society (TAPS). TAPS attracted an increasing number of requests for investigations and benefitted from media publicity. The work and attention were instrumental in the selection of TAPS for the SciFi channel's reality series, *Ghost Hunters*, which debuted in 2004.

Hawes's primary goals are to help people with paranormal situations and to improve the credibility of paranormal research. He views GHOSTS as disembodied shell energy that remains after death. Most alleged HAUNTINGS, as well as other seemingly paranormal phenomena, can be explained naturally. The true paranormal will eventually be integrated into our worldview of what is normal. The nature of the paranormal may never be fully solved, but can be better understood through continuing research and technological advances.

In addition to the television show, Hawes produces and stars in a radio show, *Beyond Reality*, with Wilson. He is active in the media and makes numerous personal appearances.

Henry, Sarah See SCOTCHTOWN.

Hermitage Castle Redcap Sly, the familiar spirit of the evil Lord Soulis, is said to haunt the ruins of this 13th-century castle near Newcastleton, Roxburgshire, Scotland. Here Mary, Queen of Scots nearly died of fever.

Redcap (red is the color of witches) is described as a horrible old man with long fangs. He allegedly told his master, Lord Soulis, owner of the castle, that he could be bound only by a three-stranded rope of sand.

Soulis is alleged to have practiced black magic. He kidnapped young farm children, imprisoned them in the castle's dungeon, and sacrificed them in his dark rites. There are different versions of the lord's demise. According to one story, the enraged parents of the murdered children stormed the castle and attacked Soulis. He was bound in IRON chains and a blanket of lead, and boiled to death. According to another story, he abducted the Laird of Branhholm, a crime for which he was bound in a sheet of lead and boiled to death.

Ghostly sounds of the young murder victims reportedly are heard coming from within the castle.

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Herne the Hunter Spectral huntsman who haunts the ancient forest of Windsor Great Park near Windsor Castle in England, according to legend. Herne wears chains and has stag's antlers growing from his head. He appears riding on a spectral black horse, accompanied by baying phantom hounds.

According to legend, Herne was a royal huntsman of a king, said to be either Richard II, Henry VII or Henry VIII. On a hunt, Herne saved the king from being killed by a wounded stag by throwing himself in front of the animal. He was mortally wounded. As he lay dying, a wizard appeared and advised the king that Herne could be saved by cutting off the stag's antlers and tying them to his head. This the king did, and Herne recovered. The grateful king bestowed favors upon the huntsman for several years, until the other huntsmen became so jealous that they convinced the king to dismiss Herne. Devastated, Herne went out to an oak tree in the park and hanged himself. He has haunted the grounds ever since.

English ghost investigator PETER UNDERWOOD has suggested that the real Herne the Hunter was the huntsman of Richard II (r. 1377–99). This huntsman did hang himself on an oak tree near the castle. The oak tree blew down in 1863 and was replanted by Queen Victoria.

Herne may have much older, pagan roots, however. His stag antlers give him the appearance of Cernunnos ("the horned"), the Celtic horned god of fertility, the hunt and the underworld.

Herne the Hunter is supposed to always appear in times of great national crisis, which he did in 1931 prior to the Depression and again before the start of World War II.

In 1962, he made a dramatic appearance with horse and hounds one night to a group of youths in the forest. They found a hunting horn and blew on it at the edge of a clearing. The call was answered by another horn and the baying of hounds. Suddenly Herne and his company appeared charging through the forests. The youths dropped the horn and ran in panic. Some sightings of Herne are reported in connection with alleged witchcraft activity in the forest; some contemporary Witches recognize Cernunnos as an aspect of the Divine Masculine.

Herne also is a leader of the WILD HUNT, a nocturnal procession of the dead. His name is associated with another leader of the dead, Herlechin, or Harlequin, who is associated with the Devil.

Similar spectral horned huntsmen exist in German and French lore.

See WINDSOR CASTLE.

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hitchhikers Entities and GHOSTS who attach themselves to living persons at a site and travel home or to other places with them. Hitchhikers can be picked up at haunted sites unwittingly; a person may not realize a presence has traveled with them until phenomena or disturbances are created at another location, especially home.

Causes of hitchhiking are difficult to determine and appear to be determined by the right interactions of an individual's energy field and consciousness with the energy of place and the presences there. Not all people are susceptible. Interaction with an entity or ghost does not always result in attachment. One person may be more vulnerable than another, but not necessarily all the time.

Sometimes hitchhikers remain active for only a short period of time and then disappear. Others are persistent and may require action to repel or disperse, such as spiritual cleansing, SPIRIT RELEASEMENT, or, in the case of a malevolent entity, EXORCISM.

Preventatives against hitchhikers include taking protective measures when visiting or investigating haunted sites and also ordering entities and ghosts to remain on their own territory.

See PARANORMAL INVESTIGATION.

Hodgson, Richard (1855–1905) Psychical researcher, best known for his investigation of the controversial Theosophist Helena P. Blavatsky and for managing the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) from shortly after its formation in 1885 until his death in 1905.

Richard Hodgson was born in Melbourne, Australia, on September 24, 1885. He was interested in psychic phenomena as a youth, but there was not yet an organized effort to study them, and other interests took precedence for some years. He attended the University of Melbourne and received an LL.D. (doctor of law) degree from that institution in 1878. Finding the legal field less congenial than he had supposed, he moved to England and enrolled in St. John's College, Cambridge, in 1881, in order to study poetry. His major professor was HENRY SIDGWICK, who was about to become the first president of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). When the SPR came into being in 1882, Hodgson joined at once.

Hodgson was 29 in 1884 when the SPR sent him to India to look into the claims of Blavatsky, the colorful leader of the Theosophical movement, that she was in supernatural contact with a group of Tibetan adepts. These adepts, called Mahatmas, were said to be able to astrally project themselves to the Theosophists, to whom they appeared as APPARITIONS. They also were said to deliver letters or to cause letters to be written on previously blank sheets of paper (see SLATE-WRITING). But shortly before Hodgson left England, another set of letters was published in India, purportedly written by Blavatsky to a trusted couple, the Coulombs. The Coulomb letters, if genuine, made it clear that the Mahatma incidents were fraudulent, but Blavatsky claimed that the letters were forgeries. The Coulombs published the letters after a falling-out with Blavatsky.

Hodgson spent three months in India interviewing various people involved in the case, inspecting the Coulomb letters, and searching the room in which the Mahatma incidents were said to occur. In the room he discovered sliding and hinged panels that reinforced the conclusion he was reaching from his interviews, namely, that the Coulomb letters were genuine. This conclusion was later supported by British handwriting experts, and the SPR committee charged with looking into the Mahatma phenomena concluded that they were staged by Blavatsky.

The Theosophical Society objected; they accused Hodgson of bias, and broke off relations with the SPR. The controversy continues to this day, although in 1986 the SPR made an effort to patch things up by publishing the report of another handwriting expert, who concluded that the Coulomb letters were forgeries after all.

The Blavatsky investigation had interested Hodgson in conjuring, and he soon made a name for himself as one of the SPR's most knowledgeable members in that area. His work with S.J. Davey to duplicate the slate-writing of the medium William Eglinton continues to be cited as a study of misperception. Davey had worked with Eglinton for a while, then had branched out on his own, finding that he had no trouble fooling his audience into thinking his tricks were paranormal events. He and Hodgson made a systematic study, comparing what Davey did to what sitters at his seances reported having seen. They were able to show how unreliable such testimony can be. WILLIAM JAMES consid-

ered their report "the most damaging document concerning eye-witness evidence that has ever been produced."

James, himself keenly interested in psychic phenomena, was at the center of the SPR's sister society, the ASPR, which had been launched in Boston in 1885. The ASPR, however, in contrast to the SPR, wanted for members and money, and James was forced to appeal to the SPR for help. In 1887 Hodgson was sent to see what he could do, and he soon made himself invaluable as secretary.

Hodgson took over from James responsibility for managing research with the extraordinary mental MEDIUM LEONORA PIPER. He began the regular recording of seances, and hired private detectives to have her shadowed (she was never caught in any suspicious behavior).

Hodgson's two reports on Piper for the SPR *Proceedings* are classics. In the second report, published in 1897, he stated his conviction that SURVIVAL AFTER DEATH was the most reasonable interpretation of the results obtained from her seances. The conclusion astonished many of his friends, who had expected him to unmask Piper, as he had earlier unmasked Blavatsky and Eglinton. However, Hodgson was only one of a long list of psychical researchers to become convinced of survival on the basis of Piper's mediumship.

In 1897 Hodgson returned to England to become an SPR Council member and editor of the SPR *Journal* and *Proceedings*, but he did not stay long. A year later, he was back in Boston at the ASPR, again working with Piper.

Hodgson died December 20, 1905, at the age of 50, of a heart attack while playing handball at the Union Boat Club in Boston. There is some evidence that in the last year of his life he began to experiment with AUTOMATIC WRITING.

Soon after his death, Piper began to be controlled by a communicator calling itself Richard Hodgson. Reception to these communications was mixed; James thought the deceased Hodgson might be behind them, but Hodgson's British friends were less convinced.

Although Hodgson contributed several important papers to the SPR *Proceedings*, he wrote no books. He did, however, coedit FREDERIC WILLIAM HENRY MYERS' great work, *Human Personality and Its Survival of Bodily Death* (1903). Myers had died in 1900, asking that Hodgson together with the SPR's Gertrude Johnson complete the book if he should not live to finish it himself.

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Hofdi Poltergeist Denizen of what was, for a few days in the fall of 1986, one of the most famous haunted houses in the world. Hofdi House, on the outskirts of Reykjavík, Iceland, was the building in which U.S. president Ronald Reagan and Soviet president Mikhail Gorbachev held their first meeting that October. Although the *New York Times* ignored the haunting in its coverage of the summit, it was headlined in the *Washington Post* on October 4 and 5, and on October 6 that newspaper’s editorial cartoonist, Herbert Block (Herblock), immortalized the house. His panel shows two shadowy nuclear missiles looming over it, with a caption that reads: “Nonsense—I don’t believe in people.”

American TV networks and the European press at first played up the haunting as well; however, when no phenomena were reported, the media lost interest. Despite rumors about continuing disturbances at Hofdi, investigation showed that none actually had been reported for years. Even at its height, the POLTERGEIST does not appear to have been very active: there are stories about strange noises and pictures falling from walls, but little more.

There are conflicting stories about the identity of the poltergeist agent. The most plausible of these concerns Einar Benedicsson, one of Iceland’s greatest poets. Benedicsson was also a government employee, and while serving as governor of a northeastern Icelandic province, he was called upon to investigate a case of brother-sister incest that resulted in a pregnancy with the subsequent murder of the baby. On the day she was interrogated, the sister poisoned herself and then died an agonizing death in Benedicsson’s presence. After that, Benedicsson claimed to be haunted by her spirit, which he said followed him as he moved from post to post. He bought Hofdi House in 1914 and lived there during World War I, during which time he reported some disturbances to his friends.

In the 1940s, Hofdi House served as the residence of the British ambassador to Iceland, who also reported incidents, which he gave as his reason for selling the house and moving into town. The house was later bought by the city of Reykjavík for use in official receptions. Members of the staff recall some incidents, such as paintings suddenly appearing askew on the walls and a bottle of wine that inexplicably fell out of a refrigerator when it was opened. However, the phenomena came to an end when, after many things had gone wrong at a banquet, a staff member appealed to the agent to stop. She subsequently appeared in a DREAM to the staff member and promised to end her harassment, after which the disturbances ceased.

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Holzer, Hans (1920–) Parapsychologist and author of 138 books on GHOSTS, HAUNTINGS, DREAMS, UFOS, astrology, reincarnation, healing, paganism, witchcraft, and other topics. Hans Holzer coined the term “ghost hunter.” He is especially known for his role in the AMITYVILLE case. He believes in using both scientific and psychic means to probe the paranormal.

Life

Holzer was born January 29, 1920, in Vienna, Austria. His interest in the paranormal began in early childhood with a fascination for ghost stories and tales of FAIRIES related by an uncle. By age nine, he was writing poems and dramas.

At the University of Vienna, Holzer studied ancient history and archaeology and graduated from the Academy of Journalism.

In 1938, at age 18, Holzer and his brother left Austria and emigrated to the United States. Holzer settled in New York City, where he remained the rest of his life. He enrolled in Columbia University, studying Far Eastern culture. At the London College of Applied Science, he earned a master’s in comparative religion, followed by a Ph.D. with a specialty in parapsychology.

Holzer married once and had two daughters. He divorced after the birth of his second daughter.

He has taught parapsychology at the New York Institute of Technology and lectures extensively. Holzer also writes and produces television and feature films and is a regular guest on television and radio talk shows. He has written numerous magazine articles.

Views on the Paranormal

Holzer has had some paranormal experiences, but does not emphasize their importance and says experiences are not necessary to investigation. His first visual experience was in New York City with his father in a penthouse apartment on Riverside Drive. Holzer was asleep in bed and woke up to see his dead mother dressed in white, pushing his head back onto the pillow. At the time, he was suffering from migraine headaches, and his head had slipped off the pillow during sleep. The action taken by his mother prevented a bad attack. Holzer greeted his mother, and she disappeared.

Besides the term “ghost hunter,” Holzer coined other terms, among them “stay behinds,” for people who like to linger after death and thus become haunting ghosts; “ufonauts,” for ET visitors; and “the other side” for the afterlife realm. Of stay behinds, he says they frequently are people who lived in one place for a very long time. They are unaccustomed to any other place and discover after death that they are still where they were in life.

Unlike many paranormal investigators, Holzer—who calls himself a scientist—does not shy away from MEDIUMS and psychics, but believes them to be the most critical assets to investigations because the dead can speak through them and deliver clear messages. He criticizes investigators who think that the only way to tackle the paranormal is

with equipment. The only equipment he likes is a camera in the hands of a “psychic photographer,” a person who has a gift for capturing images of phenomena.

Holzer says that 75 to 80 percent of haunting phenomena are imprints or recordings and not the presence of stuck souls. He has never been frightened during an investigation. He disbelieves in nonhuman entities, including DEMONS. In fact, Holzer says he doesn’t believe in anything, even the existence of ghosts. The supernatural does not exist, but rather is part of the natural order. He has particular objections to organized religion, which he says aims to distort truth and oppress people and make them obey rules. He does not believe in religious concepts of heaven and hell.

Holzer believes the afterlife to be a world like a better version of the physical world. There are seven levels of consciousness concentric with this world, which cannot be perceived by the living because they vibrate at a faster rate. Contact with the living is made only with the permission of SPIRIT GUIDES. Souls can choose to reincarnate.

Holzer’s books are often reissued under new titles. Among his works are *Hans Holzer’s the Supernatural: Explaining the Unexplained* (2003); *GHOSTS: True Encounters with the World Beyond* (1998), a compilation of earlier work; and *Hans Holzer’s Travel Guide to Haunted Houses: A Practical Guide to Places Haunted by Ghosts, Poltergeists and Spirits* (1998), also a compilation.

His wish is to be remembered as “a man who told the truth.”

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Home, Daniel Dunglas (1833–1886) Scottish MEDIUM renowned for his remarkable physical feats. Daniel Dunglas Home repeatedly moved objects, stuck his head into fires without burning himself, levitated, elongated and shrank his body, and materialized spirits. He was often accused of fraud, though no one was ever able to prove it in a single instance. Home was a vain man who used his paranormal ability to circulate among the aristocracy and upper classes. He never accepted money for his performances, but lived off the largess of his wealthy patrons.

Home (pronounced Hume) was born in Edinburgh, Scotland, on March 20, 1833. His father was a carpenter.

His mother was clairvoyant and claimed her family was related to the 17th-century Brahan Seer, Kenneth MacKenzie. Home’s own budding mediumistic talent allegedly manifested in infancy: his aunt reported that his cradle rocked on its own, as if moved by a spirit hand. At age four, Home predicted the death of a cousin.

When he was nine, his family moved to Connecticut. Home was sickly, with a tendency toward tuberculosis. He read the Bible a great deal and spent much time alone in the woods. At age 13, he had a vision of a boyhood friend at the moment the friend died far away.

Home was 15 when the FOX SISTERS created a stir with table-rapping spirits, and SPIRITUALISM caught fire. His own paranormal experiences increased, especially following the death of his mother in 1850. Home was living with an aunt, Mary Cook, in Norwich, Connecticut. Rappings began in her home, and Cook blamed Home for bringing the Devil into her house. She called in ministers to free him from the evil spirits, but the ministers were convinced the young man had a God-given gift. For Home, that marked the turning point in his life. His dead mother appeared to him in a vision, as she would do throughout his life, and told him not to be afraid and to do good things with his gift. Cook threw Home out.

For most of the rest of his life, Home had no home of his own, but lived as a guest in various households. He attended seances, but felt most mediums were frauds. In the burgeoning spiritualism movement, fraud became rampant, and many of Home’s critics tried unsuccessfully to expose him. Home avoided contact with other mediums, saying he had nothing to learn from them.

He held his own SEANCES in rooms which were lit, which was opposite of the prevailing custom of darkened rooms. He produced spectral lights, RAPPINGS, and ghostly hands which ended at the wrist and shook hands with those persons present. He moved tables, chairs and objects, and tipped tables without spilling the objects on the tops. He produced visions of ghostly guitars which played eerie music. He spelled out messages from the dead by pointing at letters of the alphabet written on cards. He sometimes appeared to be possessed, and played the piano or accordion himself in great frenzy. He also was seen to stretch or shrink his body, increasing his height by 11 inches to 6.5 feet while his feet were on the floor, or shrinking to 5 feet, with his shoes disappearing into his trousers. He often asked his guests to hold his hands and feet, to prove that he was not secretly manipulating any hidden devices or machinery.

Home said his feats were made possible by friendly spirits whom he could not control, but who came and went as they pleased. The most reliable was one named “Bryan.” When in trance, Home referred to himself in third person as “Dan.”

Home was 19 when he experienced involuntarily his first LEVITATION in the Connecticut home of a silk manufacturer. He reportedly rose about a foot off the ground, then bobbed up and down several times, going all the way

to the ceiling. Later, he learned to control his levitation; witnesses reported that he seemed to literally fly.

He entered the Theological Institute in Newburgh, New York, to study religion. In 1853, too sick to study and preoccupied with death, he experienced an out-of-body trip which lasted for 11 hours and was intended, he said, to show him what was on the Other Side.

In 1855, he traveled to England and Europe, where he began to realize his dreams of associating with the royal, rich and famous. His seances generated much controversy in the press. His supporters included SIR ARTHUR CONAN DOYLE and Elizabeth Barrett Browning. Edward Bulwer-Lytton remained unimpressed. Foes included David Brewster, noted scientist, and Robert Browning, who so disliked Home that he wrote a 2,000-line poem about him called *Mr. Sludge, "the Medium."* (See BROWNING CIRCLE.)

In February 1856, Home announced that his spirits had informed him they intended to withdraw from him for a year. He went to Naples and Rome, where he had an audience with Pope Pius IX. Impulsively, he converted to Catholicism and said he would enter a monastery.

A year later, as promised, his spirit friends returned and restored his health. In France, he had an audience with Napoleon III and Empress Eugenie. The emperor had

expected to find Home a fraud, but was convinced of his authenticity when Home produced the spirit of Napoleon I, who shook hands with Napoleon III and his wife.

In Rome, Home met Alexandrina, the wealthy sister-in-law of a Russian nobleman, Count Gregoire de Koucheleff. They fell in love and were married in St. Petersburg on August 1, 1858. Their son, Gregoire, was born in 1859. Alexandrina died of illness in 1862, and her estate remained tied up in Russia for years, forcing Home to depend once again on patrons.

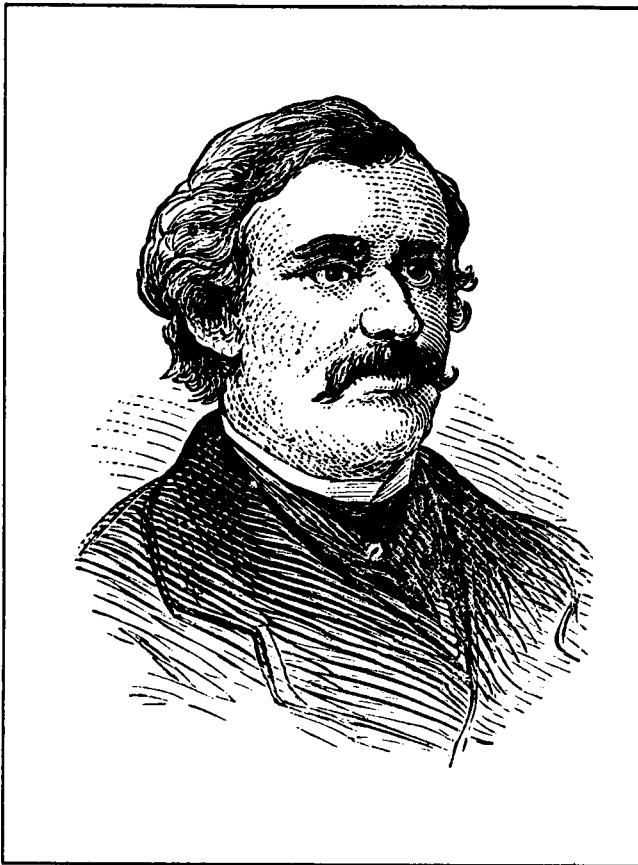
In 1866, the Spiritual Athenaeum was founded in England with Home as secretary, and he hoped that fashionable society would support it. However, support was small and slow in coming, perhaps because founders insisted on a quasi-religious nature that required a professed belief in orthodox Christianity.

Home's financial needs soon embroiled him in a lawsuit with a wealthy widow, Mrs. Lyon, who was 75 years old. Her husband had died seven years earlier, and had informed her prior to his death that she would only survive him by seven years. Mrs. Lyon sought out Home at the Spiritual Athenaeum to contact her husband to find out if she was soon to die. The dead man allegedly communicated through Home with raps, and relieved the widow of the prospect of imminent death. She enthusiastically sought more visits with Home. Her husband began telling her that Home was to be their new son, and was to be given independent means with an allowance of 700 pounds. By January 1867, all on the alleged instructions of the dead Mr. Lyon, Home had taken the Lyon family name, had received 60,000 pounds in cash and securities, and had been made beneficiary in Mrs. Lyon's will.

On June 10, 1867, Mrs. Lyon made affectionate advances to Home, who "repulsed her," she claimed later. The next day, she asked for her money back from him and would not relent. Home attempted to appease her by offering to give back all but 30,000 pounds. Mrs. Lyon had him arrested and filed suit against him.

The trial was a tawdry affair, with Mrs. Lyon appearing deranged during her testimony. There were intimations that she and Home had been more than "affectionate." Home's supporters, embarrassed, deserted him, and critics had a field day. Despite the poor performance of Mrs. Lyon, the court found in her favor, and Home was forced to return the 60,000 pounds. The court denounced Spiritualism as "mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish and the superstitious. . . ." Home did not appeal.

Home's low point of scandal was followed by some of his most remarkable alleged feats, including a levitation in 1868 in the London home of Lord Adare, where he had never before visited. Home went into a trance and reportedly floated out a window on the third floor, then floated back in another window. However, skeptics contend the feat may have been hallucination on the part of the witnesses, and point to inconsistencies in descriptions of the event written by Lord Adare.



Daniel Dunglas Home.

In 1868 Home also performed remarkable feats with fire and hot coals. He could carry red-hot coals without being burned, and had the ability to enable others to do the same. He stuck the top of his head directly into flames in a fireplace, yet his hair was not even singed.

To earn money, Home toured England and Scotland reading poetry. He worked briefly as a war correspondent in the Franco-Prussian war of 1870. Later, back in Russia, he met Julie de Gloumeline, a wealthy woman who married him in 1871.

That same year, Home began a series of tests in London with SIR WILLIAM CROOKES, a scientist intensely interested in spiritualism. To determine if Home somehow manipulated electromagnetic energy, Crookes wrapped an accordion with copper wire and placed it inside a wire cage. He ran an electric current through the wire, which he believed would block any electromagnetic force from Home. Home still was able to make the accordion play without touching it. Crookes concluded that Home possessed an independent psychic force; his findings brought severe criticism from fellow scientists.

When he was finished with Crookes in 1873, Home announced his retirement as a medium. Restless and suffering from bad health, he traveled about with his wife and his son from his first marriage. Julie bore a baby girl, who died in infancy. Home died of tuberculosis on June 21, 1886 in Auteuil, France and was buried at St. Germain-en-Laye. Julie returned to Russia with Home's son. She wrote two books about her husband, *D.D. Home: His Life and Mission* (1888) and *The Gift of D.D. Home* (1890).

Home's published works include two autobiographies, *Incidents in My Life* (1862) and *Incidents in My Life, 2nd Series* (1872), and an exposé of fraudulent mediumistic techniques, *Light and Shadows of Spiritualism* (1877).

Explanations abounded of how Home allegedly accomplished his paranormal feats through trickery, though none was ever proved. The most prominent stage magicians of America and England, HARRY HOUDINI, John Nevil Maskelyne, and John Mulholland, all claimed they could duplicate Home's feats on the stage. They never did. Houdini promised that he could levitate out a window, as Home did at Lord Adare's home. Shortly before it was to be done, the feat was canceled by Houdini, who said his assistant was ill. Houdini said he would reschedule it the next time he was in London, but he never did.

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home circle Also known as a home sitting, a home circle is a SEANCE held in a home, with or without the services of a professional MEDIUM, for the purpose of achieving spirit communication.

Following the revelations of the FOX SISTERS in 1848, people on both sides of the Atlantic began organizing sittings with their friends to see if any of those seated in the circle could reach the Other Side. *The Spiritualist*, a weekly magazine published in the 1870s in England, carried instructions for home circles each week, advising readers how to form spirit circles in their own homes, with no Spiritualist or professional medium present. At least one person possessing mediumistic talent could be found in any household. Powerful mediums were described as persons of impulsive, genial affectionate nature. Any individuals not getting along should not be seated in the same circle.

Usually the participants gathered around a table, either holding hands or placing all hands flat on the table-top, but sisters could merely arrange their chairs in a circle. TRUMPET medium James M. Laughton recommended holding the circle in the same room each time, so that the spirits became comfortable with the surroundings and routine. (A trumpet medium enabled spirits to speak through trumpets.)

Clifford L. Bias, a voice and trumpet medium, felt that the circle should be composed of equal numbers of both sexes, arranged alternately in the circle. He started his circles at the same time each night, using the twilight for the first half and the darkened room for the latter. Further instructions in *The Spiritualist* recommended keeping the room comfortably cool.

Like religious ceremonies, meetings most likely began with hymn-singing and the recitation of prayers. Another trumpet medium, Mable A. Riffle, always commenced the sitting with the Lord's Prayer and a hymn, believing such actions kept her desires on a spiritual plane.

Although anyone could organize a circle, few did unless they had heard of Spiritualist phenomena. Home circles were at their most popular in the late 19th and early 20th centuries but are still used today.

See BROWNING CIRCLE.

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home sitting See HOME CIRCLE.

Hope, William (1863–1933) Famous spirit photographer, considered a genuine master by some and a consummate trickster by others. Although often accused of fraud, William Hope was never caught in trickery.

Hope was born in 1863 in Crewe, England. He became a carpenter. His talent for SPIRIT PHOTOGRAPHY first emerged



William Hope's photograph of Harry Price with an "extra."

about 1905, when he and a friend took turns photographing each other. In the picture which Hope took there was an "extra"—the image of a figure who was not physically present when the picture was taken—who turned out to be none other than his friends' deceased sister.

After this episode, a group of six persons organized in the Spiritualist Hall at Crewe for the purpose of SPIRIT photography. This group became renowned as the CREWE CIRCLE, and Hope was at its center. This early group destroyed all its original negatives, out of fear of being suspected of being in league with the Devil, until the Archdeacon Thomas Colley joined them. Colley had been a lifelong enthusiast of the psychic and of SPIRITUALISM, and his support gave credence to the enterprise.

Ironically, Hope's first brush with exposure came in Colley's first sitting. When Hope doctored the spirit photograph, he mistakenly used the wrong extra, substituting another elderly woman for Colley's mother. When Hope sought to confess to Colley, however, the clergyman dismissed it as nonsense, insisting that he could recognize his mother when he saw her. To prove his case, Colley put a notice in the newspaper asking for all who remembered

his mother to meet him at the rectory. No fewer than 18 persons selected Hope's photograph from among several others, as definitely representing the late Mrs. Colley.

A few years later, in 1921, there was another exposure—one which almost backfired on the accuser, and about which there remain questions. Hope had by this time moved to London and established himself at the BRITISH COLLEGE OF PSYCHIC SCIENCE (BCPS). The SOCIETY FOR PSYCHICAL RESEARCH (SPR) saw the opportunity for an investigation of Hope's claims and sent a new member, HARRY PRICE, who had good knowledge of conjuring. Price reported what he claimed was evidence of trickery by Hope, but questions immediately arose about whether it was Price, and not Hope, who had tampered with the photographic plates. Author Brian Inglis observed that if Hope was a fraud, he almost certainly used a more sophisticated technique than the one Price charged him with.

Like all self-proclaimed MEDIUMS, Hope had his supporters as well as his detractors. SIR ARTHUR CONAN DOYLE produced *The Case for Spirit Photography* (1923) in response to Price's "exposure." One of those who allied himself with Doyle at that time, Fred Barlow, of the Society for the Study of Supernormal Pictures, later reversed himself. In the SPR *Proceedings* for March 1933, Barlow said that further experience enabled him to say quite definitely that Hope's abilities were not psychic. No less than SIR WILLIAM CROOKES and SIR WILLIAM BARRETT endorsed Hope, although SIR OLIVER LODGE wrote that he had "not the slightest doubt" that the sealed packet of plates he sent to Hope had been opened before being returned to him. There is also reason to suspect trickery in Crookes's case. The physicist was in his 80s in 1916 when he had his sitting, having just lost his wife. His assistant at the time, J. H. Gardiner, told Crookes's biographer, E. E. Fournier d'Albe, that the negative from which Hope's photograph of Lady Crookes was reproduced showed clear signs of double exposure, but that Crookes preferred to ignore these signs.

The Japanese researcher of "thoughtography" Tomokichi Fukurai used Hope as a subject when he visited London in 1928. (Thoughtography, a term coined by Fukurai, is a type of paranormal photography in which a living person psychically projects images onto photographic film, with or without the aid of a camera.)

Hope died on March 7, 1933, at the age of 70.

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Hotel del Coronado Glamorous resort off the coast of San Diego, California, that is haunted by the GHOST of

a woman who died there either by murder or SUICIDE, a mystery never solved. The stories of what happened vary and probably have been embellished over time.

The Hotel del Coronado was built in 1888 and still retains its Victorian splendor. The huge resort is located on Coronado Island in San Diego Bay, accessible from the city by bridge. The hotel has a long history of hosting celebrities and royalty. It is said that Prince Edward of Wales first met Wallis Simpson there in a ballroom in 1920. She was married to an American naval officer at the time. After her divorce, she and Edward fell in love, and he abdicated the throne of England for her. They became the Duke and Duchess of Windsor. Among other noted guests have been Marilyn Monroe and Richard Nixon.

The principal ghost is believed to be that of Kate Morgan, who met her tragic end in November 1892. She was traveling by train with her husband, a card shark named Tom Morgan. They were passing through Los Angeles when Kate told Tom she was pregnant. They quarreled, and Tom got off the train but agreed to meet her in San Diego for Thanksgiving.

Kate checked into the Coronado on Thanksgiving Day, November 24, under the name of Lottie A. Bernard, from Detroit. She was given Room 3312. Tom failed to come. Kate waited for two days, complaining of pains. She may have induced an abortion. She took a ferry to San Diego, where she bought a .44-caliber gun. She left a message for Tom at his hotel and then returned to the Coronado.

The next day, Kate was found dead on the steps of the hotel's north entrance, leading to a sandwalk. She had been shot in the head. Her hand clutched her gun, which was missing one bullet. It appeared to be suicide, except the bullet that killed her was either from a .38-caliber or a .40-caliber gun.

The mystery of her death was never solved. In addition, a maid in Room 3502 who had taken care of her disappeared the day after Kate's funeral, never to be found. Speculation is that Tom killed his wife, and perhaps the maid too. However, Tom was never seen at the Coronado. If he came to murder, he was extremely careful.

As in many hauntings, different versions of the story are told. In another version, Kate was from Dubuque, Iowa, and married a gambler named Lou in order to escape her dreary life. They traveled around, and Lou won enough money to buy a house in Los Angeles. He departed to gamble at the Hotel del Coronado. After an absence of months, he sent her a letter saying she should get a divorce.

The distraught Kate, who was pregnant, went to the hotel. She checked in and was given Room 302 (now 3502). Dressed in a new gown, she went to the gaming room intending to surprise Lou but was surprised herself when she found him with another woman.

Kate fled in shock. She went out and bought a gun, returned to the hotel and shot herself to death on the veranda. Her rain-soaked body was found the next morning. Lou quietly slipped away and never claimed the remains.

In other stories, Kate aborted her child in her room, 3502, and then tried unsuccessfully to drown herself before she fatally shot herself. Or, she was having an affair with a hotel executive who terminated the relationship. She committed suicide and her body was buried on hotel grounds.

Whatever the truth, the APPARITION of Kate, a pretty brunet in black Victorian dress, is seen moving through corridors or standing by windows as though she waits for someone, perhaps her husband. People who sleep in Rooms 3312 and 3502 sometimes hear faint voices whispering in the night or sense a presence in their room. Room 3502 is more active. Gurgling sounds are heard in the bathroom, as though someone were drowning in the tub. Guests feel cold chills, dizziness and strange sensations.

Guests in other rooms, especially in the old part of the hotel, experience similar phenomena, as well as peculiar problems with their telephones and strange images that appear on their television sets.

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Houdini, Harry (1874–1926) A master illusionist and escape artist, Harry Houdini was perhaps the greatest stage magician of all time. He also spent most of his adult life trying to expose fraudulent spiritualist MEDIUMS as nothing more than conjurers like himself. At the same time, he desperately sought someone who could convince him of the truth of SPIRITUALISM and enable him to contact his dead mother.

Houdini was born Ehrich Weiss in Appleton, Wisconsin, on April 6, 1874, to Dr. Mayer Samuel Weiss, a rabbi, and his wife Cecilia. The Weisses were from Hungary. Even as a baby, his mother worried about Ehrich because he slept so little, often lying in his crib staring keen-eyed at the walls and ceiling. He learned to pick locks early on to steal jam tarts. By age six he was conjuring, making a dried pea appear in any of three cups. He was quite agile and athletic.

When a circus came to town, young Ehrich astonished the manager with his rope tricks. He performed during the circus's stay, but his father refused to let him travel with the circus. He worked with a local locksmith at age 11 and could pick any lock submitted to him. Ehrich also worked odd jobs as a newspaper seller, bootblack and necktie cutter.

His goal was to be a stage magician, however. A book by the famous French magician Jean Robert-Houdin provided Ehrich with some conjuring tricks and secret codes for sleight-of-hand, and he worked up his first professional act with a friend named Hayman. They called themselves the Houdini Brothers, adding an "i" to the French magician's name. When they parted later, Ehrich's real brother Theodore joined the act. The boys appeared

in dime museums and sideshows, escaping from packing cases and handcuffs.

In 1893, Houdini performed at a girls' school and accidentally spilled acid on a young girl's dress. Mrs. Weiss made the girl, Beatrice (Bess) Rahner, a new dress, and Houdini delivered it to her home. Not long after, she and Houdini were married. Bess, who had been strictly brought up, at first thought Houdini was the devil disguised as a handsome man, but she soon came to be his greatest supporter, even becoming his assistant in mind-reading performances. They remained deeply in love all their lives but had no children.

During the early lean days, Houdini offered to sell his conjuring tricks to newspapers, but no one was interested. He and Bess resorted to holding "psychic" demonstrations, in which local tipsters provided them with enough information to impress the audience. The crowd's eager acceptance of their mediumship, which both knew to be a trick, scared the Houdinis.

By 1900, Houdini had escaped from handcuffs in a Chicago prison and even had broken free of handcuffs at Scotland Yard. His notoriety gained him more lucrative

engagements, and his career soared. For the next 26 years, Houdini performed some of the most spectacular feats ever witnessed: escaping from fetters in icy cold water; emerging in minutes from boxes, coffins, kegs, mailbags, safes and gigantic paper bags; hanging from ropes off the ledges of tall buildings, then freeing himself; even coming back to life after being buried alive. There were no rope knots or contraptions that could hold him.

Throughout his life, Houdini was a devoted son to his mother, sending her part of his earnings and remaining in constant touch. After her death, he searched desperately for a way to reach her. He contacted medium after medium with no success. After each failure he would stand over his mother's grave and say that he'd heard nothing yet. He wanted passionately to believe in Spiritualism, yet was convinced that the movement was nothing more than conjuring tricks.

In 1920, during a tour of England, Houdini and Bess met SIR ARTHUR CONAN DOYLE and his family. The two struck up a friendship and an active correspondence. Both had an interest in spiritualism, but from opposite sides, as Doyle was as ardent a believer as Houdini was a skeptic.

During the Doyles' first American lecture tour on Spiritualism, the Houdinis joined them for a vacation in Atlantic City in June 1922. On the afternoon of June 17, Doyle reported that his wife, an "inspired" (automatic) writer, felt she could get Houdini through to his mother. Bess was asked not to attend to prevent diluting the spiritual force. Bess had told Lady Doyle all about Houdini's mother the night before, and she cued her husband in their mind-reading code language that Lady Doyle was so informed.

Nevertheless, Houdini determined to be as open-minded and religious about the experience as possible. He wrote that he wanted to believe and emptied his mind of all skepticism. For Houdini, June 17 was a holy day, as it had been his mother's birthday.

Presently, Lady Doyle was seized by the spirit and began shaking convulsively. She asked the spirit if it believed in God, and receiving affirmative raps, made a cross at the top of the paper and began writing furiously. The message was an emotional outpouring of love for Mrs. Weiss's "darling boy," describing her happiness on the Other Side and joy that the Doyles had enabled her to finally get through to him. When Houdini asked if his mother's spirit could read his mind, she claimed that she could, and thanked the Doyles for helping her pierce the spiritual veil. She asked God's blessing, and then departed.

When Lady Doyle came out of trance, Houdini asked Sir Arthur if he, or anyone, could try AUTOMATIC WRITING. Urged to try, Houdini picked up a pencil and wrote "Powell." Sir Arthur was dumbfounded, asserting that Houdini had been contacted by the spirit of his recently deceased friend Dr. Ellis Powell. Doyle claimed that Houdini was profoundly moved by the whole SEANCE.

Within six months, however, Houdini publicly renounced the communication, finding it a noble try but



Harry Houdini.

again a failure. In the first place, his mother was Jewish and would not have started her message with a cross. Doyle countered that Lady Doyle always placed such a holy symbol on her manuscripts to guard against evil influence. Secondly, Mrs. Weiss spoke only broken English and could not write the language at all. Again Doyle had a ready answer, saying that a good medium in trance can receive a message in another language and try to translate them into her own; it was the inspiration, not the tongue, that was important. Lastly, the message did not mention his mother's birthday at all, and Houdini believed that if the communication were truly from his mother she would have commented on that fact.

As for the Powell reference, Houdini refused to believe he had heard from Doyle's friend, noting that he and Bess had recently been talking about their magician friend Frederick Powell, whose wife and assistant was ill. That the two should have the same last name was mere coincidence. Doyle disagreed, saying another medium had revealed in a seance later on June 17 that Powell had tried to reach him and apologized for his abruptness.

The Doyles were angry and hurt by Houdini's refusal to believe. Although Doyle and Houdini tried to remain friends after that, speaking of anything but spiritualism, the rift could not be repaired. By 1924, they were antagonists.

In January 1923, *Scientific American* magazine offered \$2,500 to the first person who could produce a spirit photograph under test conditions and another \$2,500 to anyone who could produce physical paranormal phenomena and have it recorded by scientific instruments. The magazine's test committee was composed of WILLIAM MCDUGALL, Harvard professor of psychology; Daniel F. Comstock, formerly of the Massachusetts Institute of Technology; WALTER FRANKLIN PRINCE, head of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR); HEReward CARRINGTON, a psychic investigator; Malcolm Bird, assistant editor of *Scientific American*; and Houdini.

The committee's first assignment was the medium MINA STINSON CRANDON of Boston, alias Margery. Her enthusiastic husband had written Doyle about his wife's talents, and Doyle recommended her to the committee without ever meeting her. They began their investigation in November 1923, and Bird prepared a glowing endorsement of her for the July 1924 issue. Unfortunately, the committee had acted without Houdini, who learned of their activities from press clippings while he was on tour. Furious, he arrived in Boston in July to see Margery for himself.

The Crandons suspected Houdini from the beginning and were uncooperative. He, in turn, resorted to trickery to discredit her. For the first seance, Houdini wore a tight bandage around his upper calf for hours before the sitting, making his leg extraordinarily sensitive. Margery's spirit CONTROL, her brother Walter, was accustomed to ringing bells during the seance, and Houdini asked that the bell box be placed between his feet. Sitting on Margery's left, Houdini claimed his tender leg detected Margery's almost imperceptible movements to work the box with her left foot.

Houdini caught Margery in several other tricks: throwing a megaphone with her head as if it had flown by spirit intervention, lifting a table with her head, and again sliding her foot. He waited to expose her, however, until more tests could be conducted. The press claimed Margery had stumped Houdini, further antagonizing him against the Crandons.

Houdini vowed to outwit Margery. In August, he arrived in Boston with a special box for Margery to sit in during the seances. The box enclosed her body completely, except for her head, neck and arms, allowing little movement of her legs and feet. Margery objected to the cage, stating that such pressure showed little regard for the psychic process. But it did not hamper her performance, as the lid was ripped off, ostensibly by Walter.

The next night Houdini replaced the lid and added locks. The Crandons examined the box and found it satisfactory. Bird burst into the seance demanding to know why he had been excluded, and Houdini accused him of betraying the committee's investigation. After he left, Houdini repeatedly reminded Prince to hold Margery's right hand. Irritated, Margery asked why he kept saying that, and Houdini replied that if her hands were held she could not manipulate anything she might have hidden in the box during the earlier examination.

Soon thereafter, Walter accused Houdini of leaving some articles in the box. Houdini denied this, but Walter explained that Houdini's assistant had placed a folding ruler in the box which, when found, would be seen as a reaching tool for Margery's use. Walter screamed out that Houdini was a son of a bitch, should go to hell, and that if he didn't leave the Crandons, he, Walter, would not return. Many years later Houdini's assistant admitted his own complicity, saying that Houdini was bent on discrediting Margery.

Doyle and other spiritualists attacked Houdini for his ungentlemanly actions; Doyle even called his former friend a bounder and a cad. Complicating the whole affair was Doyle's insistence that Houdini himself was probably the greatest medium of modern times. Doyle refused to believe that Houdini could perform his amazing escapes without first dematerializing and then reappearing, and others shared Doyle's opinion. All of this put Houdini the medium-baiter in the embarrassing position of demurring without really revealing the secrets of his act.

Actually, Houdini believed that if anyone could escape from the Other Side to the physical realm, it was he. Before his death, he and Bess worked out a code using their mind-reading secrets that would tell her that he had succeeded in coming back. (See also SMITH, SUSY.)

On October 22, 1926, a student visiting Houdini backstage in Montreal took him unawares and punched him in the stomach to test Houdini's claim of extraordinarily firm muscles. The blow was too hard, however, and Houdini died of peritonitis from a ruptured appendix nine days later, on Halloween. No autopsy was performed. Supporters of Houdini suspected the attack was actually murder

planned by spiritualists who resented Houdini's activities, but the suspicions remained unproved. In 2007, his great-nephew, George Hardeen, sought to have his body exhumed for signs of poisoning.

Mediums claiming communications from Houdini besieged Bess Houdini immediately. Lonely and in poor health, Bess fell down a set of stairs on New Year's Day 1929, calling out to Harry for help. A week later, ARTHUR FORD, pastor of the First Spiritualist Church of New York, delivered a message purportedly from Mrs. Weiss containing the word "forgive," a word Houdini had vainly sought. Bess contacted Ford for a seance.

On January 8, 1929, Bess and several friends sat with Ford, who entered a trance immediately. First his control, Fletcher, spoke, then Houdini allegedly took over, saying, "Rosabelle, answer, tell, pray, answer, look, tell, answer, answer, tell." The communication sounded incoherent, until Bess removed her wedding band, in which were inscribed some of the words of a song she had sung onstage with Houdini in the early days: "Rosabelle, sweet Rosabelle, I love you more than I can tell. Over me you cast a spell, I love you my sweet Rosabelle." After singing the song, Bess fainted.

When she revived, Fletcher the control explained the message as a coded communication dating back to the couple's mind-reading days; decoded it meant "Rosabelle, believe." Bess promptly confirmed that the message was indeed the secret password. She signed a statement affirming its legitimacy and even wrote columnist Walter Winchell about the affair. Spiritualists rejoiced that Houdini, who had never believed, confirmed the truth of the movement after death.

Within a few years, however, Bess retracted her statements after hearing from radio mentalist Joseph Dunninger that he had read Houdini's code word in a 1927 biography. She condemned the Ford seance, attacked all mediums as charlatans and planned to make a movie exposing their trickery, but never did. Bess continued to hold seances on Halloween for a few years, trying to reach Houdini, but he was silent. In resignation, Bess told her friends that when she died, she would not try to come back.

As Houdini himself once said, anyone can talk to the dead, but the dead do not answer.

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House of Eleven Ghosts See BARNSTABLE HOUSE.

House of the Demons See MANROW HOUSE.

Hull-House A Chicago landmark, now a museum, which in 1913 was widely believed to house a living "Devil Baby." Hull-House is still included in some haunted tours of Chicago and is said by some to exude an uncomfortable atmosphere.

Hull-House was built in 1856 as the residence of Charles J. Hull. Located in what was then the southwestern suburbs of Chicago, the house became surrounded by factories and tenements that housed thousands of immigrants. In the late 1880s, the house became the United States' first welfare center, founded by social workers Jane Addams and Ellen Gates Starr. The center provided numerous services to the large numbers of immigrants who settled in the area. Hull-House was an oasis of comfort. It became so successful that a third floor was added. Eventually, 12 more buildings were added.

Addams had become interested in social work while traveling abroad in England. In the slums of Whitechapel, the setting of the famous Jack the Ripper murders, she went to work helping the poor and championing social reforms. When she returned home, she was fired with a zeal to do the same work in Chicago. She leased Hull-House and turned it into a settlement house for the poor, the abused and the homeless. She campaigned for funds among the wealthy women of the city.

Addams died in 1935. Her work has been continued by the Hull-House Association. Hull-House moved to new quarters in 1963, and the original house was preserved as a museum.

In 1913, a strange rumor about a so-called Devil Baby hidden away inside Hull-House seemed to come from nowhere and gather great speed as it spread throughout the communities of immigrants. For about six weeks, throngs of women descended upon Hull-House demanding to see the Devil Baby. The perplexed and vexed Addams explained and reexplained that there was no basis to the rumor.

In interviewing women about the story and why they believed it, Addams discovered that it seemed to be based on fears of the plight of immigrant women, especially older women with Old World mores and superstitions that involved religious beliefs and the treatment of women.

The story had various ethnic versions. According to the Italian version, a young Italian woman defied her family and married an atheist. She became pregnant right away. A few months later, she hung a picture of the Virgin Mary on the wall. This angered her husband, who tore it down, ripped it up and swore he would rather have the Devil in the house. The couple was punished with the birth of a baby who looked like a miniature Satan, with horns, cloven feet, pointed ears, a tail and a scaly body. It could walk and talk and would run about the house threatening the father. It danced on church pews, laughed hideously and smoked cigars. Finally the father took it to Hull-House and beseeched Addams to take it in.

Other ethnic versions varied only in the sins that brought on the monstrous birth:

- An Irish girl failed to confess to her priest that prior to her marriage she had conducted an affair with another man.
- A Jewish girl married a Gentile without her parents' permission. Her enraged father said he would rather have the Devil as a grandchild than have a Gentile for a son-in-law.
- A Jewish woman, who had several daughters, became pregnant. Her husband, desirous of a son, told her that he'd rather have her give birth to the Devil than to another girl.
- Two young Jewish women, one of them pregnant, attended a performance of the play *Faust*. The pregnant one looked too intensely at the stage devil.
- An Orthodox Jewish woman hid the truth about an illegitimate child, claiming that her second child, born in wedlock, was her first. Her third child was the Devil.

The visitors who came to Hull-House were convinced that Addams had taken in the Devil Baby and locked it away in the attic. Rumors circulated that discounts were being given to view the child. One man from Milwaukee called to say he wanted to organize a tour. Another woman, from the poorhouse, borrowed a dime to ride the trolley to Hull-House in hopes of seeing the monster, only to be crushed to hear the truth.

The rumor finally diminished. Addams wrote about the event in her book *The Second Twenty Years at Hull-House*, in which she theorized that the story had fired the imaginations of women who largely felt excluded from mainstream life in America. The Devil Baby was something they could grasp and understand. Seeing it would elevate their status.

The story has refused to die, however. It was rumored that the child remained locked in Hull-House until it died or that it was removed to a retreat in Waukegan, north of Chicago. Reports continue in present times that the Devil Baby still can be glimpsed in an attic window of Hull-House.

Other HAUNTING phenomena have been reported. Addams's ghost is believed to haunt the premises, as well as the GHOST of a woman who allegedly committed suicide in an upstairs room (no documents exist to substantiate the SUICIDE). Individuals also have claimed to photograph ECTOPLASM and PHANTOM MONKS inside the house.

The story of Hull-House was an inspiration for Ira Levin's 1967 novel *Rosemary's Baby*, in which a young wife is tricked into giving birth to the Devil's child.

See URBAN LEGEND.

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Hungry Ghost Festival See FEASTS AND FESTIVALS OF THE DEAD.

Hyslop, James Hervey (1854–1920) Philosopher and psychical researcher, author of many books, monographs and articles on psychic phenomena. James H. Hyslop was particularly interested in MEDIUMSHIP. Although respected as a careful worker by some, he was considered by others to be too ready to believe in survival after death. From 1906 until his own death in 1920, he was secretary-treasurer of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

Hyslop was born August 18, 1854 to devout Presbyterians who lived on a farm near Xenia, Ohio. A twin sister died soon after birth and an older sister a few years later. When Hyslop was 10, a younger brother and sister died of scarlet fever, and for the next two years, he wrote in his autobiography, he became preoccupied with death. He was so affected by this experience, in fact, that it remained with him for the rest of his life.

As a youth Hyslop intended to enter the ministry as his parents expected, but while at the College of Wooster, from which he graduated with a bachelor of arts degree in 1877, he suffered a crisis of faith that over the next five years led him to reject the divinity of Christ and embrace a materialist philosophy instead. The climax came during a trip to Europe, and he went to study philosophy at the University of Leipzig under Wilhelm Wundt, founder of the first formal psychology laboratory in 1879. He received a Ph.D. in psychology from Johns Hopkins University in 1887, taught briefly at Bucknell University, then joined the faculty at Columbia, teaching logic and ethics. In 1891 he married Mary Fry Hall, an American woman he had met while in Germany.

He knew nothing about the psychic until 1886, when his attention was caught by an article on telepathy in *Nation*. The article concerned a young boy who reportedly saw an apparition of his father and a team of horses going over a bank into a stream some 25 miles away. Hyslop suspected the story was "some illusion of memory or error in judgment as to the facts." He wrote to the author of the article and received answers to his questions that convinced him the phenomenon might be genuine.

Hyslop became involved in PSYCHICAL RESEARCH after hearing RICHARD HODGSON lecture in 1889. He immediately joined the British SOCIETY FOR PSYCHICAL RESEARCH (SPR) and the Boston-based ASPR. He helped to organize a New York chapter of the latter and soon was assisting Hodgson in the investigation of cases. Hyslop was very aware of the implications of psychical phenomena for philosophy, although his materialism left no room for life after death. The study of LEONORA PIPER and other

mediums, however, converted him to a belief in survival. His sitting with her began in 1888. Initially skeptical, he was astonished when Piper began relaying personal messages from his dead father and various relatives. By his 12th sitting, he was convinced he had communicated with the spirits of his family.

Hyslop's wife died suddenly in 1900, leaving him a widower with three small children. The following year he suffered a nervous breakdown, and in 1902, on the advice of a physician, he resigned his position at Columbia. Friends thought he would never regain his former strength, but he proved them wrong. Within a year, he was back in full swing, now able to devote all his time to psychical research.

Hyslop's first book on psychical research, *Science and a Future Life*, was published in 1905. It was to be followed by several others; but he is best remembered today for his leadership of the ASPR and his contributions to its publications.

The ASPR had been founded in 1885 as an independent society, but in 1887 had been forced for financial reasons to affiliate with the SPR as the latter's American branch. Hyslop dreamed of returning the ASPR to American control, and when Hodgson died unexpectedly in 1905, he had a plan well under way. This called for the establishment of an American Institute for Scientific Research, modeled after the Carnegie Institute, with a board of directors. The ASPR was to be one section, with another section devoted to abnormal psychology.

Hyslop succeeded in getting the funding to set up his Institute and the ASPR; the section devoted to abnormal psychology, however, was never established. The ASPR was back in operation in 1906, and in 1907 began the publication of a *Journal* that has continued without interruption to this day. An annual series of *Proceedings* was also begun. Hyslop served as president of the ASPR from 1906 until his death in 1920.

Hyslop's output between 1907 and 1920 was prodigious. In addition to fund-raising and administrative duties, he investigated many cases and wrote lengthy reports for ASPR publications. For most of this time he was unassisted except by a secretary; from 1917 he was joined by WALTER FRANKLIN PRINCE. He suffered a stroke at the end of 1919, and died June 17, 1920.

At least part of the difficulty Hyslop experienced in getting a hearing for psychical research in the scientific community, and in getting help at the ASPR, was due to his irascible personality. He irritated and angered many people, including WILLIAM JAMES, who had been a central figure in the ASPR's early years, and he is said to have run the ASPR like a dictator. However, no one disputes that his loss was a blow to psychical research in America.

His other books include *Borderland of Psychical Research* (1906), *Enigmas of Psychical Research* (1906), *Psychical Research and the Resurrection* (1908), *Life After Death: Problems of a Future Life and Its Nature* (1918) and *Contact with the Other World* (1919).

Hyslop's Casework

Beginning in 1907, he worked with a number of MEDIUMS—principally MINNIE MESERVE SOULE—to investigate spirit possession and obsession. His most famous cases are the THOMPSON-GIFFORD CASE and the DORIS FISCHER CASE. He also investigated the story of S. Henry, a coachman in New Jersey who was tormented by the death of his wife and by his increasingly frightening psychical experiences. Henry described feelings of a strange fluid in his stomach which forced him to breathe in a certain way, then rose to his brain and drove him crazy. He also felt he could leave his body through an opening in the back of his head. Hyslop did not recognize Henry's symptoms as those of *kundalini* (in yoga, an intense spiritual energy) or OUT-OF-BODY EXPERIENCE (OBE). By 1908, almost two years after Hyslop had first met him, Henry was suffering from delusions and had gone insane. Hyslop took Henry to New York to the ASPR, where he hypnotized him and tried to encourage him to forget his troubles. The simple treatment worked. Never having confronted out-of-body experiences before, Hyslop attributed Henry's problems to spirit POSSESSION.

In 1909, Hyslop met Etta De Camp, a medium then living in New York City who had been psychic since her childhood in Ohio. She was an editor and proofreader for *Broadway* magazine, but had never written anything other than letters until 1908. After reading about spirit communications received by W. T. STEAD through AUTOMATIC WRITING, De Camp decided to try. She reported a tingling in her arm, like electric shock, and after two or three days began writing copiously.

De Camp experienced terrible headaches and earaches at this time, usually if she tried to resist the writing. She found some relief while in trance, but she refused to lose conscious control. The scripts made little sense to her, and she complained to the spirits that if they could not write well, they should bring someone to her that could. From that point on, the scripts became more coherent. Her first communicator was an Indian brave, who reported that she would hear from a man, a writer who wanted someone to finish the stories he had left when he died.

Very soon her pencil wrote that the spirit of Frank R. Stockton had arrived and wished to communicate. She felt intense pain, but once Stockton took control of her the pain subsided. De Camp began writing short stories in Stockton's style, and she showed them to her employer, George Duysters, who introduced her to Hyslop.

Stockton had been popular in the late 19th century, writing whimsical stories for children. His most famous, "The Lady or the Tiger," is still popular. He had a distinctive style, full of humor, cynicism and bizarre situations. Duysters showed some of the De Camp transcriptions to the late author's editor at *Harper's*, who found them quite real. De Camp also began hearing from her dead father.

De Camp continued to write in Stockton's style, although Hyslop lost contact with her from 1910 to 1912 while he investigated other matters. In 1912, De Camp was close to a complete breakdown, and Hyslop

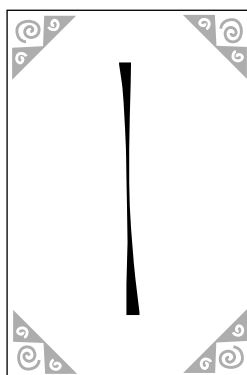
agreed to participate in sittings which would finally reveal Stockton's presence. Through a series of seances with Soule, both Stockton and the recently deceased Duysters revealed themselves, proving again to Hyslop the reality of spirit possession and survival. De Camp wrote of her experiences in *The Return of Frank R. Stockton* in 1913, including all of the transcribed Stockton stories. After initial publicity, De Camp later married and settled down to a private life, hearing no more from Stockton.

A third case involved a woman identified as Ida Ritchie, really Ida Marie Rogers. Rogers claimed to be receiving communications from the great opera singer Emma Abbot, who had died in 1891. Rogers was a budding singer herself, and had made remarkable progress for a person with little formal training. When she contacted Hyslop, Rogers said that Emma Abbott, Rogers' mother, and the late William James were all talking to her through automatic writing. Again through sittings with Soule, Hyslop contacted

Abbott and Rogers's mother. Their communications indicated great efforts on the part of the spirits to help Rogers's singing career, but she never became a great star.

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ideoplasty In MEDIUMSHIP, a theory that holds that the beliefs and expectations of sitters or experimenters telepathically influence the MEDIUM, who in turn produces the phenomena that support the desired theory. Ideoplasty is also described as the theory that the DREAMS of an entranced medium are embodied by a process that incorporates suggestions from the sitters as an important formative element. Thus, ideoplasty was behind the formation of ECTOPLASM and MATERIALIZATION.

Ideoplasty is similar to the “experimenter effect” observed in PSYCHICAL RESEARCH—an experimenter’s expectations unconsciously influence the results of an experiment.

GUSTAV GELEY favored ideoplasty, calling it “modeling living matter by ideas.” BARON ALBERT VON SCHRENCK-NOTZING agreed with Geley. Both men rejected SPIRITUALISM.

In 1967, Maxwell Cade, a writer on UFOs and paranormal topics, modified ideoplasty into “the reflected thought image” that phenomena match sitters’ expectations. Cade noted that the process would require a great deal of EXTRASENSORY PERCEPTION. Rupert Sheldrake’s theory of morphogenetic fields, organisms sharing experiences regardless of time or distance, can be related to ideoplasty.

In the 1970s, Dr. Morton Schatzman, a London psychiatrist, taught a patient to subject her hallucinations to voluntary control. The woman was able to project at will realistic, lifelike images that remained until she deliberately dissolved them. The images were like lucid dreams, but did not intercept light. However, only the patient could see and converse with the images.

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ignis fatuus A wide variety of spectral lights, whose alleged purpose is either to herald death or to play tricks on travelers out alone at night. “Ignis fatuus” means “the foolish fire” and is so named because anyone who follows such a light is foolish.

Ignis fatuus lights appear as bluish flames, blue or yellow globes, and candle lights that float and bob mysteriously through the countryside at night. They appear around the world and are universal throughout folklore.

AS DEATH OMENS, they are known as CORPSE CANDLES, dead candles, will-o’-the-wisps and other names. As pesky travelers’ lights, they are called JACK-O’-LANTERNS, jenny-burnt-tails, Kit-in-the-candlesticks and a host of other appellations. The lights that plague travelers are said to be fond of luring people off a trail or path until they become lost.

Various legends exist to explain such lights. One of the most popular holds that the light is a ghost of a sinner whose soul cannot rest, and is doomed to wander the earth forever. In some parts of Britain, such as the Lincolnshire fen country, the ignis fatuus lights, called Will-o’-the-Wykes, are evil. In German lore, the light is named the *Irrlicht*, and is either a forest spirit or a wandering soul that accompanies an invisible funeral procession.

In Swedish lore, the light is that of a soul of an unbaptized child who tries to lead travelers to water in hopes of receiving baptism. Ignis fatuus appears in the lore of Native Americans; the Penobscot call it “fire creature” or “fire demon,” a death omen spirit who spins his lighted fingertips in a wheel to skim the milk at dairies during the night. In parts of Africa, such lights are called “witch-fire” and are believed to be witches flying through the air, or lights sent by witches to scare wrongdoers.

Natural explanations given for such lights include marsh gas, electrical and magnetic phenomena and some form of unknown “earth energy.”

See GHOST LIGHTS.

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ikiryoh In Japanese folklore, a spirit that is born of evil thoughts and feelings harbored by a person. The *ikiryoh*, energized by hatred, becomes powerful enough to leave its source and enter and possess the object of a person's hatred. Once inside, it kills the victim by slowly draining the person's energy. The *ikiryoh* is extremely difficult to exorcise. Rites to drive it away include the reading of Buddhist sutras (teachings).

See THOUGHT-FORM.

incubus See DEMONS.

Indridason, Indridi (1883–1912) Remarkable Icelandic physical MEDIUM who exhibited numerous paranormal feats while under strict observation and was never caught in fraud.

Indridi Indridason was born October 12, 1883, to a farming family in a rural part of western Iceland. He went to the Icelandic capital of Reykjavík to learn typography and was working as a printer's apprentice in 1905 when he attended a HOME CIRCLE devoted to TABLE-TILTING experiments. As soon as Indridason sat at one of the tables, it reacted by violently jerking and trembling. That was the start of his mediumistic career, which included both mental and physical phenomena. Before Indridason, there were no known mediums in Iceland, and he became one of the country's biggest celebrities.

Initially, Indridason communicated with spirits of the dead through trance speaking and AUTOMATIC WRITING. Soon, however, he began to produce phenomena of the sort associated with other great physical mediums, such as D.D. HOME and EUSAPIA PALLADINO: loud raps, LEVITATION of furniture, self-levitation, APPORTS, strong breezes, luminous phenomena, unaccountable SMELLS, direct voices, the remote playing of musical instruments, dematerial-

izations and full-form MATERIALIZATIONS. The phenomena were most often produced in darkness but sometimes occurred in full light.

The Psychical Experimental Society was established to study Indridason and supported him with housing and a modest salary, in exchange for which he agreed to sit only with the society's permission. The society included several people prominent in Reykjavík, including Bjorn Jónsson, later prime minister of Iceland. In 1907, the society built a small house to better conduct its work. The building was one floor with a flat roof and shuttered windows. There were two rooms for meetings, in addition to the rooms in which Indridason lived. From 1908, the investigation was under the direction of Gudmundur Hannesson, professor of medicine at the University of Iceland from 1911 to 1946 and sometime member of the Reykjavík City Council.

The Psychical Experimental Society invited people to attend SEANCES, but mediumship had not caught on in Iceland as it had in Britain and the United States, due to the popularity of SPIRITUALISM there, so only a few accepted. Nonetheless, sometimes 60 to 70 people would be present, and even before such crowds Indridason produced phenomena. Skeptics, including Hannesson, became convinced that unknown powers truly were at work. The society became known as “the Ghost Society,” reflecting the popular belief about the source of Indridason's abilities.

Indridason never had a “blank” sitting; some feats always occurred. Sometimes as many as 26 spirit voices would speak directly; sitters claimed that those voices allegedly belonging to persons they had known in life sounded exactly as they had when living. Occasionally, the spirits would use Indridason's voice to sing. He had a good voice of his own but had never had singing lessons. In trance, Indridason would state that his singing was controlled by the Other Side. Indridason's numerous controls said he also had exceptional healing ability.

Indridason's primary CONTROL claimed to be a brother of his grandfather, who had been a professor at the University of Copenhagen. Other controls included three physicians (one English, one Dutch and one Norwegian), four Icelandic clergymen, an Icelandic farmer, a Danish manufacturer, a German officer, a Norwegian male singer, a French female singer and an Icelandic girl. Other spirits also manifested themselves, including a troublesome one named “John,” who claimed to have committed SUICIDE and said he wanted to possess the medium. John—whose real identity was verified by researchers—eventually mellowed and began to assist Indridason.

Some classes of phenomena seemed to have their own cycles of power. During the winter of 1906–07, Indridason produced mostly materializations and luminous phenomena, while during the winter of 1908–09, he produced mostly levitations and direct voices.

Indridason's powers were at a peak in June 1909, when he contracted typhoid fever and ceased giving sittings. He

never fully recovered from the typhoid and died of tuberculosis on August 31, 1912, in a sanatorium.

Shortly after his death, the Psychic Experimental Society broke up. An outgrowth of the research, however, was the formation in 1918 of the Icelandic Society for Psychological Research.

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infestation See POSSESSION.

Institut Métapsychique International French psychical research organization, located in Paris.

The Institut Métapsychique International (IMI) was founded in 1918 with backing from the French industrialist Jean Meyer, a dedicated Spiritualist. Charles Richet was the first president of its governing committee, which included several other important men of science and politics. The first director was GUSTAVE GELEY. The IMI began publication of a bimonthly journal, the *Revue Métapsychique*, in 1919.

Under Geley, the IMI studied physical mediums such as MARTHE BERAUD ("Eva C."), JAN GUZIK and Franek Kluski. When Geley died in an airplane crash in 1924, EUGENE OSTY was named to replace him.

As Geley had before him, Osty gave up a private medical practice to take the job. Osty continued Geley's research program, but placed his own stamp on it. With Meyer's assistance, he built a laboratory, outfitting it with some of the most advanced instruments available. Osty's experiments with Rudi Schneider (see SCHNEIDER BROTHERS) at the IMI in 1930 are regarded as some of the most important in the history of PSYCHICAL RESEARCH.

The first period of the IMI's history, from its inception until Osty's death in 1934, was its heyday. World War II forced the closing of the IMI in 1940, and although it reopened after the war, it has never since had the luster of the early years. This is reflected in the publishing history of the *Revue Métapsychique*, which has ceased publication more than once only to be revived after a few years. The last issue of the most recent series appeared in 1983.

Although the IMI is technically still in business today, one must call and make an appointment to visit there. It does not have the public support that attend its British and American counterparts, the SOCIETY FOR PSYCHICAL RESEARCH (SPR) and the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

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instrumental transcommunication High-technology communication with nonphysical beings and the dead. Instrumental transcommunication (ITC) evolved out of ELECTRONIC VOICE PHENOMENA (EVP), and includes EVP.

ITC is a partnership of worlds. Higher beings, called ethereals, collaborate with deceased people, such as scientists, to form communication bridges with the living. Different spirit groups have their own team names, such as Timestream and Juno.

The ethereals are beings of a higher consciousness who are beyond form. Some might use the term "angel" to describe them, though that label is far too limiting and also tied to religious associations. ITC transcends the boundaries of religions.

Communication, often-two way and real-time, is made via telephone, radio, television, fax, computer, camera, and various invented devices. It is alchemical in nature, in that the quality of human consciousness, not machines, determines success.

History

High technology is the most recent chapter in humanity's attempts to communicate with otherworldly realms. In ancient times, technology was the human body. Communication was achieved through visions, DREAMS, raptures, divination, and oracles. MEDIUMSHIP continues in popularity. The technology of photography, radio, television, audio and video recording, telephones, faxes, and computers paved the way for ITC.

EVP research—audio recordings of disembodied voices—began in earnest in the 1930s. By the 1950s, researchers around the world were experimenting with other forms of communication. One ITC pioneer was George W. Meek, an American engineer whose interest in survival after death led him to meet medium William O'Neill in 1977. At a SEANCE with O'Neill, a deceased guide told Meek he would receive instructions for building a special device that could communicate with the dead. The result was "Spiricom," a device built in a partnership between Meek and O'Neill. Meek founded the MetaScience Foundation to pursue more research.

Meek also explored metaphysics. He said there are hundreds of universes that share space with our universe. Each has its own frequency. The spirit worlds have much higher frequencies than we have on Earth. They remain imperceptible to us, even to our technology. Special technology and assistance from the other side can make a communications bridge possible. Such communication would be pure rather than filtered through a human medium. Mediumship had failed to provide solid proof of survival, but direct communication via technology promised to provide evidence that could not be refuted.

From 1979 to 1982, Meek worked with the Spiricom and recorded two-way conversations between the living and the dead. He gave others the instructions for building the device, but no one who did reported any success. (Subsequent ITC researchers have had similar experiences in that what works for one does not necessarily work for all. This seems to validate the role of individual consciousness in obtaining results.)

After Spiricom, Meek sought to establish communication with beings in higher realms. "Project Lifeline" involved the development of sophisticated equipment that could send and receive higher frequencies. Meek hired psychics and mediums to get technical advice from the other side. But despite all efforts, no technical contacts were made.

The technical contacts desired by Meek began happening in the 1980s. At the center were a Luxembourg couple, Maggy Harsch Fischbach and her husband, Jules Harsch. In 1985, Maggy began experimenting with EVP and had immediate success. Soon a single, recognizable voice appeared repeatedly, talking authoritatively on a broad range of topics. The voice identified itself as Technician, a member of the Seven, a council of ethereals who were seeking to establish a reliable communications link with the living on Earth. The Seven referred to their spiritual brethren as Rainbow People, so named because when they lower their vibration to manifest on the astral plane, they shimmer in rainbow colors.

According to Technician, the Rainbow People were attracted to her sincerity and interest and had chosen her to assist in their efforts to build a communications bridge to Earth. She would be aided by Timestream, a team of deceased scientists, relatives, technical experts, celebrities, and others who live on the astral plane. The ultimate goal would be to establish receiving stations around the world. The Harsch-Fischbach home became the first fully functioning ITC receiving station.

Maggy and Jules set up a system of televisions, radios, telephones, and computers for the experiments. Within a few years, they were receiving photos from the spirit world on their TV sets, phone calls, and long and clear messages via radio. Many phone calls came from Konstantin Raudive, a deceased leader in EVP.

Maggy and Jules began quietly publicizing their work, attracting the attention of Meek and other prominent researchers in the field, many of whom were getting high-tech communications of their own. International cooperation looked promising as computer technology expanded communications.

Jules and Maggy formed the Cercle d'Etudes sur la Transcommunication (CETL) in 1985. After receiving major breakthroughs in TV, radio, computer, and phone contacts, they joined with U.S. researcher Mark Macy in 1995. Macy, drawn to EVP and ITC after overcoming colon cancer in 1988, had met Meek in 1991. Meek introduced him to others in the international ITC community, including Maggy and Jules.

Internationally, researchers had difficulty uniting. Despite many good intentions and meetings, ITC never gelled. Researchers disagreed over protocols, results, and public disclosures. Meanwhile, the ethereals kept stressing that without resonance—a unified consciousness of sincerity, ethics, morals, and harmony among the researchers—the work ultimately would not succeed. ITC transmissions continued, however, while researchers tried to organize and collaborate.

By 1995, serious rifts had developed among ITC researchers. In September that year, a group of them—including Maggy, Jules, and Macy—met at a symposium and made another attempt to organize. They established the International Network for Instrumental Transcommunication (INIT), with headquarters in Luxembourg. Macy was named head of the North American effort. Membership doubled in INIT's first two years. But friction and problems continued, and the organization lasted only four years. Most of the researchers went their separate ways or formed small collaborations.

Macy formed his own group, Worlditc.org, in 1998. He has worked closely with ITC researchers, such as Rolf Erhardt of Ratingen, Germany, who in turn has helped to get ITC data translated into English.

In 1999, Macy met Jack Stucki, a Colorado Springs therapist who used a machine called the LUMINATOR, to facilitate SPIRIT PHOTOGRAPHY with Polaroid cameras. Macy acquired one to further his ITC research.

Numerous independent ITC organizations exist internationally. Maggy and Jules have continued to receive communications from the Timestream team, Technician and The Seven. The AMERICAN ASSOCIATION—ELECTRONIC VOICE PHENOMENA assists in ITC research and public education.

ITC Technology

It is not known exactly how ITC happens. Communicators appear to modulate noise matrices provided by experimenters. For example, a video camera connected to a television set creates a feedback loop that produces a sort of visual static that communicators can manipulate to form images. Similarly, a telephone hooked to a computer produces background noises that can be modulated into words. Direct Voice Radio (DRV) involves tuning a radio to certain frequencies that seem to provide the right noise matrix for spirit voices.

Researchers invent their own devices, often with assistance from other realms. Frank's Box is a low-frequency scanner designed to facilitate two-way, real-time communication. The box picks up AM radio noise in either a random or linear scan. Spirit communications are embedded in the noise. The box was developed in 2002 by Frank Sumption of Colorado, who began experimenting in EVP and then received instructions for building his device. Pictures have appeared on televisions sets that are turned off. ITC also includes messages that appear on answering

machines, faxes transmitted by themselves, and files that appear mysteriously on computers. ITC, like EVP, can be accompanied by other paranormal phenomena, such as poltergeist-like effects, unusual DREAMS, and APPARITIONS.

Both EVP and ITC have been analyzed with forensics software by IL Laboratorio in Italy, founded in 2001. According to Paolo Presi, who directs the laboratory, forensics voice analyses demonstrate that the sounds made by EVP voices are sometimes impossible to reproduce by the human vocal chords. Face recognition software has been used to correctly match ITC faces with photos of the deceased.

An unusual form of ITC work has been done Alan and Diane Bennett, English mediums who participated in the famous SCOPE EXPERIMENTAL GROUP in England in the 1990s. The Bennetts photograph natural crystals at high magnification. Faces and images appear in the matrix of the crystals. Quartz yields the best results. The technique was inspired by a visionary dream in which an entity showed Alan a crystal.

Brazilian researcher Sonia Rinaldi, who uses a telephone connected to a computer to record real-time EVP phone calls between the living and the dead, began having ITC contact with beings who identified themselves as extraterrestrials. Her EVP work had evolved into ITC. She created a system of a computer and video camera hooked together in a mirror mode. Real-time mirror images of living people are modulated by communicators to create new images, such as faces of the dead.

Around 2002, Rinaldi met communicators who said they were ETs. They were just making themselves known, though their presence had been around much longer. Initially, Rinaldi was disturbed, due to the negative portrayal of ETs by the media. She even shut down her laboratory for a time. The ETs assured her that their purpose was not to harm, but to improve contact with Earth. Rinaldi resumed her ITC work.

The ETs requested the mirrored, split images of people. Where the images come together, they create one-half of their own image and the camera duplicates it. Sometimes Rinaldi holds a cloth over the person in front of the camera, and images appear on the cloth. They have created images of the dead and of themselves. They have big heads and animate their images in real time. Rinaldi came to the conclusion that they are “advanced beings at a higher vibrational rate, with an advanced science.”

The Afterlife

According to Timestream, after death humans go to the astral plane, which is much like Earth but more of a paradise with different physics. This conforms with nearly all the major spiritual traditions, including SPIRITUALISM, which hold that Earth is a reflection of the spiritual world. (See also EMMANUEL SWEDENBORG.)

On the astral plane, people continue to do many of the same things they did on Earth: they live in houses, work at jobs, have relationships and families, and share common interests with others. They can shed their astral body to merge with the environment—though they retain their individuality—and move freely through time and space.

The dead may spend a long time on the astral plane, but at some point they feel a need to move on. Some may reincarnate on Earth. Others seek to raise their vibration and ascend to the more subtle realms of the ethereals, where they live in love, peace, and beauty, immersed in Light. Even higher are realms of pure consciousness. In order to attain these levels, souls must purge themselves of negativity.

Some souls who go higher become what would be called angels. They acquire white ethereal bodies and shimmer in gold and white or in rainbow colors when they move down to the lower astral planes.

ITC images of this astral existence transmitted to televisions and computers created divisiveness among ITC researchers involved in Timestream. Some could not accept that heaven or the afterlife would so closely duplicate life on Earth. The Seven explained that material things exist in many dimensions simultaneously. If pictures were sent directly from the higher realms, nothing would be recognizable to people on Earth.

The Project

According to ethereals, humans are crossbreeds of primitive men on Earth and godlike superhumans of Eden, otherwise known as the planet Marduk, which once orbited between Mars and Jupiter. Marduk more or less blew itself up with its own technologies. Its marooned colonists on Earth established Atlantis, a super civilization which met the same fate, destroying itself with its own misused technology. A group of ethereals called The Seven came to Earth to help the survivors. Thus began The Project: to help humans regain their spiritual birthright.

Macy has been told by ethereals that six attempts at The Project have been undertaken since post-Atlantean times, and all have failed due to human failings. Humans constantly struggle with their animal side. The ethereals seek to help humans conquer their animal nature and raise their spiritual awareness.

The seventh attempt at The Project began with the ITC research in the 20th century. If this attempt does not succeed, the ethereals say, they may abandon The Project or at least pull back for a while. They desire all of humanity to participate in it, not just one or two cultures.

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Macy, Mark. *Miracles in the Storm: Talking to the Other Side with the New Technology of Spiritual Contact*. New York: New American Library, 2001.

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International Association of Exorcists Roman Catholic organization of priests who perform EXORCISMS. The International Association of Exorcists was founded in 1993 by FATHER GABRIELE AMORTH.

At the first meeting in Rome in 1993, only six exorcists attended. Within a year, 80 exorcists had joined; international membership is now more than 500. Membership is exclusive; a priest must have the permission of his bishop to join. Meetings are held annually in secret.

Father Giancarlo Gramolazzo is president; Amorth serves as honorary president.

The exorcists partly blame the New Age as responsible for a rise in demonic POSSESSION, saying that New Age adherents do not believe in a personal God that reveals himself, but in an impersonal God identified with the material world.

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"Mexicans Confront Satanism with National Meeting of Exorcists." Catholic News Agency. Available online. URL: <http://www.catholicnewsagency.com/new.php?n=1863>. Downloaded February 20, 2006.

International Spiritualist Federation Worldwide membership organization, based in London, for spiritualist and spiritist associations, churches and individuals. The federation seeks to promote a dialogue between SPIRITUALISM and SPIRITISM by providing a structure through which groups can retain their autonomy while meeting on common ground; it also provides a support network for persons in countries "not yet ready to accept" spiritual doctrines and attempts to further those doctrines through a variety of means.

The International Spiritualist Federation (ISF) was founded in 1923, but its origins date back considerably further. The first international conference of Spiritualists was held in 1888, in Barcelona, Spain. In 1912, meetings were held in Liverpool, England, and a committee was formed to begin the work of establishing a federation. World War I brought these efforts to a halt, but they were revived after the war, and the ISF formally came into being in Liege, Belgium, in 1923. Except for a suspension of operations from 1939 to 1948, due to World War II, the ISF has been in business ever since.

The ISF recognizes the common philosophy of spiritualism and spiritism to be the existence of a creative life force and of a spiritual link between all life forms; the survival of physical death by the individual human spirit; and communication between individual human spirits on different levels of life. The ISF sponsors an annual Fraternal Week devoted to spiritual teaching, experiments, relaxation, lectures, classes and seminars; organizes teaching teams to visit various countries in order to raise standards in spiritual healing, mediumship and the

presentation of spiritualistic philosophy; and operates a scientific forum to encourage research into mediumship, healing and spiritual philosophy. It also publishes a quarterly magazine.

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International Spiritualist Federation. Available online. URL: <http://www.isf.org>. Downloaded on Oct. 5, 1999.

iron In folklore, cold iron protects against witches, fairies (see FAIRY) and evil spirits, who are unable to cross it. In India, iron is believed to repel the *djinn*, the demonic children of Lilith and the Devil. In classical times, iron was used to ward off illness and bad luck, which were believed to be caused by evil spirits; it was especially important in the protection of women in childbirth and of small children, who were more vulnerable to evil than others. Pliny, in his *Natural History*, writes that a circle traced three times with iron or a pointed weapon would protect a woman and her infant from all noxious influences.

Iron ore from the British Isles and Europe was transplanted to the American colonies. Large pieces of cast iron or iron ore traditionally are laid at the threshold of dwellings or set in the main door frame in order to prevent undesirable beings from entering. Other iron AMULETS include knives buried under doorsteps or gates, horseshoes hung over doorways, and fire irons crossed over or beneath a cradle. Similarly, iron scissors placed in a cradle prevent fairies from stealing an infant and replacing it with a changeling. Iron coal rakes, scythes, hoops, hooks and shears also serve as a deterrent to evil, and if kept in the bedroom will ward off the nightmare (see OLD HAG). Nails carried in the pocket serve protection while traveling.

Iron seems to have little or no effect against GHOSTS or VAMPIRES. The Saxons, however, did not put iron rune wands in cemeteries because they feared the iron would scare away the spirits of the dead. Many a house with an iron threshold or charm reputedly has been haunted. A few classic ghosts haunt with their rattling of iron chains. (See ATHENODORUS, HAUNTING OF.) Vampires must be warded off with silver, garlic, wolfbane and other charms.

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Guiley, Rosemary Ellen. *The Encyclopedia of Witches and Witchcraft*. New York: Facts On File, 1999.
Tebbett, C. F. "Iron Thresholds as a Protection." *Folklore* 91 (1980): 240.

Italian Bride Ghost of a young woman whose body was found to be inexplicably undecayed six years after burial. Julia Buccola Petta, known as the Italian Bride, haunts her grave in Mount Carmel Cemetery in Hillside, Illinois, near Chicago.

A native of the west side of Chicago, Julia married young. She died in 1921 at age 29, giving birth to her first

child, a stillborn. According to Italian tradition, dying in childbirth is a type of martyrdom, and so Julia was buried in her white wedding dress. Her dead child was placed in her arms and buried with her. She was laid to rest with the Buccola family, not her husband's, for her mother, Filomena, blamed her husband for her death.

Not long after Julia's burial, Filomena began to experience nightmarish DREAMS in which Julia said she was still alive and needed her mother's help. The nightmares persisted for six years, during which Filomena sought to have Julia's grave reopened. She explained to authorities that she did not know why she needed to have the exhumation done, only that she had to do it.

In 1927, Filomena's request was at last granted. Julia's corpse was found to have suffered no decay, but to be incorrupt—like a saint's corpse—with her flesh as soft as though she were still alive. The skin was fair and not discolored. A

photograph was taken of her body inside her opened casket—which showed signs of rotting and decay from having been in the ground.

Julia's family collected enough money to have a monument erected at her grave. The monument bears two photographs, one of Julia in her gown on her wedding day and one of her incorrupt body in the exhumed casket.

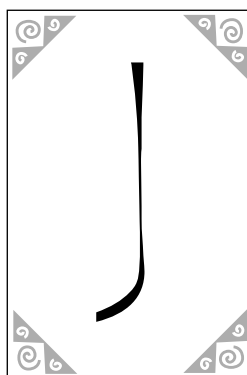
Julia's ghost, clad in her wedding dress, is reported walking through the cemetery's tombstones at night. If it is raining, she appears dry.

See GREENBRIAR GHOST.

FURTHER READING:

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Jaboticabal Poltergeist A persistent and malevolent POLTERGEIST case with a tragic end in Jaboticabal, Brazil, in the 1960s. The Jaboticabal Poltergeist is one of the most vicious on record. Jaboticabal is about 200 miles north of São Paulo.

The strange experiences began in December of 1965, when a respectable Catholic family was plagued with bricks that fell inside the house out of nowhere. Since a similar pile of bricks was outside in the backyard, the family felt that someone must be playing a trick on them. But when the falling bricks did not cease after several days, the family sought the help of their local priest, who performed an exorcism. The phenomenon did not cease but rather became worse.

The family then sought the help of a spiritist, a neighbor named João Volpe, a dentist. Volpe determined that Maria Jose Ferreira, an 11-year-old girl who was living at the house, was a natural MEDIUM and unwittingly and unknowingly enabled the poltergeist phenomena to occur. She had a host of invisible playmates. Volpe offered to take her to his own home and attempt to solve the problem.

Several days passed quietly, but then stones began to appear and fly about the Volpe home whenever Maria Jose was present. Volpe counted 312 stones, one of them weighing in at 3.7 kilograms (a little more than 8 pounds).

Next, eggs were thrown about and made to disappear. One day, a dozen eggs were placed inside the refrigerator. Three eggs suddenly appeared under a rooster in the

backyard. Upon inspection, three eggs were found missing from the refrigerator, even though the door had not been opened.

Stones continued to fall and fly about. One day the Volpes went to lunch with their neighbors. A stone fell from the ceiling and split in two on its way down, the pieces flying in different directions. The pieces, which fit together perfectly, also seemed to have a magnetic attraction to each other, which dissipated over time.

On another occasion, a stone appeared, tapped three people on the head and hit the floor. The people said they felt as though they had been struck by a “ball of compressed air.” It is unusual for poltergeist-thrown stones to actually strike anyone.

Maria Jose discovered that her invisible playmates would bring her things. If she asked for candy or small objects, they would materialize at her feet. Once while walking down a street with Volpe and a friend, she said she would like a little brooch for herself, and it appeared instantly at her feet.

Perhaps the phenomena were amusing to the little girl initially, but suddenly the activity increased in intensity and violence. Inside the Volpe home, all the glass and crockery items were thrown about and smashed over a three-week period. Maria Jose felt slapped, bruised and bitten by the invisibles. Objects were thrown at her: chairs, a large sofa and a gas cylinder. Pictures and a mirror were torn off walls and thrown.

The attacks continued even when Maria Jose was asleep. Cups and glasses appeared over her mouth, as

though something were attempting to suffocate her. There may have been attempts at sexual violation.

Forty days after the first of the brick-throwing, the little girl was attacked with needles, which would appear deeply embedded in the flesh of her left heel. Once 55 needles were extracted at the same time. If her heel was bandaged, the bandages would be torn off. The needle attacks were similar to those in a well-investigated poltergeist case in 1761, of Molly and Dobby Giles of the Lamb Inn in Bristol, England.

Still the violence escalated. On March 14, 1966, Maria Jose's clothing began to smolder with fire while she was eating her lunch at school. The same day, the Volpes' bedroom spontaneously burst into flames. Volpe was badly burned when he grabbed a pillow that was burning on the inside.

The Volpes kept Maria Jose for about a year, trying to rid her of her affliction, but were able only to lessen the phenomena, not eliminate them. Volpe took the girl to Chico Xavier, Brazil's best-known MEDIUM, at his spiritist center in Uberaba. Through Chico, the spirits responsible for the mayhem announced, "She was a witch. A lot of people suffered and I died because of her. Now we are making her suffer too." This implied to others that the girl had been a witch in a previous life and was being repaid by her angry victims.

Maria Jose was treated with prayer and magnetic hand passes by Volpe's HOME CIRCLE. The worst of the phenomena abated, but the poltergeists still tossed about objects, especially fruits and vegetables.

Perhaps the attacks became too much for Maria Jose, or perhaps her unseen attackers somehow administered the final blow. At age 13, she returned to live with her mother. In 1970, she was found dead of apparent SUICIDE. She had consumed a soft drink laced with pesticide, dying instantly.

Volpe's report on the case was witnessed and signed by many respected people.

FURTHER READING:

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Jack-in-Irons A specter said to haunt the lonely roads of Yorkshire, England. A tall, demonic figure draped in chains, the Jack-in-Irons reportedly jumps out at travelers and gives them a fright. The chains make Jack-in-Irons an unusual specter, for few GHOSTS have them in folklore and legend, despite a popular portrayal of ghosts in chains in art and literature (see ATHENODORUS, HAUNTING OF).

Jack-o'-lantern (also jacky lantern) A type of IGNIS FATUUS, or "foolish fire." In British folklore, the jack-o'-lantern is a spectral light that drifts about at night, scaring travelers and beckoning them to follow it until they become lost.

According to lore, the jack-o'-lantern is a soul who has been denied entry into both heaven and hell. It is doomed

to wander about the earth clothed in a luminous garment or carrying a lighted wisp of straw.

Different stories explain the origin of the jack-o'-lantern. Best known is the Irish tale of the ne'er-do-well man named Jack, who was notorious for his drunkenness and meanness. On one ALL HALLOW'S EVE (Halloween) night, Jack got so drunk at the local pub that his soul began to slip out of his body. Immediately the Devil appeared to claim his victim. Jack, desperate to avoid his fate, begged the Devil to have one last drink before they departed. The Devil agreed, but told Jack he would have to pay for the drinks, as the Devil carried no money. Jack said he had only sixpence left. He suggested that the Devil, who could assume any shape he wanted, take on the shape of sixpence so that Jack could pay for the drinks. Then the Devil could change back.

The Devil thought this was a reasonable suggestion, and so changed himself into a sixpence piece. Jack snatched up the coin and stuffed it in his wallet, which had a cross-shaped catch. The Devil could not get out, and began cursing.

Jack told the Devil he would release him if the Devil promised to leave him alone for a year. The Devil agreed.

Jack intended to reform his ways for the next year, being nice to his wife and children, paying his bills instead of squandering his money at the pub, going to church and giving to the poor. But soon he had slipped back into his mean ways.

The next All Hallow's Eve, Jack was hurrying home from the pub when the Devil appeared by his side and demanded to collect his soul. Once again Jack tried to trick the Devil. He pointed to apples hanging from a tree and suggested the Devil wanted one. He offered to let the Devil stand on his shoulders so that the Devil could pick them.

As soon as the Devil had climbed up into the tree, Jack took out his pocketknife and carved the sign of the cross on the tree trunk. The Devil could not come down. He ranted and raved to no avail. In despair, he offered Jack 10 years' peace in exchange for his freedom. Jack insisted that the Devil never bother him again. The Devil, desperate, agreed.

Jack returned to his mean ways. But before the next All Hallow's Eve, his body gave out, and he died. He tried to enter the gates of heaven, but was turned away because of his meanness in life. He then went to the gates of hell. The Devil refused him, saying he had promised never to bother him. He told Jack to return whence he had come. To help Jack find his way in the dark, the Devil threw out a piece of coal from hell. Jack put it inside a turnip. It became a jack-o'-lantern and has been Jack's light on his eternal wanderings around the earth ever since.

Different versions of this story were created in America. In the south in the 1800s, one popular version in black culture told of Grandpappy, who lost his way in the woods, saw a light and started to follow it. The light led him astray. When Grandpappy realized he had been

tricked by a “jack-ma-lantern,” he was mad as a hornet. But he knew what to do. He turned his pockets inside out, drew a ring in his path, made a cross on the ground, and said, “In the name of the Father and the Son and the Holy Speret, drive these witches away with their evil jack-ma-lanterns.”

An American version of the Irish Jack story says that Jack sold his soul outright to the Devil at midnight one night at a CROSSROADS. He bargained a seven-year grace period, during which he could do whatever he pleased. At the end of the period, the Devil came to collect Jack’s soul. Jack put the sole of an old shoe above his door and asked the Devil to retrieve it for him. When the Devil reached up, Jack nailed his hand to the wall and left him hanging. He released the Devil only after extracting a promise never to bother him again. When Jack died, he could enter neither heaven nor hell. The Devil threw a piece of fire at him, saying Jack was too smart for him. Jack was forced to wander eternally, and his only entertainment was leading people into swamps and mudholes at night.

One can protect oneself from a jack-o’-lantern by carrying an object made of IRON, which is believed to repel evil spirits. In Scottish lore, sticking an iron knife into the ground does the trick. Irish lore warns children who are caught outdoors after dark to wear their jackets inside out in order not to be lured astray by a jack-o’-lantern. By doing so, the wearer is disguised, and shows the evil spirits that he or she has nothing for them. These remedies were transplanted to America, along with the procedure of flinging oneself to the ground, shutting the eyes, holding the breath and plugging the ears until the jack-o’-lantern passes.

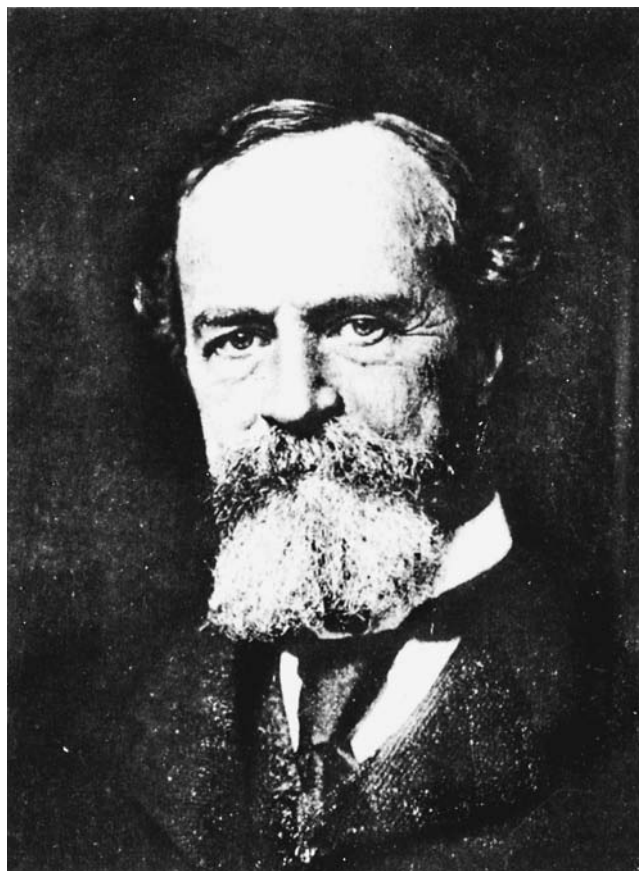
Jack-o’-lantern lights that are part of Halloween festivities descend from an old Irish custom of using carved-out turnips or beets with candles as lanterns. On Halloween, such lights represented the souls of the dead or GOBLINS freed from the dead. The Irish who immigrated to America found pumpkins a suitable substitute for turnips and beets. In the United States, pumpkin jack-o’-lanterns have been an essential part of Halloween celebrations since Victorian days.

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 Guiley, Rosemary Ellen. *The Encyclopedia of Witches and Witchcraft*. New York: Facts On File, 1999.
 Linton, Ralph, and Adelin Linton. *Halloween Through the Centuries*. New York: Henry Schuman, 1950.

James, William (1842–1910) American philosopher and psychologist who made significant contributions to psychical research, in particular the study of mediums.

William James was born in New York City to a wealthy family. His father, Henry James, was a renowned philosopher who became a follower of the teachings of EMANUEL SWEDENBORG. James earned a medical degree



William James.

from Harvard University at age 27, and two years later he began teaching physiology, psychology, and philosophy there. He was particularly interested in trance and mystical states, and had his own profound experiences in middle age.

As early as 1869, he showed interest in paranormal phenomena, and throughout his lifelong involvement in the subject, he maintained an open mind and was thorough about fact-gathering. In London in 1882, he met the key founders of the newly formed SOCIETY FOR PSYCHICAL RESEARCH (SPR)—HENRY SIDGWICK and ELEANOR SIDGWICK, FREDERIC W.H. MYERS, EDMUND GURNEY, FRANK PODMORE and RICHARD HODGSON—and participated in their research. In particular he admired Myers, and Myers’s theory of the subliminal self, a secondary consciousness or psychic region in which higher mental processes occur; the theory echoed his own theory of a “hidden self,” developed prior to meeting Myers.

In 1885, James helped found the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) with SIR WILLIAM BARRETT and others. He also founded the Lawrence Scientific School at Harvard where psychical research was conducted. He was vice president of the SPR from 1890 to 1910 and president from 1894 to 1895.

James's most significant contribution to psychical research was his discovery of the Boston medium LEONORA PIPER in 1885. Her ability so impressed him that he researched mental mediums for the rest of his life (he had little interest in physical mediumship). He was never quite convinced that her spirit controls were truly spirits of the dead, but he leaned toward that belief. In 1890, he delivered his famous "white crow" lecture, stating that "to upset the conclusion that all crows are black, there is no need to seek demonstration that no crows are black; it is sufficient to produce one white crow; a single one is sufficient." Thus Piper, he said, was a white crow.

While James remained committed to empiricism, he also believed that researchers should not be too strict with mediums. By being yielding, better results were obtained. He desired to see scientific research include paranormal phenomena.

Although James never explicitly stated he believed in SURVIVAL AFTER DEATH, he did hope that Myers and Hodgson would provide proof after their deaths in 1900 and 1905, respectively. Hodgson, who allegedly became one of Piper's controls, seemed most promising, but James became disappointed in the lack of proof.

James died on August 26, 1910, in his summer home in Chocurua, New Hampshire. He is frequently cited as communicating through MEDIUMSHIP, and if all such claims are to be believed, he is one of the busiest spirits on the Other Side.

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Murphy, Gardner, and Robert O. Ballou, eds. *William James on Psychical Research*. New York: Viking Press, 1960.

Myers, Gerald E. *William James: His Life and Thought*. New Haven, Conn.: Yale University Press, 1986.

Jimmy Squarefoot Phantom of a man with a pig's head and two huge tusks like those of a wild boar. Jimmy Squarefoot, the name of the man who became the odd phantom, haunts the Grenaby district of the Isle of Man, located between England and Ireland. According to lore, at one time it was a giant pig which was carried around by a stone-throwing giant, a Foawr. As a mortal, Jimmy, too, was a stone-thrower; his favorite target was his wife. She ultimately left him, after which it seems he assumed his semi-human form and roamed the land.

Stone-throwing is a common phenomenon of POLTER-GEIST cases.

Johnson, Carl Leonard (1954–); Johnson, Keith Edward (1954–); Johnson, Sandra Ann Hutchings (1963–) Paranormal investigators, especially of cases involving demonic activity. Carl and Keith Johnson (identical twins) have worked as DEMONOLOGISTS with



Carl Johnson. Courtesy Carl Johnson.

THE ATLANTIC PARANORMAL SOCIETY (TAPS). Keith and Sandra Johnson (husband and wife) founded the Near England Anomalies Research organization.

Keith and Carl were born on December 9, 1954, in Providence, Rhode Island, and grew up in North Scituate, Rhode Island. The Johnson family were the first to occupy the new house in North Scituate. Family members, including the children, soon experienced paranormal phenomena, such as disembodied voices and knockings at the walls and windows. Once, water in a glass held by the boys' mother suddenly vanished with a loud "slurping" sound. By the time Keith and Carl were five, the sounds of animated human conversation could be heard outside their bedroom window. Although the conversation sounded close enough to be clearly heard, no specific words could be distinguished. This and other odd experiences led the boys to become intensely interested in spirit phenomena at an early age.

During their years of attending junior and senior high schools in Scituate, Carl and Keith began serious study of the paranormal, primarily the works and biographies of EDGAR CAYCE, HANS HOLZER, and HARRY HOUDINI. They also began investigating locations within the community that were allegedly haunted, such as local cemeteries, old abandoned buildings, and even their own house. Sometimes their interests and activities were met with derision from their fellow students, but at other times a small group of interested friends would

help with investigations and psychic experiments. Carl inadvertently obtained their first ELECTRONIC VOICE PHENOMENA (EVP) evidence in their family home basement, while recording a conversation about the occult with a few of friends. An unknown female voice on the tape said, "Carl, help me. Help." Around this time, Carl also began glimpsing a female figure dressed in Victorian attire flitting around the basement at night. Meanwhile, Keith was once again hearing distinct voices speaking gibberish outside of the bedroom window in the middle of the night.

While still in their mid-teens, Keith and Carl began the study of inhuman spirits as well as human ghosts—ANGELS, DEMONS, ELEMENTALS, and SHADOW PEOPLE. Carl was especially interested in the demonic and darker side of both human and spirit nature. He began concentrating on the works of Aleister Crowley and Anton Szandor La Vey, among others.

When Carl and Keith were 17, they attended a lecture at Rhode Island College given by ED AND LORRAINE WARREN. They struck up a friendship that became life-long with the famed paranormal investigators and demonologists. This meeting, especially with Ed, was a turning point for Keith, inspiring him to pursue the field of demonology.

It was also at Rhode Island College that Carl and Keith were invited to become members of an on-campus organization, the Parapsychology Investigation and Research Organization (P.I.R.O.). Through P.I.R.O., the brothers—still in their teens—became involved in their first full-blown inhuman case, which involved a demonically besieged family in Harrisville, Rhode Island. They were assisted by the Warrens on the case.

P.I.R.O. eventually disbanded, and Carl and Keith continued to study and investigate the paranormal and occasionally work with the Warrens, as well as with other paranormal investigators.



Keith Johnson. Courtesy Keith Johnson.



Sandra Johnson. Courtesy Sandra Johnson.

In 1979, they both became members of Monitor East, a Providence-based organization run by the late Richard St. Germain. Although Monitor East began primarily as an organization to investigate reported UFO phenomena, Keith and Carl influenced the group into expanding its investigation protocol to include other aspects of paranormal phenomena. Carl and Keith began researching Rhode Island VAMPIRE legends and assisted with the eventually successful EXORCISM of a 14-year-old boy demoniac.

After the death of founder Richard St. Germain in the early 1980s, Monitor East disbanded. Throughout the remainder of the 1980s and into the 1990s, Keith and Carl continued to work regular daytime jobs while pursuing paranormal exploration and assisting people in their spare time.

Sandra Ann Hutchings was born in Warwick, Rhode Island, on May 17th, 1963. She was the seventh child of a seventh child. She attended high school in Warwick and received her college degree in human services in Warwick as well. Sandra also became actively involved in local theater in Warwick, which is where she met Keith. They married in 1991 and live in Warwick with their son, Keith Edward Johnson, Jr. Sandra originally had only a passing interest in the paranormal, but through Keith became intrigued.

In the 1990s, Carl also moved to Warwick. He and Keith met another Warwick resident JASON HAWES, founder of TAPS, who quickly became a close friend and colleague. Carl and Keith joined TAPS as senior investigators and demonologists. Sandra soon joined TAPS as an assistant demonologist, excelling in dealing with clients suffering negative spirit oppression.

When TAPS hit the limelight in the popular reality television show *Ghost Hunters* in 2004, advantages and disadvantages arose. Advantages were increased attention to paranormal research and an influx of cases. However, the intensive production soon began consuming a great amount of time, making it difficult to concentrate on some of the many cases not suitable for national media exposure, especially those of a demonic nature. Keith and Sandra branched off to found New England Anomalies Research. Carl also became a member of NEAR. The three maintain their relationship with TAPS and continue to function as consulting demonologists. Among those they work with are JOHN ZAFFIS and ADAM BLAI. Carl and Keith have appeared on several episodes of *Ghost Hunters*.

In addition to investigations, Keith and Sandra teach classes and lecture on the paranormal, specializing in inhuman hauntings. They host a weekly television talk show *Ghosts R NEAR*, aired in New England. Carl serves as alternate co-host.

The Johnsons estimate that approximately 15 percent of hauntings involve nonhuman entities. Such cases have been on the rise since the 1990s. One significant factor is the overall rise in global tensions and feelings of insecurity and vulnerability, due in part to terrorism and the World Trade Center attacks in 2001.

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jott Acronym for “just one of those things” to describe odd paranormal phenomena that do not fit into any prevailing paradigm. The acronym was coined by Mary Rose Barrington, a psychical researcher and vice president of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). Barrington has collected, classified and cataloged numerous cases of jotts.

There are two main classes of jotts. The more frequent of the two is jottles, which concern the displacement of objects, including phenomena associated with apports and poltergeist activity. The second is oddjotts, which concern miscellaneous happenings that have no explanation.

Jottles are further broken down into classifications that are interrelated:

Walkabout. An article disappears from a known location and is found later in another and often bizarre location, without explanation for how it got there.

Comeback. An article disappears from a known location and later, anywhere from minutes to years, reappears in the same location. It may be a special case of walkabout.

Flyaway. An article disappears from a known location and never reappears. Flyaways may be stage 1 walkabouts.

Turnup. An article known to an observer but from an unknown location is found in a place where it was previously known not to be. Turnups may be stage 2 of a walkabout.

Windfall. A turnup in which an article is not known to the observer.

Trade-in. A flyaway followed by a windfall that is closely similar to the article flown away.

Jotts are not cases of carelessness and forgetfulness but events that have no rational explanation.

See APPORT; ASPORT.

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Jung, Carl Gustav (1875–1961) Swiss psychiatrist and early follower of Sigmund Freud who eventually broke with him partly over the importance of spirituality and psychic phenomena in the formation of the personality. Jung had a variety of psychic experiences throughout his life, and although he preferred to explain these in psychological terms, he always held open the possibility that ghosts and spirits were just what they seemed to be.

Jung was born on July 26, 1875, in Kesswil, Switzerland. Four years later, his family moved to Klein-Huningen, near Basel, where he grew up. During this time period SPIRITUALISM was popular, and several members of his family were drawn to it. Many were psychically gifted. At the age of 20, his grandmother Augusta Preiswerk fell into a three-day trance, during which she communicated with spirits of the dead and gave prophecies. As a child, Jung's mother, Emilie, was ordered by her father, a minister, to sit behind him while he wrote his sermons so that he would not be disturbed by spirits. She kept a journal of paranormal events that occurred in the house in which Jung was raised.

In 1897, while an undergraduate, Jung discussed the occult in a lecture to a student club. He proclaimed the existence of the soul and the reality of spirits and of spiritualism on the basis of PSYCHOKINESIS (PK), messages from the dead, hypnotism, CLAIRVOYANCE and precognitive DREAMS. However, he was shortly to change his mind.

Jung was at home one morning in 1898 when he was surprised by a sudden loud crack. Upon investigation, he found that a solid oak table that had been in his family for generations had split right across. Two weeks later, he came home to find that a strong steel knife had broken into pieces for no apparent reason. A short while after the second incident, he learned that some of his relatives had been engaged for some time in a HOME CIRCLE centering around a 15-year-old cousin. The group had been considering inviting him to join them. Thinking that his cousin might be in some way connected to the phenomena, he immediately assented and began attending regular Saturday-night meetings.

SEANCE phenomena consisted mainly of communications through raps on the table. Jung continued going to the seances and studying the MEDIUM for the next two years, when he caught her trying to cheat and brought the

sessions to an end. He wrote up his observations in his dissertation for his medical degree; it was published in 1902 as "On the Psychology and Pathology of So-Called Occult Phenomena." He later said that this was the one great experience that had wiped out his former perspective and made it possible to view psychic phenomena from a psychological point of view.

Jung's adviser for his dissertation was an internist, and this man invited Jung to move to Munich with him when he himself transferred there in 1899. Jung, however, had discovered psychiatry, a field not greatly respected at the time but one in which he saw the possibility of uniting his two core interests, medicine and spirituality. In December 1900, therefore, he took a position at Burghölzi Mental Hospital in Zurich. He began to correspond with Sigmund Freud and soon became an ardent follower.

In 1905, Jung gave a lecture at the University of Basel entitled "On Spiritualistic Phenomena," in which he surveyed the history of spiritualism, giving special attention to SIR WILLIAM CROOKES and his observations of levitations by D. D. HOME. He also referred to eight mediums he himself had investigated in Zurich. In general, he was unimpressed, in some cases diagnosing hysteria and autohypnosis. He insisted, however, that it was important to be open minded about the possibility of both mental and physical mediumistic phenomena.

In 1909, Jung wrote to Freud about cases in which he had found "first rate spiritualistic phenomena." The two later met in Vienna and had a chat about parapsychology. At the time a confirmed skeptic (he was later to change his mind about the possibility of ESP), Freud rejected the subject with such a shallow positivism that Jung restrained himself only with effort. As Freud went on, however, Jung began to have a curious sensation in his stomach, as if his diaphragm were growing red-hot, and then suddenly there came a loud report from the bookcase. Jung exclaimed that here was an example of a "catalytic exteriorization phenomenon," or PSYCHOKINESIS. Freud dismissed this as "sheer bosh," to which Jung replied that not only was it not, he would predict that there would soon be a sequel, whereupon there was another loud report from the same direction.

Freud's attitude to psychic phenomena was only one aspect of a dogmatism that became clearer and clearer to Jung. By 1913, he openly broke with Freud. In the repercussions, Jung resigned his professorship at the University of Zurich, and in 1914, the presidency of the International Congress of Psycho-Analysis, a position he had held since 1910. The break also precipitated a six-year-long nervous breakdown during which he had psychotic fantasies. He became immersed in the world of the dead and wrote *Seven Sermons to the Dead*, published privately in 1916 under the name of the second-century Gnostic writer Basilides.

Following the emergence from his breakdown, Jung worked on developing his own theories. Among the

most important was his general theory of psychological types, first published in 1921. He distinguished two basic types—introverts and extroverts—who could be classified according to four basic functions: thinking, feeling, sensation and intuition. Jung also introduced the concepts of anima and animus, psychic images that represent feminine and masculine aspects of the personality; the collective unconscious; and archetypes. Mythology, which had been a growing interest before his breakdown, became especially important, although he did not lose sight of the paranormal.

In "The Psychological Foundations of Belief in Spirits," a lecture to the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1919, published in 1920, Jung held that there were three sources for the belief in spirits: apparitions, dreams, and "pathological disturbances of psychic life." He proposed that spirits of the dead are created psychologically upon death: images and ideas remain attached to relatives and are activated to form spirits by intensity of emotion.

He was soon to have an experience that confirmed this view for him. In 1920, on a visit to London to give a series of lectures, he spent some nights in a haunted house. During the first several nights, he smelled something odd and heard strange sounds, including water dripping, for which he could locate no source. The phenomena gradually became more dramatic, the last night he spent in the room being the worst. It was a beautiful moonlit night, yet he heard rustling, creaking and banging inside the room and blows against the walls outside. He had the feeling that there was something near him and opened his eyes to see an old woman's head lying beside him on the pillow. Her right eye was wide open, staring at him. The left half of her face was missing below the eye. The sight was so unexpected and disturbing that he leapt out of bed, lit a candle and spent the rest of the night in an armchair. The next night he moved into an adjacent room, where he slept peacefully from then on.

Jung interpreted this experience as having been prompted by the SMELL in the room, which reminded him of a patient he had once had and who became the model for his hallucination. He believed that the rustling noises were in fact sounds in his ear that became exaggerated in his hypnogogic state. Likewise, the knocking sounds could have been the sounds of his own heartbeats. However, he had no explanation for the dripping water he had heard the first night, since he was fully awake at the time and could not account for it.

Following a heart attack in 1944, Jung had a NEAR-DEATH EXPERIENCE (NDE). As he lay in bed, a nurse saw him surrounded by a bright halo of light, something she had observed around patients who were dying. Jung, however, recovered and later recounted what had happened to him. Characteristically, his experience was laden with mythic imagery. He felt himself to be floating high above Earth, became aware that he was leaving it and then saw

near him a huge block of stone, which had been hollowed out to form a temple. He knew that he was expected inside the temple, and as he drew closer to it, his earthly desires and attitudes fell away and awareness dawned that inside he would come to understand the meaning of his life. At that moment, however, his earthly doctor appeared in the form of the Basileus of Kos, the healer at the temple of Aesculapius, the Roman god of healing, telling him he must return to Earth. Jung did so, though reluctantly, and with great resentment toward the doctor.

In the last decade of his life, Jung reworked many earlier papers and developed further his ideas on many topics that are now of intense interest, including mandala symbolism, the I-Ching, alchemy and the phenomenology of the self.

An important work of this period was *Synchronicity* (1952), the culmination of thinking and research he had conducted over some 20 years. Jung had never had doubts about EXTRASENSORY PERCEPTION (ESP) and psychokinesis (PK) on the scale that he had had about spirits and was greatly impressed by the research of J.B. RHINE (with whom he corresponded regularly from 1937 on). The concept of synchronicity, or meaningful coincidence, was intended in part as a theory of psi functioning, but Jung applied it as well to a variety of other phenomena, including alchemy, the I Ching, and an experiment he conducted in astrology. *Synchronicity* was originally published with a companion essay by physicist and professor Wolfgang Pauli, who drew parallels with the world of quantum physics.

In the 1920s, Jung had acquired property in Bollingen, outside Zurich, and began to build a house there. The house had the shape of a tower. A first section was started in 1923, two months after his mother's death, and after the death of his wife of 52 years in 1955, he added a final central portion. With this last section, which for Jung represented his own ego, he felt that the house was complete. He carved numerous alchemical and mystical symbols into the stone. The completion of his tower signified for him an extension of consciousness achieved in

old age. The tower and its symbolic role in his life is a leitmotiv in Jung's writings.

Jung believed in REINCARNATION on the basis of dreams, though his ideas about it were influenced by the Tibetan Book of the Dead (*BARDO THÖDOL*). He believed his own present incarnation was not due to karma but to "a passionate drive for understanding in order to piece together mythic conceptions from the slender hints of the unknowable." He feared greatly for the future of humankind. Our only salvation, he believed, lay in becoming more conscious of ourselves. He believed that his work proved the essence of God exists in everyone.

Three days before he died, Jung had the last of several visionary dreams, a portent of his own impending death. He dreamed that he had become whole. A significant symbol of wholeness, the alchemical symbol of completion, is tree roots interlaced with gold. When he died in Bollingen on June 6, 1961, a great storm arose in Lake Geneva and lightning struck his favorite tree.

Jungian principles have been found applicable not only to psychoanalysis but to academic disciplines from literature to religion to quantum physics, and to nearly all aspects of modern life. Jung's prolific writings have been collected into 20 volumes plus a supplement. Selections have been published in a series of separate books, including *Synchronicity* (1973); *Psychology and the Occult* (1977); and *Flying Saucers: A Modern Myth of Things Seen in the Skies* (1978).

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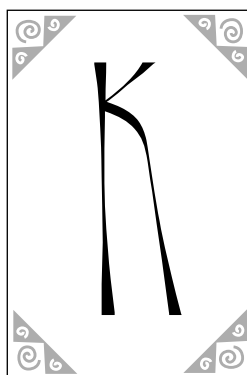
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ka To the ancient Egyptians, a vital force, bestowed by an ancestral group in the spirit world. Everything is infused with *ka*: people, animals and plants.

Upon death, a person “went to his *ka*,” or became assimilated into the postdeath group consciousness. Royalty, especially the pharaoh, retained their own identities, however. Some kings were believed to have more than one *ka*.

The tomb literally served as the place, or home, of the *ka*. It was important to leave offerings and make prayers so that the newly dead would, when they joined the ancestral group, direct benevolent *ka* energy to the living. A priest was appointed to minister to the needs of the *ka* and to see that the offerings of food, drink and objects were left to it. The *ka* would eat the *kas* of the offerings. If insufficient offerings were made, the *ka* would be forced to leave the tomb and wander about as a ghost eating and drinking whatever it could find.

The ancient Egyptians saw the *ka* as a being independent of the body and portrayed it in art as a DOUBLE. For royalty, the *ka* functioned like a GUARDIAN SPIRIT or DAIMON.

See BA.

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kachina Among the Pueblo Native Americans of the southwestern United States and parts of Mexico, a supernatural being or spirit of the ancestral dead who is an intermediary to the gods. “Kachina” (a Hopi term) means

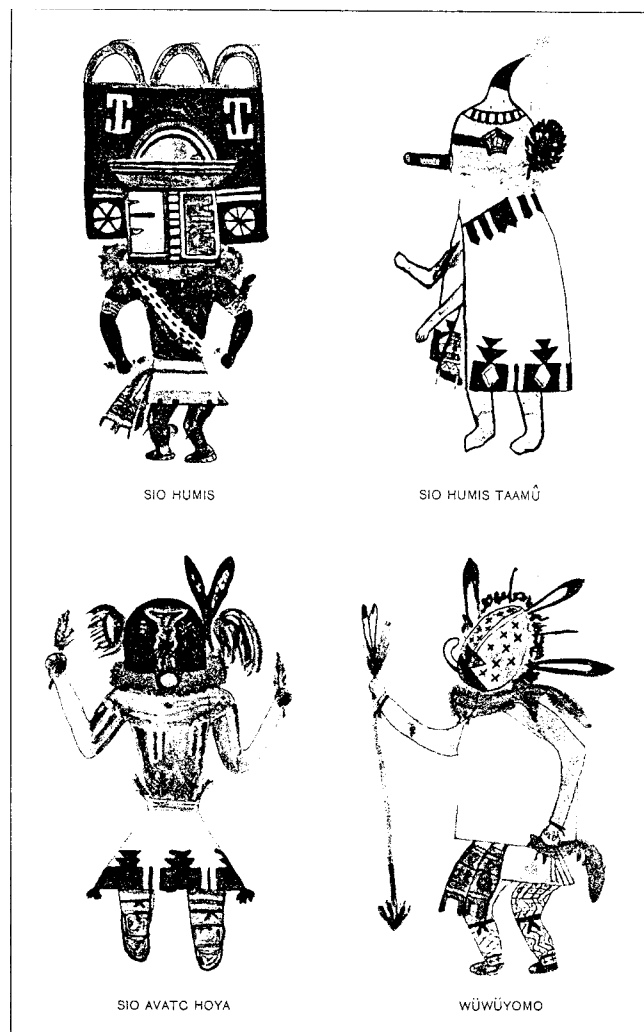
“spirit father,” “life” or “spirit.” Spirit fathers are associated with the dead. Kachinas bring rain and perform other mostly beneficial functions.

According to myth, the kachinas live in the sacred San Francisco Mountains. In a distant time, they periodically descended to visit the villages, where they danced and performed their ministrations to the living. The people asked them to take the souls of the newly dead back with them to the mountains. This became so onerous that the kachinas ceased their visitations. Instead, they declared that they should be impersonated. The cult of kachinas came into being, comprised of men who, at the appointed times, dress in elaborate costumes and masks and perform the kachinas’ dances.

Most kachinas are perceived as benevolent beings who, in addition to bringing rain, will entertain and discipline children. There are evil kachinas who attack and kill.

The Hopi dead go to the sacred mountains, where they become kachinas and are transformed into clouds. The living ask them to bring rain.

The Zuñi call their kachinas *koko*, the spirits of men who come in the form of ducks to bring rain and supervise hunts. Like Hopi kachinas, some *koko* live in mountains. Most, however, live in a great village at the bottom of the mythical Lake of the Dead, which exists in Listening Spring Lake at the junction of the Zuñi and Little Colorado rivers. Offerings of food are thrown into the rivers to be carried to the Lake of the Dead. There the *koko* have happy lives and dress beautifully. They visit the living as clouds.



Hopi kachinas.

In Zuñi myth, the original *koko* were children who died by drowning after the emergence of people from the underworld (the Zuñi creation myth), and people who died and returned to the underworld. *Koko* also include persons who have recently died, and who may or may not make rain, and ancestors who have been long dead and who can bestow health, rain and good corn crops. As for the newly dead, only those men who were initiated into the cult of *koko* during life can become *koko* after death. Women apparently may join their husbands, but spirits of children are turned into *uwanammi*, or water monsters (also empowered to bring rain).

Kachina dolls are not idols, but are made for the education of children, or as fertility charms for women.

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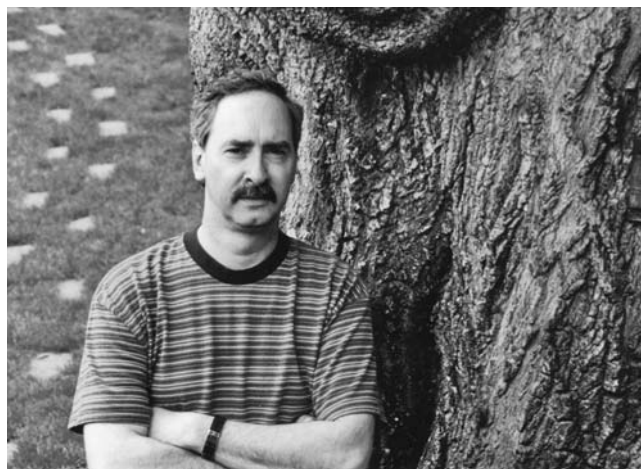
Kaczmarek, Dale David (1952–) Prominent American psychical researcher, paranormal investigator, and author; president of the GHOST RESEARCH SOCIETY (GRS) in Oak Lawn, Illinois.

Life

Dale Kaczmarek was born in Chicago on December 19, 1952. He graduated from high school and later served in the U.S. Army from 1972 to 1974. While stationed at Fort Polk, Louisiana, he attended the University of Louisiana-Natchitoches. Following his discharge, he returned to the Chicago area. He holds a position with Certified Grocers Midwest and lives in Oak Lawn, Illinois, a suburb of Chicago, with his wife, née Ruth Bosley, whom he married in 1992.

Kaczmarek's early childhood interest in the paranormal was further stimulated by his army post as a chaplain's assistant, which brought him into contact with diverse spiritual beliefs and views. After returning to Chicago, he attended numerous lectures and programs on the paranormal and began his own investigation in 1975. He met Martin V. Riccardo, founder of the Ghost Tracker's Club, and joined it as research director in 1978. The organization's name was changed in 1981 to the Ghost Research Society. Since 1982, he has served as president of the GRS, as well as editor of its journal, *The Ghost Tracker's Newsletter*, now in electronic format.

Kaczmarek investigates reports of HAUNTINGS by GHOSTS and POLTERGEISTS, primarily in the Midwest but also throughout the United States. He has devoted particular attention to GHOST LIGHTS, also known as spook lights, and is an expert on SPIRIT PHOTOGRAPHY. He owns one of the world's largest collections of spirit and anomalous photographs, as well as ELECTRONIC VOICE PHENOMENA from sites said to be haunted.



Dale Kaczmarek. Courtesy Dale Kaczmarek.

Kaczmarek lectures and conducts ghost tours of the Chicago area. He is a frequent guest on media shows and has been featured in numerous publications and books. He is a member of the Society for the Investigation of the Unexplained, the International Fortean Organization, the American Association—Electronic Voice Phenomena, the Society for the Investigation of the Unexplained, and is an honorary life member of the GHOST CLUB in London.

Paranormal Views and Works

Kaczmarek believes that “there is much evidence to support the theory of life after death and survival of the soul. Not only is there the physical proof such as EVPs, still and video evidence, and file upon file of sworn affidavits from people who have encountered spirits, but I have had my share of events that cannot be easily explained away.” His personal goal is to find proof of SURVIVAL AFTER DEATH and ghosts through PARANORMAL INVESTIGATION and study.

He has a two-fold definition of ghosts, dividing them into categories of ghosts and APPARITIONS:

- Ghosts include the disembodied spirits of once-living persons, as well as phantom replays of events. Ghosts manifest as sounds, smells, tactile sensations, and images that have no recognizable forms, such as streaks of light, cloudy patches, and balls of light. The phantom replays are lingering vibrations of events in certain locations that can be sensed by certain people under as-yet-unknown conditions. Neither ghosts nor phantom replays have any intelligent center and cannot engage in interactive communication. Most hauntings fall into this category.
- Apparitions are the recognizable and often lifelike forms of humans, animals, and objects. Human and animal apparitions are earthbound spirits, and mediumistic communication with them is possible; human apparitions can engage in interactive communication. Kaczmarek acknowledges that it is difficult to eliminate the possibility of THOUGHT-FORMS—the coalesced projections of the thoughts and emotions among the living—that a psychic or MEDIUM might receive and attribute to a ghost.

Kaczmarek believes that poltergeists are not nonphysical entities, but are the “psychic explosions” of human agents, most likely females from adolescence to late teens. Poltergeist phenomena, such as rappings, movement of objects, and APPORTS, also occur in some hauntings and are attached to a site.

Evidence should be obtained by recorders and cameras and evaluated with care, says Kaczmarek. He is highly skeptical of ORBS caught on film and digital cameras and video camcorders, believing the majority of them to be due to natural causes.

Of EVP, he observes that ghosts often manifest in this manner. “However, because of possible background noise and talking and even outright fraud, most EVPs are viewed

by me with ‘a grain of salt,’ as there are so many natural sounds and background talking that could be mistaken for real EVPs. However, under proper recording conditions, fresh audiotape, and silence in the background, paranormal voices caught on audiotape or digital recorders can be valuable evidence for the existence of ghosts and life after death.” (See GETTYSBURG BATTLEFIELD.)

Kaczmarek is the author of *Windy City Ghosts: The Haunted History of Chicago* (2000; 2004); *A Field Guide to Spirit Photography* (2002); *Illuminating the Darkness: The Mystery of Spook Lights* (2003); and *Windy City Ghosts II* (2006). Kaczmarek’s first three books were published by the AMERICAN GHOST SOCIETY. In 2004, Kaczmarek founded the Ghost Research Society Press and took over publication of his books and books by others, among them paranormal investigator Jim Graczyk..

Kaczmarek contributed to *True Tales of the Unknown: The Uninvited Volume 2* (1989) and *Dead Zones* (1992).

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Kan Hotidan In Native American lore, a powerful and feared elflike tree spirit who lives in tree stumps and casts spells over unwary travelers. The name means “Tree-Dweller.” The Kan Hotidan also could bestow magic to ensure success in hunting. Effigies of the elf were kept in a box which symbolized its tree-stump dwelling.

See TREE GHOSTS.

Kardec, Allan (1804–1869) The pseudonym of French physician Hippolyte Leon Denizard Rivail, who founded SPIRITISM (also known as Kardecism) and promoted psychic healing.

Born in Lyons, France, in 1804, Rivail was the son of a barrister. By 1850, he had become a practiced doctor and writer but was intrigued by the spiritualist fervor sweeping across Europe. He participated in SEANCES with two daughters of a friend, but he eventually sat with Celina Japhet, formerly Celina Bequet, a professional somnambulist.

During these sessions, spirits speaking through Japhet supposedly revealed to Rivail his past lives in which he was known as Allan and Kardec. AUTOMATIC WRITING scripts produced while in trance explained the necessity of compulsory REINCARNATION. The spirits also exhorted Rivail, now Kardec, to publish these truths in *Le Livre des Esprits (The Spirits’ Book)*, in 1856.

The 1857 revised version became the guidebook of spiritist philosophy, appearing in more than 20 editions. Drawing on the communications of spirits, Kardec expanded SPIRITUALISM beyond mere SURVIVAL AFTER DEATH to claim that REINCARNATION through many lives was necessary to achieve spiritual progress and to better understand and

heal current suffering—especially epilepsy, schizophrenia and multiple personality disorder—most of which was caused by the interference from past incarnations.

As a consequence, Kardec—described as rather unimaginative and cold and a logical reasoner—accepted spirit communication on faith and denied the need for physical manifestation or investigative proof. Through the monthly magazine *La Revue Spirite*, which he founded, and the Society of Psychologic Studies, of which he was president, he actively discouraged the kind of psychical research prevalent in Britain or America.

Following on the success of *Le Livre des Esprits*, Kardec published *Le Livre des Mediums* (*The Mediums' Book*) in 1864; *The Gospel as Explained by Spirits*, also in 1864; *Heaven and Hell*, in 1865; *Genesis*, in 1867; and *Experimental Spiritism and Spiritualist Philosophy* not long after. In 1881 his English translator and supporter, Ann Blackwell, published *The Four Gospels*, a three-volume work described as further explanations of Kardec's religious philosophy.

Shortly before his death in 1869, Kardec organized "The Joint Stock Company for the Continuation of the Works of Allan Kardec" with the power to buy and sell stock, receive donations and bequests and continue the publication of *La Revue Spirite*.

European spiritism faded with the passing of Allan Kardec, replaced by spiritualism and the appeal of physical phenomena. Kardecism remains a potent force in Brazil, however, with Kardecist healing centers operating alongside conventional hospitals. Many Brazilians, professing Catholicism, still claim to be *espiritas*.

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kelpie In Scottish folklore, a malevolent water spirit believed to inhabit every lake and stream, and a DEATH OMEN if seen. According to lore, kelpies usually appear in the shape of a horse, but may also assume the form of a shaggy-looking man. They are invariably terrifying to humans.

As horses, they appear on lake and riverbanks, grazing peacefully, and lure travelers to mount them, only to plunge into the waters and drown the hapless victims. Or, the kelpies plunge the victims into the water, where they eat them, save for the livers, which float to the surface. Kelpies also jump on solitary riders and try to crush them in their grip. They have even been said to tear people into pieces and eat them. They make sounds like thunder to frighten travelers.

When in the form of a horse, a kelpie sometimes has a magic bridle. Anyone who forces a kelpie to do something against its will, however, risks being cursed by it and meeting with nothing but misfortune in the future.

To see a kelpie is a harbinger of death by drowning, and nothing will prevent the tragedy from coming to pass. In one Scottish legend called "The Hour is come but not the Man," a kelpie took the form of a female nymph by a false ford in the River Conan in Ross-shire. A group of reapers in a nearby field saw the water spirit as it called out, "The hour is come but not the man," and then plunged into the waters. Just then, a rider on a horse dashed up to the false ford as though to dive in after the kelpie, but the reapers interceded, stopped the horse and dragged the man, kicking and screaming, into a nearby church. They told him they would keep him locked there for an hour—the "Ill Hour," they called it, as the kelpie was trying to work evil for that period of time. When the hour was up, the reapers returned to the church, only to find their man dead—he had fallen into a stone trough of water and drowned himself. Other versions of this legend are found in Britain, Norway and Denmark.

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Kenmore Georgian-style great house in Fredericksburg, Virginia, said to be haunted by its original colonial owner, Fielding Lewis.

History

Fielding Lewis was a wealthy mercantile and shipping businessman descended from Robert Lewis, a Welshman who emigrated to the American colonies in 1635. The families of Lewis and GEORGE WASHINGTON married in 1747. Lewis's first wife, Catherine Washington, died in 1750 shortly after giving birth to their third child, who also failed to survive. Three months later, Lewis married Betty Washington, George Washington's younger, only sister, Catherine's first cousin, and Lewis's second cousin. The couple built Kenmore between 1772 and 1775 on a plantation of 1,300 acres. They had 11 children, six of whom survived to adulthood. The elegant house was built to impress and to advertise the family's wealth and social status.

Like Washington, Lewis was a Freemason. He served as worshipful master of his lodge. Washington—a meticulous record-keeper—wrote of his visits to Kenmore. He dined there on March 29 and 30, 1775, just one week after Patrick Henry delivered his stirring "Give me liberty or give me death" speech (see SCOTCHTOWN).

When the Revolutionary War started, Lewis became a colonel in the army and started manufacturing guns. Lewis was driven by patriotism and also assurances that the Continental Congress would make reparations in the event of victory. But at war's end, the new nation was

broke. Lewis was bankrupt and his health was ruined. He contracted tuberculosis and died in 1781. Betty continued to run the plantation for 15 years, then sold it and moved to a farm on the south end of town. After Betty died, Kenmore passed through the hands of 11 owners. For a time it was a boys' school.

In December 1862, during the Civil War battle of Fredericksburg, Confederate sharpshooters fought from Kenmore's upper floor. They left on December 11, and Union troops took control of the house. During the fighting from December 13–15, Kenmore took firing and shelling from both sides, but fortunately damage was minor. Bullet holes and a lodged cannonball still scar the brick. There were 18,000 casualties, many of them within sight of the great house. Kenmore was taken over by the Howard family after the war, but they were forced to sell it to pay off debts.

By 1922, Kenmore was in disrepair. Plans were made to either destroy it or turn it into apartments. The Daughters of the American Revolution raised funds for restoration. The Kenmore Association was incorporated in May 1922.

An ambitious restoration program was begun in 2001 to restore Kenmore to its original condition. The house has fine stucco work considered some of the best in the world. Kenmore is privately owned and operated by a nonprofit organization as a tourist attraction.

Haunting Activity

The ghost of Lewis Fielding has cast a heavy atmosphere throughout Kenmore, with a focal point of activity in the master bedroom on the first floor. Staff have found the fireplace tools in disarray, as though someone has been poking at and stoking a fire. Footsteps have been heard there, as though someone is pacing back and forth. Fielding is said to be worrying over his debts and keeps returning to check on the welfare of his wife and their children.

An apparition believed to be Fielding has been seen reading papers, as though going over accounts. Doors open and close by themselves. Cold breezes have been felt, even during the humid heat of summer. Napkins set out in the dining room have been found mysteriously tossed about.

The haunting activity was strong from the 1920s until the 2001 restoration work began. The new work seemed to disrupt the ghostly patterns.

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kere A spirit of the dead in ancient Greece. It was believed that *keres* escaped from the pithos, the jars used to contain the bodies of the dead, and devoted themselves to pestering the living. They were exorcised by ritual and incantation. Sticky tar was painted on doorframes to catch them and prevent them from entering a dwelling.

Plato observed, "There are many fair things in the life of mortals, but in most of them there are as it were adherent *keres* which pollute and disfigure them."

In mythology, *keres* are akin to goddesses of death who originally escaped from Pandora's box. They serve the will of the gods, and their chief functions are to carry off the corpses of the dead and to afflict the living with disease and illness.

Kidd, James (1879–1949?) American prospector who disappeared in 1949 and left a will stating that his estate of nearly \$200,000 should be given to scientific research to prove SURVIVAL AFTER DEATH. The will was contested and the money sought by numerous parties in a controversial trial nearly 20 years later.

That a poorly educated, reclusive miner would bequeath his estate to researching the soul created a mystery that was never solved. Little is known about Kidd. He arrived in Arizona in 1920, and lived alone in a rented room. He worked at a copper mine and prospected. He never married. He told others that he was from Ogdensburg, New York, though no records exist of his birth there. He never gave any indication of metaphysical interests.

On November 9, 1949, he went out to prospect at his claim and never returned. His body was never found; it was speculated that he perished in a fall into a canyon in the Superstition mountains.

Seven years later, when Kidd was declared legally dead, authorities gathered together what was an astonishing amount of assets in cash and stocks: slightly more than \$174,000. A safety deposit box held his unwitnessed will, written in his own hand on lined notebook paper. It read:

this is my first and only will and is dated the second of January 1946. I have no heirs and have not married in my life and after all my funeral expenses have been paid and \$100. one hundred dollars to some preacher of the gospel to say fare well at my grave sell all my property which is all in cash and stocks with E.F Hutton Co Phoenix some in safety deposit box, and have this balance money go in a research or some scientific proof of a soul of the human body which leaves at death I think in time their can be a Photograph of soul leaving the human at death, James Kidd

The will was declared legal. Relatives of Kidd contested and attempted to have the will declared invalid and the estate divided among themselves. In 1964, the University of Life Church, an Arizona nonprofit organization, filed suit against the heirs apparent in support of the will. These suits were the beginnings of a lengthy court battle over the money by numerous interested parties.

Kidd's will was probated in Superior Court in Phoenix in 1967. Judge Robert L. Myers heard 133 petitions from various individuals, universities and research organizations, all claiming to be best suited to carry out Kidd's

intent. The media called it “the Ghost Trial of the Century.” Myers awarded the estate to the Barrow Neurological Institute of Phoenix, stating that they were best equipped to carry out the research “in the combined fields of medical science, psychiatry, and psychology.”

The ruling was appealed. A higher court awarded a large portion of the estate to the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), which used some of it to finance research in DEATHBED VISIONS.

Science nonetheless has been unable to prove that the soul exists and survives death.

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Fuller, John G. *The Great Soul Trial*. New York: Macmillan, 1969.

King, John and Katie Father and daughter spirit CONTROLS. Probably the busiest spirit of the dead in the history of SPIRITUALISM, John King served as the spirit control for many major 19th-century MEDIUMS, including the DAVENPORT BROTHERS, EUSAPIA PALLADINO, Mary Marshall, AGNES GUPPY, Frank Herne, Charles Williams, Mr. and Mrs. Nelson Holmes, W. T. STEAD, and even Madame Helena P. Blavatsky. His erstwhile daughter, Katie, performed similar duties, principally for FLORENCE COOK but also worked for Herne and Williams and the Holmeses in Philadelphia.

According to his own account given from the Other Side, John King had been Henry Owen Morgan, the English pirate who plundered Jamaica in the 17th century and then became the island's governor after being knighted by King Charles II. He first appeared as John King, the spirit, in 1850, in the gunflash of young Ira Davenport's pistol. The Davenport brothers called him John, or Johnnie, King, and he acted as their main control and master of ceremonies throughout their career. King allegedly pushed the brothers to give performances in large halls and reputedly gave them the construction specifications for their famous CABINET.

But King was an adept moonlighter and an eager participant in the common practice of spirit-lifting: borrowing another medium's spirit control. In 1852, while still guiding the Davenports, he appeared to Jonathan Koons in backwoods Ohio to lead the raucous gatherings in the Koonses' Spirit Room. To Koons, King introduced himself as King Number One, chief of a band of 165 spirits described as part of an ancient and primal order of man that antedated Adam by many thousand years. King Numbers Two and Three were Number One's adjutants. King Number Three also called himself the Servant and Scholar of God.

King relinquished his royal ancestors after his experiences in Ohio to appear at the London SEANCES of Mrs. Guppy and her protégés, Frank Herne and Charles Williams. He also regularly appeared to Mr. and Mrs. Nelson Holmes, both in London and in Philadelphia. Guppy first heard from King through direct voice at a SEANCE con-

ducted by Mary Marshall. King had been communicating by DIRECT VOICE MEDIUMSHIP and TRUMPET—a conduit he is credited with inventing—to both the Koonses and the Davenports since the mid-1850s. By 1872, King appeared regularly to Guppy and to Herne-Williams fully materialized. Sitters at a Herne-Williams seance could shake the former blackguard's hand, and once King materialized so completely that a sketch was made. Working with Katie King, the two performed the greatest apport feat of all time, allegedly transporting Guppy herself to a seance at the Herne-Williams home.

While staying at the Nelson Holmeses, Madame Blavatsky became acquainted with John King. His swashbuckling past appealed to her, and he frequently appeared in her early letters and spiritualist meetings. V. S. Solovyoff, a Russian journalist and longtime friend of Blavatsky, speculated that the Mahatma Koot Hoomi was nothing more than John King dressed in Eastern clothing. (The Mahatmas were, according to Blavatsky, spiritual masters who transmitted the teachings that formed the basis of the Theosophical Society she cofounded.)

In the early 1870s, King added Naples to his itinerary. The Italian medium Signor Damiani found the psychic gifts of Eusapia Palladino remarkable, and his wife heard from John King at a seance that she should seek out a powerful medium named Eusapia; he even gave Palladino's street address to Signora Damiani. From that time on, King was Palladino's principal control. The scientists who investigated Palladino throughout her career described King as most anxious to help her produce convincing phenomena. Speaking in Italian through the medium, King claimed that Palladino was his daughter reincarnated. One sitter, a Chevalier Francesco Graus, testified that King psychically drew out Graus's cerebral fluid during a seance and administered it to Palladino to relieve her agitation and anxiety.

In most spiritualist circles, however, John's daughter was Katie King, the former Annie Owen Morgan. Quite a colorful character herself, Katie died at about age 23 after murdering her two children and committing various other crimes. She said she had returned to try and expiate her sins, and attached herself mainly to Florence Cook for that purpose.

Like her father, Katie first appeared to the Davenport Brothers. A sitter at one of the Davenports' seances, Robert Cooper, described Katie as a person of low social station who talked too much and had little wit. She next surfaced in London at the Herne-Williams gatherings but was believed to be a Negro after a black hand materialized during a seance. As such, Katie's true parentage is cloudy. Some called Katie John's sister. Florence Cook, Katie's most famous medium, met her at a Herne-Williams sitting and appropriated Katie as her own thereafter. Cook's Katie possessed much more charm and beauty than the woman at the Davenports' sittings.

Katie also guided the Nelson Holmeses in Philadelphia, but after a scandal in which a local woman, Eliza

White, claimed to have impersonated Katie, she no longer served as their control.

John King's true identity was no less obscure than Katie's. SIR ARTHUR CONAN DOYLE described King as tall and swarthy with a full black beard. He had a deep voice and a distinctive rap, and was a master of many languages, even Georgian. Doyle had a picture of the historical Sir Henry Morgan from a book on pirates and found the likeness to be completely different from the materialized King. In King's defense, however, Doyle said that King had revealed knowledge of Morgan's will during a seance with a lady from Jamaica, calling the document his. Doyle also commented that men who pursued rude, open-air occupations in life seemed to be drawn to spirit activity after death. Both John and Katie appeared for the last time in February 1930 at a seance conducted by THOMAS GLENDENNING HAMILTON in Winnipeg.

Why would a 17th-century pirate and his daughter be the ones to promote spirit communication? In his book *Mind Over Space*, NANDOR FODOR speculated that the Kings were not reincarnations of anybody, but were archetypes of psychic manifestation, able to appear at any seance and produce phenomena under the leadership of a master medium. Author Ruth Brandon postulated a simpler explanation: once the Kings had reestablished contact with the human world, they acquired a taste for it.

See MATERIALIZATION.

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King, John Sumpter (1843–1921) Medical doctor, distinguished writer, psychical researcher, founder of the Canadian Society for Psychical Research, and an active participant in a large number of fraternal organizations, including the Freemasons and Odd Fellows.

John Sumpter King was born at Georgetown, Ontario, Canada, on April 26, 1843, the son of Stephen King and Margaret Hess. His mother was of United Empire Loyalist descent. From 1869–1870, King worked on the editorial staff of the *Toronto Globe* and also was the Canadian correspondent for the *Chicago Tribune* and various Canadian newspapers. King attended Victoria College, qualifying as a doctor in 1876. Victoria University granted him an honorary doctor of medicine (MD) degree in 1889.

King became a prominent physician and surgeon in Toronto. King devoted much time to research work and

was a frequent contributor to magazines and weekly papers. He published histories of the Knights of Pythias and the Sons of England Benevolent Society in 1890 and 1891.

King became interested in SPIRITUALISM, especially after his dead mother allegedly made an appearance at a SEANCE in London, Ontario, in 1894, to prove her SURVIVAL AFTER DEATH. Margaret King died in 1886. The seance was conducted by American MATERIALIZATION medium Effie Moss.

King's second wife, May, did not approve of her husband's interest in spiritualism for years, but finally accepted mediumship in 1905. As a result, King increased his involvement in PSYCHICAL RESEARCH. In 1908, he became president of the Toronto-based Canadian Society for Psychical Research, which lasted until 1916.

In *Dawn of the Awakened Mind* (1920), King details his personal experience of postmortem communication with departed family members in addition to his mother, including May (d. September 29, 1911), first wife Martha (d. 1874), father Stephen King (d. 1894), son George Herbert (d. 1916), and daughter Donna who died at birth. He also received communications from SPIRIT GUIDES and well-known psychical researchers. King had complete faith in his main spirit CONTROL, the Neoplatonic philosopher Hypatia (370–415).

From 1911–12, King researched material for a book. Among the sensitives he consulted were the TRUMPET medium Etta Wriedt of Detroit, the AUTOMATIC WRITING medium Maud Venice Gates of New York State, the materialization medium J. B. Jonson of Ohio, and the Bangs sisters of Chicago, who produced precipitation paintings.

In August 1917, King researched the SLATE-WRITING MEDIUM Pierre L. O. A. Keeler at LILY DALE ASSEMBLY SPIRITUALIST CAMP. King's former employer George Brown and prominent spiritualists and psychical researchers Reverend WILLIAM STANTON MOSES, WILLIAM T. STEAD, and FREDERIC W. H. MYERS were among those on King's private list of invited spirit communicators. Some researchers suspected that Keeler was a clever trickster, and in 1921 WALTER FRANKLIN PRINCE claimed to have exposed his slate-writing as fraudulent.

King was convinced he communicated with May in a seance with Wriedt in Detroit. During her last illness prior to her death, May arranged with King to attempt to communicate a code after she died (see AFTER-DEATH COMMUNICATIONS). During the years that she was ill, May King arranged a post-mortem code with her husband. In a seance with Wriedt in Detroit, the spirit of May King used the code words.

King died in Toronto on February 14, 1921.

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Prince, Walter F. "A Survey of American Slate Writing Mediumship." *Proceedings of the American Society for Psychical Research* 15 (1921).

King, William Lyon Mackenzie (1874–1950) Canadian prime minister and spiritualist.

William Lyon Mackenzie King was born on December 17, 1874, in Berlin (now Kitchener), Ontario. A lawyer and political scientist, he was elected leader of the Liberal Party in 1919 and first became prime minister in 1921. He served in that position for a total of 22 years in three periods, 1921–25, 1926–30, and 1935–48. He retired from politics in 1948.

During and immediately following World War I, King's father, mother, brother, sister, and a close friend died. Like many others, he turned to MEDIUMS and fortune-tellers for spirit messages and guidance. He recorded the details of his efforts in a diary for several decades.

During the 1920s, King consulted Rachel Bleaney, a fortune-teller from Kingston, Ontario. On a trip to London, he met with SIR OLIVER LODGE and recorded Lodge's comments on the ordering of human lives by spirit beings and the need for faith on the part of both mediums and sitters.

King reportedly was invited to his first formal SEANCE in 1932, held at the Brockville home of Mrs. Fulford, the widow of a Canadian senator. He was introduced to the DIRECT VOICE MEDIUMSHIP of the American Henrietta (Etta) Wriedt (1859–1942), who became his favorite medium. Throughout the rest of the 1930s, King traveled frequently to Detroit to attend additional seances. In 1933 he met medical doctor THOMAS GLENDENNING HAMILTON at his Winnipeg residence, where they discussed the Hamiltons' PSYCHICAL RESEARCH experiments.

Lady Aberdeen, whose husband had been Governor-General of Canada from 1893–98, told King that she had received evidence through AUTOMATIC WRITING of the continued existence of her recently deceased husband. King had contacted Lord Aberdeen himself through table RAPPINGS. King and his close friend Joan Patteson took up the practice of table-rapping at their residences in Ottawa. They received frequent messages from King's mother, his brother Max, and former prime minister Sir Wilfrid Laurier (1841–1919).

In 1936, King went to London to visit the LONDON SPIRITUALIST ALLIANCE. In the 1940s, King continued to consult mediums in England, among them Lilian Bailey (d. 1971), Hester (Travers-Smith) Dowden (1868–1949), GLADYS OSBORNE LEONARD (1882–1968), and Geraldine Cummins (1890–1969).

In addition to his regular attempts to obtain spirit communication, King had been interested in other aspects of the occult since at least 1918, including interpretation of DREAMS, numerology, synchronicity, and the reading of tea leaves.

King died on July 22, 1950. His spiritualist beliefs had been known only to his close friends and colleagues.

The professional mediums he consulted had guarded his privacy closely. His interests and activities became public knowledge in Britain's *Psychic News* after his death. The story was picked up by *Maclean's* magazine and Canadian newspapers, with speculation about how much spirit messages might have influenced his political decisions. In her *Unseen Adventures* (1951), Geraldine Cummins describes sittings that she held for a British Commonwealth statesman, who undoubtedly was King. In their initial meeting, his identity had been concealed from her. Cummins was impressed by her visitor's "realistic and critical analysis of evidence presented by other psychic experiments. He was far too intelligent to be credulous, and his observations on the subject were to me very instructive." Two years later, following a second sitting that warned about potential troubles in Asia, the statesman had said that "he made it a rule to ignore advice thus given: he trusted solely to his own and his advisers' judgment."

King's personal papers were acquired by Library and Archives Canada. In 1977, his literary executors made the decision to burn the notebooks in which mediums had apparently recorded their impressions in response to questions King had asked. The remaining records about his spiritualist activities were closed and only opened to researchers in 2001, a full 50 years after his death.

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knocker In the folklore of Cornwall, England, a spirit that lives and works in mines, especially tin mines. Knockers are friendly and helpful, but can be mischievous; they are not evil and malicious like the German KOBOLD mine spirit. Knockers also are called BUCCAS (the Cornish term for seagoing GOBLINS), as well as Gathorns, Knackers, Nickers, Nuggies, and Spriggans. In mines north of Cornwall, the spirits are called BLUE-CAPS and Cutty Soams. In American folklore, mine spirits are known as tommy-knockers.

Knockers are so named because of the knocking sounds they make in mine shafts as they work, perhaps in imitation of human miners. They are believed to be the ghosts of Jews who worked the mines, or of the Jews

who crucified Christ and were punished by being sent to work below the earth. Jews did not work in Cornish mines until the 11th and 12th centuries. Perhaps because of their alleged associations with punishment for Christ, knockers cannot tolerate the sign of the cross, and so miners avoid marking anything with a cross or an X. The aversion may also stem from the Christian displacement of pagan religions and spirit beliefs.

According to lore, knockers are industrious beings, toiling away through the night. They are associated with rich lodes of ore; thus, miners pay attention to the locations where they heard the supernatural knockings. Kocker laughter and footsteps are said to be heard, and sometimes the spirits are said to manifest in doll-sized form. They have been said to help miners in trouble. Whistling, however, offends them; consequently, it is unlucky to whistle in mines. Food and tallow must be left for them in payment, otherwise they will cause trouble.

In American mines, tommyknockers mirror the behavior of their Cornish counterparts, though some have been attributed vicious streaks akin to the kobolds. In the late 19th century, the Mamie R. Mine on Raven Hill in Cripple Creek, Colorado was said to be haunted by malicious tommyknockers that beckoned to miners and then jumped up and down on beams until they collapsed upon the men. The tommyknockers also were blamed for snapping cables and for premature blasts, and they were said to snicker at the miners as they wrought their evil deeds.

Friendlier tommyknockers in other Colorado mines were said to be protective and helpful, although they yielded to practical jokes upon occasion. Miners generally regarded their supernatural companions with fondness, and liked to talk about them and make space for them at the bar at the end of a shift. Tommyknocker stories frequently were written up in the press.

Mine spirits of all names are said to continue to haunt abandoned mines.

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kobold In German folklore, a mischievous spirit, occasionally malicious. There are two types of kobolds: a household kobold that is comparable to the BROWNIE and BOGGART of British folklore, and a mine kobold that is comparable to the Cornish KNOCKER and the American tommyknocker.

The household kobold, when in a good mood, helps with chores, looks after horses, finds lost objects and sings to children to keep them occupied. Food must be left for him, otherwise he becomes angry and turns to pranks, such as pushing someone over just as they stoop to pick something up, or hiding household objects. Kobolds are given names, such as Heinze, Chimmeken and Walther.

In Saxon lore, a *biersal* is a type of household kobold who lives in the cellar. In exchange for a daily jug of beer, he will clean bottles and jugs.

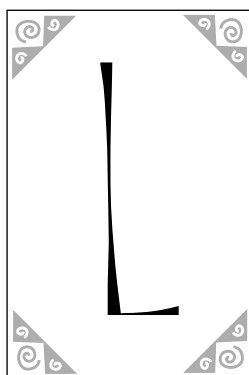
The mine kobolds are almost always evil and malicious, and try to hinder the miners by causing accidents and rockfalls.

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konakijijii In Japanese folklore, the spirit of a baby who was left to die in the woods. *Konakijijii* means "the crying old baby." It lures people who are out in the woods with the sound of its crying. When people get close, they see that the baby strangely has the face of an old man. If you pick the baby up, you will not be able to let go of it, and it will suddenly become so heavy that it will crush you.

kubikajiri In Japanese folklore, a head-eating ghost that lurks about graveyards late at night searching for its own lost head. The *kubikajiri* eats the heads of both the living and the dead. It announces its presence with the smell of fresh blood. If you see it, you are likely to lose your own head.



labyrinth See MAZES.

Lafitte, Jean See PHANTOM SHIPS.

La Llorona (also called The Weeping Woman) A spectral weeping woman who drifts about at night looking for her murdered child or children. *Llorona* is Spanish for “weeper.”

There are numerous versions of the Llorona legend, which also exists in the American Southwest and as far away as the Philippines. According to one version, the GHOST is searching for her lost boy and is lost herself. In another version, she murdered the boy and now wanders about demented. Or, she murdered the child and therefore is condemned to eternal wanderings as a ghost. In still another version, she once had several children but fell in love with a man who wanted none. To please him, she drowned them all, then drowned herself.

Most folklorists believe that the legend derives from Aztec mythology. The goddess Civacoatl (also known as Chihuacohuatl or Tonantzín) dressed in white and carried a cradle on her shoulders. She walked among Aztec women and left the cradle, which was discovered to contain an arrowhead in the shape of a sacrificial knife. Civacoatl also walked the cities, screaming and crying, eventually disappearing into lakes. There may also be a historical basis for the legend. According to that story, which took place in Mexico City around 1550, Doña Luisa de Olveros, an Indian princess, fell in love with a nobleman, Don Nuño de Montesclaros. She bore him

two children (some versions say twins). Montesclaros promised to marry her, but instead married someone else. Doña Luisa visited him on the night of his wedding party and was spurned by him. Insane with rage and humiliation, she went home and stabbed her children to death with a dagger that Montesclaros had given her previously as a gift. She then wandered the streets, in torn and bloody clothing, crying for her children. She was found guilty of sorcery and was hanged. Her ghost is said to be cursed to wander the earth forever looking for her children.

La Llorona has numerous shapes and appearances. Usually she has a seductive figure and dresses either in white or black and has long black hair. She has long fingernails, sometimes described as claws. She is faceless, or has the face of a bat or a horse. She also is described as a VAMPIRE. In the El Paso, Texas, area, she has appeared as a faceless woman in white with shiny claws.

La Llorona's mournful, shrouded ghost usually is seen by riverbanks, the woods and along deserted streets, especially at midnight, the traditional “witching hour.” Sometimes she is seen in daylight. She may not bother the living, or may ask someone if her missing child has been seen. She often entices men when they are drunk and out and about lonely areas. As a PHANTOM HITCHHIKER, she sometimes waits along lonely roads and tells motorists who pick her up her woeful tale of her lost or murdered child. She is feared, however, for, like the demon Lilith of Hebrew lore, she preys upon young men and kills them.

La Llorona also may be compared to the BANSHEE of Irish lore, in that to see her presages one's death within a year, or, at the very least, bad luck within the year.

A version of La Llorona has been reported as far north in the United States as Gary, Indiana; it may be two ghost legends, La Llorona and the phantom hitchhiker, blended into one. A woman in white, often said to be La Llorona, has been reported drifting about Cudahey, a suburban community once largely populated by Mexican Americans who worked in the steel mills. The ghost is said to have killed her illegitimate children in Gary by drowning them in the Calumet River. She usually hitches rides to the Calumet Harbor, disappearing from the car en route. Sometimes, she is said simply to appear in a car and vanish a few minutes later.

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Scott, Beth, and Michael Norman. *Haunted Heartland*. New York: Warner Books, 1985.

Lang, Andrew (1844–1912) Author of more than 70 books and hundreds of magazine articles on classical subjects, mythology, folklore, anthropology, psychical research and religion. A scholar by training, an artist by inclination, and a writer by profession, Lang believed passionately in both PSYCHICAL RESEARCH and anthropology, and never lost an opportunity to point out the relevance of each to the other.

Andrew Lang was born in the town of Selkirk, near the Scottish border with England, on March 31, 1844. Intellectually precocious, he learned to read when he was only four years old. Fairy tales were among his favorites, and he later wrote that as a youngster, he “knew all the fairies in *A Midsummer Night's Dream*, and every ghost in Sir Walter Scott.” No special incident seems to have triggered his interest in the paranormal. It was simply something he grew up with—perhaps not surprising, given the place and time.

When he was 10, Lang was sent to Edinburgh Academy, a preparatory school, and at 17 he went to St. Andrews University. Two years later, in 1864, he was admitted to Balliol College, Oxford. Upon graduation in 1868, he accepted a teaching fellowship at Merton College. There he stayed until 1875, when he married Leonora Blanche Alleyne, moved to London, and embarked on his journalistic career.

Lang contributed an important article on APPARITIONS to the ninth edition of the *Encyclopaedia Britannica* (1875). In this, he argued that veridical apparitions were not satisfactorily explained as coincidental but suggested that crisis apparitions, which are seen about the time of the agent's death, were telepathically induced hallucinations, an argument very close to that which was to be

made 11 years later by EDMUND GURNEY in *Phantasms of the Living* (1885). Although he did not discuss his own experience, Lang's views may have been influenced by an apparition he had observed a few years earlier, in 1869. He had seen an Oxford professor standing by a streetlight in front of the college where he had taught at the same time this man lay dying elsewhere.

In *Cock Lane and Common Sense* (1894), Lang championed the work of both anthropologists and members of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) (which had been founded in 1882), even while he chided them for ignoring each other's data. His title was taken from an 18th-century London poltergeist case (see COCK LANE GHOST), which Lang showed to be strikingly similar in form to cases reported from tribal societies around the world. The book met a chilly but predictable response from both sides. Anthropologists continued to reject the idea that there was any substance to claimed paranormal experiences, while psychical researchers replied that strictly anecdotal accounts such as those commonly reported by anthropologists could not hope to reach a satisfactory standard of evidence. Evidence of belief or experience alone was not the same as establishing paranormality.

The Book of Dreams and Ghosts (1897) was aimed at a more general audience. Lang brought together a variety of real-life ghost stories from throughout history and around the world, arranged in chapters that progress from dreams and visions to hallucinations, apparitions, and HAUNTINGS. He included a chapter on WRAITHS, as he called the apparitions of living persons. Again he did not comment on his personal experience, but it is perhaps noteworthy that Lang had seen such an entity himself. This was a girl, a relative of his, whom he saw dressed in blue, crossing a brilliantly lit hall. Although he called out to her, she said nothing, and he went on in to the dining room, where he found her dressed in white, seated at the table.

In *The Making of Religion* (1898), based on his series of Gifford lectures at the University of Edinburgh, Lang renewed his attempt to bring psychical research and anthropology together. He also discussed his own crystal gazing experiments. After some number of trials with different people, he discovered one woman, whom he called “Miss Angus,” who was able to see in the crystal the image of a person or scene related to a person who was present with her at the time. The images Miss Angus saw were not necessarily in the mind of the sitter, and might contain veridical information not known to the sitter at the time. Thus, they suggested the operation of some extensive network of telepathy, what today would be called SUPER-PSI. This led Lang to doubt the evidence for SURVIVAL AFTER DEATH from the trance communications of LEONORA PIPER, which some SPR researchers found convincing.

Lang was one of the most widely read writers of his day, and he reached both the public and scholars. It is of some significance for the SPR, therefore, that he never lost the chance to publicize its work. Although Lang never succeeded in bringing anthropology and psychical

research together in the way he would have liked, he did much to raise awareness of the issues. He was the principal contributor of articles on psychical research topics to the great 11th edition of the *Encyclopaedia Britannica* (1910), and W. H. R. Rivers, an anthropologist of stature, wrote that thanks to Lang's efforts, psychical research was no longer a disreputable field of study.

Lang showed in his handling of his case material that he was aware of appropriate standards of evidence, and thus earned the respect of the SPR as well. Although he was late in joining the Society (he did not join until 1904), he contributed many articles to its publications, including one on the "voices" of Joan of Arc (later incorporated into his book, *The Maid of France*, 1908). He was elected president of the SPR in 1911.

In 1901 Lang saw a third wraith, which he described in the *Monthly Review* for March 1903. But he regretted that he had had so few such experiences. In one of his magazine articles, he wrote, "I have passed nights in a haunted castle, with the whole of the haunted wing to myself, and that when I was young, ill, and over-worked: I have occupied the ghostly chamber where the original of Dickens's Miss Havesham lived and died in her mouldy bridal raiment; but in spite of expecting with fear and trembling all sorts of horrors, I never saw or heard anything to establish the existence of a BOGEY."

A few months before his death, Lang saw his final apparition: his family's DEATH OMEN, a monstrous cat. He died on July 20, 1912, of a heart attack, while on a visit to his native Scotland, and was buried in St. Andrews.

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Langenhoe Church Haunted church and manor house near Colchester, Essex, England. PETER UNDERWOOD investigated the HAUNTING activity over a 12-year period and said the church was the most haunted he had ever come across.

Underwood met the church's rector, Reverend R. A. Merryweather, who arrived at Langenhoe in 1937 and immediately began experiencing POLTERGEIST and haunting phenomena. The first occurrence was a heavy door violently slamming shut by itself. Then, Merryweather's valise mysteriously locked itself and in such a way as to resist efforts to open it. Objects were moved or disappeared. Disembodied voices, especially of a woman, were heard. Once a female voice told the rector, "You are a cruel man." Sometimes the voices sang. The credence bell

rang by itself, footsteps, thumps, and strange noises were heard, and an oil lamp burst into flames on its own.

In 1947, Merryweather had his most unusual experience, but not in the church. He paid a call at the manor house, summoned by owner Mrs. Cutting because of unusual phenomena, especially in one bedroom. At the house, he walked into what Underwood called "a tactual phenomenon that is almost unique in the annals of psychical research." When Merryweather entered the active bedroom, he went to the window to admire the view. When he turned, he found himself suddenly embraced by an APPARITION of a naked young woman. The experience was fleeting. Merryweather described it as "one wild, frantic embrace and she was gone."

In 1949, Merryweather saw the apparition of a young woman inside the church while he was performing Holy Communion. She appeared to be about 30 years of age and was wearing a white or gray dress and flowing headgear that reached to her shoulders. She was about five feet six inches in height and walked with a slight stoop, as though she were sad. At first he thought she was a live person, but she disappeared into a wall.

The same year, Underwood conducted an investigation one night. He scattered "controls," or objects, throughout the church to see if they would be moved. White powdered chalk was spread where the phantom woman was seen and phantom footsteps were heard. Threads were strung about to see if they would be mysteriously broken. Doors and windows were sealed and various objects were marked with rings around them. Underwood also left about pieces of paper and pencils in hopes of getting a message. A violent thunderstorm erupted that night, making it difficult for Underwood to hear anything unusual. In the morning, nothing was disturbed.

Merryweather saw the woman apparition into 1951. The same year, an impression of a woman's hand appeared on the vestry door and lasted for 10 days. In 1952 Merryweather saw another apparition of a young woman in a cream dress.

According to research done by Underwood, the church and manor house, as well as several other houses and cottages, all had once been part of an estate and had been documented to have paranormal disturbances. Reports of a GHOST of a girl went back to the turn of the 20th-century and were associated with a story that the former rector had murdered his illicit lover.

Merryweather left the ministry in 1959. Langenhoe Church sat empty and decayed. It was demolished in 1962.

Though paranormal activity had been documented well before Merryweather's arrival, he may have been an unwitting activator, causing phenomena to become more pronounced. Others also witnessed phenomena.

Merryweather gave Underwood the afflicted credence bell, and Underwood hoped it would ring on its own, but it remained silent.

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lares In the beliefs of ancient Romans, good spirits of the dead. Lares were believed to take up occupancy in households, cities, or regions, and to act as protectors. There also were lares for the public in general. The household lares were members of a family, and the most important spirit was that of the founder of the family. Lares were worshipped privately along with penates (household guardian deities) and manes, a category which included both ancestral spirits and underworld deities. Food offerings were made to them at every meal. As household and ancestral spirits, the lares are similar to the ancestral spirits of the dead in Shinto. As spirits of the dead, they are similar to the djinn, the demonic children of Lilith and the Devil.

See MANES.

larvae In ancient Rome, evil spirits which sought to harm and frighten the living. Larvae usually were associated with lemures, the evil spirits of the dead.

See LEMURES.

Laveau, Marie (1794?–1881); Laveau Glapion, Marie (1827–1877) The most famous voodoo queens, mother and daughter by the same name, reigned over New Orleans in the late 19th century, and in death are believed to haunt the city still. Their lives have become legend.

Marie Laveau I reputedly was born in New Orleans in 1794, the illegitimate daughter of Charles Laveau and Margeurite Carcandel. A mulatto of mixed black, white and Indian race, she was from birth a free woman of color. As a young woman, she was tall and statuesque, with curling black hair, flashing black eyes, reddish skin and “good” features, meaning more white than Negroid. On August 4, 1819 she married Jacques Paris, a quadroon (three-fourths white, one-fourth black) free man of color from Saint-Domingue (now Haiti). They lived in a house in the 1900 block of North Rampart Street that had been given to them by Charles Laveau as part of his daughter’s dowry.

Not long after the marriage, Paris disappeared, perhaps returning to his homeland. Marie began calling herself the Widow Paris, and supported herself by working as a hairdresser to the wealthy white and Creole women of New Orleans. Her clients confided their most intimate secrets to Marie, about their husbands, their lovers, their estates, their husbands’ mistresses, their business affairs, their fears of insanity and of anyone discovering a strain of Negro blood in their ancestry. At this time, Marie also was likely involved in voodoo activities, for she took careful note of these confessions, and later used them to strengthen her powers as voodoo queen. About five years after Paris’s disappearance, his death was reported, but there is no certification of burial.



Marie Laveau dances with her snake. Copyright Robert M. Place. Used with permission.

Around 1826, Marie became the lover of Louis Christophe Duminy de Glapion, another quadroon from Saint-Domingue, who lived with her on North Rampart until his death in June 1855. They never married, but they produced 15 children. After establishing her relationship with Duminy de Glapion, Marie gave up hairdressing and began to devote all her energies to becoming the supreme voodoo queen of New Orleans.

The voodoo practiced by black African slaves was a mixture of African and Caribbean rites. The rites were held in secret deep in the bayous. Stories circulated that they involved worship of a snake called Zombi, orgiastic dancing, drinking and lovemaking. Nearly a third of the worshippers were whites who sought magical power for their own ends.

By the early 1830s, there were many voodoo queens in New Orleans, fighting over control of the Sunday Congo dances and the secret ceremonies out at Lake Pontchartrain. Marie handily bested them all—some said by powerful magic. A devout Catholic, she added elements of Catholic worship, such as holy water, incense, statues of the saints and Christian prayers, to the already sensational voodoo ceremonies.

She turned the rites at Lake Pontchartrain into large spectacles. The police, the press, young New Orleans roués and any other thrill-seekers interested in forbidden fun were invited to attend, provided they paid an

admission fee. Marie added to the carnival atmosphere with such acts as praying over a black coffin and sacrificing roosters. Meanwhile, other, more secret orgies were organized for wealthy white men looking for beautiful black, mulatto and quadroon mistresses. Marie then gained control of the dances at Congo Square, entering the gated area before any of the other dancers and performing with her 20-foot snake for the fascinated onlookers.

Eventually, the information learned from her former hairdressing clients, her considerable knowledge of spells and her own style and flair made Marie the most powerful woman in the city, sought by both whites and blacks for magical concoctions and advice. She charged whites high fees, but few blacks paid for services.

Stories about Marie abound. Most of the tales are no doubt exaggerations, but some of the best follow.

Around 1830, the son of a very prominent and aristocratic New Orleans family apparently raped a young girl of lower but respectable class. Evidence against the young man was strong; out of desperation, either the father or the son (both are credited) went to Marie Laveau to enlist her help in an acquittal. The father promised Marie a new house if she could succeed.

At dawn of the morning of the trial, Marie went to pray at St. Louis Cathedral, remaining at the altar rail for several hours with three Guinea peppers in her mouth. Then she sneaked into the Cabildo, the old seat of French-Spanish justice, and placed the peppers under the judge's chair. On his doorstep Marie placed a gris-gris (a charm bag) of powdered brick, and she pinned a note on the front door declaring the young man's innocence. She even brazenly signed the note, believing in her own power and prestige.

The jury reportedly was made up of other young, aristocratic Creole playboys, many of whom had committed similar crimes but had not been punished. The prosecuting attorney pleaded passionately for conviction, appealing to the jury's biblical sense of right and wrong. Marie watched silently from the gallery, finally flipping a piece of paper containing one of her hairs onto the prosecutor's shoulder. The verdict: not guilty.

In gratitude, the father kept his promise and gave Marie a new house on St. Ann Street, in the French Quarter near Congo Square. Marie and her family, including Glapion, lived there until she died in 1881, and it pleased Marie to claim that the cottage was one of the oldest in New Orleans, part of the Laveau family for seven generations. The house became voodoo's headquarters, and the small outbuildings probably housed assignations between other white men and their black lovers.

The freed young man began attending church to give thanks for his good fortune, and finally repudiated his wild friends in remorse for his sins. He determined to marry the woman he had wronged, but she refused. Again the young man appealed to Marie Laveau, who promised him that the girl would marry him within one month. Marie made the man a gris-gris bag containing "love powder" (talcum),

feathers, pulverized lizard eggs and donkey hair, which he had to wear around his waist. Then she took hair from various parts of the young man's body and spread them on the lady's doorstep.

The lady continued to spurn the young man, but unfortunately she met him coming into church as she was leaving. She turned to run, fell and sprained her ankle. He tenderly picked her up, begging her to let him get a doctor and take her home. Impressed with his solicitude, she yielded, and he kissed her. The next day she married him, albeit limping down the aisle.

Another affair of the heart concerned a wealthy old bachelor who was madly in love with the daughter of another Creole gentleman. The girl was young enough to be the man's granddaughter, and rejected his advances. But her father, suffering from financial reversal, tried to convince his daughter of the benefits of the match, and when she refused, he locked her up in a cabin near the lake. Every night the old man, attended by the girl's father, came to the cabin and tried to woo her, but still she refused. Her father cajoled, threatened and even beat her, but she held fast, swearing to die first. She had already given her heart to a dashing young adventurer, who was expected to return from the West Indies any day with his newfound fortune.

Having no other alternatives, the father and the old suitor turned to Marie Laveau, who promised that the wedding would take place. She gave love powders to the father to put in the girl's food, and made the old man a gris-gris containing the dried testicles of a black cat. He was to wear the bag near his own genitals to cure his impotency and bring back virility. Finally, Marie advised patience, telling the men to refrain from begging for the girl's hand for two weeks.

At the end of a fortnight, the girl, very pale and weak, agreed to marry the old man. Both men were overjoyed, and plans commenced for the wedding to take place at once. Two weeks later, all of New Orleans society crowded St. Louis Cathedral for the ceremony, gossiping about the lovely young bride taking the hand of an old man with bent knees and a toupee. Everyone was invited to a huge reception that night at the groom's mansion, replete with champagne and rare delicacies.

As the party became livelier, the celebrants demanded that the bride and groom lead the first dance. Flushed with his conquest, he led his wife out into the ballroom and began to waltz. For a moment he was young again. Then he stopped, face turning purple, and crumpled to the floor. The bride shrieked, a doctor rushed to help, but it was too late.

The new bride inherited all the old man's fortune, enabling her to call her lover home from the West Indies. After a year of conventional mourning, they married and reportedly lived happy ever after. Questioned about her role in the affair, Marie Laveau would reply that she had promised only that "the wedding would take place."

Although love provided more business for Marie Laveau than anything else, she was also known for her

work with convicted prisoners. Marie had always performed acts of Christian charity, helping Père (Father) Antoine, New Orleans's much-beloved priest who had married her and Jacques Paris, with yellow fever victims. By the 1850s, her influence with local authorities allowed her to enter and exit the prison with impunity, taking food and solace to the men in their cells. She donated an altar to the prison chapel and decorated it with her own hands. None of these visits exhibited any outward signs of voodoo, only devout Catholicism.

In 1852, Jean Adam and Anthony Deslisle were convicted to hang for the murder of a young mulatto servant girl named Mary in the employ of a Madame Chevilon while stealing a large sum of money from Madame's home. Marie Laveau visited the condemned men every day while they awaited execution, taking them food, talking and praying. The morning of the hanging she took them a pot of gumbo and stayed until the very last minute. Then she joined the enormous crowd outside waiting to watch the execution (all executions in New Orleans were then public).

When the men were brought out, they were highly intoxicated, although Marie had not given them any obvious drinks. Deslisle shouted at the spectators—hundreds of people, with their children, enjoying the clear, sunny day and the upcoming show—that he was innocent, and begged that the people attend his funeral and see that he had a decent burial and a long funeral procession. Then he claimed he was a Frenchman, willing to die only for France and not at the hands of “barbarous” American justice. Deslisle raised his arms, stared at the gathering clouds above the gallows, screamed and fainted.

By now the clear, sunny sky had filled with heavy, black clouds. Wind roared through the trees, children cried, and one woman reportedly shouted, “It’s just like the Crucifixion!” But the execution proceeded as planned. Arms bound, the men were placed in chairs on the platform, their heads covered with black hoods, and the ropes placed around their necks. Just as the executioner released the trap doors at the sheriff’s signal, rain began falling in torrents and lightning filled the sky.

The crowd gasped in horror as people realized the men lay on the ground, bleeding but not dead, the ropes frayed and broken. Deslisle crawled on his hands and knees, sobbing, and Adam was unconscious. The mob surged forward, and the police had to use their clubs to force them back. Prison officials carried Deslisle and Adam back into the jail, then hauled them out 10 minutes later and tried again, this time successfully. The sky cleared as a tall woman, recognized in whispers as Marie Laveau, left the throng.

Newspaper accounts described the execution as a “painful spectacle . . . the seldomer such exhibitions are public the better.” Everyone who was there, and anyone who heard the story, believed Marie Laveau had caused the storm and almost saved the lives of the murderers. The whole affair caused such an uproar that the Louisiana

State Legislature outlawed public executions in the state forever.

In 1869, Marie was past 70 years of age, and her followers decided she should retire. She did not completely retreat from active service until 1875, when she entered her St. Ann Street home for the last time; she did not leave until her death in 1881. Her role as voodoo queen was assumed by one of her daughters, also named Marie Laveau, who bore a striking resemblance to her mother, save for a lighter skin.

Marie Laveau Glapion was born on February 2, 1827. It is not known whether Marie I appointed her daughter to follow her or Marie II chose the role herself. Marie II apparently lacked the warm compassion of her mother and inspired more fear and subservience. Like her mother, she started out as a hairdresser, but then graduated to running a bar and brothel on Bourbon Street between Toulouse and St. Peter streets.

Marie II continued assignments at “Maison Blanche” (White House), the house her mother had built for secret voodoo meetings and liaisons between white men and black women. The police looked the other way because they were afraid of crossing her and ending up “hoodooed” (bewitched).

One of the most important events in the New Orleans voodoo calendar was June 23, St. John’s Eve, the observance of the summer solstice. The event was celebrated by voodoo rites at Bayou St. John on Lake Ponchartrain. Originally, the rites were religious, but Marie I had turned them into a circus. By the time of Marie II, most St. John’s Eve rites were led by underling voodoo queens, but Marie II presided more than once.

According to one newspaper account of St. John’s Eve, 1872, the crowd sang to Marie II, then built a large fire to heat a cauldron. The cauldron was filled with water from a beer barrel, salt, black pepper, a black snake cut in three pieces (representing the Trinity), a cat, a black rooster and various powders. Marie ordered everyone to undress, which they did while singing a repetitive chorus. At midnight they jumped into the lake for about half an hour to cool off, then came out and sang and danced for another hour. Marie then preached a sermon, then gave the celebrants permission for a half-hour’s “recreation,” or sexual intercourse.

Afterward, everyone ate and sang some more, until the signal was given to extinguish the fire under the cauldron. Four nude women threw water on the fire, then the contents of the kettle were poured back into the barrel. Marie told everyone to dress again, then she preached another sermon. By now it was daybreak, and everyone went home.

Marie I died in her St. Ann Street home on June 16, 1881. Her obituaries described her as a saintly woman who had nursed the sick and prayed incessantly with the diseased and the condemned, and said her alleged beauty had attracted the attention of Governor Claiborne, French General Humbert, Aaron Burr and even the Marquis de Lafayette. The obituaries further claimed she had lived her life in piety, surrounded by her Catholic religion, and

made no mention of her voodoo activities. Even one of her surviving children, Madame Legendre, claimed her saintly mother had never practiced voodoo and in fact had despised the cult. The faithful, however, knew better.

With her mother's passing, Marie II faded into obscurity. She had been so closely identified with her mother that she apparently had little persona of her own. She continued to reign over the voodoo ceremonies among the blacks and ran the Maison Blanche, but she never regained media attention. According to legend, she drowned in a big storm in Lake Pontchartrain during the 1890s. Some people, however, claimed to see her as late as 1918.

Marie I is reportedly buried in the family crypt at St. Louis Cemetery No. 1. The cemetery is quite small, but the tomb seems to appear out of nowhere when walking among the crypts. The vault does not bear her name; according to the inscription, it belongs to "Marie Philome Glapion, deceased June 11, 1897." Nonetheless, the tomb still attracts the faithful and the curious. Petitioners leave offerings of food, money and flowers, then ask for Marie's help after turning around three times and marking a cross with red brick on the stone.

One popular legend holds that Marie I never died, but changed herself into a huge black crow which still flies over the cemetery. The crow's head feathers supposedly stick up in tufts, after the fashion in which Marie wore a *tignon*, or kerchief, over her hair, tied in seven knots with the points sticking up.

Marie II is believed to be buried in St. Louis Cemetery No. 2, where another crypt marked "Marie Laveau" bears red-brick crosses and serves as the "Wishing Vault" for young women seeking husbands. Other stories place Marie in cemeteries on Girod Street, Louisa Street and Holt Street as well.

Both Maries are said to haunt New Orleans in various human and animal forms. In addition to being seen as a crow, one or the other has been seen as an old woman in a long white dress and blue *tignon*, as a snake, and as a Newfoundland dog. The apparitions have been sighted floating up and down St. Ann Street. And on St. John's Eve, when Marie I slipped off to St. John's Bayou on Lake Ponchartrain for secret voodoo rites, residents of the bayou hear an ethereal singing and see a shadowy figure who looks like a woman clinging to a floating log.

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Leap Castle Former stronghold of the O'Carroll family, widely regarded as the most haunted castle in Ireland. Leap Castle was built by the powerful O'Carroll sept, or clan, the Princes of Ely, who were chieftains in their area of County Offaly. Its bloody history has left it with unpleasant HAUNTING phenomena. According to lore, a CURSE exists upon Leap because of all the evil that has

taken place there. Nothing but ill befalls the owners of the castle, which seems to have been borne out by history.

History

The violent events that may have contributed to the hauntings began in the 16th century. The castle was owned by the O'Bannon clan, secondary chieftains to the O'Carroll clan, which obtained ownership of the castle. The O'Carroll clan was renowned for their fierceness and merciless treatment of enemies; these acts extended even to rivals among the clan. In 1532, the O'Carroll chieftain died, and infighting erupted over a successor. Two brothers vied for success. One of them was a priest. One day, the priest was conducting mass for a group of clan members in the 14th-century tower of the castle. The rival brother, One-eyed Tieve O'Carroll, burst in and ran him through with a sword, killing him. The room became known as "Bloody Chapel."

In another violent event, One-eyed Tieve invited some of his clan rivals to a lavish dinner at the castle. When they had all sat down, O'Carroll had them all massacred. Other enemies met gruesome fates. In one corner of the Bloody Chapel was a secret dungeon called an *oubliette*, the floor of which was covered with spikes. Victims were hurled through a trap door and left to suffer and die on the spikes. The *oubliette* claimed countless victims. An underground network of tunnels and secret chambers housed the remains of more victims.

The O'Carroll clan was the last to surrender to the British in the 17th century. Leap passed into the ownership of the Darby clan, when Jonathan Darby married an O'Carroll princess. Darby was a royalist during the Civil War and was known as the "Wild Captain" for his fierce fighting. Legend holds that he accumulated a hoard of treasure, which he hid in the castle with the help of two servants. He murdered them to keep the secret of the location to himself. When the royalists lost the war, Darby was arrested for treason and sent to prison for many years. It is said that he went insane in prison, and upon his release, could no longer remember where the treasure was hidden. Supposedly, it remains hidden to this day.

Skeletons of victims were once found bricked up behind walls in the castle. They were left in place.

In 1922, the castle was burned by an IRA mob while the Darbys were living in England. The mob vandalized the premises and hung the castle's tame peacocks from meat hooks on the tower. Shocked, the Darbys gave the ruined castle to an old woman, a family retainer. Her life fell on misfortune; she soon died of a gangrenous leg.

The castle was eventually purchased in 1975 by Peter and Mide Gerrard as an investment. After becoming convinced that the castle and the entire area around it were evil, they sold it at a loss.

Leap was purchased by Peter Bartlett, an Australian and a member of the O'Bannon clan. Bartlett set out to restore the ruined castle, but soon his health and finances

were wrecked, and he died in 1989. The castle is now owned by a trust.

Haunting Activity

The Darbys experienced many unpleasant phenomena during their ownership of Leap Castle. An active room was the state bedroom, avoided by servants whenever possible.

Guests of the Darbys were terrified by an APPARITION of a tall woman dressed in a red gown. She appears with right hand raised in a menacing gesture, as though ready to strike with a weapon. She is thought to be the GHOST of an O'Carroll princess murdered centuries earlier.

Most frightening of all is the Thing, a foul-smelling, horrid apparition that seems to be half human and half ELEMENTAL. It appears on the tower stairs. The Thing is thought to be a THOUGHT-FORM created by the violence and gruesome deaths that took place in the castle over so many years.

Peter Gerrard's mother, Louise Ashby, was a friend of Cicely O'Carroll-Darby and was once invited to stay overnight in Leap Castle after a dance. She was uncomfortable the entire night and felt as though someone or something was hovering at the end of her bed.

Near Leap is Birr Castle, owned by Lord and Lady Rosse. Birr sits on a site once owned by the O'Carroll clan. Lady Rosse, an archaeologist, believes the area around Leap to be at the CROSSROADS of powerful ley lines, the energy of which can be manipulated for good or evil. Lady Rosse witnessed an attempted EXORCISM of the malevolent ghosts at Leap by a Mexican MEDIUM; the exorcism failed, perhaps due to the retentive influences of the earth energy generated by the leys.

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Lemp mansion Former residence of a famous brewing magnate, whose tragic multiple family SUICIDES have made it one of America's most haunted houses.

History

The Lemp mansion, in St. Louis, Missouri, stands four stories tall and has 34 rooms. It was built in the 1860s for William Lemp, president of Lemp's Brewery, as a wedding gift from his father-in-law. Lemp was the son of John Adam Lemp, a German brewmeister who immigrated to the United States in 1838. The elder Lemp opened a small brewery and made German lager, which was an instant success. Lemp died in 1862, and son William inherited the business. A shrewd businessman, he turned Lemp's Brewery into the largest brewery in the world, producing 900,000 barrels a year for an international market. The plant covered 11 city blocks. The mansion overlooked the brewery.

William Lemp and his wife had seven children and lived a glamorous lifestyle among the cream of St. Louis society. Eldest son Frederick was the favorite and was groomed to take over the family business. He was shrewd like his father and learned the brewing business well. But tragedy struck in 1901: on a trip to Pasadena, California, Frederick, who was only 28, had a heart attack and died.

William never recovered from his grief. One day in 1904, he walked into the marble office of the mansion and shot himself to death in the heart with a small caliber pistol.

The family business went to William Lemp Jr., who was not as astute in business as was his brother. He and his wife, Lillian, daughter of the wealthy Handlan family, lived an extravagant life, spending freely on clothes, expensive furnishings and art. William Jr. built three vaults in the mansion to house his vast art collection. Lillian, who favored lilac-colored clothing, was called "The Lavender Lady."

When the Prohibition law was passed in 1919, the brewery was forced to close. Other breweries switched to making ice cream and low-alcohol "near beer," but Lemp's Brewery never adapted, and the family fortunes declined drastically. In 1920, William Jr.'s older sister, Elsa, one of the wealthiest women in St. Louis, committed suicide by shooting herself with a small caliber gun. She did not do it at the mansion, however.

William Jr. sold the business in 1922 for a fraction of its worth: 8¢ on the dollar. Six months later, on December 29, the despondent William committed suicide by shooting himself in the heart with a small-caliber gun—just like his father. He was found seated in the marble office where his father had died.

In 1949, another sibling, Charles, went into the mansion's basement one morning with his dog. With a small-caliber gun, he shot the dog in the head and then shot



Lemp mansion. Photo by R. E. Guiley.

himself to death. He was 77. A strange man, he had been very attached to the mansion. He had an extreme fear of germs and wore gloves most of the time.

Brother Edwin sold the family mansion. He had moved out of it in 1917 to escape its oppressive atmosphere of gloom. He never married and had no heirs. Perhaps out of fear that he, too, might commit suicide, he kept a companion with him at all times. He died of natural causes in 1970 at age 90.

The mansion became a boardinghouse and deteriorated over time. In the mid-1970s, it was purchased by Dick Pointer Jr., and his father, who planned to renovate it into a restaurant and inn.

Haunting Activity

Strange things happened during the renovation, which was completed in 1977. Pointer Jr. and various workmen lived in the house while the work was being done. One night while lying in bed, Pointer heard a door slam, even though no one else was in the house at the time. Another time a workman heard the sounds of horse's hooves on cobblestones outside his window—though no cobblestones were there. Months later, Pointer dug up grass beneath the window and discovered cobblestones, where horses surely traveled during the Lemps' glory days. Tools disappeared, and workers felt watched by invisible eyes. Some became so spooked that they left without completing their jobs.

Haunting phenomena continued after the restaurant opened. Glasses lifted off bars and flew through the air, mysterious voices and noises were heard, filmy apparitions were glimpsed, doors locked and unlocked on their own, and a ghostly piano played. Some witnesses say they have seen the GHOST of Lillian, the Lavender Lady. An oppressive and sad atmosphere clings to the marble office where William Lemp Sr. and Jr. ended their lives. It became a front dining room in the renovation.

Most of the activity is attributed to the ghost of strange Charles. A neighbor of the Lemps said she sometimes saw a face staring out the mansion's attic window and speculated that the Lemps had an eighth child who may have been retarded and thus hidden away, and who also might be responsible for the hauntings. No records of an eighth child exist, however.

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lemures In ancient Rome, ghosts of people who died without a surviving family, or a ghost evil in nature. The lemures were one of two classes of ghosts in Roman belief (see LARES), and were associated with larvae, or evil spirits.

The Romans considered it a curse to die without surviving issue. Thus, those who did so were doomed to become lemures. Other lemures included the spirits of

those who had died prematurely and were trapped on the earth until their allotted lifespan was up; victims of murder and violent death; executed criminals; and drowning victims. To prevent a lemure from returning from the grave, the Romans burned black beans around the tomb as the body was interred. If a lemure succeeded in haunting the living, it was exorcised by banging on drums.

Lemures were propitiated each year at a festival called LEMURIA.

See also BEANS.

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Lemuria (also Lemuralia) Ancient Rome's annual three-day festival for appeasing the LEMURES, the spirits of the dead, especially those of an evil nature. According to legend, the festival was inaugurated by Romulus after his murder of his brother, Remus, and was called Remuria. The festival took place on the ninth, 11th and 15th of May, which made the entire month unlucky for all sorts of activities, especially marriages.

During Lemuria, businesses and temples were closed, and people observed rituals for the dead. On the third and final day, the merchants held a festival intended to resume normal activities and help business prosper. Images made of rushes were cast into the Tiber River.

The most important ritual of Lemuria was performed during the last night by heads of households to protect their homes against GHOSTS. In the middle of the night, each participant washed his hands three times, placed black beans in his mouth, and walked barefoot through the house tossing other black beans over his shoulder while calling out, "With these beans I do redeem me and mine." The incantation was repeated nine times without looking backward. It was thought that any ghosts present would follow along, pick up the beans and then leave until Lemuria the following year. While walking, the man also kept one hand in the sign of the horns—the thumb crossed over the two middle fingers and the index and little fingers extended—an amuletic gesture which protected him against any ghosts he might unexpectedly encounter (see AMULET; CHARMS AGAINST GHOSTS). To close the ritual, he washed his hands again, and then banged brass cymbals while urging all uninvited spirits to depart the premises.

The ancient Greeks had a similar festival for propitiating ghosts, and the Romans absorbed some of the customs into Lemuria. The Greek observances were held over three days earlier in the year in February or March. Temples and businesses were closed. Residents were careful to avoid contact with ghosts by smearing their doors with pitch and chewing whitehorn, a type of hawthorn used in folk remedies to lower blood pressure and the heart

rate (and also considered an effective amulet against vampires). On the final day, sacrifices were made to Hermes, the wing-footed messenger god who escorted the souls of the dead to Hades, and ghosts were invited to leave.

See BEANS.

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Leonard, Gladys Osborne (1882–1968) One of the world's great MEDIUMS, who worked closely with the SOCIETY FOR PSYCHICAL RESEARCH (SPR) throughout her career, and produced a substantial body of evidence for SURVIVAL AFTER DEATH.

Gladys Osborne Leonard was born on May 28, 1882, at Lytham, Lancashire, England. Her parents kept the fact of death from her as a young child, and she afterward attributed the impulse of her MEDIUMSHIP to the realization of mortality at age eight. Her father was in the habit of taking her with him on Sunday afternoon visits to one of his friends. When they arrived at this man's house one week, they found the shades drawn, and the parlor maid told them he had gone. Gladys asked where he had gone, but was told not to ask questions. Later the maid told her he had been buried, which she learned meant he had turned "from ashes to ashes, from dust to dust."

The awareness of death affected her deeply, but it was tempered by her blissful visions of a "Happy Valley." Her surroundings would suddenly be transformed into scenes of gentle slopes and banks covered with flowers, with radiantly happy people walking around. Although she did not consider these visions unusual, by some instinct she refrained from mentioning them to her parents, until one morning when her father was about to set off on a trip. She commented on the scene she was seeing on the wall. What scene? he wanted to know. She described it, and he forbade her to look upon her Happy Valley ever again. After this, the visions became less frequent, until the young Gladys stopped seeing them altogether.

When in her teens, Leonard saw an advertisement for a spiritualist meeting, and went. She returned home delighted. She thought her parents would be equally happy to hear that the dead still lived, but they were horrified.

Leonard trained to be a professional singer, and had hopes of entering the opera. Unfortunately she contracted diphtheria, which affected her voice. She turned to performing with a touring theatrical company instead.

One morning while on the road, Leonard awoke at 2:00 A.M. to see her mother standing in her room, smiling at her. Mrs. Osborne was surrounded by a bright light, looking years younger than she actually was. The next day, Leonard received a telegram which stated that her mother had died at 2:00 A.M. Leonard had no doubts that her mother's spirit had visited her in her room that night.

She decided to try to develop her MEDIUMSHIP and began TABLE-TILTING exercises with friends backstage between acts. After some 26 futile attempts, a long name which they could not pronounce was spelled out. They asked whether they might contract this name to "Fedra," and the communicator assented. From this point on, Fedra was to be Leonard's principal CONTROL. Fedra sounded and behaved like a child, and claimed to be the spirit of one of Leonard's great-great-grandmothers, young a woman of India who had died in childbirth at age 14, around 1800. Fedra made her first appearance in 1913, and the following year she began to urge Leonard to hold sittings for the public. "Something big and awful is going to happen to the world," Fedra insisted, and Leonard must be ready to provide comfort. By this time, Gladys Osborne had married Frederick Leonard, a fellow actor. He too was interested in psychic phenomena, and he gave up his career to assist her in her professional mediumship. Mrs. Leonard, as she was to be known, made every effort to provide a clear "channel" for discarnate communicators. She gave up smoking and drinking and became a vegetarian. Her first SEANCES were given to small groups of sitters, but after the outbreak of World War I, she was besieged by such large crowds that she began to hold private sittings.

A major turning point in Leonard's life came when she gave a sitting to a widow who had lost two sons in the fighting. This woman was so impressed with Leonard's exact descriptions of the young men that she mentioned them to a friend of hers, Lady Lodge, wife of physicist SIR OLIVER LODGE. When the Lodges lost their son, Raymond, in 1915, Lady Lodge made an appointment with Leonard. What she heard so impressed her that she persuaded her husband to attend a sitting, which he did under an assumed name. He in turn was so impressed that he continued the sittings. During this series, Raymond described a photograph which had been taken shortly before his death. The Lodges were not then aware of such a photograph, but when one finally came to their attention, Raymond's pose was found to be exactly as described.

Lodge gave an account of his sittings with Leonard in his book, *Raymond or Life and Death* (1916). This caused a great sensation, and brought Leonard even more publicity and sitters. At Lodge's suggestion, she raised her fee to a pound per sitting, providing an increased income that allowed the Leonards to rise above the poverty in which they had been living up until this time.

In 1916, Lodge arranged for Radclyffe Hall (author of *The Well of Loneliness*) and her friend, Una Troubridge, to sit with Leonard, in hopes of contacting Hall's deceased friend, Mabel Batten. When the first sittings showed promise, he trained them in seance procedure. Troubridge and Hall continued to have weekly sittings with Leonard over a period of eight years. They published a report on the first year of their work in the *Proceedings of the Society for Psychical Research*. Not only did the Batten communicator (called "A. V. B." in the report) refer to many private moments with Hall, she showed a good knowledge of

events in Hall's life since Batten's death, and commented on some things (later shown to be correct) unknown to either Hall or Troubridge at the time. A striking feature of the sittings was the way Batten's personality came through. This would be manifested in the choice of subjects and words, characteristic gestures, and an overall attitude toward life.

Perhaps because of her experience with her parents, Leonard understood the importance of strict seance procedures, aimed at obtaining the best possible evidence of survival. In 1918, she agreed to give sittings arranged by the SPR exclusively for three months. As a condition of employment, she promised never to read an SPR publication, a promise she kept to the end of her life. Although Leonard returned to professional mediumship after this engagement, she continued to make herself available to the SPR.

The researcher who worked most closely with Leonard was Charles Drayton Thomas, who had more than 500 sittings with her. It was with Thomas that Feda first suggested an experiment which came to be called the book test (see SURVIVAL TESTS). A communicator would instruct a sitter to go to a certain room, and take a book from a certain shelf on a bookcase there; on such-and-such a page would be a passage of interest to the sitter. Later on, newspaper tests were introduced. In these, a communicator would predict in advance of printing what would appear in a newspaper.

Many of the sittings with Leonard scheduled through the SPR over the years were not attended by the persons interested in contacting deceased loved ones, but by proxies who knew nothing about the people or subjects involved in the communications. Such "proxy sittings" came to be standard methodology in psychical research, because they minimized the possibility of the medium getting information directly from the sitter, via either "fishing" or ESP. Many Leonard proxy sittings were highly successful.

Feda would sometimes have trouble understanding what a communicator was trying to say to her. On these occasions, sitters would sometimes hear a voice, different from Feda's, from a point elsewhere in the room, a phenomenon known as DIRECT VOICE MEDIUMSHIP. Sometimes Feda and the direct voice would talk to each other. This might happen when Feda stumbled on a word, as in the following instance. Feda said, "He says you must have a good working . . . What? Hippopotamus?" "Hypothesis," said the direct voice. "Hippopotamus?" Feda said somewhat louder. "Hypothesis," the direct voice said again. "And don't shout." "I'm not shouting," replied Feda. "I'm only speaking plainly."

Leonard's mediumship was of such a superior quality that it led to a number of attempts to explore the nature of mediumistic trance and trance communication. The philosopher C.D. Broad made a major contribution to this subject in his *Lectures on Psychical Research* (1962). He and others judged Feda to be a facet of Leonard's personality, rather like what occurs in cases of multiple personality, rather than the independent entity she claimed to be.

In the mid-1950s, Feda instructed Leonard to take no new sitters, and to reduce the number of those she had. Leonard died on March 10, 1968 of cerebral thrombosis, at her home in Tankerton, Kent. She was 85.

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Lethbridge, T. C. (1901–1971) English archaeologist, psychical researcher, dowser and explorer. T. C. Lethbridge is especially known for his experiments with pendulum dowsing and his ideas on GHOSTS, DREAMS, and the nature of time.

Thomas C. Lethbridge was born in 1901 in London. His family came from England's west country, and he could trace his roots to the 12th century. His ancestors included soldiers, explorers, members of Parliament and churchmen. He was educated at Cambridge University. After graduation, he became an archaeologist, beginning as a volunteer digger. Eventually he became the keeper of Anglo-Saxon antiquities at the Archaeology Museum, an honorary post. He remained in Cambridge until 1957, except for one year spent elsewhere.

Lethbridge became acquainted with historian Margaret A. Murray, who promoted the theory that witchcraft was an unbroken, pre-Christian religion of fertility worship. Her theory was very popular for a time—and Lethbridge supported it—but it was eventually disproved. His interest in Murray's work led him to make an important discovery. Lethbridge heard that a giant figure was supposed to be cut into the turf at Wandlebury Camp, an Iron Age fort near Cambridge. He reasoned that the turf outlining the figure would be deeper than the surrounding turf. He set about poking an iron bar into the turf and soon discovered the figure of a woman on horseback with a sun god on one side and a sword-wielding warrior on the other. A symbol of the moon was behind her. Lethbridge concluded that prehistoric England worshipped a moon goddess, Magog, and her husband, the sun god Gog. He wrote a book about his findings, *Gogmagog, the Buried Gods* (1957).

Lethbridge's support of Murray made him unpopular at Cambridge. In 1957 he and his wife, Mina, moved into Hole House, near Branscombe in Devon. Until that time,

Lethbridge had had no marked interest in the supernatural. At school, he had encountered an icy presence known as “the ghoul” and had had other experiences of unpleasant sensations that were attributed by others to hauntings. He had also experimented with dowsing. A witchy neighbor in Devon who said she could astrally project out of her body renewed his interest in dowsing, parapsychology and the supernatural.

For the remainder of his life, Lethbridge explored other dimensions of reality. He came to see the world of nature as full of energy that can be picked up by the human brain. The pendulum, he said, makes a contact between ordinary consciousness and a part of the bain that knows a bigger picture. The experience of “the ghoul” at his school could be explained as a projection from the subconscious mind of a person afraid of a ghost that reputedly haunted the corridor where the ghoul was sensed. Earlier humankind, he argued, possessed a greater awareness of these powers of consciousness than do contemporary people.

Lethbridge’s continuing work with the pendulum led to the revelation that different lengths of cord from which a pendulum hangs responded to different objects and even abstract concepts, such as love. Everything has its own “rate”: the length of cord that resonates with it, and the number of swings the pendulum makes. The pendulum can reveal realities on the Other Side of death.

He experimented with his own dreams and believed that dreams fall into two categories: from within the dreamer (the type that interests psychologists) and from beyond the control of the “earth mind.” The second type of dreams contain future memories. We have grossly mistaken ideas about the nature of time, he said. When we dream the future, we are beyond the point of sleep and death.

His work led him and his wife to have unusual experiences, many of which he wrote about in his books.

Lethbridge said he felt “reasonably convinced” about the existence of ghosts. In *Ghost and Ghoul* (1961) he stated:

They are pictures produced by human minds. They are not spirits of departed persons from another world. That some of them are produced by persons living on another plane of existence seems to be reasonable enough, but it also seems clear that the vast majority of ghosts must be produced by minds which are still using human bodies on this plane where we are now living. To me they appear to be no more and no less than television pictures. The television picture is a man-made ghost. Fortunately man has yet to produce a ghoul, but it is the same kind of thing. A person does not, I think, perceive a ghost with his senses. He sees it on the screen of his mind, where it is produced by the force of ‘Resonance,’ which has yet to be extensively examined. All the other phenomena, known variously as clairvoyance, psychometry precognition, psychokinesis and so on, are produced in a similar manner and resonance is the force employed.

Lethbridge also said that some people may always be transmitters and others may always be receivers. Thus may hauntings be perpetuated.

Lethbridge died in 1971.

Lethbridge wrote nine books dealing with the paranormal, and several others on subjects dating to his Cambridge days. His occult books, besides *Gogmagog* and *Ghost and Ghoul*, are *Witches: Investigating an Ancient Religion* (1962); *Ghost and Divining Rod* (1963); *E.S.P.: Beyond Time and Distance* (1965); *A Step in the Dark* (1967); *The Monkey’s Tail: A Study in Evolution and Parapsychology* (1969); *The Legends of the Sons of God* (1972); and *The Power of the Pendulum* (1976). The last two titles were published posthumously.

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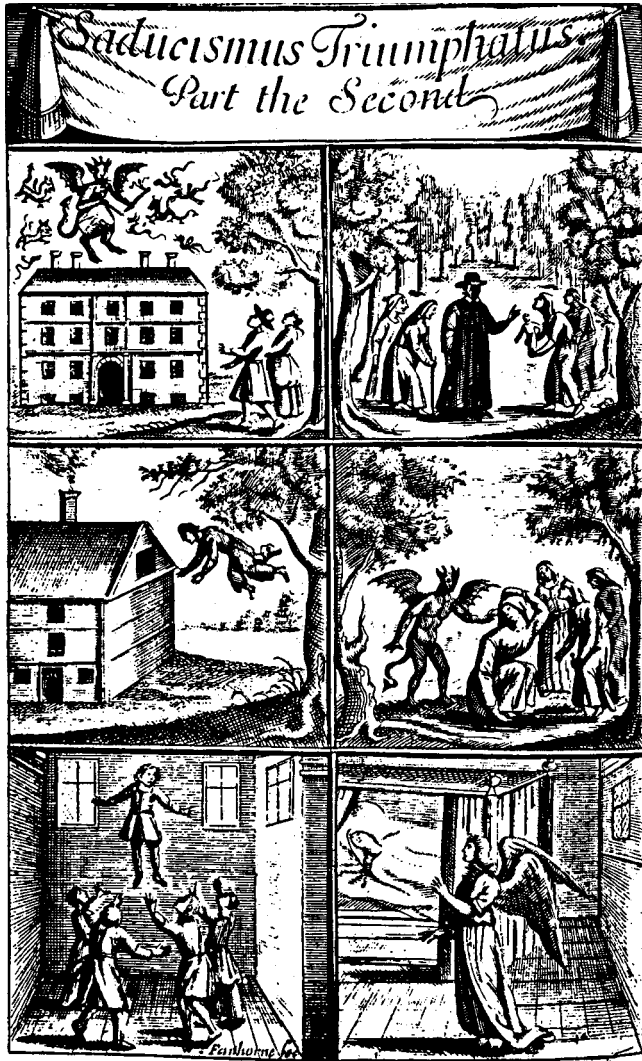
levitation The lifting up into the air of objects, persons and animals without apparent natural means and in defiance of gravity. Levitations occur in MEDIUMSHIP, shamanistic trance, mystical rapture and trance, magic, bewitchment, HAUNTINGS, and POSSESSION. In parapsychology, levitation is considered a phenomenon of PSYCHOKINESIS (PK), or “mind over matter.” Most levitations last only a few seconds or perhaps a few minutes.

Levitations of a spiritual nature are numerous in religions. Saints and mystics reportedly levitate as proof of the powers of God, or in rapture, or because of their saintly nature. The 17th-century Christian saint, Joseph of Cupertino, allegedly could levitate and fly about in the air for long periods of time. In Eastern mysticism, levitation is a feat made possible by mastery of concentration and breathing techniques that control the universal life energy.

The Western view of levitation is contradictory: saints can levitate by the grace of God, but ordinary persons who levitate are often believed to be under the evil influence of witches, FAIRIES, or DEMONS. Levitation is one of the certain signs of the diabolical, according to the Catholic Church’s criteria for demonic possession. In 1906, a 16-year-old possessed schoolgirl from South Africa, Clara Germana Cele levitated up to five feet high, sometimes vertically and sometimes horizontally. She fell if sprinkled with holy water.

POLTERGEIST cases and hauntings are sometimes characterized by levitating and flying objects, blamed on ghosts or discarnate beings. In some poltergeist cases, investigators think that a human focal point, typically an adolescent or an adult with intense, repressed emotions, unwittingly creates psychokinetic energy that causes the activity.

Levitation was a phenomenon of the physical mediumship popular in the early days of SPIRITUALISM. Spirits



Levitations of the victims of bewitchment (lower left and middle left) depicted in an illustration from *Saducismus Triumphatus* by Joseph Glanvil (1661).

allegedly caused mediums to rise up out of their chairs at seances, and similarly caused tables and objects to rise and float about the room. Floating TRUMPETS, through which the spirits were said to amplify their voices, came into vogue in the 1850s. The most spectacular levitations were credited to D. D. HOME, who reportedly caused furniture and objects to rise on many occasions during his career as a physical medium. Home levitated himself on more than 100 occasions before witnesses, and in 1868, he reportedly floated out and in windows. Unlike most other MEDIUMS, Home was not always in trance during levitations and so was aware of what was happening and how he felt. He said an unseen power lifted him, and he had "an electrical fulness (sic)" in his feet. The Catholic Church expelled him as a sorcerer; perhaps if he had been a saint instead of a medium, the church would have

championed him. Home was never exposed as a fraud, but many other mediums were caught "levitating" objects with hidden wires and contraptions.

Levitation in controlled experiments is rare. Parapsychologists achieved table-tilting, most likely due to PK, in the "PHILIP" experiments to create an artificial poltergeist in the 1970s.

Skeptics argue that levitations may be explained by hallucination, hypnosis or fraud; Home was accused of using hypnosis to trick his witnesses into thinking he levitated, when in fact he sat in a chair. According to stage magicians, a medium skilled in ventriloquism could easily have faked the type of levitation in the dark that characterized most early spiritualist seances. The medium removed his (or her) shoes or boots and placed them on top of his hands. He would say, "I am rising," and sitters would be convinced they saw the dim shapes of the boots rising in the air.

Not all levitations have a plausible natural explanation. See EUSAPIA PALLADINO.

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ley lines Alignments of powerful, invisible earth energy that crisscross the planet, believed to be of spiritual and magical importance, and also believed to play a role in HAUNTINGS. Ley lines are measured by dowsing. Researchers have observed that sacred sites, churches, temples, stone circles, megaliths, holy WELLS, burial sites, and other locations are situated on ley lines or at intersecting lines.

Leys were named and described in 1925, when Alfred Watkins, an English beer salesman and amateur antiquarian, published his research in *The Old Straight Track*. Watkins suggested that all holy sites and places of antiquity are connected by a pattern of natural earth energy lines. Watkins claimed that the leys were the "old straight tracks" which crossed the landscape of prehistoric Britain and represented all types of early man's activities. He said they were mapped by earlier cultures, using natural horizon features, for trade routes, astronomical sites, and holy sites. Watkins noted the inclusion of the word "ley" in many of the villages and farms through which the alignments passed.

Ley centers radiate at least seven ley lines and are found over magnetic fields or blind springs. According to J. Havelock Findler, English dowser and agricultural scientist, the construction of sites on ley lines may charge up the ground and impart a charge to the structures themselves. Even entire towns can be affected by ley lines. Ley

lines also have been used for funeral processions, and in lore have become known as roads traveled by the dead—GHOSTS. Leys also are “fairy tracks,” roads used by FAIRIES.

Though scientists discount ley lines, they nonetheless may be compared with the magnetic signature research conducted by scientists at haunted sites. The research explores the hypothesis that unusual geomagnetic and electromagnetic properties are related to the experiences of haunting phenomena.

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liekkö In Finnish folklore, an IGNIS FATUUS light, comparable to the British JACK-O'-LANTERN. The *liekkö*, which means “the flaming one,” is believed to be the soul of a child who was buried in the forest. It presides over plants, roots and trees.

Lily Dale Assembly Spiritualist community in southwestern New York State. Lily Dale is a small village of approximately 250 full-time residents located in Pomfret on Cassadaga Lake about 60 miles south of Buffalo. Established in 1879, it is the oldest community in the United States—perhaps the world—dedicated to the spiritualist beliefs of its founders: that the living can and should communicate with the spirits of the departed in order to prove that death is merely a part of life.

Every summer Lily Dale becomes a mecca for mediums and psychics, their clients and others who hope to contact a lost loved one. The mediums, who must be registered by the village's governing body, the Assembly, give private readings for a fee and also participate in free, short group readings open to anyone. Most summers the ranks of “those interested” raise Lily Dale's population to about 450 residents and perhaps thousands of tourists. Lily Dale is a private, gated area within Pomfret; entrants pay gate fees ranging from modest fees for an evening pass to more expensive passes good for the entire summer season. Mediums set their own fees.

Some of the seekers are recently bereaved, desperate to know that their husband, mother, father, wife, child, or friend is not really gone but only in another reality, merely waiting until the petitioner can join the deceased “in spirit.” Others come to Lily Dale for classes in spiritualist communication, learning how to develop their latent psychic abilities, see themselves in a past incarnation, or recognize their spirit guides. These students give readings in the tiny spiritualist churches and listen to famous

mediums like JAMES VAN PRAAGH, who speak to much larger gatherings and gives messages to members of the audience.

Skeptics also come to Lily Dale to try and trap mediums in mistakes. Disbelievers and curiosity seekers come, and some leave as converts. Author Christine Wicker, who wrote *Lily Dale: The True Story of the Town That Talks to the Dead*, originally went there to find out why the believers remain faithful, even in the face of vague or outright incorrect information. She said that she came away with grudging respect for the messages the mediums do get right and sympathy for the seekers who keep trying to make contact, even if past reports from beyond have been confusing or silent. Wicker even received a few singularly personal revelations of her own.

Unlike Lily Dale's wealthier neighbor, Chautauqua—the 19th-century home of enlightened debate on political reform, women's suffrage, and other issues of the day—Lily Dale remains a summer camp, with old wooden buildings unimproved by air conditioning or many modern conveniences. Without the condominium developments and large auditoriums, Lily Dale has had difficulty attracting the bigger and more expensive names in psychic circles. First and foremost, the community remains dedicated to the ideals of SPIRITUALISM and the spiritualist credo: that there is no death but merely continuity of life in another form and that it is the believer's responsibility to provide proof of that survival of the spirit.

Spiritualists have always felt kinship with liberal causes, and Lily Dale was the summer home of progressive authors, politicians, and reformers, including WILLIAM JAMES, Upton Sinclair, and Sinclair Lewis. Celebrities like Mae West were frequent guests as well. Susan B. Anthony gave her first important speech on women's suffrage there in 1891 and visited the camp so often locals referred to her as “Aunt Susan.” She did not put much stock in Lily Dale's mission, however. When informed by a medium that her aunt was trying to reach her, Anthony replied that she didn't like the old woman when she was alive and had no interest in speaking with her now, and why couldn't the medium bring back someone interesting like suffrage pioneer Elizabeth Cady Stanton?

The original Hydesville, New York, farm home belonging to the celebrated FOX SISTERS, founders of the spiritualist movement, was moved to Lily Dale in 1916 but burned down in 1955.

The Lily Dale Assembly still governs the community as it has since 1879. Assembly members control which mediums become licensed to practice in the community (around 30), what fees are levied, and where, when, and how readings may be given. The elaborate SEANCES of an earlier day, complete with spirit voices, flying TRUMPETS, and spirit CABINETS that opened to reveal the dearly departed (or at least an ECTOPLASM emission from the beyond) are now forbidden. No one but a spiritualist may own a home or other property in the 167-acre community and the property-holder does not own the land his home

or business sits on. The Assembly owns all the land in Lily Dale and leases it back to the buyer. Such an arrangement ensures spiritualist control but makes obtaining a bank loan difficult.

By the turn of the 20th century, spiritualism had lost much of its appeal, thanks to skepticism and the movement's pretenders and con men. World War I and the great Spanish influenza pandemic of 1917–1918 spurred a brief renaissance, but since then spirit communication has been relegated to the backwaters. Television mediums like Van Praagh and JOHN EDWARD have stirred interest, not only with the faithful but within skeptics. A rise of popular interest in ghost and paranormal investigation and ELECTRONIC VOICE PHENOMENA has also contributed to renewed interest in spiritualism and MEDIUMSHIP, and communities such as Lily Dale.

See SPIRITUALIST CAMPS.

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liminality See GHOST; POLTERGEIST.

Lincoln, Abraham (1809–1865) The 16th president of the United States, assassinated in office, whose ghost is one of the most famous and restless in America. Abraham Lincoln's murder has reverberated through time in haunting phenomena. Adding to the lore was Lincoln's own involvement with the occult. He apparently had a psychic gift of his own and an interest in SPIRITUALISM. He had paranormal experiences and dreamed of his own death.

Life

Lincoln was born in 1809 in a log cabin at Sinking Springs Farm, Kentucky, to Thomas and Nancy Lincoln. He was their second child; they had a daughter, Sarah. Lincoln was withdrawn and prone to melancholy and moodiness and spent much time in the woods by himself. While he was still a child, the family moved to Little Pigeon Creek in Indiana. In 1818, Nancy contracted milk sickness and died. Thomas took his family back to Kentucky and married Sarah Bush Johnston, who had four children. The extended family caused Lincoln to withdraw into himself even more.

In 1819, Lincoln was kicked in the head by a horse. At first he was believed to be dead, but he was only rendered unconscious for a night. When he recovered, he seemed different, as though in a world of his own. Head trauma sometimes leads to the opening of psychic ability, and this may have been the case with Lincoln.

Lincoln was an excellent student. He studied law, then was drawn to politics in a desire to right social wrongs. He had a reputation for honesty.

In 1831, Lincoln went to New Salem, Illinois, following a stint working on a flatboat on the Ohio and Mississippi rivers. He won a seat in the Illinois state legislature in Vandalia, the original capitol of the state. He fell in love with Ann Rutledge and intended to marry her, but in 1835, Ann fell ill and died. Lincoln was heartbroken, but was able to get reelected to the legislature in 1836. In 1837 he became a lawyer and left New Salem for Springfield, the new capitol. By this time, Lincoln was forming his views opposing slavery.

In 1839, Lincoln met Mary Todd, a socialite nine years younger than he who was known to be nervous and high-strung, but who nonetheless had numerous suitors, including Lincoln's rival, Stephen Douglas. Lincoln became engaged to her, but then abruptly broke off the relationship on January 1, 1841. He seemed uncertain he wished to marry. He changed his mind again, and the couple married in a hasty ceremony on November 4, 1842. Their first son, Robert, was born nine months later. In 1844, Lincoln bought his family a house in Springfield. Son Eddie was born in 1844, but died four years later.



Abraham Lincoln. Courtesy New-York Historical Society.

after a long and agonizing illness. Two more sons followed: Willie in 1850 and Thomas “Tad” in 1853.

Lincoln busied himself with his law career and spent much time away from home. He was in and out of politics and increasingly vocal in his opposition to slavery. He ran for a seat in the state senate against Douglas, who favored slavery, and engaged him in a highly publicized series of debates all over the state. Lincoln dazzled audiences, but lost the election. He did succeed in gaining the attention of the Republican party, which began considering him as presidential material. Lincoln won the Republican nomination for the presidency in 1860, campaigning against his old rival, Douglas. This time he was victorious—barely. He won the election by an electoral college vote, losing the popular vote, carrying only 40 percent. He was hanged in effigy the day he was elected.

Lincoln’s views against slavery earned him many enemies, and by the time he departed Springfield for Washington, D.C., he was receiving hate mail and death threats. There were plots to kill him. He was forced to travel to Washington in disguise under heavy guard. The Washingtonian high society ridiculed him and Mary as country bumpkins.

Lincoln was barely installed in office before the building political tensions between the North and the South disintegrated, and the Civil War began. The war took a heavy toll on Lincoln, who became more moody and withdrawn than ever. He became obsessed about America’s divine plan and his role in guiding the country through the turbulence of war. The North initially took a battering from the South, but by 1862 the tide began to turn in favor of the Union.

The Lincolns, however, suffered tragedy. In January 1862, Willie got sick and never recovered. He wasted away for weeks, finally dying on February 20. The exact cause is not known. Typhoid, malaria, and consumption have all been proposed; typhoid is the most likely. Both Lincoln and Mary were inconsolable. Friends feared that Lincoln’s grief would drive him to SUICIDE, but the president managed to function and to keep his command over the war effort.

Lincoln was reelected to a second term and sworn in on March 4, 1865. The end of the war finally came on April 9, 1865, when the Confederacy surrendered. Two days later, Lincoln made what would be his last public address, in which he called for black voting rights. It was too much for many Southerners and their sympathizers, including a man named John Wilkes Booth.

On April 14, Lincoln, Mary, and several others attended a play at FORD’S THEATRE in Washington. During the performance, Lincoln was assassinated by Booth, who had plotted with several others to kill Lincoln and his secretary of state, William Seward. Booth entered the unlocked presidential box and shot Lincoln at point blank range behind the left ear. Booth leaped over the railing, breaking one of his legs in the fall to the stage. He shouted “Sic Semper Tyrannis!” (“Thus shall it be to



Mary Todd Lincoln. Courtesy New-York Historical Society.

tyrants!”) and escaped. At the same time, a coconspirator attempted to assassinate Seward, but failed.

Fatally wounded, Lincoln died several hours later, on April 15. His body lay in state at the WHITE HOUSE and then was taken by train back to Springfield for burial. The body of his beloved son Willie went with him.

Booth was shot to death by an army sergeant on April 26. Eight other coconspirators were arrested and tried.

The Influence of Spiritualism

Historians are divided over how much Lincoln was interested in spiritualism and how much he participated in meetings and SEANCES. Most historians attribute Lincoln’s interest and involvement to the spiritualist influence of Mary. It is well documented that Mary had extensive involvement with MEDIUMS and invited her favorites to the White House. However, Lincoln showed personal interest in spiritualism early in his political career, in an interest independent of Mary and deeply rooted in his own sense of purpose and destiny. In a letter to his friend Joshua F. Speed in 1842, Lincoln observed that he had “always had a strong tendency to mysticism” and had often felt controlled “by some other power than my own will,” which he felt came “from above.”

After the death of Willie, Mary attended seances in an effort to contact Willie's spirit and persuaded Lincoln to attend at least one. It became a political liability.

Some hold that Lincoln's experiences with several mediums may have been an influence on his 1863 issuance of the emancipation proclamation. His antislavery position was in fact well established before then; he regarded slavery as an evil and had opposed its extension. His election to the presidency in 1860 worsened the tension between the North and South and contributed to the onset of the war.

Throughout the presidency, Mary invited mediums to the White House, among them J. B. Conklin, Nettie Colburn Maynard, Mrs. Miller, Mrs. Cranston Laurie, and Cora Richmond. Maynard, a favorite of Mary, took credit for the emancipation proclamation, saying in her autobiography that Lincoln issued it at the direction of her spirits. Maynard also claimed credit, citing an hour-and-a-half trance during which she lectured Lincoln that the war would not end until he freed the slaves. While it is unlikely that Lincoln made his decision because of such spirit utterings, he may have heard things from the mediums that reinforced his own inner conviction to take such action. Similarly, medium Richmond claimed that Lincoln and the Joint Congressional Committee on Reconstruction sought her advice, a claim refuted by historians.

Paranormal Experiences

Lincoln had numerous paranormal experiences, especially visions and premonitions. He dreamed his own death. Extensive haunting phenomena have been associated with him and his family and the accused conspirators behind his assassination.

During the Civil War, Lincoln became withdrawn and spent a great deal of time meditating and praying. He had a major hand in directing the Union army. Though his generals complained about his "meddling," he may have had intuitive or psychic insights and clairvoyant visions that prompted him to steer certain courses of action.

On one occasion, Lincoln visited the telegraph office of the War Department, looking for the latest news of a battle. Later that night, he returned in a state of panic, ordering a line through to his commanders. He seemed certain that Confederate forces were about to cut through Union forces. Asked how he knew that, he reportedly replied, "My God, man! I saw it."

Willie's death in 1862 caused Lincoln and Mary deep grief. Willie was buried in a crypt in Georgetown belonging to the William Thomas Carroll family, friends of the Lincolns. Willie was expertly embalmed to appear as though sleeping. Lincoln visited the crypt often and reportedly twice had the coffin opened so that he could gaze again on the face of his beloved son. He once told Salmon P. Chase, his secretary of the treasury, that he often felt Willie near him and spoke to him.

Lincoln had startling premonitions of his own death. Shortly before his election in 1860, he had a clairvoyant

vision in a MIRROR. He saw two images of himself, one as he appeared in real life, and the other wan and deathly pale, which faded away. He was able to conjure up the double faces repeatedly as time went on. He told Mary, but she was never able to see the visions in the mirror. Lincoln believed them to be omens: the healthy face indicated that he would serve out his first term as president and be reelected, but the pale face indicated that he would not survive his second term. Publicly, Lincoln passed off the vision as a hallucination or imperfection in the glass.

The Lincolns had planned to travel to Europe and then retire to Chicago once the presidency was finished, but shortly before his death, Lincoln told Mary that she would see Europe but he would not.

Ten days before the assassination, Lincoln had a dramatic and prophetic dream of his own death. He wrote in his journal:

I retired late. I soon began to dream. There seemed to be a deathlike stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered down-stairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along.

It was light in all the rooms; every object was familiar to me; but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully. "Who is dead in the White House?" I demanded of one of the soldiers. "The President," was his answer. "He was killed by an assassin." Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since.

The night before he was killed, Lincoln told a member of his cabinet that he had dreamed he would be assassinated. The day of his assassination, Lincoln confided to his bodyguard, W. H. Crook, that he had dreamed for three nights straight that he would be assassinated. Crook beseeched him not to go that night to Ford's Theatre, but Lincoln demurred, saying he had promised his wife they would go. Perhaps he knew he would be shot that night, for when they departed for Ford's, Lincoln said good-bye to Crook instead of good night.

Lincoln's premonitions did not save him, but a premonition may have saved the life of his general, Ulysses S. Grant, who, with his wife, Julia, was to be with Lincoln in the theater that night. Julia awoke that morning with an

oppressive sensation that something terrible was going to happen. She persuaded Grant to stay home. Later, it was revealed that Booth planned to assassinate Grant as well that evening.

Ghost Train Home

Initially, Lincoln was to be buried under the Capitol Dome. Plans changed to Virginia, and then to Lincoln's beloved Springfield. A special funeral train bore Lincoln's body and the body of Willie home to Springfield for burial. The trip took 14 days. The train stopped in major cities, where elaborate funerals were held. There was a huge public demand to see the president's body. The man who had been reviled and threatened with death in life was nearly deified in death. About 2 million people turned out, many standing in lines for hours upon hours just to pass by the coffin and catch a brief glimpse of the president's face. People carried on in hysterics of weeping and moaning; women fainted; mobs went wild in grief.

Since then, every April at the anniversary of the assassination, a phantom funeral train is reported traveling the tracks along the route taken by the official funeral train, from Washington through New York state and west to Illinois. The train never reaches its destination.

(According to some stories, there are two phantom trains. The first engine pulls several cars draped in black and belching black smoke. One is a military car, from which issues the sounds of a dirge. The second steam engine pulls only a flatcar bearing the president's coffin.)

The Albany (New York) *Evening Times* once gave the following account of the phantom train passing through town:

Regularly in the month of April, about midnight the air on the tracks becomes very keen and cutting. On either side of the tracks it is warm and still. Every watchman, when he feels the air, slips off the track and sits down to watch. Soon the pilot engine of Lincoln's funeral train passes with long, black streamers and with a band of black instruments playing dirges, grinning skeletons sitting all about.

It passes noiselessly. If it is moonlight, clouds come over the moon as the phantom train goes by. After the pilot engine passes, the funeral train itself with flags and streamers rushes past. The track seems covered with black carpet, and the coffin is seen in the center of the car, while all about it in the air and on the train behind are vast numbers of blue-coated men, some with coffins on their backs, others leaning upon them.

If a real train were passing its noise would be hushed as if the phantom train rode over it. Clocks and watches always stop as the phantom train goes by and when looked at are five to eight minutes behind.

Everywhere on the road about April 27 watches and clocks are suddenly found to be behind.

Repeated Burials

In Springfield, two grave sites awaited Lincoln: Oak Ridge Cemetery and Mather Hill in the center of the city (now the site of the state capitol building). Mary chose Oak

Ridge, but city officials preferred Mather Hill, intending to build a monument there. Mary prevailed, and the bodies of Lincoln and Willie were taken to Oak Ridge, as was the body of another son who had died, Eddie, exhumed from a cemetery. The bodies were interred in a temporary tomb while work began on a monument tomb. Visitors reported seeing a spectral figure walking about, believed to be Lincoln, and hearing footsteps and the sounds of sobbing.

The bodies were moved into the monument tomb on September 19, 1871, and were joined by the body of son Tad, who had also died. Work was still incomplete, and Lincoln was moved again on October 9, 1874, into a marble sarcophagus. The monument was then dedicated.

An attempt to rob Lincoln's grave was foiled in November 1876. As a precaution against further such attempts, Lincoln's body was moved deeper into the catacomb into a secret grave. Stories abounded that Lincoln's body had been stolen and his crypt was empty.

In 1886, a new crypt was built for him within the monument catacomb. His casket was opened for identification of the remains. But in 1899, the monument was torn down and construction was begun on a new one. The bodies—which by this time also included Mary and a grandson—were exhumed and moved. Lincoln was placed into a white marble sarcophagus.

Lincoln still had not reached his final resting place. In 1901, his casket was opened again—for the purposes of identification—and he was then buried in an underground vault, sealed with concrete.

Visitors have reported ghostly footsteps and weeping and whispering when they visit the tomb. A spectral apparition is believed to be Lincoln himself.

The Decline of Mary

Mary never recovered from her husband's death. She became increasingly withdrawn, paranoid, and dependent upon opium and her "spirit guides." She talked incessantly about the assassination and drove her friends away. She said that she talked to her dead husband every day. SPIRIT PHOTOGRAPHY was in vogue and she sat for William Mumler under an assumed name. The resulting photograph shows a misty likeness of the dead president as well as the portrait of his wife.

In 1875, son Robert Lincoln had his mother institutionalized, an act that earned him her undying hatred. After her release, she went into self-imposed exile in France, living the rest of her days in a small hotel room. She was in constant pain from arthritis and wore a money belt to protect her dwindling funds. She kept her windows covered and obsessively packed and unpacked her 64 crates of clothing. Mary died on July 12, 1882, 17 years after the assassination. She was buried in the Lincoln catacomb in Springfield.

Lincoln's Haunting Activity

Lincoln's home in Springfield, owned and operated by the National Parks Service as a historical site, has long been

associated with haunting phenomena. Staff and visitors have reported apparitions of a tall, thin man sometimes accompanied by a small boy, believed to be Lincoln and favorite son, Willie. A rocker rocks by itself, wind rushes in corridors when windows are open, objects are moved, phantom piano music is played, and voices are heard. People say they feel cold spots and are touched by invisible hands. Mary has also been seen and felt.

The state house in Vandalia, the original capitol of Illinois, is haunted by spectral figures that walk the halls and disembodied voices. Lincoln is believed to be one of the ghosts.

Lincoln's ghost reportedly continues to haunt the White House. Ghostly footsteps attributed to him were reported first in the second floor corridors by staff. The first person to see his ghost was Grace Coolidge (wife of Calvin Coolidge, the 30th president of the United States, from 1923–29), who observed his silhouette standing at a window in the oval office, looking out over the Potomac. Since then, his ghost has been seen or sensed in this pose; the poet Carl Sandburg once said he felt (but did not see) Lincoln stand by him at the window. The haunting recreates a real scene observed one night during Lincoln's presidency by army chaplain E. C. Bolles. Bolles had arrived in the oval office to meet with Lincoln; the president was gazing mournfully out the window. "I think I never saw so sad a face in my life, and I have looked into many a mourner's face," wrote Bolles of the episode.

Lincoln's bedroom, called the Lincoln Room, also is a site of hauntings. It is the quarters of visiting heads of state, many of whom report strange phenomena, from footsteps to visual hallucinations. When Queen Wilhelmina of The Netherlands once visited President Franklin D. Roosevelt (1933–45), she told of hearing footsteps in the corridor outside and a knock at the door. When she opened the door, she was astonished to see Lincoln standing before her, dressed in a frock coat and top hat. The queen fainted. At least one other guest saw Lincoln sitting on the bed, putting on his boots.

Eleanor Roosevelt often sensed Lincoln's presence, usually late at night when she was writing. Sometimes the Roosevelt's dog, Fala, would bark excitedly for no apparent reason.

President Harry Truman (1945–52) also believed he heard Lincoln walking about. After Truman's presidency, the ghost seemed to disappear from the White House. During the Ronald Reagan administration (1981–88), the president's daughter Maureen reported seeing Lincoln's ghost in the Lincoln Room.

In addition to being heard at the White House, Lincoln's ghostly footsteps are reported near his grave site in Springfield, Illinois. Popular legend has it that the grave is empty.

Haunting phenomena have been reported at Ford's Theatre as well. It was closed after the assassination. The famous Civil War photographer Mathew Brady took a

photograph of the interior. Reportedly the print revealed a semitransparent figure standing in the Lincoln box, believed by many to be the ghost of Booth.

Ford tried to reopen the theater but was unsuccessful, and he sold it. In 1933, it was taken over by the National Parks Service and renovated and reopened in 1968. Actors—including Hal Holbrook—reported icy sensations at center stage and a tendency to forget lines. Other phenomena include phantom footsteps, strange laughter and voices, the sounds of weeping, and lights turning on and off by themselves. A singer said she was distracted one night by a light flashing on and off in the Lincoln box—which is permanently closed to the public.

Hauntings Associated with the Assassination

The ghost of Mary Surratt, one of the accused coconspirators, haunts the site where she was executed and other locations. Her ghost is said to be restless because she was innocent.

Surratt was proprietor of a boarding house in Washington, D.C., where Booth had stayed while he plotted against Lincoln. Surratt was arrested on the night of Lincoln's death and was taken to prison at the Old Brick Capitol. Throughout her trial, she insisted she had played no part in the plotting and barely knew Booth except as a guest at the house. Testimony against her came from a drunk and a liar. The Confederate sympathies of her son, John, and other boarders also counted against her. She was sentenced to death along with three other accused coconspirators.

Many believed that Surratt would be reprieved, even up to the moment of her hanging on July 7, 1865, at the Washington Arsenal Prison. Surratt and the others were buried on the grounds of the prison and later moved to permanent graves.

The prison eventually became Fort McNair. The courthouse where the trial had taken place was turned into an officers' barracks. Mary, dressed in black, has been seen walking down the hallways; some have heard a woman's voice. Lore holds that a boxwood tree mysteriously sprang up on the site of the gallows—a sign of Mary protesting her innocence from beyond the grave. Also in the barracks are the sounds of chains rattling. The seven male prisoners were bound together in chains during their trials.

Surratt's boarding house in Washington was plagued by ghostly voices, footsteps, and other sounds. The house went through a rapid succession of ownership—no one wanted to stay there long. Surratt's daughter, Annie, sold the house for far less than it was worth.

Surratt also is said to haunt her home in Clinton, Maryland, where Booth stopped during his escape from the assassination. Phantom voices of men and women have been heard, and Surratt's ghost has been seen.

The ghost of Dr. Samuel Mudd, who aided Booth during his flight, is said to haunt the doctor's farmhouse in Charles County, Maryland. Mudd was awakened in the

middle of the night by Booth and his accomplice David Herold. Mudd claimed not to have recognized Booth, whom he had met before, because the two men were in disguise. He set Booth's leg and gave them food and shelter. Within days, Mudd was arrested as a coconspirator. He was tried, found guilty, and sentenced to life in prison. He served four years and then was pardoned by President Andrew Jackson for his role in aiding prison victims of yellow fever.

Mudd's ghost is dressed in black trousers and vest and a white shirt with sleeves rolled up to the elbows. His apparition appears sporadically and seems to respond to restoration work on the house, which joined the National Register of Historic Landmarks in 1974.

Judge Advocate General Joseph Holt, the presiding judge at the trials of the coconspirators, reportedly haunted his house in Washington and the area around the Old Brick Capitol. Holt was the only member of the military court who insisted on the execution of Surratt. Many people later believed that after the executions, Holt regretted his position. A moody and melancholy man, Holt was unpopular and kept to himself. After his death, his ghost cast a chill on various rooms in his house, and his phantom footsteps were heard in the library.

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Lindbergh, Charles See GREMLIN.

Little Bastard, Curse of The life and promising film career of the American actor James Dean were cut short by a fatal car accident in September 1955. Dean once said he believed he was predestined to die in a speeding car, and the legend that grew up around the circumstances of his death attributes a curse on the car in which he met his violent fate. Following Dean's death, the curse affected others who came into contact with the wreck.

James Bryan Dean, born February 8, 1931, in Marion, Indiana, rose to fame in the film industry as the prototypical disaffected, rebellious young man. His leading roles in *East of Eden* and *Rebel Without a Cause* turned him into a superstar. He never finished his last film, *Giant*, costarring Elizabeth Taylor and Rock Hudson; it was completed without him following his death.

Like his celluloid image, Dean liked to live on the dangerous, thrill-seeking edge. He loved fast sports cars and motorcycles; his favorite hobby was racing. He was an adroit driver and performed well behind the wheel, taking top honors in his first several races.

For most of the summer of 1955, Dean was on location near Marfa, Texas, for *Giant*. His employer, Warner Brothers, fearful of a mishap, forbade him from racing during production. He did not, however, stop driving pell-mell on his own.

After the location filming, Dean returned to Los Angeles, where his eye was caught by a new sports car, a silver-gray 1955 Porsche Spyder. Thinking it would make a fine entry in upcoming races at Salinas on October 1, he bought it, but on the condition that one of Porsche's top mechanics, Rolf Wuetherich, accompany him as mechanic to all races. The deal was struck.

Although Dean was thrilled with the car—he puckishly named it the "Little Bastard"—several of his friends allegedly were not. Ursula Andress, Alec Guinness, Nick Adams (star of the TV series *The Rebel*), and George Barris, a car designer who had worked on Dean's other sports cars, all apparently expressed feelings of unease about the car. Guinness reportedly told Dean to get rid of the car, to no avail. Barris said the car seemed to give off "a weird feeling of impending doom." When Adams mentioned his own unease about the car to Dean, Dean shrugged it off, saying he was destined to die in a speeding car. The final warnings of caution came from Dean's uncle, Charlie Nolan, just before Dean set out to drive to Salinas.

On the trip out of Los Angeles, Wuetherich rode with Dean. They were followed much farther behind by Bill Hickman, an actor friend of Dean, and Stan Roth, a photographer from *Collier's*, which planned a photo story on Dean at the races. Hickman and Roth drove a Ford station wagon which towed a trailer.

Out on the open and nearly empty highway, Dean happily raced along. The car was topless and the windshield had been replaced by a much smaller racing shield. At about 3:30, a highway trooper near Bakersfield pulled the speeding Porsche over and gave Dean a ticket.

At Blackwell's Corner, a small roadstop at the intersection of Route 466 (now State Highway 46) and Route 33, Dean spotted a Mercedes-Benz 300 SL gull-wing sports car, and stopped. The car belonged to Lance Reventlow, son of Barbara Hutton, heiress to the Woolworth fortune. Reventlow also was en route to the Salinas races.

After a short visit with Reventlow, Dean and Wuetherich climbed back in the Little Bastard and resumed their journey. They began the ascent of the Diablo Range mountains. Meanwhile, traveling in the opposite direction in a Ford sedan was Donald Gene Turnupseed, a student at California Polytechnic Institute, who was driving home for the weekend. At 5:59 P.M., Dean's car bore down upon Turnupseed as he attempted to make a left-hand turn across the highway. Faced with a split second to decide whether to accelerate

or swerve to avoid a collision, Turnupseed did neither, but slammed on the brakes. Dean must have seen the impending crash but was powerless to stop it. The two cars crashed head-on into each other.

Dean was killed instantly with a broken neck and other injuries. Wuetherich was thrown free and suffered a fractured jaw, broken leg, and internal injuries. The Porsche was badly mangled and nearly torn in two. Turnupseed suffered minor cuts and was not hospitalized.

Dean's death stunned Hollywood. Then a subsequent series of macabre events gave rise to the legend that Dean's death car was somehow cursed.

The incidents began after Barris bought the wreck for its parts. Upon its arrival at Barris's garage, the wreck slipped during its unloading and fell on a mechanic, breaking one of his legs. Then two physicians, Troy McHenry and William F. Eschrid, bought the engine and drive train, respectively, to place in their own race cars. On October 2, 1956 both doctors then raced their cars at Pomona, California, using the Little Bastard parts for the first time. McHenry was killed when his car went out of control and struck a tree, and Eschrid was seriously injured when his car mysteriously rolled over going into a curve.

Two of the Little Bastard's tires were not damaged in the crash, and Barris sold both to a young sports car enthusiast. A few days later, the young man told Barris that both tires had blown simultaneously, causing him to run off the road and nearly wreck his car.

Souvenir-seeking fans sought out the wreck at Barris's garage. One young man, attempting to steal the steering wheel, ripped his arm open on a jagged piece of metal; at least one other person was injured while trying to steal a piece of bloodstained upholstery.

Spooked by these incidents, Barris decided to store the wreck. He was persuaded by the California Highway Patrol, however, to allow the wreck to be used as part of a traveling highway safety exhibit. Two exhibits took place without incident, but prior to the third, in Fresno, the garage used to house the Little Bastard went up in flames during the night. All vehicles inside were destroyed—except the Little Bastard, which barely suffered scorched paint.

Wherever the Little Bastard went, injury, death and mishap occurred. On display at a Sacramento high school, the car fell off its pedestal, breaking a student's hip. Later, the wreck was sent by flatbed truck to Salinas. En route, the driver, Geroge Barkuis, lost control of the truck and was thrown free; the Little Bastard fell off the truck on top of him, crushing him to death. Two years later, on another flatbed truck, the wreck fell off and crashed onto the freeway, causing an accident. In 1958, yet another strange mishap took place. A truck carrying the car was parked on a hillside in Oregon. The brakes slipped, and the truck crashed into a car shattering its window. Luckily, no one was hurt. In 1959, the Little Bastard was sent

to New Orleans for exhibit. While on display, it suddenly fell and broke into 11 pieces. Barris was unable to determine the cause of the breakage.

The last mishap took place in 1960. The Little Bastard was lent to the Florida Highway Patrol for a safety exhibit in Miami. Afterward, it was crated and placed onto a truck for return to Barris in Los Angeles. It never arrived. Somewhere, out on the open road, the car vanished.

Those who believe in the Curse of the Little Bastard also point to the workings of misfortune in the lives of those whom Dean knew. Nick Adams, who dubbed his voice for Dean's in several scenes of *Giant*, died in 1968 of an overdose of paraldehyde. The same year, Wuetherich was convicted of murdering his wife and sentenced to life in prison; he pled insanity at his trial. Lance Reventlow was killed in a plane crash. Sal Mineo, Dean's costar in *Rebel Without a Cause*, was stabbed to death in 1976.

Was the Little Bastard cursed when Dean bought it—even though it was brand new—or did it become cursed as a result of his violent death? According to superstition, objects—as well as places—can become cursed when they are associated with violence and tragedy. If Dean truly was destined to lose his life in a car crash, then perhaps any car that became the death vehicle might have become cursed. According to PSYCHOMETRY, objects absorb the emotions of their owners and those around them, and remain a repository of those emotions indefinitely. Is it possible that in the final, blinding, terrible seconds of James Dean's life, he experienced emotions of such intensity that they were literally seared into his car, along with the violence of his death? The answer will remain forever a mystery.

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Littlecote House Stately home in Wiltshire, England, that was the scene of a violent murder of an infant and became haunted by the “Burning Babe” and other GHOSTS.

The crime took place in 1575. Littlecote was then owned by William Darrell, whose family had owned the home since 1415. Darrell was known as “Wild Darrell” because of his debauched behavior and outrageous lifestyle.

The story goes that one night a nobleman sent for a midwife from another village. He had her blindfolded and taken to the house. She was taken upstairs to a room where a woman was in labor and was instructed to help deliver the baby. As soon as the child was born, the nobleman ripped it out of her arms and threw it into the fire. She was given a purse full of money and was then taken home, still blindfolded. However, she had the presence of mind to surreptitiously snip a piece of curtain before she left. She also counted the stairs on her way out.

The next day, she reported what had happened to the local magistrate. Immediately Littlecote was the suspected



Littlecote House. Photo by R. E. Guiley.

scene of the crime. An investigation was made, and it was found that the number of stairs matched the number the midwife had counted, and her piece of fabric matched a hole in the bed curtains in one room.

In another version of the story, the midwife was too frightened to talk and said nothing until confessing on her deathbed. She said she had been promised a large sum of money to help in secret a lady who was about to give birth. She was taken blindfolded to a house she did not recognize. When the baby was born, a man ordered her to throw the child in the fire. She refused to do so, and the man snatched the baby from her and threw it on the fire himself, holding it down with his boot until the body was burned.

Whatever the true version, Darrell was arrested. He was somehow acquitted (it was said he bribed the judge, Sir John Popham), causing a scandal. Darrell died 14 years later in 1589 when he was hunting in Littlecote Park and his horse threw him. He broke his neck, dying instantly. Sir Popham inherited his property. It was said that Darrell's horse had reared up at the sight of the ghost of the murdered baby.

In accounts of the story made a century and more later, the murdered baby's mother was identified as either Darrell's wife's maid or his sister. Littlecote was strongly

believed to be haunted as a result of the horrible crime committed there.

The infant's ghost, called the Burning Babe, appears at Darrell's Stile, the site where Darrell was thrown by his horse. The site is haunted by Darrell himself, accompanied by phantom hounds. Horses are still frightened in this spot.

Darrell also has become a DEATH OMEN, appearing at Littlecote with phantom coach and horses whenever an heir is about to die.

Other ghosts include a silent woman who holds a baby and walks in the room where the murder took place; a woman who appears in the garden; a woman who carries a rushlight; and Gerald Lee Bevin, a tenant of Littlecote in the 1920s, who was convicted of swindling.

Sounds of phantom footsteps on the stairs have been made by the ghost of a lady dressed in a pink nightgown with a lamp in her hand. Terrifying screams have been heard in the middle of the night coming from the bedroom and landing where the murder took place.

Littlecote is open to the public.

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Littledean Hall Stately home in Gloucester, England, haunted by multiple GHOSTS. The house, a converted Saxon church, was built on a Roman-Celtic settlement, possibly an iron works. Original Saxon rooms can still be seen beneath the main floor of the house. Littledean has been continuously occupied since the 11th century.

The main haunting of Littledean dates to the English Civil War, (1642–48) when the house was garrisoned by both the Royalists and the Roundheads. Two Royalist officers were murdered in the dining room. A phantom stain resembling a pool of blood appears on the spot where they fell.

The stain also is linked to a later death in 1741. Charles Pyrke, son of Thomas Pyrke, owner of the house, raped the sister of a black manservant. The manservant murdered Charles. The ghost of a black man is seen near the area where the stain appears.

A story also tells of a pistol duel fought in the house around 1740. A man was killed, and his ghost haunts the house as well.

Littledean has been occupied by the Macer-Wright family since 1979. It was opened to the public in 1982. Many visitors report encountering apparitions, especially on the drive and by the courtyard. One ghost is a hunched figure dressed in a long cloak, believed to be John Brayne, a Roundhead captain during the civil war who spied on the Royalists. Brayne is said to have disguised himself as a gardener in order to observe the king's men.

Psychics and ghost investigators, including EDDIE BURKS, have visited Littledean. Burks sensed the presence of a Roman woman who was a priestess at an ancient temple on the site; a woman taken from the hall in the 13th or 14th century and condemned to death as a witch; a woman associated with the house during the Civil War; the man shot in a pistol duel, supposedly over a gambling incident; the two murdered Royalist officers; and two Victorian or Edwardian men.

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Little-Washer-by-the-Ford See BANSHEE.

Lizzie Borden House House where gruesome axe murders took place in Fall River, Massachusetts, in 1892. Daughter Lizzie Borden was charged with murdering her father, Andrew J. Borden, and her stepmother, Abigail, by hacking them to death. She was tried and acquitted. Her family house is now a bed and breakfast.

History

Borden was born in Fall River on July 19, 1860, the third child of Andrew J. Borden and his first wife, Sara. When Lizzie was three, her mother died. Andrew subsequently married Abigail. Andrew was a successful businessman and banking executive, who owned a business that made and imported coffins. He made money off the misfortunes of the American Civil War, buying the real estate of widows who could no longer afford their properties, renting it back to them, raising the rent, and evicting them.

The Borden home in Fall River was constructed in Greek Revival style in 1845 at 92 Second Street, in a middle-class neighborhood. Borden bought it in 1872. Tight-fisted, Andrew ran his family the way he ran his business, subjecting his wife and daughters to harsh frugality. The house had no running water, flushing toilets, or electricity, even though all were available at the time. Borden considered them to be unnecessary luxuries. The family used whale oil lamps, chamber pots, and heated water on the stove. Borden was also known for being cheap about food, forcing his family to eat slightly rancid meat rather than throw it out. The Borden family often had digestive problems. It is likely that all members of the family were severely emotionally repressed. Lizzie grew up a religious and devout child and taught Sunday school. She and her sister Emma were spinsters. Prior to the murders, the elder Borden family suffered unusual stomach problems, and Abigail voiced her suspicions to their family doctor that someone was trying to poison them.

On the morning of August 4, 1892, Abigail was upstairs and Andrew came home early because he was not feeling well. Their bloody bodies were found, Andrew in the parlor and Abigail in the guest chamber, both severely hacked in the face and head with what appeared to have been a small hatchet. At the time of the killings, the maid, Bridget Sullivan, was outside washing windows and then was resting in her room upstairs on the third floor. She heard an alarmed Lizzie call to her to come down, for her father was dead in the parlor. Lizzie said someone had entered the house and murdered him, and she had found his body. Sullivan and a neighbor, Adelaide Churchill, who came to their aid discovered the body of Abigail, similarly hacked to death. Abigail's body was cold and Andrew's was warm, indicating that Abigail had been killed first.

At first, suspicion landed on a Portuguese laborer who had appeared at the home earlier in the day and asked for his wages. He was sent away by Andrew, who told him to come back later. After several days, suspicion shifted to Lizzie. Emma was out of the house at the time of the murders and the maid was upstairs. No one could account for Lizzie's whereabouts but herself. She claimed to have been outside in the barn at about the time Andrew was killed—but no footsteps or traces of her presence were ever found in the dusty barn. The details of her story kept changing. The murder weapon was never found. Lizzie's

clothing was not examined, out of a sense of propriety at the time.

At an inquest on August 9, Lizzie gave confused and contradictory answers to questions. A family friend said she had seen Lizzie burn a blue dress in the kitchen oven, claiming it was covered with “old paint.” Bridget testified that Lizzie had worn a blue dress on the morning of the murders. A druggist claimed that on the day before the murders, Lizzie had attempted to buy prussic acid. The grand jury returned an indictment.

Lizzie was charged with double murder and pleaded not guilty. Her trial began on June 5, 1893, in New Bedford and proved a sensational event covered by the media. The Bordens’ skulls were admitted as evidence, causing Lizzie to faint. Emma testified that Lizzie had been close to her father and had had cordial relations with her step-mother, even though Lizzie coldly called Abigail “Mrs. Borden” instead of “mother” or similar endearment.

The court refused to allow key evidence that supported the prosecution’s case: Lizzie’s testimony at the inquest and the druggist’s testimony. Lizzie had not been advised of her right to remain silent under the Fifth Amendment to the Constitution.

The jury deliberated for one-and-a-half hours and returned a verdict of not guilty.

In the aftermath of the trial, community debate ranged over the verdict. Though legally cleared, Lizzie found herself effectively cut off from the rest of the community. People shunned her. Gossips could not help but comment that Lizzie and Emma had a financial motive to murder Andrew and Abigail—and to make certain Abigail was dead first. Had Abigail been murdered second, her family would have inherited Andrew’s money, not Lizzie and Emma.

The sisters bought themselves a nice home in Fall River, which Lizzie named “Maplecroft.” They moved there, and rented out their family home until 1918, when they sold it. They became active in the theater world and participated in the social circles frequented by actors, artists, and writers. In 1905, Emma left Maplecroft and went to live on her own, eventually settling in New Market, New Hampshire. There she changed her surname to Smith. Reportedly, she said she could no longer bear to be with Lizzie. Lizzie remained at Maplecroft for the rest of her life, dying at age 67 in 1927. Emma died nine days later. They are buried by the graves of Andrew and Abigail in Fall River’s Oak Grove Cemetery.

The murders remain unsolved. Lizzie is the most likely suspect, but no direct evidence ever tied her to the gruesome crime. She never made any confession later in life. How the maid could have been oblivious to the sounds of two people being brutally murdered also has never been explained.

The Borden house was a private residence until 1996 and then became a bed-and-breakfast. In 2003, it was purchased by Donald Woods and Lee-ann Wilber, who renovated the interior.



Lizzie Borden House. Photo by R. E. Guiley. Courtesy Lee-ann Wilber and Donald Woods.

Haunting Activity

Bridget’s bedroom on the third floor and the staircase near it are active areas, with cold breezes and the displacement of objects in the room. Lee-ann Wilber, who sleeps in Bridget’s room on occasion, has felt tapped and prodded and once felt as though the GHOST of a sad, depressed person passed through her body.

Visitors and guests have reported taps and prods and fleeting glimpses of APPARITIONS and SHADOW PEOPLE. Some have taken photographs showing purported anomalies, such as mist and ORBS. The parlor, the scene of Andrew’s murder, is particularly active, as is the bedroom of Abigail. Doors open and shut by themselves. In the kitchen, coffeepots have moved on their own and one broke of its own accord in the sink.

Two ghost children have been reported in the house. They are believed to be James and Sally, children who lived next door to the Borden house and died in a WELL.

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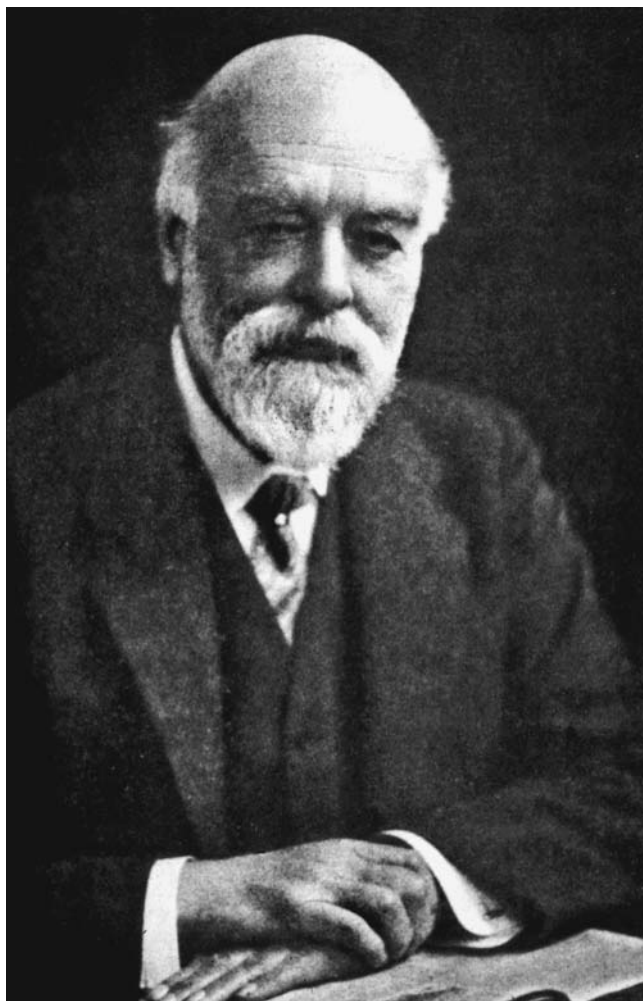
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Lodge, Sir Oliver Joseph (1851–1940) Physicist, educator and psychical researcher, a prominent member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). Although he made important contributions to both physics and psychical research, Lodge is perhaps best known today for his book *Raymond, or Life and Death* (1916), which dealt

with mediumistic communications received from his son, who was killed in World War I.

Oliver Lodge was born on June 12, 1851, in Penkhull, Staffordshire, England (near Stoke-on-Trent). Oliver's father was the 23rd of 25 children, and Oliver was the eldest of seven sons and a daughter. His father was a successful businessman, who supplied clay to the local potteries. Oliver was sent away to a boarding school when he was eight, but he was unhappy there, and his father brought him home at 14 to help in his business. For the next seven years, Oliver traveled as an agent for his father.

When he was 16, his maiden Aunt Anne had him visit her in London, where he attended university classes in physics, and these stimulated his interest in that subject. He entered his first full course at the Royal College of Sciences in 1872. In 1874 he enrolled in University College, London; he received his B.S. from that institution in 1875 and his D.Sc. in 1877. Upon earning his doctorate, he was appointed assistant professor of physics at University College. That same year he married Mary Marshall, by whom



Sir Oliver Lodge.

he was to have his own large family of six sons and six daughters.

Lodge was present at the meeting of the British Association for the Advancement of Science at which Sir WILLIAM BARRETT read his paper on his telepathy experiments, but he had no interest in it, and did not hear it. His involvement in PSYCHICAL RESEARCH was soon to begin, however. EDMUND GURNEY attended one of Lodge's lectures, and invited Lodge to his home, where he was busy classifying accounts of apparitions for a book that would be published a few years later as *Phantasms of the Living*. The cases struck Lodge as "a meaningless collection of ghost stories," but he was impressed by Gurney, and through him met FREDERIC W.H. MYERS.

In 1881, Lodge was appointed the first professor of physics at the new University College in Liverpool. As it happened, Liverpool was the home of Malcolm Guthrie, the proprietor of a drapery establishment, who had discovered that two of his employees were successful ESP test subjects. He contacted University College, and Lodge responded to the opportunity to conduct his own experiments. Rather to his surprise, he obtained good results. He joined the SPR and began traveling to Cambridge to attend its meetings, deepening his acquaintance with Gurney and Myers (both of whom were closely involved in the Society).

The next milestone in Lodge's contact with the paranormal was the American trance MEDIUM, LEONORA PIPER, whom the SPR invited to England for sittings in 1889. Lodge had his first sittings with Piper in Cambridge. He was much impressed to receive messages from his beloved Aunt Anne, who had recently died, and he invited the medium to Liverpool so that he could study her further. During these later SEANCES, Piper told Lodge of long-departed relatives of whom he knew nothing, and of incidents which were later verified. He concluded that telepathy—which he was already satisfied operated between the living—would need to be extended to include the possibility of communication between the living and the dead.

Five years later, in 1894, Lodge had his first experience with a physical medium: EUSAPIA PALLADINO. He and Myers journeyed to the summer home of Charles Richet on the Isle de Ribaud. The meeting was difficult because the researchers and medium had no common language between them, but he and Myers were impressed enough by what they witnessed to invite Palladino to Cambridge for another series of sittings.

In 1900 Lodge accepted the post of principal of another new university, this one in Birmingham, on the condition that he be allowed to continue his work in psychical research. He was elected president of the SPR to succeed Myers in 1901, and again in 1902 and 1903. Later, in 1932, on the 50th anniversary of the founding of the society, he served as president of honor jointly with ELEANOR SIDGWICK.

Lodge was well aware of the possibility that mediums read the minds not of their supposed deceased com-

municators, but of their sitters or other living persons. Messages given through mediums had to be verified if they were to stand as evidence of the beyond, and this required them to be recorded somewhere or known to someone—which at the same time meant that in theory the medium could have gained the knowledge through her (or his) ESP.

This was a key problem in the interpretation of seance material. So it was a major development in psychical research when several different mediums, on different continents, began to make fragmentary statements, attributed to the same communicators, that made sense only when brought together. These communications (which became known as CROSS CORRESPONDENCES) could be understood as the products of a single guiding intelligence. Gurney (who died in 1888) and Myers (who died in 1901) were among those apparently involved. Lodge saw the potential value of such communications at once, and became a major figure in their explication.

Lodge was by now convinced of SURVIVAL AFTER DEATH, but it was only after an extraordinary series of events that his belief turned to faith, and he became a dedicated follower of SPIRITUALISM. In August 1915, Piper, in Boston, delivered a message to Lodge, ostensibly from Myers, to the effect that he would ease the blow; this became meaningful a few days later when it was learned that Lodge's son, Raymond, had been killed in battle in France.

Lodge and his wife began to attend seances with other mediums in England, and at one of these Lady Lodge was told that Raymond appeared in a group photograph, with his walking stick. Through another medium, GLADYS OSBORNE LEONARD, came a more detailed description of this photograph, including the fact that someone was leaning on Raymond's shoulder. The Lodges had no such photograph at the time, and were inclined to mark these communications down as meaningless, when a friend (who knew nothing of these events) offered to send them one. When the photograph arrived, it proved to match Raymond's communications exactly.

Lodge describes these events and the subsequent sittings he had with his son in *Raymond, or Life and Death*. Much of the book is less evidential, Lodge using it to advance his ideas about the afterlife. The book created a sensation and brought Lodge both ridicule from the scientific establishment and praise from the spiritualist community.

Alongside his contributions to psychical research and his involvement in SPIRITUALISM, Lodge was responsible for important advances in physics, and was highly honored. He did early research in electricity, worked on the radio before Marconi, and developed a spark plug, known as the Lodge plug. Some of his work was useful to Einstein in his development of the theory of relativity. He was knighted in 1902, while he was serving as president of the SPR. In 1913 he was elected president of the British Association for the Advancement of Science.

In 1920, Lodge went on a lecture tour in Canada, appearing in Winnipeg, Vancouver, and Victoria, among other places in eastern Canada. He was followed in 1922–23 by SIR ARTHUR CONAN DOYLE. Their conversion to spiritualism had a substantial impact upon the public.

Lodge died on August 22, 1940 at home at Normanston House, Amesbury, Wiltshire, England. He left a sealed envelope, the contents of which he was to try to communicate after death, with the SPR, but no satisfactory message seems to have been received from him (see SURVIVAL TESTS). However, there is supposed to have been a communication of another sort. The journalist Paul Tabori, in a short biography, reports that “in September 1940 hundreds besieged a big spiritualist church in New York where Lodge's ‘whispy form’ was alleged to have floated over the altar, announcing itself as Sir Oliver.”

Lodge wrote numerous books on psychical research and Spiritualism, and in the later ones, especially, he tried to relate these areas to physics. Drawing on the widely accepted 19th-century concept of “ether,” which was said to pervade the entire universe, he held this to be the common basis of both physical and psychical worlds.

Lodge's other books include *Man and the Universe* (1908), *Survival of Man* (1909), *Modern Problems* (1912), *Science and Religion* (1914), *Ether and Reality* (1925), *Evolution and Creation* (1926), *Why I Believe in Personal Immortality* (1928), *Phantom Walls* (1929) and *My Philosophy* (1933). His autobiography, *Past Years*, appeared in 1931. A comprehensive *Bibliography of Sir Oliver Lodge*, compiled by SPR librarian Theodore Besterman, was published in 1935.

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Longleat Stately home in Wiltshire, England, haunted by several ghosts, including the “Green Lady,” who is said to mourn her murdered lover.

Since the Reformation, Longleat has been the home of the Thynne family. Superstitions and GHOST lore have surrounded it for centuries.

The Red Library is haunted by two ghosts. One is Sir John Thynne, the first occupant of Longleat. Sir John bought what was a run-down priory and began turning it into an elegant residence. Shortly after construction was completed about 1568, the house burned down and had

to be rebuilt. Sir John died in 1580. The second ghost, also named John, was killed in action during World War I in 1916. Tour guides have seen him reading books in the library and have mistaken him for a visitor.

The most famous ghost at Longleat is Lady Louisa Carteret, the Green Lady. In 1714, the house was inherited by four-year-old Thomas Thynne when his great-uncle died. The young boy, the second Viscount Weymouth, grew up arrogant and careless. He married at age 20 and almost immediately left his wife to go touring around the Continent. She died while he was away. At age 22, he married Lady Louisa. This relationship, too, was short lived. In three years of marriage, Louisa bore three sons. The third birth was problematic, and on Christmas Day 1736 she died from complications. Soon after her death, Thomas left Longleat and never returned. His youngest son died at age four. Thomas let the family home fall into disrepair.

In 1915, central heating was installed at Longleat, and the skeleton of a man wearing 18th-century boots was discovered under the flagstones in the cellar. A story arose that he had been a footman and the lover of Lady Louisa. Thomas had found out about him, murdered him in a duel and buried him in the cellar. There is no historical evidence to support the story, but it became part of the ghost lore surrounding the house. The morose Green Lady wanders a top-floor corridor named after her, and the reason for her sadness remains a mystery.

A superstition holds that the Thynne family will die out if the swans, which have nested on the property for centuries, ever fly away.

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Lowe Hotel Haunted hotel in Point Pleasant, West Virginia, a focal point of MOTHMAN sightings and activity in the late 1960s. The Lowe—the biggest landmark in downtown Point Pleasant—has a number of invisible residents who like to get the attention of the living. Guests share their spooky experiences with owners Ruth and Rush Finley and send them photos showing mysterious phenomena.

History

The Lowe opened in 1901 at the corner of 4th and Main, near the site of what some believe to be the first battle of the American Revolutionary War, the Battle of Point Pleasant, fought on October 10, 1774. The land had been given to Andrew Lewis as part of his payment for military service during the French and Indian War (1754–1763).

The hotel was first called the Spencer Hotel, named after a local judge, the Honorable J. S. Spencer. It was owned and operated by two brothers, Homer and Griff Smith. A grand structure, it cost \$65,000 to build and boasted “all the modern conveniences.” There were 54 rooms on four floors. The sumptuous lobby featured a 30-foot-high ceiling and a stupendous fireplace. The ground floor housed a bank, barber shop, saloon, and wholesale liquor house.

The Lowe was the center of high society and lavish entertainment and in the 1920s was renowned as an elegant dance hall. The stock market crash of 1929 abruptly ended this glittery era, and the Smith brothers were forced to sell. The Homer Lowe, Sr., family bought the hotel in the same year and changed the name.

The Finleys acquired the Lowe in 1990 and began a restoration project that continues. The ground-level shops and services are long gone, but the lobby with its grand fireplace and impressive griffins is still a gathering place for guests. Today, 32 of the original 54 rooms are in use. Ten baths have been added, and some of the rooms have been joined into two-room suites.

Haunting Activity

One of the most commonly reported experiences is an eerie feeling of an unseen presence in halls and rooms. Guests say they feel a presence when they turn a corner in the hallway or come up the grand staircase to the second floor. Room 202 has become known as the “Keel Room,” where author John Keel stayed during the first and second Mothman Festivals. Little activity has been reported in the room; in 2003, a photographic anomaly was captured in the room by Tim Frick, who, with his brother John, created the flying Mothman special effects for the annual festival hayrides. Immediately outside in the hallway by room 202, near the landing parlor, people report feeling the presence of a woman.

The third floor is the most active. In room 314, a tall, thin man in a 1930s suit, with a long beard, has appeared in a mirror. The solemn-looking fellow has not been identified, but he bears a strong resemblance to Sid Hatfield of the famous McCoy-Hatfield feuding families fame.

In the third floor three-room suite that overlooks the Ohio River, guests have reported the ghost of Captain Jim, or Jimbo, as he is also known. Jimbo tells guests that he is waiting for “the boat” to arrive. In September 2005, Jimbo drove guests from the room with his boisterous presence. Interestingly, he appeared on the same night that a real passenger barge, the *River Explorer*, was due to dock at Point Pleasant around midnight, as part of the Mothman Festival. According to Ruth Finley, river boat captains likely stayed at the Lowe; they were known for their drinking.

The fourth floor features the large ballroom where once guests danced nights away. But the haunting action is in an unfinished section of the floor that is used for storage. One of the items stashed away is an old rat-

tan rocking chair that once belonged to Mrs. Lowe, who was blind. Staff have found the chair mysteriously moved around to new spots. On one afternoon, Marcia Finley, the daughter of Ruth and Rush, sneaked up to the attic to smoke a cigarette. While she enjoyed her smoke, she suddenly noticed the rattan chair rocking by itself. Startled and unnerved, Marcia sped downstairs. The experience turned her from a nonbeliever in ghosts to a believer.

Numerous photographic anomalies of unusual light patterns and ORBS have been taken by guests at the Lowe. Some appear to have natural explanations, but those that do not raise interesting questions about what really walks the halls of the grand hotel.

lucks Objects, such as ornate dishes, cups or goblets, which are kept by families for generations as tokens of good luck and protection against evil. Lucks were once common throughout the British Isles among the gentry and nobility; as long as they remained intact, so tradition goes, the family line would prosper.

Most lucks are fragile objects that have required careful preservation throughout the generations. They have romantic legends attached to them to explain how they came to be in the possession of the family. Lucks cannot be purchased, but must be given to a family. The customary bestowers are royalty, supernatural beings such as FAIRIES (see FAIRY), or magical individuals such as witches. It is possible that some lucks originally were tokens of tenure. In days when few people could read or write, tenancy and land ownership was acknowledged by the bestowal of an identifying possession of the landlord or owner.

One of the most famous lucks is the Luck of Edenhall, a cup made of thick yellow-brown glass decorated in blue, red and gold enamel, and kept in its own leather case. Edenhall, located in Cumberland, northern England, was the property of the Musgrave family since the middle of the 15th century. There are various versions of how the luck came into the possession of the family. The most popular version is that one day the butler went down to draw water from a fairy well named after St. Cuthbert. There, he found a group of fairies dancing and drinking around the well. His intrusion caused the fairies to scatter, and they left behind their intriguing drinking cup, which the butler picked up. As they departed, the fairies called after them:

If this Cup should ever break or fall,
Farewell the Luck of Edenhall.

The exact date of the appearance of the luck is not known. There is a written reference to an unusual cup at Edenhall in 1689. The fairy legend, however, did not emerge until 1791. The luck was made famous in the 18th century by the Duke of Wharton, who visited Edenhall in 1721 and nearly broke the luck by letting it fall during a drinking bout. The butler prevented disaster by catching the cup in a napkin. Wharton later immortalized the luck in a ballad, *The Drinking Match*.

Different theories have been put forth on the origins of the Edenhall cup. It has been described as Moorish in design. The leather case, inscribed with the letters IHS, has led to speculation that the cup was once a Spanish Communion vessel. According to another theory, it may have been drafted in or near Damascus in the 13th or 14th century, as its style and composition is consistent with glasswork done there at that time. The IHS may have been added to the case much later, perhaps as a superstitious charm to keep the fairies from returning to reclaim their possession. Still other theories hold that the cup is of French or English origin from the 13th or 14th century.

Another famous luck in the Cumberland region is the Luck of Muncaster, kept by the Pennington family in Muncaster Castle. The luck is a small bowl made of green glass and decorated in gold and white enamel. According to legend, it was bestowed upon Sir John Pennington by King Henry VI, one of the most luckless of monarchs. During the Wars of the Roses (1455–85), Henry was forced to leave his throne in 1461 and flee into the countryside with only one companion. Either in that year or in 1464, he was in Cumberland, and one night sought shelter at Ireton Hall but was turned away. As he and his companion stumbled about in the middle of the night, they came upon shepherds who guided them to Muncaster Castle, where Pennington took them in. In gratitude, Henry gave the cup to his host and declared that as long as the family preserved it unbroken, they would prosper and never lack a male heir. Henry allegedly claimed that the cup was his own holy water stoup.

The king's own luck had nearly run out, however. He had already gone insane in 1453. When he was restored to the throne in 1470, his reign lasted only a year before his son, Edward V, retook the throne. Henry was sent to the Tower of London, where he was murdered.

Nonetheless, the Luck of Muncaster lasted until the 18th century, when the family died off without male heirs. Although Henry did stay at the castle during his flight, the luck legend may not have been born until much later, in the 18th century, at the doing of Sir John Pennington, the first Lord Muncaster. He is most likely responsible for a painting of Henry holding the cup, and for the inscription of the legend on the tomb of his ancestor, Sir John Pennington.

Another luck, the Luck of Burrell Green, a shallow brass dish, is said to have been given to the Lamb family by a witch, who intoned,

If this dish be sold or gi'en
Farewell the Luck of Burrell Green.

With the decline of the great families of aristocracy, lucks have been sold at auction.

See AMULET.

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luminator Subtle energy device that can be programmed to facilitate SPIRIT PHOTOGRAPHY. The luminator was invented by Patrick Richards of Michigan. It looks like a large, slim stereo speaker. Inside is a Plexiglas barrel lined with rings filled with water-based liquid that acts like crystal and two counter-rotating fans that pull air into the unit at the bottom and blow it out at the top, creating a vortex within the device. Richards programs the devices with intention.

There are only nine luminators in existence, and all but one are used in psychotherapy. In 1999, Mark Macy, a leading researcher in INSTRUMENTAL TRANSCOMMUNICATION (ITC), saw a luminator owned by Jack Stucki, a therapist in Colorado Springs. Stucki took photographs of his patients with the luminator in operation and occasionally what appeared to be spirit faces appeared in them. Macy acquired a luminator from Richards and had it programmed for spirit photography to aid in his ITC research.

Exactly how the luminator works is not known, but its specific subtle energy programming apparently enables the device to change environmental vibrations in a room. This creates a “noise” matrix for spirits to make impressions on film. According to Macy, there are many dimensions that are superimposed on the physical realm, separated by vibrational level, not by distance or time. People can perceive them when they tune in to their vibrations, just like they would tune in a radio or television frequency. The luminator apparently facilitates this.

A luminator spirit face photo is blurry, as though dimensional realms are intersecting. Spirit faces can be full or partial. Macy has experimented with different lighting and environments and has found low indoor light to be the most effective. Sunlight washes out the effects.

Macy has had his own results: his deceased father, Blair, has appeared on several occasions. Some famous dead people have made appearances as well as departed loved ones known only to the subjects. Among them are Albert Einstein, Edgar Cayce, John Denver, and Willis Harman, former president of the Institute of Noetic Sciences (IONS).

Skeptics contend that the blurring in luminator spirit face photos is caused by physically moving the Polaroid camera. Seeing faces in the photos is wish fulfillment and the human tendency to search for meaningful patterns. Macy states that all of his spirit face photos are genuine, untouched, and unaltered. He considers the photos proof of other realms, but leaves others to their own assessments, knowing that some will cling to skepticism.

The ability of objects to store human consciousness is not a new idea. PSYCHOMETRY, or the “measurement of the soul of things,” holds that objects retain energetic imprints of the thoughts and emotions of individuals strongly associated with them. PSYCHOKINESIS, or the influence of mind over matter, has been demonstrated by test subjects in scientific experiments. Thus, an object could hold consciousness and be programmed by con-

sciousness. Research supports this idea. Programmed intentionality is part of a new area of scientific research called psychoenergetics.

A precursor to psychoenergetics was the work of Baron Karl von Reichenbach (1788–1869), a German chemist, metallurgist, and expert on meteorites. Reichenbach was interested in the universal life force, a subtle energy that permeates all things in existence and governs health and life. He used the term “Od” to describe this force and said it emanates from all things, including the stars and planets. Od especially streams from crystals, which can be seen as a kind of storage cell. (The liquid in the luminator acts like crystal.)

Reichenbach said Od can be observed by clairvoyants as luminous radiations similar to an aurora borealis and can be sensed as hot or cold. He also believed Od is affected by the breath and that it fluctuates during the day and night and before and after meals. Reichenbach’s work was rejected by the scientific community, but in the late 19th century, the Society for Psychical Research in London validated many of his findings.

Wilhelm Reich (1897–1957), a native of Austria, a student of Freud, and a psychoanalyst, coined the term “orgone” to describe a vital force or primordial cosmic energy as the basis of sex and psychosomatic neuroses. He agreed with Reichenbach that this force permeates all things and exists as a biological energy, is blue in color, and can be demonstrated visually, thermically, and electroscopically in the atmosphere with a Geiger counter. Reich practiced in the United States and developed a device called the “orgone accumulator,” a metallic box covered with organic material which was supposed to concentrate orgone for therapeutic uses. He used the device on cancer patients and reported positive results. The Food and Drug Administration tested the device and pronounced it worthless. Reich was enjoined from manufacturing, distributing, and using the device and from using the term “orgone” in his writings. He refused. He was fined and sent to jail, where he died. The orgone accumulators were destroyed and his books were burned.

Recently, physicist William Tiller has demonstrated that devices can indeed be programmed with intention via meditation, and, like batteries, have an effect upon material things. Tiller—known as Dr. Bleep for his appearance in the hit film *What the Bleep Do We Know?* became interested in what he now calls psychoenergetics in the 1960s. His research has involved experienced meditators who program a specific intention into an “intentional imprinted electrical device,” or IIED, a metal box charged with an electrical current. The energy stored within the IIED executes the intention, such as changing the pH or temperature of purified water. Furthermore, a programmed device imparts its stored intention into unprogrammed devices that are left in proximity of an IIED.

In his book *Some Science Adventures with Real Magic* (2005), Tiller states that “human consciousness, in the form of specific intentions, can have a robust effect on

physical material property measurements for at least some inorganic and organic materials both *in vitro* and *in vivo*."

Tiller also allows for the participation of something spiritual beyond human beings. The meditators accomplished their intention programming "from a deep, collective meditation state, and perhaps with some unseen assistance," he said.

The device itself does not seem to be important. Tiller says that intention can be programmed into any objects. The key is consciousness.

This brings us back to the premise of the lumina-tor: Intentional programming, perhaps combined with spiritual assistance, can be imparted to a device that somehow alters the physical environment so that faces of the dead and nonphysical beings are imprinted on film. According to Macy, the "ethereals"—higher beings who work in ITC—"wish humans to learn about subtle energy and how to manipulate equipment with our thoughts."

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Lyttleton, Lord Thomas (1744–1779) The case of Lord Thomas Lyttleton, called the "Wicked Lord" and the "Bad Lord Lyttleton" because of his ill reputation, involves both a DEATH OMEN APPARITION and a crisis apparition.

In 1779, Lyttleton returned from Ireland to his house in Hill Street, Berkeley Square, in London. He was visited by several guests, among them Lord Fortescue, Lady Flood, two unmarried sisters by the name of Amphlett, and a friend who recorded the account of Lyttleton's mysterious death.

Lyttleton was not in good health, and had suffered suffocating fits during the preceding month. According to the friend's account:

It happened that he dreamt, three days before his death, that he saw a fluttering bird, and that afterwards a Woman appeared to him in white apparel, and said to him, "Prepare to die; you will not exist three days."

His lordship was much alarmed, and called to a servant from a closet adjoining, who found him much agitated and in a profuse perspiration. The circumstance had a considerable effect all the next day on his lordship's spirits. On the third day, which was a Saturday, his lordship was at breakfast with the above personages [the guests], and was observed to have grown very thoughtful, but attempted to carry it off by the transparent ruse of accusing the others at the table of unusual gravity. "Why do you look so grave" he asked.

"Are you thinking of the ghost? I am as well as ever I was in my life."

Later on he remarked, "If I live over tonight, I shall have jockeyed the ghost, for this is the third day."

The whole party presently set off for Pit Place [Lyttleton's gloomy mansion in Epsom, now a suburb of London], where they had not long arrived before his lordship was visited by one of his accustomed fits. After a short interval, he recovered, dined at five o'clock, and went to bed at eleven. When his servant was about to give him a dose of rhubarb and mintwater, his lordship, perceiving him stirring it with a toothpick, called him a slovenly dog, and bid him go fetch a teaspoon.

On the man's return, he found his master in a fit, and, the pillow being placed high, his chin bore hard upon his neck; when the servant, instead of relieving his lordship on the instant from his perilous situation, ran, in his fright, and called out for help; but on his return he found his lordship dead.

Thus, the apparitional DREAM warning proved to be true.

Yet another apparition was connected to Lyttleton's death. On the day of his demise, Lyttleton and others planned to visit a nearby good friend of Lyttleton, Miles Peter Andrews, Esq., who lived at Dartmoor. At the last moment, Lyttleton excused himself, perhaps because he was anxious about the death warning. He sent along no excuse to Andrews.

That night, Andrews went to bed early because he was not feeling well himself. Shortly after he retired, he was startled when the curtains of his four-poster bed were drawn aside by Lyttleton, who was dressed in one of his distinctive nightgowns. Andrews assumed that Lyttleton had decided to visit after all, and was playing a joke on him. He said to the figure, "You are up to some of your tricks. Go to bed, or I'll throw something at you." Lyttleton, however, merely gazed at him mournfully and responded, "It's all over for me, Andrews." Andrews, still thinking his friend was playing a joke, picked up one of his slippers and threw it at Lyttleton, who then seemed to glide into the adjoining dressing room.

Angry, Andrews jumped up and searched both bedroom and dressing room, but he found both empty and the doors bolted from the inside. He rang his bell for his servants and asked them about Lyttleton, but the servants, puzzled, said he had not been in the house all evening. Andrews still did not suspect anything strange, and ordered the servants to deny Lyttleton a bed, saying he could instead go to one of the inns at Dartford.

The news of Lyttleton's death during the night reached Andrews the next day. He fainted when he heard it, and reportedly "was not his own man" for three years following.

Premonitory death dreams are not uncommon, though the symbolism usually is more couched and not as direct as the Woman in White telling Lyttleton directly that he

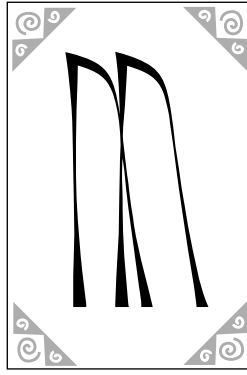
would be dead in three days. The initial appearance of the bird is significant, for birds are symbols of spirit and the soul, and are associated with heaven. The Woman in White also is a heavenly messenger. However, as was typical of the day, the dream apparition and death were blamed on the revenge of an allegedly evil woman, the late Mrs. Amphlett, who was rumored to have died of a broken heart because Lyttleton had callously seduced both daughters.

Premonitory death dreams often are met by great resistance by the living, and by a determination not to die. (See DEATH-BED VISIONS.)

The accounts of Lyttleton's death and apparitional appearance before Andrews do not mention timing, but it is most likely that Lyttleton appeared to his friend at his moment of death, as is the case in other crisis apparitions. He was dressed in his nightgown; typically, the dying who appear are clothed as they are at the moment of death.

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Mad Anthony The ghost of Major General Anthony Wayne, a hero of the American Revolutionary War, haunts locations in several states in the United States. Wayne was known as Mad Anthony for his ferocity and daring military exploits.

The native Pennsylvanian, in his early 30s during the Revolutionary War, was a key figure in the strategies of General George Washington. He left the army in 1783 as a major general and returned in 1792 as commander in chief. He was charged with defeating “hostile” American Indians as pioneers pushed westward through the Ohio Territory and beyond. Wayne died on December 15, 1796, in Erie, Pennsylvania, and was buried at St. Davis’s Church in Chester County.

One of Wayne’s best-known hauntings is along U.S. Route 1 near the Revolutionary War battlefield of Brandywine at Chadd’s Ford, Pennsylvania. The battle of Brandywine, fought in September 1777, was a victory for British and German forces, who were able to outmaneuver Washington and his men along the Brandywine River. The losses might have been greater for the Continental forces if not for the ferocious rearguard fighting of Wayne and his men, which enabled Washington to escape a British slaughter trap. According to lore, Wayne rode howling into melee, exhorting his men to hold fast. Wayne’s ghost appears here in full army dress astride a galloping white stallion, and then abruptly vanishes.

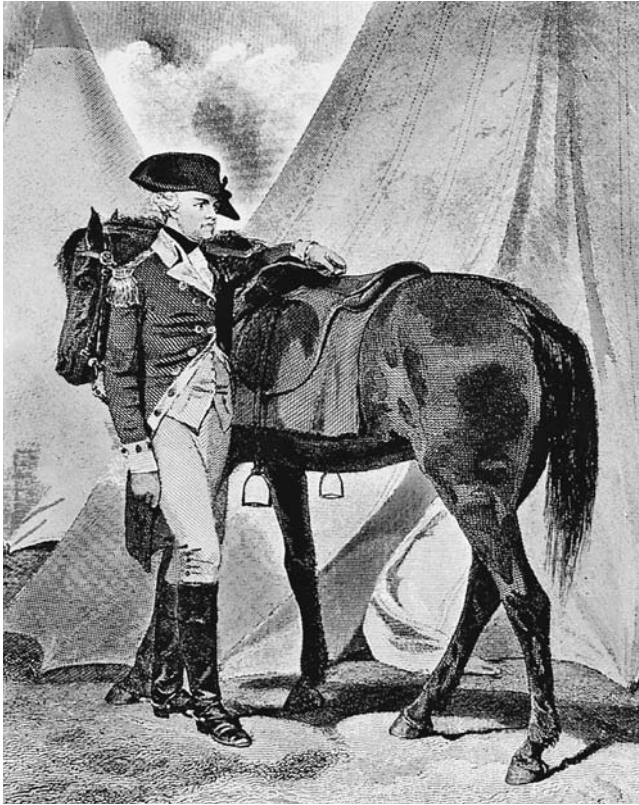
His ghost also appears at Fort Ticonderoga, where he was commandant in 1771. Wayne was known as a ladies’ man, and he was particularly attracted to two ladies pres-

ent at one of his dinner parties. One lady was a guest, Penelope Haynes, the daughter of Prescott Haynes, a rich Vermont landowner. The other lady was Nancy Coates, a local woman who served at the party.

Shortly after, Wayne and Nancy became lovers. In time, Nancy set her heart on marrying him, but he successfully fended off her entreaties. Meanwhile, the British were making military advances, and some prominent citizens asked for protection for their womenfolk, among them Prescott Haynes. General George Washington commanded Wayne to bring the women to Fort Ticonderoga.

While Wayne was away on this mission, some people at the fort maliciously told Nancy that he had gone to fetch his bride. When the cavalry returned, Wayne rode at its head, followed by Penelope Haynes sitting on the pillion of a wagon train. Nancy gently touched Wayne’s boot as he rode past, but since he was glancing back at Penelope, he didn’t feel it. Nancy was devastated and fled to the lake where she sat until dawn, and then ended her misery by walking into its waters.

Nancy’s ghost has been seen in and around various parts of the fort, running along the lake paths and even floating face up in the lake. Very often the sounds of a sobbing woman accompany the apparition. Wayne’s ghost is said to appear in the dining room of the commandant’s quarters or is seen sitting in a wing chair before the fireplace. The ghost smokes a churchwarden pipe and drinks from a pewter mug, creating an exact replica of Wayne in his portrait hanging on the room’s wall.



Mad Anthony Wayne, after a painting by Chappel.

Wayne's ghost is said to visit Lake Memphremagog. In 1776, Wayne and two guides from Laurentian Canada went searching for a bald eagle's nest. If caught early and trained, eagles were thought to make good hunting companions. Finding a nest with two bald eaglets, Wayne tried to remove them when one of them raked him across the cheek and the bridge of his nose. He had the scar for the rest of his life. Wayne kept the eagles until they died; he taught them falconry, and they were his constant traveling companions wherever he went.

After Wayne died, his ghost was reportedly seen at the log fort at the lake, which had become a fur traders' post. Dressed as an Indian scout, Wayne's apparition would walk along the lake's shore with one eagle sitting on each of his outstretched forearms. Trappers claimed that Wayne's ghost crossed the lake with his feet barely touching the water.

Wayne's ghost also has been seen making a midnight ride on his beloved horse Nab in an assumed replay of what has been called one of the most daring ventures of the Revolutionary War. In 1779, General George Washington commanded Wayne to warn the American troops at Storm King Pass, on the Hudson River, of an impending attack on a nearby British garrison. Wayne and Nab often enjoyed riding through the dangerous, lonely hills. On this night, during a violent storm, Wayne rode Nab to

warn the troops and then returned to successfully lead his men in the bayonet attack on Stony Point.

On similarly stormy nights, Wayne's cloaked ghost is reportedly seen hunched over Nab while darting in and out of the mountain tunnels. The apparition is accompanied by blue and orange sparks made by Nab's shoes hitting the flint and from his hide hitting branches. The ghostly pair is even said to be predictive of an impending storm to local residents.

Another Wayne ghost has been associated with a house of which he grew fond. In 1777, Wayne surrendered Fort Ticonderoga to General John Burgoyne. While riding to join General Lafayette in Virginia, Wayne happily anticipated along his route seeing once again a half-built, Georgian brick house that he dreamed of owning one day after a transient life spent in camps, tepees and barracks. The builder and owner of the house, Philip Noland, had made Wayne's acquaintance and showed him the house.

But 200 years later, the house was inexplicably still in that half-finished state. The ghosts of two Hessian prisoners who had escaped from their nearby camp and hidden in the empty house are said to visit. The men were tracked down there and fatally shot. It is said that their ghosts prowl through the cellar, and they can be heard hitting and scratching on the walls to escape. Followers of Mad Anthony folklore believe that his ghost visits the house. They also envision Anthony's ghost wondering aloud why Noland's house remains incomplete.

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Madison, Dolley See OCTAGON, THE; WHITE HOUSE.

MADS (Magnetic Anomaly Detection System) See GHOST; HAUNTING; POLTERGEIST.

Maher, Michaelleen Constance American parapsychologist who used quantitative rather than traditional qualitative methods to investigate haunted places.

Maher attended City College of the City University of New York (CUNY), where she took a course in parapsychology with Gertrude Schmeidler, who introduced her to experimental parapsychology. Maher received her B.A. degree in psychology from City College in 1974 and, encouraged by Schmeidler, went on to earn her Ph.D. degree in basic and applied neurocognition from the CUNY system in 1983.

Maher heard about her first haunting case from a family friend, a woman whom she knew to have a history of psychical experiences. This woman, her sister and their mother, on different occasions, had each seen a dark figure retreating from them in the hallway of their apartment near Washington Square Park, in New York's Greenwich

Village. The figure always turned into the master bedroom or into a hallway leading to the bathroom, before it disappeared.

Maher modeled her investigation of this case on a pioneering study by Schmeidler, published in the *Journal of the American Society for Psychical Research* in 1966. Making a floor plan of the apartment, she designated the areas where the family saw the ghostly figures moving and heading toward "target areas," and all other areas of the apartment as "control areas." She then asked psychics who knew nothing about the family's reports to go through the apartment and mark on the floor plans every place they sensed a ghost to be present. She also asked skeptical individuals to tour the apartment and mark floor plans according to where they thought the people who lived there might imagine they saw a ghost.

The psychics also circled descriptions on a checklist that were consistent with the ghost they had sensed and crossed out descriptions that were not consistent. Skeptics circled and crossed out items according to what they thought a credulous person might describe. When Maher evaluated the results of her tests statistically, she found that two of the four psychics had given a pattern of responses that resembled the family's reports, whereas none of the eight skeptics had done so. These results permitted her to conclude that cultural stereotypes of ghosts were not responsible either for the psychics' success or for the family's original descriptions. The test results implied that something genuinely odd had taken place in the apartment.

Maher also used infrared photography and a Geiger counter in order to determine if physical signs of something paranormal could be detected. One infrared photograph showed an unusual streak of light in the hallway, but in her 1975 report (written with Schmeidler) Maher downplayed the photographic anomaly, saying she could not rule out imperfections in the manufacturing or handling of the film. Although the Geiger counter went haywire in a room where one of the psychics had reported something peculiar, when radiation levels were averaged for the whole apartment, they fell within chance limits.

Maher used Polaroid and infrared photography, videotape, and a magnetometer. In several investigations, she used a device she and its designer, colleague George P. Hansen, humorously called the "Demon Detector." The Demon Detector is an ordinary computer attached to a random-number generator (RNG). An RNG works by employing a random source such as white noise or atomic decay to produce a string of oscillating outcomes, often likened to a series of very rapid coin tosses. Using this analogy, if more heads than tails are produced in a series, the Demon Detector is programmed to flood its surroundings with red light. Hansen rationalized that since metaphysical lore suggests that DEMONS enjoy basking in red light, then a demon, if present, would be motivated to keep the red light on by influencing the random noise source to produce an excess of heads over tails. But when

Maher and Hansen have used the Demon Detector, the red light has tended to remain off rather than on. In explaining this unexpected finding, Maher said that ghosts are not the same as demons and traditionally thought to prefer darkness.

In 1999, Maher conducted a meta-analysis (a statistical comparison of data from a series of experiments) of the results of all of her quantitative investigations of hauntings. Its outcome strengthened the scientific evidence for ghosts. Maher advanced a quantum wave/particle theory of ghosts.

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Maher, Michaelleen, and Gertrude Schmeidler. "Quantitative Investigation of a Recurrent Apparition." *Journal of the American Society for Psychical Research* 69 (1975): 341–52.

manes In ancient Rome, spirits of the dead. Generally, the manes were "good spirits"; the Di Manes were divine spirits. The term "manes" also referred to an individual spirit of the dead, to underworld deities and to the underworld. The Romans placated manes with offerings called *religiosae*.

Manning, Matthew See AUTOMATISM.

Manresa Castle Haunted Victorian era hotel in Port Townsend, Washington, reputedly one of the most haunted cities in America. Manresa Castle is not a European-style castle, but a mansion with a turret. It was built as a private residence by Charles Eisenbeis, a native of Prussia who made his fortune in Port Townsend in lumber, bricks, and banking. The main haunting stories are claimed to be fictions made up by staff. Nonetheless, guests at the hotel report mysterious phenomena.

History

Port Townsend, located on the Olympic Peninsula in Washington State, was at its peak in the late 19th century when it served as a bustling port at the entrance of Puget Sound. Lumber, fishing, and international trade made its residents wealthy and prosperous. They built spectacular homes on the steep hills that rise up from the water's edge. Many of these homes remain in excellent condition and are some of the finest examples of Victorian architecture in the country. Seattle has now eclipsed Port Townsend as a port and shifted the money and glamour away.

Eisenbeis was elected the first mayor of Port Townsend. It was the custom of the day for the wealthy to try to outdo each other in extravagant homes, and Eisenbeis was no exception. His four-story, 30-room brick mansion with a turret was dubbed “Eisenbeis Castle” by the locals who saw in it a resemblance to the castles of Prussia. It was the largest private residence ever to be built in the community.

The home, high on a hill at the outskirts of town, was completed in 1892. Eisenbeis brought in artisans from Germany to carve and install exquisite woodwork and tilework throughout. Reigning as king and queen of this estate were Eisenbeis and his second wife, Kate (his first wife, Elizabeth, had died in 1880).

Eisenbeis died in 1902. A few years later, Kate remarried and left the home. It remained empty until 1925, when it was purchased by a Seattle attorney who intended to turn it into a vacation home for schoolteacher nuns. That plan fell through. In 1927, a group of Jesuits bought it for use as a training college for priests. They named it “Manresa Hall.” Manresa is the town in Spain where St. Ignatius of Loyola founded the Jesuit order. In 1522, Ignatius spent 10 months praying and living in a cave at Manresa, where he experienced visions and began work on one of his most significant books, *Spiritual Exercises*.

The Jesuits added a large wing to the home for a chapel and sleeping rooms. They installed an elevator and then stuccoed over the entire home to give it a uniform, though bland, appearance. In 1968, the Jesuits departed, and Manresa was turned into a hotel and inn. It became known as “Manresa Castle,” a blend of Manresa Hall and Eisenbeis Castle. The castle changed ownership three more times. By 1968, the building and grounds were quite deteriorated. Each owner has contributed to renovation and to restoration of the original Victorian elegance. In 2004, Lena Humber, the third owner since 1968, auctioned the castle off.

Haunting Activity

Two ghosts have been reported at Manresa Castle. One is a woman named Kate. Some say she is Kate Eisenbeis, but a more popular belief is that she is another Kate, a young Englishwoman. Her story has the familiar motif of tragic love and death haunting legends found in other hotels and inns. In 1921, the story goes, Kate was staying at the castle awaiting her fiancé. She received word that he had been lost at sea. Overcome by grief, she threw herself out an upstairs window and died. Predictably, word then came that the fiancé hadn't been killed, after all—it was a tragic mistake. Curiously, this story goes around despite the fact that in 1921 the castle was empty.

Nonetheless, the ghostly Kate is seen standing in an upper window during some nights and also at dawn. She has long, flowing dark hair and wears a white gown.

The other ghost is a Jesuit priest. According to legend, he committed suicide in an attic room. There are no county death records to substantiate such a suicide, but

the story persists with the explanation that the Jesuits covered it up to avoid embarrassment.

Whether or not these stories have any truth to them, haunting activity is continually reported by visitors and guests. Most of the activity is credited to Kate and is centered in room 306 in the original part of the building. Room 302 also seems to be affected. Guests have reported odors of decay, an unpleasant atmosphere, ghostly forms, glowing shapes, cold breezes, moaning and whispering, singing emanating from the bathroom, invisible presences sitting on the bed, movement of objects, lights going on and off by themselves, and dresser drawers being found pulled open. Thumping noises sound in the night. Many of the guests who stay in these rooms have no prior knowledge of the hauntings; others come and request the rooms in hopes of experiencing weird phenomena.

The reception desk and office are below the area of haunted rooms. According to reports from staff, on occasional nights, usually between three and four in the morning, loud thumping and scraping sounds are heard overhead, as though people are stomping in heavy shoes and dragging heavy furniture about. The rackets most often happen when the rooms above are empty. Anyone who investigates finds empty rooms with nothing out of place. Unknowing guests who are given those rooms sometimes return immediately to reception and demand another room, claiming that there is “something terrible” they don't like about their room.

From the reception desk, one can look into a library or sitting room furnished in Victorian pieces. In one corner is a Victorian grandfather clock that has not worked in many years. Off to the right of the library is a bilevel area. The upstairs room is used for receptions and banquets, and the downstairs room is where casual breakfast is served (the formal restaurant and lounge are at the opposite end of the hotel). At night the rooms are dark. The Victorian grandfather clock has suddenly started chiming, and shadowy forms have been seen moving around in the upper reception room. Rustling sounds have been heard in the library in the middle of the night.

Haunting activity is reported elsewhere inside Manresa Castle. Once in the lounge, a glass shattered unexpectedly in the hand of a guest. A housekeeper said a glass flew out of her hand and shattered. Maids working on the third floor have heard voices whispering to them. The turret has a “strange feel” to many.

In 2003, a husband and wife visited the castle. In one hallway, the husband went into the men's bathroom while the wife waited in the hallway. The wife heard footsteps behind her that approached the bathroom and creaked on the floor, though no one was present. The husband said that the lock to the door suddenly came undone and the door flew open of its own accord.

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Manrow House Haunted residence in San Francisco known as the “House of the Demons.” The house’s spectacular and unusual activity in the mid-19th century was widely reported in California news media.

History

The Manrow House was named after the man who built it in 1851, J. P. Manrow, a civil engineer for the New York railways who came to California and made his wealth in real estate. The small Swiss-style house was located at 1908 Chestnut Street at the northeast corner of Chesnut and Larkin Streets. The site, on the northern edge of Russian Hill, had a commanding view of San Francisco Bay. The grounds included a stable and garden and were surrounded by a high fence for privacy.

Manrow enjoyed a good reputation as a smart businessman with a scientific bent. Handsome and distinguished, he was often seen about the peninsula riding with his wife and bloodhounds. He was named judge-advocate of the local vigilance committee, a group of private citizens who served as vigilantes to protect the public against crime. The committee forced criminals out of town and even hanged some accused murderers.

The Manrow House survived the great fire of 1906. In 1927, it was demolished to make way for a 13-story co-op apartment building at 1090 Chestnut Street. A 19-story high-rise was built at 1080 Chestnut in 1961.

Haunting Activity

From the beginning, the Manrow House seemed to be plagued with a negative, malign presence. The haunting activity was first reported in 1856 by Manrow, who was then around 40 years of age, to two of his close friends: William H. Rhodes, who wrote under the pen name Caxton, and Almarin Brooks Paul, who published the *True Californian* daily newspaper with Rhodes and Washington Bartlett (who later became governor of California). SPIRITUALISM had recently become popular, and Manrow evidently knew enough about it to identify some of the similar phenonema happening at his home—rappings, APPARITIONS, TABLE-TILTING, and so on. There were also POLTERGEIST activities. For example, Mrs. Manrow bought a feathered bonnet and laid it on the piano. She turned away, and when she turned back a moment later, she saw that all the feathers had been plucked out of the bonnet. In another instance, she found that salt had been emptied into the sugar bowl.

Manrow told Rhodes and Paul that some malicious spirit seemed to be playing these and other tricks at the house, even in broad daylight. The men suggested investigating by forming a circle for a SEANCE, to which Manrow agreed. The first circle took place on the night of September 19, 1856. The three men were joined by Mrs. Manrow, her sister, and her daughter.

As soon as the six formed their circle in the library, violent phenomena started up. Knocks resounded throughout the room and the table levitated about a foot

off the floor and floated for a few moments. Furniture cushions and books flew about the room; one book struck Mrs. Manrow on the head. Paul picked it up and placed it on the table, whereupon it opened of its own accord. He closed it and it opened by itself again. The place in the book, which was about travel, had a quotation from the Bible, “Cannot ye discern the signs of the times?” In addition, everyone in the circle experienced unseen hands pinching them, pulling their hair, and punching them. The doorbell rang and rang.

Manrow suggested out loud that the spirits wake up a black servant who was sleeping in the stable. No sooner had he spoken this than the servant came rushing out of the stable shrieking in terror. The group could see him out the window, running down the walk toward the house. He broke into the kitchen. Then the group saw a grotesque apparition form outside in front of them. Rhodes gave a colorful description to the *Sacramento Union* newspaper, published on October 21, 1856:

This terrible apparition was the most frightful figure that ever the human eye beheld. Language is utterly inadequate to describe it. There it reclined in the clear moonlight, silent, still, and sublime in its horrible deformity. If all the fiends in hell had combined their features into one masterpiece of ugliness and revolting hideousness of countenance, they could not have produce a face so full of horrors. It was blacker than the blackest midnight that ever frowned in starless gloom over the storm-swept ocean.

Over its head and body it had spread a mantle of the most stainless white. It looked like a robe of new fallen snow covering the blackened remains of a conflagration. It seemed as though personified sin had snatched the garment of a seraph as he floated by, and spread it over its thunder-scarred and hell-scorched form. Its face was turned toward us in profile, and I saw upon its features an expression of cruelty and revenge, darkened by the frown of everlasting despair. Hope never sat there.

After staring in horror at the “goblin,” everyone in the group except Paul rushed out of the room. The library erupted in activity. Chairs, tables, rugs, and pokers danced about and flew through the air. Rhodes was struck on the head by a cushion, and one of the women was struck on the head by a flying chair cover that released a huge cloud of blinding dust. Rhodes went to the front door, but found the gate torn open and laid as a barricade across the threshold. The group then tried to exit through the kitchen at the rear of the house, even though that is where the apparition appeared. But when they opened that door, they found that the hideous form had vanished.

The group then decided to summon up “spirits of the beautiful and good” to counteract and dispel the “goblin.” They returned to the seance table in the library.

Immediately benevolent spirits manifested: they felt cool hands touching them, gently stroking their hair and faces. Paul said he could see spirit hands flitting among them. Rhodes then perceived them as well, for about five

or six minutes. He said there were about a dozen of them, and they looked as real as flesh and BLOOD. According to Rhodes, the good spirits seemed to be trying to make amends for the preceding frightful events. Manrow, who was at the time suffering from a severe cold and toothache, asked for relief. Spirits hands caressed his jaw until his pain went away. The pleasant phenomena continued until the group reluctantly ended their session around 1 A.M.

They met for a second circle the next evening. Different spirits appeared, visible outside in the bright moonlight. First the ghostly form of a girl about age 10 to 12 came to the library window. The figure was stooped and flitted back and forth. Then another figure appeared, so close to the window that Mrs. Manrow screamed. The figure was human in form, tall and thin, and "resembled a shadow more than substance." (See SHADOW PEOPLE.) It came inside the house, passing through the wall. It disappeared and reappeared several times, always passing in and out of the solid house wall.

During the appearances, Paul was repeatedly upset out of his chair in a remote corner of the room, as though pushed out by invisible hands. The group asked for a demonstration, that Paul be lifted up and tossed onto the seance table. This was done immediately. Paul said that he felt first grasped by the collar of his coat, then lifted up off the floor and hurled forward onto the table. He was not hurt.

The group ended its second circle again around 1 A.M.

They reconvened for a third and final seance on another night. After a few minutes of stillness and silence, violent activity erupted. Rolled-up maps and world globes were thrown from bookcases; the globe rolled around the floor. One globe increased in speed and crashed into a window, breaking the glass. The group asked to see the forms of the spirits responsible for the activity. At once a form like a WILL-O'-THE-WISP appeared outside the library window. It looked like a globe of wavy light and did not cast a SHADOW. It moved back and forth and changed shape into an oblong and irregular blob. As it withdrew from the window, Paul said he could see it clearly, and it changed into the shape of a newly dug grave and lay upon the ground, glowing with a pale light. Then it changed into a thin line and gradually melted away.

After the seances, poltergeist activity continued in the house for several months. No cause was ever determined. There are no records of paranormal activity by other owners of the house.

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Marchers of the Night In Hawaiian lore, a procession of gods and spirits that marches on certain nights to visit sacred places or to welcome the dying to the land of ancestral guardian spirits, the AUMAKUA.

The Marchers of the Night, or nightmarchers as they are also called, are part of the beliefs in the unbroken connection between the living and the dead and the ability of the dead to revisit the places they knew on earth. They appear on nights sacred to the deities Ku, the ancestral god of productivity; Lono, god of the heavens; Kane, the chief creator god; and Kanaloa, god of the underworld. Winds will blow and snap off tree branches to clear a path for them. Thunder, lightning, heavy surf and sudden downpours of rain are common. Each of the Hawaiian Islands has certain paths believed to be used by the Marchers of the Night.

The processions are either of chiefs or of gods. Chiefs dress in ancient garb and are accompanied by *aumakua*. They may march in silence or to the accompaniment of drumming, chanting and the playing of nose flutes. Gods move five abreast with burning red torches to the accompaniment of chanting. The Marchers of the Night will appear during the day when necessary to welcome the dying.

On Maui, the processions are joined by supernatural dog people who look like humans but have the tails of dogs.

Witnesses are almost exclusively Hawaiian natives, though some foreigners have had the experience.

It is dangerous to encounter a procession. Usually, a spirit precedes the procession and warns away the living by calling out "*Kapu!*" If a person is met by the procession, the leader calls out "*O-ia!*" or "Let him be pierced!" Unless a dead relative or *aumakua* of the living person is in the procession to protect him or her, the person is struck dead by a ghostly spear. According to lore, one can avert such disaster by removing all clothing and lying face up to feign sleep.

See DEATH OMENS; WILD HUNT.

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Marfa lights See GHOST LIGHTS.

Margery See MINA STINSON CRANDON.

Marian apparitions Visions or supernatural manifestations of the Blessed Virgin Mary. The experiences are accompanied by other paranormal phenomena, such as heavenly music and singing, miraculous healing, luminosities, EXTRASENSORY PERCEPTION (ESP) and MEDIUMSHIP.

Untold numbers of Marian apparitions have been reported over the centuries, but only a handful have been deemed authentic by the Catholic Church. In most sightings, a luminous lady appears and identifies herself as Mary. She bears messages urging people to pray more and lead a more devout life; she also asks for churches and

shrines to be built to her. Miraculous healings often are reported in the wake of sightings. In a number of cases, children are the percipients.

According to the Catholic Church, religious apparitions are not ghosts but are mystical phenomena permitted by God. Both corporeal and incorporeal apparitions are recognized, and are mentioned in both the Old and New Testaments of the Bible. Marian apparitions are not accepted as articles of faith, but those which are deemed authentic are celebrated.

Authenticated Apparitions

Authentic sightings occurred in Guadalupe, Mexico in 1531; in Paris in 1830; in La Salette, France on September 19, 1846; in Lourdes, France from February 11 to July 16, 1858; in Knock, Ireland on August 21, 1879; in Fatima, Portugal from May 13 to October 13, 1917; in Beauraing, Belgium from November 29, 1932 to January 3, 1933; and in Banneaux, Belgium in 1933. Of those, the most famous and celebrated are:

Guadalupe, Mexico. In 1531, Mary appeared five times to Juan Diego, a middle-aged Aztec convert to Catholicism. The apparitions were recorded in various documents, including the Codex of Seville. The first episode occurred before dawn one morning as Juan was on his way to attend Mass:

... he suddenly heard a great choir, as of thousands of birds singing ... He was enchanted and looked up to the hilltop where the music seemed to come from and saw there a shining cloud of brightness in that dusk before dawn, and started to climb up the barren rocks towards it. Suddenly the heavenly music stopped and then through the silence he heard a lady's voice call him by name: 'Juan, Juan Diegito' ...

(Coley Taylor in *Our Lady of Guadalupe: Marian Library Studies* No. 85, 1961)

Diego then saw a woman "standing in the luminous cloud of mist, iridescent with rainbow hues." She immediately identified herself as Mary, saying, "You must know, and be very certain in your heart, my son, that I am truly the eternal Virgin, holy Mother of the True God, through Whose favor we live, the Creator, Lord of Heaven, and the Lord of Earth."

One another occasion, the apparition told Juan to pick flowers. Although it was a cold time of the year, he found a garden of roses at a site where no flowers had grown before. The flowers were Roses of Castile, a species not grown in Mexico at that time. Mary told him to wrap the flowers in his *tilma*, or cape, and take them to the bishop, which he did.

When Diego revealed the flowers and cape to the bishop and others who were present, a beautiful image of the Immaculate Conception was found to be imprinted on the cape: a woman with the sun and stars, standing on a new moon, with an angel at her feet. The style of the "painting" is not in the Maya-Toltec-Aztec tradition of the

time, which resembled primitive hieroglyphics. The cape was made of *ayate*, a coarse fabric made of cactus fiber, and had a maximum life span of about 30 years. Both the cape and the "painting" have lasted to the present day, and are on display in the church-shrine that was built at Mary's request.

Specialists have examined the figure's eyes in the "painting" and confirm what appear to be images of a man, perhaps Juan Diego, in each eye.

Pope Pius XII (1939–58) said that "on the *tilma* of humble Juan Diego—as tradition relates—brushes not of this earth left painted an Image more tender which the corrosive work of the centuries was marvelously to respect."

Lourdes, France. On 18 occasions, from February 11 to July 16, 1858, 14-year-old Bernadette Soubirous reportedly saw Mary in a grotto along the Gave du Pau river near Lourdes. Bernadette said she saw "a girl in white, no taller than I, who greeted me with a little bow of her head." On one occasion, the Lady spoke, in the Lourdes dialect, and said, "Will you please come here every day for a fortnight. I do not promise to make you happy in this world but in the next." In the last apparition, the woman identified herself, "I am the Immaculate Conception."

As a result of the apparitions, Bernadette reportedly experienced trances or ecstasies, some lasting an hour. After her series of visions ceased, a spring near the site became credited with miraculous healing powers. The spring has no known natural therapeutic properties; believers attribute its curative powers to the patronage of Mary. Numerous other claims of visions and miracles proved to be spurious. The Catholic Church authenticated Bernadette's apparitions four years later, and canonized Bernadette as a saint on December 8, 1933.

The identification of the apparition as the Immaculate Conception is important to Catholicism, and has been taken by many Catholics to be heavenly confirmation of the doctrine of the Immaculate Conception, which had been defined as a Catholic dogma in 1854. The "immaculateness" of Mary is a theme of the apparitions at Guadalupe and Fatima.

At Mary's request, a chapel was built in 1871 at the Lourdes site; it has grown to be one of the great churches of southern France.

Up to six million pilgrims visit Lourdes each year. Supervision and examination of people who claim to be healed is done by the Bureau des Constatations Medicales, established in 1882 as an independent group of doctors, which also is open to qualified visiting physicians. There are documented cases of cures associated with both the waters and the site.

Fatima, Portugal. In 1917, after three appearances of a being who identified itself as the Angel of Portugal, Mary appeared to three children: Lucia dos Santos, 10, and her two cousins, Jacinta and Francisco Marto, 7 and 9 respectively. The two girls saw a "young lady" and heard her speak; the boy saw her but did not hear her speak.

The children said the lady was dressed in white and stood above a small tree. She asked them to return to the same place at the same hour of the same day for six consecutive months. Tens of thousands of spectators showed up at the appointed time and place to witness the six apparitions. All but the August appearances took place at Cova da Iria, a grazing ground near Aljustrel, a village in the parish of Fatima, north of Lisbon.

At the final sighting on October 13, a crowd of 50,000 or more gathered in the rain. Mary appeared to the children and told them to build a chapel in her honor. She said she was the "Lady of the Rosary," and that people must say the Rosary daily. Lucia saw in succession Mary as Our Lady of Sorrows and as Our Lady of Mount Carmel; St. Joseph with the Child; and Jesus as a man. Then the rain stopped, and a phenomenon now known as the "miracle of the sun" occurred. The sun appeared suddenly through a rift in the clouds and seemed to rotate, throwing off multicolored light. It appeared to plunge to the earth, giving off heat. Some in the crowd feared it was a signal of the end of the world, and panicked. Fear then gave way to awe as the sun returned to normal in the sky. The "miracle of the sun" was witnessed miles away, and lasted an estimated 10 minutes. The significance of it is not known. Photographers at the event documented the unusually fast change from wet to dry environment, but not the phenomenon of the rotating sun.

According to Mary, the purpose of her apparitions was to deliver messages to the people of the need for daily recitation of the Rosary; prayer and mortification for the conversion of sinners; prayers for priests; and offering of the Holy Communion of reparation on the first Saturday of every month. In addition, all people of the world needed to be devoted to the Immaculate Heart of the Blessed Mother. In return for these acts, many souls would be saved; Russia would be converted; another and more terrible world war would be averted; and there would be world peace.

In 1927, the Catholic Church authorized pilgrimages to the site. In accordance with the apparition's instructions, construction of a basilica was begun in 1928. Hospitals, hospices and other religious institutions also have been erected.

The story of the Fatima apparitions was a vehicle for a 1952 movie, *The Miracle of Our Lady of Fatima*. The film did not present the spiritual aspects effectively, but used the story as a vehicle for an anti-Communist statement.

Unauthenticated Apparitions

Alleged sightings of Marian apparitions have a powerful effect on witnesses, even if the apparitions are not authenticated by the Church. Investigations can take years before a decision on authenticity is made; meanwhile, sites of apparitions continue to draw new pilgrims who hope to have miraculous experiences. Among unauthenticated sightings are the following.

Zeitoun, Egypt. Beginning April 2, 1968, and lasting approximately 14 months, more than 70 Marian apparitions and other unusual phenomena were reported in the vicinity of the St. Mary's Coptic Church in Zeitoun, a suburb of Cairo. The first eyewitnesses were three Muslim mechanics, who reported seeing a woman dressed in dazzling white, standing on top of the central dome of the church in the late night hours. The light was so brilliant that they could not make out facial features. Others saw it, and a crowd gathered within minutes; someone recognized the apparition as Mary. The crowd shouted and the figure acknowledged by bowing. After a few minutes, it ascended rapidly into the night sky and disappeared.

The first sighting was followed by hundreds of alleged spontaneous cures of all manner of diseases and illnesses. One of the mechanics, who suffered a gangrenous finger and was due for surgery the next day, completely recovered.

From April 2 until August 1969, Marian apparitions occurred two to three times a week, then were sporadic for the remainder of 1969. They were most frequent on early Sunday mornings and on the 32 Marian feast days of the Coptic Church. The total number of eyewitnesses was estimated at 250,000 to 500,000.

The apparitions included full and partial figures in at least 10 different shapes, which bowed and waved to the witnesses; reddish clouds of sweet incense which appeared and disappeared with great rapidity; unusual lights shooting across the sky; and luminous doves or dovelike objects of silver and other brilliant colors, some of which appeared in the shape of a Christian cross. None of the apparitions was accompanied by sound. The shortest lasted about one minute, while the longest, on June 8, 1968, lasted for more than seven hours. The General Information and Complaints Department of the Egyptian Government investigated and declared it "an undeniable fact" that Mary had appeared to both Christians and Muslims.

Medjugorje, Bosnia-Herzegovina. A remote village tucked into the mountains, Medjugorje (in the former Yugoslavia) has attracted millions of pilgrims and tourists since Mary first appeared on a hill to six adolescent villagers on June 24, 1981. Four were girls and two were boys; they ranged in age from 10 to 17. For the next 18 months, there were daily apparitions to one or more of the adolescents, who came to be called the "seers" or "visionaries." Apparitions have continued, and thousands of them have been recorded. Many have occurred in the "chapel of apparitions," the rectory behind the St. James Roman Catholic Church in Medjugorje. Most last a few minutes, but some have lasted 20 to 45 minutes.

In addition to the apparitions, miraculous healings have been reported of a range of physical and psychological conditions, from eye diseases and vascular problems to substance addictions. Other miracles occurred nearly daily. In August 1981, *mir*, the Croatian word for peace, was seen written in the sky at night above the cross on

the hill where Mary first appeared, now known as the Hill of Apparitions. Her silhouette has also been seen on the hill. Like the "miracle of the sun" at Fatima, the sun has been reported to either pulsate, spin hypnotically, change into a white disc or shine in a rainbow of brilliant colors. The cross behind the church has been seen to spin or disappear. On October 28, 1981, a bush spontaneously ignited on the hill. People rushed to extinguish it, but by the time they reached it, it had burned itself out, leaving no charring or burned evidence.

According to the visionaries, the purpose of the apparitions is to bring a message from Christ, which the seers could then communicate to the world. Essentially, the message is that atheists must convert and return to the ways of God, to change their lives to peace with God and with their fellow humankind. Returning to God can be achieved through peace, conversion, fasting, penance and prayer. Peace is the most important, for it makes everything else possible. Prayer is vital because faith cannot be maintained without it. Prayer must be directed to Jesus, and Mary will intercede with Him. The purpose of the supernatural events, according to Mary, is to give credence to the apparitions and underscore the importance of the message.

Mary further communicated that Medjugorje was selected because the village of about 400 families included many good believers who were capable of restoring their faith and serving as an example to other people in the world regarding the need to convert.

After their first vision, the visionaries spent at least six hours in prayer and fasted up to three times a week. They said they conversed with Mary in normal conversation tones, in their native Croatian. They learned that each of them would be given 10 secrets, after which time Mary would cease to appear to them, except on special occasions. The children did not receive their secrets at the same time; four messages were to concern humankind as a whole, while the rest would be directed to individuals or the village of Medjugorje.

As a result of the apparitions, the villagers, with few exceptions, converted and began attending daily church services.

Pilgrims who visit the church and rectory say Mary appears to them during prayer. Others report unusual experiences, such as the changing of silver rosary chains to gold. Photographs appear to show images of the figure of Jesus on the cross on the hill, Mary in prayer against the cross, Mary and Child in the sky and unnaturally originating rays of light striking across the cross. In some cases, the images are evident only after the film is developed.

By the fall of 1987, Mary was appearing on the 25th day of each month, giving messages to visionaries to spread throughout the world about the need for prayer and the need to dedicate time to Jesus. The messages support Catholic teachings; most fall into five themes: peace, faith, conversion, prayer and fasting. In 1984, Mary began giving "special messages."

While Mary's mission is purported to be one of peace and love, the promised 10 secrets have taken on a dark, apocalyptic thread that also often occurs in CHANNELING and mediumship. By 1999, three visionaries had received all 10 secrets, and three had received nine. The ninth and tenth secrets are supposed to be "very grave, having to do with the sins of the world." Prayer and penance will help to ward off evil and war.

Only one secret was revealed to the public: that Mary would leave a visible sign on the mountain where she first appeared.

After all the secrets are given, three warnings will be given to the world. Ten days before each warning, a priest will be notified so that he can fast and pray for seven days and then announce the warning that will take place in three days. The three warnings will occur in rapid succession. Those who have not converted will have little time to do so.

The Catholic Church's position on Medjugorje is that supernatural apparitions and revelations have not been affirmed. Private pilgrimages are permitted as long as they are not taken as authentication of events.

In 1998, a scientific study was done on the visionaries at the request of the Parish Office of Medjugorje. It was concluded that none of the visionaries demonstrated any pathological symptoms such as trance interference, dissociative interference or loss of reality interference, and that their states of ecstasy were not hypnotically induced.

Conyers, Georgia. In 1983, Nancy Fowler, a registered nurse who now lives in Conyers, Georgia, began having trouble with demons. Fowler, a Catholic, had quit attending Sunday Mass due to the schedule of a new job. She saw grotesque, shadowy forms and doubted her sanity. She gave up her weekend job, returned to Mass and found a priest who exorcized most of the demonic harassment.

One night she awakened to see a vision of a cross of white light on the ceiling. A disembodied voice told her she was a prophet and to open the Bible. She randomly opened it to Jeremiah 1:5, which says, "The Lord said to me, I chose you before I gave you life, and before you were born I selected you to be a prophet to the nations."

Fowler then began receiving instruction and guidance from a voice, which she identified as the Lord. In 1987, she tried to end the mystical experiences. Rather than end, they increased in magnitude. Fowler perceived a silent, full-length apparition of Jesus on February 27. This was followed by clear, audible interior voices that gave religious instruction, and on November 30, another vision of Jesus. Jesus began making daily appearances to her.

Also during 1987, Fowler experienced angels and Mary. Initially, Mary was a voice. Fowler felt guided to visit Medjugorje in October. She saw an apparition of Mary in 1988. Mary's visits to her then increased in frequency. Fowler also has been visited by apparitions of Satan, who appears in various beautiful and terrifying guises.

Mary's visits are often preceded by a bird singing outside the Fowler home. In a burst of light, she appears in Fowler's living room near a statue of Mary. She is smaller than life size, about 3 feet tall, and holds the infant Jesus. Mary's messages range from personal ones to ones of global significance. Her main themes are prayer, reading the Gospels and conversion.

In 1990, Mary began giving special messages through Fowler to the United States on the 13th of each month, a significant day, she has said, because the apparitions at Fatima ended on October 13, 1917. Mary says her requests at Fatima have not been done. The visits on the 13th of each month were received in a special room in the nearby home of Bob Hughes, whose property better accommodated the crowds. During the messages, graces were given to the crowd, many of whom reported paranormal or mystical experiences of their own, such as the smell of roses and visions.

On June 13, 1993, Fowler was subjected to medical and scientific tests while she was having an apparition of Mary. Her brainwaves corresponded to the delta levels of deep sleep. She also registered a significant drop in electrical conductivity of her skin, showing deep relaxation. There was no evidence of psychiatric disturbance.

In 1994, Fowler announced that Mary would end her 13th messages for the United States, but her presence would remain. Jesus also continued to manifest himself to her.

The Catholic Church has made no inquiry into the Conyers apparitions. Clergy are prohibited from officially participating in any activities. Private pilgrimages are permitted. In 1992, Fowler was discouraged from speaking in Catholic churches about the apparitions, on the grounds that it would give the appearance of official authentication.

The Catholic Church remains very cautious about investigating any reported Marian apparitions. The overwhelming majority of them fade away over time. At the end of the century and the millennium, apparitional sightings had risen dramatically around the world, perhaps reflecting fears and concerns about "the end times." Mary's message of redemption has a broad appeal.

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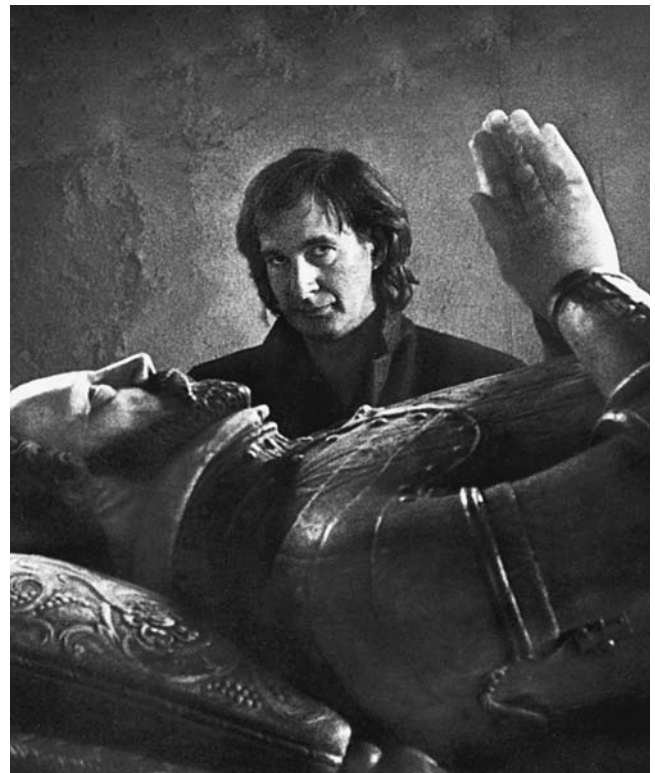
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Marsden, Sir Simon (1948–) Fine arts photographer whose work includes stunning portraits of haunted places.

Life

Sir Simon Marsden has had a lifelong interest in ghosts and the paranormal, an interest shared with his father. Born December 1, 1948, in Lincoln, England, he grew up in two stately homes with reputations for being haunted. Both Panton Hall and THORPE HALL were in remote areas near the Lincoln Wolds. Thorpe Hall, near Louth, has been haunted since 1596 by the Green Lady, the ghost of a Spanish woman who pined in unrequited love for the hall's married owner, Sir John Bolle. The Marsden family lived at Thorpe Hall when Simon was between the ages of five and 13. His bedroom was the haunted one, but he never experienced the Green Lady or any other ghost. A phantom coach was seen by his older brother and sister. His father and older brother were avid readers of GHOST stories, and Marsden eventually inherited the library of books on the subject.

Marsden was educated at Ampleforth College, Yorkshire, and the Sorbonne University in Paris. When he was



Simon Marsden. Photo by Cassie Marsden. Courtesy The Marsden Archive.

21, Marsden received a gift of an old Leica camera from his father. He shot his first roll of film using cardboard cutout ghosts set up in the garden. From the beginning of his experiments in photography, Marsden was fascinated by the play of light and by showing the unreality of the real and the reality of the unreal. The same year, he started his career in photography as a printing and processing assistant for two professional photographers in London. From 1971–73, he worked for a photographic printing business and traveled extensively throughout Europe, the Middle East, and America.

In 1973, he began work on a book about ghosts, witches, and “other strange tales” of the British Isles. The result, *The Haunted Realm*, was published in 1986. While working on *The Haunted Realm*, he started another book about ruined castles and houses of southern Ireland (not necessarily haunted), *In Ruins*, published in 1980.

Over a 12-year-period, Marsden photographed more than 1,200 homes and buildings. He looked especially for places in remote areas where legends and folklore have remained strong. Many of the sites he has featured are in Ireland, a land still filled with appreciation for the unseen.

Marsden was the subject of a 1992 documentary drama produced by Granada TV, *Ghosthunter*, which featured him on travels through Transylvania. He has appeared on numerous other television and radio programs. His work is exhibited in galleries and museums around the world. He lives with his family in Lincoln.

A feature film of his book *The Twilight Hour: Celtic Visions from the Past* was released in 2002. Marsden narrates the film, which explains his experiences photographing mysterious places.

Views on the Paranormal

Marsden has never attempted to prove the existence of ghosts, but sees his role as that of a folklorist collecting and recording the experiences of others, in the hopes of restoring a sense of imagination and mystery increasingly lost to science and technology. He finds from his own experiences and research that the evidence in support of ghosts and other paranormal phenomena is overwhelming. A hidden spirit world runs parallel to our waking reality. It is revealed to us under the right conditions and if we are receptive to it by conquering our fears of the unknown. Marsden's own openness to this hidden realm may account for the striking results he achieves through a camera lens, and for the strange experiences and synchronicities that happen to him in the course of his work.

For example, in 1979, Marsden visited the village of Long Compton, Oxfordshire, to photograph an ancient mound in a field near a church that had been used for witchcraft rituals. Long Compton is near the haunted ROLLRIGHT STONES. His camera was slung around his neck. As he raised it to look through the viewfinder, it suddenly was wrenched from his hands by an invisible force that seemed to give him a great blow. He felt as though he had

been struck by a thunderbolt. Shaken, he hurried back to his car. He later discovered that his shoulder was covered with a huge bruise, though he felt no pain. This sort of strange experience that has no apparent explanation is familiar to many ghost investigators.

Marsden favors two explanations that have been proposed for ghosts:

- The “Tape Recording” theory, which holds that human emotions can become imbedded in the electrical fields of certain inanimate objects such as stone and wood.
- The “Earth Force” theory, which holds that primal energy radiates from the Earth and is conducted along ley lines. At points where lines intersect, psychic activity is high. Sacred sites, churches, stone circles, burial chambers, and such have been constructed at these points and along ley lines and are focal points for paranormal activity. In his introduction to *The Haunted Realm*, author Colin Wilson proposes that Earth force may have been the source of Marsden's experience in Long Compton.

Marsden also thinks that ghosts may be—at least in part—projections of the subconscious fears of death and extinction shared by human beings. The manifestation of ghosts may serve to alleviate those fears and assure humans of some form of continuity of existence.

Ultimately, the existence of ghosts cannot be denied until we understand how we came to be alive. We exist on a multitude of levels that extend far beyond the ego, he says, and to deny the existence of ghosts is to reject our spiritual being and true self.

Other books by Marsden include *Visions of Poe* (1988), an illustrated personal selection of stories and poems by Edgar Allan Poe; *Phantoms of the Isles: More Tales of the Haunted Realm* (1990); *The Journal of a Ghosthunter: In Search of the Undead from Ireland to Transylvania* (1994); *Beyond the Wall: The Lost World of East Germany* (1999), about the forgotten castles, palaces, and schlosses of the former German Democratic Republic; *Venice: City of Haunting Dreams* (2001); *The Twilight Hour: Celtic Visions from the Past* (2002), made into a feature film released the same year; *This Spectred Isle: A Journey Through Haunted England* (2005); and *Ghost Hunter: A Journey Through Haunted France* (2006).

For examples of Marsden's work, see the entries on CHARLETON HOUSE and NEWSTEAD ABBEY.

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Marylebone Spiritualist Association, Ltd. See SPIRITUALIST ASSOCIATION OF GREAT BRITAIN.

materialization The process of forming seemingly solid spirit faces, body parts or complete spirit figures by a MEDIUM during a SEANCE. Full-body materializations once were considered the ultimate feat of physical MEDIUMSHIP, requiring great concentration, harnessing of psychic energy and even loss of weight on the part of the medium.

In her book *The Spiritualists*, author Ruth Brandon speculates that early manifestations such as RAPPING, ghostly hands playing instruments and spirit lights were merely the lead-in acts to the real business of SEANCES: bringing the whole bodies of spirits to the people. A popular handbook for mediums in the mid-19th century advised practitioners to follow the lead of their spirit guides, as not all spirits were capable of materializing. All mediums have the potential, the handbook claimed, but few can gather the necessary energy or have the patience to wait for the phenomenon to appear.

Materialization manifestations usually followed a similar routine. The medium would enter a CABINET in order to collect the psychic energy necessary to produce ECTOPLASM. Soon a spot of white light, or flakes of whiteness, would appear, spreading into a cloud of vaporous whiteness. Next a face would appear, usually on or in front of the dark cabinet curtains; in fortunate circumstances, an entire person would appear. After the spirit had circulated throughout the circle, it returned to the cabinet, or with spectacular effect, melted away. The medium, always found in the cabinet, could lose substantial weight during the process and was quite weak afterward.

Author Rev. Robert Chaney postulated that the medium must project ectoplasm from her own body, plus that gathered from the sitters through magnetization, to facilitate materialization. The spirit is then clothed in this astral substance and appears. If the transformation is incomplete, the medium takes the spirit drapery and assumes the part of the spirit, a process called transfiguration.

Although making only a brief appearance, the famous spirit control JOHN KING materialized in the light from Ira Davenport's gunflash in 1850 (see DAVENPORT BROTHERS). The first full-form materialization appeared to Robert Dale Owen in 1860 through Leah Underhill, Kate and Maggie Fox's older sister (see FOX SISTERS). Owen reported that a veiled and luminous figure materialized and walked about the room, then disappeared. Not to be outdone, Kate Fox produced the figure of a Mrs. Livermore, deceased wife of one of her clients, and frequently brought the spirit of Benjamin Franklin into her circle.

AGNES GUPPY claimed to be the first English medium to materialize spirits, bringing John King's ghost to her astonished sitters in 1872. John King also appeared in the seances of Mr. and Mrs. Nelson Holmes and those of Mrs. Guppy's protégés Frank Herne and Charles Williams. Sitters at a Herne-Williams seance could even shake John

King's hand. But all of their efforts were soon surpassed in the materializations of KATIE KING by medium FLORENCE COOK.

Cook specialized in materialization from the beginning, starting with faces in 1872. By mid-1873, she introduced Katie King, allegedly John's daughter, as a white-veiled, barefoot figure who walked about the seance room, touching and caressing the sitters and allowing herself to be touched in return. She felt warm to the touch, seemed possessed of flesh and blood, and was an instant sensation.

Katie strongly resembled Cook. In December 1873, during a seance for the Earl and Countess of Caithness, sitter William Volckman grabbed Katie and struggled with the apparition, claiming that Katie was no ghost but Cook in costume. Katie put up a good fight, scratching Volckman's nose and pulling out some of his whiskers. The other sitters separated the two and returned Katie into the cabinet to rejoin Cook, who was found five minutes later disheveled but still bound and sealed. Spiritualists strongly condemned Volckman for his behavior, saying he could have caused Cook severe injury or death. It was believed that mediums were quite vulnerable during materializations.

One of Cook's strongest supporters was the eminent scientist Sir WILLIAM CROOKES, who investigated her after the Volckman affair. Crookes pronounced the materialization of Katie King completely genuine. He described Katie in rapturous terms, citing her loveliness and good nature, coupled with Cook's innocence, as proof of the spirit's existence. Katie even sang lullabies to Crookes's children, telling them stories of her glory days in 17th-century Jamaica. Crookes photographed Katie and Cook together, but unfortunately destroyed the plates. Several pictures remain of Katie alone, however, one on the arm of Crookes.

In her early days under her real name, MARTHE BERAUD, medium Eva C. materialized the Indian Brahmin Bien Boa. Photographs show Bien Boa as a tall man wearing a white garment like a monk's habit, with the hood pulled over a metal helmet. He was bearded and in no way resembled Beraud. Although strange in appearance, Bien Boa was real. He would return from behind the cabinet curtains to acknowledge applause for his performance. Unfortunately, Bien Boa was a little too lifelike; his real name was Areski, and he was a former coachman, and very much alive.

Later, Beraud (going by the name Eva C.) materialized the faces and forms of several government and historical figures, most notably U.S. President Woodrow Wilson, King Ferdinand of Bulgaria and the actress Mona Delza. Critics found the materializations flat and two-dimensional, charging they were most likely cutouts from magazines and newspapers draped with muslin. One face even had part of the words *Le Miroir*, a French magazine, on the forehead. BARON ALBERT VON SCHRENCK-NOTZING, one of Beraud's investigators, attributed such coincidences to *hypermnesia*, very acute memory, and *cryptomnesia*,

the ability to recall mental images buried in the subconscious. Such reproductions, dug up from Beraud's past, were called "ideoplasts." (See IDEOPLASTY.)

Recipes circulated among mediums for preparing the best ghostly effects. One required 21 yards of fine white silk veiling, very gauzy, washed carefully seven times. While still damp, the fabric was dipped in one jar of Balmain's Luminous Paint, a half-pint of Demar varnish, one pint of odorless benzine and 50 drops of lavender oil. Then the fabric dried for three days, at which time it was washed with naphtha soap to remove all odor. Only silk would hold the paint through so many washings and look so soft and luminous in the seance.

Rosina Showers, another young materialization medium and a friend of Florence Cook, described in a confession of fraud how to materialize the spirits: the medium should wear a dress she can easily take off in two or three minutes, wearing two or three shifts underneath. She conceals a filmy muslin veil in her underwear; this veil is her only clothing over the shifts. A pocket handkerchief conceals her hair. After emerging from the cabinet, the "ghost" circulates among the sitters, easily charming them. She then returns to the cabinet and redresses. Showers was surprised that none of the investigators thought of checking in the medium's underwear.

In his work for the Seybert Commission, Dr. H. H. Furness attended more than 20 materialization seances. He found some mediums more practiced than others, but applauded the charming work of most as they gracefully appeared as spirits, lightly appearing and disappearing through the cabinet curtains. Throughout it all, he never ceased to be amazed at the faith of the sitters, who recognized their husbands, fathers, mothers, wives and children in the costumed persona of the medium.

MAURICE BARBANELL said he considered materializations to be the most convincing form of psychic phenomena. Barbanell witnessed numerous materializations at the many seances he attended as a sitter. Once he witnessed the Welsh medium Alec Harris, of Cardiff, manifest 30 forms at a single seance. Some lasted as long as 20 minutes. A doctor felt the pulses of some and said they reminded him of the pulses of a baby.

Barbanell said that white light depressed materialization, while red light was conducive to it. When conditions were ideal, he said, the barrier between worlds fell away and materialized forms could move far away from the medium. The best were solid and fully formed and not covered in ectoplasm.

Materializations are uncommon in modern mediumship.

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mazes Mazes have ancient associations with the underworld and with souls of the dead. They represent a path to the underworld that can be negotiated only by the initiated.

Mazes exist universally around the world. The oldest, in ancient Egypt, is believed to have been built about 5,000 years ago. According to the Greek historian Herodotus, the labyrinth was built by 12 kings as a memorial to themselves, and as the tomb of sacred crocodiles. The Egyptian earth god, Geb, assumed the shape of a crocodile and was worshipped by the souls of the dead, according to the *Egyptian Book of the Dead*. Herodotus said the labyrinth far surpassed the pyramids in magnificence.

In myth and legend, mazes are difficult and fraught with dangers. They are presided over by various deities and supernatural beings and creatures, some of whom help travelers and some of whom hinder. To negotiate a maze successfully is to gain access to the secret mysteries of life and death. The river Lethe ("oblivion") that separates Hades from the world of the living in Greek myth was said to be a watery labyrinth. The Labyrinth of Crete had no way out; at its center was the mythical beast, the Minotaur, half man and half bull, who devoured people who were sent into the maze as sacrificial victims. The hero, Theseus, navigated the maze, slew the monster, and found his way out.

Mazes have many different shapes and patterns; they are symmetrical and balanced. One of the most common shapes is the spiral, a symbol of Goddess, which was the shape of the mythical Labyrinth of Crete, presided over by a Goddess-figure, the Mistress of the Labyrinth.

The Tor, the hill at the ruins of Glastonbury Abbey in Wiltshire, England, is associated with Arthurian and Grail legends. It is believed to have a hollow space inside, which can be approached only by threading one's way through a real maze which exists on the outer face of the hill. The maze is said to lead to a point of entry to Annwn, the Celtic Underworld or Otherworld ruled by the demigod Gwyn ap Nudd. According to legend, St. Collen successfully negotiated the maze and entered Annwn, where he met the demigod. In Celtic myth, Annwn holds a magic cauldron kept by nine maidens. Magic cauldrons, the source of unlimited physical and spiritual nourishment, inspiration and regeneration, figure prominently in mythologies. For example,

there are the magic cauldrons of the Celtic goddess Ceridwen and the Greek goddess Medea.

According to Christian Grail legends, Annwn holds the Grail, the chalice said to have been used by Christ at the Last Supper, and which was used by Joseph of Arimathea to catch Christ's blood at or after the Crucifixion. The Grail is a variant of the magic cauldron.

During the Middle Ages, mazes were built in the great Gothic churches and cathedrals. In modern times they are created primarily as turf and topiary designs in gardens.

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McDougall, William (1871–1938) Psychologist best remembered for his support for the Lamarckian theory of inheritance; also a strong proponent of PSYCHICAL RESEARCH and cofounder, with J. B. RHINE, of the parapsychology laboratory at Duke University.

William McDougall was considered one of the greatest psychologists of his day. He was a pioneer in physiological and social psychology and an adamant opponent of materialism. At a time when behaviorism was fast gaining momentum, he defended animism, vitalism and psychological dualism. He believed that all behavior was intrinsically goal-directed and that acquired characteristics could be inherited. His concerns made him a natural ally of psychical research, in which he saw potential support for many of his ideas. At the same time, his concept of personality, consisting of several streams that communicate with each other telepathically, held and continues to hold theoretical implications for that field, especially in the area of SURVIVAL AFTER DEATH research.

McDougall was born on June 22, 1871, in Chadderton, Lancashire, England, close to the Scottish border, of Scottish parents. He was educated in England in biology and medicine and taught at the University of London and at Oxford, where he spent 15 years. In 1920 he accepted the position of professor of psychology at Harvard on the understanding that he considered psychical research second only to general psychology in his interests.

McDougall's exposure to psychical research began early. While he was a student at Cambridge in 1898 and 1899, he attended lectures by HENRY SIDGWICK, one of the founders of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). McDougall himself soon joined the SPR, served on its governing council from 1913 and was elected its president in 1920. When he arrived in the United States later that year, he was elected president of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), making him the only person to have held the presidencies of both psychical research societies simultaneously.

At Harvard, McDougall conducted his famous series of experiments with white rats that seemed to support

the Lamarckian theory of acquired characteristics. Also at Harvard, he activated the Hodgson Memorial Fund, set up in honor of RICHARD HODGSON, an early investigator with the ASPR, who died in 1905. A young GARDNER MURPHY was supported by this fund from 1922 to 1925.

At the ASPR, McDougall sought to strengthen the society's academic credentials by, among other things, instituting an academic board of advisers. However, his actions did not sit well with many others on the board, and in January 1923, he was replaced by the Spiritualist Frederick Edwards.

Not long thereafter McDougall and his graduate student Harry Helson became the first of several to investigate the controversial Boston MEDIUM Margery (see CRANDON, MINA STINSON). They witnessed a variety of physical phenomena in a series of sittings over the summer and fall of 1923. On one occasion, the medium's CABINET came apart while McDougall sat inside with Margery, trying to control her movements. On another occasion, they observed a stool jerking about the floor. Suspicious, Helson walked about the room after the SEANCE and discovered a piece of string that could have been used to move the stool. That brought the investigations to a sudden halt, and McDougall subsequently tried without success to get Margery to confess to fraud.

McDougall investigated Margery also as a member of a special committee established by *Scientific American* in a prize competition for displays of genuine mental and physical MEDIUMSHIP. The committee included psychic investigator HERWARD CARRINGTON, illusionist HARRY HOUDINI and WALTER FRANKLIN PRINCE, research officer of the ASPR, in addition to McDougall. After almost a year of sittings, the committee ruled against Margery, who nevertheless had gained support at the ASPR. When Edwards was elected to a second term as president in 1925, Prince had had enough. He gave in to pressure from McDougall and Murphy and moved to Boston to head up a rival society, the BOSTON SOCIETY FOR PSYCHIC RESEARCH.

Although he was on the governing council of the Boston society and helped to draft its constitution, his experience with the ASPR turned McDougall away from the psychical research societies, and he came to champion parapsychology as a field for university study. He did what he could along these lines at Harvard, but his real chance came in 1927 when he was hired by the new Duke University in Durham, North Carolina, to head its department of psychology.

McDougall accepted JOHN F. THOMAS as a graduate student working on a study of trance mediumship (in 1933, Thomas received the first Ph.D. degree in parapsychology awarded by a U.S. university), and through Thomas he came into contact with J. B. RHINE and LOUISA E. RHINE, who were working as Thomas's research assistants at the time.

With McDougall's support, J. B. Rhine was hired as a professor of psychology and began doing ESP card tests. By 1935, Rhine's operation had grown so large that it moved out of the psychology department into separate

quarters, where it became known as the Parapsychology Laboratory at Duke University (see RHINE RESEARCH CENTER). Always an active supporter of Rhine's research, McDougall became coeditor of the *Journal of Parapsychology* when it was launched in 1937 and wrote an editorial for the first issue.

McDougall died of cancer on November 28, 1938, in Durham. Of his several books, the one of greatest interest to parapsychology is *Body and Mind: A History and Defense of Animism* (1911), in which CROSS CORRESPONDENCES and other material from psychical research are used to support an argument for mind-body dualism. He developed these views further in his presidential address to the SPR, in which he presented his thoughts on the monadic nature of human personality.

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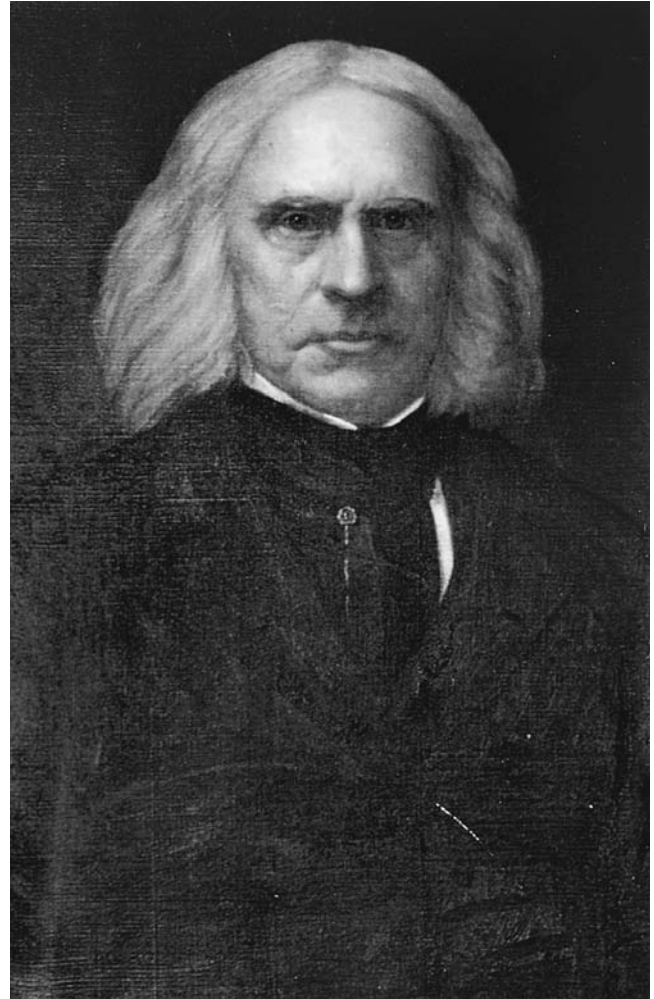
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McLoughlin House Haunted home of pioneer Dr. John D. McLoughlin (1784–1857), located in Oregon City, Oregon, a community in the Willamette Valley near Portland, Oregon. Phenomena include a shadowy figure thought to be McLoughlin's GHOST, mysterious footprints and voices, and POLTERGEIST activities.

History

Dr. John D. McLoughlin is one of the most colorful figures in the pioneer history of Oregon State. He founded Oregon City and is popularly known as "the Father of Oregon." A towering man with streaming white hair, he was renowned for his generosity yet was spurned by many of his contemporaries.

McLoughlin was born to a Quebec farming family in 1784. He became a physician for the Hudson's Bay Company. In 1821, he was sent to the Oregon Territory to preside over the company's new headquarters at Fort Vancouver, across the Columbia River from Oregon (now Vancouver, Washington). The company never had clear title to the land it claimed, however, and when the fur trade dwindled and the wagon trains of American pioneer settlers moved in, McLoughlin saw the writing on the wall: British claims to the land were doomed. He began to aid the settlers, sending them south to the Willamette Valley and extending them generous credit for food and supplies. He rescued settlers who became stranded on treacherous portions of the Oregon Trail.



Dr. John McLoughlin. Painting by William Cogswell. Courtesy McLoughlin House National Historic Site.

In 1829, McLoughlin founded Oregon City. He laid out the town himself and gave away more than 300 lots to settlers, churches, schools and organizations. In 1845, he placed the land in his name in exchange for \$20,000 paid to the Hudson's Bay Company. He was forced to resign from the company in a power struggle, and so retired to his new home in Oregon City in 1846. He devoted himself to serving the growing community as coroner, physician, mayor and councilman.

McLoughlin's saltbox home was luxurious by local standards—most of the pioneers lived in one-room log cabins at best—and locals dubbed it "the house of many beds" because of McLoughlin's famous hospitality. The doctor also was renowned for his many loans to business enterprises and to individuals.

Even so, many in the community resented him because he was British, wealthy, a Catholic (in a Protestant town) and was married to a Chippewa woman. So when the American government disputed his claim to the land, few were on his side.

In an effort to retain his title, McLoughlin became an American citizen. Nonetheless, Congress stripped him of ownership, and as insult to injury affirmed the rights of others to land given them by McLoughlin. He was still bitter and disillusioned at the time of his death in 1857. His home was then used to board Chinese laborers and later became a bordello for a time before it was abandoned. In 1909 it was moved to another site, its present location on a hill overlooking the city. It was restored in the 1930s and opened to the public. In 1970, the graves of McLoughlin and his wife were moved to the new grounds.

Haunting Activity

Although McLoughlin might be said to have had plenty of reasons to haunt his home, no phenomena manifested for nearly 120 years, until Nancy Wilson became curator in the mid-1970s. Wilson, who had no beliefs in ghosts, was surprised when inexplicable things began happening on the average of once a week, typically during hours when the house was closed to the public.

One of Wilson's earliest and eeriest experiences was receiving a firm tap on her shoulder while she cleaned the upstairs one day. She turned around, but no one was in sight. The only other person in the house was another employee, who was downstairs. It gave Wilson a fright.

The phenomena increased. Wilson and others on the staff began seeing a hulking shadow—McLoughlin was 6 feet, 5 inches tall—walk in the upstairs hall and duck into McLoughlin's bedroom. Footsteps of heeled boots have sounded on the upstairs hall when no one is there. When carpet was installed in the mid-1980s, the footsteps became muffled. The SMELLS of pipe tobacco and brewed coffee have wafted about the dining room occasionally. Every year on September 3, the anniversary of McLoughlin's death, his portrait that hangs over the downstairs drawing room fireplace emits a strange glow as sunlight strikes it. Hanging prisms on candle lampshades have swayed unaccountably, without aid of wind or vibration. One night in the 1980s as one of the tour guides was closing the home, she went into the drawing room where a pair of prisms candle lamps was located and found the prisms of one shade swinging wildly while the prisms on the second shade remained still.

Other phenomena include a child's bed that mysteriously appears slept in when staff arrive to open up in the morning; a ladder-back rocker in one of the bedrooms that rocks by itself; tracks that resemble chicken feet trailed across a carpet vacuumed the night before; and the movement of objects, such as a button lost by a visitor which suddenly appeared rolling in the middle of another room. Once the cash register turned up 10 dollars short; Wilson later found the money in a drawer that had been locked. Wilson heard mysterious voices, including a woman weakly calling for help, and noises of phantom objects crashing to the floor.

The phenomena reached a peak of activity around 1981, when Wilson organized an exhibit of pioneer wom-

en's clothing inside the McLoughlin House. One of the dresses was a wedding dress belonging to Mrs. Forbes Barclay, wife of an associate of McLoughlin. The activity remained high during the entire length of the exhibit, with something happening daily.

Around the late 1980s, the house became quiet, though McLoughlin's presence continued to be felt. None of the staff ever felt menaced by the ghost or sensed any negative energy in connection with the hauntings.

Wilson believed her family history played a role in activating the phenomena. After the hauntings began, she researched her past and found a link to McLoughlin. Among her ancestors is a family named Wells, pioneers who arrived in Oregon City in 1842. Less than one year after their arrival, Mr. Wells died, leaving behind his wife and children. McLoughlin gave them financial help. Mrs. Wells later married another man named Wells, but she never paid back all of the money. At the time of McLoughlin's death, she still owed him \$43. Wilson thinks that perhaps McLoughlin's ghost saw an opportunity to collect on one of his many outstanding debts. Or, perhaps he wished to express his satisfaction with Wilson, who has a great interest in preserving the home and promoting the good name of McLoughlin.

Next to the McLoughlin House is the historic Barclay House, once owned by Dr. Forbes Barclay. It too is said to be haunted, though it is less active than the McLoughlin House. A small red-haired boy has been seen on separate occasions, appearing so real that visitors ask who he is. One guide even called the police, thinking the boy to be lost or an intruder. A phantom black-and-white dog that leaves its paw prints on the carpet may be associated with the boy, Wilson speculates.

The Barclay House also has been haunted by "Uncle Sandy," the seaman brother of Forbes. In times past when the house was still used to shelter guests overnight, Uncle Sandy sometimes appeared beside his former bed, apparently to see who was sleeping there. Around the turn of the century, a woman who slept in Uncle Sandy's bed said she felt that a boy had died in the house, though there are no supporting records.

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McPike Mansion House in Alton, Illinois, called the "most haunted" site in the region where the Mississippi and Missouri rivers meet. In deteriorated condition, the McPike Mansion is not occupied, but nonetheless draws visitors for the APPARITIONS seen on the grounds and looking out from the windows. Phenomena inside the mansion also have been experienced.

History

The McPike Mansion is named after the man who built it—Henry Guest McPike, a man of Scottish descent who

made his fortune in Alton in real estate, manufacturing, and insurance. He came to Alton with his parents in 1847, when he was 22. He quickly gained wealth, eventually owning more than 700 properties and two fire insurance companies.

McPike sided with the abolitionists, and when ABRAHAM LINCOLN ran for a seat in the U.S. Senate, McPike organized a famous outdoor debate on the riverside between Lincoln and his opponent, Stephen Douglas, in Alton in 1858. In those days, Alton was a major commercial and political center, far outranking nearby St. Louis, Missouri. McPike turned down various offers of political office, but did serve as mayor of Alton in 1887 and 1891.

McPike had the mansion built in 1869. It was his pride and joy, a symbol of graciousness and wealth, and one of the most spectacular homes in the area. McPike commissioned the famous architect Lucas Pfeifferberger to design it. The result was a masterpiece of Italianate-Victorian beauty set on a 15-acre piece of land. The house has 16 rooms with 12-foot-high ceilings and a basement with a vaulted wine cellar. McPike called his home “Mount Lookout.” He had the property landscaped and cultivated with vineyards that became famous for the “McPike grape.”

After McPike died, his family continued to live in style in the mansion. In 1925, the mansion was purchased by Paul Laichinger, who may have rented it out. Upon Laichinger's death in 1945, the mansion was turned into a boarding house.

For years the mansion was vacant and fell into disrepair. By 1990, it looked more like the fictional abode of the ADDAMS FAMILY than a once-magnificent piece of architecture. Gary Hendrix, a St. Louis contractor, came to its rescue and bought the mansion, planning to renovate it and restore it to its former full glory. He did little work on it, however, and in 1994 sold it at auction to George and Sharyn Luedke, both educators.

The Luedkes had been long interested in acquiring an old house to fix up. However, they were surprised to be the winning bidders. Soon the house next door to the McPike Mansion went up for sale, and they bought it and moved in. Their plan is to restore the mansion and turn it into a bed and breakfast.

The Luedkes have had a long, uphill struggle, despite the fact that the mansion was placed on the list of Illinois's Most Endangered Places. They gave it recognition as a historical and architectural structure worthy of preservation and brought in a small amount of grant money for restoration. But the total estimated costs are high, and work has proceeded slowly. In 2002, the mansion was deemed unsafe and was condemned.

The Luedkes have established a nonprofit historical society to help raise renovation funds. Sharyn keeps the haunting history of the place alive with published accounts, lectures, and ghost tour visits to the grounds. Visitors are not allowed inside.

Haunting Activity

Stories about GHOSTS at the McPike Mansion circulated back when the place was a boarding house. More recently, untrue stories have circulated about ghosts from murders and SUICIDES there—not uncommon fictitious lore to be attached to a spooky-looking place.

From the beginning of the Luedkes' ownership, Sharyn experienced haunting phenomena and identified the ghost of Laichinger as present in the house. Laichinger had been a heavy smoker, and the smell of cigarette smoke occasionally arises. Could it be the accumulated residue of smoke imbued into the building materials, released as the materials deteriorate? Perhaps—see ANDREW GREEN for a case involving phantom smoke smells—but smoking has been prohibited inside the mansion for many decades. According to Sharyn, a group of visitors once even saw a cloud of cigarette smoke form.

Another ghost experienced by Sharyn and others seems to be a servant, whom Sharyn named Sarah. A surprising historical connection came later, when Sharyn was given some books that had been removed from the house many years earlier. One of them bore the name “Sarah Wells.” Sharyn has been hugged by this ghost, who also is associated with smells of lilac on the third floor. (Two of the most common smells associated with HAUNTINGS are tobacco and lilac.)

In 1999, an eerie white mist was videotaped by paranormal investigator Renee Kruse in the basement. Kruse was among a group of visitors being given a tour by Sharyn. The mist suddenly appeared, moved toward the group, and enveloped them. According to Kruse, it had the feel of an electrical charge to it. Kruse followed the mist, which seemed to react to her. It eventually vanished.

In 2001, another dramatic experience befell a group of paranormal investigators, among them Kruse, TROY TAYLOR, DALE KACZMAREK, Dave Goodwin, Jim Graczyk, and Sharyn Luedke. The group went down into the vaulted



McPike Mansion. Photo by R. E. Guiley.

wine cellar. Kruse escorted Kaczmarek's wife, Ruth, upstairs and outside. Shortly there were sounds of footsteps crossing the floor above and coming down the basement stairs and the heavy door of the wine cellar creaked open. All assumed that it was Kruse returning to the cellar, but no one appeared. Kaczmarek looked outside the wine cellar, but the entire basement area appeared to be empty. Kruse returned a few minutes later—she had been outside during the time the footsteps and door creaking were heard. The sounds of the door opening on its own were caught on an audio recorder.

Other phenomena include footsteps up and down the staircases and poltergeist effects: objects that mysteriously disappear and reappear in another location.

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medium A person who has marked psychic ability, including the ability to communicate with the dead. Mediums are psychic, but not all psychics are mediums.

Mediums have been known by various names, among them oracle, soothsayer, wizard, cunning woman, wise woman, fortune-teller, witch, witch doctor, medicine man, sorcerer, shaman, mystic, priest, prophet, and channeler. However, distinctions are also often made between these terms. According to anthropologist Michael Winkelman, the role of the medium—and of several other magico-religious practitioner types—developed historically out of that of the shaman (see SHAMANISM).

Mediums usually know early in childhood that they are different from others. There is some evidence that mediumistic ability—like psychic ability in general—may be inherited, but this is controversial. At a young age, a medium sees and communicates with the dead, usually family members and friends. As their ability progresses, they are able to communicate with the dead who are not personally known to them. They work with spirit CONTROLS who help to organize their access to the dead and the AFTERLIFE.

Sometimes mediumistic skills open up after an accident, especially trauma to the head or brain, or after a severe emotional shock. It is thought that the person already is predisposed to mediumship and needed an event to activate the ability. Some people become mediums in adulthood.

Most mediums are women, not only in the West but in other cultures as well. This may be due to women's ability to access intuition more easily than men, but also may have to do with the low social status traditionally held by mediums. Nonetheless, some of the most famous and successful mediums have been men (see JOHN EDWARD; D. D. HOME; JAMES VAN PRAAGH).

Most modern Western mediums are mental and receive communication via TELEPATHY and mental impressions. Some are physical mediums, manifesting physical phenomena such as APPORTS or MATERIALIZATIONS.

Mediumship is hard on the body, and many mediums suffer health problems.

Mediums are a focal point of SPIRITUALISM, and they have been studied by psychical researchers. Spiritualist churches and organizations offer training to mediums, who give readings, perform public demonstrations called messages or platform readings, and do SPIRIT RELEASEMENT.

Many paranormal investigators work with mediums in investigations of HAUNTINGS. Mediums, as well as other psychics, can provide details that can be researched and validated. However, no medium has ever been shown to be 100 percent accurate, making their use in investigations problematic to some in the field.

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Weisberg, Barbara. *Talking to the Dead: Kate and Maggie Fox and the Rise of Spiritualism*. San Francisco: HarperSan Francisco, 2004.

mediumship The receipt of information not available through the normal senses, ostensibly from spirits of the dead or gods. Besides serving as a conduit for communication, MEDIUMS may heal and produce physical phenomena, such as the movement of objects and the control of weather (see PSYCHOKINESIS).

Overview

Mediumship has a long history, dating to ancient times and existing in cultures around the world. Human beings have always sought contact with the spiritual realm and with the dead. Mediums are born into their calling or are initiated via training or self-healing. Some acquire mediumistic gifts as the result of injury or emotional trauma.

The origins of modern mediumship began in research on mesmerism during the 19th century. Some subjects who were "magnetized," or hypnotized, into trances fell under the control of spirits and delivered messages from the Other Side. Like shamans who communicate with the spirit world by becoming possessed by godlings, spirit animals, and deities, the mesmeric subjects became temporarily "possessed" by discarnate spirits. As SPIRITUALISM grew, first in America and then in Britain, mesmeric mediums were absorbed into it. Mediums demonstrated their abilities either at private SEANCES held in a home (see HOME CIRCLE), or in public in a lecture hall.

There are two types of mediumship, mental and physical. In mental mediumship, the medium communicates through inner vision, clairaudience, and mental impressions and either speaks or writes (see AUTOMATIC WRITING). Physical mediumship was popular toward the end of the 19th century and is characterized by feats attributed to the spirits, such as RAPPING, TABLE-TIPPING, LEVI-

TATION of objects or of the medium, movement of objects, MATERIALIZATIONS, APPORTS, ghostly music, “spirit lights,” and strange SMELLS.

A medium’s communications with spirits are governed by one or more entities called CONTROLS. Some psychical researchers contend that controls are not external spirits, but secondary personalities of the medium.

Mediumship enjoys popularity today. Many mediums work in PARANORMAL INVESTIGATION and in assisting law enforcement in the solving of violent crimes and missing persons. Most modern mediumship is mental, though some individuals do work in physical mediumship.

Medical Considerations of Mediumship

Some of the phenomena associated with mediumship also occur in schizophrenia: altered states of consciousness, visions, disembodied voices, and the temporary possession of a medium by a spirit entity or discarnate personality. Many prominent mediums have been extensively interviewed and observed by psychiatrists and psychologists, some of whom conclude that mediumship is a form of schizophrenia and that the “spirits” manifested are merely sub-personalities of the medium that emerge from deep layers of consciousness to seek their own independent expression.

The similarities between mediumship and schizophrenia are only superficial, however. Schizophrenics have no control over the voices, visions, and personalities; they occur spontaneously, often without warning, and in many cases will not cease despite the desperate attempts of the victim to turn them off.

Mediumship, on the other hand, is a psychic gift that the medium learns to control. Schizophrenics become disoriented by their experiences, which are nonproductive; mediums use mediumship for spiritual growth and to help others. Schizophrenics lose their ability to function in normal reality; mediums, for the most part, carry on normal lives.

Since trance mediumship is a form of dissociation, it has also often been compared to multiple personality. As in cases of multiple personality, mediums in trance take on personalities sometimes strikingly different from their own. Although these trance personalities may have supernormal powers, a medium’s regular controls, particularly, are often able to give little credible evidence of being more than a secondary personality of the medium. However, whereas persons afflicted with multiple personality—such as the famous Eve—have little control over when they will switch from one personality to another, mediums can go into trance at will.

Mediumship in Spiritualism

During the height of spiritualism, from the mid- to late 19th century, it was no accident that most mediums were housebound women, who probably were bored with the creative and educational limitations placed upon them by society. Mediumship provided attention and freedom and



Revelations of a Spirit Medium, published in 1891.

permitted outrageous, masculine behavior, which could be blamed on the “spirits.” The press criticized female mediums for being corrupted of their femininity and lambasted male mediums for being too feminine.

The popularity of spiritualism prompted hundreds of housewives to begin holding tea parlor SEANCES for their friends. Mediumship sometimes seemed to run along bloodlines, with all the women in a family claiming to share the gift. Many avoided publicity and would not accept money; the diversion was all they sought. Others became professional, advertised, and charged money.

Of the mediums who took to the lecture circuit, the majority were women. They delighted in shocking their audiences with deep trance voices and theatrics. Cora Richmond, famous on both sides of the Atlantic, gave “trance lectures.” The audience selected a jury—usually all male—that chose a topic of discourse, usually science or some “masculine” subject. Richmond entered a trance and gave an instant “spirit” lecture on it. Her audiences invariably were impressed, although skeptics noted that the talks were bland, monotonous, and predictable.

Other mediums were more dramatic. Some reveled in their possession by male spirits, who “forced” them, for

example, to swear and drink whiskey from a bottle. Some told stories of being strangled by pirate spirits. In America, two female mediums engaged in a fist fight on stage because their spirit controls hated each other.

Aspects of sexual liberation were part of spiritualist mediumship as well. Both mediums and their clients frankly enjoyed the physical contact of holding hands, knees, legs, and feet during seances and caressing and kissing “spirit” materializations. Some mediums engaged in affairs under the direction of their spirits. It was not unusual for mediums to leave their husbands—also under the direction of their spirits—and to counsel other women to divorce their mates as well. Mediums claimed to consort with their spirits; the illegitimate offspring that resulted were called “spirit babies.”

Despite the fame and freedom, mediumship seldom led to riches. The lucky mediums attracted wealthy benefactors; D. D. HOME enjoyed the rarified company of royalty and nobility. In America, the average medium earned five dollars for a night's performance away from home and one dollar per hour at home. Female mediums complained bitterly about their low incomes. Another hazard was ostracization. Despite the adulation of clients, many women-turned-mediums found themselves cast out by family and friends who disapproved of their behavior.

Psychical researchers became interested in mediumship as a possible avenue for proving SURVIVAL AFTER DEATH. Many of the leaders in the early days of PSYCHICAL RESEARCH sat in seances and studied and tested mediums.

The field was not without problems. Physical mediumship was fraught with fraud during the competitive height of spiritualism, with mediums resorting to stage magic tricks for the special effects necessary to attract an audience. Numerous mediums who claimed to materialize spirits were caught impersonating the spirits themselves. THE FOX SISTERS, who are credited with starting the movement, may have indulged in some trickery, especially toward the end of their mediumship.

SIR WILLIAM CROOKES, an eminent British physicist and chemist who investigated mediums, believed that nearly all mediums resorted to tricks at times. Strangely, he vouched for FLORENCE COOK, who was exposed as a fraud more than once. Another physical medium, EUSAPIA PALADINO, was known to cheat if given the chance, but was able to produce apparently genuine phenomena if well controlled. Home was never exposed or even seriously accused. Fraud, then, although rampant in physical mediumship, cannot explain all of it.

Fraud also has existed in mental mediumship, particularly toward the mid-20th century, when SPIRITUALIST CAMPS were at their peak of popularity. ARTHUR FORD, who was often accused of fraud yet was never exposed said no medium could perform 100 percent of the time; rather than admit an off day, most would cheat. However, there have been great mental mediums—among them LEONORA PIPER, MINNIE MESERVE SOULE, GLADYS OSBORNE LEONARD,

and EILEEN J. GARRETT—who were never suspected of having cheated.

Despite the hazards of fraud, proponents of spiritualism have reported favorably on mediumship, witnessing physical phenomena and receiving evidential communications from the dead. Many reputable mediums practice in the field. Platform readings—short messages given in public where the medium picks people from the audience—remain a staple of spiritualist churches and camps, as well as private consultations with mediums for contact with the dead, advice, and healing.

Psychical Research and Mediumship

Early investigators in the SOCIETY FOR PSYCHICAL RESEARCH in England encountered so much trickery in physical mediumship that they turned their attention to APPARITIONS and TELEPATHY instead. But that was soon to change. An American counterpart to the SPR—the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH—was founded in Boston in 1885. There, WILLIAM JAMES came into contact with LEONORA PIPER, whose trance mediumship was so strong that it directed attention to mental mediumship.

Investigations of physical mediumship had trained investigators to be on the lookout for fraud, so they approached Piper with skepticism. She was followed; her mail was opened; sitters went to her anonymously, taking care to enter after she had gone into trance and sit facing her back. When it became apparent that Piper could not be performing fraudulently, attention turned to explanations alternative to spirit communication. Research on apparitions had suggested that these could be explained through EXTRASENSORY PERCEPTION (see APPARITION; SUPER-PSI), and this theory was extended to communications through Piper and (later) other mental mediums.

To try to determine whether Piper was reading her sitters' minds, so-called “proxy sitters” would attend seances in the place of the persons for whom the seance was intended. Some researchers also employed absent sittings, in which only a stenographer would be present, to take down what the medium said. The logical end of this line of investigation came with a series of “linkage experiments” conducted by KARLIS OSIS. Here, there were a series of people between the interested party and the sitter who went to the seance. None of the intervening people knew even the name of the person for whom the communications were intended.

Later research on mediumship concentrated on DROP-IN COMMUNICATORS, those unknown to either the medium or sitters (see RUNOLFUR RUNOLFFSSON CASE), which are thought to be less vulnerable to the super-psi criticism. Also relatively immune are the CROSS-CORRESPONDENCES, an extensive network of cross-references in communications through several mediums on both sides of the Atlantic, apparently originating from a group of deceased psychical researchers.

The evaluation of mediumistic communications has generally been subjective, depending on the appraisal of

the sitters for whom they were intended, but attempts have been made to assess seance records more scientifically. In 1930, SPR members Henry Saltmarsh and S. G. Soal were the first to devise a statistical procedure for estimating paranormality. Their method required weighing statements as to the likelihood that they could be correct simply by chance. JOHN F. THOMAS took this approach farther in his 1933 doctoral dissertation, in which he had several people judge records as right or wrong for themselves. J. G. PRATT later introduced more refinements, including new statistical procedures.

Physical mediumship received less attention than mental mediumship in the 20th century, but several physical mediums were subjected to stringent physical controls and various types of tests and safeguards, including photography (see MARTHE BERAUD; EUSAPIA PALLADINO; SCHNEIDER BROTHERS; THOMAS GLENDENNING HAMILTON). Physical mediumistic phenomena are now generally classified as macro-PK (see PSYCHOKINESIS).

The psychical research establishment has had little interest in mediumship, either mental or physical, since the mid-20th century; most researchers prefer to work on problems associated with psi.

Mediumship and Survival

Although spirits are often credited with paranormal physical phenomena, physical mediumship actually offers little evidence for survival, not only because of the possibility of trickery, but because similar phenomena can be generated by average people through psychokinesis (see SITTER GROUP). Mental mediumship, on the other hand, furnishes one of the strongest lines of evidence for survival (see SURVIVAL AFTER DEATH). Mediums provide significant information and also often convey mannerisms and personal characteristics of the deceased. Through mediums, the dead may also manifest some purpose, such as warning sitters of danger (see also BOOK TEST; NEWSPAPER TEST). As a consequence, many investigators who began as skeptics (among them RICHARD HODGSON and ELEANOR SIDGWICK) converted to a belief in survival. Super-psi, however, remains a theoretical challenge to even the best survival evidence. In some cases, CRYPTOMNESIA may also play a role.

In order to provide more objective evidence for survival, people have left codes, sealed envelopes, or encrypted messages or set combination locks whose secrets they planned to reveal in communications after death. (See EDWARD, JOHN; HOUDINI, HARRY; and SMITH, SUSY.)

One of the few scientific research programs on mediumship is VERITAS, part of the Laboratory for Advances in Human Consciousness at the University of Arizona in Tucson. VERITAS is directed by Gary E. Schwartz and Dr. Julie Bieschel, assistant director; both serve as the primary investigators. "Veritas" is Latin for "truth." The name of the program stands for Verification, Experimentation, Replication, Investigation, Testing, Accuracy, Synthesis.

The program tests the hypothesis that consciousness or personality survives death.

Investigators test and train mediums who have applied to the program and are screened for admission. Non-blind, single-blind, and double-blind tests are used. Tests concern the accuracy of information, the sources of information, factors that enhance or impair mediumship, and comparisons of genuine mediumship with fake, cold, and computer-generated readings. The program also researches whether or not mediumship can be taught and if so, how. Among the mediums who have been in VERITAS is ALLISON DUBOIS, the real-life model for the hit television program *Medium*.

See CHANNELING; SURVIVAL TESTS.

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Meek, George See ELECTRONIC VOICE PHENOMENA.

megaliths See GHOST LIGHTS.

menehune A race of small people who once inhabited the Hawaiian Islands, often associated with, or described as, fairies. According to lore, they were there long before the Hawaiian settlers arrived.

The *menehune* are said to be about two feet in height with bushy hair. They do not cook but live on wild plants. The places where they live are believed to be haunted.

The *menehune* are depicted as strong and diligent workers who prefer to avoid people during the day and conduct their work and business at night. They are renowned for their engineering and are credited with building walls, stone and wood temples (*heiau*), fish ponds, irrigation ditches and other projects. They prefer to finish a job in a single night and sometimes will abandon work on something not completed in that time span.

Of all the supernatural traditions in Hawaii, the *menehune* are the most commercialized. They are frequently portrayed in a humorous way as childlike figures wearing the ancient helmets of the island chiefs.

When the *menehune* approve of a project, they will help the construction work at night. When they disapprove, they disrupt the work with equipment breakdowns and other mysterious happenings. They like offerings of food such as cookies.

The *menehune*, like BROWNIES and other types of household spirits, also help out around the house. They may be heard chanting and skittering about at night.

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meteors Shooting stars that blaze across the nighttime sky are associated with the spirits of the dead in many cultures. The ancient Romans believed that every person had a star, and when he died, it fell to earth. From this evolved the folklore belief in Europe and America that a meteor is the soul of one who has just died. Similar beliefs are held by tribal societies, such as the Inuit of North America and the Aborigines of Australia; in some places, shooting stars are said to be the souls of murdered men. The Lolos of western China also believe that each person has a star that remains in the sky as long as he is alive. When a person dies, a hole is dug for the star so that it does not fall on someone else. Some Native American tribes believe stars are the souls of the dead and when they fall, it is the soul coming to be reborn (see REINCARNATION).

Miami Poltergeist First POLTERGEIST case in which scientifically controlled experiments were conducted to determine the nature of the activity. A human focal point was identified.

The Miami Poltergeist case began in late 1966 or early 1967, when an unusual number of objects in the ware-

house of Tropic Arts, a wholesaler of novelty items, spilled and broke under mysterious circumstances. At first, carelessness on the part of shipping clerks was blamed. On January 14, 1967, the Miami police were called by the warehouse manager, Alvin Laubheim, who complained that a GHOST was in his warehouse breaking things. The investigating officer arrived and witnessed objects falling off shelves of their own accord.

After the case came to public awareness, parapsychologists, including WILLIAM G. ROLL and J. G. PRATT, investigated. Almost immediately Roll suspected that a human focal point was responsible, and that the person was a 19-year-old shipping clerk named Julio. The breakages and movements of objects always took place when Julio was in the vicinity, and the activity was most intense when Julio seemed to be irritated or upset. Julio's proximity to the activity had led coworkers to accuse him of being the culprit, which he vehemently denied. He did confess, however, that the breakages made him happy. The researchers found no evidence that he was responsible for the incidents, or that any trickery was used to stage effects.

No objects moved when attempts were made to film activity. Also, activity in general decreased whenever Roll was on the scene, although he did manage to witness 13 of the 224 incidents that were documented.

Julio's father-in-law to be, Jose Diaz, a MEDIUM, was brought to the warehouse by management, and he claimed to see an alligator spirit that allegedly was responsible for the mischief. Diaz placed items about the warehouse to serve as diversionary "playthings" for the spirit, but the breakages continued.

Roll and Pratt examined all shelves to make sure that boxes and items were pushed as far back as possible to eliminate the possibility of vibrations or jarring causing them to fall naturally. To see if objects rose up in the air before falling, Roll placed notebooks as a barrier in front of rows of glasses on shelves. When broken glass was discovered and the notebooks stood undisturbed, it indicated that the glasses had risen up into the air before falling to the ground.

The case also enabled Roll to test his psi field theory (see POLTERGEIST), which holds that phenomena reduce with distance from the agent due to a weakening psi field, comparable to a magnetic field. Activity was reduced with distance from Julio; however, objects farthest away from him traveled the longest distances, while objects nearest him traveled the shortest distance. To explain this, Roll proposed that the psi field rotates in a circular motion around an agent similar to a vortex. This explanation has been widely contested by other parapsychologists.

Julio agreed to take a battery of personality and psychological tests. Results that might indicate unconscious PSYCHOKINESIS (PK) at work included anger, rebellion, a sense of unworthiness, guilt, rejection, detachment, passivity and inaction, a feeling of being apart from the social environment, and a feeling that he did not get what he felt he deserved, and dissociation, especially in terms of

expressing aggression. Julio acknowledged disliking his boss. It also was discovered that 10 days prior to the start of the phenomena at the warehouse, Julio had had some upsetting experiences at home, with his stepmother trying to get him to move out of the house. He suffered nightmares and had suicidal feelings.

On January 30, a break-in occurred at the warehouse and some items and petty cash were taken. Julio was suspected, and he later confessed. The owner and manager did not press charges. The police sergeant also said that Julio claimed he had caused the poltergeist activity with trickery using threads; the sergeant, however, never examined the warehouse, and Roll and Pratt doubted the claim. Several days later, Julio stole a ring from a jeweler for his fiancée. He was convicted and sent to jail for six months. After his departure from the warehouse, phenomena ceased.

Upon Julio's release, Roll and others attempted to arrange financial support for him so that he could undergo laboratory research for EXTRASENSORY PERCEPTION (ESP) and PK. Julio declined, and pursued marriage and a tumultuous job history. He eventually underwent tests, and showed significant results for PK but not for ESP. He indicated an ability to control his PK. Later, his father-in-law attempted to help him improve his control of PK in mediumistic sittings.

The Miami case is evidence in support of the theory that at least some cases of poltergeist outbreaks are caused unwittingly by human agents, perhaps due to repressed emotions and hostilities.

See BALTIMORE POLTERGEIST; NANDOR FODOR.

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Michel, Anneliese (1952–1976) Victim of a chilling demonic POSSESSION and EXORCISM. The story was made into a film released in 2005, *The Exorcism of Emily Rose*, directed by Scott Derrickson and starring Jennifer Carpenter as Emily Rose and Tom Wilkinson as Father Moore, a Catholic priest.

The real Emily Rose was Anneliese Michel, who was born to a Catholic family in Klingenberg am Main in 1952. In 1968, she suddenly began suffering seizures that caused her to be hospitalized, where she was diagnosed with epilepsy. However, she was suffering from demonic visions, too, and heard strange voices. The problems grew worse, and in 1973 her parents sought an exorcism. Several clergy declined, saying that she did not meet the Catholic Church's strict definition of possession.

Anneliese continued to deteriorate. Her behavior became violent. She attacked her family, broke objects, bit people, and refused to eat food because the DEMONS would not allow it. She started eating insects and pieces of coal and drinking her own urine.

The church relented in 1975 and sent two priests, Father Arnold Renz and Father Ernst Alt, to perform the exorcisms. The exorcisms went on for 11 months,

during which her medication was stopped. Anneliese worsened. She became severely emaciated and suffered physical injury from the hundreds of genuflections she was required to perform in the exorcisms.

Anneliese died of starvation and dehydration on July 1, 1976. Her weight was 68 pounds.

Fathers Alt and Renz were charged with negligent homicide. Their trial began on March 30, 1978. They were found guilty of manslaughter and given six-month suspended sentences.

In the film, Rose dies after Father Moore performs an exorcism on her, and Moore is charged with negligent homicide. Prosecutor Ethan Thomas (Campbell Scott) bases his case on the argument that Rose's affliction had a medical explanation, and Moore killed the girl by preventing her from taking her medication. The defense counsel, Erin Bruner (Laura Linney), claimed that Rose's condition and death were due to supernatural causes. The trial becomes a stage for the debate of religion, philosophy, and supernatural beliefs. The principals suffer events of an apparent supernatural nature during the course of their arguments.

Whether or not Rose actually suffered from demonic possession is never declared in the film, but is left up to the viewer.

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Milky Way See BRIDGE OF SOULS.

mine spirits See BLUE-CAP; KNOCKER; KOBOLD.

mirrors Many superstitions exist concerning mirrors, GHOSTS, SOULS and death. In primitive societies, beliefs still are held that mirrors reflect the soul, and must be guarded against lest the soul be lost. In Russian folklore, mirrors are the invention of the Devil because they have the power to draw souls out of bodies. Similarly, superstition holds that mirrors, and in some places of the world all shiny surfaces, must be covered in a house after a death to prevent the soul of the living from being carried off by the ghost of the newly departed. The mirrors are covered for a variety of reasons, depending on the local lore: one will see the corpse looking over one's shoulder and be frightened; if the corpse is seen in the mirror the soul of the dead one will have no rest; one will see a ghost; the soul of the dead will be carried off by a GHOST. Covering is also done out of respect for the dead.

Mirrors should be removed from a sick room, it is widely believed, because the soul is more vulnerable in times of illness. It is considered very unlucky for the sick to see their reflections, which puts them at risk of dying.

It is also considered very unlucky to look into a mirror at night or by candlelight—one will see ghosts, the Devil or something uncanny, which will portend death. An old Persian spell claims that ghosts may be seen in a mirror by standing in front of it and combing the hair without thinking, speaking or otherwise moving.

Many cultures have beliefs that a person who sees his reflection in anything will soon die. In Greek myth, Narcissus saw his reflection in water and then pined and died. The ancient Greeks also believed that even dreaming of seeing one's reflection was a DEATH OMEN. A widely held superstition is that looking into a mirror following a death means one will die. In Ozark lore, the appearance of a distant friend in a mirror means he or she will soon die.

Breaking a mirror means seven years of bad luck, and also means death in the family or household. For example, if a child breaks a mirror, one of the children in the house will die within the year.

See DEATH OMENS.

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mirror writing See SLATE-WRITING.

mononoke In the ghost lore of Japan, the *mononoke* are a type of ghost comparable to the poltergeist, but which live in inanimate objects. According to Shinto belief, all things, even inanimate objects, have their own unique spirit, or *kami*, which gives them life. The *mononoke*, however, like to scare or even kill people. Most of them live in or around temples, shrines and graveyards. Supposedly, priests can drive them away by reciting Buddhist sutras.

Montgomery, Lucy Maud (1874–1942) Teacher, journalist, poet, and famed children's fiction writer, who had numerous paranormal experiences.

Life

Lucy Maud Montgomery was born in Clifton, Prince Edward Island (PEI), on November 30, 1874. Her mother died before she turned two years old and her father then moved to Prince Albert, Saskatchewan.

Montgomery was raised largely by her maternal grandparents in Cavendish, PEI. From 1880–91, she lived with her father and his second wife in Prince Albert, where she was introduced to TABLE-TILTING and SPIRITUALISM.

In 1894, Montgomery graduated from Prince of Wales College in Charlottetown, PEI. She worked as a teacher on PEI and in Nova Scotia, where she studied English literature at Dalhousie University in Halifax. In 1901, she

began a decade of care of her grandmother Lucy, who had been widowed in 1898.

Montgomery began publishing short stories, poems, and articles. The first of her famous children's books about a lively auburn-haired young orphan, *Anne of Green Gables*, was released by a New York publisher in 1908 and was an immediate success, launching her literary career.

After her grandmother's death in 1911, Montgomery married Ewan Macdonald. They moved first to Leaskdale, Ontario, where their three sons were born (the second was stillborn), then to Norval, Ontario for nine years, and finally in 1935 to Toronto, where Montgomery died on April 24, 1942. She was buried in Cavendish on PEI. Every year, thousands of visitors from around the world visit her grave and the sites featured in her novels and stories. In 1943, she was declared a person of Canadian national historic significance.

In addition to the "Anne" series, Montgomery created a trilogy about another heroine called "Emily," wrote many other books, articles, and biographies, more than 500 short stories, and about 500 poems.

Views on the Paranormal

Montgomery's views on the occult became known after her death, when her private journals were published. In 1918, she experimented with table-tilting as entertainment with May Macneill, the wife of her cousin Alec Macneill. Montgomery did table-tilting for years, though she was skeptical of spirit influence. After a decade, she stopped doing it except in private, in part because other people insisted she pushed the table herself and because of gossip that it involved dealing with "devils."

Montgomery claimed not to believe in spiritualism initially. She thought that the phenomena produced by attempts to communicate with the dead came from the subconscious mind. However, when she and May pretended that spirits really communicated, they received numerous messages.

Montgomery became more serious about spiritualism after her beloved cousin Frederica Campbell Macfarlane died on January 25, 1919, in the Spanish flu epidemic. Montgomery wished desperately to communicate with her. She was successful via the talking board.

Montgomery's other occult interests included interpretation of DREAMS. She sometimes experienced premonitions and came to believe that her cat (Daffy) had psychic abilities.

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moon In mythology, the moon is often the destination point or repository of SOULS after death. The gods and

goddesses of the underworld, the realm of the dead, often are lunar deities. The association of the moon with death and rebirth is due to its waxing and waning: every 28 days, the moon “dies” and then is reborn.

The ancient Greeks believed the moon to be a midway point for souls making the transition either from Earth to heaven or from heaven to Earth. The souls of the newly dead went first to the moon, where their astral bodies were purified before continuing on to the heavens. The souls of heroes and geniuses, in preparing to reincarnate on Earth, went to the moon’s face, which is always turned toward earth, where they became clothed in appropriate bodies.

According to Plutarch, the first-century Greek philosopher, human beings had two deaths. The first occurred on Earth in the domain of Demeter, goddess of fecundity. The body was severed from soul and mind and returned to dust. Soul and mind went to the underworld, the domain of Persephone, where a second death separated the two. The soul returned to the moon, where it retained the memories of life, while the mind went to the Sun, where it was absorbed and then was reborn. The mind then went back to the moon and joined with the soul, and together they went to earth to reincarnate in a new body.

According to the Upanishads, sacred Hindu texts, the souls of unenlightened people go to the moon after death, where they await REINCARNATION. Enlightened souls who have been liberated from reincarnation go to the Sun.

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Morgan, Kate See HOTEL DEL CORONADO.

Morris-Jumel mansion Revolutionary War era mansion in New York City haunted by a talking grandfather clock that doesn’t like men, Hessian soldiers who are entertained in a lady’s blue bedroom, and other phenomena. The past lives on in ghostly presences, and visitors today may get more than a historical tour.

History

The Morris-Jumel mansion is a striking landmark that presides over the highest point in Washington Heights in the upper northern reaches of Manhattan. Built in 1765, it was a center of Revolutionary War activities, social intrigues of the wealthy, and secret passions of mismatched spouses.

The builder was Roger Morris, a colonel in the British army who came to the American colonies and served on the staff of General Edward Braddock. In 1755, he fought in the bloody battle against the French and Indians at the Monogahela River in Pennsylvania, during which he

met Major George Washington of the provincial army. (The battle claimed Braddock’s life; Morris was severely wounded.) In 1758, Morris traveled to Boston. En route he stopped in New York, where he met the beautiful and enchanting Mary Philipse, daughter of Frederick Philipse, one of the most important and wealthy landowners in Westchester County north of the city.

After they married, Morris chose a point atop a steep hill in what was then Harlem Heights as the site for their summer villa. From this point, one had a sweeping view of New York City and its harbor 11 miles to the south, the Hudson and East rivers on both sides of the city, and New Jersey, Westchester, and Connecticut. With his new-found wealth, Morris was able to indulge in the best and most fashionable European grandeur so popular among the wealthy in America at the time. The mansion was built in the English Georgian architectural style using the European ideas of the Italian architect Andrea Palladio (for whom the elegant Palladian window is named).

The Morris’ comfortable life came to an end with the outbreak of the Revolutionary War. In 1776, they abandoned the house to George Washington, who was now general of the American army. Washington found the house to have an excellent strategic location and used it as his military headquarters for two months. Washington’s first significant victory, the Battle of Harlem Heights, was planned here. The victory was more a morale booster than a major military win, but it told the Americans that they could indeed best the British.

Later in the war, however, the tide turned against the Americans and Washington had to abandon Manhattan Island to the British. The house was taken over as headquarters for Commander Sir Henry Clinton and the Hessian General Baron von Knyphausen. The house changed hands again after America won its independence. The new government seized the property. The land around the house was leased as a farm, and the house itself became a tavern called Calumet Hall.

As a tavern, the house enjoyed a short but glorious history. It was the first stop on the Post Road to Albany, New York, a major venue of travel. It attracted high society to its “turtle dinners,” lavish all-day affairs on Sundays in which the finest dishes were served in an octagon-shaped drawing room. In 1790, George Washington, now president of the new nation, came for a commemorative dinner with his wife, Martha, and members of his cabinet, including Vice President John Adams, his wife, Abigail, and their son, John Quincy Adams; Secretary of State Thomas Jefferson; Secretary of the Treasury Alexander Hamilton; and Secretary of War Henry Knox.

In 1810, the tavern-mansion was purchased by Stephen and Eliza Jumel. Stephen Jumel was a French emigré and a wealthy shipowner. The couple had spent many years in France and had supported Napoleon Bonaparte. Eliza brought to the house her ornate French Empire furnishings, including a couch purportedly once owned by Napoleon. She created an opulent bedchamber decorated

in a stunning turquoise blue with gold accents. Napoleon's couch was her bed, overlooked by an elegant carved and gilded wooden swan with wings outstretched.

The Jumels renovated and enlarged the house and entertained on a lavish scale, but never gained the social status that Eliza craved. The Jumels were "new money" and were looked down upon by many of the landed American aristocrats.

In 1832, Stephen died suddenly, and Eliza became one of the wealthiest widows in America. She had money; now she wanted status. She set about to find a new husband who would open social doors for her.

Eliza's money attracted many hopeful suitors, among them Aaron Burr, a man with political pedigree. The ambitious Burr had served as a senator from New York state and then as vice president under Thomas Jefferson, the third president of the United States. But his political career ended in 1804 when he mortally wounded Alexander Hamilton in a duel. In 1807, he was tried for treason on charges of attempting to colonize the Southwest, but was acquitted. He retired from public life and was still looking for a soft place to land when he met Eliza. Apparently he was the best of the suitors, for despite his checkered past, Eliza married him, and quickly—within a year of Stephen's death.

The match was never a happy one. The two were ill-suited to one another and spent little time together. Burr took mistresses and it was rumored that Eliza had lovers as well. Burr was a spendthrift with Eliza's money. By 1836, Eliza could take no more financial or emotional drain, and she divorced him. Unhappy, she lived as a recluse until her death in 1865, her dreams of social standing shattered.

The mansion passed through a series of owners and renters until 1907, when it became a historical landmark and museum. Little of the house's structure has changed since the days of the Jumels; the 8,500-square-foot mansion still has most of its original materials intact.

Haunting Activity

Three ghosts have been experienced repeatedly since the house became a museum. Eliza, dressed in white, is seen on the front terrace. Once her lifelike ghost looked down upon a group of noisy children playing on the property and shouted at them to be quiet. Footsteps heard going up and down the stairs and walking about upstairs at night are attributed to Eliza. One previous director of the mansion attested privately that she could sense the presence of Eliza throughout the house. It was still very much "her" place.

Eliza's presence has also been sensed in the small dressing room to the left of her bedroom. Some visitors say that the portrait of Eliza that hangs across the hall turns its head to look at them and smile for a fleeting moment.

A ghostly form of a man has been seen inside the house; he is believed to be Aaron Burr, probably lamenting his lost riches. A Hessian soldier also makes frequent appearances.

In the 1990s, a woman who lived across the street from the mansion told a member of the staff that she could see the ghost of Eliza every Friday night in her turquoise bedchamber dancing and doing "scandalous things" on the swan bed with Hessian soldiers all night long. Asked how she knew from clear across the street that they were Hessians, the woman replied, "I have binoculars, dear, I can see the insignia on their uniforms!"

The Hessians were long gone by the time the Jumels acquired the house, but perhaps the ghosts of the soldiers who lived there during the Revolutionary War are as reluctant to leave as the social-climbing Eliza. Perhaps they recognized a good thing in each other and teamed up to enjoy themselves.

Most intriguing of all in the house is a grandfather clock that stands in the great hall near the entrance to the mansion. It was one of Eliza's favorite possessions and it still keeps time. More than 20 visitors—all of them males ranging in age from teens to middle age—have independently reported the same or similar experience: They are standing near the clock either by themselves when suddenly a commanding, loud female voice issues forth from it. The front panel of the clock sometimes swings open of its own accord. The voice says, "Leave immediately or you will be harmed." The tone is so threatening that some of the visitors are scared right off the property. If others are nearby, they do not hear the voice. The voice is believed to belong to Eliza, perhaps soured on men (except for the Hessians) after her dismal marriage to Burr.

According to one staff member, none of the people who have reported this experience had any prior knowledge of the house's history, ghostly or otherwise. Those men who opted to remain in the house despite the warning were not harmed—at least while they were on the premises.

But if Eliza doesn't care for male visitors, she does show a fondness for women who look after the mansion and protests when they are not present. Once a young schoolgirl spent a lot of time at the house. One day a senior staff woman was the only employee there. She had to run a quick errand to a nearby store and asked the girl to sit by the entrance and greet any visitors who came in. When the woman returned, the girl was nowhere to be found in the house—which had been left open and unguarded. She turned up outside, trembling with fright. She said that several minutes after the woman left, the grandfather clock began to move and shake violently, terrifying the girl. She said, "I'm never going back in there!" True to her word, she never did.

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Morton Case See CHELTENHAM HAUNTING.

Moses, Rev. William Stainton (1839–1892) University-educated MEDIUM, among the most prominent of British spiritualists.

William Stainton Moses was born November 5, 1839, in Donnington, Lincolnshire, England. His father was headmaster of the Donnington Grammar School.

Only one unusual incident has been recorded from Moses' early years. He occasionally would walk in his sleep; once when in this state he went down to the living room, wrote out a homework assignment, and returned to bed without waking. His essay was judged the best of those turned in the next day.

Moses began attending Bedford College in 1852 and then won a scholarship to Exeter College, Oxford. There he proved to be an ambitious and diligent student until his health broke down from overwork; he left his studies, traveled for some time, and spent six months in a monastery on Mount Athos in Greece. When he had recovered his health, he returned to Oxford and took his B.A. degree. He was ordained as a minister of the Church of England at the age of 24 in 1863 and was sent to Kirk Maughold, near Ramsey, on the Isle of Man.

In 1869, Moses fell seriously ill and was administered to by a Dr. Stanhope Templeman Speer, who was visiting from London. The association proved to be the beginning of a lifelong friendship with Dr. Speer and his family. During his convalescence, Moses spent some time in the Speer home, and for seven years he tutored the Speers' son, Charlton.

In 1871, Moses accepted a mastership at University College School in London. Until this time he had had little interest in SPIRITUALISM, but in 1872 he was persuaded by Mrs. Speer to attend a SEANCE. It was to be the first of several, including some with the remarkable medium D.D. HOME. Within about six months, Moses found himself convinced of the truth of spiritualism, and he soon began to show signs of possessing mediumistic powers himself.

In the HOME CIRCLE Moses established with the Speers, he revealed powerful paranormal physical abilities, including LEVITATIONS (of himself), APPORTS and TABLE-TILTINGS. Objects left in his bedroom were often found arranged in the shape of a cross. Lights, sounds, and SMELLS of varying description were produced at his seances. There were also MATERIALIZATIONS of luminous hands and columns of light that vaguely suggested human forms. Phenomena of this type continued with gradually lessening frequency until 1881.

Also in 1872, Moses began AUTOMATIC WRITING, and this continued until 1883. He recorded his scripts in a series of notebooks and serialized many in a widely read newspaper, *The Spiritualist*, under the pseudonym "M.A. Oxon." They later formed the basis of the books *Spirit Identity* (1879), *Higher Aspects of Spiritualism* (1880) and *Spirit Teachings* (1883).

Many of these scripts take the form of dialogues between Moses and a group of spirit controls calling them-

selves the "Imperator" group. They present a coherent spiritualist cosmology, and in content and influence they may be compared to the work of the American ANDREW JACKSON DAVIS. *Spirit Teachings* quickly became the "Bible of British Spiritualism."

Now and then Moses's scripts included evidential communications, and these, along with his physical demonstrations, were sufficient to attract the notice of psychical researchers, as well as spiritualists. SIR WILLIAM CROOKES was an occasional sitter at Moses' seances, and it was after attending one in 1874 that FREDERIC W. H. MYERS persuaded Henry SIDGWICK to join in organizing a group to investigate MEDIUMSHIP; this proved to be a forerunner of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) established in 1882.

The SPR was originally intended as an alliance between spiritualists and researchers for the serious investigation of psychic phenomena. Moses sat on the first council as a vice president. He and many other spiritualists were impatient with the critical attitude displayed by the researchers, however. Following ELEANOR MILDRED BALFOUR SIDGWICK's comments on the fraudulent slate-writing medium William Eglinton in 1886, Moses withdrew from the SPR's council and resigned from the society. Several others left with him or shortly thereafter.

Already in 1884 Moses had founded his own organization, the LONDON SPIRITUALIST ALLIANCE (LSA). This was intended to replace the British National Association of Spiritualists (BNAS), which had been in existence from 1872 to 1882. Moses had been associated with the BNAS for most of that time; but he had become disenchanted with it and had left in 1880. The new LSA began to issue a spiritualist journal, *Light*, under Moses's editorship. This journal continues to be published today by the COLLEGE FOR PSYCHIC STUDIES, successor to the LSA.

Moses remained in his teaching position at the University College School until failing health forced his resignation in 1889. He died three years later, on September 5, 1892, of complications brought on by Bright's disease.

He willed the notebooks of automatic writings and seance records to two fellow spiritualists, Charles Massey and Alaric A. Watts, who lent them for study to Frederic Myers. Myers in turn reported on them in the SPR *Proceedings*. He was impressed by the similarity of Moses' phenomena to those associated with D. D. Home and he stressed (as did many others throughout Moses' life) his moral uprightness and probity.

Most of his seances were private and were not ordinarily attended by outsiders, and the records, although detailed, were kept either by Moses himself or by the Speers. These last factors reduce the significance that may be attached to his mediumship, although Moses remains, along with Home, the only major physical medium never caught as a fraud, nor even seriously suspected.

Moses's other books, also published under the pseudonym "M. A. Oxon," include *Psychography* (1878) and *Ghostly Visitors* (1882).

See GHOST CLUB.

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Moundville Penitentiary See WEST VIRGINIA PENITENTIARY.

Mount, The Author Edith Wharton's one-time country retreat in Lenox, Massachusetts, called The Mount, is said to be haunted by various ghostly figures, including Wharton, her husband Edward, and author Henry James.

Wharton (1862–1937), born to New York's high society, built the neo-Georgian mansion between 1900 and 1902. There she did much writing and hosted numerous guests who were the cream of society and the literati. One frequent visitor was Henry James. Wharton left The Mount in 1908 and sold it in 1912. The house passed through a succession of owners. For a while, it was occupied by Foxhollow School, a boarding school for girls. In 1978, the house was taken over by Shakespeare & Company, a troupe of actors that lives and performs plays there and opens the house to tourists in the summer. Shakespeare & Company purchased the house in 1980.

Stories of HAUNTINGS have circulated for many years. Strange noises, rustlings, thuds and footsteps have been heard. Sounds of young girls laughing are thought to be connected with the residents of Foxhollow. Most unusual have been the number of visual apparitions reported there, particularly by members of the acting troupe. The phantoms have been seen both during the day and at night. An unidentified apparition of a man with a ponytail was reported in the Henry James Room. The figure of a woman, recognized as Wharton, had been seen in a second-floor hallway, alone and with another ghostly figure who resembles James. A ghost believed to be Wharton also has been spotted walking back and forth on the terrace. Encounters have been reported with a seemingly hostile figure, dressed in a hooded cloak, who manifests at bedside and presses down on the individuals.

One of the most unusual and interesting encounters took place in 1979 and is recorded in Arthur Myers's *Ghostly Register* (1986). Andrea Haring, an actress and voice teacher, lay down to rest late one night on a mattress in Edith Wharton's otherwise bare writing room. She awakened at 4:00 A.M. and sensed presences in the



Edith Wharton. Courtesy American Academy of Arts and Letters.

room, which had become extremely cold. She saw three figures and furniture that included a small divan and a desk with a chair. Both figures and furniture seemed real. A woman, whom Haring recognized as Wharton, was on the divan, talking. A man with muttonchop whiskers was at the desk, writing and gesturing to the woman. Standing with arms folded was another man, whom Haring recognized as Edward (Teddy) Wharton. The three seemed engaged in activity, as though they could hear each other, but Haring could not hear them. Wharton seemed to be dictating to the man at the desk. Haring thought about leaving the room, and at this thought, the ghosts turned to her and acknowledged her presence, then resumed their activity. Haring got up and left. She returned minutes later and found the room empty of apparitions, and warm once again. Later, after examining photographs in a book, Haring concluded the figure at the desk was Wharton's secretary of sorts, who may also have been her lover.

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Mount Shasta Few places in America are so thoroughly saturated with the paranormal as Mount Shasta in northern California, 60 miles from the Oregon border. The volcano and its surrounding area are home to GHOSTS, gods, Bigfoot, aliens, ascended masters, Lemurians, hidden cities, FAIRIES, and mysterious creatures.

Mount Shasta cuts an impressive figure, rising 14,162 feet high in a stunning setting of wilderness beauty: rugged mountains, valleys, lakes, waterfalls, rivers, and caves. It is the most massive mountain in America and has seven glaciers.

The volcano last erupted in 1786, but is still classed as active. Its peak is frequently capped by cloud formations. Mount Shasta has a brooding feel to it, as though it harbors great secrets. It's conducive to expectations that doorways to other realms are hidden in its terrain.

Indian Myths

Mount Shasta was revered as a supernatural site long before the first white settlers pushed into northern California. One Shasta Indian legend says that before people were on Earth, the Chief of the Great Sky Spirits became tired of his cold home in the Above World. He made a hole in the sky by turning a stone and pushed snow and ice through it. The mound became Mount Shasta. When the god stepped down onto the mound, he decided to create trees. Everywhere he stepped, snow melted and became rivers. When leaves fell from the trees, the god blew them and they became birds.

Shasta became the lodge for the family of the Chief of the Great Sky Spirits. The god made a fire in the middle of the mountain and a hole in its top for smoke and sparks. Whenever he threw a big log onto the fire, the earth would tremble and the mountain would spew sparks.

Another and more whimsical legend explains why the mountain erupted. Coyote lived near Shasta and was fond of salmon. His village had little fish and no salmon, but the nearby Shasta Indians always had plenty. Coyote befriended the Indians, who invited him to fish with them. Coyote obtained many fish, but Yellow Jackets came and stole the fish. Coyote fished over and over again, and Yellow Jackets always snatched his catch.

One day Coyote and the Indians hid in wait for the marauding Yellow Jackets. Grandfather Turtle came by to watch. When Yellow Jackets appeared and stole the fish, Coyote and the Indians took off in hot pursuit of them. So did Grandfather Turtle, who plodded way behind. The Yellow Jackets could fly faster than Coyote and the Indians could run and eventually the pursuers had to give up. But Grandfather Turtle kept going. He knew where Yellow Jackets hid—inside Mount Shasta. When he reached the mountain, he showed Coyote and the Indians the hid-

ing place. They closed up the big hole and all the small smoke holes and then Grandfather Turtle sat on top of the big hole. Coyote smugly awaited the death of Yellow Jackets.

But the mountain began to shake and rumble. Alarmed, Grandfather Turtle moved from his seat. Suddenly smoke, fire, and gravel rocketed out of the big hole. The mountain spewed forth all the salmon that Yellow Jackets had stolen, cooked and was ready to eat. Coyote and the Indians enjoyed a salmon feast. That is why Mount Shasta erupts.

Origins of the Name

No one knows for certain how Shasta got its name. One explanation holds that it is of Russian origin. Russian settlers at Bodega on the California coast—who could see the summit of the mountain—called it “Tchastal,” which means “white” or “pure.” This eventually transformed into Shasta.

Another explanation holds that one of the tribes of the indigenous Indians known as the Shasts-ti-ka called the great snowy mountain Wai-i-ka. Yet another explanation contends that Shasts-ti-ka or Sust-i-ka was the personal name of a respected Indian who lived in what is now the Shasta valley.

Mount Shasta Today

Mount Shasta attracts skiers, hikers, fishers, spelunkers, and many others who pursue wilderness activities. The city of Mount Shasta has become a mecca for New Agers who wish to spend time or live in the “vibration” of the mountain. There are numerous spas, retreat centers, a Buddhist monastery, and New Age counselors, teachers, and ambassadors to the aliens and ascended masters.

The influx of people actually decreases the likelihood that one will have a truly extraordinary experience on the mountain. As paranormal researchers know, the most



Mount Shasta. Photo by R. E. Guiley.

bizarre experiences often happen unexpectedly and when one is away from people. Hikers tramping up and down trails disturb the energy of place and send otherworldly things into hiding. Nonetheless, enough strange phenomena occur to feed the mystery of the place.

Ghosts and Powers

In the lore of the Shasta Indians, the terms for “ghost,” “soul,” and “life” are nearly synonymous. Ghosts, seen as flickering lights especially near graves, are greatly feared, for seeing them is to invite bad luck or even death. After death, the soul travels west, rises into the sky, and takes the Milky Way to the world of the AFTERLIFE. Funeral songs help it on its way.

According to Shasta Indian lore, the entire region is haunted with Axe’ki (“pains”), spiritual powers who appear in the forms of short humans and animals who live in the rocks, lakes, mountain summits, and the rapids and eddies of streams. The Axe’ki are the cause of all diseases, misfortunes, and deaths, and they “shoot” themselves into their victims. Only a shaman can exorcize them.

In more recent and more conventional ghost lore, stretches of the I-5 Interstate Highway that runs alongside the mountain reportedly are haunted by various anonymous ghosts, perhaps the victims of accidents or the THOUGHT-FORMS OF URBAN LEGENDS.

The 19th-century ruins of Old Shasta Town south of Mount Shasta and west of Redding, once the county seat, offer a few ghosts, most notably in the old courthouse, where the sounds of criminal trials can still be heard, and in the Gallows Park at the back, where the guilty were executed and still protest today. A pioneer baby’s grave on old Highway 99, formerly the stagecoach road, is said to be haunted by a malevolent presence.

Lemurians and Secret Cities

More exotic stories center on the Indian legends that Mount Shasta is inhabited by mysterious races of beings, among them little people, the Lizard People, and evil giants called the Shupchets, said to live at Flume Creek and travel in lava tunnels to the top of the mountain. White settlers associated the tunnel-traveling giants with stories of LEMURIANS.

Lemuria initially had benign origins as a hypothetical continent in the Indian Ocean, conceived by paleontologists to explain the migration of lemurs from Madagascar to India. But occultists wrote of it as the lost continent of an advanced race, the Lemurians, the supposed ancestors of the legendary Atlanteans. The Lemurians were said to be large beings bearing an organ for extrasensory perception on their foreheads.

The association of Lemurians with Mount Shasta comes primarily from an occult work, *A Dweller on Two Planets, or the Dividing of the Way*, written in the 1880s by Frederick Spencer Oliver. Oliver said that a secret, bejew-

elled city existed inside Mt. Shasta, and he made passing connections between it and Lemuria. The idea was picked up and repeated in other articles and books.

The Great White Brotherhood

There are stories of a secret society living in a secret city inside the mountain. The Great White Brotherhood—a fraternity of spiritually advanced beings or ascended masters—make Mount Shasta one of their gathering points. The inside of the mountain is tunneled in gold and had temples made of jewels and crystals.

In 1930, a Chicago occultist, Guy W. Ballard, traveled to Mount Shasta to investigate reports from occultist William Pelley that a group of Divine Men called “the Brotherhood of Mt. Shasta” had been sighted walking in the mountains. Ballard and his wife Edna were intensely interested in finding proof of ascended masters.

One day, Ballard went out hiking, and at midday stopped to rest at a spring in the McCloud River valley. A strange young man suddenly appeared and offered him a creamy liquid, which the stranger said came from the Universal Supply. The liquid had an electrical, vivifying effect on Ballard.

The stranger then revealed his true identity: the Ascended Master Saint Germain, a godlike figure in a white, jeweled robe. While Ballard stared in amazement, he was suddenly confronted by a panther. Ballard successfully fought down his own fear, and the panther turned into a playful, kittenish creature. Saint Germain told him he had passed the test of courage and gave him four little brown cakes. Eating them sent a quickening through Ballard, which evidently prepared him to understand the master’s teachings.

Saint Germain said he had been seeking a person in Europe and America worthy to receive the instructions of the Great Laws of Life. Guy, Edna, and their son Donald would be his Accredited Messengers. Through a series of meetings, Ballard channeled Saint Germain’s wisdom and plans for implementing the Seventh Golden Age: the “I AM” age of earthly perfection. Ballard also witnessed his own past lives, learning that he had been George Washington.

Ballard returned to Chicago in 1931 to begin implementing Saint Germain’s designs. In 1932, Guy and Edna founded the “I AM” Religious Activity, the Saint Germain Press, and the Saint Germain Foundation. Ballard wrote under the pseudonym Godfrey Ray King. By 1936, he and Edna had produced several books, collections of affirmations, songs, and a magazine. Huge crowds came to listen to them channel Saint Germain. Reading rooms and schools were opened. By 1938, the movement had nearly 3 million members.

Critics charged that the movement was nothing but a rehash of old occult practices. Guy died in 1939. Although Edna said he ascended in 1940, many followers did not believe her and quit, disillusioned with Guy’s ordinary exit from the world. A scandal over alleged

mail fraud ensued, but the I AM movement eventually recovered.

The I AM reading room in town offers Ballard's channeled writings, ascended master and I AM art, and I AM musical recordings that are supposed to alter consciousness in spiritual ways. The music has an ethereal, warbling quality that many believe enhances CLAIRVOYANCE and astral travel.

Ballard's 1930 encounter may have inspired other stories of encounters with mysterious people. In 1932, a man named Edward Lasner said he knew of white-robed people who possessed hoards of gold and lived at the 11,000-foot level, and in 1934, one Abraham Mansfield claimed to meet a whole tribe of Lemurians, who revealed their extensive network of tunnels.

Two decades later, spiritual guru Earlyne Chaney received initiation in a secret temple. Prior to her life as a spiritual teacher, Chaney had been an actress in Hollywood—which may explain her penchant for pageantry and costumes that she instilled in her New Age church and mystery school, Astara, which she founded in 1951. Her book *Secrets from Mount Shasta* tells that in 1952, Chaney and her husband were given spiritual instructions to go to Mount Shasta. They camped at Panther Meadow—located on the south side at about 7,385 feet—and climbed farther up the mountain. They were met by a young man who seemed to know all about them and gave them teachings. They were taken into a secret Cave of the Mystic Circle. Various adepts, including Ascended Master Kuthumi, taught them. Their instruction culminated in an initiation in which Chaney beheld the inner Great Temple at the peak of the mountain, surmounted by a great Astral Cathedral lit from above by a glorious star. These sights are only revealed to the initiated and remain invisible to lesser mortals.

As for Chaney, she also claimed to be initiated in a ceremony inside the Great Pyramid of Egypt, making her one of a very few select souls on this planet.

Some New Agers believe that Saint Germain and other adepts still haunt the mountain, especially in the region of Panther Meadow. The earth is hollow and contains numerous secret, subterranean cities, among them Telos (for Telepathic Communication from Earth's Interior), populated by descendants of Lemuria and governed by the Ascended Master High Priest Adama.

Mystery Lights

Mysterious lights have been seen on the mountain since the arrival of settlers, and probably before that. The lights appear most notably at dawn, dusk, and around midnight. Indians may have considered the lights to be ghosts, but whites liked the idea that they were the lights of ceremonies of the Lemurians or the Great White Brotherhood.

The lights became so famous that they attracted curiosity seekers. According to old news reports of the early

20th century, passengers on trains that passed by the mountain would crowd the windows on one side at the appointed times in hopes of glimpsing the lights.

Mystery lights continue to be reported today. Many people associate them with UFO activity. Web cameras trained on the peak 24 hours a day offer live viewing of the mountain.

Pluto Cave: Hell or ET Sanctuary?

Thousands of lava tube caves exist around Mount Shasta. The spookiest is Pluto Cave, formed by a basaltic lava flow about 190,000 years ago. The cave was sacred to Native American Indians and was "discovered" by whites in 1863. Dark and foreboding, it was named after the Roman god of the underworld. It is called Pluto Cave, Pluto's Cave, and Pluto Caves.

Pluto Cave has acquired a reputation in certain circles as a place to meet aliens or various spirit beings that live in its deep recesses. Small fire sites and ritual objects left behind attest to all-night ceremonies and vigils for paranormal or spiritual purposes. Stories circulate of people going mad after spending the night there and being confronted by some unspeakable paranormal horror—but they have the suspicious sound of urban legends, happening to friends of friends of friends. Nonetheless most visitors find the cave creepy.

Fairy Falls

Near Mount Shasta is the beautiful 200-foot-wide Burney Falls that plunges 129 feet into Burney Creek in the McArthur-Burney Falls State Memorial Park. Theodore Roosevelt once enthused that these popular falls were the "eighth wonder of the world." Legends claim that fairies may show themselves in the mist, or in the peripheral vision of visitors who sit looking out over the falls. These fairies may be the "little people" described in Native American Indian tales. They are said to reveal themselves to those who honestly seek to know them and who are not out for thrill. The Burney Falls are located six miles north of the junction of highways 299 and 89, along 229.

Fairies are also said to haunt the area around McCloud Falls, a set of three spectacular falls on the McCloud River. The upper and lower falls can be reached by car, and the middle falls is accessible by a hike. The middle falls is reputed to be the best of the three for sighting fairies. The McCloud Falls are six miles east of the town of McCloud, off highway 89.

UFOs and ETs

Mount Shasta is one of North America's UFO hot spots. According to many ET experiencers, Shasta is a major beacon for aliens, and strange lights are reported hovering around the area at night and zipping inside the mountain.

Another UFO hot spot is Castle Crags State Park south of Dunsmuir, along Interstate 5. The trail takes ones high

into an eerie landscape of giant, jutting rocks, a suitable atmosphere for encountering mysterious lights or beings—as well as the occasional and all-too-real bear.

Bigfoot

Northern California is rife with Bigfoot sightings, but Bigfoot seems to be a more modern, white settler addition to Shasta lore. Huge three-toed footprints found in 1955 at the 11,000-foot level were associated with both Bigfoot and Lemurians. In 1962, a woman claimed to watch a female Bigfoot give birth on the mountain. Loggers and hikers have reported sightings of huge, hairy, smelly creatures.

moving coffins Mysterious disturbances of coffins inside sealed crypts have been recorded in cases around the world. For reasons unknown, heavy lead coffins in a vault are found in disarray, as though tossed about by some tremendous force. They are restored to their proper positions, only to be found tossed about again the next time the vault is opened for burial.

No satisfactory natural explanations have ever been found. According to one explanation, the coffins moved when crypts flooded with water. They floated to new positions and were left at ungainly angles as the water receded. While these circumstances have been demonstrated in a church in London, flooding crypts have been unlikely in other cases of moving coffins, especially in locales above sea level. Some researchers attribute the disturbances to a POLTERGEIST or to the restless dead, especially if persons buried within a disturbed vault committed suicide.

The Chase Crypt of Barbados

The most famous of moving coffin cases concerns the family crypt of Colonel Thomas Chase, of Christchurch, Barbados. For several years in the early 19th century, lead coffins were found hurled about inside the vault. The mystery was never solved.

In the 19th century, Barbados was home to many wealthy white plantation owners who constructed extravagant crypts and tombs for their families. The Walrond family had theirs made of coral, concrete and hewn stone. It was located on a headland and was sunk partially into the ground as a precaution against damage from tropical storms. The inner dimensions of the thick-walled tomb were 12 feet by 6 feet. The door, made of solid marble, required several slaves to open and close it.

In 1808, the vault was sold to Chase, a well-to-do Englishman who had a reputation among the natives as a cruel and short-tempered man who treated both family and slaves poorly.

The first family member to be interred there was Thomasina Goddard, a relative of Chase's, who died on July 31, 1807. She was placed inside the crypt in a lead coffin so heavy that it took four strong men to lift it. Goddard was followed a few months later by Chase's infant

daughter, Mary Anna, who died of disease. On July 6, 1812, Dorcas Chase, another of the colonel's daughters, was buried. When the crypt was opened this third time, nothing unusual was noted; the heavy coffins of the other two family members remained as they had been placed originally.

In 1812, the vault was opened by a workman, who shrieked when he saw Mary Anna's coffin standing on end in a corner. Although the door showed no signs of having been moved, the angry Chase family nonetheless assumed that a spiteful slave had broken in and done the vandalism. No culprit was ever caught.

In August 1812, Chase himself died. As the vault was opened for his burial, family members and spectators were shocked to see all three coffins in disarray, as though they had been tossed about like toys. Little Mary Anna's coffin looked as though it had been thrown diagonally to the opposite corner of the crypt. It was assumed again that vandals had broken into the crypt and somehow managed to move the coffins.

Workmen restored the coffins to their original positions, laid side by side, and placed Colonel Chase's coffin on top and across them. Once again, no culprit could be found for the apparent vandalism.

The crypt was not opened again until 1816, when a family baby died. Again the family was shocked to find all four coffins scattered wildly throughout the crypt. Even more astonishing, the sand on the floor had been undisturbed. The scene was repeated a few weeks later when the body of Samuel Brewster, a family member, was removed from its grave at the parish of St. Phillip and reburied in the Chase crypt. Once again, the coffins were found in disarray with the sand undisturbed.

The natives began to speak of DUPPIES, or evil spirits. It also was rumored that the spirits of the previous family dead were reacting vehemently to the unwanted presence of Colonel Chase. Stories circulated that he had been so cruel toward Dorcas that she had starved herself to death and that in turn he had committed suicide.

The rumors caused a great deal of anxiety among the superstitious natives, causing the English governor of Barbados, Lord Combermere, to attempt to put the matter to rest. In July 1819, Chase family member Thomasina Clarke was buried in the crypt. Combermere and his wife were present when the tomb was opened, and once again the coffins were found strewn madly about. No marks appeared in the sand. All coffins were restored to their original positions. Mrs. Combermere wrote in her diary:

In my husband's presence, every part of the floor was sounded to ascertain that no subterranean passage or entrance was concealed. It was found to be perfectly firm and solid; no crack was even apparent. The walls, when examined, proved to be perfectly secure. No fracture was

visible, and the sides, together with the roof and flooring, presented a structure so solid as if formed of entire slabs of stone. The displaced coffins were rearranged, the new tenant of that dreary abode was deposited, and when the mourners retired with the funeral procession, the floor was sanded with fine white sand in the presence of Lord Combermere and the assembled crowd. The door was slid into its wonted position and, with the utmost care, the new mortar was laid on so as to secure it. When the masons had completed their task, the Governor made several impressions in the mixture with his own seal, and many of those attending added various private marks in the wet mortar . . .

After nine months, Combermere ordered the vault unsealed on April 18, 1820. Hundreds of persons turned out to witness it. Combermere found his seal and all other marks in the mortar undisturbed. He ordered the stone slab to be opened, but workmen could not budge it. After a great deal of effort, the slab finally was moved just enough to allow entry.

To Combermere's surprise, but not to the natives', the coffins had been tossed about. One had been on end resting against the slab door, accounting for the great difficulty in opening it. One of the baby coffins apparently had been thrown against the stone wall with such force as to leave a deep gash. Another coffin appeared to have been thrown down the steps to the bottom of the tomb. Horrified, the Chase family removed all the coffins and buried them elsewhere. The vault was closed, never to be used again.

Other Cases of Moving Coffins

In the mid-18th century in Staunton, England (now Stanton All Saints, near Bury St. Edmunds), coffins were found disturbed on three occasions in a vault belonging to a family named French. One of the displaced coffins was so heavy that eight men were required to move it back to its proper position. Flooding was advanced as a cause, though the vault showed no signs of having held water at the times it was opened.

Similarly, coffins were found in disarray twice in the Gretford family vault near Stamford, England, in the early 19th century. Water again was supposed as the cause, though no signs of it were found.

A disturbance similar to the Chase case of Barbados occurred in 1844 in the Buxhowden crypt on the Island of Oesel, now called Sarema, located in the Baltic Sea, the home of a largely Lutheran population. In 1844, horses tethered near the vault became frantic when a loud crash was heard to emanate from within the crypt. Subsequently, other loud crashes were heard. When the vault was opened for a burial several coffins were found scattered about and even lying one atop another. Three were not disturbed: they contained the body of an old woman said to have been very devout, and the bodies of two

young children. Villagers inferred that demonic forces were responsible, since the coffins of the devout and the pure were untouched.

Such popular excitement ensued that a commission was appointed to investigate. The coffins were restored to order. The pavement was torn up to make certain there was no secret access to the vault. The vault's floor and steps were covered with fine ash to reveal footprints of intruders, and guards were posted around the clock.

After three days, the Buxhowden vault was reopened. According to anecdotal account, all coffins but the three were scattered about in even greater confusion. The ash was undisturbed. Many coffins had been set on end, so that the heads of their corpses faced downward. The lid of one coffin had been forced open, and a shriveled right arm poked out. The deceased had committed SUICIDE by cutting his throat with a razor; the blood-stained tool allegedly was found clutched in his right hand. According to religious observances, suicides are not to be buried on hallowed ground. The family apparently had conducted a normal burial, hoping to hush up the tragedy.

The family then buried each coffin separately. There were no further disturbances. An official report by the commission was alleged to have been written but could not be located by later investigators.

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Mujina See FACELESS WOMAN.

Multi-Energy Sensor Array (MESA) See GHOST; HAUNTING; POLTERGEIST.

Muncaster Castle See HAUNTING.

Murdie, Alan (1964–) English GHOST and paranormal investigator, author, and former chairman of the GHOST CLUB.

Alan Murdie was born in 1964 at Fornham St. Martin near Bury St. Edmunds, Suffolk, England, an area brimming with stories of ghostly white ladies, phantom monks, ghost dogs, and witchcraft. He became interested in the paranormal in his early teens. He joined the Borderline Science Investigation Group (now defunct), which was dedicated to investigating ghosts and mysterious phenomena in the eastern part of England.

Murdie attended Leicester Polytechnic, now De Montfort University and earned a degree in law. He is a barrister and legal consultant specializing in intellectual

property law, environmental, and local government law. He has been involved in many test cases on civil liberties and has written and broadcast extensively on legal issues, including four legal textbooks. He was also a part-time lecturer at Thames Valley University (formerly the Ealing College), London, for eight years. He lived in London for 13 years and then returned to his home area to live in Bury St. Edmunds.

Murdie's main interest in life is the paranormal. He joined the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1988 and was elected a council member of the society and a member of their Spontaneous Cases Committee in 1999. The same year, he became chairman of the ghost club, succeeding TOM PERROTT, who retired from the post. In 2005, Murdie stepped down as chairman in order to pursue other tour, research, and investigation activities, but remained legal adviser for the club.

In investigations, Murdie believes that technical approaches are useful in studying haunted sites, but the best detecting mechanism remains the human mind and body. The cultural aspects of paranormal experience are as important as technical data. (See PARANORMAL INVESTIGATION.) He has reversed his belief that ghosts can be captured in photographic images (see SPIRIT PHOTOGRAPHY). Rather, ghosts are closer to visions and DREAMS, occurring

on a deep sensory level that is beyond the ability of present technology to record.

Although he has never knowingly seen an APPARITION, Murdie has been present when POLTERGEIST manifestations have taken place. He finds the accumulated weight of human testimony ultimately convincing for the existence of paranormal phenomena and extrasensory faculties in human beings.

According to Murdie, "Applying the rules of evidence as they would be applied in a courtroom, I conclude that there exists real and cogent evidence for many types of paranormal phenomena. When one encounters identical testimonies across different cultures many thousands of miles and often many years apart without explanation, you can only conclude that there is a real basis for many of these phenomena."

Murdie also believes that ghost hunting has been too centered on the English-speaking world, and that it is necessary for psychical researchers to carry out comparative studies in different parts of the world among non-Western cultures. To this end, he has undertaken numerous visits to Colombia, South America, since 1997 to gather and investigate reports of psi phenomena. He is the first English-speaking researcher to study ghosts and hauntings in that country.

His areas of study in Colombia have included shamanism and the use of hallucinogens by indigenous tribes, cryptozoology, and earth light phenomena. He has traveled extensively in Colombia conducting investigations in haunted Spanish colonial mansions and buildings at Cartagena and Santa Marta on the Caribbean coast. He has also made visits to sacred mountains in the Andes where strange lights have been reported and has joined studies by Colombian forensic medicine practitioners into strange cases of preservation of the dead at various sites in the country.

Following a Ghost Club trip to Romania in September 1999, Murdie compiled dossiers on psychic phenomena in Romania, another country overlooked by Western psychic researchers.

Murdie still maintains a strong interest in ghosts and paranormal phenomena in his native area of East Anglia. He researched HAUNTINGS in Bury St. Edmunds—one of the major monastic sites in England—and also in the surrounding countryside. One case featured a disappearing phantom house at the village of Bradfield St. George, reported over a 90-year period. No satisfactory explanation has been made, though Murdie has remained skeptical about it.

Murdie conducts ghost walks and tours in various cities. He founded the Cambridge Ghost Walk, a guided walk around some of the most haunted sites in Cambridge, England. In 2000, he co-authored the *Cambridge Ghost Book* with archaeologist Robert Halliday to augment the tour.

The Cambridge Ghost Walk is noted for the unexplained SMELL of opium in a medieval passageway next to



Alan Murdie. Photo by R. E. Guiley.

the oldest pub in the town. The smell was first reported in 1950 by a married undergraduate and his family who noticed a persistent pungent odor like a perfume being burned. Investigation revealed that during the 19th century the building had been used as an opium den by sailors and bargemen who had traveled up the River Cam to Kings Lynn on the Norfolk coast. Here they would buy Chinese opium on the docks and smoke it upon their return to Cambridge. One of the addicted sailors is reputed to have collapsed in an intoxicated stupor and dropped his pipe, accidentally setting fire to his clothes. Because of his intoxicated condition he burned to death in his chair.

The smell has been experienced on six occasions since the summer of 1998 by some people on the walk. Some—but not all—participants have been adamant that they were experiencing a strange smell before being told the story. A strange, unexplained burning smell has also been reported in shops and offices in the vicinity where the sailor was believed to have lodged until speedily evicted because of his addiction. Murdie first experienced the phenomena himself in July 1999.

Other cities where Murdie conducts tours are Bournemouth, Brighton, Windsor, and London. He founded Ghost Tours, which provides specialist vacation advice and guiding service across the United Kingdom for travelers.

In addition to the *Cambridge Ghost Book*, Murdie is the author of *Haunted Brighton* (2006) and *Haunted Bury St. Edmunds* (2007). He writes the “Ghostwatch” column for *Fortean Times* magazine.

Murphy, Gardner (1895–1979) Eminent psychologist and psychical researcher, often compared to WILLIAM JAMES in his academic stature and range of interests. As with James before him, his support of PSYCHICAL RESEARCH brought the field a visibility and status it probably would not have enjoyed otherwise.

Gardner Murphy was born on July 8, 1895, in Chillicothe, Ohio, but grew up in Concord, Massachusetts. His mother's father was the MEDIUM LEONORA PIPER's attorney, and his parents, although evangelical Christians, were much interested in the work of James and RICHARD HODGSON at the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), then based in Boston. When he was 16, Murphy found SIR WILLIAM BARRETT's *Psychical Research* (1911) in his grandfather's library, and this stimulated in him a lifelong passion for the subject.

Murphy attended Yale, where, determined on a career in psychical research, he majored in psychology. He received his B.A. from Yale in 1916 and his M.A. from Harvard in 1917. His education had caused him to question the religious faith of his upbringing, but he decided to continue to pursue psychical research, which he had theretofore conceived of as a support for his religion, for its intrinsic interest.

World War I was then getting under way, and in 1917 Murphy joined the army and went to France. He

also joined the SOCIETY FOR PSYCHICAL RESEARCH (SPR), and, upon being discharged in 1919, stopped by its office in London. The secretary kindly wrote out a list of books and articles which guided his reading after he returned to the United States and a doctoral program at Columbia.

So impressed was Murphy by his visit to the SPR that in 1922 he asked WILLIAM MCDUGALL, who was then at Harvard, what he thought were Murphy's chances of obtaining a position at the university. McDougall responded by offering him the support of Harvard's Hodgson Memorial Fund, set up by Hodgson's friends to support psychical research following his unexpected death in 1905. Murphy applied for and was granted the money, and for the next three years he made numerous trips from New York to Cambridge to conduct research. During this period he had several sittings with Piper, some of the last of her career.

Murphy received his Ph.D. from Columbia in 1923 and, with the offer of a full-time teaching position there in 1925, gave up the Hodgson Fund support. He had already met his future wife, Lois Barclay, whom he married in 1926. She shared his strong interest in psychical research and admired him for going against the academic trend, but she persuaded him that he could help psychical research more by establishing himself in psychology than by committing himself entirely to the former field.

Murphy's decision to redirect his energies toward mainstream psychology was also influenced by the unprecedented turmoil in American psychical research at the time. In 1925 control of the ASPR (in New York since 1907) passed into the hands of a liberal faction, and the society's more conservative members left to found a rival BOSTON SOCIETY FOR PSYCHIC RESEARCH. In sympathy with the defectors, Murphy accepted a seat on the council of the Boston Society, but he was little active in research for several years.

He did not move out of close contact with the field, however. When J. B. RHINE approached him about supervising J. G. PRATT, a Duke graduate student who had been working at the Parapsychology Laboratory, Murphy agreed, and Pratt spent the years 1935–37 in New York. Murphy also gave Rhine strong support at a meeting of the American Psychological Association in Columbus, Ohio in 1938, at which he and experimental psychical research (parapsychology) came in for a severe attack.

In 1940 Murphy accepted a position as chairman of the Department of Psychology at City College, a branch of the City University of New York. This new position brought a lighter teaching load, and he was able to devote more time to psychical research. In 1940 and 1941 he and Bernard Reiss of Hunter College edited the *Journal of Parapsychology*, which Rhine had established at Duke in 1937.

The situation at the ASPR changed in 1941; the liberal group who had run the society since 1925 were ousted in

a "palace revolution." Murphy became a vice president of the new board of trustees, and he began to spend mornings at the ASPR five or six days a week. He was a man with a vision, and his presence brought the ASPR a sense of purpose and direction it badly needed. The society began both to conduct experimental research and to collect and analyze reports of psychic experiences as they occurred in life.

Meanwhile, his stature in psychology also was increasing. He was elected president of the American Psychological Association in 1944, and in 1950 the United Nations sent him to India to look into the growing unrest there. Upon his return, Murphy was offered a position as director of research at the Menninger Foundation in Topeka, Kansas. He remained in this job until his retirement in 1968, when he and his wife moved to Washington, D.C., and he became a visiting professor at George Washington University.

Murphy was elected president of the SPR in 1949, and from 1962 to 1971 he served as president of the ASPR. In 1967 and 1968, while he was at the Menninger Foundation, he was instrumental in getting the estate of JAMES KIDD for the ASPR and the PSYCHICAL RESEARCH FOUNDATION.

Murphy died on March 18, 1979, in Washington, D.C. In his last years he had developed Parkinson's disease, a nervous system disorder that made him unable to write or participate in many of the outdoor activities which he enjoyed.

He had contributed more than 100 articles to psychical research journals and many more to journals in mainstream psychology. He was the author or coauthor of numerous books, in many of which he sought to show the relevance of psychical research to psychology, particularly to social psychology and personality. He had a breadth and depth of knowledge in all these areas equaled by few if any of his peers.

Murphy's experiences as an experimental investigator were disappointing, and he came to doubt the value of experimental psychical research. He believed that everyday psychic experiences were much more important, and although he never became satisfied that research on SURVIVAL AFTER DEATH had demonstrated this to occur, he nevertheless considered it a vital area of study.

Murphy's last book on psychical research, *The Paranormal and the Normal* (1980), coauthored with Morton Leeds, was published shortly after his death. His other books include *William James on Psychical Research*, edited with Robert Ballou (1960), and *Challenge of Psychical Research*, written with Laura Dale (1961). A collection of his papers on psychology and parapsychology, edited by Lois Murphy, was published by McFarland in 1990.

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Myers, Frederic William Henry (1843–1901) Poet, classical scholar, psychologist, and psychical researcher, a founding and leading member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), best remembered for his great two-volume work, *Human Personality and Its Survival of Bodily Death* (1903).

Frederic W. H. Myers was born February 6, 1843, in Keswick, Cumberland, England, into the family of a clergyman. He was an impressionable, sensitive child. When he was little more than four years old, he saw a mole that a cart had run over. He was brightened by the thought that the mole's soul had gone to heaven, but his mother, a woman with her own strong religious convictions, crushed him by telling him that the mole had no soul. The horror of this thought haunted him for the rest of his life.

Myers began to write poetry in his youth, and in 1859, when he was 16, he placed second in a national competition. The following year he entered Trinity College, Cambridge, to study classical literature. He passed through an intense religious phase, but then began to experience doubts which eventually led to a loss of faith.

Following his graduation from Trinity in 1864, Myers became a lecturer in classics at Cambridge; he was made a fellow of Trinity College in 1865. In 1869 he resigned his lectureship to work for the education of women. In 1872 he took a position as a school inspector.

In 1873 Myers fell passionately in love with his cousin's wife, Annie Hill Marshall. Her marriage was a difficult one, marred by chronic ill health. Although she seems to have returned Myers's affection, and the two spent many hours together walking in the valley at her estate at Hallsteads, the affair was never consummated. Annie Marshall's SUICIDE in August 1876, following her husband's commitment for insanity, was a blow from which Myers never recovered.

Myers's love for Annie overshadowed his marriage to the beautiful Eveleen Tennant in 1880. She was devoted to him, but she lacked his intellectual inclinations and could not support him in the research and writing that came to occupy a central place in his life. The marriage, nonetheless, was happy, and produced three children.

The first outward sign of the direction Myers's life's work was going to take came in the summer of 1871 on a starlight walk with HENRY SIDGWICK. Myers asked Sidg-

wick “almost with trembling, whether he thought that when Tradition, Intuition, Metaphysic had failed to solve the riddle of the Universe, there was still a chance that from any actual observable phenomena—ghosts, spirits, whatever they might be—some valid knowledge might be drawn as to the World Unseen.” Sidgwick replied that he thought there might be, and thus was born in spirit the organization that was to become known as the Society for Psychical Research.

Myers began to sit with MEDIUMS in 1872, sometimes in the company of Sidgwick, but the most decisive event of this period was the sitting with WILLIAM STAINTON MOSES that he attended with EDMUND GURNEY in 1874. After this sitting, Myers, Sidgwick and Gurney formed a group for the study of MEDIUMSHIP. The SPR itself came into being in 1882.

Sidgwick served as the SPR's first president, and Myers had a seat on its governing council. He was also named to four of five investigatory committees, including the most important one, the Literary Committee, whose responsibility it was to collect cases for publication in the Society's *Journal* and *Proceedings*. Myers proved to be an especially sensitive analyst of the case material. He also participated in important investigations of LEONORA PIPER and EUSAPIA PALLADINO, among others.

Myers was listed as second author of *Phantasms of the Living*, a landmark book published under the SPR's auspices in 1886 (Gurney was first author, FRANK PODMORE, third). Myers wrote an introductory chapter and a lengthy dissent from the theoretical position on apparitions taken by Gurney.

One of Myers's most significant accomplishments was his concept of the “subliminal consciousness.” This anticipated Sigmund Freud's “unconscious” by some years, and differed from the latter in being conceived not as a reservoir of repressed thoughts, but as the ground from which conscious thought sprang. The subliminal consciousness, according to Myers, was receptive to extrasensory input and, in a dualistic conception of mind and body, survived physical death. WILLIAM JAMES ranked Myers as among the greatest psychologists of his day on the basis of his ideas about the subliminal consciousness.

Myers served as the SPR's secretary from 1888 to 1899 and as its president in 1900, at the same time as he was undergoing his eventually fatal illnesses. In March 1898 he suffered a sharp attack of the flu which turned into pneumonia; he had another attack of the flu in February 1899, and that November he was diagnosed as having Bright's disease. Doctors ordered him to the Riviera to recuperate, but he refused. He died on January 17, 1901, at age 58, at a clinic in Rome to which he had gone on the advice of William James.

Myers's contributions to PSYCHICAL RESEARCH, however, were not yet over.

In the last years before his death he had been working on a book that would summarize and systematize the findings of psychical research. *Human Personality and*

Its Survival of Bodily Death was completed (at Myers's request, by RICHARD HODGSON and the SPR's Alice Johnson) and published posthumously in 1903.

But it had one major omission. Myers had intended to give a prominent place to the mediumistic communications he had received from his beloved Annie through Mrs. Thompson and Mrs. Piper; they had been decisive in convincing him that there was SURVIVAL AFTER DEATH. But his wife found out about them and, immensely jealous, succeeded in having them suppressed. She evidently destroyed them as well; no sign of them has been found since.

Eveleen Myers also excised all mention of Annie from *Fragments of an Inner Life*, which she published in an edited form as *Fragments of Prose and Poetry* in 1904. Myers had had *Fragments of an Inner Life* privately printed and had given copies to several of his friends, but in sealed envelopes which he had asked them not to open until after his death. The pamphlet was not published in its unabridged form until 1961, by which time it was clear that the passages Mrs. Myers had cut out were key to understanding the meaning of communications allegedly received from Myers shortly after his death.

Before he died, Myers wrote on a sheet of paper, “If I can revisit any earthly scene, I should choose the ‘Valley’ in the grounds of Hallsteads, Cumberland,” and sealed it in an envelope which he gave to SIR OLIVER LODGE for safekeeping (see SURVIVAL TESTS). A few days after his death the medium Mrs. Verrall renewed her AUTOMATIC WRITING so that Myers could give the contents of this envelope through her if he wished, and in time she produced the following: “I have long told you of the contents of the envelope. Myers' sealed envelope left with Lodge. You have not understood. It has in it the words from the Symposium—about Love bridging the chasm.” The envelope was then opened and the test was judged a failure.

Closer study, however, revealed that although the test was literally a failure, there was nevertheless an association of ideas between what Myers wrote in life and what he communicated after death. The valley at Hallsteads clearly refers to his walks with Annie, and the passage from Plato's *Symposium* is concerned with soul mates—which is how Myers felt about himself and Annie. When the full text of *Fragments of an Inner Life* came to light (one copy had been put away and could not be found when Mrs. Myers went looking for it), it was discovered that Myers himself had made the association in a poem printed there.

Related ideas and images from that and other poems were, moreover, found to correspond to images that had been cropping up in Mrs. Verrall's automatic writing from the time she had taken it up following Myers's death, consistent with the statement from the Myers communicator that he had “long told” of the contents of the envelope.

Other mediums, notably Leonora Piper, were also involved in these communications, which provide an

example of what are known as CROSS CORRESPONDENCES. The deceased Myers was seemingly one of the originators of this type of communication, which is considered among the most evidential for survival after death in the mediumistic literature.

Myers's other books include a long poem called *St. Paul* (1867), *Essays, Classical and Modern* (1885), and *Science and a Future Life* (1893).

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Myrtles Plantation Eighteenth-century plantation known as "One of America's Most Haunted Homes." The Myrtles Plantation, located near St. Francisville, Louisiana, houses GHOSTS, but some of its most famous stories have been called into question, including the tale of a slave girl, Chloe. For example, 10 murders are alleged to have taken place on the property, but only one murder has ever been documented.

History

The Myrtles Plantation originally was known as Laurel Grove. It was built in 1794 by David Bradford, the son of Irish immigrants, who became a successful attorney in Washington County, Pennsylvania.

Bradford married Elizabeth Porter in 1785. With the start of a family, Bradford decided to build a larger home. He spared no expense. In 1794, Bradford was a wanted man for his role in the Whiskey Rebellion, a violent protest in Western Pennsylvania against taxes that left one tax collector dead. Bradford fled, leaving Elizabeth and their children behind. He eventually arrived in Bayou Sarah, what is now known as St. Francisville. There he purchased 600 acres of land and built a small home that he christened Laurel Grove.

Bradford lived alone at Laurel Grove until President John Adams pardoned him for his role in the Whiskey Rebellion. Then he brought his family to Laurel Grove. Unfortunately he was unable to sell his expensive home in Pennsylvania. He finally traded it for 230 barrels of flour, to be delivered to Bayou Sarah, where there was a flour shortage. Bradford believed that he could sell the flour for enough money to recoup his investment in the Pennsylvania house. He never received the flour, however, to his dying day, despite his repeated attempts to have the deal honored.

Bradford became a judge and took in law students at his home, including one named Clark Woodrooff, a

young man from Connecticut. Woodrooff married Bradford's daughter, Sarah Mathilda, on November 19, 1817.

After Bradford's death, his widow Elizabeth hired Woodrooff to manage the plantation. Woodrooff was an astute manager, planting crops of indigo and cotton that brought in a great deal of money. He and Sarah had three children, Cornelia Gale, James, and Mary Octavia.

In 1823, a yellow fever epidemic swept through the area, and Sarah Mathilda died on July 21. James died soon after on July 15, 1824, and Cornelia Gale in September of the same year. Woodrooff was devastated and never remarried.

He bought the plantation from Elizabeth and continued to live there with his mother-in-law and surviving daughter until Elizabeth's death in 1830. He and Octavia moved, and the plantation was placed under a caretaker. Woodrooff, who changed his name to Woodruff, became a judge in Covington, Louisiana. In 1834, he sold the plantation to Ruffin Grey Stirling, a member of a wealthy family of plantation owners.

Stirling and his wife, Mary Catherine Cobb, moved in and set about remodeling the place to suit their high social status. They nearly doubled the size of the home and renamed it the Myrtles, after the crepe myrtles that were abundant on the property. The Stirlings had nine children, only four of whom survived into adulthood and marriage.

Stirling died of tuberculosis on July 17, 1854, and left the house to his wife. Mary proved to be a sharp businesswoman, although she lost her fortune in the Civil War. Sugar plantations in which she invested were ruined and Union troops ransacked the property. However, she managed to retain ownership of the house and other properties.

In 1865, at war's end, Mary gave the house to her daughter Sarah and her husband, attorney William Drew Winter. She appointed Winter to manage her other properties. In the financial chaos following the war, Winter went bankrupt in 1867. A year later, the Myrtles was sold to the New York Warehouse & Security Company. Somehow, Mary Stirling was able to buy it back in 1870.

Family happiness was short-lived, for on January 26, 1871, Winter became the only known murder victim at the Myrtles. He was teaching a Sunday School class in the gentleman's parlor when he heard someone ride up to the house on horseback. A man said he had business with him. Winter went to the side gallery. He was shot. He collapsed and died on the porch. The murderer fled on his horse. Winter was buried the following day. Eventually a man named E. S. Webber was arrested and tried for the murder, but his fate is not known. Sarah did not remarry. She stayed on at the Myrtles and died in April 1878 at age 44.

Mary Cobb Stirling died in 1880, and her son Stephen Stirling bought the plantation. He sold it in 1886 to Oran D. Brooks. The plantation went through several ownerships, winding up with Harrison Milton Williams in

1889. Williams worked hard to keep the plantation going, but lost his interest and will when son Harry fell into the Mississippi River and drowned while trying to round up cattle in a storm. Another son, Surget Minor, took over running the plantation.

By the 1950s, the land around the house was divided among Williams's heirs, and the house was owned by Marjorie Munson, a wealthy chicken farmer who restored it. More ownerships ensued, and in the 1970s, James and Frances Kermeen Myers bought it and did more restoration work.

Today, the house is a haunted bed-and-breakfast. Ghost stories have made the Myrtles famous, and tourists come in hopes of experiencing phenomena. The house has been featured in documentaries and films.

Haunting Activity

The Myrtles does have resident ghosts, including an older woman in a green beret or bonnet, seen by the Williams family. Her identity either was never known or was never told. Stories of the ghost were related to Munson in the 1950s; she wrote a song about the apparition. The woman in the green hat was seen by Frances Myers in 1987, and also by others. The ghost purportedly was photographed. According to Myers, she was sleeping in a downstairs bedroom, awakened and saw the figure of an older black woman wearing a green turban and holding a metal candlestick. The candle glowed and the woman appeared to be solid. Frightened, Myers screamed and dove under the bedcovers. When she looked out again, the apparition had vanished.

Phantom children have been seen playing on the verandah, in the halls, and in various rooms. Ghosts of a small boy and a small girl may be the Woodrooff children who died of yellow fever. A young girl with long, curly hair in a flowing dress floats outside the window of the game room and attempts to peer through the glass. She is thought to be either Cornelia Gale Woodrooff or a Stirling child who died young.

The grand piano on the first floor sometimes plays by itself, repeating the same chord. If someone enters the room, the playing stops, but starts again as soon as they leave. A woman in a white dress was reported seen walking through the gate of the property; she walked through the closed front door and vanished.

The crew of the television remake of *The Long Hot Summer* experienced POLTERGEIST phenomena on several occasions while filming at the Myrtles. They moved furniture in the game and dining rooms, only to find the furniture restored to original positions.

Numerous other experiences have been reported by the annual visitors to the plantation.

Questionable Ghosts

The Myrtles' most famous and sensational ghosts appear to be stories embellished over time. They may have started

during the ownership of Munson and her song about the woman in the green headdress. After the Myerses bought the plantation, stories about the ghosts began appearing in the media and became embroidered, over time. Among the stories are:

Chloe. Chloe supposedly was a household slave girl owned by Clark Woodrooff. According to the story, he was a promiscuous man, and when his wife Sarah was pregnant with their third child, he engaged in a liaison with Chloe. The girl gave in to his demands in order to stay in the house, rather than be punished by being sent to work in the fields.

Woodrooff soon tired of Chloe and abandoned her for another slave girl. Chloe was terrified that she would be banished to the fields and began eavesdropping on the Woodrooff family. Woodrooff caught her at it and punished her by having one ear cut off. From then on, she wore a green turban to hide the disfigurement.

Chloe hatched a scheme to get back in the good graces of the family. For Cornelia Gale's birthday, she baked a cake and mixed in a poison of crushed oleander flowers. Her intent was only to sicken the family and then heroically nurse them all back to health. But her plan tragically backfired. She had put in too much poison. Sarah and her children Cornelia Gale and James died within hours of eating the cake.

Other slaves, fearful that they all would be punished for Chloe's crimes, executed her by hanging her from a tree. Her corpse was taken down, weighted with rocks, and tossed in the Mississippi. Woodrooff closed down the dining room where his family had been poisoned. This room is said to be the game room today. A few years after the tragedy, Woodrooff was himself murdered.

The ghost of Chloe has been reported by visitors many times and supposedly was photographed; the image is cloudy and blurry. Chloe is said to drift about in her green turban at night, sometimes accompanied by the phantom screams of children.

This story may have arisen from the real story of the older woman in the green bonnet. There are no records of Woodrooff ever owning a slave by the name; Chloe may never have existed. Sarah in fact gave birth to a third child; according to this story, she was murdered while pregnant. Furthermore, historical records show that Sarah and her two oldest children died of yellow fever, not by murderous poisoning. And Woodrooff was not murdered, either, but died at the plantation in 1851.

So why do visitors experience the ghost of Chloe? It is possible that they experience genuine phenomena and conclude Chloe is the cause. Another possibility is that collective expectations have literally created a THOUGHT-FORM type of ghost fitting the story.

Murdered Union soldiers. According to this story, three Union soldiers were shot to death in the gentleman's

parlor while attempting to loot the plantation. They left bloodstains on the floor that could not be removed. A human-sized bloodstain mysteriously appeared years later where one of the soldiers fell.

There is no record of such an event.

Murdered caretaker. In 1927, a caretaker supposedly was killed by thieves. There is no record of such an event.

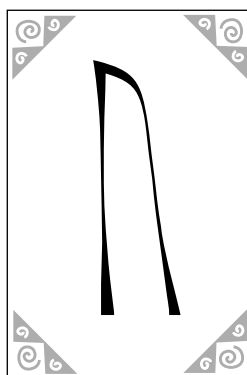
Embellishments to the Winter murder. Legend holds that instead of collapsing and dying on the porch after he was shot, William Winter managed to stagger back into the house and go up the central hall staircase. He died on the

17th step in the arms of his wife. His ghostly footsteps are heard retracing his final steps, ending on the stairs where he died.

Haunted mirror. A large MIRROR in the house reportedly holds some of the ghosts. When photographed, strange images of handprints appear to be on the inside of the mirror. Most likely, such effects are caused by lights and camera flashes.

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name soul See REINCARNATION.

National Spiritualist Association of Canada (NSA) One of two Canadian parent organizations that provided leadership to spiritualists and the ordination of ministers across Canada. The National Spiritualist Association of Canada was at its most active from 1928 to 1974.

In British Columbia, before 1940, the NSA obtained full ministerial rights and privileges for its ministers, including the right to solemnize marriages. Ministerial rights were granted to NSA ministers in Alberta, Saskatchewan, and Manitoba in 1957, and the board worked on obtaining the same recognition in the other provinces. It was anticipated that, with this recognition, spiritualism would grow and gain strength throughout Canada.

During the 1950s, under the charismatic leadership of REVEREND BEATRICE GAULTON BISHOP, more churches sought affiliation. During late 1957, NSA discussed increased cooperation with the SPIRITUALIST CHURCH OF CANADA in order to give the spiritualist movement added strength and fuller representation throughout Canada. Based apparently upon the ambitious spirit plan given to Bishop, the proposed "Assembly of Canadian Spiritualist Churches" would provide a single umbrella organization to host an annual convention, to publish a directory of the churches and ministers affiliated with each organization, and to facilitate visits by spiritualist missionaries.

However, the practicalities proved to be insurmountable. Just over a year later, at a SEANCE held in January 1959, the spirit communicators outlined to Bishop's group

a program for the formation of an international organization instead. In September 1959, the International Spiritualist Alliance was formed in Vancouver. Bishop was a founding member. The NSA went into decline and was formally dissolved on December 16, 1980.

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National Spiritualist Association of Churches of the United States of America Largest spiritualist organization in the United States, founded in 1893 and based in Cassadaga, Florida.

The National Spiritualist Association of Churches (NSAC) defines canonical spiritualist beliefs in the United States and certifies spiritualist teachers and ministers. It offers bachelor's and associate's degrees in ministry and religious studies as well as diploma programs in licentiate ministry, healing, mediumship and teaching through the College of Spiritual Science, a nonresidential college. Through the Morris Pratt Institute, established in 1901, it offers a correspondence course in modern spiritualism and provides a two-week residential course in pastoral skills and special seminars on selected aspects of spiritualism. The Morris Pratt Institute, located in Milwaukee, Wisconsin, also has an extensive research library, open to the public.

According to the definition adopted by the NSAC in 1919, "Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World." In 1950 spiritualist phenomena were recognized by the NSAC as consisting of "Prophecy, Clairvoyance, Clairaudience, Gift of Tongues, Laying on of Hands, Healing, Visions, Trance, Apports, Levitation, Raps, Automatic and Independent Writings and Paintings, Voice, Materialization, Photography, Psychometry and any other manifestation proving the continuity of life as demonstrated through the Physical and Spiritual senses and faculties of man." (See AUTOMATIC WRITING; MEDIUMSHIP; SPIRITUALISM.)

The NSAC has eight affiliated state organizations; there are affiliated churches in 27 states, the District of Columbia and Canada. Ten states have SPIRITUALIST CAMPS, the oldest and most famous being LILY DALE, in upstate New York.

The NSAC publishes *National Spiritualist*, a monthly magazine.

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near-death experience (NDE) Term covering a range of phenomena, some paranormal, that are reported by many individuals who have come, or believe they have come, close to death. The term "near-death experience" was coined in the 1970s by the American physician Dr. Raymond Moody, who heard his patients talk about the phenomena. The first person to describe such cases, however, was a Swiss geologist named Heim who in 1892 recorded more than 30 cases, mostly from Alpine mountain climbers who had suffered falls.

NDEs are popularly believed to occur to those who are clinically dead, yet studies have found that many experiencers—even the majority—were not even near death at the time of the NDE, though these persons *believed* that their lives were threatened.

NDEs have been recorded throughout history and in cultures around the world, but with the advent of increasingly sophisticated technology that saves lives in crisis, they have become more common. A Gallup poll in 1982 showed that in the United States alone approximately 8 million adults reported having NDEs.

Common NDE phenomena include a sense of being dead; having an OUT-OF-BODY EXPERIENCE (OBE) in which the person experiences floating above his or her body and looking down at it; a cessation of pain and a feeling of bliss; traveling down a tunnel toward a light at the end; meeting APPARITIONS of nonphysical beings dressed in glowing white or of dead friends and relatives; coming in contact with a guide or Supreme Being, such as an ANGEL, who shows the person a review of his or her life; and returning reluctantly to life.

Although negative experiences occur, the majority of NDEs are positive, influencing individuals to become more spiritual or develop a belief in God. Most lose their fear of death and begin believing in SURVIVAL AFTER DEATH. In some cases, experiencers acquire psychic or mediumistic abilities. Most experiencers have some difficulty readjusting to daily life. Religious beliefs seem to have no bearing on whether a person has an NDE, or what phenomena are experienced. On the other hand, the phenomena vary to some extent from culture to culture, suggesting that beliefs about what will happen when we die help shape the experiences.

An NDE may enable an individual to access higher realms of consciousness. There are similarities to the experiences of shamans (see SHAMANISM).

NDE accounts are anecdotal, meaning that the phenomenon eludes scientific proof. Cardiologist Michael Sabom, however, has collected cases in which patients under anesthesia reported seeing things or overhearing conversations that they should not have been privy to. More than any other work on the NDE, Sabom's suggests that some part of consciousness may separate from the body. However, like OBEs, NDEs offer no direct evidence for survival after death.

Other researchers have identified characteristics of NDEs that point toward survival after death. These are enhanced cognitive abilities, paranormal perceptions, and a sense that one is viewing one's body from a different position in space.

Natural explanations for the NDE are similar to those put forward to explain deathbed visions: hallucinations brought about by a lack of oxygen, the release of endorphins (natural painkillers) or increased levels of carbon dioxide in the blood. NDE-like phenomena can be induced in laboratory experiments with hallucinogenic drugs such as LSD, but subjects do not report the same ineffable mystical quality that subsequently changes their lives.

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Nechanesmere, battle of See RETROCOGNITION.

necromancy The summoning or conjuring of the dead for divination, prophecy, or magical purposes. Necromancy has a long and universal history as a dangerous, repulsive practice associated with sorcery and witchcraft. It is based on the belief that the dead know everything about the past, present, and future, and that they can be commanded to carry out magical acts on the living. Necromancy is held to be dangerous because often the dead do not like to be disturbed and are angry when they are called into the world of the living.

The English occultist Francis Barrett, author of *The Magus* (1801), said that necromancy:

has its name because it works on the bodies of the dead, and gives answers by the ghosts and apparitions of the dead, and subterraneous spirits, alluring them into the carcasses of the dead by certain hellish charms, infernal invocations, deadly sacrifices, and wicked oblations.

Necromancy is performed by professionals such as witches, magicians, priests/priestesses, and sorcerers. In ancient Greece, necromancers were called evocators, a term which literally means a caller of souls (see EVOCATION).

The book of Samuel I in the Old Testament tells one of the most famous stories of necromancy. King Saul of Israel faced attack by the Philistines who were supported by Saul's rival, David. Uncertain how to respond, Saul prayed and asked for guidance in divination and from prophets. He received no answer. Finally, he turned to necromancy and consulted the Witch of Endor, a pythoness.

Saul visited her at night in disguise. The witch performed her necromantic ritual and conjured the prophet Samuel from the dead. His ghost arrived in the appearance of a robed old man, displeased to be called forth from his grave.

The ghost had only bad news for Saul: the Philistines would win, David would be king, and Saul and his sons would be killed. The ghost vanished.

True to the prophecy, the next day in battle the Philistines triumphed. Saul was badly wounded. He committed suicide with his own sword. David became king of Israel.

The account of Samuel and Saul illustrates the most common form of necromancy, the summoning of a GHOST of the dead. Another form of necromancy reputedly reanimates a corpse by forcing the soul of the dead person temporarily back into its body. This form of necromancy is said to work only on the newly dead. In VODOUN nec-

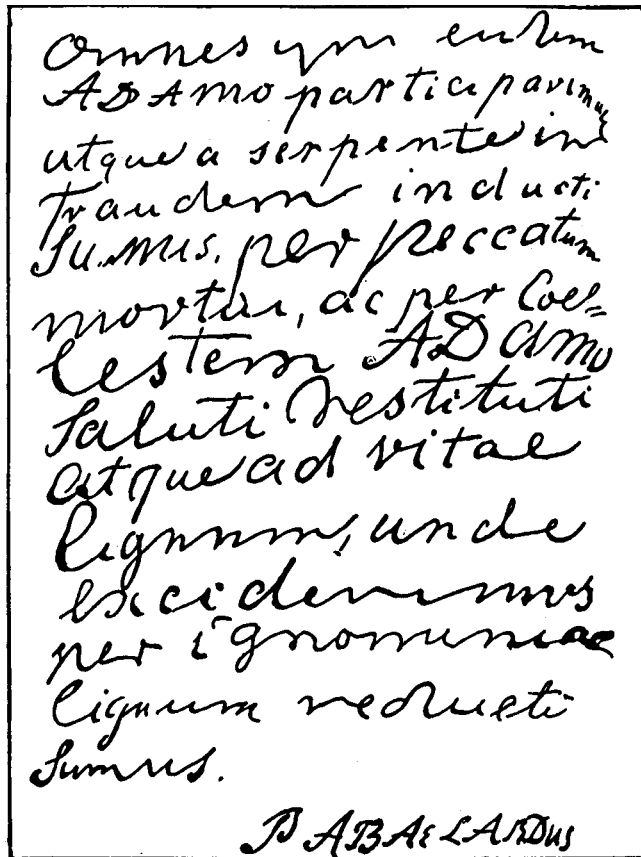


The Witch of Endor (right) summoning the ghost of Samuel for Saul.

romancy, corpses are raised from graves by an adept who incarnates the god of death.

Necromantic rituals vary; many call for performance at night in graveyards under a full moon. Days of preparation may proceed the actual summoning. The necromancer meditates on the dead who will be summoned, propitiates the deities of the underworld, and eats food associated with death—such as the flesh of dogs, which are associated with the underworld, black bread, and unfermented grape juice. In the Middle Ages, it was believed that necromancers ate corpses. Corpses or pieces of corpses and BLOOD from the living or a sacrificed animal may be used in the ritual. Necromancers protect themselves from the wrath of the dead by performing their rites within magical circles or wearing AMULETS.

Laws forbidding necromancy have been enacted since ancient times, but have not suppressed the practice. Necromancy was widely practiced in the ancient Middle East, but the Israelites considered it an abomination. In *Republic* and *Laws*, Plato condemned necromancy as a fraudulent practice and called for harsh punishment of its practitioners.



Alleged communication from the philosopher and theologian Pierre Abelard, produced in a necromantic rite.

According to opponents like Plato, necromancers do not really summon the dead, but engage in tricks. Christian opponents say that any spirit that appears is not the dead, but a DEMON masquerading as the dead.

Necromancy for Magical Spells

In necromantic lore, the ghosts of the dead can be commanded by magical spells, like familiars. For example, a ghost can be summoned forth and sent to harass or attack a living person. The ghost might cause nightmares and a decline in health.

A Greco-Egyptian spell for making a ghost familiar calls for taking an ass's skin that has been dried in the shade and inscribing on it a magical symbol within a circle: a human figure with a lion's head that breathes fire, wearing a belt, holding a snake-entwined staff in the right hand, and having an asp wound around the left arm. A magical spell is written on the skin. The necromancer utters an incantation commanding the dead to appear and indicate willingness to obey. The necromancer then goes to a burial place and spreads the hide at sunset. The ghost will appear in a DREAM, describe its death, and indicate whether or not it will be of service.

The necromancer takes a flax leaf and draws upon it a figure of the goddess of the moon and underworld, Hecate, who has three heads—an ox, dog, and maiden—and six hands that hold torches. Also inscribed is an incantation that commands the ghost to obey on fear of painful punishment. The necromancer takes a papyrus, draws upon it the figure of Osiris, and writes an incantation commanding obedience. The papyrus is presented to the ghost. Once under submission, the familiar can be sent to give others nightmares, make them sick, and attract them to the necromancer.

(See GHOST-LAYING.)

Reanimation Necromancy

In necromancy for the reanimation of a corpse itself, the corpse must be propped upright on its feet to symbolize its return to life. Herbs are placed on the chest and head to magically restart breathing. The corpse may also be anointed with the necromancer's own blood. The necromancer utters incantations to command the dead person to reenter its corpse. If the ghost fails to respond, the necromancer threatens it with tortures in the underworld.

Classical literature offers vivid descriptions of reanimation necromancy. In *Pharsalia*, Lucan relates the account of Erictho, a vile necromantic witch who reanimates a dead soldier on a battlefield for Sextus Pompey for the purpose of prophecy. Erictho selected a corpse with a cut throat and ragged it to a cave. She put on ritual clothing and tied her stringy hair back with vipers. Then she pried open the chest of the corpse and let it fill with blood. She rinsed the cavity with "moon juice," a foam left on plants by the full moon believed to have magical properties. She poured in a mixture of foul ingredients that included lynx guts, hyena hump, the bone marrow of a deer fed on snakes, pearl oyster, various kinds of snakes, stones incubated by an eagle, and the ashes of a phoenix. She worked herself into such a frenzy that she foamed at the mouth and uttered a horrible incantation that penetrated into the depths of the underworld. In response, the ghost of the dead soldier appeared and reluctantly reentered its corpse:

At once the congealed gore warmed up, soothed the black wounds and ran into the veins and extremities of the limbs. As the blood struck them the organs beneath the chill breast quivered, and life, creeping anew into the innards that had forgotten it, mingled itself with the death. Then all the dead man's limbs shook, and his sinews flexed. The corpse did not raise itself from the ground gradually, one limb at a time. Rather, it shot up from the earth and was upright in an instant. The eyes were laid bare, the mouth an open grimace. His appearance was of one not yet fully alive, but of a man still in the phase of dying. He was still pallid and stiff, and in consternation at being brought back into the world.

The reanimated corpse answered questions. When Erictho was finished, she performed a magical spell to make the corpse fall. She burned it in a fire.

Necromancy in Medieval Europe

The term “necromancy” (or nigromancy) in medieval Europe referred to more than conjuring and reanimating the dead. It was applied to demonic magic in general—the summoning of infernal spirits for magical gain, such as to acquire things, cause someone to fall in love, find lost objects, secure treasure, bewitch and enchant others, and cause misfortune to happen to others. Necromancers were considered to be in league with the devil in order to practice their art.

Johannes Hartlich, the 15th-century author of *The Book of All Forbidden Arts*, a commentary on occult practices, defined necromancy as “the first forbidden art, and is called the black art.” Hartlich said:

This art is the worst of all, because it proceeds with sacrifices and services that must be rendered to the devils. One who wishes to exercise this art must give all sorts of sacrifices to the devils, and must make an oath and pact with the devils. Then the devils are obedient to him and carry out the will of the master, as far as God permits them. Take note of two great evils in this art. The first is that the master must make sacrifice and tribute to the devils, by which he denies God and renders divine honors to the devils, for we should make sacrifices only to God, who created us and redeemed us by his passion. The other is that he binds himself with the devil, who is the greatest enemy of mankind.

Necromancy was condemned as a forbidden practice. As the Inquisition gained power and spread throughout Europe, necromancy became increasingly associated with witchcraft, which had been declared a heresy punishable by death. Charges of necromancy were serious. Even owning a necromantic book was a crime. Any magical handbook was considered to be a necromantic manual, literally infested with demons. Such books were burned when confiscated, and the righteous claimed to hear the screaming of the demons who were exorcized by being cast into the fire along with the books.

Even clerics and popes were not immune from charges of necromancy. In 1080 at the Council of Brixen, Pope Gregory VII was accused of practicing necromancy. In 1409 at the Council of Pisa, Pope Benedict XIII was accused of practicing necromancy and hiring necromancers. The offending book reportedly had been found stashed beneath the pope's bed.

The Christian answer to necromancy came in two accepted ways. One, the Christian dead could return voluntarily to help the living. Thus, the faithful had no need of necromantic services. Two, the dead could be brought back to life by saints. There were important distinguishing difference between necromantic reanimation and saintly reanimation. Necromancers called upon low and infernal spirits and magically commanded the reanimated corpse to obey them. Saints called upon God and bestowed the reanimated dead with free will.

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Nesbitt, Mark (1949–) Paranormal investigator and author and the recognized leading expert on GHOSTS and HAUNTINGS in GETTYSBURG BATTLEFIELD and environs.

Mark Nesbitt was born on September 2, 1949, in Lorain, Ohio. He got interested in the Civil War when he was about eight years old.

In 1971, he graduated from Baldwin-Wallace College in Berea, Ohio, with a bachelor's degree in English literature. He went to work for the National Park Service in 1970, prior to graduation, and continued with the service after college, spending five years as a ranger and historian. Upon graduation, he moved to Gettysburg. After leaving the National Park Service, he became a licensed battlefield guide.

At Gettysburg, the stories of ghosts and hauntings piqued his interest. He once asked one of his supervisors, Ron Wilson, if Wilson knew of any ghost stories concerning the battlefield. Wilson replied, “There are enough true stories about this battlefield that will scare the pants off you. We don't need any ghost stories.”

However, part of the story of the battle at Gettysburg involves the ghosts who linger behind, as Nesbitt was soon to find out. The battle, fought from July 1–3, 1863, was one of the most intense of the Civil War and marked the turning point. The casualties of dead, wounded, and missing ranged in estimate from 44,000 to 51,000. Haunting activity has been reported throughout the huge battlefield, which includes the town, with numerous “hot spots,” as well as historic homes and buildings, many of which were turned into temporary hospitals and morgues.

Nesbitt's job enabled him to experience all of Gettysburg from the inside out and to live in four of the historic houses, all of which were haunted: Weikert House, Hummelbaugh House, Roundtop Schoolhouse, and the National Cemetery Lodge. He had many unexplained experiences at the houses. For example, at the National Cemetery Lodge, he heard a baby crying. He learned that the haunting has its roots in a Civil War orphanage located nearby on the same road.

In 1977, Nesbitt started his own research and writing company. He wrote books concerning Civil War history, focusing especially on Gettysburg: *Drummer Boy at Gettysburg* (1977); *If the South Won Gettysburg* (1980); *35 Days to Gettysburg* (1992); *Rebel Rivers* (1993); *Saber and Scapegoat: J.E.B. Stuart and the Gettysburg Controversy* (1994); and *Through Blood and Fire* (1996).

In 1991, Nesbitt almost single-handedly started what became a major part of the tourist industry in Gettysburg: ghosts and hauntings. Until then, stories about the ghosts at Gettysburg and people's encounters with them on the battlefield and in town remained largely part of oral lore—stories shared personally and occasionally in the media. Nesbitt began researching and collecting stories, which he published as *Ghosts of Gettysburg* in 1991. He started leading walking tours of haunted places in town in June 1994. June 6, 1994, was the first Ghosts of Gettysburg tour, and Nesbitt bought the building of the present headquarters in 1997.

The ghost enterprise did not rocket to immediate success, but Nesbitt kept at it, building it up year after year. Then the popularity of ghosts caught on, and other ghost tours were created and books written. Today, Gettysburg—still a small town of about 8,000 people—arguably has more ghost tours than most other cities anywhere. Nesbitt's *Ghosts of Gettysburg* is the largest, with four different tours. Over time, the business expanded to include a bus tour and collaborations with the Gettysburg and Northern Railroad to produce the Ghost Train excursions. In 2006–2007, *Ghosts of Gettysburg* were voted by Haunted America Tours.com the Number One Ghost Tour in the country.

The success of the *Ghosts of Gettysburg* book led to creation of an ongoing Ghosts of Gettysburg series. *Gettysburg Ghosts VI* was published in 2004. In 2005, Nesbitt published *The Ghost Hunter's Field Guide: Gettysburg & Beyond*. Though the field guide features Gettysburg haunts, the book also discusses the nature of ghosts and hauntings, possible explanations, and how to conduct research and use equipment.

In 2003, Nesbitt married Carol Bowman, who has a business background in computers and retail marketing. In 2004, they started their own publishing business, Second Chance Publishing, which took over the Ghosts of Gettysburg series with Volume VI.

In 2006, Nesbitt established the Ghosts of Fredericksburg Tours in Fredericksburg, Virginia, another area rich in Civil War battle and ghost lore. He published *The Ghost Hunters Field Guide to Fredericksburg, Chancellorsville, the Wilderness and Spotsylvania* in 2007.

Nesbitt makes numerous public and media appearances, speaking on both history and the paranormal. He was a keynote speaker on teaching history through folklore at the National Civil War Museum at the Robert Byrd Teaching America History Project. At the 2004 Eastern Regional Paranormal Conference, he received a National Paranormal Award for “best true hauntings collection” and “best ‘local haunt’ guidebook.”

Other books are *Haunted Pennsylvania* (2006), co-authored with paranormal investigator Patty Wilson, and *Sixty Things to Do When You Turn Sixty* (2006), as a contributing author.

Nesbitt says we have yet to understand exactly what causes ghosts, but clearly something continues after death. He has had unusual and unexplained experiences in Gettysburg, as well as at other haunted places. Six might be considered “ghosts,” he says: Two visual, one olfactory, and three auditory. One of the visual experiences occurred in the Ghosts of Gettysburg headquarters building on Baltimore Street. He saw a small woman dressed all in black standing in one of the rooms downstairs, which may have a connection to one of the former owners.

Investigating the paranormal is an interdisciplinary field that will take people through physics, psychology, religion, and human biological processes in an attempt to understand the nature of the mysterious remnant energy that we leave behind.

In addition, he has had countless “feelings” in certain houses and certain parts of the battlefield—an experience shared by many investigators as well as casual visitors. In his own investigations, which number more than 100, Nesbitt has acquired numerous examples of photographic anomalies and more than 300 ELECTRONIC VOICE PHENOMENA recordings.

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New London Ledge Lighthouse Turn-of-the-20th-century lighthouse near New London, Connecticut, said to be haunted by the anguished spirit of one of its early keepers, according to local legend. The light, which was established in 1910, rises three stories above a square pier. The lighthouse was the lonely home of Ernie, a civilian keeper known only by his first name, and his wife.

According to legend, one day Ernie found his wife gone. A note left behind said she had run off with the captain of the Block Island Ferry. Shattered, Ernie walked up the stairs to the roof of the building and threw himself to his death in the waters below.

The logbooks at New London Ledge do not record such a SUICIDE, but the story is believed so strongly that for decades, the personnel assigned to the lighthouse reported Ernie's ghostly presence. Phantom footsteps were heard echoing up and down the stairs, and warm rooms suddenly became chilly. There were POLTERGEIST

phenomena of chairs that moved of their own accord and doors that opened and closed by themselves.

Ernie's presence was reported right up to the day the New London Ledge became automated: May 1, 1987. The last entry in the logbook reads, "Rock of slow torture. Ernie's domain. Hell on Earth—may New London Ledge's light shine forever because I'm through. I will watch it from afar while drinking a brew."

If there was no suicide, the HAUNTING may be explained in terms of sufficient popular belief in the story that caused hallucinations. These may have been due in part to mental strain caused by isolation for prolonged periods. In the light's later years, Coast Guard personnel were assigned 18-month tours of duty. Daily duties called for 12-hour shifts. Six days of shore leave were permitted every one to two weeks. Thus, the personnel themselves may have unwittingly acted as poltergeist agents, or interpreted natural phenomena as being of ghostly origin.

The haunting cannot be discounted completely, however. Lighthouses are renowned for their ghostly inhabitants. It is possible that over the years, events and emotions accumulate to take on the form of phantoms.

newspaper test Mediumistic test in which a discarnate communicator predicts items to appear in as-yet unpublished newspapers. The tests were originated in 1919 by Feda, the spirit CONTROL of GLADYS OSBORNE LEONARD, as a way of providing evidence for SURVIVAL AFTER DEATH. However, newspaper tests are susceptible to the criticism that they represent no more than the precognitive ability of the medium (see SUPER-PSI).

The majority of newspaper tests were conducted through Leonard with Charles Drayton Thomas as sitter, many with Thomas's father as communicator. Tests were given in the morning or afternoon of the day before the newspapers appeared and, Thomas ascertained, even before the type had been set for them. Thomas's father claimed through Feda that he was helped in the tests by higher spirits who took him to the newspaper offices where he could see the etheric shadows of the type to be set. Thomas routinely noted the time and sent a copy of the prediction to the SPR on the same day he received it.

Some newspaper tests were complex, both in terms of instructions and evaluation, but others were straightforward. In one of the latter, Thomas was directed by Feda to look at the front page of the following day's *London Times*. A little more than a third of the way down the third column he was to find his name and the name of his wife, Clara, and within an inch of them, Clara's age. Upon examining the newspaper the next day, he found the names and the number 51 in the places indicated. Clara was 52, but she had only had her birthday the week before.

As this example shows, the words, names and numbers used in the tests were common and likely to appear regularly in the *Times*. However, in the tests, Feda (or Thomas's father) would correctly give page numbers and locations on a page to within a quarter of a column. In 12

sittings with Leonard in which a total of 104 items were given, Thomas found that 73 were accurate, 20 inconclusive and 19 incorrect. By chance, one would be expected to find 18 accurate, 10 inconclusive and 76 incorrect.

See BOOK TEST; PICTURE TEST.

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Newstead Abbey Former priory and home of poet Lord Byron, inhabited by several ghosts. Newstead Abbey, located in Nottinghamshire, England, was built in 1170 as a priory for Canons of the Order of St. Augustine, or Black Canons. In 1540, Sir John Byron acquired it and turned it into a mansion. It remained the Byron family home for nearly 300 years. According to superstition, ill luck comes to those who turn religious houses into personal or secular use. So it was with the Byron family, who suffered generations of bad luck, including declining fortunes.

The last Lord Byron to occupy the home was the famous Romantic poet, whose given name was George Gordon (1788–1824). When he inherited the estate, it was in terrible shape. His mother was too poor to live on the property, and his father, known as "Devil Byron" and "the Wicked Lord," was living in the scullery, the only room with a roof intact against water. Devil Byron died there alone.

The poet Lord Byron was a handsome, colorful and eccentric figure. Club-footed, he nonetheless attracted many female admirers but was contemptuous of women. He was notorious for his love affairs, carried on both during and after his ill-fated marriage to Anne Milbanke. His most famous paramours were Lady Caroline Lamb, wife of Viscount Melbourne, and Claire Clairmont, the sister-in-law of poet Percy Bysshe Shelley.

In 1817 Byron went to live in Venice. He sold Newstead Abbey in 1818 for 95,000 pounds. Far more money had to be devoted to repairing it. The curse stuck, for successive owners also were plagued with bad luck. Byron, meanwhile, wandered about Europe. He was working for Greek independence when he died in 1824.

The most famous GHOST at Newstead is the Black Friar or Goblin Friar. The appearance of this spectral figure was considered a portent of disaster by the Byron family. Byron himself saw the Black Friar on the eve of his wedding in 1815, a union which he later described as the single most unhappy event of his life. The marriage lasted a year.

The White Lady is believed to be the ghost of Sophia Hyett, the daughter of a bookseller, who was infatuated with and obsessed by the dashing lord. She wanders about crying, "Alas, my Lord Byron!"



Newstead Abbey. Photo by Simon Marsden. Courtesy The Marsden Archive.

Byron's Newfoundland dog, Boatswain, also haunts Newstead. Byron described his beloved pet as his only friend and left instructions that he was to be buried alongside the dog on the site of the Black Canons' high altar. Byron buried the dog there, but his wishes for his own burial were ignored. Some believe that is why the restless ghost of Boatswain wanders about, looking for his master.

Another ghost, now seldom seen, is Little Sir John Byron, who lived in the 16th century. He was fond of appearing under his portrait, reading.

The ghost of the poet Lord Byron himself is not present at Newstead.

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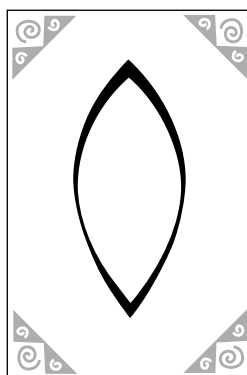
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nightmarchers See MARCHERS OF THE NIGHT.

night-wanderers Ancient Greek term sometimes applied to GHOSTS. See EVOCATION.

nurikabe In the folklore of the Japanese island of Kyushu, the *nurikabe* is the "wall poltergeist." It appears as a large white wall in front of people who are out walking about late at night. If you try to pass the wall, it will fall on you and crush you. If you turn and run from it, it will reappear in front of you. The only way to escape is to hit the bottom of the wall with a stick, and it will disappear.



Oakland Poltergeist POLTERGEIST case centering on a 19-year-old man in the office of a court transcription firm in Oakland, California, in 1964. The case is reminiscent of the ROSENHEIM POLTERGEIST in that it involved the malfunctioning of the telephone system and other equipment.

Phenomena began in January 1964. The telephones did not appear to be receiving all of the firm's calls, and conversely, they would ring and the buttons would light up when no one was calling. Moreover, calls placed in the office did not always connect with the intended party. The frequency of these problems increased until by March it was difficult to conduct business.

A telephone repairman could find nothing mechanically or electronically wrong with the phones. He tried to trace the incoming "no-party" calls with a monitoring device but failed. He suggested that the misdirected outgoing calls might be due to someone in the office jiggling the on/off button while the call was placed, but no one was ever observed or even suspected of doing this. At the end of May, the firm had the telephone system replaced, after which only occasional "no-party" calls were received.

The firm's electric typewriters were the next to be affected, in early June. Keys on several machines in succession failed to work. A repairman found that the springs on the keys, which normally lasted for the life of the machines, had come loose. The springs were duly replaced but then would detach again—on occasion immediately after the repair, without the machine having gone unobserved in the meantime. The service company

replaced the firm's machines, but the new machines malfunctioned in the same way. Finally, the firm moved their typewriters to a different office on the floor below, where they worked fine and where they stayed for the remainder of the disturbances.

In the week before the typewriters were moved, other strange things began to happen. Telephones inexplicably fell to the floor; one employee got so tired of picking hers up that she finally just left it there. Once all eight telephones in the suite fell at the same time. Glass ashtrays also slid from desks and tables, usually breaking when they hit the tile floor, and fluorescent lightbulbs broke loose and fell with the same result. One employee heard a noise and looked into one of the rooms, where he saw coffee dripping from the ceiling beams and a cup lying shattered on the floor.

After a couple of days of this, the firm notified the building manager, who called the police. An officer responded, talked to the staff and looked around the office. He paid particular attention to a closet in which several objects had fallen off shelves; he pushed a glass vase and pitcher to the back of one shelf, behind the doorjamb. While he continued with his interviewing, there was a crash, and both the vase and pitcher were found shattered on the floor outside the closet.

A newspaper reporter and photographer then arrived. The reporter, James Hazelwood, was witness to several other phenomena. He kept a log of events, which occurred every few minutes for the hour he was in the office. He would hear a sound, investigate, and find some-

thing lying, often broken, on the floor. In the first incident, he found a Dictaphone pedal that was normally stored in a closet, its connecting cord wrapped securely around it. The device was lying beside a counter, the edge of whose top appeared to have been recently struck by something hard. In another incident, Hazelwood found an aerosol can lying on the floor about 8 feet from the closet in which it was normally kept.

Almost from the beginning of the disturbances, suspicion centered on the youngest member of the staff, 19-year-old John O. He was often in the room or nearby when things happened. Sometimes cups or ashtrays flew off desks as he walked past them. At one point, disturbances occurred also in the suite of an insurance firm, on the floor immediately below that of the court reporting firm, when John happened to be visiting there. However, although he was closely watched, he was never caught doing anything intentionally. The police took John in for questioning but released him.

Arthur Hastings, then at Stanford University, was called. He learned that John was under considerable stress. Besides being the firm's youngest employee, he was the newest, having only been working there about one month when the disturbances began. He was also recently married and was buying a new car, on which he was making double payments. Hastings concluded that John was probably responsible for the phenomena through unconscious PSYCHOKINESIS (PK), brought about by the stress of his life and pressures of work in the office. He suggested that John be allowed to work at home, and this was arranged.

John would pick up material in the morning, type it up and bring it back before the close of work. He kept to this schedule for four days, during which no disturbances occurred in the office. Then he returned to work in the office—a mistake, because by that afternoon ashtrays and telephones were once more landing on the floor. This was enough for the police, who were still investigating the case, and they took him in for more questioning.

This time, John spent three hours in the police station and finally confessed to being responsible for everything. A press conference was called, and he made a public statement. He said that a file cabinet and water cooler had fallen after he had pushed them; he had then rushed into the next room where he pretended to be as confused as everyone else by the sound of the crash. He had unscrewed lightbulbs, hid them behind his back, then threw them when no one was looking; other phenomena were contrived in the same way.

Reporter Hazelwood was out of town on the day of the police interrogation and news conference, but when he returned, he asked John why he had said the things he had said. John told him that the police were so sure that he had done it all purposefully that confessing was the only way he could get them to leave him alone.

Neither Hazelwood nor the employees at either the court reporting or insurance firms who had witnessed

phenomena believed John was responsible for them by normal means, although all (including John) agreed that he was somehow connected to their occurrence. In any event, the police interrogation and John's "confession" brought the phenomena to an end. John continued with the court reporting firm, doing his work at home for another month, when he quit and moved back to his former home on the East Coast.

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Obon See FEASTS AND FESTIVALS OF THE DEAD.

Ocean-Born Mary A six-foot-tall ghost of a woman who has red hair and green eyes and dresses in white, said to appear in a house near Henniker, New Hampshire. The legendary GHOST belongs to a woman who lived there at the invitation of a man who played a most unusual role from the very first day of her life.

According to lore, Ocean-Born Mary's life began in 1720 with a shipload of emigrants who left Londonderry, Ireland for its namesake town in New Hampshire. As their little ship, *The Wolf*, was approaching Boston Harbor, it was overtaken by pirates. The pirate ship's Captain Pedro soon boarded *The Wolf* and informed the terrified crew and passengers that their lives would shortly end.

At the next moment, when the captain and his men had their pistols aimed at the group, the cry of a baby came from the companionway, stopping Captain Pedro. He walked away from the group, and upon his return his smile told everyone that their fortunes had turned.

The young wife of the captain of *The Wolf*, Mrs. James Wilson, had given birth to a girl that very day. When Captain Pedro learned that the baby was still unnamed, he promised to spare everyone's life if Mrs. Wilson named her Mary, after his own mother. After a grateful consent from Mrs. Wilson, the captain went back to his ship for a moment and soon returned to *The Wolf* with a christening gift, a bolt of greenish-blue brocaded silk. He said that he hoped it would one day be made into Mary's wedding gown. When Mary married Thomas Wallace in Londonderry, New Hampshire 22 years later, she indeed had her gown made of the silk. Within 10 years she was the mother of four sons, and then she became a young widow as had her mother before her.

Mary, however, had not seen the last of Captain Pedro on that fateful day of her birth. He had given up his life of piracy, and in 1760 he was building a Georgian mansion near Henniker. Now old and alone, he located Mary and began making periodic visits, often taking her and the

boys to watch the house being built. He invited Mary to become his housekeeper and in turn he would support her and the boys.

Captain Pedro was true to his word and generously lavished gifts upon his five guests, including a coach-and-four in which they took almost daily drives. For the next 10 years, all lived happily together.

One night, Captain Pedro had returned from a trip to the seacoast and Mary heard the sounds of digging while he buried a heavy chest outside the house. About one year later, she found Captain Pedro lying in the garden, murdered with a sailor's cutlass stuck between his shoulders. Mary and her sons buried him beneath the hearthstone fronting the kitchen fireplace as he had requested. Mary lived alone in the house until her death in 1814 at the age of 94, having outlived all her sons.

The house remained in the Wallace family's hands for more than 100 years, during which it became a target of curiosity seekers, treasure hunters and vandals. In 1916, the house was purchased by the Roy family, who soon heard tales about the house—how someone or something seemed to be guarding it, and how a number of owners had tried but could never live in it.

But it was evident to the Roys that the house could be lived in if the occupants loved and cared for it. Although they heard strange noises in different parts of the house, and their dog refused to venture near the cellar, they noticed that when the house was in some kind of danger, something would always happen to avert it. For example, a passerby once stopped a group of boys from burning the house down. And Louis Roy, the son of the first Roy family occupants, suffered 17 near-fatal accidents while living in the house and survived.

In another example, once Roy attempted to fix a loose tire rim on his car with a hammer. The tire exploded, and the hammer struck him on the right temple and nearly knocked him out. He was bloodied but not seriously hurt. Later, he read about a truck driver who attempted to do the same thing and was killed instantly. Roy felt that Mary somehow had saved him from death.

In 1938, a hurricane struck New England. Roy attempted to drive out in the storm but found the road washed away. Returning home, he saw that the high winds were causing his garage to sway precariously. In the driving wind and rain, Roy worked to prop up the garage. When he finally entered the shelter of the house, his mother said, "Who was with you while you were working on the garage?" She had seen a lady in white and thought it to be one of the neighbors. Roy, of course, had seen no one. The lady had vanished in front of his mother's eyes.

Once a visitor, a woman, came to the house when Mrs. Roy was alone and asked to see "the rest" of the house. The visitor explained that years earlier she had lived in Henniker. Because of its fame, she had once come to the house and asked to see it. The tall woman who had answered the door took her to one room but was reluctant to show the rest of the house. The woman who had

shown her the house, said the visitor, had been extraordinarily tall, about 6 feet. And, the visitor had come to the house for the first time when it was unoccupied.

Every October around Halloween, Mary makes an appearance at midnight. A phantom coach-and-four pulls up to the house. A tall woman in filmy white comes out, goes to the side of the house, throws a packet in the old well and then boards the coach, which vanishes. Sometimes people hear the rumble of the coach wheels but see nothing.

Mary also is seen walking down the curving staircase. As in the case of the woman visitor, she often opens the door to guests. Passersby report seeing strange lights flickering in the house when no one is there.

Some psychics believe that something is buried beneath an enormous hearthstone slab in the antique kitchen. Some say it is the body of Captain Pedro, who actually was a titled British man who didn't want his family to know he had turned into a pirate. Legend says that anyone disturbing the hearthstone will meet death. Supposedly, a man set to dig up the stone died in a strange manner just a week before the event was to take place.

No one has been able to identify the location of the treasure supposedly buried on the premises.

Louis Roy was still in possession of a small remaining piece of Mary's brocaded silk. But he considered an even greater personal treasure to be the feeling that Mary's ghost not only visited the house she could not forget, but also protected him from harm because she knew that he cared about the house as much as she did. Some subsequent owners also reported that an inexplicable power seemed to protect the house by putting a sudden end to potentially dangerous events such as a fire.

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Octagon, The Elegant and odd-shaped house in Washington, D.C., reportedly haunted by numerous GHOSTS, including that of Dolley Madison, wife of James Madison, the third president of the United States. The Octagon is said to be the site of the most hauntings in Washington, save for the U.S. CAPITOL BUILDING and the WHITE HOUSE.

The three-story house was built in the early 1800s for Colonel John Tayloe, a Virginia plantation owner and friend of George Washington, on an odd-shaped piece of property near the White House. It was designed by Dr. William Thornton, the architect of the Capitol Building, who gave the house six sides in order to fit its unusual property (even though only six-sided, the Tayloes dubbed the house "The Octagon"). Its features included a stunning, oval central staircase, odd-shaped rooms and closets, and rear tunnels said at one time to have led to the White House.



The Octagon House, Washington, D.C. Photo by R. E. Guiley.

The Tayloes and their 15 children (eight daughters and seven sons) lived in the house until 1855, with the exception of a period during the War of 1812. The first spirit said to haunt the house was that of one of the daughters. According to lore, the Tayloe daughters indulged in some stormy love affairs, and the house was often the scene of arguments and broken hearts. One daughter fell in love with a British officer in the early 1800s, but John Tayloe would not allow the man to even enter the house. One stormy night, so the legend goes, Tayloe and his daughter had an argument over the matter, which ended when she took her candle and flounced upstairs. Suddenly there was a piercing shriek, and the daughter tumbled over the railing and down the stairwell to her death. It is not known whether she tripped and fell, or whether she flung herself over the railing in SUICIDE.

Her restless spirit soon haunted the house. On some nights, the shadow of a flickering candle moved slowly up the wall along the staircase, followed by a shriek and the sound of something heavy hitting the bottom of the stairwell.

During the War of 1812, Tayloe moved his family to his plantation and rented the house to the French ambassador to the United States. The Octagon was one of the few buildings spared by the British during the fighting.

The White House was burned down during the war, and Tayloe then lent The Octagon to the Madisons during the reconstruction of the presidential home. The Madisons moved in during 1814 and remained through the end of Madison's second term. Dolley, a gracious woman who loved the scent of lilacs, hosted huge and frequent parties.

After the Madisons left, the Tayloes moved back in. Much to Tayloe's horror, the staircase claimed the life of a second daughter. She had eloped against his will and had returned to ask his forgiveness. They met on the staircase, and the angry Tayloe tried to move the girl aside to pass by her. She lost her footing and, like her ill-fated sister, fell to her death. Her ghost, too, is said to haunt the scene of the tragedy.

After Mrs. Tayloe died in 1855, John Tayloe sold the house. It had a succession of owners, who let it deteriorate. Shortly before the Civil War, a gambler was killed on the upper floors during a dispute over his alleged cheating. He grabbed the bellpull as he was shot to death. His ghost reportedly has been seen reenacting his final moments over and over again.

During the latter part of the 19th century, numerous witnesses reported glimpsing Dolley Madison's ghost, clad in elegant fashions of the day, and smelling of lilacs, standing or dancing in the house. Witnesses also reported seeing the apparitions of footmen attending to ghostly carriages. Other HAUNTING phenomena have been reported over the years, some well into the late part of the 20th century: thumpings within the walls, moans, screams, sighs, and clanking of swords, SMELLS of phantom food cooking in the kitchen, the scent of lilacs, and the appearance of human footprints in otherwise undisturbed dust. Other reports include unearthly presences sensed in the bedroom used by Dolley Madison, and ghostly shapes flitting through the rear doors to the gardens and walking up and down the staircase.

The thumping within the walls, which plagued residents of The Octagon for more than 100 years, is attributed to a legend that during the French occupancy of the house, a British soldier killed his slave girl lover and interred her body within an unknown wall. Another legend holds that during the Civil War, the tunnels of the house were used as part of the Underground Railroad for runaway slaves, and also housed wounded and dying Union Army soldiers.

The Octagon House is now a museum.

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O'Donnell, Elliott (1872–1965) English ghost hunter who gained fame through his more than 50 books on ghosts and related occult lore. Most of O'Donnell's books were nonfiction, though he did write some occult fiction. Critics believe that his fiction crept into his nonfiction, and that his "true" ghost tales were embellished by fancy.

O'Donnell was born in England to a family that claimed to be descendants of famous Irish chieftains, including Niall of the Nine Hostages and Red Hugh, the latter of whom fought fiercely against the English in the 16th century. O'Donnell was educated at Clifton College in Bristol, England, and at the Queen's Service Academy in Dublin. After school, he went to America for a time; he worked on a ranch in Oregon and then as a policeman in Chicago during the Railway Strike of 1894. He returned to England and worked as a schoolmaster while training for the theater. His first book, an occult novel, *For Satan's Sake*, was published in 1905. When World War I erupted, he joined the British Army. After the war, he acted on stage and in film.

O'Donnell wrote other occult novels and eventually became an amateur ghost hunter, investigating HAUNT-

INGS and collecting occult stories, which he chronicled in his nonfiction books. He also wrote numerous articles. His writings gained him great popularity on both sides of the Atlantic. He lectured often and made radio and television appearances in Britain and the United States.

O'Donnell believed in GHOSTS but not SPIRITUALISM; he wrote a book entitled *The Menace of Spiritualism*, published in 1934.

O'Donnell's interest in the paranormal actually may have been driven by his own paranormal experiences. In 1899, he and his two sisters, Helena and Petronella, wrote letters to the SOCIETY FOR PSYCHICAL RESEARCH, of which he was a member, describing various experiences involving APPARITIONS, a DOPPELGANGER, POLTERGEIST activity, and even a BANSHEE. The SPR published them in the October 1899 issue of its *Journal*. The letters were republished in 2006 in the autumn newsletter of THE GHOST CLUB.

O'Donnell told the SPR that his father had made himself known after death through poltergeist disturbances. In 1873, Reverend Henry O'Donnell left England on a trip to Jerusalem. He was accompanied by a man who later was revealed to be involved with a swindling gang. Prior to his departure, he told his wife that if anything happened to him, he would make himself known, not by appearing to her but by making a terrible noise. This worried Mrs. O'Donnell, who was prone to superstitions.

Reverend O'Donnell was found dead of apparent sunstroke on April 2, 1873, in the village of Achibo. The circumstances of his death were suspicious, but nothing was ever proved. The swindler disappeared, along with all of Reverend O'Donnell's possessions.

From the time of his death until July 1873, the O'Donnell house was in a poltergeist uproar every night at midnight. The sounds of furniture being thrown about emanated from the hall and tramping footsteps were heard upstairs. A reflection of a lit candle showed beneath the door of the nursery and its bolted door flew open violently. Mrs. O'Donnell had the house barred and bolted every night, but the disturbances took place nonetheless.

Mrs. O'Donnell died in January 1881. On the night of her burial, at about midnight, servants heard what seemed to be the footsteps of Mrs. O'Donnell sounding in the house. The room in which her corpse had been laid out was locked, but somehow the door opened and then closed with a loud bang. A few days later, the cook saw an apparition of Mrs. O'Donnell on the stairs landing.

O'Donnell told the SPR that when he was a five-year-old child, he saw a strange-looking man enter his bedroom one night when he was in bed. The man was ugly and covered with spots. He peeked at O'Donnell from around another bed, looking increasingly frightful. O'Donnell screamed and ducked under the covers, and when he looked out again, the figure had vanished.

In 1873, Petronella saw a disembodied, grotesque head floating over the bannisters of the stairs. It had a "horrid leer" and exuded evil. The head appeared at about the time a death occurred in the family, though Petronella

did not know it until later. Seven years later, Helena saw a similar apparition.

In 1885, O'Donnell and his sisters were living with relatives in Newquay, Cornwall. One day all three children saw the doppelganger of a woman friend.

In 1896, when O'Donnell was in his early 20s, he saw a phantom cyclist while he was out cycling himself. The man in gray ran into the back of a cart and disappeared.

The SPR opined that the O'Donnell experiences exhibited family tendencies, even inherited, to project hallucinations that became "hauntings." Only the doppelganger, seen by three persons, was considered to be an objective experience.

O'Donnell died on May 6, 1965, at age 93. His books of ghost stories continue to be reissued.

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Okonowicz, Ed Professional storyteller and author of numerous books on GHOSTS and HAUNTINGS, especially in the Mid-Atlantic region of the United States. Ed Okonowicz is also known for his collections of bizarre stories on POSSESSED POSSESSIONS, about objects that cause supernatural problems.

Okonowicz was born in Delaware and earned a bachelor's degree in music education in 1970 and a master's degree in communication in 1984, both from the University of Delaware. He teaches courses in folklore, storytelling, communication, and writing at the university. He also offers workshops in writing, storytelling, and public speaking.

Okonowicz has written 24 books, including biographies, oral history and short story collections about Mid-Atlantic ghost stories, legends, and folklore. He also has written two murder mysteries set in the fictional state of DelMarVa. He is the recipient of several awards for his presentations and books, among them a National Paranormal Award for Best Speaker at the Eastern Regional Paranormal Conference in Baltimore, Maryland, in 2004, sponsored by Maryland Paranormal Investigators Coalition.

In 1994, Okonowicz and his wife, Kathleen, formed Myst and Lace Publishers, Inc., in response to his ongoing collecting of local ghost lore. Okonowicz collected enough material to put together an initial nine volumes of stories. Myst and Lace, based in Elkton, Maryland, has published those and his other books, as well as books on local history and folklore.

Other notable ghost and haunting titles by Okonowicz are *Possessed Possessions* (1996) and *Possessed Possessions 2* (1998); *Ghosts* (2001); *Baltimore Ghosts: History, Mystery, Legends and Lore* (2004); and *Civil War Ghosts at Fort Delaware* (2006).

In 2005, Okonowicz appeared in The Learning Channel's special, *Possessed Possessions*, named after the title

of his book, along with JOSHUA P. WARREN and JAMES VAN PRAAGH. The show styled itself as a haunted *Antiques Roadshow*, in which people brought their problematic possessions to the experts for help and cleansing.

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Myst and Lace Publishers, Inc. Web site. Available online.
URL: <http://www.mystandlace.com>. Downloaded April 3, 2007.

Olde Angel Inn Haunted inn located in Niagara-on-the-Lake, Ontario, home to the angry GHOST of Captain Colin Swayze, a British soldier killed there during the War of 1812.

History

The Olde Angel Inn was built on the site of The Harmonious Coach House, an 18th-century inn that existed when Niagara-on-the-Lake was known as Newark. The Harmonious Coach House was an important gathering spot for politicians, military personnel, and literary celebrities who played key roles in the politics of Upper Canada. But the fortunes of the area changed in the War of 1812, when British and American forces fought. At least one soldier died of wounds in the inn.

In May 1813, American troops sent the British into retreat when they captured Fort George and Newark. The Americans swept through, burning buildings and killing British soldiers. According to lore, Captain Swayze did not retreat, but stopped one night at the coach house to have a romantic liaison with the innkeeper's daughter, with whom he had fallen in love. The Americans arrived while he was there. Swayze hid in the cellar. The Americans found him and killed him with bayonets, and then burned the coach house down.

In 1815, John Ross rebuilt the coach house and named it the Sign of the Angel Inn for his wife. The inn resumed its prominence as a social center. In 1902, Newark was renamed Niagara-on-the-Lake. The inn served in various capacities as a library, apothecary, billet for military troops, and dental office.

In 1992, the inn was acquired by the Ling family. "Olde" was added to its name to emphasize its age. The building has been restored.

Haunting Activity

Ghost stories circulated as early as the 1820s, shortly after the inn's reconstruction by Ross. Phantom footsteps and the sounds of dining and talking emanated from the dining room. Table settings were mysteriously rearranged at night. Most of all, the ghost of Swayze was believed to roam about the cellar. Lore arose that the ghost, angry at having been killed and longing for his lost lover, would remain harmless as long as the British flag was flown over the inn. Ross hoisted the Union Jack. He never confirmed nor denied the stories, perhaps astutely so, knowing that the gossip would probably fuel business.

Phenomena continue to this day. Crashes, movements of objects, and footsteps are heard in the cellar and in the dining room and objects move of their own accord in the kitchen. Table settings are disrupted. The cellar remains a focal point of activity; whistling is heard in addition to other noises.

Guests have reported seeing the APPARITION of Swayze peering at them while they are in their beds. He seems to come up into their rooms through the floors; his lower torso disappears into the flooring.

The Union Jack still flies over The Olde Angel Inn as an appeasement to the restless ghost of Swayze.

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Old Green Eyes See CHICKAMAUGA BATTLEFIELD.

Old Hag A nocturnal phenomenon involving suffocation, paralysis, and supernatural SMELLS, sounds and apparitions, blamed on night terror, DEMONS or witches. The Old Hag syndrome has similarities to characteristics of POLTERGEISTS and also has associations with reported cases of VAMPIRE attacks. The Old Hag also is related to the *mara* (from which the term "nightmare" is derived), a demon that attacks humans at night and sexually assaults them.

The Old Hag has been documented since ancient times. In the second century, the Greek physician Galen attributed it to indigestion. Modern research has found that approximately 15% of the adult population worldwide experiences at least one Old Hag attack. Some individuals suffer repeated attacks over a limited period of time; others have repeated attacks for years. Science has proposed no adequate explanation for what causes the attacks and why certain persons experience them.

The syndrome takes its name from a term for witches. In the Middle Ages, it was believed that witches, or "hags" or "old hags," would sit on a person's chest at night and "ride," causing exhaustion and feelings of suffocation—thus the term "hagridden" to describe a rundown feeling.

Characteristics of Old Hag attacks vary, but some are common to most incidents. The victim awakens abruptly, feeling an invisible weight pressing on the chest. He or she tries to move, struggle or scream, to no avail. The attack ends just when the victim is on the verge of losing consciousness. The victim feels drained for a prolonged period of time.

Some Old Hag attacks begin with sounds of phantom footsteps approaching the victim. Monstrous shapes, some with glowing red eyes, may be perceived. Repulsive smells may fill the air, and rasping breath may come from the demonic shape.

Old Hag attacks can occur during the day or night.

Galen's theory of indigestion is still proposed as an explanation for these attacks, as are sleep disorders such

as narcolepsy, and repressed sexual tensions. These may explain some cases, but cannot explain all.

Some victims of Old Hag attacks say they think they were magically attacked by an enemy, who cast a spell to send a demon. Various amulets such as religious objects are believed by many to ward off Old Hag attacks.

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Old Shuck See BLACK SHUCK.

oppression See POSSESSION.

orbs Luminous anomalies recorded at some haunted sites. Orbs usually are not visible to the naked eye but can be seen through infrared monitors and can be recorded on photographic film, digital cameras, and video and camcorders. Orbs are the subject of an intense controversy and ongoing debate within PARANORMAL INVESTIGATION. Most paranormal investigators attribute the majority of them to natural causes, but orbs have taken hold in the popular mind as unquestioned evidence of GHOSTS and spirits.

Orbs are not a new phenomenon—light anomalies have been present since the advent of photography (see SPIRIT PHOTOGRAPHY). However, the proliferation of digital cameras and camcorders in the early 1990s ushered in the “Orb Age” in paranormal research. Suddenly, orbs were everywhere.

Characteristics of Orbs

Orbs are not the same as GHOST LIGHTS, which can be similar in shape and behavior, but are much brighter and are visible to the naked eye. Most orbs are round or diffuse. They vary in size from a golf ball to a basketball. Some are rectangular, diamond-shaped, or like streaks of light. Orbs range in color from pale white to yellow to pale blue to red. They may glow and twinkle. Some appear to be transparent or semi-transparent, while others are dense. Some seem to have nuclei within them. Some are in motion and appear to have tails.

Orbs are not sufficiently strong enough to set off infrared motion detection meters. When moving, they seem to defy gravity and change directions, sometimes quickly. Some seem to react to the presence of people.

Locations of Orbs

Orbs can be photographed anywhere. They show up best in photographs of dark places and photos taken at night. Even though orbs can appear in ordinary settings, many people get excited about them when they appear in photographs taken in haunted places and at mysterious sites.

Orbs have been associated with extraterrestrial contact and sightings, crop circle formations, interdimensional portals, and FAIRY haunts.

Explanations of Orbs

Orbs are popularly believed to be related to ghosts or evidence of the soul of a person or animal. Orbs floating around people have been taken as signs of spirit presences attached to or associated with those people. Orbs have become a popular catchall “evidence” for anything paranormal. People have projected human color associations onto them: white, yellow, and blue lights are good spirits, such as angels and benevolent ghosts; red lights are DEMONS and malevolent presences. Some people even take the baby route—blue lights are male and pink lights are female.

Most paranormal investigators agree that the overwhelming majority of orbs—some say even 99.9 percent—are due to natural causes that are misinterpreted. Early digital cameras were viewed with particular concern, for pixilation problems—the filling in of missing pixels by the camera—caused orbs. Higher resolution digital cameras are less prone to pixilation flaws, but are not above cause for concern.

Other common causes are light reflections and refractions; dust particles; fibrous material in the air such as pollen, water droplets, and humidity; insects; foreign material on or within the camera lens; pieces of hair hanging down in front of the lens; loose camera lens covers on strings; and fingers in the way. Minute objects such as dust or insects that are close to the camera lens may be undetected by the person taking photos, but show up in the image as orbs. They are merely out of focus and outside the depth of field. Orbs that are rectangular or even octagonal in shape have taken on the shape of the lens of the camera.

Daytime orbs are most likely lens flares and slow shutter speeds. Colors are determined by light reflection and absorption of the object itself and of atmospheric conditions.

According to photography expert and paranormal investigator Robbin Van Pelt, the construction of newer cameras may be one reason why orbs show up more often than in the past. Small cameras have flash units much closer to the lens—two to three inches compared to five inches or more in older cameras. Newer cameras can send a flash beam out about 30 feet, compared to 10 feet in the past. The edge of the flash beam passes much closer to the lens, thus decreasing the angle of reflection back into the lens. The result is greater chance of luminous anomalies.

Paranormal investigators are highly skeptical of orb photographs unless they can know the specific conditions under which a photograph was taken and the type of camera and film used. As with alleged spirit photographs, many people become angry and defensive when told their orbs are not paranormal.

As for the minute number of unexplained orbs, many researchers believe that they are a yet unidentified energy form, perhaps even an intelligent life form. High technology may simply have made them noticeable in much the same way that the microscope reveals tiny life forms undetectable to the human eye.

See SPIRIT PHOTOGRAPHY.

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Osis, Karlis (1917–1997) Latvian-born parapsychologist associated with the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) for most of his career. Osis had a strong interest in SURVIVAL AFTER DEATH during a period when research in that area was out of fashion in parapsychology. He is perhaps best known for a book on deathbed visions he coauthored with ERLENDUR HARALDSSON, a work inspired by an experience in childhood. At age 15, he was struck by tuberculosis, then a very serious disease, whose main cure consisted of bedrest. At dusk one evening his room was suddenly filled with light and a wave of joy swept over him. A moment later the door opened and a relative announced, "Auntie just died."

Osis was born December 26, 1917, in Riga, Latvia, where he lived until the U.S.S.R. incorporated the country into its union following World War II. He fled to Germany. As a student at the University of Munich in the late 1940s, he read J. B. RHINE's *The Reach of the Mind*. This prompted him to have his own set of ESP cards produced by a blueprint company, and in tests with fellow students, he got significant results. He wrote his doctoral dissertation (also at the University of Munich) on interpretations of ESP, defended it in 1950 and immigrated to the United States under a displaced persons program.

Osis was sent to work at a lumber mill in Tacoma, Washington, where, because of his poor English, he decided to try an ESP experiment with hens. He placed a small amount of grain on either end of a long plank and set a hen down in the middle of the plank. He then turned over a card in a well-shuffled pack of red and black cards and willed the hen to go to the corresponding end (left for red, right for black). When he later analyzed the results, he found that the hens had scored significantly above what would be expected by chance.

He sent the results of his experiment to Rhine at Duke University's Parapsychology Laboratory (see RHINE RESEARCH CENTER) and in return received an invitation to join the staff to study ESP in animals. At Duke from 1951, Osis studied dogs and cats, deciding that cats had more

psychic ability than did dogs. One of his pet subjects was a large white cat named Baltins, who insisted on being the first in any experimental session. When Osis chose him first, Baltins performed well, but when another cat went first, Baltins's scores were poor. Osis's research was written up in parapsychology journals and earned a picture in *Life* magazine.

In 1957, Osis left Durham to become director of research at the PARAPSYCHOLOGY FOUNDATION in New York. It was there, inspired by the childhood vision of his aunt, that he conducted the first of three surveys on deathbed VISIONS. In 1962, he moved across town to the ASPR where, with help from the bequest of JAMES KIDD, he broadened his survey to include northern India. Haraldsson joined him in this phase of the project, and together they authored *At the Hour of Death*, which has since been translated into 10 languages, published in 12 countries and gone into a third edition in the United States. Based on more than 1,000 case reports collected from doctors and nurses, the book employed advanced statistical analyses and led to the conclusion that the apparitions the dying claim to see are best explained by the hypothesis that something survives death.

Osis worked at the ASPR as a Chester F. Carlson Research Fellow until his retirement in 1983 and thereafter until ill health forced him to quit. His last research project was designed to study if anything actually left the body during an out-of-body experience. His experiment required the exteriorized self to go to a specific spot and report on the nature of a randomly selected target picture there. At the same time, strain gauges were set up to detect something leaving the closed chamber in which the subject rested. Osis conducted 197 trials with the psychic Alex Tanous and found that the strain gauges were activated significantly more often during the trials in which Tanous correctly identified the target than during trials in which Tanous was wrong, thus confirming the research hypothesis.

During his career, Osis also investigated mediums and apparition and poltergeist cases, in one of which there was no apparent living agent. He conducted important experiments on ESP over distance, ESP and the creative process, and the effect of relaxation and meditation on ESP scores.

Despite his often controversial choice of research subjects and conclusions, Osis was highly esteemed and honored in parapsychology. He served on the governing board of the professional Parapsychological Association (PA) at various times and was elected its president in 1961. In 1992, he received the PA's Outstanding Career Award. In 1995 the Academy of Religion and Psychical Research (see SPIRITUAL FRONTIERS FELLOWSHIP) held its annual conference in his honor, devoting it to research on the survival question. In 1997, Osis gave the ASPR's annual Gardner Murphy Memorial Address, in which he argued for survival as a core vision of parapsychology. He died on his 80th birthday at his home in Montclair, New Jersey, leaving his wife and two children.

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- "Tributes to Karlis Osis." *Journal of the American Society for Psychical Research* 92 (1988): 203–32.

Osty, Eugene (1874–1938) French physician and psychical researcher, for many years director of the INSTITUT METAPSYCHIQUE INTERNATIONAL (IMI) in Paris.

Eugene Osty was born on May 16, 1874. His father was a restaurateur, and later a farmer. He studied medicine, and, after obtaining his degree in 1901, established a practice in a small town in central France.

Osty first became interested in the psychic in 1909, when a palmist impressed him with her apparently accurate knowledge of subjects known to him but not to her. After an intensive study of palm reading, he became convinced that CLAIRVOYANCE was the operative function, and that the palm merely served to focus the mind. He began to divide his time between his medical practice and the study of professional sensitives, resulting in his book, *Lucidité et Intuition* (translated as *Lucidity and Intuition* in 1913). He began close collaboration with other European researchers, including Henri Bergson and Charles Richet.

After serving with the French Army Medical Corps in World War I, Osty published *The Meaning of Human Life* (1919), in which he linked the mental evolution of human beings with their psychic potentials. In 1921, he settled permanently in Paris, began to lecture on his work with psychics, and became a member of the governing committee of the IMI, which had been founded in 1918. An important book, *Supernormal Faculties in Man*, in which he summed up his thinking on clairvoyance and human nature, appeared in 1923. Following the death of GUSTAVE GELEY in an airplane crash in 1924, Osty took over as director of IMI. He was by this time well respected for his work on clairvoyance, and his appointment was hailed, even in the public press, as a brilliant move.

During his period at the IMI, which lasted until his own death in 1938, Osty took up the study of physical MEDIUMSHIP. Innovative in his research methodology, he developed a technique of photography using ultraviolet light for use in the SEANCE room, and he devised a system of control involving an infrared beam, which if crossed would cause a battery of automatic cameras to take pictures. The idea was to catch any trickery in the act, but every time the beam was crossed and the cameras went off, the medium, Rudi Schneider (see SCHNEIDER BROTHERS), was hunched in his chair, in deep trance. At the

same time, however, objects on the table or elsewhere in the room were displaced.

In this way, Osty was able to establish that some invisible emanation from the MEDIUM was responsible for the movement of objects at a distance (see PSYCHOKINESIS [PK]). His 1930 experiments with Schneider are widely regarded as among the most important in psychical research history. They are reported in his book *The Unknown Powers of Mind over Matter* (1932), coauthored with his son, Marcel.

Eugene Osty died on August 20, 1938, at the age of 64.

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Ouija board See TALKING BOARD.

out-of-body experience (OBE) Phenomenon in which a person feels projected from the body to distant locations, even to nonphysical worlds. Out-of-body experiences are not considered paranormal. Although descriptions of them date to ancient times, the phenomenon has never been proved scientifically, and no satisfactory explanation for it exists. OBEs also are known as "astral projection," "astral travel" and "exteriorization." Approximately one-quarter of Western adults claim to have had at least one OBE.

BILOCATION, the appearance of a DOUBLE, crisis apparitions, reciprocal apparitions and near-death experiences may involve OBEs. Mystics such as EMANUEL SWEDENBORG, who had visions of heaven and hell, may experience OBEs to other planes of existence.

In some OBEs, a physical or ghostly form of the projector is visible to others (see WILMOT APPARITION), while in other cases, the projecting individual sees others but is not visible. If a double is seen by witnesses, it appears as an exact duplicate of the real person, including clothing details.

Some projectors say they feel like points of light or energy; some say they perceive a silvery cord, called the astral cord, that connects their projection to their physical body. Projectors say they travel with the speed of thought and penetrate physical matter like apparitions.

Researchers who have studied OBEs cannot define precisely what an OBE is. Various theories propose that: it is an actual projection of some kind of form, like an astral body; it is the projection of consciousness which others may perceive as having a physical form; it is a hallucinatory experience; it is a mental projection characterized by extrasensory perception, either clairvoyance or telepathy or both. If some form exists that is capable of separating from the body and then reentering it, it has never been scientifically detected or measured. Psychiatrist Carl G.

Jung opined that in at least some cases of OBEs, the projections were of archetypes, hypothetical contents of the primordial collective unconscious Jung said is shared by all humanity.

Despite the lack of proof, the belief that consciousness can separate from the body is universal. The ancient Egyptians believed in a traveling KA, a vehicle of the mind and soul (BA). Plato also held that the soul could leave the body and travel. Other ancient Greek and Roman philosophers, such as Socrates, Pliny, Plotinus and Plutarch, wrote of experiences that resemble OBEs. In shamanism, the shaman's work is performed out-of-body in an alternate reality.

OBEs most often occur spontaneously, and often during times of great trauma or stress, as seen in cases of crisis apparitions, in which the dying appear to be projected to distant living persons. Some persons apparently have the ability to project at will.

Studies of OBEs have been done since the late 19th century. One of the most famous experimenters, Sylvan Muldoon, began experiencing OBEs spontaneously at age 12. Muldoon, an American, researched OBEs from 1915 to 1950. He said he traveled about in a ghostly double. Muldoon was a sickly child, and as his health improved with the years, his OBEs decreased in frequency. He wrote a book about his experience and research, *The Projection of the Astral Body* (1929), coauthored with psychical researcher HERWARD CARRINGTON.

Laboratory experiments with persons who claim to be able to project out-of-body at will have produced conflicting and disappointing results. Subjects who say they project to distant locations often give erroneous descriptions of what they allegedly saw. ESP tests during OBEs have had sporadic results. Tests with animals, involving a person's influence of an animal's behavior while allegedly out-of-body, have been more promising, but remain inconclusive. Tests done during sleep have shown that the OBE does not correspond to the DREAM state, which occurs during the REM (rapid eye movement) stage of sleep.

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Owen, A. R. G. (1919–2003), and Iris M. Owen (1916–) Psychical researchers especially known for

their work related to POLTERGEISTS and PSYCHOKINESIS (PK), and for their experiments involving PHILIP, an imaginary spirit of a dead person.

A mathematician, geneticist, and university lecturer, Alan Robert George Owen (he went by George) was born on July 4, 1919, at Bristol, England. Iris May Pepper was born on January 4, 1916, in Meldreth, Cambridgeshire. They were married on January 9, 1952, and had one son, Robin E. Owen, born May 21, 1955, who observed and assisted in the Philip experiments as recorder and photographer.

Owen was educated at Cambridge University, graduating with a bachelor of arts in mathematics and physics in 1940, a master of arts in 1945, and a Ph.D in mathematical genetics in 1949. During World War II, he invented a radar aerial for the British military.

From 1949–52, Owen was a research fellow at Trinity College, Cambridge, and from 1950–70, he lectured on genetics and mathematics. In 1970, he resigned to emigrate to Canada, in order to direct the parapsychology research of the Toronto-based New Horizons Research Foundation, a nonprofit organization. The Owens conducted full-time research for the foundation for a period of five years. In 1975, Owen returned part time to his academic career, teaching statistics and biostatistics at the University of Toronto until 1984.

Owen's first three books on PSYCHICAL RESEARCH were published by MEDIUM EILEEN J. GARRETT's Garrett Publications: *Can We Explain the Poltergeist?* (1964); *Hysteria, Hypnosis and Healing* (1971), about the work of Jean-Martin Charcot; and with Victor Sims, *Science and The Spook* (1971), documenting eight case studies of HAUNTINGS. His *Psychic Mysteries of the North: Discoveries from the Maritime Provinces and Beyond* (1975) was first published in Canada under the title *Psychic Mysteries of Canada*.

Owen was especially intrigued by poltergeist phenomena and studied a large number of cases. In *Can We Explain the Poltergeist?* he separated the doubtful cases from those that were well evidenced and examined the various explanations. Based upon the case of the SAUCHIE POLTERGEIST, involving an 11-year-old girl, he concluded that "the objective reality of some poltergeist phenomena" had been established "beyond all reasonable doubt." Another major poltergeist case investigated by Owen was an 11-year-old Cambridgeshire schoolboy, Matthew Manning, who grew up to have remarkable psychic and healing skills.

George became vice president of the Toronto Society for Psychical Research and editor of its journal; Iris served as secretary-treasurer. They worked with ALLEN SPRAGGETT, who was president.

The Owens' main interest in parapsychology was physical phenomena. Through their personal investigation of spontaneous phenomena in poltergeist outbreaks and their attempts to replicate spiritualist TABLE-TILTING phenomena in the Philip SITTER GROUP, they became convinced of the reality of some physical psychic phenomena, including PK.

As leader of the Philip group, Iris Owen, with the late Sue Sparrow, wrote *Conjuring Up Philip: An Adventure in Psychokinesis* (1976), about the table-tilting experiments conducted under the auspices of the TSPR, in an attempt to replicate the studies of British investigators that suggested that group PK was possible.

Around 1977, the Owens met Margaret Hamilton Bach, daughter of Winnipeg medical doctor THOMAS GLENDENNING HAMILTON. The Owens were convinced that the table LEVITATIONS produced at Hamilton's SEANCES with MEDIUM Mrs. Poole were genuine PK.

The Owens were not convinced that spiritualistic phenomena proved SURVIVAL AFTER DEATH, because there was always some other explanation possible. They believed that the Philip phenomena resulted from the combined PK of the sitter group. The information that Philip was able to communicate through table-rapping did not go beyond what the members of the group wanted his story to be; Philip did not have any knowledge that the group individually or as a whole did not possess.

The Owens also researched psychic photography with Detroit psychologist Tracy Wolfson, who had the remarkable ability to capture images on film that others could not see at the time the photographs were taken. These experiments were repeatedly conducted under good conditions of control that involved new cameras and film. Iris was convinced that Wolfson's ability was genuine and that it supported the ability of Ted Serios, who was able to project mental images directly onto Polaroid film. Wolfson did not want the experiments made public while she was alive. Though convinced of the reality of so-called psychic photography, Iris said she did not believe it is caused by ghosts or spirits. Rather, it is probably a little understood ability of the human mind. (See SPIRIT PHOTOGRAPHY.)

Until the 1990s, the Owens were active members of the British SOCIETY FOR PSYCHICAL RESEARCH and the

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH. While in England, they had also been members of the Cambridge University Society for Psychical Research. The couple retired to Calgary.

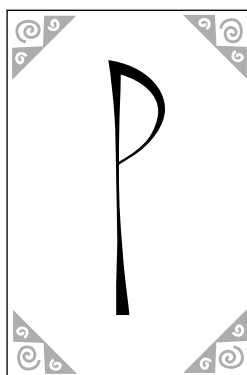
JOHN ROBERT COLOMBO published *Conjuring Up the Owens* (1999) as a tribute to the Owens.

In *My Many Lives* (2000), Iris provides an account of her careers, which included British Armed Forces radio intercept officer on the Enigma team during World War II, a nurse in a cancer radiotherapy clinic, and teacher on parapsychology at Toronto's Ryerson Polytechnical Institute.

George died on January 18, 2003, in Calgary. In 2005, Iris participated in the television documentary *Conjuring Philip* (2007).

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Palatine light A phantom ship, seen off Block Island, Rhode Island, in the North Atlantic waters. The story of the *Palatine*, like many folk tales, is based on fact but probably is greatly embellished with fancy. There are different versions of the tragedy.

According to one version, the Dutch ship, the *Palatine*, left Holland in 1752 with a load of immigrants bound for Philadelphia. Off the coast of New England, the ship suffered damage by storms. Then the crew mutinied, killed the captain, robbed the passengers, and abandoned them, taking off in the lifeboats. The ship ran aground on Block Island, off Rhode Island, a place so notorious for shipwrecks that it supported a band of land pirates called the Block Island Wreckers, who made their living salvaging wrecks. This time, however, the Wreckers humanely saved the survivors before plundering the wreck. One survivor, a woman who had gone insane from the trouble at sea, refused to leave the ship, even though the Wreckers planned to set it afire once they had finished scavenging. She remained aboard, and as the tide carried the flaming wreck out to sea, her screams could be heard by those ashore.

According to another version, the ship bore German immigrants and was deliberately run ashore by the captain and crew for the sake of plunder. Still another version holds that the ship was lured aground one stormy night by the decoy lights of the land pirates. In both of these versions, the pirates did not save the survivors, but plundered the ship and set it afire with the living still on board.

The blazing *Palatine* light, as the phantom is called, was seen periodically by the inhabitants of Block Island in the late 18th through 19th centuries, and came to be a harbinger of stormy weather. Family recollections recorded by one Thomas R. Hazard in *Recollections of Olden Times* in 1879 tell of one unnamed resident “who was generally well and in his right mind except at the season of the year when the *Palatine* ship was wrecked.” At that time, the old man

became madly insane, and would rave about seeing a ship all ablaze, with men falling from her burning rigging and shrouds, and ever and anon shrink in horror from the spectres of two women, whose hands he cut off or disabled by blows from a cutlass, as they sought to cling to the gunwale of the last boat that left the burning ship and all on board to their fate that not one might remain alive to bear witness of the terrible catastrophe and crime.

During the 19th century, it was believed among Block Islanders that the *Palatine* light had been sent by God to punish the wicked men who murdered her passengers and crew, and that when the last of the pirates was dead the ship would be seen no more. Reports of the *Palatine* light continue into contemporary times.

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Palladino, Eusapia (1854–1918) One of history's most outstanding yet controversial physical MEDIUMS, investigated by a record number of scientific committees, largely in her native Europe, but also in England and the United States. She would indulge in trickery when given the chance, but if properly controlled she was capable of producing phenomena such as RAPPING, LEVITATION, and MATERIALIZATION.

Eusapia Palladino was born on January 21, 1854 in the mountain village of Minerverno Murgo in southern Italy, a child of peasants. She gave investigators contradictory stories of her early life; according to one version, her mother died giving birth to her, and her father was killed by outlaws when she was eight. According to another and more widely accepted version, her mother died soon after her birth and her father died when she was 12.

In any event, after she was orphaned, Palladino was taken into the family of friends in Naples. This family dabbled in SPIRITUALISM, and there came a time when the young Palladino was invited to participate in a SEANCE. The table tilted and then rose completely into the air. She began to sit as a medium, it seems, to avoid being put into a convent, although she was afraid of her powers and avoid using them.

Palladino's CONTROL was identified as the spirit of the deceased pirate, JOHN KING, as the result of a curious incident. One day an unknown woman came to the house where Palladino was staying. At a recent sitting in another place she had received a message from King to the effect that there was a powerful medium, residing at this address, through whom he intended to produce many marvelous phenomena. After this, King began to announce himself as soon as Palladino sat at the seance table; he remained her control throughout her career.

Palladino married a merchant named Raphael Delgaiz and worked in his shop. Evidently she had begun to sit professionally by the time she came to the attention of Neapolitan professor Ercole Chiaia. Chiaia encouraged the development of her powers and, in 1888, published an open letter to the renowned psychiatrist Cesare Lombroso, who had expressed an open-minded skepticism about seance phenomena. Lombroso waited until 1891 to respond to Chiaia's invitation to sit with Palladino, but the experience he then had marked a turning point in her life.

With Lombroso and another professor holding Palladino's hands, a bell that had been placed on a small table a yard away from her sounded above the heads of the sitters. They struck a match and saw the bell suspended in the air. The bell then fell to the table and traveled from there two yards to a bed. This seance was enough to convince Lombroso of the reality of physical phenomena, and he arranged for Palladino to undergo a longer series of tests in Milan the following year.

At the 17 sittings in Milan, some conducted in light rather than darkness, levitations of the table and alterations of the medium's weight were observed. The sittings



Eusapia Palladino with her seance table.

were attended by several eminent scientists, including Lombroso and physiologist Charles Richet. A detailed report was published in the bulletin of the Psychological Section of the Medico-Legal Society of New York, and other investigations followed with other scientists in Naples and Rome.

A series held in 1894 is particularly noteworthy because it involved, for the first time, investigators from the London-based SOCIETY FOR PSYCHICAL RESEARCH (SPR). Richet hosted these sittings at his summer home on the Ile de Roubaud off the coast of France. The SPR's FREDERIC W.H. MYERS and SIR OLIVER LODGE were present from the start, with Henry SIDGWICK and ELEANOR SIDGWICK also there later on. The SPR group were impressed by what they saw and prepared a report for the Society's *Proceedings*.

When this report was published, however, RICHARD HODGSON, then in Boston as secretary of the SPR's American Branch (see AMERICAN SOCIETY FOR PSYCHICAL RESEARCH [ASPR]), criticized some of the research as leaving room for trickery. As a result of Hodgson's comments,

a series of sittings was arranged in Cambridge, England in 1895. This Cambridge series proved disastrous.

It was the first time Palladino had sat outside Europe, and little happened at the first few seances. Hodgson then deliberately let go of Palladino's hand, and found her to be adept at cheating. The Sidgicks and Myers declared that the trickery, which clearly had been practiced and perfected over many years, invalidated all the earlier findings from work with Palladino, including those from the Ile de Roubaud.

Palladino's European investigators were not happy with the SPR's pronouncement. They asserted that Palladino's propensity to cheat had been known all along, but that if properly controlled, she could nonetheless produce striking effects. Another lengthy series of studies followed, with reportedly good results, and eventually the SPR decided to take another look. In 1908 it commissioned three experienced investigators, all of whom had knowledge of conjuring methods and had reputations for exposing mediumistic fraud, to sit with Palladino in Naples.

The three investigators were Everard Feilding, W.W. Baggally, and HERWARD CARRINGTON (Hodgson had died in 1905), and they were as surprised as were SPR officials when their study vindicated Palladino. Their detailed report, published in the SPR *Proceedings* in November 1909 (later reprinted in the book *Sittings with Eusapia Palladino and Other Studies* in 1963), is widely considered

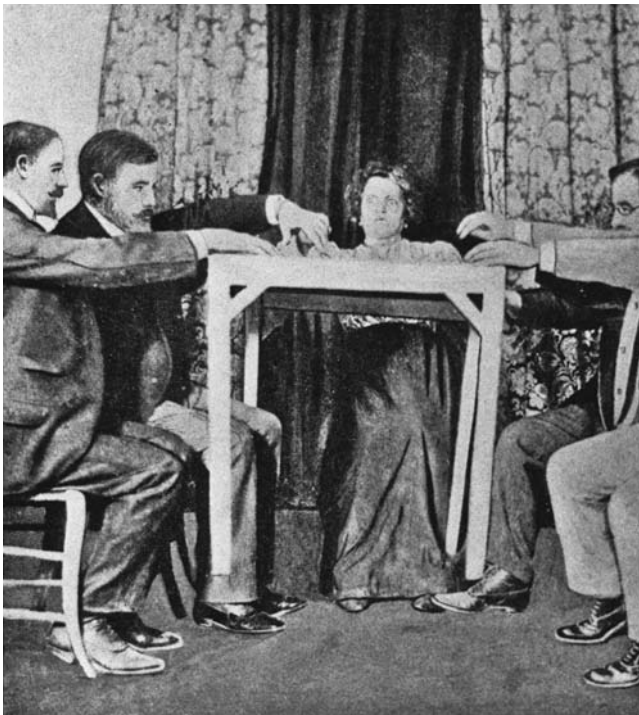


Table levitates with medium Eusapia Palladino at seance. Courtesy Fortean Picture Library.

to be among the most important documents in the literature of psychical research.

But there was more to come. Carrington was so impressed with what he witnessed in Naples that he arranged for Palladino to visit the United States. She arrived in November 1909 and left in June 1910, having given 31 seances. The first 27 of these were under Carrington's supervision, and he restrained her when she tried to cheat. But the last four seances were held at Columbia University in Carrington's absence, and they were a disaster. Palladino was not restrained, and two detectives, hired for the purpose, were easily able to spot her tricks.

The Columbia exposure was well publicized, and it brought the end of American public interest in Palladino, although it had little effect upon the European investigators who had worked with her for years. The American sittings also produced one unlikely convert: the well-known American stage magician Howard Thurston. Thurston stated that he had witnessed one of Palladino's levitations, and he offered to give one thousand dollars to charity if it could be proven that she could not levitate except by trickery.

Palladino died on May 16, 1918. She had never learned to read or write, was unkempt in personal appearance and could be rather boorish in manner. Yet she had been one of the best-studied mediums in history. One book about her, by the psychiatrist Enrico Morselli, contained a 29-page bibliography of reports and discussions of her mediumship, published through 1909. If her cheating places her in a second class to D.D. HOME, against whom no serious charge was ever levied, history may nevertheless choose to regard her as having helped to establish the reality of what today is called "macro-PK" (see PSYCHOKINESIS [PK]).

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Palm Sunday Case Unique English case famous in the annals of psychical research for its evidence of SURVIVAL AFTER DEATH. The Palm Sunday Case spanned more than 30 years and involved both complex and ideal CROSS CORRESPONDENCES, mental MEDIUMSHIP and AUTOMATIC WRITING. Principal participants included several automatists, several investigators for the SOCIETY OF PSYCHICAL RESEARCH (SPR), London, and several deceased "communicators." There were two apparent motives to the communications. One seemed to be a group effort on the part of the communicators to provide evidence for survival. The second seemed to be the effort of one communicator to communicate with her beloved, one of England's renowned statesmen. The case

is considered by some psychical researchers to be compelling evidence in support of survival after death. However, it remains beyond proof scientifically.

The Palm Sunday Case takes its name from the death date of one of the communicators, Mary Catherine Lyttleton, known as May, who was born in 1850. A vivacious and beautiful young woman, she attracted Arthur James Balfour upon their meeting in 1870. Both were from prestigious families. Lyttleton was daughter of the fourth Baron Lyttleton (Viscount Cobham). Balfour was the first Earl of Balfour, a statesman and philosopher, and was named after his godfather, Arthur Wellesley, the first Duke of Wellington, who had distinguished himself in the defeat of Napoleon at Waterloo.

For Balfour, it was love at first sight, but his relationship with Lyttleton progressed slowly. Eventually she apparently returned his ardor, which was known to her sister, Lavinia, but not to the rest of the family. Early in 1875, Balfour told Lyttleton he intended to propose. After this meeting, he never saw her again. Lyttleton fell ill with typhus fever, and after several weeks collapsed and died on the morning of March 21, 1875. It was Palm Sunday.

Balfour was so grief stricken that it took him years to recover any sense of joy in living. He never married. He became involved in philosophy and politics. Though he was cordial and sociable, he remained aloof from others. For 55 years, until his death in 1930, he visited the home of Lavinia and her husband, Edmund Talbot, every Palm Sunday and spent the day in quiet commemoration of May's death. He earnestly believed in survival.

The first apparent communications in the Palm Sunday Case began in 1901, shortly after the death of FREDERIC W. H. MYERS, one of the founders of the SPR. Myers had also believed ardently in survival and had stated while living that he would make an effort to communicate after death. As a psychical researcher, he knew that evidence would consist of information that was not known and could not have possibly been obtained by the living recipient.

Shortly after his death, Margaret Verrall, a friend of Myers and a classical lecturer at Newnham College, began receiving communications through automatic writing that seemed to come from Myers. They were veiled in symbolic references and laced with Latin and Greek terms and classical material.

In 1903, automatic writing scripts began to come through to Alice Kipling Fleming, sister of Rudyard Kipling (and who went by the pseudonym "Mrs Holland") and to Helen Verrall, Margaret Verrall's daughter, who married psychical researcher W.H. Salter. In 1908, Winifred Coombe-Tennant (later Willett) began to receive scripts, purportedly from Myers. She was related by marriage to Myers's wife. These were the principal automatists; scripts were also received by other individuals.

All the scripts, like those of Margaret Verrall, were fragmentary and full of obscure and classical references. All of the automatists had mediumistic abilities of varying degrees. None knew of the story of the Balfour-Lyttleton

romance cut short by death. Willett's scripts later were determined to have provided introductory material to what would emerge later in her trance MEDIUMSHIP.

The scripts were analyzed by the SPR. It became apparent over the years that a group of discarnate beings seemed to be producing the scripts. Some sense could be made out of them by piecing them all together, yet the overall meaning and purpose of the communications remained elusive. The investigators eventually included Gerald William Balfour, second earl of Balfour and Arthur Balfour's younger brother; John George Piddington; Alice Johnson; Sir OLIVER LODGE; and ELEANOR MILDRED BALFOUR SIDGWICK.

The apparent purpose of the early fragmentary messages was to reveal the continuing, post-death personal identities of Lyttleton and Francis M. Balfour, one of Arthur's brothers, who had been killed in the Alps in 1882. In addition to Myers, Balfour and Lyttleton, other communicators allegedly included HENRY SIDGWICK, a founder of the SPR; and EDMUND GURNEY, an SPR founder and close friend of Myers.

All of the messages seemed to be directed at Arthur Balfour, though that was not immediately known. Many of the symbolic references had personal meaning only to him concerning Lyttleton and the circumstances surrounding her death.

In the messages, Lyttleton was referred to as "the Palm Maiden," and Arthur was referred to as "the Faithful Knight." Lyttleton also was identified by mentions of cockleshells or scallop shells, apparently in reference to the nursery rhyme, "Mary, Mary, quite contrary."

The use of symbols apparently was the preference of the communicators, who did not explain why they used them rather than speak more directly. Apparently, they were in no hurry to say much of anything until Arthur Balfour himself became involved.

Around 1910, the case began to change. Alice Kipling Fleming ceased to receive scripts. By 1911, Willett's mediumship had developed dramatically. Initially, Gurney seemed to be her control, and then he was succeeded by Francis Balfour, known as the "Dark Young Man." In time, Willett seemed to be able to communicate directly with discarnate personalities without need of a control. She was able to remain aware of what she said during a trance, and to recall details afterward. In 1911, Willett met Arthur Balfour for the first time. Upon shaking his hand, she suddenly felt "very queer."

In 1912, the case took a dramatic turn. Lyttleton began to communicate through Willett in trance. It then became clear that the purpose behind the communications was her effort to reach Balfour and impress upon him that she survived death and loved him deeply.

When approached with this stunning information, Balfour at first refused to believe it, despite his desire to believe in survival. He was 64 years old. Thirty-seven years had passed since Lyttleton had died, and 30 since his brother, Francis, had been killed in the Alps.

Balfour consented to have sittings with Willett, during which she would “try” for messages. Like the automatic scripts, they were cryptic and indirect, and full of symbols. With the trance sessions, the automatic scripts then began to make more sense; the symbols in them could be interpreted in terms of the Palm Sunday story. The trance sessions became the focus of the case, though Margaret Verrall and Helen Verrall Salter continued to receive automatic scripts. Margaret Verrall died in 1916.

Over the years, Balfour seemed to accept that Lyttleton was communicating with him. However, he never sought a sitting of his own volition and never volunteered comment on anything that came out of the sessions. It was not until late in his life, when his health deteriorated, that the messages visibly excited him.

In 1926, Balfour contracted pneumonia, and his health began an irreversible decline. During one sitting in 1926, Willett said she saw a phantasm of a young lady with thick, beautiful hair dressed in an old-fashioned dress. The phantasm communicated that Balfour was never alone, implying her spirit was always with him, and that she wanted him to know that she was “absolutely alive, and herself, and unchanged.” She said she was with Francis Balfour on the Other Side.

In October 1929, six months before Balfour died, Lyttleton communicated that she was finished with trying to provide evidence of survival, and now was interested only in companionship with Balfour, or “deep calling unto deep.” Lyttleton said, “Tell him he gives me Joy,” which made Balfour visibly happy. Spiritually, he seemed renewed though his body continued to deteriorate. On March 19, 1930, he died. He was 81. His death brought the case to a close.

Despite the dramatic nature of the case and the fact that the automatists received material of which they had no personal knowledge, in the final analysis there was nothing revealed that was not known to someone living somewhere. Therefore, the possibility of telepathy and CLAIRVOYANCE among the living cannot be ruled out (see SUPER-PSI). However, the participants in the case believed that they were truly communicating with discarnate spirits.

Some of the material in the scripts did seem to arise from the minds of the automatists, or perhaps from telepathy among them, yet the source of the symbolisms is unlikely to have come from their individual unconsciousness. The scripts do seem to build in support of a discarnate group working to gain the attention and scrutiny of the living. Nothing like this had happened before in the history of psychical research. There did seem to be a purpose, and the symbols seem to have been accurately applied to the Palm Sunday case.

On the surface, it appears that Lyttleton ultimately loved Balfour more than he loved her, for she seemed to have devoted many years to the effort of communicating with him. Lyttleton’s family speculated that she never knew until after death how much she loved him. By modern standards, it seems odd that this passion would be

expressed in indirect and cryptic messages. Perhaps this was due, at least in part, to the prevailing social formalities of the time. The Balfour-Lyttleton relationship had, in life, been hampered by the fact that they were never married and never even formally engaged; thus the public expression of intimate emotions was either alluded to or repressed.

If not for the Palm Sunday case, very little would be known about Balfour. He was an enigmatic man and left behind no private papers. The case was not made public until 1960, long after the deaths of all the participants.

See EAR OF DIONYSIUS.

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paranormal investigation Methods and techniques employed in investigating reports of GHOSTS, APPARITIONS, POLTERGEISTS, and other paranormal phenomena. The purpose of investigation is to determine if natural explanations can be found; if not, phenomena are “unexplained” or “paranormal.”

“Paranormal investigation” has become preferred over earlier terms, such as “ghost investigation,” “ghost research,” and “ghost hunting.” Paranormal investigation is broader than ghosts and HAUNTINGS and extends to sightings of mysterious creatures, demonic activity, mysterious places, and even UFO sightings. Most paranormal investigators are laypersons.

Paranormal investigations include both scientific and psychic approaches.

Investigators estimate that the majority of all reports of haunting phenomena have natural explanations, such as tricks of light and shadow, peculiar atmospheric conditions, geomagnetic or electromagnetic influences, or animal noises. Some cases are exposed as fraud. Other cases seem to be centered on human agents, especially poltergeist cases, in which phenomena are caused by unconscious PSYCHOKINESIS (PK).

Historical Overview

Scientific investigations of the paranormal became well established in the late 19th century, as a result of interest in SPIRITUALISM phenomena. PSYCHICAL RESEARCH focused especially on the physical phenomena of MEDIUMSHIP. Research relied heavily upon eyewitness evidence; scientists became sitters at SEANCES. Important evidence also included photographs (see SPIRIT PHOTOGRAPHY).

Parapsychology, which evolved from psychical research, has concentrated on scientific protocols observed under controlled laboratory conditions to study PSI, DREAMS, and psychokinesis and related areas. Psychic phenomena are difficult to replicate on demand.

Both scientists and laypersons have engaged in research of ghosts, apparitions, poltergeists, and hauntings. Up to

the late 20th century, techniques were still heavily based on personal observation and witness interviews, photography, and simple measurements of physical properties, such as temperature, humidity, and so forth. The SOCIETY FOR PSYCHICAL RESEARCH (SPR), London, established guidelines for investigations, with effects divided into five classifications: 1) unaccountable movement of objects; 2) unaccountable noises (including voices and music) and smells; 3) apparitions, mysterious lights and shadows; 4) unaccountable touches, pushes, and feelings of heat and cold; and 5) feelings of fear, horror, disgust, and of unseen "presences."

In the 1990s, the nature of paranormal investigation changed dramatically. A wider range of high-quality, high-technology equipment enabled more people to undertake more sophisticated research. And, the popularity of ghosts and hauntings swelled the ranks of lay investigators. Many investigators are organized into groups and have developed their own procedures.

Characteristics of Investigation

The good investigator must be an open-minded skeptic and look first for all possible natural causes. These fall into two classes, mechanical and personal. Mechanical causes include machinery vibrations and lights, road noises, electromagnetic and electrical sources, and the like. Personal causes are people. For example, someone might unwittingly cause floorboards to creak and ascribe the noise to a ghost. Some people purposefully create trick phenomena.

Eliminating potential causes requires thorough investigation of a site. Ideally investigators should make more than one visit during both day and night to determine natural lights, shadows, and noises. Maps should be consulted to show fault lines, power lines, and underground streams, mines, tunnels, etc., that might be responsible.

Investigators also should do historical research, such as about events recorded in newspapers, periodicals, and government documents; geological conditions; and construction activity.

Three basic investigative techniques are used: description, experimentation, and detection.

Description involves personal observation and taking eyewitness accounts. Witnesses should be interviewed separately to avoid influencing one another's accounts. In addition to details of the experience, witnesses are asked to provide information about their circumstances, health, and states of mind; previous knowledge, if any, of similar experiences; and any previous paranormal experiences or occult activities. Investigators must keep in mind that in the reconstruction of an experience, every witness may see the same experience quite differently.

Experimentation involves bringing in a psychic or MEDIUM to see if his or her impressions tally with those of the eyewitnesses and to mark a floorplan of the house or building to show spots where hauntings occurred, based upon their sensations of "cold spots" (unusually cold areas) and



On-site ghost investigation by members of the Ghost Research Society. Seated is Dale Kaczmarek, president. Courtesy Ghost Research Society.

clairvoyant impressions. Opinions vary concerning the use of mediums. Some investigators consider them unreliable and prefer to base investigations solely upon equipment data. However, psychics and mediums can provide details and information that can be researched in records.

Detection technique involves such procedures as securing rooms and objects to test their disturbance; setting up electronic surveillance equipment (cameras and camcorders, recorders, temperature sensors, Geiger counters, electromagnetic field meters, thermal scanners, lasers, etc.). Simpler detection methods are the spreading of flour, salt, or powder on surfaces to see if they are disturbed. Equipment readings can help to validate anecdotal reports. For example, an extreme cold spot in a room said to be haunted can be documented with data. Photography and ELECTRONIC VOICE PHENOMENA (EVP) also are important. But excessive reliance upon devices may show natural environmental factors and not paranormal factors.

Use of High-Technology Tools

Scientists who studied mediumship phenomena employed various technological tools besides cameras. In the 1870s, SIR WILLIAM CROOKES used a special device to try to measure physical effects produced by D. D. HOME and other mediums. In the 1930s, EUGENE OSTY used specially designed infrared and ultraviolet instrumentation in sittings with Rudi Schneider (see SCHNEIDER BROTHERS).

High-tech ghost investigation got its start in England. HARRY PRICE was among the first to use modern technology in his ghost investigations, the most celebrated of which was BORLEY RECTORY in England. Price leased the rectory and created a laboratory. He conducted tests with 48 volunteers, using the modern technology of the time: felt overshoes, steel tape measures, string, electric bells (for motion detection), a film camera, a remote-control movie camera, mercury (for detection of vibrations), fingerprinting equipment, telescope, portable telephone,

chalk, and other items. Price still was not able to prove the existence of ghosts. He wrote about his investigation in *The Most Haunted House in England* (1940). Several years after his death, critics contended that he had manipulated data and facts.

Some of the basics for investigations have not changed significantly over the years: notebook and pen, flashlight and extra batteries, small tool kit, measuring tape, colored tape to mark locations, film or digital camera, camcorder, digital or tape recorder, and compass. Other gear are two-way radios for communicating with other team members, dowsing rods, or pendulums. A substantial amount of data can be obtained with simple gear.

Most of the serious lay investigators also use some, but not necessarily all, of the following:

- Electromagnetic field (EMF) detector, a device that measures magnetic fields (there are different types of EMF meters, the pros and cons of which are debated by investigators)
- Digital thermometer for fast and sensitive temperature readings
- Field strength meter, which observes radiation patterns of antennae
- Night-vision scopes and goggles
- Relative humidity gauge, for measuring changes in the air
- Negative ion generator, which some investigators believe attracts ghosts
- Negative ion detector, for finding areas high in negative, or free, ions, and may reveal explainable sources
- Geiger counter, which detects radiation and also some anomalous phenomena
- Tremolo meter, a voice-stress analyzer useful for interviewing witnesses, which may reveal possible fraudulent claims
- Thermal image camera
- Motion detector
- Oscilloscope for measuring electrical voltage
- Laptop computer as a command center
- Video monitors for remote viewing

Like earlier investigators, some modern investigators design their own special equipment. The GRS has a multiple-equipment setup run by computer called GEIST, the German term for ghost. GEIST stands for Geophysically Equipped Instrument of Scientific Testing. A laptop computer and a polling box are hooked up to several devices: a geiger counter, EMF meter, negative ion detector, ultraviolet and infrared detectors, temperature sensor, and camera. Whenever a device is activated, the camera snaps a picture. Every event is automatically recorded on the hard drive of the computer. GEIST can automatically reset itself after each event. GRS investigators can monitor a house or an environment without any investigator being present. The investigators can see which device went off and when. GEIST undergoes continuing improvements with technological advances.

Similarly, JOSHUA P. WARREN uses a “Paranormal PC,” a computer hooked to seven meters that monitor different fields of data.

Parapsychologist TONY CORNELL and Howard Wilkinson developed a device in 1982 called SPIDER (Spontaneous Psychophysical Incidence Data Electronic Recorder), an array of cameras hooked to a temperature sensor. Changes in temperature trigger the cameras. SPIDER evolved in various models.

Parapsychologist MICHAEELEN MAHER used a “Demon Detector,” a computer connected to a random-number generator, which attempts to detect manipulation by unknown sources.

When digital cameras gained popularity, many investigators disapproved of their use, arguing that they easily created ORBS, mistaken for paranormal phenomena, and were easy tools for fake photographs. Most investigators have either switched to digital or use both film and digital cameras. Digital cameras have improved in quality and also have information embedded in the images that make fraud more difficult.

Most investigators use digital recorders rather than tape recorders for EVP, or employ both.

Elements of Investigation

Individuals and groups develop their own preferred methods, but most follow basic procedures. First, a case is qualified by preliminary research. An individual who reports a haunting is interviewed. Many times, potential cases can be disqualified in this manner. A preliminary visit may be made to a site to check out physical and geophysical factors. Investigators make maps of sites and floor plans.

An investigation plan is drawn up. Many teams prefer to keep their numbers small—up to six or eight persons. The larger the group, the harder it is to control an investigation, and the chances of capturing data decrease. If a vigil or ghost watch is undertaken—usually a nighttime observation session lasting several hours or all night—a team is divided into pairs with specific duties. Written records are kept.

If a psychic participates, the psychic may enter the site first in order to obtain impressions that may prove useful for the placement of equipment or for the research of information. Sometimes psychics conduct seances at a site.

Sometimes circumstances do not permit advance reconnaissance, and a group makes its initial visit to a site for the actual surveillance.

Results are analyzed and shared with the individuals who requested the investigation. Sometimes groups investigate open, public places for their own data collection. Most paranormal investigators and groups do not charge fees for investigations.

Reality shows and docudramas about hauntings and investigations often portray an idealized investigation: a team sets up its equipment and immediately strange things happen. However, many investigations involve long hours of patient surveillance, with little or no results.

Challenges in the Field

Ideally, investigation results are intended to further the understanding of the paranormal. Investigators advocate data sharing. Some collaborations and consortiums are formed, but many of them do not last long, for most investigators like to pursue their activities as they, and not others, see fit.

Lay paranormal investigation remains an uneven field. Levels of investigator expertise and knowledge vary significantly. Media popularity encourages people with no background or training to buy a few pieces of gear and set themselves up in business, without knowing much about investigation or about the nature of the paranormal. Inexperienced investigators run the risk of misinterpreting data (see ORBS) and making erroneous statements to the media. Sometimes there is a rush to get public attention and be “first,” and investigators put questionable data on the Internet. Some investigators who do share their data find it pirated. Increasing media attention during the 1990s into the early 21st century made paranormal investigation competitive and more vulnerable to exploitation and distortion.

A few groups and organizations say they “certify” paranormal investigators through training, but no formal standards exist.

On the positive side, paranormal investigation has helped to change some public perception of the paranormal. Public awareness is largely shaped by the media and entertainment industry, which usually sensationalizes the negative. Paranormal investigation may help many people at least think about and discuss SURVIVAL AFTER DEATH and other aspects of phenomena.

In addition, paranormal investigation stands to contribute to research in quantum consciousness, intentionality, and the interaction between consciousness and energy of place.

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Parapsychology Foundation Organization founded in New York City in 1951 by medium EILEEN J. GARRETT. When Garrett died in 1970, responsibility passed to her daughter, Eileen Coly; the foundation is now run by her granddaughter, Lisette Coly.

A nonprofit, educational organization, the Parapsychology Foundation (PF) supports “scientific and academic research about the psychical aspects of human nature.” The PF gives monetary grants to students and researchers and sponsors annual international conferences. In addition to conference proceedings, it publishes the *International Journal of Parapsychology*, a series of scholarly monographs and assorted educational pamphlets. A paper and film archives serves as a repository for parapsychology documents, photographs and videos. The PF also maintains the Eileen J. Garrett Library in Greenport, Long Island, New York. The library is open to the public.

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Parapsychology Foundation. Available online. URL: <http://www.parapsychology.org>.

parsley Plant associated with death, the dead, and GHOSTS. The ancient Greeks and Romans considered parsley to be sacred to the dead and placed it on graves. In the Celtic world, parsley acquired a reputation for bad luck due to its association with the dead: in the lore of Devon, England, for example, it is considered unlucky to transplant it, for that would cause a death in the family and the devil would take control of the garden. It is also most unlucky to be given parsley.

Parsley also is a folklore remedy for those who are unfortunate enough to witness the spectral WILD HUNT, which results in blinding, swelling of the head and even death. All one need do is ask one of the ghosts for a bit of parsley.

Partridge, William Charles (Bill) (1893–1984) Horticulturist, spiritualist, MEDIUM, and minister, and a leading figure in Canadian SPIRITUALISM.

William Charles Partridge was born on May 11, 1893, in Bradninch, Devonshire, England, where he spent his youth. He was raised in the Church of England (Anglican) and as a youth was religious. He sang in the choir until the age of 15 when his schooling ended and he moved to Exeter to pursue horticulture.

In 1913, Partridge emigrated to Pickering, Ontario, Canada, where he worked as a gardener for the aristocracy. In March 1916, he joined the Canadian Army and spent 20 months fighting in World War I in France and Belgium. He married Irish-born Annie Elizabeth Galway (1889–1977), whom he had met while in Canada.

Wounded in the war and suffering from dysentery, Partridge was sent to England to recuperate for five months and was then returned to fight again in Europe. He later wrote that he felt the spirit world looked after him there.

After the war, the Partridges returned to the family estate, “The Willows,” at Bradninch, Devonshire, where he ran the orchard and flower gardens for the gentry. He and Annie had four children.

The Willows, a brick house built by Partridge's father, was haunted. At the age of about 12, Partridge had first heard spirit footsteps coming up the stairs with a heavy

tread on one foot. In 1919, he experienced knocks or spirit RAPPINGS at the front and back doors and elsewhere. The footsteps and rappings were unceasing for considerable periods of time.

One day, a spiritualist medium from Manchester came to The Willows to buy apples. Sensing that something was amiss in the home, he told Partridge to ask his father about his first wife. From that point, the family was convinced that the first wife Mary Louisa (Granger) Partridge (1841–1891) was the troubled spirit responsible for the phenomena. She had suffered from Milk Leg or White Leg, an ailment of women post-childbirth, that caused her to walk with a heavy leg. She made her presence known by walking the stairs and halls of the house at night with her pronounced limp. On a second visit, the medium said that there was friction within the household, advising that Bill Partridge and family should get another home and predicting that in six months' time they would be back in Canada. The prediction was accurate.

Intrigued by spiritualism, Partridge attended a development class in Exeter until he and his family departed for Canada in 1925. Spiritualism became his avocation and a lifetime of study, personal development, and teaching followed. Annie also was drawn to spiritualism and showed natural psychic ability.

The Partridges returned to Pickering and, around 1928, moved to North Toronto, where Bill managed the estate of one of Toronto's largest stockbrokers. Following the stock market crash, Partridge was unemployed and the family experienced difficult times.

Partridge received significant spirit messages that convinced him of SURVIVAL AFTER DEATH. Reverend Martha Stier McGuire, one of the most outstanding mediums in Canada, gave Partridge a message about gold coins that his father had hidden, information which he was convinced could only have come from the surviving spirit of his father. On another occasion, a medium named Mrs. MacNamee told him that he had an Uncle Sam in spirit life, but that strangely the only information she could get was "Billy, Sam is here." Those were the AFTERLIFE CODES that Partridge and his uncle had agreed upon for test purposes in Exeter after World War I. To Partridge, it was "convincing proof that there is no death."

In 1928, Partridge visited the cottage of the John and Margaret Fox family (see FOX SISTERS). At the time, there were daily demonstrations of knocks, through the mediumship of Florence Cotterell. Pilgrims could get answers to questions simply by sending out mental thoughts.

McGuire helped Partridge to develop his own mediumistic ability. Once while he was entranced, an Indian spirit CONTROL threw him to the floor. When he came to, he was told he had received the power to heal. He started healing the sick, and he developed CLAIRVOYANCE, CLAIRAUDIENCE, and PSYCHOMETRY skills.

In the early years of his mediumship, Partridge acquired the ability to produce "knocks" and tried his hand at TABLE-TILTING. Working with Charles A. Nixon, one of

the founders of the NATIONAL SPIRITUALIST ASSOCIATION OF CANADA, the two men would put their fingers on a table and it would carry them the length of the spiritualist church. During those years, Partridge witnessed and was impressed by the mediumship of the American ARTHUR AUGUST FORD who was a visitor to Britten Memorial Church.

Partridge consistently received spirit messages that provided information that only the deceased person and recipient knew about. On the 100th anniversary of the birth of spiritualism in March 1948, he participated in the demonstrations of mediumship in the Corinthian Hall at Rochester, New York, where the Fox sisters had held their first public meeting. Eventually, however, he became more interested in the philosophy of the spiritualist religion than in proving survival after death, which he accepted as fact.

In 1938, Partridge helped found The Springdale Park Spiritual Association of Ontario, a SPIRITUALIST CAMP on the Muskoka River near Bracebridge, Ontario, modeled after LILY DALE ASSEMBLY in New York. On March 22, 1942, Partridge was ordained as pastor of Springdale Park Spiritual Association (SPSA), and for many years served as pastor of Springdale Church.

Partridge studied at the SPIRITUALISTS NATIONAL UNION (SNU) college at Stansted, England, and spoke at numerous spiritualist churches in Britain. He was associated with, and president of, both national bodies, the NATIONAL SPIRITUALISTS ALLIANCE of Canada and SNU of Canada.

With Reverend BEATRICE GAULTON BISHOP and others, Partridge succeeded in uniting the two groups, eventually renamed the SPIRITUALIST CHURCH OF CANADA (SCC). Partridge helped to establish education and accreditation for spiritualist workers and marriage rights for its ministers within Ontario.

In 1976, Annie's health failed, and the Partridges moved to Vancouver, British Columbia, to live near family. Annie died on May 12, 1977. Partridge died on September 4, 1984, at age 91.

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Pele Hawaii's fierce goddess of the volcano has been seen in ghostly form off and on for centuries. Pele, often called Madame Pele, appears on all the Hawaiian Islands but is seen most often on the island of Hawaii, where she makes her home at Halema'uma'u in Kilauea crater, one of the island's highest peaks, located on the eastern side of Mauna Loa.

Various Polynesian myths explain the origins of Pele. In one, she came from a family of distinguished Hawaiian deities. Her original home was the island of Kauai, which she left for Mauna Loa. Once there, she dug until she

found the molten center of the mountain, thus creating Kilauea crater. When the volcano is quiet, she lives in the crater and presides over a family of fire gods, but prior to eruption, she descends to warn islanders of the coming danger.

According to another myth, Pele originated in Tahiti, which she left to escape the wrath of her sister, whose husband Pele had seduced. Still another myth says she escaped a flood, while another claims she simply loves to wander. Her jealousy of her sister is the cause of the lava she sends streaming down Mauna Loa.

Pele is temperamental and passionate, and her wrath is easily sparked by the thoughtlessness or inappropriate behavior of humans. She especially does not like irreverence toward her sacred domain, the volcano, and punishes those who take away pieces of her domain, such as chunks of lava. These are her “children.” Her curse may be misfortune or even death. Less often, she is seen as generous and forgiving. Offerings of rocks, crystals, roasted chickens and her favorite, bottles of gin, are often left at Halema’uma’u and other volcanoes for her. The owner of Volcano House, an inn at the edge of Kilauea, reportedly is spared from destruction because the owner pours bottles of gin into the crater.

Pele appears in whatever form she wishes, from a young girl to an old and haggard woman. She may be hot or cool to the touch. Her hair may be red, black, white or silver. She often appears as a young, beautiful woman dressed in a brilliant red muumuu, accompanied by a small white dog. She is frequently spotted in the wee hours of the night, standing or walking along a lonely road. It is advisable to stop and offer her a lift, for to ignore her is to invite her wrath in the form of excessive death and destruction in the coming eruption.

The first recorded incident in which Pele appeared to a motorist on the island of Hawaii was in 1925. She was in the form of a feeble old woman who was walking along the roadside near Keei in the south Kona region. Two cars passed her without greeting or stopping. A third car, driven by a young Japanese man, came by. He was going to visit a family said to be descendants of Pele. He offered to give her a ride and she got in. Along the way they passed the two cars who had not stopped. Both were stalled on the side of the road. When the driver reached his destination, he told the old woman he would continue and take her directly to where she was going. Receiving no reply, he turned around and saw that the backseat was empty. The old woman simply had vanished.

Many similar stories involving Pele have been recorded. Sometimes she appears as a young girl. Sometimes she leaves behind proof of her identity: three long silver hairs. Sometimes she saves the lives of people who are kind enough to give her a ride by warning them of danger ahead on the road. These stories have the same motifs as the PHANTOM HITCHHIKER URBAN LEGEND.

George Lycurgus, the owner of the Volcano House from 1904 to 1921, had numerous encounters with Pele.

One evening soon after he had bought the Volcano House, he joined a group of people having a luau on the edge of Halema’uma’u. During the party he suddenly saw a skinny old woman with straggly, gray-white hair hanging down her back and a shawl around her shoulders. She was walking toward the edge of the pit, leaning on a stick. She was invited to join the party but declined. She told them she had work to do. She turned and walked toward the pit and then disappeared. People rushed to the edge, thinking she had fallen in, but no one was there. Soon thereafter the volcano began to violently erupt. Everyone got on their horses and quickly left the area.

Lycurgus said he had seen Pele during other eruptions. She had black hair and was dressed in a dark robe, and moved in and out of the flames. He believed that Pele spared his hotel from destruction by stopping the flames before they reached it.

Pele’s curse upon those who take away chunks of lava remains active in contemporary times. Each year more than 2,000 pounds of rocks are returned from all over the world to the Hawaii Volcanoes National Park by regretful souvenir-seekers. In letters, the tourists say they simply wanted a token and did not believe in Pele’s curse. After returning home, misfortunes and disasters, such as accidents, lost jobs, illness and so on, befell them. They associated their bad luck with the curse and were returning the rocks in the hopes of placating Pele and ending the curse.

The returning of rocks has been going on since the 1950s. The legend may have grown around stories concocted for the amusement of tourists. Nonetheless, the return of rocks is a real phenomenon. They present a problem for the park service, since they may contain bacteria, plant spores, and microbes not native to Hawaii. They must be sterilized before being returned to the soil.

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periwinkle Trailing evergreen plant, also called myrtle or creeping myrtle, often used as a ground cover in gardens. In folklore, periwinkle has powers pertaining to GHOSTS, witches and bewitchment. Periwinkle, which blooms in five-petaled blue-purple or white flowers, is called *violette des sorciers* (violet of the sorcerers) in France, where it wards off evil spirits. Hung over doorways, periwinkle is said to keep out both witches and spirits. It is effective in the EXORCISM of DEMONS. In Welsh superstition, if one plucks periwinkle off a grave, one will be haunted by the dead in DREAMS for a year. In order for the plant to be magically effective, one must harvest it only on the first, ninth, 11th and 13th nights of the moon. The harvester must not be unclean.

Perrott, Tom (1921–) English lay investigator of hauntings, apparitions and related phenomena; chairman of the GHOST CLUB, London, from 1971 to 1998.

Tom Perrott was born on December 28, 1921 in Bridport, Dorset. In 1925, his family moved to London. He attended Highgate School, not far from Highgate Cemetery, where reports of a VAMPIRE scared the public in the 1970s, (most likely, the “vampire” was created by imagination and hysteria). Perrott married Doris Norton in 1949; the couple have four daughters. During World War II, he served in the Reconnaissance Corps and the Office for Prisoner of War Intelligence, the latter of which involved the interrogation of prisoners of war. Following his discharge in 1946, he pursued a career in business. In 1984, he took an early retirement from his post as personnel manager at a bakery factory, and devoted himself full time to his studies of folklore and the paranormal, subjects of lifelong interest.

Perrott specializes in collecting information on cases of APPARITIONS and HAUNTINGS. He has collected records of nearly 3,000 reports at sites around Britain and has investigated cases for the SOCIETY FOR PSYCHICAL RESEARCH (SPR), which he joined in 1964. He has devoted special effort to collecting British ghost stories and legends so that they are recorded for history, and to researching Gypsy folklore.



Tom Perrott. Courtesy Tom Perrott.

Although numerous cases have been authenticated, Perrott finds most are subjective and can be explained by ordinary causes, such as atmospheric changes, effects of medication or drugs, imagination, emotional stress, biases or expectations. The occupants of allegedly haunted places may require as much investigation as the sites themselves. A small number of cases may involve telepathic transfer of impressions from a percipient to others. On rare occasion, atmospheric and other environmental conditions may give perceptible form to strong emotions, such as love, hate or grief, that linger at a site.

Perrott prefers not to use electronic equipment when making an inquiry, and does not rely on electronic or photographic evidence because of the ease with which trickery can be used.

Perrott also remains skeptical of SURVIVAL AFTER DEATH, because of lack of personal evidence. A theory that some hauntings may be due to psychic vibrations left at a site is feasible, he believes. Collective apparitions may be caused by telepathy or mass hysteria.

Perrott lectures widely around the United Kingdom and has taught his own courses in parapsychology. He has made numerous media appearances for radio and television programs in the United Kingdom, France, Canada, Australia and Germany. In addition, he leads tours of haunted U.K. sites.

Perrott has written books, columns and articles and is a coauthor of *Ghosts of Dorset, Devon and Somerset* (1974) and *Strange Dorset Stories* (1991).

He joined the Ghost Club in 1967 and became chairman in 1971. In August 1993, Perrott resigned his post and quit the club as part of an internal dissension centered around president PETER UNDERWOOD. After Underwood left the club in 1994 to form his own group, Perrott was invited to return as chairman. He retired from his post in 1998 but remained active in club activities and continued his lecturing and media work.

Perrott is a member of the Folklore Society, London, and has been a lifetime member of the SOCIETY FOR PSYCHICAL RESEARCH, London, since 1968. He is the England director for the GHOST RESEARCH SOCIETY of Oaklawn, Illinois.

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Neesom, Dawn. “Ghosts Terrorized My Family for Two Years.” *Woman’s Own* (May 27, 1991): 16–17.

Strange Dorset Stories. St. Teath, England: Bossiney Books, 1991.

Persinger, Michael A. (1945–) Professor, author, and clinical psychologist. Michael A. Persinger’s research on states of consciousness is of interest to paranormal investigators, especially pertaining to the neuropsychological correlates of religious and paranormal beliefs, delusional thinking, UFO encounters and alien abductions, HAUNTINGS, POLTERGEISTS, TELEPATHY, and NEAR-DEATH EXPERIENCES.

Persinger was born on June 26, 1945, in Jacksonville, Florida. He obtained a bachelor of arts degree from the University of Wisconsin in 1967, a master of arts from the University of Tennessee in 1969, and a Ph.D from the University of Manitoba in 1971. He has been a professor at Laurentian University in Sudbury, Ontario, Canada, since 1971, and is a registered psychologist with a focus on clinical neuropsychology.

Persinger has published more than 200 academic articles and written, co-authored, or edited seven books: *ELF and VLF Electromagnetic Field Effects* (1974); *The Paranormal: Part I, Patterns* (1974); *The Paranormal: Part II, Mechanisms and Models* (1974); *Space-time Transients and Unusual Events* (1977); *TM and Cult-Mania* (1980); *The Weather Matrix and Human Behaviour* (1980); and *Neuropsychological Bases of God Beliefs* (1987).

Some of Persinger's work addresses the interaction between the geophysical environment, particularly magnetic fields, and human brain structure and activity. It investigates the possibility that emotions and experiences can be induced by the application of magnetic fields to the brain, in comparison to external explanations for alleged experiences of gods and other nonphysical beings.

His research shows that brain waves can be manipulated to stimulate altered states of consciousness conducive to mystical and paranormal experiences. For example, research subjects could be artificially induced to see a GHOST or have an OUT-OF-BODY EXPERIENCE. Research participants wearing specially fitted helmets that subject them to low-intensity electromagnetic waves have reported seeing ANGELS and other phenomena. The research is to identify the portions of the brain or their electromagnetic patterns that facilitate such experiences.

Skeptics use his research to dismiss the paranormal realm, but Persinger's findings could also demonstrate that humans have the brain structures and activity patterns needed to perceive paranormal events, whether artificially induced or genuine.

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Peterhouse College Oldest college in Cambridge, England, dating to the 13th century, and site of widely publicized HAUNTINGS that involved EXORCISMS.

In April 1997, a white hooded figure was seen floating toward a window in the Combination Room, and

then disappeared. The APPARITION was witnessed by two members of the pantry staff, who were fetching food for an official dinner being held in the parlor upstairs. The episode was reported to the college dean. Subsequently, other staff members came forward and said they had experienced sharp temperature drops and heard knocking from behind wooden paneling in the same room.

In November 1997, the hooded apparition appeared in the same way again, terrifying members of the staff. The college dean, Dr. Graham Ward, was on the scene. He did not see the ghost but heard a violent knocking sound. It was noted that the window through which the ghost disappeared had been a door until 1870, when the lower half had been covered with brick.

In December of the same year, the college bursar went to the Combination Room to get some fruit. He heard a knocking sound and felt a cold, clammy presence behind him. He then saw the figure of a small man wearing unusual clothing, a wide-collared jacket, and holding a hat. The figure disappeared.

The haunting received international media attention. An exorcism was performed in April 1999, though some opposed it, saying the ghost was doing no harm.

The ghost was never identified. One possibility put forward was Francis Dawes, who had committed SUICIDE in 1789 by hanging himself in the stairs turret next to the Combination Room. Dawes had once been the college bursar.

A more malevolent, dark figure was reported crouching outside Peterhouse, overlooking the cemetery of St. Mary's Church. Reportedly, a former college dean performed an EXORCISM.

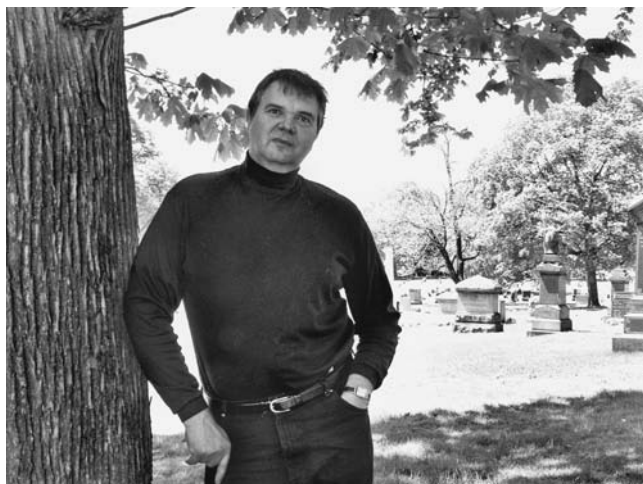
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Petry, Karl (1952–) Psychic and independent filmmaker. Karl Petry is known for his accurate CLAIRVOYANCE, ability to tune into the past via RETROCOGNITION, and ability to read objects and photographs via PSYCHOMETRY. He participates in paranormal investigations, working with paranormal investigators to assess haunted locations and photographic evidence of paranormal phenomena. (See SPIRIT PHOTOGRAPHY.)

Petry was born on October 28, 1952, in Newark, New Jersey. His father, Walter Petry, was the son of a Polish immigrant, and his mother, Lottie, was a native of Newark. Petry was the youngest of two children. The family lived in the Ironbound section of Newark, so-named because of three railroad lines surrounding the neighborhood.

Petry had unusual psychic experiences from childhood. He saw GHOSTS of the dead and scenes from the past played out in front of him as though in real time. He did not confide in his parents, who were conservative Catholics. Petry would feel himself transported to distant



Karl Petry. Photo by R. E. Guiley.

locations, where he sometimes saw retrocognitive visions of the past.

The visions were difficult to comprehend, and he did his best to ignore them by keeping busy in jobs and activities. While still in high school, he cleaned and stacked iron pipes for a plumbing company, delivered numbers for a local bookie, and did dispatcher work at a trucking company. Inspired by the Beatles, he formed his own band. His musical writing style got the attention of an agent for the rock band, Gary Lewis and the Playboys, who invited him to come to Los Angeles. His parents refused.

After high school graduation, Petry enrolled in an automotive technical school. In 1972, he enlisted in the United States Air Force. He served in the Vietnam War, was seriously injured, and was hospitalized for five months. After his discharge he returned to Newark, where he worked for the Federal Pacific Electric Company in Newark, holding various positions, including marketing manager for one of the divisions.

When the electrical company moved to Raleigh, North Carolina, Petry formed his own company, Metro-Video Productions, for commercial and forensics videography and photography. He lives in Kearny, New Jersey, with his wife, whom he met in high school and married in 1973.

Petry began making independent films in 1985. Several have paranormal themes: *Ironbound Vampire* (1999), *THE GHOSTS OF ANGELA WEBB* (2004), and *The Larksville Ghost* (2005). In 2005 he formed a partnership with independent filmmaker John Orrichio, Gold Castle Films, and produced and released *Requiem for a Vampire* that same year. The first film produced by Gold Castle was *The Haunting of Danbury House* (2007).

Petry was in his forties before he started talking publicly about his psychic ability. For years, he gave informal readings to friends and associates. He helped solve crime cases involving homicides, missing persons, and kidnappings. He sharpened his ability with training provided by

Ingo Swann, the New York City psychic who created the foundation for the U.S. government's classified program in remote viewing.

When Petry tunes into the past via retrocognition, the sounds of the present fade and images of the past appear in the place of what exists in the present. He is able to describe details from the past with a high degree of accuracy. Similarly, when he experiences GHOSTS, he sees and hears them as though in real time. If they are imprints, they replay scenes from the past that he observes and hears.

Petry is a believer in SURVIVAL AFTER DEATH, proven to him by the ghosts he has experienced. On occasion he works with other psychics. When psychics "feel" something at a site, they look to Petry for more information, for he is able to see the entities with a high degree of clarity. He is able to communicate with some of the entities via TELEPATHY. Some resist communication, while still others gesture and point or just stare as if lost.

His most memorable ghost case was his investigation of a haunted house in Milford, New Jersey, with Paula Roberts of New York City, known as "The British Psychic." Petry explained, "You didn't have to look for the ghosts in this house, because they greeted you at the door." A woman ghost walked freely throughout the house, while another who kept out of sight threw things around and made noises. The case and its aftermath were so compelling that he decided to produce a docudrama to try to capture and share his personal experience—*The Ghosts of Angela Webb*.

Petry is cautious about the use of high-technology in PARANORMAL INVESTIGATIONS. Too much can interfere with the phenomena rather than reveal it, he says.

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phantasm See APPARITION; GHOST.

phantasmagoria A ghost-making machine used for popular entertainment from the late 18th century through the 19th century. The device, developed by Belgian optician E. G. Robertson in the 1790s, projected convincing figures before an audience.

phantom hitchhiker (also vanishing hitchhiker) One of the most popular and widespread of modern GHOST legends, appearing around the world and especially throughout the United States. There are countless variations, and the story continues to be reported in contemporary times.

In most versions, the phantom hitchhiker is a girl or woman, sometimes in distress. She is spotted late at night, standing by the side of a lonely stretch of road. Sometimes she stands in the middle of the road, looming up suddenly

in the headlights. She is often dressed in white, and if the night is stormy she is bedraggled from the rain. The driver, who usually is a man alone, stops and asks if he can help, or where she is going. She tells him, and she always is going to the same town as he is. He offers to take her straight to her home. She accepts and gets in the backseat. He may give her his coat to keep warm. As they drive on, the man cannot help but notice how stunningly beautiful she is. But she is painfully shy and withdrawn, perhaps even exhausted, for she rarely says another word. She may give her name. When the driver reaches the address she has given him, he stops the car and turns around in his seat, and is astonished to see that she has vanished. Typically, she leaves behind a piece of clothing or an object, such as a book, pin, purse or scarf. The seat may still be wet where she sat. The driver goes up to the door of the house, which is answered usually by a woman and sometimes by a man and woman. The driver explains the mysterious event. He is told that it has happened before—the girl or woman is their daughter who was killed some time ago, and the night is the anniversary of her death. She was either murdered or killed in a tragic accident at about the spot where the driver picked her up. Every anniversary of her death, her ghost attempts to come home. The driver is shown a photograph of the dead girl—she is the same one he picked up, wearing the very same clothes. Later, the driver visits her grave. If he had given her his coat in the car, he then finds it draped across her tombstone.

The phantom hitchhiker may appear and pick up traveling companions at locations other than lonely roads. Sometimes she is met at a club or dance hall and is driven home. In one version from the American South, the phantom hitchhiker is a young woman in a cemetery who meets a man walking home alone late one night. He offers to walk her to her home and she accepts. They talk along the way. Later, he decides to call on her, and he is shocked to hear from the man who answers the door that the young woman, his daughter, has been dead for 12 years.

Despite its widespread popularity in the United States, the phantom hitchhiker legend probably originated in Europe with legends of PHANTOM TRAVELERS. It also appears in Asian folklore as a young woman who walks behind a man to the home of her parents, but vanishes when the destination is reached and he turns around. In America, the phantom hitchhiker legend appeared as early as the late 19th century. It may have gained a prominent role in American lore because of the emphasis on automobiles in American culture, and the romance of the open road, especially from the mid-20th century on. There also are sexual undertones in the vulnerable-female-in-distress motif.

In some versions, the phantom hitchhiker story takes on characteristics of the legends of eternally wandering ghosts, such as the FLYING DUTCHMAN and LA LLORONA.

In 1998, ghost investigator ALAN MURDIE found an oral tradition of the phantom hitchhiker in Bogotá, Colombia.

The story, involving a truck driver who picks up a young girl, has no firsthand witnesses.

See PELE; RESURRECTION MARY; URBAN LEGEND.

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McNeil, W. K., comp. and ed. *Ghost Stories from the American South*. New York: Dell, 1985.

Scott, Beth, and Michael Norman. *Haunted Heartland*. New York: Warner Books, 1985.

phantom monks GHOSTS of monks and other ecclesiastical persons that haunt various religious sites: abbey ruins, churches and vicarages built on the sites of former monasteries, modern-day cathedrals and churches, and dwelling places. Some ghosts are monks who suffered violent deaths for their faith during times of religious persecution, or monks, priests and clergymen who apparently wish to remain at beloved sites in spirit. Some phantom monks are seen walking alone or in processions. Others are heard chanting and singing and have even been said to speak to visitors.

In the United States, one of the most famous sites of phantom monks is St. James Sag Church in a Chicago suburb. The church, built in 1833, is the second oldest Catholic church in northern Illinois. The grounds have three buildings—the church, a rectory and Saginaw Hall—and a cemetery. No monastery ever operated there, but phantom monks nonetheless haunt the grounds. The area by the main entrance is known as “Monk’s Castle.” Folk legend has it that if the phantom monks catch a person trespassing at night, they make him kneel down on ball bearings and pray all night long.

St. James Sag has a history of hauntings dating to pioneer days that includes phantom carriages, a girl in white robes and a phantom stallion. The church is located near another famous haunted cemetery, the home of RESURRECTION MARY.

In November 1977, a Cook County policeman had an interesting encounter with the phantom monks of St. James Sag. The officer was driving by the church’s cemetery at about 2:30 A.M. when he saw eight or nine figures in hooded robes walking inside the gates. He called to them to come out and be arrested for trespassing. The monks paid no attention to him but continued walking up a hill. The officer took his shotgun and pursued them. He stumbled around in the dark, but the monks seemed to glide over the uneven ground. When the officer arrived at the top of the hill, the monks were nowhere to be seen. He searched the entire area and found nothing.

Numerous phantom monk hauntings are reported throughout Britain. In Canterbury, Kent, the old cathedral, completed in 597, is haunted by an unidentified

hooded monk sometimes seen in the cloisters in the evenings. Another ghost is believed to be Archbishop Simon Sudbury, killed in 1381. His torso is buried at the church, and his head is buried at a churchyard in Suffolk, where he was born. Sudbury's ghost is described as "a dignified character with a grey beard and a fair complexion."

At the ruins of Whalley Abbey, witnesses have heard the singing of a *Te Deum* and have seen a procession of monks with heads bowed and hands clasped together as if in prayer. The monks first came to Whalley in the 13th century, but the property was forfeited to the state after the abbot, John Paslew, was tried and executed for treason in 1537. Paslew's ghost is often accompanied by POLTERGEIST activities.

Two phantom monks have appeared at Chingle Hall, a 13th-century house located 6 miles north of Preston. During the 16th-century Reformation, the Catholic owners, the Singletons, allowed secret Masses to be held and priests to be hidden in its myriad rooms and passages.

In the 17th century, the house passed to relatives, the Wall family, and it became the birthplace of St. John Wall, hanged for his religion in 1679. According to lore, his head was brought back to the house and buried in its cellars. His ghost has been seen in the house and on the grounds, often accompanied by footsteps, stamping feet, scratchings, rappings andappings. Visitors report such strange occurrences as objects and wall pictures moving, as if by invisible hands. People have reported being touched by the ghost, from a gentle placing of a hand on a shoulder to a forceful shove across the room.

Mowbreck Hall, located a few miles north of Kirkham, was owned by the Westby family, relatives of the Haydock family. George Haydock was a priest and was arrested for his faith in London in 1583. At the very time of his arrest, his father, Vivian, was celebrating an illegal Mass in the private chapel at Westby. He had a vision of his son's bleeding head floating above the altar, collapsed and shortly thereafter died.

In the following year, George was hanged, drawn and quartered. His severed head is encased in glass and sits in the attic chapel of Lane End House, Mawdesly. Witnesses claim that they have seen the blood-dripping head hover above the altar. Unexplained footsteps, loud, strange noises and other poltergeist disturbances are said to have plagued subsequent owners.

It was at Smithills Hall, a few miles northwest of Bolton, that Rev. George Marsh, a Protestant vicar of Deane, was accused of being a heretic because he refused to respect the papacy. During an interrogation, Marsh protested by stamping his foot on the flagstone floor. He later was burned at the stake in Chester, but his footprint can still be seen, and it reportedly becomes wet and red once a year. Once, two boys are said to have removed the stone and thrown it into a ditch. Such terrifying noises were heard that the boys confessed and the stone was put back.

The ghost known as the "Black Canon" haunts Bolton Priory, 8 miles east of Skipton. The ghost is so called because it is dressed in a black cassock, cloak and hat. According to eyewitnesses, the ghost visits the ruins, sometimes in daylight, and appears to be a man in his late 60s.

Some phantom monks allegedly have spoken to visitors, giving them advice or instructions. At Bury St. Edmunds in Suffolk, the site that once housed the shrine of St. Edmund, King of the East Angles, who was murdered by the Danes in 870, a local rector was given information by a phantom monk for a book he was writing about the saint. The monk reportedly said that the saint's body had been removed from its tomb and safely buried elsewhere in the church in order to protect it against defilement.

In 1928, a visitor to Beaulieu Abbey, in Hampshire, was of service to a phantom monk who told her to dig in a certain spot, where she found a coffer with two round stones and some bones. She gave them a Christian burial, and since that time, phantom monks have been heard chanting.

In addition to a speaking phantom monk, there is a ringing phantom bell at the vicarage of Elm in Cambridgeshire, which stands on the site of a 12th-century monastery. The ghost reportedly told the vicar's wife that he was Ignatius, the bell ringer. Villagers had reported that the sound of the bell foretold a death in the parish within the next 24 hours.

The ghost explained that his job had been to sound the bell when the floodwaters were rising. One night he had fallen asleep and failed to warn the brothers when the water became too high. The water rushed into the monastery, and some monks drowned. This same vicar's wife claimed that she was the victim of an attempted strangulation by a ghost while she slept. She related the story to the phantom monk, who told her that the room where she slept had once been the scene of a murder and the victim's spirit had attacked her. It further explained that it had stopped the attack, a move that it hoped would count toward completing its penance for the loss of brother monks.

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phantom nuns GHOSTS allegedly belonging to women of the church, some of whom met violent ends, either as victims of religious persecution or because they were

punished for transgressions. Phantom nuns haunt religious buildings or buildings built on the former site of religious institutions. Many cases have been documented in England.

Holy Trinity church in Micklegate, York, is said to be haunted by the ghosts of an abbess, a woman and child. The abbess was associated with a Benedictine priory that once stood on the site. She met her death when she defied soldiers who came to destroy the priory during the Reformation by saying they would enter only over her dead body. They killed her, and as she lay dying she promised to haunt the site until another sacred building was built. She kept her promise until the abbey ruins were destroyed, whereupon she moved into the church.

The other adult female ghost is believed to belong to the woman who is buried near the organ window; the child's ghost belongs to her. The woman's husband died and was buried near the organ window. Shortly after, their only child died of the plague and was buried outside the city walls. The plague soon claimed the woman, who was buried alongside her husband. It is thought that the spirit of the abbess brings the child from its grave to visit the parents' graves, because the mother's spirit could not rest without her child.

During the Middle Ages, it was common practice for nuns to have their cell doors bricked up, leaving just a small window for receiving food. The ghost that haunts the Theatre Royal in York is that of a nun from the time that a hospital run by nuns stood on the theater site from the 12th to 18th century. Supposedly, the nun broke her vows and her punishment was to be walled up alive. Visitors and actors alike have seen the gray and white apparition, most often in a small room near the dress circle.

See BORLEY RECTORY.

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phantom ships Legends and reports of ghostly ships are universal. Most are linked to disasters and shipwrecks. Phantom ships usually appear at the scene of the disaster and may reenact their wrecks, especially on stormy nights.

Numerous phantom ship stories come from the British Isles; ghost ships continue to be reported in modern times, especially off the Atlantic Coast.

The S.S. *Violet*, a paddle steamer, ran aground crossing the English Channel in a snowstorm more than 100 years ago. Everyone on board was killed. Curiously, the ghostly wreck was reenacted at the start of World War II, and was witnessed by the lookout at the East Goodwin lighthouse. A lifeboat was sent out to investigate, but nothing was found.

On the Atlantic coast, mysterious tall-masted sailing ships are seen floating offshore before they vanish into the mist. Many are unknown. According to one Cornwall legend, a ship was seen one moonlit night sailing straight for shore between Land's End and Penzance. Just as it seemed the ship would wreck itself, it lifted out of the water, sailed through the air over land and vanished.

The Cape of Good Hope, the treacherous southernmost tip of South America, is another oft-haunted site. (See FLYING DUTCHMAN.)

Pirates, who plied the seas in the 17th and 18th centuries, are associated with phantom ship lore. In American lore, the ghost ship of Captain Kidd is said to sail up and down the New England coast as Kidd searches for his buried treasure. Pirate Jean Lafitte's ship is said to prowl the waters off Galveston, Texas, which is thought to be the area where his ship went down in the 1820s.

The most haunted waterways of America are the Great Lakes, which have claimed numerous ships during violent winter storms. The Great Lakes are more dangerous than any ocean to navigate because of fast-rising, powerful storms that can sink a ship in minutes.

One of the most famous lost ships of the Great Lakes is the *Griffon*, built at Niagara, New York and owned by the French explorer Rene Robert Cavalier, Sieur de La Salle. The *Griffon*, at 60 feet in length and 45 tons in weight, was the largest ship built to sail the lakes in her time. During construction, the workers were taunted by local Iroquois, who considered the ship an affront to the Great Spirit. The Iroquois prophet, Metiomek, cursed the ship and said it would sink. The *Griffon* commenced her maiden voyage on August 7, 1679. At Detroit Harbor at Washington Island, Wisconsin, La Salle loaded fur and then left the ship to continue his own explorations for the source of the Mississippi River by canoe. The *Griffon* set out to return to Niagara on September 18, 1679. It never arrived. No one knows what happened to it; according to legend, it "sailed through a crack in the ice" and vanished. In 1900, a wreck believed to be that of the *Griffon* was discovered off Bruce Peninsula in Lake Huron. The identity of the wreck was announced in 1955 after historical evidence had been examined; however, others have disputed the claim, and the true identity of the wreck remains unconfirmed. Meanwhile, the ghost of the *Griffon* reportedly is still seen drifting about Lake Huron on some foggy nights.

An unusual phantom ship appeared at New Haven, Connecticut in 1648, wrecking itself before a crowd of astonished witnesses. It was interpreted as a sign from God revealing the fate of a ship that had disappeared.

The event was recorded in Cotton Mather's ecclesiastical history of New England, *Magnalia Christi Americana*, as reported to him in a letter by the pastor of New Haven at the time, James Pierpont. According to the story, the merchants of New Haven, former Londoners, found themselves on hard times. They pooled the last of their

resources to build a ship to send to England with goods. The ship was built in 1647 in Rhode Island. The master, a Mr. Lamberton, perhaps with a bit of prescience, commented that the ship would prove to be their grave. The ship set sail in January, bearing about five or six of New Haven's most prominent citizens among the passengers. It never reached England and presumably was lost at sea. For months, the citizens of New Haven anguished over the fate of the ship, and prayed for the souls aboard.

In June of the following year, a violent thunderstorm came out of the northwest one afternoon. The sky then grew calm. About one hour before sunset, Pierpont told Mather:

... a ship of like dimensions with the aforesaid, with her canvas and colours abroad (though the wind northerly) appeared in the air coming from our harbor's mouth, which lyes southward from the town, seemingly with her sails filled under a fresh gale, holding her course north, and continuing under observation, sailing against the wind for the space of half an hour.

Many were drawn to behold this great work of God; yea, the very children cried out, 'There's a brave ship!' At length, crowding up as far as there is usually water sufficient for such a vessel, and so near some of the spectators, as that they imagined a man might hurl a stone on board her, her *main-top* [Pierpont's emphasis] seemed to be blown off, but left hanging in the shrouds; then her *mizzen-top*; then all her *masting* seemed blown away by the board: quickly after the *hulk* brought unto a careen, she overset, and so vanished into a smoaky cloud, which in some time dissipated, leaving, as everywhere else, a clear air. The admiring spectators could distinguish the several colors of each part, the principal rigging, and such proportions, as caused not only the generality of persons to say, 'This was the mould of their ship, and this was her tragick end,' but Mr. Davenport [an official or preacher] also in publick declared to this effect, 'That God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually.'

See PALATINE LIGHT.

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phantom travelers GHOSTS of humans and animals which haunt travel routes, stations and vehicles. Phantom travelers are universal in folklore and legend. They

are associated with tragedies that have occurred in the course of travel; with the lure and romance of travel; and with the strong emotions of meetings and partings. The tradition of traveling phantom tales is quite old, and was documented as early as the 1600s in Europe and Russia. Legends often grow up around phantom travelers.

The most interesting type of phantom traveler is the specter who appears real to the casual observer. Some hauntings include no visual APPARITIONS, but only sounds, lights, sensations, and SMELLS. Lord Halifax, who collected ghost tales of Britain, recorded one tale of a phantom traveler who rode the rails as a passenger. The account was given him by the nephew of a man, Colonel Ewart, who claimed to have encountered the spectral woman. Once on the train from Carlisle to London, Ewart secured a compartment by himself and dozed off. He awoke feeling stiff and strange, and suddenly noticed that a woman in black was seated opposite him. Her face was obscured by a black veil, and she seemed to be looking at something on her lap, though nothing was visible. Ewart spoke to her but she did not respond. She began to rock back and forth and sing a soft lullaby. However, there was no child with her.

Before Ewart could probe further, the train screeched and crashed into something. Ewart was knocked unconscious by a flying suitcase. When he came to, he left the train and ascertained that the accident was not serious. He then remembered the woman in black and returned to the compartment, but she was gone and was nowhere to be found. No one he questioned had seen her; in fact, Ewart was told that his compartment had been locked after he had entered it, as was customary, and no one had gone in after him.

Months later, Ewart was told by a railway official that the woman in black was a ghost who haunted the line. According to legend, she and her bridegroom had been traveling on the train when he stuck his head too far out the window and was decapitated by a wire. The headless body fell into the young woman's lap. When the train arrived in London, she was found sitting in the compartment, holding the corpse and singing a lullaby to it. She never regained her sanity, and died several months later.

Other hauntings and phantom traveler legends center around railway and underground stations and airports. At the Darlington rail station in Durham, England, the ghosts of a man and a black retriever have been seen in the porter's cellar. The ghost is said to be a man who committed suicide by throwing himself in front of a train. He had owned a black retriever. The phantom dog reportedly bit an old porter, but the bite left no marks. At the Dearham Bridge station at Maryport in Cumbria, a baby's screams still are heard on certain nights just before a train passes by. The story goes that one evening a couple were out walking with their baby, and the father inexplicably snatched the child and threw it over the bridge in front of a train. He was hanged for the crime. At the Mayfield station in Manchester, the scene of at

least two SUICIDES and other fatal accidents, phantom footsteps are heard on the platform. In London's underground, the Aldgate station on the Circle line is one of several haunted stations, with so many sightings that they are entered into the station log.

Perhaps one of the most intriguing phantom travelers is a gentleman in a dark suit and bowler hat who has haunted Heathrow International Airport since 1948, when a DC-3 Dakota of Sabena Belgian Airways crashed on landing in heavy fog, killing all 22 persons on board. While rescue workers dug through the wreckage, they were interrupted by the man, who appeared suddenly out of the fog and said, "Excuse me. Have you found my briefcase?" Since then, the ghost has been seen numerous times at the airport, walking along Runway 2-8—right where the crash occurred. It is believed the ghost was a victim of the tragedy.

Other Heathrow ghosts include an invisible presence that pants like an animal down the backs of people's necks, and "the ghost in the light gray suit," a man who haunts the VIP lounges. One witness saw only the bottom half of the ghost.

Manchester International Airport also seems to be home to ghosts, including one of an old man seen daily in 1971 on the premises of C. Claridge & Co., Ltd., a freight forwarding company at the airport. The ghost was seen sitting in a storeroom and walking along barefoot. The haunting also included strange noises, an unexplained scream, and the movement of office equipment. The ghost has been seen sporadically since 1971.

Phantom travelers move about in the travel mode of their day: they walk, ride phantom horses, ride phantom bicycles or motorcycles, or drive phantom carriages, cars, buses and trucks. If on foot, they may suddenly appear standing in the middle of the road. Drivers of vehicles may swerve to avoid hitting them, sometimes causing an accident with their own vehicle, or may think they have struck the person. However, when they stop and inspect the area, there is no sign of anyone or any damage to the vehicle caused by impact. (See PHANTOM VEHICLES.)

In the United States, the vicinity of Elmore, Ohio is said to be haunted by a headless motorcyclist who appears yearly on the night of March 21, the anniversary of his death. According to legend, the cyclist was a young soldier who, after being discharged from the army after the end of World War I, bought a motorcycle to impress the girlfriend he had left behind. When he arrived at her farm, he was shocked to find out that she had become engaged to another man in his absence. He sped off on his cycle and lost control on a curve just before a bridge. He and his motorcycle hurtled into the ravine. He was decapitated and his headlight was shorn off. His phantom appears only as a speeding headlight which races down the road and vanishes halfway over the bridge. Legend has it that the phantom can be summoned on the death anniversary by blinking car lights and honking the horn three times each.

In 1968, two men tried to record the phantom on film and audiotape. They summoned the phantom twice. The third time, one of them stood in the middle of the bridge, and was found by his friend beaten up and lying in a ditch. He said he had no recall of what happened. Nothing showed up on the movie film. A strange light registered on the still film, and their audiotape recorded some odd, high-pitched noises, all inconclusive as evidence of paranormal phenomena.

Some phantom travelers seem doomed to eternal wandering as punishment for some folly or sin. The FLYING DUTCHMAN is perhaps the most famous example. Another such legend is that of Peter Rugg, which dates to the early 19th century in the Boston area. One eyewitness, a man named William Austin, claimed to have encountered the spectral Rugg in 1826 while riding in a coach out of Boston. Austin, who was sitting with the driver, noticed the horses becoming nervous. The driver remarked that the "storm breeder" was approaching, and they would encounter a storm, despite the fact that no clouds were in the sky. The "storm breeder" turned out to be a man and child in an open carriage accompanied by rain clouds. The driver related that he had seen the two often on the road, and that the man had asked directions to Boston but had paid no attention when told he was headed in the opposite direction.

Three years later, Austin, while staying in a hotel in Hartford, Connecticut, again saw the mysterious carriage, which was heading toward the hotel. Another man told him the occupants were Peter Rugg and his child; Rugg always asked directions to Boston but paid no heed to them.

Austin flagged the carriage down and, he claimed, carried on a conversation with the ghost. Rugg identified himself by name and said he lived on Middle Street in Boston. He and his child had left the city "some time ago" and had gotten wet in a rain shower. He asked Austin for directions to Boston, and refused to believe that he was in Connecticut. He drove off in a hurry.

Austin located individuals in Boston who told him the story of Rugg, a stubborn man who lived in Boston around 1730. Rugg had set out one day with his daughter to drive to Concord. On the return trip, he was warned by a friend that a storm was coming, but he vowed he would get home that night in spite of it, or never see home at all. He and his daughter never reached home, and never were found. Their ghosts, apparently, strive continually to reach home.

The PHANTOM HITCHHIKER is another common phantom traveler.

See FLIGHT 401.

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Scott, Beth, and Michael Norman. *Haunted Heartland*. New York: Warner Books, 1985.

Whitaker, Terence. *Haunted England*. Chicago: Contemporary Books, 1987.

phantom vehicles Ghostly vehicles which suddenly appear on the road, usually traveling at high speed, are a widespread type of haunting. The vehicles appear to be real; some are driverless. Drivers of other vehicles in their approaching paths swerve violently to avoid a collision, sometimes colliding with something else, resulting in injury and death. Some phantom vehicles are associated with sites where murders or tragic accidents occurred, or sites reputed to be otherwise haunted. Some have unknown origins but are seen by many over the course of time, always hurtling down the same piece of road or highway.

On the night of June 15, 1934, a young man driving his car in the North Kensington area of London suddenly found himself on a collision course with a bus. Headlights blazing, the bus was speeding to the intersection of St. Mark's Road and Cambridge Gardens. The young man swerved but collided with another car. He was killed. The bus allegedly was a phantom vehicle which continues to be reported over the years, and has caused other accidents. Other drivers have had minor accidents trying to avoid the bus, said by at least one witness to be driverless.

At Christmastime along the Lamberhurst-Frant Road in Kent, a phantom truck appears, sometimes during the day, to cause other drivers to swerve out of the way. In 1960, one truck almost overturned in the driver's attempt to avoid the ghost truck; the driver investigated but could find no sign of the vehicle. The phantom truck also has been reported to suddenly back out into oncoming traffic.

At BACHELOR'S GROVE CEMETERY near the Rubio Woods Forest Preserve near Chicago, an area where numerous haunting phenomena have been reported, phantom cars have mystified and terrified various witnesses at dusk and at night. Phantom cars and trucks which suddenly disappear have been reported along or near the Midlothian Turnpike, which runs past the cemetery. Drivers have reported having their own cars struck by speeding phantom cars which appeared out of nowhere; some even hear the sounds of splintering glass and crumpling metal. When they get out to inspect the damage, however, there is no sign of an impact and no sign of the other car. There are no legends of accidents or tragedies that attempt to explain the phantom cars at this site.

See PHANTOM TRAVELERS.

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"Philip" An artificial POLTERGEIST created by experiment by eight members of the Toronto Society for Psychological Research, under the direction of parapsychologists A. R. G. Owen and Iris M. Owen.

The group, none of whose members had any demonstrable psychic ability, set out in 1972 to determine if they could mentally create a collective thoughtform, or artificial ghost, by intense and prolonged concentration. They fabricated a man named "Philip" and gave him a fictitious history. He was born "Philip Aylesford" in 1624, joined the military at age 15 and was knighted at age 16, was befriended by Prince Charles (Charles I), fought for the crown in the English Civil War, worked as a secret agent for Charles II, and knew Cromwell. He had an affair with a Gypsy. His wife discovered his infidelity and accused the girl of witchcraft. The Gypsy was burned at the stake and "Philip" committed suicide at age 30 in 1654.

With "Philip's" life story set, the group in September 1972 began convening at the Owens' house in Toronto, where they meditated and tried to establish communication with him. They visualized him and discussed the details of his life, hoping that eventually an APPARITION would materialize. No visual apparition appeared, but sometimes various members of the group reported feeling a presence in the room, or receiving an unusually vivid mental picture of "Philip."

After months with no success, the group tried Spiritualist techniques for TABLE-TILTING, in which psychokinetic (PK) effects sometimes manifest when a group sits around a table with their hands placed lightly on it. The idea for this came from the work of British psychologist Kenneth J. Batcheldor, who had achieved PK effects in seancelike settings. It was Batcheldor's theory that the atmosphere of belief and expectation that permeates a SEANCE in effect creates the phenomena that Spiritualists attribute to spirits. (See SITTER GROUPS.)

On the third or fourth table-tilting session, the group felt a vibration within the tabletop. The vibrations became raps and knocks, and the table moved beneath their hands. When one member of the group wondered out loud if "Philip" was responsible, a knock sounded in answer. Using a simple code of one rap for yes and two for no, the group communicated with the spirit, who claimed to be the very man they had created. Although the spirit was able to give historically correct answers concerning events and persons—perhaps due to cryptomnesia or extrasensory perception (ESP) among members of the group—it was unable to provide any information about itself which had not previously been manufactured as part of his life's history.

"Philip" sometimes greeted latecomers to the sessions by moving the table toward them, and on occasion he even managed to maneuver the table so as to trap some members in the corner of the room. With raps, he would play and beat times to tunes.

Sessions with "Philip" continued for several years. In 1974, a film was made in which the table levitated about one inch off the carpet and glided about four feet in distance. In 1975, the group was invited to participate in PK experiments at Kent State University. Interest in ELECTRONIC VOICE PHENOMENA, in which attempts are made to record spirit voices on magnetic tape, led the group to try to evoke a vocal response from "Philip" in answer to questions. The group thought they obtained whispered responses, some clear, especially to questions posed by Iris Owen.

The group's results encouraged other groups to try similar experiments to create artificial personalities. Another Toronto group created "Lilith," a French-Canadian spy during World War II, and a group of French students from Quebec created "Sebastian," a medieval alchemist, and "Axel," a man from the future. The personalities communicated by rapping. One evening, the French students and the Owens group conducted a joint session, which produced an amusing evening of rapping. Each personality had its own identifiable character of raps.

The Owens experimenters believed that they succeeded in demonstrating that a group's subconscious could produce physical effects characterizing a poltergeist—"PK by committee," as they called it. The messages rapped out came from the group's collective subconscious. The experimenters further believed they were only a step away from producing a physical manifestation of a spirit. That, however, was not achieved. After about 1977, interest waned and activities eventually were discontinued. The experiments were time-consuming, and after several years, the group felt they had made little headway in understanding the basic physical phenomena that were occurring.

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phone calls from the dead Contact with the dead has occurred universally throughout history, taking various forms of DREAMS, waking visions and auditory hallucinations, either spontaneous or induced through trance. In many cultures, the spirits of the dead have been sought for their wisdom, advice and knowledge of the future. The dead also seem to initiate their own communication, using whatever means seem to be most effective. With the advent of electromagnetic technology, mysterious messages have been communicated by telegraph, wireless, phonographs, radio, audio recorders, random noise generators, and telephones.

Many phone calls from the dead seem to be random and occasional occurrences that happen without explanation. The great majority are exchanges between persons who shared a close emotional tie while both were living: spouses, parents and children, siblings, and occasion-

ally friends and other relatives. Most communications are "intention" calls, initiated by the deceased to impart a message, such as farewell upon death, a warning of impending danger, or information the living needs to carry out a task. For example, actress Ida Lupino's father, Stanley, who died intestate in London during World War II, called Lupino six months after his death to relate information concerning his estate: the location of some unknown but important papers. Some calls appear to have no other purpose than to make contact with the living; many of these occur on emotionally charged "anniversary" days, such as Mother's Day or Father's Day, a birthday or holiday. In a typical "anniversary" call, the dead may do nothing more than repeat a phrase over and over, such as "Hello, Mom, is that you?"

Persons who have received phone calls from the dead report that the voices sound exactly the same as when the deceased was living; furthermore, the voice often uses pet names and words. The telephone usually rings normally, although some recipients say that the ring sounded flat and abnormal. In many cases, the connection is bad, with a great deal of static and line noise, and occasionally the faint voices of other persons are heard, as though lines have been crossed. In many cases, the voice of the dead one is difficult to hear and grows fainter as the call goes on. Sometimes, the voice just fades away but the line remains open, and the recipient hangs up after giving up on further communication. Sometimes the call is terminated by the dead, and the recipient hears the click of disengagement; other times, the line simply goes dead.

The phantom phone calls typically occur when the recipient is in a passive state of mind. If the recipient knows the caller is dead, the shock is great and the phone call very brief; invariably, the caller terminates the call after a few seconds or minutes, or the line goes dead. If the recipient does not know the caller is dead, a lengthy conversation of up to 30 minutes or so may take place, during which the recipient is not aware of anything amiss. In a minority of cases, the call is placed person-to-person, long-distance with the assistance of a mysterious operator. Checks with the telephone company later turn up no evidence of a call being placed. Researchers in the field of INSTRUMENTAL TRANSCOMMUNICATION have reported receiving lengthy phone calls from the known dead.

Phone calls may be placed to the dead as well. The caller does not find out until sometime after the call that the person on the other end has been dead. In one such case, a woman dreamed of a female friend she had not seen for several years. In the disturbing DREAM, she witnessed the friend sliding down into a pool of blood. Upon awakening, she worried that the dream was a portent of trouble, and called the friend. She was relieved when the friend answered. The friend explained that she had been in the hospital, had been released and was due to be readmitted in a few days. She demurred when the woman offered to visit, saying she would call later. The return call never came. The woman telephoned her

friend again, to be told by a relative that the friend had been dead for six months at the time the conversation took place.

In several cases studied by researchers, the deceased callers make reference to an anonymous "they" who have allowed the communication to take place, and caution that there is little time to talk. The remarks imply that communication between the living and the dead is not only difficult, but not necessarily desirable.

Most phone calls from the dead occur within 24 hours of the death of the caller. Most short calls come from those who have been dead seven days or less; most lengthy calls come from those who have been dead several months. One of the longest death-intervals on record is two years.

In a small number of cases, the callers are strangers who say they are calling on behalf of a third party, whom the recipients later discover is dead.

Several theories exist as to the origin of phantom phone calls: they are indeed placed by the dead, who somehow manipulate the telephone mechanisms and circuitry; they are deceptions of elemental-type spirits who enjoy playing tricks on the living; they are psychokinetic acts caused subconsciously by the recipient, whose intense desire to communicate with the dead creates a type of hallucinatory experience; they are entirely fantasy created by the recipient.

Most phantom phone calls are not seriously regarded by parapsychologists. In the early 20th century, numerous devices were built by investigators in hopes of capturing ghostly voices; many of them were modifications of the telegraph and wireless. Thomas Alva Edison, whose parents were Spiritualists, believed that a telephone could be invented that would connect the living to the dead. He verified that he was working on such a device, but apparently it never was completed before his death. "Psychic telephone" experiments were conducted in the 1940s in England and America. Interest in the phenomenon waned until the 1960s, following the findings of Konstantin Raudive that ghostly voices could be captured on electromagnetic tape. (See ELECTRONIC VOICE PHENOMENA.)

Similar to phone calls from the dead are "intention" phone calls occurring between two living persons. Such calls are much rarer than calls from the dead. In a typical "intention" call, the caller thinks about making the call but never does; the recipient nevertheless receives a call. In some cases, emergencies precipitate phantom calls: a surgeon is summoned by a "nurse" to the hospital to perform an emergency operation; a priest is called by a "relative" to give last rites to a dying man.

Some persons who have had UFO encounters report receiving harassing phantom phone calls. The calls are received soon after the witness returns home, or within a day or two of the encounter. In many cases, the calls come before the witness has shared the experience with anyone; they also are placed to unlisted phone numbers. The unidentified caller warns the witness not to talk and to "forget" what he saw.

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Pickens County Courthouse A GHOST face of a hanged man appears on a windowpane of the Pickens County Courthouse in Carrollton, Alabama. The face, said to mysteriously appear every afternoon at about 4 P.M., attracts numerous curiosity seekers.

The face is of a black man named Burkhalter. In the early 1800s, the courthouse was burned, destroying valuable records. Burkhalter was charged with the crime. He was swiftly tried and convicted. En route to the state penitentiary in Montgomery, Burkhalter and his guards were ambushed by a lynch mob in a dense swamp. Burkhalter was seized, tied around the neck with a rope and taken to an oak tree.

Asked what he wanted to say before he died, Burkhalter protested his innocence. The mob paid him no heed and lynched him. According to legend, just as he was hoisted into the air, a storm arose and a blinding flash of lightning illuminated his agonized face.

The mob left Burkhalter hanging in the swamp. The next day, a member of the lynch mob was passing the newly rebuilt courthouse. He looked up into a window and was shocked to see the clear outline of Burkhalter's face as it had looked in the throes of strangulation. The face has remained in the window. Numerous panes allegedly have been replaced, to no avail. Nor has scrubbing the glass with turpentine and steel wool removed the face.

Variations in detail of the story exist. One version has Burkhalter telling the mob that he is innocent and that they will always be haunted by his face. In another version, Burkhalter was convicted of raping a white woman, put in jail and hanged. The courthouse then burned down, and his face appeared in the window of the new courthouse. In another version, Burkhalter was wrongly convicted for killing a man. The day he was to be executed, there was an electrical storm, so he was hanged inside in the gallery of the Pickens County Courthouse. Just as he was hanged, a bolt of lightning hit the courthouse, somehow transposing his face permanently onto the window.

The face in the window at Pickens County Courthouse has been cited in *Ripley's Believe It Or Not*.

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picture test Mediumistic test in which a communicator predicts that a sitter will soon come into contact with or in possession of a picture or painting. In many such tests,

the communicator claims that he or she will help to bring this about.

Like the BOOK TEST and NEWSPAPER TEST, the picture test was the invention of Feda, the spirit CONTROL of GLADYS OSBORNE LEONARD, evidently with the view to providing evidence for SURVIVAL AFTER DEATH. However, like those tests, the picture test is vulnerable to the charge that it represents no more than the MEDIUM's own psychic talents, or SUPER-PSI.

In one of the Leonard picture tests, Feda passed on a communication from Dora, the deceased wife of the sitter, the Reverend W.S. Irving. Through Feda, Dora said, "I want you to know you're going to see a picture soon that will remind you of me in my earth life. I'll influence matters so that you're sure to see it." Rev. Irving was at that time visiting Dora's parents; on coming downstairs for breakfast the following morning, he was surprised to find a large portrait of Dora on the mantel. Dora's mother explained that she had found it the day before, while he was at the sitting and had placed it there for him to see.

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Pike, Bishop James A. (1913–1969) A former official of the Episcopal Church in America, James Albert Pike became a spiritualist after the death of—and subsequent communication from—his oldest son. The bishop's own untimely death in the Israeli desert, and messages purportedly sent by him through MEDIUMS, further strengthened spiritualists' case for SURVIVAL AFTER DEATH.

James Pike was born in Oklahoma City on February 14, 1913, the only child of James Albert and Pearl Agatha Pike. He was raised a devout Roman Catholic, attended Mass daily, and planned to be a priest. But he disagreed with the pope's encyclical on birth control and left the church. Pike earned a doctorate in jurisprudence from Yale in 1938 and practiced law in Washington, D.C., before joining the Episcopal Church in 1944 and again pursuing the priesthood. He was ordained in 1946.

Several of his relatives on both his mother's and father's sides of the family possessed psychic ability. While Pike was in college in 1933, on a visit his Aunt Almah Chandler showed extraordinary EXTRASENSORY PERCEPTION (ESP) when tested with Zener cards (now called ESP cards), getting 21 out of 25 right (5 out of 25 is average according to probabilities). And his mother had a clear vision of him in trouble during World War II, slogging around in a muddy field. Fortunately, her vision did not describe a battle scene but only a misguided Pike lost in a new housing development in Arlington, Virginia. Another relative, physician Alfred Pike, received a premonition of his aged mother's death and a visit from an APPARITION who was able to lead him to information concerning Isaiah Pike, the missing piece in Alfred Pike's genealogy of the family.

Pike experienced POLTERGEIST phenomena in at least two of his homes. As the new rector of Christ Church in Poughkeepsie, New York, in 1947, Pike occupied the rectory that had recently been vacated by the former pastor of 46 years. Pike heard books being moved and found candles mysteriously extinguished. Medium Ethel Meyers investigated the rectory and verified its occupation by the former pastor. She also said Pike possessed psychic talents.

In 1953, Pike became dean of the Cathedral of St. John the Divine in New York City. Pike often worked and studied in the library, one floor above his residence. While there, he heard shuffling feet and footsteps on the floor and stairs. The senior canon, Canon West, told Pike that the sounds belonged to Bishop Greer, a former resident of the cathedral, who was still looking for a misplaced jeweled pectoral cross lost during his tenancy. In 1968, again via Ethel Meyers, psychic evidence came through that not only Bishop Greer but also a young priest was searching for the cross; the cleric had committed suicide over its loss.

But although Bishop Pike found such events fascinating, he did not pursue any psychical research until February 1966. Pike, who by then was separated, lived in an apartment in Cambridge, England, with his secretary, Maren Bergrud, and chaplain Rev. David Barr. Pike had long been estranged from his eldest son, James Jr., but the two had reconciled at the end of the previous year, and Jim Jr. had lived with his father for four and a half months. The 21-year-old Pike was involved in the hippie scene in San Francisco's Haight Ashbury district and often used hallucinogenic drugs.

On February 4, prior to returning to Cambridge, Jim Jr. took an overdose of pills and died in New York City. Bishop Pike was devastated. He had his son cremated and spread his ashes over the Pacific Ocean just beyond the Golden Gate Bridge.

Beginning February 20, something began to haunt the Cambridge flat. Postcards, which Jim Jr. had liked to save, appeared on the floor near the bishop's bed, carefully arranged in a 140-degree angle. Books were found placed in the same manner. From February 22 to 24, Maren Bergrud's bangs were gradually singed off in a straight line, higher and higher until they were gone; Jim Jr. had hated her hair cut that way. The bishop was found sitting up in bed the night of February 23, entranced, spouting his son's ideas on the drug culture. Safety pins were sprung open in the same 140-degree angle. Fresh milk turned sour. The heat would turn up without explanation. Butts from Jim's cigarettes appeared. And a broken clock, stopped for months at 12:15, read 8:19—the probable time in Cambridge corresponding to Jim's SUICIDE in the States. The clock hands made a 140-degree angle.

Bishop Pike remembered a conversation on psychic research he had had some months before with Canon John Pearce-Higgins, vice provost of Southwark Cathedral and

an expert on SPIRITUALISM. He called the canon, who suggested communication through a PLANCHETTE. When that failed, Bishop Pike called the canon again, and he arranged a SEANCE with medium ENA TWIGG.

On March 2, 1966, Bishop Pike, Maren Bergrud, and Canon Pearce-Higgins called on Twigg; the canon took notes during the session. After examining a passport belonging to Jim Jr., Twigg became very distressed and reported that he was there and trying desperately to get through to his father. He asked forgiveness for the suicide, saying it was an accident, and expressed his love. He liked having the ashes spread at the Golden Gate Bridge. He also urged his father to continue fighting the church officials opposed to the bishop's controversial beliefs.

Twigg said that Jim Jr. was accompanied by a German intellectual, to whom the bishop had dedicated his most recent book, *What Is This Treasure?*, which was not yet off the presses. Bishop Pike was shocked, identifying the spirit as liberal theologian Paul Tillich, a great friend and his son's godfather. Tillich also urged Pike to fight church officials charging the bishop with heresy, and promised to watch over Jim Jr.

On March 14, just four hours before leaving England for the United States, Bishop Pike again sat with Twigg. This time she went into a trance, allowing Jim Jr. to speak directly through her. At this session, Jim prophesied his father would soon leave his post and would be going to Virginia. Pike denied the likelihood of either event, but both happened.

In response to the bishop's question of how to reach Jim in the States, Jim Jr. recommended finding Father William V. Rauscher, an Episcopal priest in Woodbury, New Jersey and president of the SPIRITUAL FRONTIERS FELLOWSHIP (SFF). Twigg knew nothing of this organization.

By the summer, Pike resigned his post as Episcopal bishop of California and joined the Center for the Study of Democratic Institutions in Santa Barbara, where he had more freedom to write. In August and September, Pike sat with medium George Daisley, who again spoke for young Jim and revealed many evidential details. Jim urged his father to stand fast against the charges of doctrinal heresy leveled against him by the bishop of south Florida, charges which Pike countered with his book *If This Be Heresy*. He founded the New Focus Foundation, led by his secretary Maren Bergrud, as a nonprofit channel for his unorthodox views and calls for church reform. But by fall, Pike's faith was shaken again as Bergrud killed herself with an overdose of sleeping pills. Pike tried repeatedly to reach her, but with no success.

On September 3, 1967, Pike agreed to sit for a televised SEANCE on Canadian television with medium ARTHUR FORD. Ford had met the bishop at Easter the year before in New York and had revealed his connections with the SFF. First, Pike was interviewed by Allen Spraggett, the religion editor of the *Toronto Star*, at which time he revealed that he had had communications with his son. Up to that time, Pike was known for his unorthodoxy; now his involve-

ment in spiritualism was broadcast to millions. Unexpectedly, Ford lapsed into trance during the program, and again Jim Jr. came through with evidential detail.

Pike and Diane Kennedy, Bergrud's replacement as director of the New Focus Foundation, along with her brother Scott, had sat with Ena Twigg earlier that year. During the seance, Jim had told his father that he was making spiritual progress and finding inner peace. The bishop published these communications with Jim Jr. in his book *The Other Side*. In December, Pike and Kennedy sat with Arthur Ford. Accompanying them was Rev. Rauscher of the SFF and a friend of Kennedy. Jim came through easily and explained many of the unanswered questions about the suicide, and claimed that soon his father would no longer need mediums like Ford to communicate. Bergrud also came through, acknowledging the passing of her position to Diane Kennedy.

Bishop Pike married Kennedy on December 20, 1968. Three days later, Pike's successor as bishop of California, the Right Rev. C. Kilmer Myers, requested of all bishops and lower clergy that Pike be kept from performing any priestly function—preaching, speaking, public service or administration of the sacraments—in any church in his diocese or elsewhere.

As a result, Pike left the Church and formed the Foundation for Religious Transition in April 1969. That summer, the couple took a long-awaited trip to the Holy Land. On September 1 the Pikes became lost in the desert, and Diane Pike had to leave her husband behind to get help. When she returned, he was missing.

As soon as she heard of Pike's disappearance, Twigg began trying to reach Jim Jr. for help. On September 4, in a sitting with Canon Pearce-Higgins and her husband Harry, Twigg received a long, painful message from Pike. The men taped her trance utterances, during which Pike struggled with his death and transition to the Other Side. Twigg reached Diane Pike in Jerusalem with her sad news, and searchers finally found his body on September 7. Other mediums, including Ford, had tried to reach Pike.

Before they found his body on a cliff in the Judean desert near the Dead Sea, Diane Pike had a vision of her husband's death, in which his spirit, described as white and cloudlike, ascended from his body to join hundreds of people in a joyful celebration. She published the story of the hunt for Pike—and his spiritual journey—in the book *Search*. She professed belief in the survival of his spirit.

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Unger, Merrill F. *The Mystery of Bishop Pike: A Christian View of the Other Side*. Wheaton, Ill.: Tyndale House Publishers, 1971.

Pincock, Jenny O'Hara (1890–1948) Canadian author and spiritualist. Jenny O'Hara Pincock is noted for two publications: *Trails of Truth* (1930), which contains descriptions of spiritualist SEANCES held in a HOME CIRCLE in St. Catharines, Ontario, during 1928 and 1929; and *Hidden Springs: A Narrative Poem of Old Upper Canada and Other Poems* (1950), published posthumously. The latter includes a foreword by her husband's friend Dr. E. J. Pratt, a prominent Canadian poet.

She was born Jenny Helena Florence O'Hara in 1890 at Madoc, Ontario, the daughter of Benson O'Hara. She married Robert Newton Pincock (1883–1928).

In the seances detailed in *Trails of Truth*, Robert Pincock and other family members allegedly return through the American MEDIUM William Cartheuser to prove their SURVIVAL AFTER DEATH. Cartheuser was well known for his DIRECT VOICE MEDIUMSHIP. Cartheuser's SPIRIT GUIDE, Dr. Anderson, was often present at the TRUMPET seances. Anderson's communications were philosophical, about the nature of the AFTERLIFE and other matters of interest to the sitters.

All of the seance participants are named, with the exception of Dr. E. J. Pratt and his wife Viola Pratt, who are identified in the introduction only as "Dr. X, Ph.D., M.A." and "Mrs. X, B.A." The author's sister Minnie (O'Hara) Maines and her husband, United Church minister Reverend Fred Maines, regularly took part. Other group members were poet W. W. E. Ross and a number of local citizens. The group was well educated and largely middle class.

The foreword to the book was written by Reverend Benjamin Fish Austin, an Ontario minister who was ousted from the Methodist ministry in an 1899 heresy trial after he converted to SPIRITUALISM.

Cartheuser worked for the New York section of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH. He also had a home at the LILY DALE ASSEMBLY SPIRITUALIST CAMP, where Jenny spent summers as librarian. After her last sitting with Cartheuser in 1935, Jenny came to wonder if Cartheuser had, to some degree, let his mind influence the content of his messages from the spirit world. However, she still believed that his mediumistic abilities had been genuine at the time of the *Trails of Truth* sittings.

As well as participating in seances, Pincock and the Maineses founded the Church of Divine Revelation in 1930 and the Radiant Healing Centre in 1932, both at St. Catharines. Reverend B. F. Austin reordained Reverend Fred Maines into the spiritualist ministry and Maines was appointed as the church's pastor. The United Church of Canada, where Maines had been originally ordained, was quick to act and in February 1931 suspended him from its ministry. For many months, a controversy raged in the local newspapers, with vicious attacks from ministers of orthodox churches and letters in response from supporters of spiritualism.

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Piper, Leonora Evelina Simonds (1859–1950) Celebrated medium, known throughout her career simply as "Mrs. Piper." Discovered by the family of WILLIAM JAMES and investigated by psychical researchers on both sides of the Atlantic, she provided some of the first good evidence for SURVIVAL AFTER DEATH.

Leonora Simonds was born in Nashua, New Hampshire, on June 27, 1859. The first sign of her future career came when she was 8 years old and was playing in the garden. She suddenly felt a sharp blow to her right ear, accompanied by a hissing sound and then the words: "Aunt Sara, not dead, but with you still." Terrified, she ran into the house in search of her mother who, besides comforting her, made a note of the day and time. Several days later they learned that Aunt Sara had died at that moment.

In 1881, when she was 22, Leonora Simonds married William Piper of Boston, by whom she was to have two daughters, Alta and Minerva. Alta was to write what is still the standard biography of her mother, *The Life and Work of Mrs. Piper* (1929). It is thanks to this book that much about her personal life is known.

According to Alta, the MEDIUMSHIP began in earnest in 1884, after Piper's father-in-law took her for a medical consultation to J.R. Cook, a blind clairvoyant who was becoming famous for his psychic diagnoses and cures. She lost consciousness, and seems to have fallen into a trance herself. When she later attended Cook's circle, she again fell into a trance, and wrote out a message for one of the other persons present. This was regarded by its recipient to be the finest he had received in 30 years' experience in SPIRITUALISM.

Piper thereafter began to give private sittings in her home, to one of which she admitted William James' mother-in-law, Alice Gibbons. Gibbons was so impressed that she convinced her daughter, James's wife's sister, to go. Finally, James himself went, with the intention, as he later admitted, of learning how the trick was done so that he could explain it to his in-laws. But the detailed knowledge Piper showed of his family stumped James. He made appointments for 25 of his friends, and thus began the research that was to continue for the remainder of Piper's career.

James was in the perfect position to begin this research, because he was then (1885) involved in establishing the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) and was on the lookout for promising subjects. James secured from Piper the right to manage all of her sittings. He continued sending sitters to her for the next two years, then turned over responsibility for the investigation to

RICHARD HODGSON, who had arrived from England to take charge of the ASPR.

Like James, Hodgson began his work with Piper assuming her to be a fraud. He had accused the Theosophist Helena P. Blavatsky of fraud and had become the scourge of English physical mediums; in the process he had learned a good deal about conjuring. He made appointments for 50 more sitters, keeping their identities secret from Piper; he began to keep detailed records of all her sittings; and he hired private detectives to have her followed. Although Piper behaved in no suspicious way, she continued to make remarkably accurate statements about people she had never met and about whom she had never even heard.

During this early period, Piper's trance CONTROL was an entity named "Phinuit," who claimed to be a French doctor. Phinuit, however, knew little medicine and less French, and was unable to give a verifiable account of his supposed life on earth; his name (pronounced "Finney") suggested he was modeled (unconsciously) after J.R. Cook's control, who also was called "Finney." ELEANOR SIDGWICK suggested that Phinuit was best considered a secondary personality, but a secondary personality endowed with considerable psychic talent. Phinuit was not who he said he was; but Piper, through Phinuit, was able to tell things about other people she had no normal way of knowing.

Piper's talent was considered so extraordinary that a trip to England was arranged for her in 1889. Between November 1889 and February 1890 she held 83 sittings under the supervision of SPR investigators FREDERIC W.H. MYERS, SIR OLIVER LODGE and Walter Leaf. Although she was in a place she had never been before, was closely watched, and consented to have her mail opened, Mrs. Piper continued to perform with astonishing success.

Hodgson published a cautious report on his work with Mrs. Piper in the SPR's *Proceedings* in 1892, but he followed this in 1898 with his conversion to the survival hypothesis.

In 1901 the New York *Herald* carried a story by Mrs. Piper headlined "Mrs. Piper's Plain Statement" and often referred to as her "Confession." Although it is sometimes said she "confessed" to fraud, Piper in fact wrote only that she could not be sure that spirits were controlling her; she tended to believe that she got her information by EXTRA-SENSORY PERCEPTION (ESP). This, indeed, was the major interpretive question about her MEDIUMSHIP (and about all mediumship), and psychical researchers were—and are—to be found on both sides themselves.

With Hodgson's sudden death in 1905, a crisis arose concerning the voluminous Piper records. Because the SPR had sponsored most of the research, they claimed them; but because the records contained so much personal information, American sitters were reluctant to let them go. JAMES H. HYSLOP, who replaced Hodgson at the helm of the ASPR, fought hard to keep the records in the United States, but lost the battle.

In 1906 Piper made a second trip to England, this time to participate in the complex network of mediumistic communications known as the CROSS CORRESPONDENCES. Her contributions, as usual, were outstanding.

Unfortunately, Piper's sittings after she returned to the United States in 1908 were badly managed. The psychologists G. Stanley Hall and Amy Tanner were allowed to experiment with her during this period, which lasted into 1909. (Tanner describes this work in her 1910 book, *Studies in Spiritualism*.) Sittings were devoted largely to personal matters, sitters were left unsupervised, and records were not systematically taken. Piper also was subjected to extremely harsh treatment, evidently in order to test the depth of her trance. Among other results, her daughter Alta stated, was a "badly blistered and swollen tongue which caused Piper considerable pain and inconvenience for several days."

Due to the treatment she received at this time, Piper suffered a temporary suspension of "power" that lasted well into her third and last trip to England, in 1909–1911. When the mediumship resumed, it was in the form of AUTOMATIC WRITING rather than trance (her trance was never to return). Piper was once more briefly in her old form, but after she returned to the United States in 1912, she ceased working for more than 10 years. She held a few sittings with GARDNER MURPHY in 1924 and agreed to a contract with the BOSTON SOCIETY FOR PSYCHIC RESEARCH in 1926 and 1927, but then retired for good.

Piper died on July 3, 1950, at the age of 91. A medium of the first rank, she had given much of her life unstintingly in service of science, and as a result many who had previously doubted the possibility of survival after death became convinced of its actuality. These included Hyslop in addition to Hodgson. William James also may have been persuaded, although he never said so publicly.

Another part of Piper's legacy is even more important. Prior to her discovery psychical research had concentrated on physical mediums, the vast majority of whom were exposed as frauds; but after Piper the interest shifted to mental mediums, and she had equally important successors (see EILEEN J. GARRETT; GLADYS OSBORNE LEONARD; MINNIE MESERVE SOULE).

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planchette A device intended to facilitate communication with spirits and spirits of the dead. The planchette

consists of a thin heart-shaped wooden platform with three legs. Two of the legs are on wheels and the third is a pencil with the point down. The user places fingertips on the platform and invites spirits to guide movements to write out messages or draw pictures. In this fashion, the discarnate are said to communicate with the living. In some cases, MEDIUMS using planchettes have been alleged to reproduce exactly the handwriting of deceased persons.

The term “planchette” means “little board” in French. It is named after a well-known French spiritualist, M. Planchette, who invented it in 1853. The device became popular among French spiritualists and in 1868 it was discovered by American toy makers, who mass produced it and sold it through bookstores. The planchette became a fad in America and the United Kingdom, and also was adopted as a tool by many of the physical mediums of SPIRITUALISM.

Although credited to Planchette, the device probably has much older origins. The Greek philosopher Pythagoras was said to hold seances at which a mystic table, mounted on wheels, moved to point to signs inscribed on a stone slab. It has been suggested that Pythagoras discovered similar devices in use in the East during his travels there and adapted them to suit his own purposes.

Use of the planchette has declined along with the decline in physical MEDIUMSHIP and the drop of fad interest in spiritualism. Most contemporary mediums prefer to use mental mediumship, in which they allegedly receive impressions of information from discarnate beings and convey them using their own voices. Other mediums allow spirits to communicate by making use of the mediums' own vocal cords. AUTOMATIC WRITING, using simply a pen or pencil, also has supplanted the planchette.

A variation of the planchette is the Ouija board (see TALKING BOARD).

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Podmore, Frank (1856–1910) Civil servant and psychological researcher, an early member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). Podmore is best remembered for his extremely critical stance on the phenomena of SPIRITUALISM and PSYCHICAL RESEARCH.

Frank Podmore was born February 5, 1856 in Elstree, Hertfordshire, England. He attended Elstree High School and Haileybury College before receiving a scholarship to Pembroke College, Oxford. As an undergraduate, he became an ardent spiritualist and contributed many articles to spiritualist periodicals. He was particularly impressed by the American slate-writing MEDIUM HENRY SLADE, but when Slade and several of the other mediums in which he believed were exposed as frauds, Podmore turned skeptical. Some have suggested that his aggressive skepticism was a response to his earlier naive belief.

Upon graduation, Podmore went to work for the General Post Office in London. He served on the SPR's first council, and although he never was one of its inner circle, he became one of the society's most active members. After the death of EDMUND GURNEY in 1888, Podmore became secretary jointly with FREDERIC W.H. MYERS; he kept the position until 1896.

Podmore did much of the extensive legwork involved in investigating the 753 cases of telepathy and crisis apparitions included in *Phantasms of the Living* (1886), and he was given credit (along with Gurney and Myers) as one of the book's authors. He was also involved in investigating cases for the subsequent Census of Hallucinations, designed to try to verify the main findings of *Phantasms*.

Podmore had already established himself as a strong critic by the time his own *Apparitions and Thought Transference* appeared in 1892. The book included some original cases, but in organization and theoretical orientation it was reminiscent of *Phantasms*. Podmore reviewed the evidence for telepathy and APPARITIONS and argued that the latter were to be explained as hallucinations by the precipitants in response to information received via telepathy from the agents. He dismissed or discounted the evidence for SURVIVAL AFTER DEATH, holding that apparitions seen around the time of death (crisis apparitions) were based on impressions conveyed before the agent's demise.

Modern Spiritualism (1902), a two-volume critical survey of 19th-century mediumship, is probably Podmore's best-known work. In it he discusses and discredits the various mediums of the day, sometimes in ways more imaginative than fair. The only medium to pass Podmore's scrutiny was LEONORA PIPER, who—significantly—produced mental rather than physical phenomena. Podmore believed, however, that her success was to be explained by an exercise of telepathy (see EXTRASENSORY PERCEPTION [ESP]) rather than communication with spirits.

In his last book, *The Newer Spiritualism* (1910), Podmore took the position that only telepathy, of the variety of psychic abilities, had been shown to exist. CLAIRVOYANCE and precognition he considered chimeras, and he was unalterably opposed to a survival interpretation of apparitions, POLTERGEISTS, and mediumistic phenomena. He was unable to explain how D. D. HOME operated but concluded that “to say that because we cannot understand some of the feats, therefore they must have been due to spirits or psychic force, is merely an opiate for the uneasiness of suspended judgement, a refuge from the trouble of thinking.” Nevertheless, according to ELEANOR SIDGWICK, who wrote his obituary, he was genuinely open-minded.

Podmore retired from the Post Office in 1906 and resigned from the SPR council in 1909. He died on August 14, 1910, at the age of 54. His body was found lying face down in the New Pool at Malvern, Worcester, in what may have been a SUICIDE; what exactly occurred in his last hours has never been clear.

Podmore's other books include *Studies in Psychical Research* (1897); *Modern Spiritualism* (1902), reprinted in 1963 under the title *Mediums of the Nineteenth Century*; *The Naturalisation of the Supernatural* (1908); and *Mesmerism and Christian Science* (1909), reprinted in 1964 under the title *From Mesmer to Christian Science*. He also published several papers in the *SPR Proceedings*.

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Poe, Edgar Allan (1809–1849) Horror writer and poet who died a mysterious death. Edgar Allan Poe's GHOST is said to haunt his gravesite in downtown Baltimore. The house where he lived is also reported to be haunted, but by others.

Life

Poe was born in Boston on January 19, 1809, the son of David Poe, Jr., a traveling actor, and Elizabeth Arnold Hopkins Poe. He was the middle child of three—a brother, William Henry (called Henry), was born in 1807, and a sister, Rosalie, was born in 1810. In 1811, Poe's mother sickened and died in Richmond, Virginia, and his father reportedly died—or disappeared—a few days later. Orphaned, Poe was taken in by John and Frances Allan of Richmond. Rosalie was taken in by another family in Richmond. Henry was taken in by grandparents in Baltimore.

In 1816, Poe and his adopted parents went to London, where he was enrolled in a boarding school. They returned to Richmond in 1820. In 1826, Poe entered the University of Virginia in Charlottesville. The same year, he suffered a severe emotional disappointment when he learned that his childhood sweetheart, Elmira Royster, had agreed to marry another man. In 1827, he moved to Baltimore and enlisted in the U.S. Army. In 1830, he enrolled in the military academy at West Point, New York, and immediately found it not to his liking. He tried to get out by refusing to attend classes or church services. He was court-martialed and expelled in 1831.

In 1835, Poe returned to Virginia, where he married his 13-year-old cousin, Virginia Clemm. He was 27.

Poe and his wife moved around the East Coast, while he pursued his literary career. His work was published, and he edited various magazines, worked for newspapers, and tried to launch a literary magazine. He enjoyed modest success. In 1847, Virginia died of tuberculosis in Fordham, outside of New York City, and was buried there. Poe

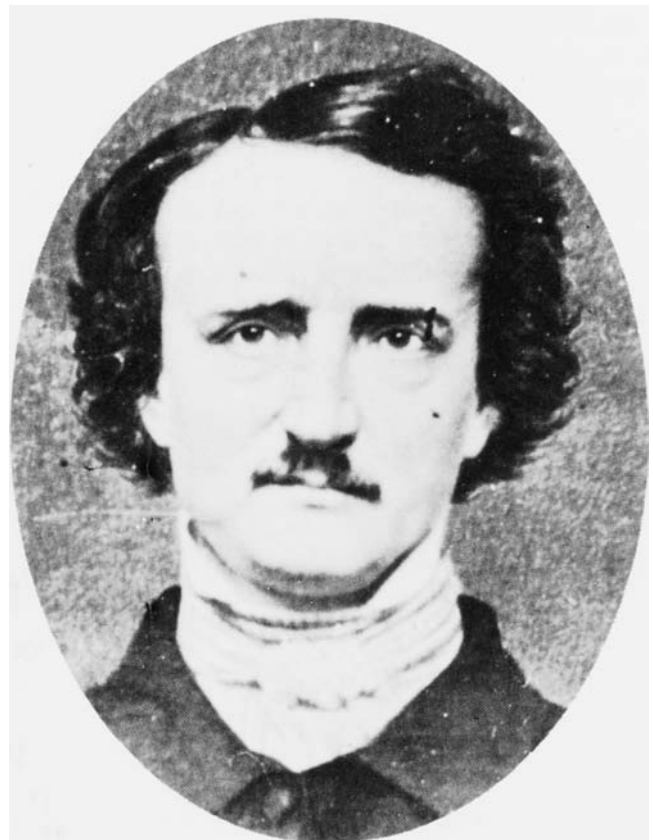
continued to live in their small cottage, which he shared with his mother-in-law, Maria Clemm.

By this time, Poe—a melancholic man—had a reputation for bouts of drinking. In 1848, he proposed to Sarah Whitman, a poetess. She agreed on the condition that he stop drinking. He was unable to do so, and she called off the engagement. He then rediscovered his childhood love, Elmira Royster Shelton, who was by then a widow. He proposed to her. She accepted, but the marriage never took place, for Poe met an untimely death.

In August 1849, he joined a temperance organization in an apparent effort to control his drinking. In September, he went back to Baltimore, with intentions to travel to Philadelphia.

Accounts of his death vary. According to one, he took ill in Philadelphia and intended to return to New York, but got sent by friends to Baltimore instead. Another account holds that he was found lying in a gutter, unconscious, outside a tavern in downtown Baltimore, wearing clothes not his own and with a strange walking stick.

According to the Edgar Allan Poe Society of Baltimore, there is no substantiation for the gutter story. On October 3, a Baltimore friend of Poe's Dr. J. E. Snodgrass received a note from Joseph W. Walker saying that Poe was at Gunner's Hall, a voting place and tavern, in great distress and requiring his immediate assistance. Snodgrass and



Edgar Allan Poe. Courtesy National Archives, Brady Collection.

Poe's uncle, Henry Herring, arrived and found Poe in what appeared to be a drunken condition. They took him to Washington College Hospital, where he deteriorated rapidly. He lapsed in and out of consciousness and was incoherent, unable to give an account of what had happened to him. He cried out, "Reynolds!" After three days, he whispered, "Lord help my poor soul," fell into a coma, and died. The cause of death was ruled "congestion of the brain."

It is not known how much alcohol may have contributed to his death; Snodgrass believed alcohol to be the cause. There is no evidence that Poe was an abuser of opium, speculation that has arisen from the opium use of the first-person narrators of his fiction.

It has been speculated that he was killed or murdered, perhaps for a vote. A practice of "cooping" was prevalent at the time; it was a brutal way of stuffing the ballot box. Gangs would kidnap people off the street and force them to vote repeatedly, sometimes making them change clothing to look different. No evidence substantiates this theory—but no explanation has ever been found for the strange clothing or the identity of the mysterious "Reynolds." The walking stick is said to have belonged to a friend in New York, Dr. John F. Carter, visited by Poe prior to his departure for Baltimore. Poe reportedly took Carter's cane by accident and left his in its place.

Poe was buried in his grandfather's plot in the 200-year-old Westminster Burying Ground, located at the intersection of Fayette and Green Streets in west downtown, a short distance from the Poe residence. His grave is located in the rear of the cemetery with its original marker. In 1875, a large monument was erected in the front of the cemetery, inscribed with the names of Poe, Virginia, and Maria. Many people erroneously believe this to be Poe's true grave.

Works

Poe is known for his gloomy short stories and poetry, especially the poem "The Raven" and the stories "The Fall of the House of Usher," "The Murders in the Rue Morgue," "The Pit and the Pendulum," "The Tell-Tale Heart," and "The Purloined Letter." His works have been made into films and continue to chill modern audiences. During his life, Poe achieved modest success.

Poe Grave

In 1949, a mysterious visitor started a tradition of making a secretive visit to Poe's grave on the anniversary of his birth. A man dressed in black, wearing a black hat, and carrying a walking stick leaves a tribute of three red roses and an opened and partially filled bottle of expensive cognac at the monument. Spectators began to assemble on the night of January 19 in hopes of seeing the man dressed in black, who was able to enter even though the gates of the cemetery were locked. In 1993, the Poe Toaster, as the visitor had become known, left a note on the monument that "the torch will be passed." The Poe Toaster report-



Edgar Allan Poe grave in Westminster Burying Grounds. Photo by R. E. Guiley.

edly died in 1998 and passed the tradition on to his sons. Jeff Jerome, curator of the house and museum, said he had seen the Toaster every year since 1976. Others have speculated that the tradition is upheld by members of a secret society devoted to Poe. It is thought that the three red roses are for Poe, Virginia, and Maria. Cognac is featured in Poe's work.

Poe House and Museum

Poe lived briefly in a house at 203 Amity Street in Baltimore; it has been a historical museum since 1949. Elizabeth Poe, the grandmother, died there in 1835. The house sat vacant from 1922 to 1949.

Haunting phenomena have been reported at the house since the 1960s. They include lights coming on by themselves when no one is present inside; visitors being tapped by unseen hands; phantom voices and noises; doors opening and closing by themselves. Most of the activity is in the attic room used by Poe. The ghost of a woman has been reported in the house, as well as a ghost known as "Mr. Eddie," who seems to watch over the place. ELECTRONIC VOICE PHENOMENA have been recorded at the house.

Poe himself is said to haunt the downtown streets of Baltimore around his house and the Westminster churchyard and also the cemetery itself.

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poltergeist A mischievous and sometimes malevolent spirit or unknown energy that is characterized by noises, moving objects, and physical disturbances. “Poltergeist” comes from the German words *poltern*, “to knock” and *geist*, “spirit.”

Reports of poltergeist disturbances date back to ancient Roman times, appear in the medieval records of Germany, China and Wales, and continue to be reported from countries around the world. Poltergeists have been studied extensively by psychical researchers and parapsychologists since the 1890s. Various theories have been advanced to explain them.

In earlier times, reports of poltergeist disturbances cite primarily rock- and dirt-throwing, flying objects, loud noises, strange lights, and other APPARITIONS, terrible smells, RAPPING, physical and sexual assaults, and shrieks. Modern disturbances include these plus high-tech antics such as lightbulbs spinning in their sockets and telephones repeatedly dialing certain numbers. Physical assaults—bitings, spittings, pinchings, punchings and sexual molestations—continue to be reported in a small percentage of cases.

Poltergeist activity usually starts and stops suddenly. It may last from a few hours to years but rarely lasts longer than a few months. Activity rarely takes place when no one is at home and usually occurs when a particular individual, or agent, is present. In the late 1970s, English researchers Alan Gauld and A. D. Cornell made a computer analysis of 500 poltergeist cases collected from

around the world since 1800. They found 63 general characteristics, such as 24% of poltergeist incidents lasted longer than a year; 58% were most active at night; 48% included rapping sounds; 64% involved the movement of small objects—by far the most common phenomenon; 36% involved the movement of large pieces of furniture; and 12% were characterized by the opening and shutting of doors and windows. In those cases where there was an apparent agent, a person who was the focus of the activity, it was most often female and under the age of 20 years; 16% of the cases indicated active communication between poltergeist and agent.

Up to about the 19th century, poltergeist activities were routinely blamed on the devil, DEMONS, witches and the ghosts of the dead. Beginning in the 19th century, poltergeist activities were associated with the physical mediums of SPIRITUALISM, who allowed themselves to become temporarily possessed by the spirits of the dead. In more modern times, poltergeists are widely believed to be an involuntary or unconscious type of PSYCHOKINESIS (PK) on the part of the living, the so-called agent. The agent is believed to exercise unconscious thought processes that produce the disturbance. NANDOR FODOR was among the first to pursue this theory in his investigations in the 1930s; his conclusions were controversial.

Of 500 cases since 1800 analyzed by Gauld and Cornell, only 7 percent were blamed on witchcraft, and 2 percent on demons. Demonic cases resemble POSSESSION and are characterized by a seemingly intelligent and malevolent being. Gauld and Cornell noted that in such cases, the supposedly intelligent being does not announce itself as a demon, nor is there any clear evidence to prove a demonic presence. Such cases seem to be a matter of interpretation on the part of the victims, who, believing they are haunted by demons, call in clergy for exorcisms, which reinforce their belief. Beliefs about demon- and witchcraft-caused poltergeists are more common in non-European U.S. cultures; exorcisms are the typical cures. Nine percent of the Gauld-Cornell cases were attributed to the spirits of the dead. The most common manifestation was a code of RAPPING and scratches, which were common in mediumistic communications with the dead during the peak of SPIRITUALISM.

Perhaps the first scientist credited with taking poltergeists seriously was Robert Boyle, a 17th-century British physicist and chemist. Boyle met a Protestant minister, Francis Perrault, while on a visit to Geneva. Perrault told him about strange, inexplicable noises and movements of objects that occurred at his home in France. Perrault published his story about “the devil in Mascon” at Boyle’s suggestion, and it may be the first detailed account of a poltergeist.

An early investigator was SIR WILLIAM BARRETT, a 19th-century physicist and one of the founders of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), London. Barrett personally witnessed poltergeist activity during visits to a home in Ireland where a widower and his five children lived. The

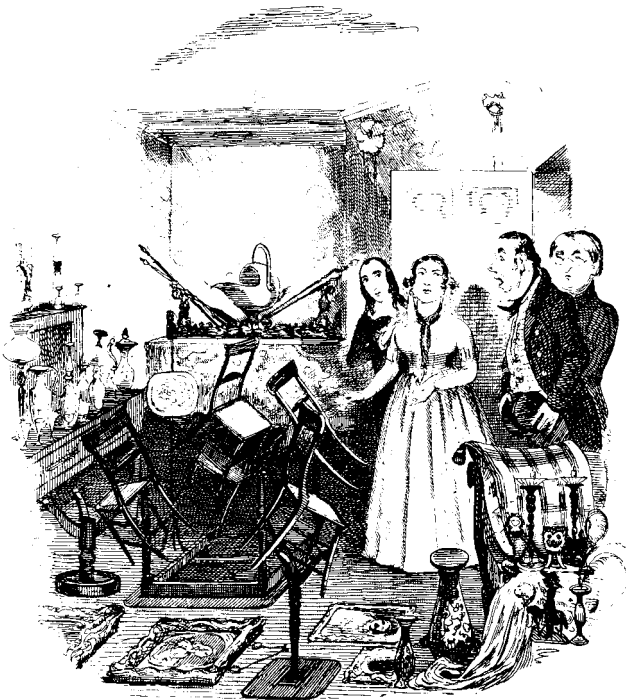


Illustration of a Victorian English family beset by a poltergeist.

center of activity appeared to be focused on the 20-year-old daughter, but Barrett found that the poltergeist would respond to his mental requests for knocks. In four successive trials, Barrett silently asked the entity to knock a certain number of times, and each time it correctly complied.

A contemporary of Barrett, English psychical researcher FREDERIC W. H. MYERS proposed that some poltergeist cases were genuine and noted that poltergeist phenomena seldom coincided with the phenomena of HAUNTINGS.

In the 1920s and 1930s, it was widely believed among researchers that sexual conflicts, especially during puberty, were the cause of poltergeists. While sexual tension may be a cause or factor in some cases, it cannot explain them all. In the 1940s and 1950s, researchers theorized that poltergeists were the projections of repressed emotions, such as hostility and anger.

Modern approaches to poltergeists were stimulated by the 1949 ST. LOUIS EXORCISM CASE. This demonic POSSESSION case, which inspired William Peter Blatty's best-selling novel and movie *The Exorcist*, came to the attention of J. B. RHINE at Duke University's Parapsychology Laboratory (see RHINE RESEARCH CENTER). Rhine was interested because he realized that many poltergeist phenomena could be conceptualized as large-scale PK, which he had begun to explore with dice tests in his laboratory. When a few years later word came of the SEAFORD POLTERGEIST, Rhine sent J.G. PRATT and WILLIAM G. ROLL to investigate. Roll went on to investigate several other cases, described in his 1972 book *The Poltergeist*, and later the TINA RESCH case.

Based on his personal observations and 47 reports published before 1958, Roll hypothesized that there were patterns involving "recurrent spontaneous psychokinesis" (RSPK), which is to say, PK occurring repeatedly in a natural setting, as opposed to the laboratory. Since poltergeist activities often occurred repeatedly when a particular person was present, Roll suggested that the activities were expressions of unconscious PK on the part of the individual serving as the agent. He felt this applied to the Resch case too.

Roll formulated the patterns into a profile. A child or teenager was usually at the center of the activity. He or she harbored internal anger from some type of stressful situation in the household. PK was an unconscious way of expressing hostility without fear of punishment. The individual was often completely unaware of the psychic energy causing the disturbances. Afterward, he or she experienced feelings of pleasure and happiness without knowing why.

Also, Roll noted, agents are often in a poor state of health, either mentally or physically, and thus can be predisposed to stressful events. Indeed, some psychologists have found that several of their patients with unresolved emotional tensions were associated with, or lived in, houses where poltergeist activity had been reported. Moreover, in studying the personalities of poltergeist agents, psychologists have found anxiety reactions, con-

version hysteria, phobias, mania, obsessions, dissociative reactions and schizophrenia. In some cases, psychotherapy eliminates the poltergeist phenomena.

Nonetheless, investigators have found numerous poltergeist cases in which the agent appears to be psychologically stable.

IAN STEVENSON, psychiatrist and parapsychologist, suggested that the possibility that poltergeists are the spirits of the dead has been too often overlooked. In studying a number of cases attributed to living agents and to dead agents, Stevenson noted some significant differences. For example, living agent cases were characterized by meaningless raps; random movement of mostly light objects; short and simple trajectories; much breakage of objects; activities localized around a person, usually under 20; and relief of symptoms with psychotherapy. On the other hand, discarnate agent cases were characterized by purposeful movement of larger and heavier objects; complicated and long trajectories; little, if any, breakage; meaningful raps in answers to questions; sometimes localized around a person; and relief of symptoms with exorcism, placation or intercession.

Still another explanation, proposed by D. SCOTT ROGO, suggests that a poltergeist is activated by a stressful situation, but the agency is not PK from the living person. Rather, the living person projects some element of his or her own personality into the apparition-like form that is often witnessed. The form could become autonomous from the agent's physical body and be the cause of the disturbances. Thus, the poltergeist might be some type of independent APPARITION created or projected by the poltergeist agent.

After five decades of investigation and research, Cornell, a skeptic, concluded in his book *Investigating the Paranormal* (2002) that "poltergeist activity is far less indicative of intelligent communication than was thought to be the case. They are perhaps more often associated with a destructive juvenile or an unbalanced adult mind." People blame discarnate entities because of the seemingly inexplicable nature and onsets of the disturbances, he said. He observed that there are only two common denominators in poltergeist cases: "incidents of destructive physical effects which convey nothing of an intelligent nature nor represent any form of intelligible communication" and "the presence of human beings." The disturbances are invariably person-centered rather than place-centered. The suggestion by some that disturbances might be the result of an unbalanced discarnate mind is "clutching at straws" to find a spirit connection.

While some phenomena are difficult to explain, Cornell notes that most investigated cases have revealed unconscious acts on the part of the agents or deliberate trickery. However, he said, until better controlled conditions are met in investigations, the issue of what causes disturbances and how they are created will remain clouded.

Other researchers side more with Stevenson's views, that some cases are caused by spirit activity, either the dead or non-human entities.

See ASH MANOR GHOST; COTTAGE CITY POLTERGEIST; DRUMMER OF CORTACHY; DRUMMER OF TEDWORTH; ENFIELD POLTERGEIST; EPWORTH RECTORY; MIAMI POLTERGEIST; OAKLAND POLTERGEIST; POSSESSION; ROSENHEIM POLTERGEIST; SAUCHIE POLTERGEIST; SEAFORD POLTERGEIST; STAUS POLTERGEIST; STONE-THROWING DEVIL; THORNTON HEATH POLTERGEIST; ELEANORE ZUGUN.

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pooka See PUCA.

possessed possessions Objects that seem to have spirit attachments that create problems for the owners of the objects. Possessed possessions can be any object: clothing, jewelry, furniture, household goods, machines, artwork, religious items, photographs, stones, other natural objects, and so forth. The term "possessed possessions" was coined by ED OKONOWICZ, who used it in the titles of two books on the subject.

The ability of spirits to inhabit objects is known universally in magical systems. Objects can be cursed. FETISHES and POPPETS can be endowed with presences in magical ritual. Spirits can be housed, contained, or even imprisoned in objects; the accidental release of troublesome or evil spirits is a theme in folklore and mythology.

Objects also take on the essence of their owners, according to PSYCHOMETRY. Psychically sensitive persons can touch or hold objects and receive psychic impressions about owners or previous owners. If the owner of an object dies unhappily, violently, or suddenly, an attachment may occur to a favorite object. Objects may not be "active" until they come into the right place. For example, an object may lie dormant in a secondhand or antique shop, but become energized when placed in a

new environment. The energies of place or the unique field of consciousness of people within the household may be factors in whether or not a spirit attachment becomes active.

Paranormal investigators are sometimes consulted by people who have obtained items, usually secondhand, that become problematic. Dolls seem to be particularly susceptible to spirit attachments. Once brought into the home, POLTERGEIST disturbances erupt or occupants begin having experiences with APPARITIONS, SHADOW PEOPLE, DEMONS, and nightmares. People may also experience runs of bad luck, such as accidents, misfortunes, illness, and so on. The start of the trouble is traced to the acquisition of the object.

Remedies include spiritual cleansing of the object and premises, EXORCISM, or removal or destruction of the object. Usually the paranormal problems stop after remedial measures are taken.

JOHN ZAFFIS, a leading expert on demonology, has collected hundreds of depossessed, or cleansed, possessions from HAUNTING and POSSESSION cases he has investigated over the course of more than 30 years. His uncle, ED WARREN, and wife, LORRAINE WARREN, also collected numerous possessed possessions in their investigations. Zaffis houses his objects in a personal museum in his house, where they cause no problems.

In one of Zaffis's cases, a couple acquired a doll in a tag sale. It had a burnt face. Shortly after bringing it home, the wife experienced mysterious, bloody scratches on her legs. The marks happened while she slept and when the doll was in the bedroom. After consulting Zaffis, they learned that the doll may have belonged to a girl who died of burns suffered in a fire. When the couple removed the doll from the house, the attacks on the wife stopped.

Not all possessed possessions are secondhand, though previous ownership accounts for most cases. One case



John Zaffis in his personal museum. Photo by R. E. Guiley.



Possessed possessions in the John Zaffis collection. Photo by R. E. Guiley. Courtesy John Zaffis.

described by Okonowicz involved a brand-new bedroom set made of wood. The furniture was installed in the bedroom of a 15-year-old girl. A frantic tapping noise came out of the headboard, which grew in volume and urgency. Finally the girl took the headboard to the basement. But whenever she went to the basement, she could hear the tapping. The headboard was given to the mother of a friend of the girl. The tapping persisted there too. The mother put the headboard in the hallway. One night, both mother and daughter saw the apparition of a teen-aged boy, first in the daughter's room and then floating out in the hallway. They got rid of the headboard. The identity of the boy was never known, nor was the reason known why a new piece of furniture would have a spirit attachment. Speculation was that perhaps the furniture had been made from a tree involved in unhappiness or death, such as an accident.

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possession The takeover and control of a person's mind, body, and sometimes soul by a DEMON, GHOST, spirit, or deity. There are different forms of possession. While possession is a universal and ancient belief, the approaches to it differ widely. In Christianity, possession is associated

with demonic and malevolent influences, but this is not the case in other cultures.

Overview

Ancient peoples—and some today—believed that gods and various other spirits can interfere in human affairs on a daily basis. They may possess a person's mind and or body and cause them to carry out certain acts for the possessing entity's own purposes. While possession usually is regarded as undesirable, some traditions hold that it shows the favor of the gods. MEDIUMS, channelers, and trance prophets undergo a type of temporary possession, in which they become a vehicle for discarnate entities to communicate through them.

Anything might be blamed on or credited to a possessing entity. Such possessions usually are temporary and end when the goal is accomplished, but sometimes they present an ongoing problem. If possession becomes problematic, remedies of EXORCISM, the expulsion or banishing of the entity, are sought from a trained practitioner, such as a priest, magician, or other expert.

Some forms of possession are more psychiatric in nature, causing mental disturbances and personality changes.

Demonic Possession

The Bible tells how Jesus healed by casting out "unclean spirits," which was customary for healers at the time. Demons were believed to be responsible for illness. One of Jesus' "patients" was a deranged man who was possessed by demons who identified themselves as "Legion." Seeing that their possession of the man was at end, the demons begged Jesus to send them into a nearby herd of swine, which he did. The pigs went berserk and plunged over a cliff to their deaths, taking the demons with them.

By the end of the New Testament period, demons were equated with the wicked fallen angels cast out of heaven with Lucifer. Early Christian theologians considered possession to be caused by the devil. Demons plagued the holy, such as saints, and also fooled the innocent.

In the Middle Ages, demonic possession became a major concern of the church. Anyone found showing signs of unusual behavior or a different personality was automatically possessed by the devil. During the Inquisition, this became a heresy—a reason to be arrested, tried, and, if found guilty, executed. Theologians said that the devil worked through the agency of witches; the practice of witchcraft also became a heresy. Witches were accused of using black magic or animal familiars to send demons into people. Demons also preyed upon the weaknesses of people—lust, greed, anger, and so forth—to find an entry point on their own for possession.

Even eating certain foods, such as apples, could result in possession, for demons rode along into the body on the food. The apple was considered a favorite demonic vehicle because it was the fruit involved in the fall of Adam and Eve. In 1585, the townspeople of Annecy, Savoy, France,



A possessed woman praying to redeem herself from the demons of the Seven Deadly Sins. After a 13th-century English manuscript Bible.

became alarmed over an apple that gave out a “great and confused noise.” Believing it to be full of demons, they pushed the apple into a river.

Exorcisms had been practiced since the early days of Christianity, but in 1614, the Catholic Church issued a *Rituale Romanum* to standardize procedures. *The Rituale Romanum* was especially intended for demonic possession—an all-out spiritual battle for control of a soul. Revisions have been made to the text since then, but it continues in modern use. It can only be performed by a priest, preferably one who is trained in exorcism. The Protestant Reformation rejected the idea of demonic possession.

Demonic possession cases continue in present times, although church attention to possession cases dropped in the 20th century. Then in the 1970s, public attention was renewed by William Peter Blatty’s novel and film, *The Exorcist*, based on a real case in 1949 (see ST. LOUIS EXORCISM CASE). The numbers of reported possession cases began to rise. A sharp increase was seen at the turn of the 21st century, perhaps in response to the 9/11 terrorist

attacks on the World Trade Center in New York City and rising global fears over terrorism and war. The church increased the training of exorcists (see INTERNATIONAL ASSOCIATION OF EXORCISTS).

Most possession cases are dealt with by Catholic clergy, but some Protestant and evangelical ministers perform varying types of exorcism. Lay demonologists (see DEMONOLOGY) also investigate cases and work with clergy in exorcisms, as assistants or witnesses.

Some believe that one modern cause of possession is toying with the supernatural, such as by playing with a TALKING BOARD or other divination practice that establishes communication with the spirit world. They contend that the undiscerning person may be fooled by deceiving spirits that respond to an open call.

The Catholic Church defines the true signs of possession as:

- displaying superhuman strength, often accompanied by fits and convulsions
- having knowledge of the future or other secret information
- being able to understand and converse in languages previously unknown to the victim
- revulsion toward sacred objects or texts

Early Puritan ministers and later Protestant clergy agree on these same signs, adding the complete ignorance of the possessed person about his fits and behaviors.

Demonic possession progresses through stages:

- Infestation is the actual entry point, when the demon first enters the victim and begins to exert an influence.
- During oppression, the victim weakens, and makes unethical or immoral choices, or serious mistakes on vital matters.
- As oppression worsens, the victim voluntarily yields control to the invading spirit, even though he knows the spirit is alien to his personality.
- Full-blown demonic possession takes place. According to the church, possession cannot occur without the consent, however subliminal, of the possessed. Thus, a victim does not have to consciously invite evil. Once possession occurs, the demon tries to capture the soul, sometimes by causing the victim to commit heinous acts, such as murder, or by committing SUICIDE.

When a victim is under demonic possession, his appearance and behavior can alter in radical ways. A host of unpleasant phenomena manifest, among them lewd and obscene acts and thoughts; cursing and swearing; screaming in rage; spitting, vomiting, and urinating; foul SMELLS; horrible facial expressions; physical contortions; unusual strength; speaking in tongues; prophesying; emaciation through rapid weight loss; LEVITATION, and so

forth. If presented with holy objects or splashed with holy water, a victim recoils.

Sometimes the offending entity can be expelled before full possession is reached. Some cases require repeated exorcisms—some can last for years before a person is clear. Possession may not be unrelenting. There are cases of “transient possession,” in which the demon comes and goes.

Those present at an exorcism—the exorcists, assistants, and witnesses—are in danger of suffering possession as well. At the very least, the demon, speaking through the victim, may hurl their secret fears and vices in their faces. Exorcists and demonologists also can suffer mishaps, like strange accidents, while they are working on cases. Good health and a virtuous life are important defenses in dealing with possession cases.

Possession cases can be dangerous to deal with. Untrained paranormal investigators, attracted by the danger, have involved themselves in the field, thus opening themselves and their families to unpleasant problems. Exorcists stress that amateurs should not meddle in possession.

Spirits and Multiple Personality

In psychiatry, patients suffering from multiple personalities repress a great deal of hatred, which acts almost like a magnet for evil influences which are sometimes perceived as external spirits or ghosts. Obsession always represents an abnormal condition, and once the patient admits the existence of spirit influence, the idea of spirit obsession cannot be ignored. Severe physical or psychological trauma may so upset the victim that a “window” in the mind opens, allowing spirit influences to enter.

But are spirit obsession and possession tricks of the eager but unbalanced mind? Or, are diseases of the mind—schizophrenia, paranoia, hysteria, compulsion and multiple personality—really the work of spirits controlling their unhappy victims?

In some cases of multiple personality, some psychiatrists find that only exorcism—perhaps simply invoking the Lord’s name—eliminates one or more of the troubling personalities so that the patient can eventually become one person.

JAMES H. HYSLOP, a former leader of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) and an investigator of spirit obsession, wrote in his book *Contact with the Other World* (1919) that if people believe in TELEPATHY, then invasion of a personality over distance is possible. And if that is true, he said, then it is unlikely that sane and intelligent spirits are the only ones able to exert influence from beyond. Hyslop also stated that persons diagnosed as suffering from hysteria, multiple personality, dementia praecox or other mental disturbances showed, in his view, unmistakable signs of invasion by discarnate entities. He called on the medical establishment to take such situations into account during treatment.

Dr. M. Scott Peck, a self-described “hardheaded scientist,” a graduate of Harvard University and a practicing

psychiatrist in Connecticut, has claimed that two of his patients suffered from possession by spirits in addition to their other symptoms of multiple personality. In both cases, Peck found the spirits to be evil, actively working to destroy the mind of the host patients.

In his 1983 book *People of the Lie*, Peck describes these patients, their awareness from the beginning of alien presences, and the exorcisms which eventually cleared the way for spiritual healing. When the demonic entities finally revealed themselves, Peck relates, the patient’s faces were completely transformed into masks of utter malevolence. One patient became a snake, with writhing body and hooded reptilian eyes, and made darting efforts to bite the exorcism team members. A tremendous weight—an ageless, evil heaviness, or the true Serpent—seemed to be in the room. Peck reported that everyone involved felt such a presence, and it was only relieved when the exorcism succeeded.

Peck’s experiences corroborated those of California psychiatrist Dr. Ralph Allison. Although he was conventionally trained in psychiatry at both the UCLA School of Medicine and Stanford Medical Center, Allison has stated



Adolphine Benoit, right, was a French serving girl believed to be possessed because she caused objects to fly about. Most likely, she was a living agent for poltergeist activity. However, an exorcism by a priest banished the offending “spirit.”

that many cases of multiple personality are the result of spirit possession, both nonthreatening and demonic. His controversial 1980 book *Minds in Many Pieces* discusses some of these patients and the inexplicable paranormal occurrences surrounding them. Allison also noted that at least one personality in each patient—sometimes the primary but usually a secondary one—displays striking psychic abilities.

The Influence of Spiritualism

Life everlasting for the spirit—and the ability to contact such spirits through mediums, proving their survival—underlies SPIRITUALISM, a movement that arose in the mid-19th century and became a religion. Although many people claimed to communicate with the dead, the famous RAPINGS of the FOX SISTERS in Hydesville, New York proved the existence of spirits to many nonbelievers and provided the impetus for organized gatherings and seances. The temporary possessions of mediums by alleged spirits of the dead, however, are distinct from demonic and spirit possessions that take over complete control of an individual's personality and life (see MEDIUMSHIP).

A European offshoot of spiritualism, SPIRITISM, founded by ALLAN KARDEC, holds that certain illnesses have a spiritual cause and can be treated psychically through communication with spirit guides. Kardec said that persons suffering from epilepsy, schizophrenia and multiple personality showed signs of spirit interference, either from spirits of other dead people or from remnants of the patients' own past lives. Kardec said that within each person's personality are what he called "subsystems" of past lives inherited with each new incarnation. Sometimes these subsystems dominate the present life, blocking out reality and controlling the body for extended periods. Successful treatment depended not only on counseling and therapy but on communication with these spirits to understand their presence and get them to depart the victim. Kardec's theories were fashionable in France for a while but did not catch on in the rest of Europe. They found enthusiastic audiences in the Western Hemisphere, however, particularly in Brazil.

Similar views of spirit possession were held by other practitioners of medicine, such as CARL WICKLAND and his wife, Anna, and TITUS BULL, who believed a host of medical ills were caused by confused but benign spirits who needed a gentle exorcism of persuasion.

Spirit Possession Elsewhere in the World

In many non-Western cultures, communication with spirits and deities serves as the centerpiece of religious worship. Possession by a god shows the possessed to be worthy of the god's notice and protection. Even minor accomplishments and setbacks stem directly from the god's active intervention.

Although the followers of Islam worship one god, Allah, they acknowledge the mischief created by minor *djinn*s (genies), or *zars* spirits. The *zars*, also called *sars*,

possess their victims, usually women, and cause sickness, marital discord and general rebelliousness. The *zars* only depart if they are placated with gifts of clothes, food, liquor, jewelry or other presents for the possessed victim, or perhaps better treatment of the victim by the men in her family (see ZAR).

In India, spirit possession permeates every facet of daily life. Again the possessed is most often a woman, who attributes her personal problems—menstrual pain, barrenness, the death of children, miscarriage, abuse by husbands or fathers, the husband's infidelities—to the intervention of evil spirits. Exorcism techniques by the shaman include blowing cow-dung smoke, pressing rock salt between the fingers, burning pig excreta, beating the victim or pulling her hair, using copper coins as an offering, reciting prayers or mantras, and offering gifts of candy or other presents. Traditional African worshippers hold similar beliefs about the mischief of the gods, as do the Sinhalese Buddhists of Sri Lanka. Sinhalese exorcist/healers believe certain demons cause particular diseases, usually brought on by discord in the home or workplace.

Besides being female, most of the possessed come from the lower classes: humble laborers or servants. Possession gains these people stature, perhaps even resulting in a betterment of their station. At the very least, placation of the gods usually involves showering presents on the victims and promises of better behavior from the victims' families or employers.

In the Caribbean or Latin America, or anywhere tribal Africans were taken to be slaves, worship of the religions of their ancestors—now practiced as Vodoun (voodoo), Santería, Candomblé or Umbanda—involves the possession of the faithful by the gods to obtain true communion and protection. Worshippers, overcome by chanting and the frenzied beating of drums during the ceremonies, are "mounted" by a god, becoming the god's "horse," and take on that god's personal characteristics: a preference for certain foods or colors, perfumes, patterns of speech, use of profanity, even smoking large, smelly cigars. Under possession, the worshipper may endure great extremes of heat and cold, dance unceasingly for hours, suffer from cuts and bruises with no pain, and even tear off the heads of live chickens used for sacrifice with his or her own teeth. Often the possessed issue prophecies and deliver pronouncements about local affairs. The words of the spirits are not always taken seriously, but doubts about the gods' powers are held in check by fear, ridicule by awe. Under possession, the devotee is the deity, accorded all rights and honors; however, once possession subsides, the worshipper receives no special treatment.

Possession by the Holy Spirit

The idea of possession by the Divine presence also appears in Western cultures. The word "enthusiastic" originally meant being filled with the Holy Spirit, or the supreme

state of oneness with God. After the Crucifixion and Resurrection of Jesus Christ, on the first day of Pentecost (the date seven weeks after Passover, in the Jewish calendar), the apostles became possessed with the Holy Spirit. The Book of Acts describes how flames appeared above their heads, and that they spoke in tongues previously unknown to them. Speaking in foreign tongues—glossolalia—and other ecstatic communion with God characterized early Christian worship, but by the Middle Ages the practice had come to signify the work of the Devil instead.

In modern Christian worship, the Pentecostal Movement has revived interest in ecstatic religious practices. The movement began on January 1, 1901 (the first day of the 20th century) when a group of worshipers at Bethel College, in Topeka, Kansas, reportedly received the Holy Spirit. Members of Pentecostal churches may speak in tongues, engage in long prayer revivals, perform faith healing and even roll and writhe on the floor as the spirit fills them.

See SPIRIT ATTACHMENT.

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Pratt, J(oseph) G(aither) (1910–1979) Pioneer American parapsychologist, an associate of J. B. RHINE at Duke University and later of IAN STEVENSON at the University of Virginia. Although best known for his contributions to experimental parapsychology, Pratt also did important

work with MEDIUMS and poltergeist cases. Outside of parapsychology, he is known for studies of homing pigeons.

J. Gaither Pratt was born August 31, 1910, in Winston-Salem, North Carolina, into a farming family. He was the fourth of 10 children. He initially wanted to become a Methodist minister, a determination he held from childhood through college. He received his B.A. degree in 1931 and enrolled in Duke University's School of Religion before he realized that he was "not quite suited to a profession in which the answers to the great questions of man and the universe are taken on faith."

This was coincidentally the time that Rhine was beginning his experimental studies of ESP in Duke's Department of Psychology (see RHINE RESEARCH CENTER), and Pratt soon found himself working there while studying for a Ph.D. degree in psychology. After Rhine published his book *Extra-Sensory Perception* in 1934, GARDNER MURPHY invited Pratt to New York to teach him about the new methods described there. Pratt spent two years with Murphy at Columbia University, at the end of which period Rhine asked him to return to Duke to join the Parapsychology Laboratory staff as a full-time researcher. That same year, 1936, Pratt received his Ph.D. degree in psychology and married Nellie Ruth Pratt, with whom he had three sons and a daughter.

Pratt worked at the Parapsychology Laboratory from 1937 to 1963, with a break during World War II, when he was assigned to the U.S. Navy's Department of Personnel Research. His departure from Duke in 1963 was not pleasant. Rhine had announced that Pratt would succeed him as director of the Parapsychology Laboratory, but when the time came for his retirement, Rhine instead made arrangements to establish a research foundation off campus. Feeling strongly that parapsychology should be studied in a university setting, Pratt, who earlier had turned down a faculty appointment at Duke to continue his work with Rhine, submitted his resignation.

Thanks to CHESTER CARLSON, inventor of the Xerox photocopying process and a major benefactor of parapsychology, Pratt was soon provided a new position at the University of Virginia (UVA), working with Stevenson. Within two years of arriving at UVA as a research associate (the same position he had held at Duke), Pratt was made an assistant professor, advancing to become a full professor in 1973. He retired from UVA in 1976.

Pratt conducted his work with homing pigeons under grants from the Office of Naval Research from 1952 to 1953. The navy wanted to know whether pigeons could be used to carry messages, but Pratt was more interested in determining whether their homing abilities were in some way related to ESP. His tests did not bear out this possibility, but they did help to advance knowledge of homing pigeon behavior.

In 1934 and 1935, while still a graduate student working in the Parapsychology Laboratory, Pratt was put in charge of studying the mediumistic communications of EILEEN J. GARRETT. The study of such material is typically

a subjective matter, depending on the appraisal of sitters, but Pratt devised a method of judging Garrett's statements objectively. He made records of the sessions with Garrett and then had all of these rated by each sitter.

In the 1935 series, sitters heard Garrett speaking in trance and thus might have been able to pick out which record was theirs, but this problem was eliminated in the 1936 series by having the sitters in another room, where they could not hear her. When he analyzed his data, Pratt found it supported a paranormal interpretation: Garrett's readings were indeed appropriate to the sitter for whom they were intended. Moreover, the second series was the more evidential of the two, producing odds against chance of about 1,700,000 to 1. His report, published by the BOSTON SOCIETY FOR PSYCHIC RESEARCH in 1936, was Pratt's first publication in parapsychology.

Pratt later refined his methods for evaluating verbal test material, using a statistical procedure originally devised to assess responses to a mass ESP-test radio broadcast. In this procedure, called the Greville method, sitters score items as right or wrong for them, then all the scores on all items are judged against each other. A final version of this work was published in 1969 by the PARAPSYCHOLOGY FOUNDATION.

In 1958, Rhine sent Pratt and a young WILLIAM G. ROLL to Seaford, Long Island, to investigate poltergeist disturbances there (see SEAFORD POLTERGEIST). This was the first poltergeist case to be studied by the Parapsychology Laboratory and one of the first U.S. cases to receive serious attention. Rhine had become interested in poltergeists because they seemed to involve what he had come to call PSYCHOKINESIS (PK), the ability of the mind to affect the physical world. Rhine's laboratory studies of PK had largely been confined to dice throwing, but the resemblance to poltergeists was clear. Taking account of this, Pratt and Roll invented the term "recurrent spontaneous psychokinesis" (RSPK) to describe poltergeist cases. Several years later, in 1967, Pratt again teamed with Roll to study the MIAMI POLTERGEIST.

At least in his published statements, Pratt remained agnostic on the question of SURVIVAL AFTER DEATH. He did, however, suggest that it might be more productive to assume survival rather than SUPER-PSI, if the choice came down to those alternatives. And he believed that the final judgment on Stevenson's research on children who remember previous lives might well be a recognition that reincarnation occurs. From its inception in 1962 until his death, Pratt served as president of the PSYCHICAL RESEARCH FOUNDATION, an organization run by Roll and devoted to survival research.

Besides conducting experiments and field investigations, Pratt was an active administrator. He managed much of the day-to-day activity at the Parapsychology Laboratory during the years that he was there and was on the editorial board of *Journal of Parapsychology*. In the 1970s, he was also a trustee of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) and chairman of its Publica-

tions Committee. He was a founding member of the professional Parapsychological Association and its president in 1960.

Pratt died on November 3, 1979, of an apparent heart attack while at home on his farm outside Charlottesville, Virginia. A few years before, he had set a combination lock (see SURVIVAL TESTS), creating a mnemonic phrase to remind himself of the combination. He refrained from writing this down, lest someone discover it or learn it through CLAIRVOYANCE, but every year until he died he opened the lock based on the mnemonic phrase. If he survived death, his plan was to communicate this phrase through a medium. To date, however, the lock remains closed.

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preta In Buddhist and Hindu lore, a type of GHOST. In the Buddhist scheme of REINCARNATION, the realm of the Hungry Ghosts (*pretas*) is a lower segment of the Wheel of Life, the various levels in which one reincarnates according to one's karma. *Pretas* occupy a sort of purgatory between lives of those who have accumulated the bad karma of envy, refusal of alms, greed, etc. They must work off this karma, forgotten by their relatives, in a state of constant hunger and thirst. The torture continues until the karma has been balanced. *Pretas* look like burnt trees and have needle-sized throats and mountain-sized bellies. They live in CROSSROADS, which are a favorite congregating place of spirits, ghosts, witches and deities associated with the underworld. They also gather outside houses and at boundaries.

In Hindu belief, the *preta* is the tiny ghost of the dead, about the size of a thumb, that either resides in the corpse or remains near the home of the deceased for one year after the funeral. When the year is up, rites are performed to send the soul to heaven, where it is rewarded for the good deeds performed on earth. Without the rites, the soul could not escape its *preta* condition. Later, the soul enters its final place.

Pretas also are ghosts of a cripple or a child.

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Price, Harry (1881–1948) One of the most colorful figures in the history of psychical research and author of many popular books on psychical phenomena. As much at home in conjuring as in PSYCHICAL RESEARCH, Price is suspected of fraud in connection with several of his investigations, including the most famous one, the BORLEY RECTORY haunting. Little that he wrote about himself may be trusted, with the result that the standard story of his life is largely fictitious. The following account owes much to the research of Trevor Hall as documented in his book *Search for Harry Price* (1978).

Harry Price was born on January 17, 1881 in London (not in Shrewsbury, Shropshire as claimed by Price). His father was a grocer and later a traveling salesman for a paper-making firm (not the owner of the establishment, as Price claimed). Price was raised and educated in the New Cross area of London (instead of the more upscale Brockley, from which his future wife's family hailed). Although Price claimed that when he finished school he was taken into his father's business, it seems that he spent the decade after his graduation in about 1898 without steady employment, pursuing various odd jobs. In 1908, he married a wealthy heiress, Constance Mary Knight, and became a man of independent means.

In later years, Price often said that his first psychic experience concerned a haunted house he investigated at the age of 15. The story is dubious, and Price's own accounts of it vary; yet something of the sort may really have happened. In his autobiography, *Search for Truth: My Life for Psychical Research* (1942), Price wrote that he and a friend locked themselves into the building one night, equipped with camera and flash, to await the disturbances. At about 11:30 they heard what sounded like someone stamping around in clogs in the room above, then down the main staircase, and up again. Setting up the camera in the hall, they waited for the ghost to descend the stairs once more. After about an hour it came. The boys waited until the footsteps were about halfway on their return trip up the stairs, then triggered the camera. As they did, there was an explosion, and the ghost was heard to stumble—though this sound turned out to have been made by a pan thrown against the stairs because Price had used too much gunpowder in setting up the flash. The photographic plate showed nothing but an overexposed staircase.

Price claimed that he had begun to be interested in conjuring, and to collect books on conjuring, SPIRITUALISM, and psychical research, in childhood, but it seems clear that only after his marriage would he have had the wherewithal to do this. Still, he must have been interested in these subjects in childhood, very possibly as a result of an experience in a haunted house, or he would not have moved so quickly to gain expertise in them. By the time Price joined the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1920, he was already considered an expert on conjuring and fraudulent MEDIUMSHIP. In 1921, he became honorary

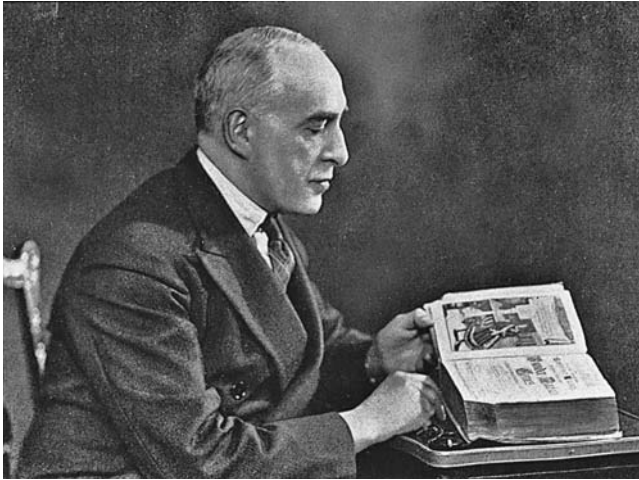
(unpaid) librarian for the internationally renowned Magic Circle.

It was partly on the strength of his knowledge of conjuring that the SPR sent him to investigate the claims of the spirit photographer WILLIAM HOPE. Price sought to ingratiate himself with Hope and others at the BRITISH COLLEGE OF PSYCHIC SCIENCE, and although in his report in the SPR *Proceedings* for February 1922 he claimed to have exposed a fraud, there were charges that Price, not Hope, had tampered with the photographic plates. Hard evidence one way or another was never forthcoming, but subsequent events in Price's life must lead one to wonder whether Hope's defenders were not right in this case.

In May 1922 Price accompanied longtime SPR researcher and fellow conjurer Eric Dingwall to Munich, Germany to observe Willi Schneider in sittings in the laboratory of BARON ALBERT VON SCHRENCK-NOTZING. Schneider was a physical MEDIUM (see SCHNEIDER BROTHERS), in whose presence RAPPINGS were heard and objects moved without physical contact (see PSYCHOKINESIS). Both Price and Dingwall were impressed and signed a statement to that effect. Price later said that Schneider had made him realize that not all physical phenomena could be explained in terms of deception and self-deception.

Price's next crucial meeting came early the following year, when he met a young woman named DOROTHY STELLA CRANSHAW on the train from London to his home in Pulborough. Cranshaw (or Stella C., as she came to be known) was a nurse who claimed to have psychokinetic abilities. Price arranged for a series of SEANCES with Cranshaw at the London Spiritualist Alliance (see COLLEGE OF PSYCHIC STUDIES). Although these sittings apparently were successful, they caused strain between Price and his conjuring friends as well as between him and the SPR—the former because they believed he had sold out, the latter because they distrusted the Spiritualist connection. A second series of sittings was begun at the SPR late in 1923, but after only two sessions Stella declined to continue, giving as her reason the drain on her time and energy the seances represented.

Price had given his collection of books to the SPR on permanent loan in 1922. Some have read this move as a bid for influence. However this may be, Price soon became disgruntled with the SPR's apparent bias against physical MEDIUMSHIP and established his own National Laboratory for Psychical Research. When the laboratory opened its doors at the beginning of 1926, it was in the quarters of the London Spiritualist Alliance (now the College of Psychic Studies), a move not destined to endear him to the conservative SPR. Indeed, in 1927, his collection of books was returned to him. But Price's penchant for exposing fraudulent mediums did not sit well with his landlord either, and the Alliance's president, Sir ARTHUR CONAN DOYLE, was a constant irritant until his death in 1930. When the National Laboratory's lease expired at the end of that year, Price found other quarters for his laboratory.



Harry Price. Courtesy Fortean Picture Library.

During this same period (1925–1931), Price was foreign research officer for the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), a position which required him to report on European psychical research for the society's *Journal*. He was one of the British delegates to the Second International Congress on Psychical Research in Warsaw in 1923, where he sat with the Polish physical medium, JAN GUZIK. He did not think much of Guzik, and did not hesitate to say so publicly. He was more impressed with the Romanian “devil girl” ELEANORE ZUGUN, whom he studied in his laboratory in 1926. When Doyle died, Price arranged for sittings with EILEEN J. GARRETT, in an effort to communicate with him. Messages were received from Doyle, but far more important were a series of communications from the pilot of a dirigible that had gone down around the same time (see R-101 CASE).

When Baron Schrenck-Notzing died late in 1929, Price invited Willi Schneider's brother Rudi, also a physical medium, to visit his laboratory for tests. Rudi accepted, and two series of experiments were conducted in 1929 and 1930; a third was held in 1932. All were successful, as were tests with Rudi elsewhere. But then in 1933, Price dropped a bombshell on the world of psychical research when he claimed to have photographic proof that Rudi had freed an arm during a 1932 SEANCE, physically moving the handkerchief he was supposed to be affecting psychically. Although most of Price's colleagues in psychical research suspected that Price himself was the guilty party, the unsophisticated public took the “exposure” at face value.

Price's accusation was all the more devastating because he had spent much effort building up Rudi's public image. Price was a master at manipulating the media; a showman at heart, he always saw to it that whatever he did made the headlines. His penchant for being in the news backfired on him in 1932, when he traveled to the Hartz Mountains in Germany to test a 15th-century magic spell that was said to be able to transform a goat into a handsome young man. The test failed, and Price was widely ridiculed

for attempting it. The same year found him undertaking another farcical investigation, of a supposed talking mon-goose in Cashen's Gap on the Isle of Man.

At the same time that his public image was suffering, Price's “exposure” of Rudi Schneider made points for him in academia. Having been rebuffed for years in his efforts to affiliate his laboratory with psychical research organizations (he approached the SPR repeatedly, and in 1929 was turned down by the INSTITUT METAPSYCHIQUE INTERNATIONAL [IMI]), in 1933 he offered his library to the University of London. The offer was accepted “in principle,” and a University Council for Psychical Investigation was set up in 1934. At the end of 1937, the university provided office space for the council and made room for Price's books and laboratory equipment. (Earlier that year, Price had received official notification that Hitler's Third Reich respected psychical research as a science, and he had been offered a position at the University of Bonn.) Price also founded the National Film Library of the British Film Institute, with a donation of rare films in 1935, and was its chairman until 1941.

Price is best known outside of psychical research for his investigation of the haunted Borley Rectory, which began in 1929 and continued until 1947, when the building was torn down. Price reported his research in two popular books, *The Most Haunted House in England: Ten Years' Investigation of Borley Rectory* (1940) and *The End of Borley Rectory* (1946). Suspicions that not all phenomena were genuine were entertained at least from the early 1930s. However, the scope of the charges—and their substance—was not made public until after Price's death, in a book jointly written by Eric Dingwall, K.M. Goldney and Trevor Hall (1956). The writers take the extreme position that there was nothing at all paranormal about the disturbances; however, given the rest of Price's life, the idea that he helped them out is not at all implausible.

Price suffered a heart attack at home in Pulborough on March 29, 1948, and died almost instantly. He was 67.

Although Price boasted that his library contained some 20,000 volumes, when it was assessed by the University of London after his death, it was found to contain only about half that number. It is now housed at the University of London as the Harry Price Library of Magical Literature.

Price's numerous books include, in addition to the ones previously mentioned, *Revelations of a Spirit Medium* (with Eric Dingwall, 1922), *Cold Light on Spiritualistic Phenomena* (1922), *Stella C.* (1925), *Rudi Schneider* (1930), *Regurgitation and The Duncan Mediumship* (1931), *An Account of Some Further Experiments with Rudi Schneider* (1933), *Leaves from a Psychist's Case Book* (1933), *A Report on Two Experimental Fire-Walks* (1936), *Confessions of a Ghost Hunter* (1936), *The Haunting of Cashen's Gap* (with R.S. Lambert, 1936), *Fifty Years of Psychical Research* (1939) and *Poltergeist Over England* (1945).

In 1945 Price and novelist Upton Sinclair coauthored a screenplay, “Hauntings,” based on the Borley distur-

bances. Also to Price's credit is a motion picture called *Psychical Research* (1941) and a contribution on "Faith and Fire-Walking" to the *Encyclopedia Britannica* (1936).

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Prince, Walter Franklin (1863–1934) Episcopal minister and psychical researcher, therapist for an early, celebrated case of multiple personality. Only the last 18 years of his life were devoted to psychical research, but during that time he came to be recognized as a leading figure of his day.

Walter Franklin Prince was born on April 22, 1863, in Detroit, Maine. In 1881 he graduated from Maine Wesleyan Seminary and in 1886 he received a B.D. from Drew Theological Seminary. He also attended Yale, receiving a Ph.D. from that institution in 1899.

Prince married Lelia Madora Colman in 1885. The couple had no children, but they later adopted a young woman who had come to Prince for psychological counseling. Prince, then rector of All Saints Church in Pittsburgh, had some knowledge of abnormal psychology, and he recognized in his parishioner the signs of what was then called "secondary personality." He began what was to become several years of intensive work with the woman, whom he and his wife named Theodosia. She made her greatest improvement after she left her abusive father to live with the Princes, and in 1908 they formally adopted her.

One of Theodosia's personalities—called Sleeping Margaret—claimed to be a discarnate spirit, and this presented a problem of interpretation for which Prince turned for help to JAMES H. HYSLOP at the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). His subsequent correspondence with Hyslop not only helped Prince in his therapy, it also gave him his first direct acquaintance with psychical research. When Prince wrote his account of the case, he gave Theodosia the name "Doris Fischer." It was published in two volumes of the ASPR's *Proceedings* in 1915 and 1916 (see DORIS FISCHER CASE).

In 1916 the Princes moved to New York City, where Prince became director of therapeutics at St. Mark's Church; the following year he resigned from this position and joined the staff of the ASPR as Hyslop's assistant. He quickly established himself as a careful, although often

critical, investigator. He had a fair knowledge of conjuring techniques, was on good terms with HARRY HOUDINI, and wrote important exposés of SLATE-WRITING and SPIRIT PHOTOGRAPHY.

When Hyslop died in 1920, Prince became the ASPR's research officer and the editor of its *Journal* and *Proceedings*. Hyslop had intended that Prince be his successor, but, perhaps because he was showing signs of age (although only 57 he was already going deaf; and not everyone found him easy to get along with), Prince was not named the society's director. Control passed instead to the board of trustees, with fateful consequences for Prince as well as for the ASPR.

A central event of this period was the investigation of the medium "Margery" (see CRANDON, MINA STINSON). Under the influence of one of its editors, J. Malcolm Bird, *Scientific American* magazine had announced a \$2,500 prize for a demonstration of physical mediumship deemed genuine by a special committee. Prince was named to this committee, which sat with Crandon throughout 1924.

The *Scientific American* committee eventually decided against Crandon. Bird, however, believed in the MEDIUMSHIP, and when the ASPR hired him to take charge of research on physical phenomena (leaving Prince with mental mediumship and other research) in January 1925, Prince resigned and moved to Boston to take up a new position with the BOSTON SOCIETY FOR PSYCHIC RESEARCH.

Prince received another blow in 1925 with the death of his wife. Nevertheless, his years with the Boston Society were to be productive and important.

In 1927, in Europe for the Third International Congress on Psychical Research (he had also attended the first congress in Copenhagen in 1921), he had sittings with the Austrian MEDIUM Rudi Schneider, reaching negative but controversial conclusions about his abilities. (See SCHNEIDER BROTHERS.)

Prince's enemies, in fact, often accused him of bias against physical phenomena. His supporters considered him to be an especially careful observer whose judgment failed him only when it came to his own adopted daughter—in his book *The Psychic in the House* (1927), he recorded apparently paranormal phenomena surrounding Theodosia that many have considered dubious.

Prince's contribution to the study of other phenomena has been less a matter of debate. He was very interested in everyday psychic experiences and conducted a questionnaire survey of 10,000 persons listed in *Who's Who in America*. He considered the testimony of this elite population especially valuable, because these persons were well known, and their veracity and sincerity were not usually open to question. For the same reason, he collected celebrity accounts for his book *Noted Witnesses for Psychic Occurrences* (1928).

He gathered together all the material he could find relating to PATIENCE WORTH, published as *The Case of Patience Worth* (1928), and when Upton Sinclair published his book *Mental Radio* (1930), describing ESP

drawing experiments he had conducted with his wife, Prince obtained the targets and the drawings and wrote an independent evaluation of them for the Boston Society's *Bulletin*. Later editions of Sinclair's book have often included Prince's report as a supplement.

Prince also supported other researchers and published important work by JOHN F. THOMAS (awarded the first doctorate in parapsychology given by an American university, Duke, in 1933), psychologist George Estabrooks, and J.B. RHINE (see BOSTON SOCIETY FOR PSYCHIC RESEARCH). The Boston Society was, in fact, the first publisher of Rhine's seminal monograph, *Extra-Sensory Perception* (1934).

The capstone of Prince's relatively brief but distinguished career in psychical research came with his election to the presidency of the London-based SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1930 and 1931; he was the first American after WILLIAM JAMES to be so honored.

Prince died on August 7, 1934 at his home in Hingham, Massachusetts.

In addition to the books mentioned, Prince authored *The Enchanted Boundary: A Survey of Negative Reactions to Claims of Psychic Phenomena, 1820–1930* (1930). He also wrote numerous articles and monographs for the ASPR's *Journal* and *Proceedings of the ASPR* and for the Boston Society's *Bulletin*.

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proxy sitting See LEONORA PIPER.

pseudopod Ectoplasmic extrusion from a MEDIUM that develops into a false hand or arm. The producing of ECTOPLASM in a SEANCE can be accomplished by trickery, and various mediums have been exposed.

The first recorded pseudopods were attributed to medium EUSAPIA PALLADINO in 1894. In seances with Professor Charles Richet, Sir OLIVER LODGE, FREDERIC W.H. MYERS and the Polish professor Julien Ochorowicz at Richet's home on the Ile Roubaud, France, Palladino frequently extruded a third arm and hand which lifted, pushed and clutched objects during the sitting. Everard Feilding, son of the Earl of Denbigh, thought that Palladino's pseudopods looked like long, black knobby things with cauliflowers at the ends.

But Palladino's knobby cauliflowers paled in comparison to the ectoplasmic emanations of MARTHE BERAUD, alias Eva C. From 1909 to 1913, Eva C. was investigated by Juliette Bisson, who became Beraud's closest friend and colleague, and by Baron ALBERT VON SCHRENCK-NOTZING, a



Plaster casts of ectoplasmic hands obtained by Gustave Geley.

German physician. Schrenck-Notzing set up rigorous test procedures to guard against fraud. He witnessed writhing tentacles of ectoplasm exude from Beraud's mouth, eyes, ears and nose. The tentacles often assumed faces or shapes, some resembling President Wilson, King Ferdinand of Bulgaria and other popular government or historical figures. Schrenck-Notzing called these faces *ideoplasts*, or images reproduced from faces or pictures Beraud may have seen in the past. Critics noted that some of the ideoplasts were identical to magazine photographs.

According to Bisson, Beraud's best pseudopods appeared when they were in seance alone together. In 1911, Eva C., totally naked, produced a pseudopod structure that became an unformed baby in what Bisson called a pseudobirth. Skeptics found such wonderful occurrences more an expression of sexual manifestations than paranormal ones.

Not long after Schrenck-Notzing's experiments, WILLIAM J. CRAWFORD investigated Irish medium Kathleen Goligher, whose ectoplasmic "psychic rods" lifted tables. In a series of experiments on the origin of these rods, Crawford used powdered carmine to trace the ectoplasm's journey rather than resort to indelicate inspection of Goligher's body. The carmine trail began at her vaginal area. (See GOLIGHER CIRCLE.)

MINA STINSON CRANDON, alias Margery, claimed many of the manifestations at her seances were done by a pseudopod which also emanated from between her legs. This pseudopod rang bells, threw megaphones and formed hands. Originally invisible, the pseudopod materialized in sessions with Eric J. Dingwall of the SOCIETY FOR PSYCHI-

CAL RESEARCH (SPR). Dingwall, at first greatly impressed, described the pseudopod as an umbilical cord connecting the medium with her extra hands. Claspings one of the ectoplasmic hands, Dingwall found it like cold, raw beef or soft, wet rubber.

Dramatic photographs show Crandon extruding a third hand from her navel; the hand is poorly formed and looks like a filled glove. Harvard psychology professor WILLIAM MCDUGALL noted that the hand only appeared when Crandon's husband was seated at her right. When McDougall showed Dingwall's photographs to his colleagues in the biology department, they surmised that the hand was made of animal lung tissue. Dingwall himself later suspected that Crandon concealed her ectoplasm in the vagina and extruded it through muscular contractions.

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psychical research Branch of science concerned with the study of EXTRASENSORY PERCEPTION (ESP), PSYCHOKINESIS (PK) and evidence that consciousness survives bodily death. Modern psychical research is often called parapsychology, though some prefer to restrict this term to the experimental part of the field.

Organized psychical research may be dated from the founding of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London in 1882. An AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) followed in 1885. In 1919, the French INSTITUT METAPSYCHIQUE INTERNATIONAL (IMI) was formed.

The main impetus for these societies was the claim of SPIRITUALISM to have provided scientific evidence for SURVIVAL AFTER DEATH, though investigators became disenchanted early on with the amount of fakery they found in physical MEDIUMSHIP, and turned attention instead to APPARITIONS. The discovery of LEONORA PIPER by WILLIAM JAMES in Boston in 1890 reoriented the field toward MEDIUMSHIP, this time of the mental variety, and the study of mediumship became the backbone of the field into the 1930s.

As research progressed, however, it became increasingly clear that both apparitions and SEANCE communications could in theory be explained by ESP (see SUPER-PSI), and it therefore became imperative to learn more about ESP and its characteristics. This led to an extensive program of experimentation under the direction of J.B. RHINE at Duke University (see RHINE RESEARCH CENTER), and to another reorientation of the field. Psychical research today is largely devoted to experimental work on ESP and PK, or "psi" (a term introduced to cover both phenomena, which are intertwined).

Although there are many independent psychical researchers, the field has increasingly received university support, with a corresponding weakening in the importance of the psychical research organizations.

Besides psi, APPARITIONS, and mediumship, psychical research is concerned with several other phenomena that relate to consciousness and survival. These include OUT-OF-BODY EXPERIENCE and NEAR-DEATH EXPERIENCE, which hint at the separation of consciousness from the body; POLTERGEIST, many of which are explainable in terms of PK; and REINCARNATION. However, psychical research does not embrace some other classes of anomalous phenomena sometimes thought to fall under the heading of parapsychology. Astrology, ufology, cryptozoology and Fortean phenomena, although they may touch on psychical research at times, are all distinct from it.

Because many of its findings and theories challenge mainstream scientific views, psychical research has always been a controversial field in the Western world. At the same time, its critical approach to its subject matter has sometimes earned it the disdain of persons who are confident in their beliefs about the same things psychical research studies. Perhaps for these reasons psychical research has not been in a position to respond to occasional public credulity in the psychic realm, ground it has ceded instead to organized skepticism under the auspices of the COMMITTEE FOR THE SCIENTIFIC INVESTIGATION OF CLAIMS OF THE PARANORMAL (CSICOP).

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Psychical Research Foundation Nonprofit organization devoted to research and education on SURVIVAL AFTER DEATH and related phenomena such as OUT-OF-BODY EXPERIENCES, NEAR-DEATH EXPERIENCES, and POLTERGEISTS.

The Psychical Research Foundation (PRF) was founded in 1960 by Charles E. Ozzanne, longtime benefactor of the Parapsychology Laboratory at Duke University (see RHINE RESEARCH CENTER), who had become impatient with the slowness of progress in survival research. J.G. PRATT was named president of the Board of Directors, a position he retained until his death in 1979. WILLIAM G. ROLL was given responsibility for the day-to-day operations as project director.

Initially the PRF was based at the Parapsychology Laboratory. However, in 1962, when the laboratory prepared to close at Duke, Roll found quarters elsewhere in Durham. When Roll left Durham to take a teaching position at West Georgia College in Carrollton, Georgia, in 1987, he took the PRF with him.

The PRF published a journal, *Theta*, from 1963 to 1991. After 1987 it was issued by the Parapsychological Services Institute (PSI), established as a membership organization. PSI continues in existence but as a conduit for research grants only.

Perhaps the best-known research conducted by the PRF is Roll's investigations of poltergeists (such as the MIAMI POLTERGEIST) described in his 1972 book *The Poltergeist*.

The PRF was also the site of an important series of studies of the OUT-OF-BODY EXPERIENCE. These experiments involved psychic Keith Harrary, who had previously participated in research with KARLIS OSIS at the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). At the PRF, Harrary's tests achieved the most striking success when one of his kittens was used as a percipient. When the kitten was placed in a small enclosure by itself, it ran around mewling except at those times when Harrary attempted to visit. On these latter occasions, the kitten calmed down and seemed attentive to something no human could see.

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psychography See AUTOMATIC WRITING; SLATE-WRITING.

psychokinesis (PK) The mind's ability to affect the external world, often referred to as "mind over matter." Psychokinesis, or PK, can occur either spontaneously or through an apparent projection of will.

PK has been recorded since ancient times in descriptions of the feats of holy men and wizards, including levitation, miraculous healing, invisibility, luminosity, APPORTS, and the movement of objects without visible cause. The evil eye, a widespread folk belief that certain individuals can harm and kill with a glance, is a form of PK.

In physical MEDIUMSHIP, PK is responsible for RAPPING, TABLE-TILTING, LEVITATION, apports and asports, ECTOPLASM, MATERIALIZATIONS, the unattended playing of musical instruments, direct writing, and psychic photography. Poltergeist cases involve extensive PK, such as the movement of objects and the malfunctioning of equipment. Psychic healing also involves PK, operating on biological systems rather than the material world.

Such feats have often been attributed to the action of spirits, but research has shown that living persons can duplicate them, either intentionally or unintentionally. The replication of the PK phenomena of physical mediumship is the goal of SITTING GROUPS. Some POLTERGEIST cases are considered to be the work of living agents; since

the PK in these cases is repetitive, it is termed "recurrent spontaneous psychokinesis," or RSPK.

Early psychical researchers, such as members of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), studied ostensible PK at SEANCES with physical MEDIUMS and uncovered much fraud. This led to a decline of interest in large-scale PK effects, although there continued to be reports of great physical mediums like EUSAPIA PALLADINO and the SCHNEIDER BROTHERS. In the 1930s, however, PK research moved into the laboratory.

J. B. RHINE made famous controlled PK tests in which subjects attempted to influence the outcome of tossed dice. Today the typical laboratory investigation is computerized, with subjects trying to influence the outcomes of random number generators (RNGs) and random event generators (REGs). The difference between this class of PK effects and the classic variety has led to the distinction between micro-PK and macro-PK. Micro-PK involves weak or slight effects not visible to the naked eye and requiring statistical evaluation, such as, besides RNG and REG outcomes, changes in temperatures, magnetic fields or the molecular content of water. Macro-PK refers to large-scale, observable phenomena.

PK is considered by modern parapsychologists to be very closely related to extrasensory perception (ESP). From his tests, Rhine concluded that ESP and PK need and depend on each other. The impossibility of conceptually separating the two processes in many instances led researchers to invent the term "psi" to refer to the action of either ESP or PK, or both. Drugs, emotions, attitudes toward the paranormal and altered states such as hypnosis can affect psi performance in laboratory tests, for better or worse.

The impact of PK on our everyday world may be much more pervasive than we realize. Through PK, our consciousness may directly affect the constitution of our reality on a quantum level.

See DANIEL DUNGLAS HOME.

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psychomanteum A special place where one consults with or contacts the dead. The term "psychomanteum"

refers to oracles of the dead that were popular in the ancient Greek world.

Modern interest in, and use of, the psychomanteum has been stimulated by the work of Dr. Raymond Moody, who coined the term NEAR-DEATH EXPERIENCE (NDE) and pioneered research into the otherworldly visions of people who come near death. Moody became interested in mirror-gazing in 1986 during a visit with his friend, parapsychologist WILLIAM G. ROLL. Moody asked about a crystal ball that Roll kept on a table in the living room. He was intrigued with Roll's explanation of the history and purposes of crystal gazing but took no action on the interest. Evidently he was supposed to, for about a year later, he received a synchronistic nudge from the universe. He was browsing in a bookstore when a book fell off a shelf and landed at his feet. Its title was *Crystal Gazing*.

Moody paid attention to the message. He began a first-hand investigation into ancient oracular practices and folklore about mirrors as portals to other dimensions. He especially saw a therapeutic potential in using mirror-gazing for grieving. The MIRROR, as a portal to the dead, could help bring closure.

Moody initially considered the visions in the mirror to be hypnagogic imagery, the kinds of things seen on the borders of sleep. But as his research deepened, he saw that the mirror literally accesses the "Middle Realm," another dimension that mediates between the physical realm and other realms. DREAMS also are a Middle Realm.

To experiment with mirror-gazing, Moody constructed his own psychomanteum out of a walk-in closet at home. Moody realized that a psychomanteum does not have to be in a specific geographic place, but it can be constructed right in one's home.

The idea of the psychomanteum is to eliminate as much outside distraction as possible and provide a conducive environment for the inner eye to see in the mirror. Moody covered the floor, walls and ceiling in black carpet. He propped a large mirror against one wall, with its bottom edge resting on the floor. Across from the mirror, he placed a comfortable armchair with its legs removed, so that the body of the chair rested directly on the floor. Behind the chair was a tiny lamp with a dim bulb. Thus, a person sitting in the chair could look into the mirror without seeing any reflection of himself, the chair or the lamp. Thanks to the black-covered walls, the mirror was a pool of infinite darkness. In this way, the mirror became the gateway through which the inner eye could see the unseen. One then need only relax and hold a steady gaze into the mirror—and allow whatever is meant to be seen to appear. If one tries too hard to have a vision, most likely none will come.

Moody called his psychomanteum the "Theater of the Mind." He spent several years conducting research involving contacting the dead in this manner as a way of resolving grief. People reported a wide variety of experiences, from seeing visions of the dead to holding conversations with them. He published his work in his book *Reunions*.

He has inspired other therapists to use a psychomanteum in working with grief issues.

The psychomanteum also is used as a tool in physical development mediumship and in transdimensional communication (see INSTRUMENTAL TRANSCOMMUNICATION; SCOPE EXPERIMENTAL GROUP).

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psychometry The ability to obtain information about a person, place, or event by handling an object such as a ring, piece of clothing, or other item. Psychometry is considered a psychic skill; anyone can learn how to do it. Impressions come through all five senses and may use a full range of psychic abilities, including CLAIRVOYANCE, telepathy, RETROCOGNITION, and precognition. Psychometry is sometimes used in MEDIUMSHIP and PARANORMAL INVESTIGATIONS. The best "psychically conductive" materials are metals, followed by stone and crystal. If an object, for example an antique, has been owned by more than one person it may convey information about all owners.

The term "psychometry" comes from the Greek words *psyche* (the soul) and *metron* (measure) and was coined in 1840 by Joseph R. Buchanan, an American professor of physiology. Buchanan saw psychometry as a means to measure the "soul" of objects and "grasp and estimate all things which are within range of human intelligence." Buchanan conducted successful experiments in which students identified drugs in vials by holding the vials. He published his findings in 1849 in his book *Journal of Man*.

Buchanan's work interested a contemporary, Professor William F. Denton, an American professor of geology, who conducted his own experiments in 1854 with his sister, Ann Denton Cridge. When Cridge placed wrapped geological specimen to her forehead, she experienced vivid mental images of their appearances. Denton, who did not consider the possibility of telepathy between himself and his sister, recorded his experiments in a book *The Soul of Things*. He defined psychometry as a "mysterious faculty which belongs to the soul and is not dependent upon the body for its exercise." Denton optimistically saw many applications for psychometry, including geology, healing, mining, astronomy, art, history, and more. None of these materialized to any significant extent; psychometry remains in the shadow of the paranormal.

Psychical researcher Gustav Pagenstecher conducted more than 100 psychometry experiments from 1919–22 with a medium identified as Sr. Maria Reyes de Z. Given an object, Maria would fall into a cataleptic trance and produce information from the present and past that involved all physical senses. Pagenstecher did not believe telepathy was at work, but only the medium's ability to pick up vibrations that were condensed in the objects. The vibrations, he said, were imbued by the thoughts of the objects' owners, thus demonstrating the Eastern metaphysical concept that "thoughts are events."

In SPIRITUALISM, mediums have used psychometry at SEANCES. One technique is billet-reading, in which the medium handles a letter in a sealed envelope and reveals the contents.

British medium Geraldine Cummins called psychometry “memory divining,” and used it in conjunction with automatic writing. Cummins would hold an object and concentrate upon the word “stillness,” or visualize a dark pool, until an inner voice or images prompted her to begin writing. She was not aware of what she wrote; she described the process as taking dictation. Sometimes the images made her feel as though she were in a theater watching a play.

In paranormal investigations psychics may handle objects at a haunted site in order to learn about the site's history and the ghosts who may be present. Photographs also can be psychometrized. (See KARL PETRY.)

Psychometry is used in psychic criminology to help locate missing persons and bodies and in psychic archaeology to learn more about past history.

Magical talismans and charms are created with psychometry. The individual holds the talismanic object while building up an intense, vivid emotion concerning the talisman's purpose, such as healing, good luck, or protection. The emotionally charged power is imbued into the object, which is kept wrapped in silk when not in use.

See LUMINATOR; POSSESSED POSSESSIONS.

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psychopomp In mythology, a supernatural being who conducts the SOUL in safety to the afterworld. Psychopompoi are universal in myth and lore. In Greek mythology, the god Hermes is a psychopomp; in Egyptian myth, the job is shared by the deities Thoth and Anubis.

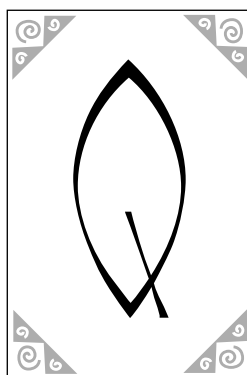
Animals can be psychopompoi as well as deities. (See DOLPHIN.) In shamanistic traditions, shamans employ mystical horses as psychopompoi to carry them to the underworld, where they commune with spirits and recover the souls of the sick.

See SHAMANISM.

puca (also pooka) In Irish folklore, a spirit that is both helpful and mischievous. The puca has the helpful characteristics of the household BROWNIE and the mischievous characteristics of the BOGEY and the bucca.

The puca is a shape-shifter and is often seen in the form of a black animal or a black half-animal. When he is so inclined, he favors humans by enabling them to understand animal speech and by protecting them from evil spirits. If treated well, household pucas will clean up the house during the night and also do yard work. Ungrateful people invoke the puca's wrath. He also bedevils grave robbers.

In English folklore the puca is known as puck, a household spirit who in medieval times was viewed as having a particularly malicious nature and was often identified with the Devil. Puck is also known as Robin Goodfellow, described in 16th-century literature as the child of a human girl and a fairy. Robin Goodfellow has the ability to shape-shift into animals and enjoys playing tricks on humans. He also performs household chores in return for milk or cream and bread or cake.



Queen Mary Haunted ocean liner, now a hotel. One of the most elegant and fastest passenger ships of the Cunard White Star Line, the RMS *Queen Mary* also served as a troopship during World War II. It now sits in dry-dock in Long Beach, California, reconditioned as a hotel. But it is the *Queen Mary's* reputation as one of the most haunted sites in the United States that attracts visitors from all over.

History

Named for Princess Mary of Teck, consort to English monarch King George V and grandmother of Queen Elizabeth II, the *Queen Mary* was built by John Brown & Company Shipbuilding and Engineering in Clydebank, Scotland. The Great Depression halted work in 1931, but construction was eventually completed, and the ship made her maiden voyage from Southampton to New York, first stopping at Cherbourg, France, on May 27, 1936. The crossing took five days, five hours, and 13 minutes. She and her sister ship, *Queen Elizabeth*, were the fastest large ships on the Atlantic passage. The *Queen Mary* won the Blue Riband award for speed against the previous winner, the *Normandie*, in August 1936 and again in August 1938, holding the record for 14 years until unseated by the USS *United States* in July 1952.

The *Queen Mary* embarked August 30, 1939, on her last peacetime voyage before war broke out in Europe, carrying over 2,500 passengers (including actor and comedian Bob Hope and his wife) and millions in gold bullion. By the time she docked in New York on September

ber 4, England had declared war on Germany. Cunard docked the *Normandie* and *Queen Elizabeth* there also until the ships sailed for Sydney, Australia, to be refitted as troopships. The *Queens* were painted battleship gray and were so fast and elusive that they were nicknamed the "Grey Ghosts." From May 1940 through September 1946, the *Queen Mary* transported over 765,000 military personnel, setting records for total numbers of troops carried by the ship in a single voyage. Nearly 13,000 war brides and children also crossed the Atlantic on the *Queen Mary* after hostilities ended. The grande dame of transatlantic passenger liners took her last passenger voyage in September 1967 and then became an attraction of the City of Long Beach. The *Mary* is now a first-class hotel, with restaurants and party facilities.

Haunting Activity

The *Queen Mary* may have been the "Grey Ghost" during World War II, but now the *Queen Mary* hosts ghostly guests throughout the historic passenger liner. One of the apparitions reportedly seen or sensed by hotel guests or visitors touring the ship is that of John Pedder, an 18-year-old fireman who was crushed to death in watertight door No. 13 on July 10, 1966. Apparently he attempted to squeeze through the doorway as it was shutting and did not make it through. Several tourists have told of seeing a young man in blue overalls hovering near the door, and one couple, who laughingly invited Pedder to join them on the tour, found engine grease on their faces at the end—and the engine room had long been dismantled.

On October 10, 1942, the *Queen Mary* was pursuing a zigzag course across the ocean and accidentally collided with one of its escorts, the light cruiser HMS *Curacoa*, splitting the smaller boat in two. All 338 crewmembers were lost and supposedly the anguished cries of the sailors and the crush of grinding metal can be heard from the lower bow area.

Perhaps the most haunted part of the ship is the first-class swimming pool, now drained and off limits except to guided tourists. People report hearing splashing and laughing, seeing swimmers in bathing suits from the 1930s and 1940s, finding wet footprints on the pool deck, and even observing a young girl holding a teddy bear. No drownings were ever recorded, but the pool and adjacent changing rooms attract a lot of spiritual attention. A ghost girl named Jackie has been experienced by many visitors and has been recorded on ELECTRONIC VOICE PHENOMENA (EVP).

Other ghostly appearances—many of them chilling but not always based on events—include the cries of a baby boy supposedly born on ship who did not survive, a woman dressed in a white evening gown who haunts the first class lounge, and a ship's officer named William Stark who accidentally drank tetrachloride that was stored in a gin bottle. Cabin B340, once an available hotel room, is no longer open, allegedly due to paranormal activity resulting from the murder of a purser. One of the most grisly stories is about the ship's cook during the *Mary's* days as a troopship. He was reportedly such a terrible cook that the crew mutinied and stuffed him in the oven, killing him. While individuals who visit or work at the *Queen Mary* acknowledge many unexplained incidents, no records exist of either a murdered cook or purser.

The Disney Company's subsidiary Wrather Corporation took over management of the *Queen Mary* in 1980, moving Howard Hughes's giant wooden airplane, the *Spruce Goose*, next to the ship as an added attraction. Jacques Cousteau's Museum of the Sea also shared space with the *Queen Mary* for a time. Management difficulties closed the ship from December 1992 until February 1993. The ship and hotel are once again operated by the City of Long Beach (the *Spruce Goose* is now in Oregon). On February 23, 2006, the Cunard liner *Queen Mary 2* saluted her famous namesake as the new ship entered Los Angeles Harbor on her way to Mexico, giving the original *Queen Mary* much-needed publicity.

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Queen's Bank Haunting of Coutts & Co., one of the most prestigious banks in England, which ended in a SPIRIT RELEASEMENT by MEDIUM EDDIE BURKS. The case gained international media attention.

Coutts & Co., called the Queen's Bank because of its royal patronage, was founded in 1692 and has always catered to a royal and genteel clientele. The headquarters has been at 440 Strand in London since the late 1970s. The building is part of a development carried out in the 1820s and 1830s.

The bank's atmosphere of conservative decorum was disrupted in 1992 when several female employees complained of unusual phenomena. On multiple occasions they had witnessed a shadowy black figure lurking about. On one occasion, the lights and computers malfunctioned, and the temperature plummeted. Minutes later, a receptionist saw the figure crossing the stately atrium toward the door. After that, four women employees were too frightened to work.

Other employees reported seeing a "vague human shape lacking a head" near the bank entrance, accompanied by a drop in temperature. The APPARITION was seen during the day and early evening.

GHOSTS were nothing new to Coutts & Co.; reports of apparitions had occurred at various other branch offices. But none matched the frequency of the apparition reported at headquarters. The bank contacted the COLLEGE OF PSYCHIC STUDIES in Kensington in hopes of finding the source of the trouble. The college recommended that Eddie Burks be called in to investigate.

Burks visited the bank headquarters and interviewed several employees. While there, he was contacted by the ghost and described him as a tall and slim man with an aquiline nose, dressed in Elizabethan garb and wearing much jewelry. He was haughty and impatient and told Burks he had practiced law. He had refused to bend to the will of the queen and so was falsely charged with treason. He was beheaded on a summer's day not far from the present bank. His execution, he said, left him bitter and loath to depart.

The ghost told Burks that he knew he had to let go of his bitterness in order to move on and asked for his help. Burks agreed and held his contact with the ghost until the man's daughter arrived, also dressed in Elizabethan clothing of white and radiating bright light. She took the man's hand, and together they walked into light.

The story broke in the media, and the search was on for the identity of the headless ghost. Father Francis Edwards, a Jesuit priest and member of the Royal Historical Society, identified him as Thomas Howard, the fourth duke of Norfolk. He had been married to the daughter of the 12th earl of Arundel and was widowed in 1557.

Howard then became involved in intrigues to overthrow Queen Elizabeth I in favor of Mary Stuart, daughter of King James V of Scotland. After the death of her husband, King Francis II of France, Mary returned to her native Scotland in 1561 and inherited the Scottish Crown.

She believed she was the rightful successor to Elizabeth, who was childless. The situation was further complicated by religious sensitivities: the struggle between Protestant England and Catholic Scotland.

Elizabeth had put forward Howard as a possible husband for Mary, but Mary chose another man who was murdered shortly after they wed. Elizabeth then appointed Howard to investigate the matter. When Howard discovered that Mary probably was involved in the murder, her advisers quickly encouraged a courtship between the two. Howard went along with it, thinking Elizabeth would approve.

Elizabeth, however, had decided by then that a marriage between Howard and Mary would be dangerous. In 1569 she had Mary imprisoned and arrested Howard and sent him to the Tower of London. He was released provided he persuade Mary not to participate in any plots against Elizabeth. Instead, a plot was hatched to kidnap Elizabeth and put Mary on the throne, with Howard as consort. Howard did not participate in it, but Mary did, naming Howard as the head of it.

In 1571, Elizabeth was informed about it and also the fact that Howard was sending money to Mary's supporters in Scotland. He was arrested on September 7 and imprisoned again in the tower. His rival William Cecil sealed his fate. He was beheaded on June 2, 1572, at age 37.

The description of Howard matched the description of the man who came to Burks, and the details of his life and death also matched.

Burks was contacted again by the ghost of Howard. On January 12, 1993, he told Burks that he had come back to give his thanks for his release. He was now in a beautiful place with his daughter. On June 2, 1993, the anniversary of his execution, Howard came again and said he still felt sad about his execution but knew he could let go of those emotions.

Meanwhile, the descendants of Howard, the 17th duke of Norfolk and his family, including his son and heir, the earl of Arundel and his family, decided to hold a memorial service for him so that his soul could truly rest in peace. The Catholic service took place in Covent Garden on November 15, 1993. Burks participated in the service, telling everyone how he had met Thomas Howard.

The next day Burks was invited to Arundel Castle, the home of the Norfolks. The spirit of Thomas Howard again came to Burks, expressing thanks for the memorial service. Howard communicated one final time on December 23, 1993, when he relayed his thanks to Father Edwards for correctly identifying him.

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Queen's House Ghost One of the most famous spirit photographs on record was taken in 1966 at the Queen's



Figures photographed on the Tulip Staircase of the Queen's House. Courtesy Mary Evans Picture Library.

House in Greenwich, England. There is no tradition of the 17th-century house being haunted.

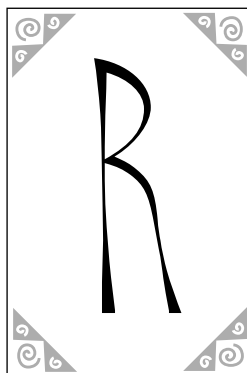
The photograph was taken by two Canadian tourists, R.W. Hardy, a retired clergyman, and his wife, who were visiting the house. They took numerous photographs, including one of the Tulip Staircase, which at the time seemed to be empty. When the photograph was developed something amazing appeared: one or perhaps two cowed, ghostly figures.

The film and negative were examined by experts, who could detect no signs of tampering or technical interference. No natural explanation could be given for the photograph. The Hardys were especially surprised by the photo, as they had no interest in ghosts.

After the photograph was publicized, employees at the house reported having seen strange figures near the staircase and hearing phantom footsteps.

The case was investigated by PETER UNDERWOOD.

Queen's House is now part of the National Maritime Museum.



R-101 Case Incident involving the famous Irish MEDIUM EILEEN J. GARRETT, in which spirits of the dead allegedly solved the mystery of a tragic airship disaster, the crash of the British dirigible R-101 on her maiden voyage in 1930. All 46 persons on board were killed. The spirits of the dead crew communicated evidential information through Garrett, thus providing support for SURVIVAL AFTER DEATH. The case had interesting legal implications.

Garrett had several premonitions of the impending disaster years before it happened. In 1926, Garrett was walking her dog in Hyde Park in London one day when she had a vision of a phantom dirigible in the sky. It appeared normal. In 1928, while walking near Holland Park in London, she saw the airship again, only this time it was partially covered by clouds; it wobbled, gave off smoke, was buffeted about and disappeared. She believed it to be a real disaster and was surprised to find no news of it in the press. Meanwhile, the construction of two dirigibles in England, the R-100 and the R-101, was made public. One was to fly to India on its maiden voyage; Garrett was certain it would be the R-101, and that it would crash. Garrett sent a warning to Sir Sefton Brancker, director of civil aviation; Brancker laughed at her. Also in 1928, during a SEANCE, Garrett gave a message from a deceased Captain Raymond Hinchcliffe warning his friend, Ernest Johnston, the navigator of the R-101, not to go on the maiden voyage because the ship would crash. Johnston did not take the message seriously. In 1929, Garrett saw a third vision of a dirigible in the sky over London, in flames.

The R-101 was declared by Brancker to be “safe as a house, except for the millionth chance.” It lifted off on October 4, 1930 and crashed in France on October 5. Garrett knew about it before the news reached the media. Brancker was among the victims.

Three days after the crash, Garrett conducted a SEANCE intended to communicate with SIR ARTHUR CONAN DOYLE, who had died on July 7. Garrett’s CONTROL, Uvani, began to relay messages from the dead captain of R-101, Flight Lieutenant H. Carmichael Irwin. The specific and technical information about the airship, its testing and flight was of such a confidential nature that HARRY PRICE, one of the sitters, worried about espionage. He sent a copy of the transcript to Sir John Simon, chairman of the Court of Inquiry, who was heading an investigation of the disaster. When the seance story appeared in the press, other military officials became interested, including Major Oliver Villiers, a close friend of Brancker.

Irwin allegedly communicated again, joined by several others who had died in the crash, including Brancker, Major G.H. Scott, Wing Commander R.B. Colmore and Ernest Johnston, the navigator. The spirits claimed that the R-101 had had a gas leak that had been ignored by officials who wanted to launch on time. The ship had been too heavy for the engines, which backfired and ignited the escaping gas. Furthermore, the ship had been plagued by other problems: a bad air pump that failed and an improperly functioning fuel pump. The ship had never reached cruising altitude and had scraped treetops as it passed over France. The problems had been known prior

to launch, but the decision had been made to proceed. The crew had not wanted to appear “faint of heart,” and had figured that if they made it across the English Channel, they could come down in France and claim that bad weather had forced them to land.

Villiers was convinced he had spoken with the spirits of the dead crew, and he gave information from Garrett’s seven seances to Simon. Simon said he could do nothing with it, however, as testimony from the dead would never be accepted in a court of law.

Twenty-five years later, Villiers gave another copy of the seance records to author James Leasor, who wrote *The Millionth Chance: The Story of the R-101*. Villiers believed the dead crew wanted the world to know the truth of what happened.

The information was not considered in the official inquiry of the crash because of the alleged sources, spirits of the dead.

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radiant boy The glowing GHOST of a boy who has been murdered by his mother and whose appearance portends ill luck and violent death. Radiant boys appear in the folklore of England and Europe, possibly originating with the *Kindermorderinn* (children murdered by their mothers) of Germanic folklore. There are numerous radiant boys stories in the Cumberland area of England, which was settled by Germanic and Scandinavian peoples in the 9th and 10th centuries.

A radiant boy once haunted the Howard family’s Corby Castle in Cumberland, making its most famous appearance in 1803. The castle—really a manor house—stands on a fortification site once used by the Romans. Part of the old house adjoins a Roman-built tower. According to an account written in 1824, the radiant boy haunted a room in part of the old house adjoining the tower. The origin of the ghost is not known, but he plagued many an overnight guest with his appearances and noises. The room had an air of gloom which Howard sought to dispel by changing some of the furniture.

Howard recorded in his journal that an incident took place on September 8, 1803 involving the rector of Greystoke, who, with his wife, was among the guests staying at the castle. The rector and his wife had planned to stay several days, but after their first night they announced at breakfast that they intended to depart. The Howards were stunned.

Some time later, the rector confessed the reason. Howard quoted him as saying:

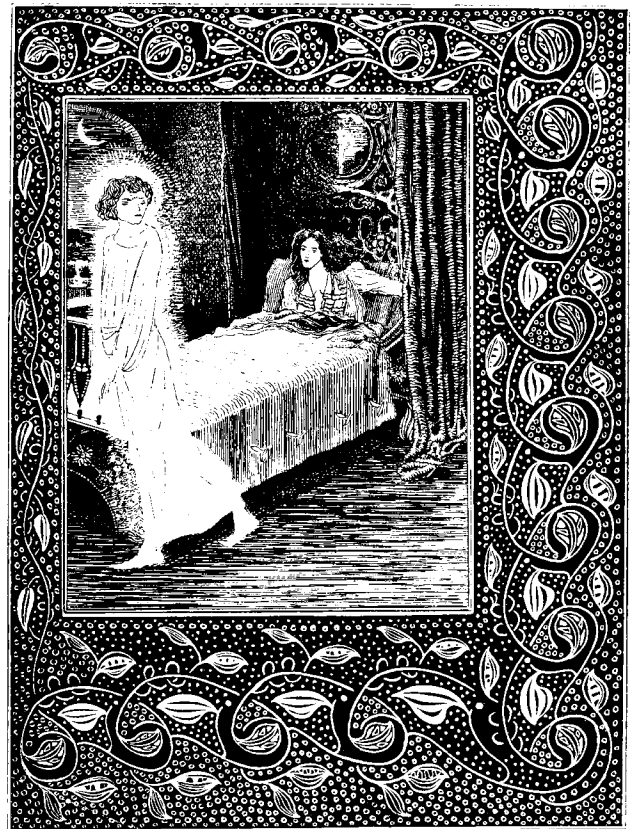
Soon after we went to bed we fell asleep. It might be between one and two in the morning when I awoke. I observed that the fire was totally extinguished; but

although that was the case, and we had no light, I saw a glimmer in the middle of the room, which suddenly increased to a bright flame. I looked out, apprehending that something had caught fire; when, to my amazement, I beheld a beautiful boy clothed in white, with bright locks resembling gold, standing by my bedside, in which position he remained some minutes, fixing his eyes upon me with a mild and benevolent expression. He then glided gently towards the side of the chimney; where it is obvious there is no possible egress, and entirely disappeared. I found myself again in total darkness, and all remained quiet until the usual hour of rising. I declare this to be a true account of what I saw at Corby Castle, upon my word as a clergyman.

It is not known if anything ill befell the rector; some 20 years later, he was still talking about the ghost. The radiant boy no longer haunts the castle. The room, called “the Ghost Room,” is a study.

Lord Castlereagh, second Marquis of Londonderry and one of England’s most illustrious statesmen in the early 19th century, allegedly saw a radiant boy years before he committed SUICIDE. There are different versions of the story.

According to one, the episode occurred when he was a young man, Captain Robert Stewart. He was posted in Ireland, and one day he went hunting and became lost. With darkness coming on, he sought lodging at the home



A radiant boy making a nocturnal visit.

of a gentleman. There were other guests in the house, and Stewart was invited to stay a few days and join their hunt. He agreed.

When it came time to retire, Stewart was taken to a room with little furniture and a blazing fire. He fell asleep and was awakened suddenly by a bright light in the room. At first he thought it was the fire. The fire, however, had gone out, but the light seemed to emanate from the chimney. Gradually Stewart became aware of the glowing form of a beautiful naked boy, surrounded by a dazzling brilliance. The boy gave him an earnest look and then faded away.

Stewart thought he had been played a joke and was mightily offended. The following morning, he brusquely announced his departure. The host managed to pry the details out of him, and gave the butler a tongue-lashing for putting Stewart in "the Boy's Room." The butler protested that he had lit a fire "to keep him from coming out."

The host explained to Stewart that according to a tradition in his family, whoever saw the radiant boy would first rise to great prosperity and power and then suddenly die a violent death. Stewart, the second heir in line in his family, was unconcerned.

Within a few years, however, his older brother drowned in a boating accident. Stewart left the army and entered politics, rising quickly. He was influential in creating the Act of Union between England and Ireland in 1800. He served as secretary of war in 1805 and 1807, and as foreign secretary from 1812 on. Despite his success, he was not well liked and was even hated by many for his cold demeanor. In 1821, his father died, making him Lord Castlereagh, second Marquis of Londonderry.

In 1822, Lord Castlereagh's fortunes abruptly began to dim. He suffered from gout, and the stresses of his career began to take a heavy personal toll. He became paranoid and suspicious and acted strangely, and was feared to be losing his mind. He was confined to his country house, North Cray Place, and forbidden to have razors, lest he do something foolish. On August 12, 1822, he took a pen-knife and slashed his throat, killing himself.

Author Edward Bulwer-Lytton later advanced another story as to how Castlereagh came upon a radiant boy. Bulwer-Lytton said that Castlereagh had stayed at Knebworth, the Lytton family seat, at a time prior to his confinement. One morning he appeared at breakfast looking very pale, and said that a strange boy with long yellow hair had appeared in his room, sitting in front of the fire. The boy had drawn his finger across his throat three times and then vanished. The story most likely is one of Bulwer-Lytton's inventions. He often would invite guests to sleep in the "haunted room" and then sneak upstairs and scare them.

See DEATH OMENS.

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rainbow See BRIDGE OF SOULS.

rakshasa In Indian folklore, a DEMON that appears as a black figure with yellow or flaming hair, and wearing a wreath of entrails. Their name literally means "destroyer," and *rakshasas* are considered to be evil and hostile to mankind. They can take many shapes, including beautiful men and women and animals or birds, such as dogs, vultures and owls. Generally, however, they are monstrous in appearance, with huge bellies, slits for eyes and matted hair. If not black, they are yellow, green or blue.

Rakshasas are nocturnal creatures and have disgusting habits, such as eating human flesh and drinking human blood from the skull; eating food which has been sneezed upon, walked upon or soiled by insects; and eating corpses. They also roam around forests looking for animals to eat, always trying to satisfy an insatiable hunger. They have the power to reanimate corpses, and will take possession of an unwary man through his food, causing madness or illness. One touched by a *rakshasa* dies.

Despite their formidable evil powers, *rakshasas*, like many demonic beings, are reputed to be dim-witted. According to Indian lore, one may banish them simply by saying "Uncle."

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rapping One of the earliest discovered means of alleged spirit communication. Rapping includes any knocking, thumping, bumping or tapping associated with discarnate messages.

The 9th-century chronicle *Rudolf of Fulda* refers to communications from a rapping intelligence. Paracelsus, a 16th-century Swiss physician and alchemist, called raps *pulsatio mortuorum*, or a DEATH OMEN. Rapping spirits, or *spiritus percutiens*, were conjured away at the benediction of medieval Catholic churches. In 1520, Melancthon reported rapping at Oppenheim, Germany. Rappers appeared in 1521 in Lyons, France and in 1610 at Ayr, Scotland. In 1661, Rev. Joseph Glanvil wrote extensively of the rapping at Tedworth, England in Saducismus Triumphatus (see DRUMMER OF TEDWORTH). Rev. Samuel Wesley, father of John Wesley, the founder of Methodism, and his family heard rapping at Epworth Vicarage in 1716 (see EPWORTH RECTORY).

But not until Maggie and Kate Fox asked "Mr. Split-foot" to answer questions via rapping at Hydesville, New York in 1848 did so many people begin to believe in the phenomenon of spirit communication (see FOX SISTERS). At first the spirit only rapped twice for yes and not at all for no, but eventually elder brother David Fox worked out an alphabet code, in which the spirit tediously communicated his message.

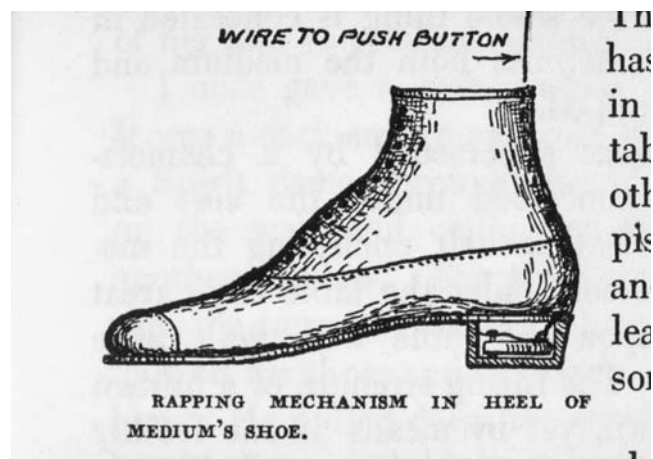
A short time later, the girls' older sister, Leah Fish, took Kate and their mother to Rochester, but the rap-

pings followed the young girls. By this time, the sensation was spreading, and various people in and around Rochester discovered their MEDIUMSHIP. Rappings were heard everywhere, giving the "Rochester knockings" terrific press coverage. From there, budding Spiritualists all over America were communicating with the discarnate via rapping, and the phenomenon remains a staple of spirit communication.

Much of the rapping apparently was produced fraudulently. Maggie and Kate Fox, both in the beginning and later in Maggie's famous renunciation of SPIRITUALISM in 1888, ascribed the raps to their talented toes, which they were able to crack against the floorboards with very little discernible movement of leg muscles. Kate also confided that if the questioner called out the alphabet code, the MEDIUM could easily read changes in facial muscles and reveal the correct answer. The effect of raps coming from all parts of the room was easily suggested to a willing listener.

Famous magicians such as HARRY HOUDINI and J. N. Maskelyne, intent on debunking spiritualism, offered many explanations and techniques for rapping. With the medium's hands outstretched on the table during the SEANCE, rapping could be produced by tightly pressing the thumbnails together and then allowing one nail to slip against the other. A better method was slipping one's knee or shoe against the table leg. Other mediums slightly moistened their fingers and slid them gently along the tabletop.

Still others employed mechanical devices hidden in their clothes or shoes to create the raps. One of the most ingenious consisted of a small, hollow metal tube which contained a long burlap needle that moved up and down like a piston. Heavy black thread attached the needle to a tiny hook in an inconspicuous seam, which the medium carefully worked out of the fabric during the dark SEANCE. Once the needle was exposed, the medium attached a leaded cork to the top of the needle and maneuvered it so that raps were heard throughout the sitting.



Harry Houdini's sketch showing rapping mechanism in medium's shoe.

Electrical devices operated by wire produced raps from the heels of the medium's shoe. By moving the foot under the table, the medium could make the sitters think the raps were coming from beneath their own hands. Surgeon William Faulkner admitted to the London Dialectical Committee in 1869 that he regularly sold trick magnets to produce rapping sounds.

Nevertheless, thousands of sitters heard the din and believed. Anthropologist ANDREW LANG asserted that if someone had wanted to create a method of spirit communication, it would not have been cumbersome rapping. Psychical researcher Professor Charles Richet wrote that if these rappings were true (and he believed they were), they proved the actions of human or nonhuman intelligence upon matter.

Finally, medium D. D. HOME convinced one of his sitters, Lord Adare's father, that spirits just *had* to rap. By remaining in the earth's atmosphere, the spirits get so charged, so full of electricity, he claimed, that they must release the energy to obtain relief.

Rapping continues to be an unexplained phenomenon of POLTERGEIST cases, hauntings, mediumship, and TABLE-TILTING.

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Raynham Hall Stately English manor house haunted for the last 250 years by the "Brown Lady," who appears on film in one of the most spectacular spirit photographs on record.

Raynham Hall, the seat of the Marquesses of Townshend, is located a few miles southwest of Fakenham in Norfolk. The Townshends became marquesses in 1786, and for generations they lavishly entertained royalty at Raynham Hall.

The identity of the Brown Lady is uncertain; it is believed she is the GHOST of Lady Dorothy Townshend, wife of the second and most famous marquess of Townshend, daughter of Robert Walpole, member of Parliament for Houghton, and sister of Sir Robert Walpole, the first prime minister of England.

At age 26, Dorothy married her childhood love, Lord Charles Townshend, who had suffered the loss of his first wife about a year earlier in 1711. According to legend, Dorothy had been the mistress of Lord Wharton, and

when Townshend discovered this after their marriage, he kept her locked in her apartment at the hall. It is not known how she died. Different versions of the legend say it was either of a broken heart, a fall down the staircase, or smallpox.

A portrait identified as Lady Dorothy hung in the hall until it was sold in 1904. The woman is dressed in brown brocade trimmed in yellow with a ruff around the throat. Her eyes are large and shining. It was rumored that the portrait looked normal when seen during the day, but if seen by candlelight the face became evil-looking and skull-like with no eyes.

Numerous stories of encounters with the Brown Lady have been recorded over the centuries. One of the most famous occurred in the early 19th century, when George IV, then regent, visited at the hall and was given the State bedroom. He awoke in the middle of the night to see a woman dressed in brown with dishevelled hair and a face of ashy paleness standing beside the bed. He was so frightened that he vowed he would not stay "another hour in this accursed house."

The Brown Lady was seen at Christmastime 1835 by Colonel Loftus, one of the many guests staying at the hall.



The famous Brown Lady of Raynham Hall, photographed in 1936. Courtesy Fortean Picture Library.

Loftus saw the ghost twice on succeeding nights. The first time, she was standing outside of Lady Townshend's room. When pursued by Loftus she went down the corridor and vanished. The second night, he encountered her on the staircase; she was carrying a lamp. He described her as a stately lady in rich brocade with a coif (a tight-fitting cap) on her hair, but only empty, dark hollows for eyes. Loftus made a sketch of her, which he showed to guests at breakfast the following morning.

Not long after that, Captain Frederick Marryat, a novelist, was invited to the hall. Marryat had a weak theory that the ghost was somehow connected to smugglers and poachers who once had been prevalent in the area. One night, he and two of Lord Charles Townshend's nephews came face to face with the Brown Lady in a corridor. She held a lighted lamp and grinned at Marryat in what he termed "a diabolical manner." He was carrying a pistol, which he raised and shot at the ghost point-blank. The ghost disappeared. Marryat later swore the bullet passed right through her. It was found lodged in a door behind where the ghost had stood.

Following that episode, the Brown Lady was not reported again until 1926, when she was encountered by the then Marquis Townshend, who was a boy at the time, and one of his friends.

In 1936 Lady Townshend hired a photographer, Indra Shira, to take photographs of the interior of Raynham Hall. Shira and his assistant, Mr. Provand, were taking flash photographs of the staircase when Shira saw a vaporous form take shape on the stairs. It assumed the form of a woman who appeared to be draped in something white. The ghost began to descend the staircase. Shira excitedly ordered Provand to take a picture. Provand could not see the APPARITION, but he aimed his camera in the direction indicated by Shira. Provand would not believe that Shira had seen a ghost, and he accepted a five-pound bet that the photograph would show the white form. It did—the Brown Lady appeared as an outline wearing something like a wedding gown and veil. The photograph was published in *Country Life* magazine on December 1, 1936 and caused a sensation. The photograph has been examined by experts, but no evidence of fraud has ever been detected. (See SPIRIT PHOTOGRAPHY.)

The Brown Lady also is said to haunt Houghton Hall, the home her brother built on the site of the old family home, occupied by Walpoles for some 600 years. It is said that Lady Townshend spent some of the happiest years of her life at Houghton. According to legend, her ghost appeared to the prince regent while he was sleeping in the State Bedroom. As a result, he transferred to other, albeit humbler, quarters.

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reciprocal apparitions See APPARITIONS; WILMOT APPARITION.

recurrent spontaneous psychokinesis (RSPK) See POLTERGEIST; PSYCHOKINESIS (PK); ROLL, WILLIAM GEORGE, JR.

Red Lion Pub reputed to be the most haunted eating and drinking establishment in Chicago. Numerous visitors and patrons have reported a wide range of haunting phenomena at the Red Lion, but the identities of the ghosts remain uncertain.

The Red Lion opened in 1984, in a building on the north side of Chicago that dates to 1882. In its previous incarnations, the place was a grocery store, illegal gambling parlor, and a Western bar called Dirty Dan's. The second and top floors of the building were once divided into apartments. The building is located across the street from another famous haunted Chicago landmark, the BIOGRAPH THEATER.

Hauntings were known at the location when the place was Dirty Dan's, owned by Dan Danforth. Danforth experienced the resident ghosts and sometimes invited local businessmen over to experience them as well.

When John Cordwell bought the place and turned it into a British-style pub he had no expectations of ghostly phenomena. After Cordwell died, his son Colin and son-in-law Joe Heinen took over the establishment.

Phenomena began during renovations from Dirty Dan's to the Red Lion. After work hours, tools went missing or were scattered about, and work that had been done was ruined. John Cordwell installed a stained glass window over the main stairway, along with a plaque commemorating his father, who had died in England. Thereafter, Cordwell sensed the presence of his father at that spot. Curiously, people walking past the spot on the sidewalk experienced a light-headed sensation.

After the pub's opening, the second-floor apartments were removed to make additional dining space. These renovations seemed to increase the haunting activity, especially noises when no one was upstairs: heavy footsteps and the sounds of furniture being moved about or overturned. Inspections always revealed nothing amiss. Once a crashing noise was heard. A cricket bat that had been hanging on the wall was found lying on the floor.

Other phenomena include a smell of lavender perfume on the second floor, icy spots, and the apparitions of a blond man, a bearded man in a black hat, and a man in cowboy clothing. The last is thought to be the ghost of Dirty Dan himself, who had been evicted from the building and had sworn revenge. Once John Cordwell was pushed down the steps by an invisible force; he, too, thought the culprit might have been Dirty Dan. The ghosts have been heard calling out names and are believed to toss items about upstairs.

Three deaths in the building in the past have been documented. An elderly couple with a daughter lived in one of the apartments. They died there, as did their mentally disabled daughter, who was known for wearing lavender perfume.

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reincarnation The idea that the SOUL returns after death to a new body to live another life. Belief in reincarnation is not limited to the higher religions of the East, but is found in tribal societies around the world. It is also common in the West.

According to a poll taken by the Gallup organization in 1981, almost a quarter of the U.S. population believes in reincarnation. Although the Gallup poll did not go into the details of the belief, it is likely that most Americans' ideas on the subject are derived from Hinduism or Buddhism, perhaps by way of SPIRITUALISM, SPIRITISM or Theosophy. What many do not realize is that Hindu ideas (out of which the Buddhist ideas developed) grew out of a set of beliefs characteristic to the indigenous tribal peoples of India. These latter beliefs formed part of a belief system about spirits and souls that create the widespread worldview of ANIMISM, which has been called the world's earliest religion.

Animistic soul beliefs are more complex and varied than Western beliefs. Different tribal societies hold different beliefs, which, however, may be seen to be related to the same general set of ideas or principles. This indicates that probably there was once a universal set of beliefs from which the various beliefs found today have diverged over time.

One common characteristic of animistic beliefs about reincarnation is that the spirit of a deceased person undergoes a division after death, one part of it traveling to the Land of the Dead (see AFTERLIFE) where it becomes an ancestral spirit, while another part of it returns to earth to animate a new body. Some tribal peoples believe that each person has more than one soul, and in this case, one of the souls may reincarnate, while another becomes an ancestral spirit.

A person's name is often believed to have spiritual qualities in tribal societies, to the point that it even becomes a type of soul. Many Inuit groups have what has been called a "name soul," which means that the soul is an inherent part of a name, and in naming a child, one also gives it a soul. If a child cries incessantly, this indicates that he or she has been wrongly named, and once the proper name is found and given to the child, the baby

will calm down. Shamans may be called in to divine the identity of the ancestor believed to be crying for its name.

The idea that a child who will not stop crying has been wrongly named has been reported in many other societies in the Americas and in Africa, and the intentional inducement of crying is sometimes used as a way of determining which ancestor has been reincarnated in a newborn baby. A baby is made to cry (perhaps by splashing water on it), and the names of deceased relatives are called out, until the infant stops bawling. The Nandi of East Africa blow snuff up a baby's nose to make him or her cry and expect the baby to sneeze when the correct name is called out. The name is then given to the baby so that it has the same name as in his or her previous life.

Crying tests are not the only method used to determine the past life identity of a child. Very often one of the parents has an "announcing dream" that seems to predict that a certain person will be reborn to them. In many societies, babies are checked for birthmarks or birth defects that might indicate who they were, and sometimes corpses are marked with the intention of providing a way of tracking the deceased into his or her next life. In West Africa, mutilation is especially common with children who die in infancy, particularly if the same family has lost two or more children in a row. This is believed to be the same child returning again and again, but intentionally dying young each time, as a torment to his or her parents. By marking the body of one of these children, it is believed, their spirits will be rendered unattractive to their fellows, who will therefore allow them to remain living when they are reborn the next time around.

Reincarnation may be facilitated or impeded through burial practices (see FUNERAL RITES AND CUSTOMS). Children are sometimes buried beneath the floor of the home, with the idea that this will make it easier for their souls to return to their mothers. Adults, whose spirits are stronger and thus both more dangerous in their after-death state and better able to find their way back home, are less often buried in the home but may instead be buried on the outskirts of the village. In Africa, some tribes have been reported to have another means of manipulating the reincarnation process: persons who are undesirable for one reason or another are simply thrown into the bush. They are thus discouraged or prevented from taking rebirth in the community.

Human beings may be reborn not only as human children, but, in many societies at least, also as animals. Occasionally one finds the belief that the soul transmigrates through a series of different animal forms before it ceases to exist. However, one also finds the belief that at the end of this series, or perhaps after a single animal life, a person is reborn as a human being. In the animistic system, many different animal species are believed to have souls. For Native Americans, animals allow themselves to be hunted and killed by human beings so long as this is done properly and humanely. Proper hunting procedures also ensure the reincarnation of the animals' spirits and the continuation of the species in the following season.

Of the several ways animistic reincarnation beliefs differ from those typical of Hinduism and Buddhism, the most important is the concept of karma. Karma, which has been called a "moral law of cause and effect," refers to the idea that the circumstances of one's present life are molded by one's actions (good and bad) in previous lives and, in a complimentary way, that what one does in this life will help to determine the course of one's destiny in future lives. This idea, which for many persons is inextricably associated with the idea of reincarnation, was part of the development of animistic beliefs into the familiar doctrine of Hinduism. The concept of karma is absent from animistic beliefs about reincarnation.

This differentiation is significant, because good evidence of karma is lacking in the scientific studies of reincarnation made by IAN STEVENSON and others. Stevenson specialized in the study of children who claim to remember previous lives. Significantly, many of Stevenson's cases include not just verbal claims by the children, but many of the same "signs" of reincarnation recognized by tribal peoples, such as announcing dreams or apparitions in which a birth is foretold, birthmarks and birth defects, and phobias that relate to some previous life trauma (such as a death). Moreover, cases of children who remember previous lives reported by anthropologists closely resemble Stevenson's in form. It may thus be said that scientific investigation supports the animistic type of belief better than the Hindu and Buddhist one.

Stevenson's work showed how important beliefs about reincarnation are to the reincarnation process. For example, cases in which children claim memories of being people of the sex opposite to their present self are common in cultures in which this is believed possible, but rare in cultures where it is believed impossible. In animistic cultures, it is expected that a person will generally reincarnate in the same family or clan, and this is what cases show to occur in those cultures, unlike in Hindu and Buddhist ones, where the reincarnation process is thought to be due to karma and there are relatively few "same family" cases. Of course, it may be that beliefs influence the reporting of cases, or even help to shape the cases as they occur, but the large number of universal features—such as the fact that the children almost always forget their memories by age five, the high percentage of cases involving violent death and the prevalence of announcing dreams—suggests that these cases represent a genuine phenomenon.

Whether the phenomenon is indeed reincarnation is still open to question, although the scientific case for reincarnation is today much stronger than it was 30 years ago, when Stevenson began his work. The main problem facing the idea of reincarnation today is the problem of relating the evidence to established scientific data, especially in biology. In a mammoth study of birthmarks and birth defects in child reincarnation cases published in 1997, Stevenson tried to show how a discarnate spirit might affect an embryo in the process of formation, arguing that

reincarnation should not be conceived as an alternative to inheritance, but rather as supplementary to it. He also advanced the idea that memories, behaviors and physical marks might be carried from a deceased person to a new body by a type of astral body.

Reincarnation implies SURVIVAL AFTER DEATH and gains plausibility from the congruities between it and other types of evidence for survival. Reincarnation claims figure in some APPARITION and POLTERGEIST cases, and the accounts of children who claim to remember events between lives are similar to OUT-OF-BODY EXPERIENCE and NEAR-DEATH EXPERIENCE. MEDIUMS also sometimes relate communications from persons who claim to have known sitters in previous lives. Together these several types of cases suggest that some part of a person is able to survive death, interact with the physical world as a poltergeist, be seen as an apparition, communicate through a medium and eventually return to the world in the body of a child.

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Renier, Noreen Psychic who helps law enforcement solve homicides and other cases. Noreen Renier uses PSYCHOMETRY, the art of gleaning information about someone by holding an item belonging to that person, to provide leads that may take officers to an undisclosed location or point to suspects previously overlooked. Renier's skeptical critics maintain, however, that her clues are no more than educated guesses obtained by cold reading.

Born to a French Catholic mother and a Lithuanian father, young Renier had no psychic experience as a child.

She didn't even know until later in life that her paternal grandmother read cards. Renier's first brush with the paranormal came in a sitting with medium Ann Gehman in 1976. Renier was director of advertising and public relations for the Disney World Hotel in Orlando, Florida, and her friend Mary took her to see Gehman in an effort to get the psychic booked as an attraction for the hotel. Recently divorced with two teenage daughters, Renier was not impressed with the depth of the reading until Gehman mentioned Renier's brand-new office chair, so new she hadn't told anyone about it. Renier's interest was piqued, and she began devouring books on psychic activity, meditation, and MEDIUMSHIP. She and her friends practiced their newfound skills at home and on their other friends. Renier "read" her colleagues at work, so much so that she neglected her work and was fired. At this point Renier took the plunge and became the resident psychic at another Orlando hotel. She even dressed as a gypsy to attract attention.

By the late 1970s, Renier had studied with the scientists at the Psychical Research Foundation at Chapel Hill, North Carolina, including its head, WILLIAM G. ROLL. One of the researchers, a cultural anthropologist named David E. Jones introduced Renier to the possibilities of police work by testing her psychometric abilities and suggesting that she might be able to shed light on a robbery case. Both Renier and the detective were dubious, but Renier's visions helped lead to an arrest and recovery of the stolen property.

By 1979, Renier moved to Ruckersville, Virginia, near Charlottesville, to be closer to her sister now that the girls had moved out. Her first case in Virginia was the capture of a serial rapist in the town of Staunton. After visiting two of the victims' houses, Renier was able to provide clues that the detectives used to make an arrest.

Since that time Renier has worked on hundreds of cases with law enforcement officials all over the United States. She has also provided insight to the FBI. Robert K. Ressler, retired special agent assigned to the Bureau's Behavioral Science Unit in Quantico, Virginia, and the real-life profiler who inspired both the film *The Silence of the Lambs* and the hit television series *The X-Files*, endorsed her as an important investigative tool. Renier won Ressler over when she predicted President Ronald Reagan would be shot. She also predicted the circumstances of the assassination of Egypt's President Anwar Sadat, but mistakenly ascribed some of the details to Reagan.

Some of her most famous investigations include the double murder of an elderly couple in Colonie, New York, where she worked with Lt. Raymond Krolak, a skeptic turned believer; the brutal stabbings of a mother and her young daughter in Cassopolis County, Michigan; the location of a downed plane that contained the brother of a former FBI agent's wife; her readings for a man whose true occupation was professional assassin; and the New York City Zodiac killer, a copycat murderer who assumed the persona of the still-unidentified Zodiac killer in San Francisco.

Renier also became involved in the high-profile Scott Peterson murder case. Peterson was convicted of the murder of his pregnant wife, Laci, and their unborn child in December 2003. In March 2004, Jackie Peterson, Scott's mother, hired Renier to help authorities find the body of Laci and thereby hopefully to clear her son Scott of suspicion of murder. Renier visualized Laci's location and felt the young woman was already dead when her body was dumped in the water.

Renier has been a frequent guest on television programs. *A Mind for Murder* (2005), written with Naomi Lucks, is her autobiographical account of her life as a self-styled psychic "homicide detective." Other books that feature Renier include *Psychics: The Investigators and Spies Who Use Paranormal Power*, by Sarah Moran; *Remote Visions: The Secret History of America's Psychic Spies*, by Jim Schnabel; *Shopping for Miracles: A Guide to Psychics and Psychic Powers*, by Joanne D.J. McMahon, Ph.D., and Anna M. Lascarian, Esq.; and *Whoever Fights Monsters: My Twenty Years Tracking Serial Killers for the FBI*, by Special Agent Robert Ressler.

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Resch, Tina Central figure in a significant American POLTERGEIST case. At age 14, Tina Resch was the focus of one of the most widely documented episodes of poltergeist activity in the United States. Her case is evidence in support of RECURRENT SPONTANEOUS PSYCHOKINESIS (RSPK): the ability to move objects from a distance, usually connected with the intense energy associated with adolescence.

Resch was born in October 1969 to an unknown woman who may have loved the little girl but couldn't cope with motherhood. In August 1970, Resch's mother dressed the 10-month-old in a frilly pink dress with white patent leather shoes, collected her birth certificate and immunization card, and left the child at the hospital. Although authorities tried to find the young woman, they did not succeed, and Resch was adopted by foster parents, John and Joan Resch of Columbus, Ohio. The Resches had older children of their own and an adopted son, Jack. They also took in other foster children.

Life with the Resches started well but deteriorated. Tina did not do well in school and felt ostracized; she felt increasingly alienated at home. She slept in a basement bedroom and was often isolated from others. Her behavior changed.

Resch exhibited tics and jerky movements—she may have suffered from Tourette's Syndrome—as well as a tendency to be loud and argumentative. As she got older, she used fouler language and confrontational behavior,

both of which are symptoms of Tourette's. She reacted to discipline by dissociating, forgetting the fights or their consequences.

On the night of March 1, 1984, Joan demanded that John discipline Resch for her disrespectful behavior, but instead of submitting, Resch ran through the house, her father chasing her. The girl grabbed a kitchen knife and threatened to use it if John ever touched her again. He backed off, and Resch went to her room. The next morning the poltergeist phenomena began.

John and Joan assumed Tina was causing all the trouble, but odd things happened without the girl's intervention. Pictures swung wildly on their wires, candleholders rocked back and forth, glassware shattered unaided, appliances and lights turned off and on without help—even if unplugged—and heavy furniture danced across the floor. The phone rang incessantly, but there was either no one there or strange voices would rumble menacingly. The telephone itself flew around the room.

The Resches called a friend at the *Columbus Dispatch*, Mike Harden, to witness these strange events, and he in turn phoned the Parapsychology Laboratory at Duke University, trying to find someone who could make sense of what he saw but couldn't explain. Duke referred him to the Psychical Research Foundation in Chapel Hill and its founder WILLIAM G. ROLL. Roll agreed to come to Columbus and assess the situation, and he and his assistant Kelly Powers arrived on March 11. By then the Resches were buffeted by "the force," as they referred to it, from all sides.

Harden and newspaper photographer Fred Shannon accompanied Roll and Powers to the house on Blue Ash Road and couldn't believe what they saw. Shannon took quite a few photographs but quickly learned that the force was capricious and wouldn't perform if watched. Shannon had to appear disinterested in order to capture a photo of the telephone flying in the air above Resch's lap. There were so many unpredictable hazards that the Resches had to relinquish the foster children, isolating Resch even further.

Over the course of his studies of poltergeist activity, Roll had identified a connection between the phenomena and the intense and scattered energy of teenagers. He even had a name for the activity: recurrent spontaneous psychokinesis, or RSPK. Further testing of Resch at Roll's research facility indicated she was psychokinetic, but why? Not all teenagers exhibit RSPK. Then Roll remembered some interesting conclusions put forth by Michael Persinger, a neuropsychologist at Laurentian University, Ontario. Persinger believes that geomagnetic disturbances affect ESP, and further study indicated an upswing in reported cases of RSPK during those disturbances as well. Resch's dissociative behavior and lack of coordination, pushed to the breaking point from the stress of living with the Resches, may have caused her brain to generate its own geomagnetic storm and focus her energies into RSPK.

By the time Resch was 16 the RSPK had stopped, but the Resches had come to the end of their rope and had

decided to give up parental rights. They sold the house and intended to put Resch into a juvenile detention facility until other foster care could be arranged. Her boyfriend James Bennett had offered to let Resch live with him and his mother, and when the family judge was about to approve the Resches' request, Bennett blurted out that he and Resch had eloped. It was a lie but it worked. Resch moved into the Bennett home and married James, but the relationship did not last.

After divorcing Bennett, Resch became pregnant in 1988 with a man she never identified. Amber was born that September, and Resch married Larry Boyer so that Amber could have a father. Resch had Boyer arrested on charges of beating her. After her second divorce, she called Roll for help, and he invited her and Amber to stay at his home in Carrollton, Georgia, until she could get settled. In Carrollton, Resch met David Herrin, a single father with a three-year-old daughter like Amber. He seemed hardworking, liked Amber, and he and Resch hit it off. All seemed fine until Amber died on April 14, 1992.

Police arrested both Resch and Herrin for murder. They were tried separately. Resch was in jail for two years. She pleaded guilty and was sentenced to life plus 20 years with no chance of parole. Herrin received 20 years for cruelty to a child, with eligibility for parole.

Roll wrote a book about the case, *Unleashed: Of Poltergeists and Murder, the Curious Story of Tina Resch*, published in 2004.

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Resurrection Mary One of Chicago's most famous and oft-sighted GHOSTS. Resurrection Mary is a beautiful blond, blue-eyed girl dressed in a fancy white dress, white dancing shoes and thin shawl, and sometimes clutching a small evening bag. She takes her name from Resurrection Cemetery, a 475-acre burial ground located on Archer Avenue in Justice, a suburb of Chicago, where she is supposed to be buried. She appears on the road and sometimes asks for a ride, always vanishing at the cemetery.

Sightings of Resurrection Mary have occurred since 1936. According to legend, Mary was killed in an automobile accident one winter night in 1934 after an evening of dancing at the former O. Henry Ballroom, now the Willowbrook Ballroom. By some accounts, the dance was for Christmas or Advent. She got into an argument with her date, left the ballroom and began walking up Archer Avenue. She was struck by a car and was killed. The driver left the scene and was never found. Her parents buried her at Resurrection in her white dress and dancing shoes.



Dale Kaczmarek, president of the Ghost Research Society, at the bent bars at Resurrection Cemetery. Photo by R. E. Guiley.

Resurrection Mary's ghost has made appearances since 1936. In that year, a man named Jerry Paulus met a young woman in a white dress at the former Liberty Grove Hall and Ballroom (since demolished). They spent much of the evening together, though she seemed aloof and distant. Her skin was cool and clammy, as were her lips, he discovered, when he kissed her. The girl asked him for a ride home. She directed him down Archer Avenue and told him to stop in front of Resurrection Cemetery. Then she leaned over and whispered that she had to leave him and he could not follow her. She got out, ran toward the gates and vanished.

Subsequent sightings have been similar. Most have occurred in the Archer Avenue vicinity. Mary usually shows up in winter—especially in December—wandering along the road in her white dress and thin little shawl. Sometimes she hitches a ride to the O. Henry Ballroom. Sometimes drivers stop and offer her a lift. In the late 1930s, she jumped on the running boards of autos; in later years, she has walked up to autos, opened the doors and gotten in, and asked for a ride. She always asks the driver to go on Archer Avenue past the cemetery. She either vanishes from the car as it passes the cemetery or asks the driver to stop at the cemetery, where she gets out and disappears through the locked gates. She also has been seen inside the cemetery, staring through the bars of the gate.

Other motorists have reported hitting a girl dressed in a white ball gown who suddenly runs out into the road in front of them. Sometimes the car passes through her and she vanishes. Other times, motorists think they've struck a person and call for help, but the body vanishes before help arrives.

She has been reported dancing at the old O. Henry Ballroom until closing, when she asks someone for a ride home, past the cemetery, of course. Those who say they've danced with Mary describe her as did Paulus: aloof and cold to the touch.

Reports of Resurrection Mary increased following renovations to the cemetery in the mid-1970s. She has been

seen and picked up at various distant suburban locations as well, but her destination always takes the driver past the cemetery.

In 1976, an unusual sighting occurred. On August 10, a man was driving past the cemetery late at night when he saw what seemed to be a young woman in a white dress standing inside the gates, clasping the bars. The man reported to the Justice police that someone evidently was locked inside the cemetery. Officers who investigated found no one inside; however, two of the iron bars of the gate where the girl had been standing were found pried apart and bore what seemed to be human handprints seared into the metal.

Cemetery officials said there was a natural explanation for the bars: they had been bent by a service truck that had backed into them. A workman heated the bars with a blowtorch and unsuccessfully tried to bend them back into position. The marks supposedly were made by him. Skeptics of this explanation pointed out that the workman's hands were gloved, and the marks seem to bear clear hand- and fingerprints.

The story encouraged a steady stream of curiosity seekers, so the cemetery had the bars removed. This action resulted in rumors that the cemetery was trying to hide something, which encouraged more curiosity seekers. The bars were replaced and painted. It was rumored that workmen tried in vain to remove the scorched handprints and could not and also that a scientific laboratory could not explain what had caused them.

The true identity of Mary has never been established, although the story may be drawn from facts involving multiple persons. A 13-year-old girl named Mary Bregovy was killed in an auto accident in downtown Chicago on March 10, 1934, and was buried in Resurrection Cemetery. However, this Mary had short, dark hair and was buried in an orchid-colored dress. Her grave was a "term" grave, resold every 25 years, a common practice in the 1920s and 1930s. It is not known whether others purchased the same plot in later years. The plot is in a section of the cemetery that underwent renovation in the 1970s.

In July 1927, a 12-year-old Lithuanian girl named Anna Marija (Mary) Norkus was killed in an auto accident following an evening of dancing at the O. Henry to celebrate her birthday. She was tall and blond and went by her middle name, Marija. The car in which she was riding passed by Resurrection Cemetery and accidentally fell into a 25-foot-deep railroad cut, killing Marija.

Marija was supposed to be buried in St. Casimir Cemetery. It has been speculated that perhaps she was temporarily interred in Resurrection due to the frequent cemetery labor strikes—and perhaps she was forgotten and left there.

Other candidates put forward include a young Polish girl who died when she crashed her parents' car near Resurrection and was buried in a term grave there; a girl who was killed in a collision of a Model A and a farm vehicle in 1936 on Archer Avenue; and a Mary Miskowski, of

Bridgeport, on Chicago's south side, who was killed while crossing the street in late October in the 1930s.

Resurrection Mary may also be part URBAN LEGEND. Her story follows the PHANTOM HITCHHIKER, or "Vanishing Hitchhiker," legend. A hitchhiker, usually a young woman, is picked up on a lonely road, shivering from the cold. She gives the driver the address of her home. She doesn't talk much, or at all. He may give her his coat to wear. When he arrives, she vanishes from the car, taking the coat. The occupants of the house are the parents of the girl, who tell the driver she is dead, killed near the spot where he found her on the road. Later, he finds her grave and sees his coat folded on top of it.

Mary also fits a variation of the Phantom Hitchhiker legend, the "Spectral Jaywalker," in which a person—usually a woman—suddenly appears in front of vehicles and is struck, or suddenly runs out into the middle of the road and is struck. She either vanishes immediately or lies bleeding until help arrives, when she vanishes.

Perhaps related to Resurrection Mary is a ghost reported nearby in 1897. The sighting was close to St. James Sag Church and Cemetery, which is near Resurrection Cemetery and is famous for its PHANTOM MONKS. On September 30, 1897, two musicians, Professor William Looney and John Kelly, decided to stay the night in a small building in the area after finishing their performance. At about 2 A.M., Looney was awakened by the sound of hooves on the gravel road of what is now Archer Avenue. He looked out his window and saw a carriage stop at the entrance and turn around. A girl in a white robe appeared out of nowhere and got inside. As the carriage passed the archway, everything vanished.

"Rez Mary," as she is known to many locals, inspired the composition of a song, "The Ballad of Resurrection Mary."

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retrocognition A displacement in time in which one apparently sees into the past, to either experience or review events of which one has no prior knowledge, or to obtain accurate information which is not in one's own memory. Retrocognition seems to occur spontaneously in everyday life, in DREAMS, and in parapsychology laboratory experiments. Psychics use it in readings for clients. It is sometimes called "postcognition."

When retrocognition happens spontaneously, it can take the form of a vision. One enters a building or looks out a window, and instead of seeing the present surround-

ings, sees how the site looked in the past, perhaps peopled with individuals who seem either real or ghostly. Sometimes such experiences are fleeting and are passed off as imagination, while other times they seem very real and frightening.

Retrocognition occurs in cases of HAUNTINGS and APPARITIONS, in which events from the past are seen and/or heard. It is as though events from the past keep replaying on some cosmic sound and video track, perceived on rare occasions by persons who somehow psychically tune in to them. Perhaps, as psychologist GARDNER MURPHY suggested, at certain times people gain access to the Akashic Records, said to be the repository of all thought, sound and action from all time. Murphy also suggested that most apparitions and ghosts are cases of retrocognition, in which an individual becomes momentarily displaced in time. The individual is not actually transported back in time, but remains in the present while hallucinating the scenes from the past.

Perhaps the most famous case of retrocognition occurred shortly after the turn of the 20th century in Versailles, when two Englishwomen thought they saw apparitions from the 1770s just prior to the French Revolution (see VERSAILLES GHOSTS).

A striking case investigated by Murphy occurred in the 1960s to Coleen Buterbaugh. As she entered an office suite in the music building at Nebraska Wesleyan University, she was arrested by a strange and strong odor. Suddenly she saw a tall woman with old-fashioned clothes and hairdo, who was reaching up to the shelves of an old music cabinet. Buterbaugh also sensed a masculine presence sitting at a desk to the side. She looked out a window and saw the campus as it had appeared nearly 50 years earlier. Buterbaugh realized that the vision was not in the present and that she had somehow slipped back in time. Later, it was determined that the apparition of the woman matched a Miss Mills, who had worked at the university as a music teacher from 1912 until her sudden death in 1936 in a room across the hall from the office suite.

Another well-known retrocognition case concerns the Battle of Nechanesmere, which took place on May 20, 685 in Scotland and later was considered one of the major events of the Dark Ages in Britain. The Picts, led by King brude mac Beli, routed the invading Northumbrians, led by King Ecgrith. Ecgrith, his entire royal bodyguard and most of his army were killed; those who survived fled.

Almost 1,265 years later, on January 2, 1950, the aftermath of the battle was witnessed by a woman in her fifties, E. F. Smith, who came upon the scene as though it were continuing on in time without beginning or end. Smith had been visiting friends one evening; on the return drive home, snowfall caused her car to slide into a ditch. She was not injured. With her dog, she began walking to the village of Letham, near Nechanesmere, some eight miles away.

About a half-mile from the village, Smith spotted a mass of torches moving through the night. As she contin-

ued on, she saw figures, dressed in what later was identified as seventh-century garb, holding the torches and moving through the fields, turning over bodies. Smith heard no sounds and felt no fear; her only concern was her barking dog, which she feared would awaken the villagers of Letham. Investigators surmised that she may have witnessed a haunting of phantom Picts, still searching the battlefield for their dead.

Not all retrocognitive experiences involve visions. One that consisted only of sound occurred in 1951 at Dieppe, France, when two Englishwomen believed they heard phantom sounds of the famous air raid that had taken place there during World War II (see DIEPPE RAID CASE).

In both the Nechanesmere and Dieppe cases, telepathy, clairvoyance and hallucinations were ruled out as possible causes.

Retrocognition has not been tested much in the laboratory because of the difficulty of ruling out the possibility of clairvoyance of existing historical records, and telepathy. Nonetheless, it is used in applied psi fields such as psychic criminology (solving crimes and finding missing persons) and psychic archaeology (see FREDERICK BLIGH BOND).

See PETRY, KARL.

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revenant The dead who return from the grave. "Revenant," a term common in earlier times, once was a common synonym for GHOST. Nearly all civilizations have, at least at some time during history, held the belief in the ability of the dead to return to the world of the living. Humans and animals can be revenants.

Revenants take various forms, from filmy beings (the modern concept of ghosts) to solid forms that appear to be living, until they abruptly disappear. In Irish lore, revenants include living corpses, bodies that revive in order to briefly partake of their own funerals. VAMPIRES also may be considered revenants.

Rhine, J(oseph) B(anks) (1895-1980) Founder and director of the Parapsychology Laboratory at Duke University, often called the father of modern parapsychology (experimental psychical research). He believed that the limits of EXTRASENSORY PERCEPTION would have to be established before any meaningful work could be done on the problem of SURVIVAL AFTER DEATH, but he never lost a personal interest in the latter.



The walking dead frightening soldiers on a moonlit night.

J. B. Rhine was born on September 29, 1895, in a log house in the Pennsylvania mountains. From his childhood he heard many stories of omens, warnings and messages from unseen agencies, although his skeptical father taught him to dismiss them as so much superstitious nonsense. When he was about 12, Rhine had a religious experience and decided on a life in the ministry; he held this determination until he met Louisa Ella Weckesser, his future wife, whose critical attitude to religion gradually brought him to question his faith.

Rhine served in the Marines from 1917 to 1919. He and Louisa Weckesser were married in 1920. Rhine began to study biology and plant physiology, preparing for a career in forestry. He received his Ph.D. in botany from the University of Chicago in 1925; LOUISA RHINE had received her Ph.D. in the same subject from the same institution two years earlier. But Rhine did not find botany satisfying; more and more his mind turned to psychic experiences. The Rhines had heard SIR ARTHUR CONAN DOYLE lecture in Chicago in 1922, and his claim to be in touch with his deceased son made Rhine wonder whether psychic research might provide a way of establishing proof of a nonphysical world.

Rhine joined the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) in 1924 and in 1925 began to abstract

foreign-language publications for the ASPR's *Journal*. The *Journal* at this time was under the editorship of J. Malcolm Bird and was printing many stories of the Boston medium "Margery" (see MINA CRANDON STINSON). Rhine was enough impressed by what he read to want to conduct his own research with Crandon. Boston was across the river from Cambridge and Harvard, where WILLIAM MCDUGALL, a prominent figure in psychical research, then taught. It was partly with the idea of studying under McDougall and partly with the idea of investigating Crandon that the Rhines left Morgantown in June 1926 and moved to Boston.

On July 1 the Rhines had a sitting with Crandon which left Rhine badly disillusioned. He had seen the medium kick a megaphone within reach of her hand in the dark, and when he checked a balance after the SEANCE he found that the weight had been moved so that the "wrong" side would go down. He quickly wrote to the ASPR about what he had seen; later he resigned his membership in the society.

The Rhines had based their decision to leave Morgantown partly on a belief in Bird's presentation of the mediumship, Louisa Rhine wrote in *Something Hidden* (1983), her book on their life together, but now suddenly every-

thing was up in the air. They had reached Cambridge to find McDougall leaving for sabbatical, and the Crandon mediumship had turned out to be a fraud. Fortunately, there was WALTER FRANKLIN PRINCE at the BOSTON SOCIETY FOR PSYCHIC RESEARCH.

Prince had left his position as research officer with the ASPR partly because he, too, was skeptical of the Crandon MEDIUMSHIP. He arranged for the Rhines to have sittings with a mental MEDIUM, MINNIE MESERVE SOULE, on behalf of a Detroit school administrator, JOHN F. THOMAS, who was working on his doctorate under McDougall. Thomas, in turn, arranged for the Rhines to go to Duke University in the fall of 1927 to assist him in his data analysis. Duke had hired McDougall away from Harvard after his sabbatical.

Rhine at first worked as a research assistant to McDougall as well as Thomas. He stayed on to teach psychology after Thomas received his Ph.D. (the first awarded in parapsychology by an American university), and in the fall of 1930 he and McDougall, along with others in the psychology department, began the ESP experiments that would make the Parapsychology Laboratory world famous. The association with Prince now had another benefit—Prince edited and the Boston Society published Rhine's monograph *Extra-Sensory Perception* (1934), in which he reported the results of those early experiments.

The Soule sittings they had conducted for Thomas had been interesting, but the Rhines disagreed with Thomas over their interpretation. Thomas believed that these and other of his seance communications were genuine messages from his deceased wife, whereas the Rhines thought they could be explained on the basis of the medium's ESP. The debate was an old one, going back to the beginnings of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London in 1882.

But Rhine had not lost his personal interest in the survival problem. In a series of popular books and lectures, as well as scientific papers and editorials published in the *Journal of Parapsychology*, which he founded at Duke in 1937, he was quick to point out that ESP supported a dualistic separation of body and mind. And if body and mind were separate, then in theory the mind should be able to survive the body's death. Until the limits of ESP were established, however, he believed there was no scientific way of pursuing the survival problem.

The Parapsychology Laboratory continued in operation at Duke until Rhine's retirement in 1965, when he moved it off campus to the new Foundation for Research on the Nature of Man, where it is still in existence. Rhine died on February 20, 1980, at his home in Hillsborough, North Carolina.

Rhine's popular books, all of them best-sellers, include *New Frontiers of the Mind* (1937), *The Reach of the Mind* (1947), and *New World of the Mind* (1953).

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Rhine, Louisa Ella Weckesser (1891–1983) American parapsychologist, wife and professional partner of J.B. RHINE. Unlike her husband, who became famous for his experimental research into EXTRASENSORY PERCEPTION (ESP) and PSYCHOKINESIS (PK), Louisa Rhine is best known for her analysis of spontaneous case accounts, including those of APPARITIONS.

Louisa Rhine was born Louisa Weckesser on November 9, 1891, in Sanborn, New York, an island in the Niagara River just above Niagara Falls. She was the first of nine surviving children of an Ohio truck farmer and his Mennonite wife. She was born near her mother's hometown but moved to her father's soon after.

She met her future husband when her father rented out part of the family farm to the Rhine family. Both had an intellectual bent, and they found they enjoyed each other's company. They were separated during World War I, when he served in the U.S. Marines, but they met again when he returned home in 1919. They were married the following year. He joined her at the University of Chicago, where she was then studying. She received her B.S. degree in 1919 and then took up graduate studies in botany, obtaining her Ph.D. in 1923. J.B. received his Ph.D. in the same field in 1925. After only three years working and teaching in botany, however, the Rhines changed direction, committing themselves to psychical research (as parapsychology was then known).

By late 1927 they were at Duke University in Durham, North Carolina, where WILLIAM MCDUGALL was the chairman of the new Department of Psychology (see J. B. RHINE entry for the story of this transitional period). Rhine began working with her husband conducting experiments; when she became pregnant, however, she began to spend most of her time at home, and only after the last of her four children were in school, did she return to work full time. During this period, however she was never uninvolved. In 1937 she published the first-ever EXTRASENSORY PERCEPTION (ESP) experiments with children, and in 1943 she was the first author of the first published paper on dice-throwing psychokinesis (PK) tests.

At her husband's suggestion, Rhine took up the study of spontaneous cases in 1948. By that date, the Parapsychology Laboratory at Duke had received some 15,000 accounts of apparent paranormal events in unsolicited letters. Moreover, lab workers had noted that in ESP card

tests, percipients rarely had a sense of whether they had guessed correctly, whereas in these spontaneous cases the percipients nearly always had a sense that their experience was important and meaningful.

Faced with such an enormous undertaking, Rhine chose not to investigate the cases, as had been standard practice since the founding days of the London-based SOCIETY FOR PSYCHICAL RESEARCH (SPR). Instead, she accepted them at face value. Since it had long been known that investigating cases both helped weed out ones with normal explanations and enriched truly paranormal ones by adding details to them, this approach came under considerable criticism. Rhine responded by saying that she was not trying to determine the truth value of individual cases, only to find patterns across all the cases that might suggest avenues to be pursued in experimental research. There is no evidence that this was ever done, however, and, critics alleged, Rhine drew increasingly sophisticated conclusions from her case collection.

Rhine's basic claim was that her cases suggested that the percipient, not the agent, was the key figure in ESP and apparition cases. The terms "percipient" and "agent," in use since the earliest days of psychical research, presumed the agent was responsible for "sending" the content of an ESP experience to the percipient. Rhine preferred instead the terms "experience person" and "target person," which she held to be more reflective of the psi process. Critics, however, charged Rhine's hypothesis was only a consequence of her method, since most of her cases were sent in by the percipients and contained little or no information about the conditions, states of mind or actions of the agents, apart from what was conveyed in the experience itself.

Moreover, critics pointed out, Rhine stacked the deck in favor of her hypothesis by disallowing from her test sample cases in which the agent attempted to "project" him- or herself to the percipient (see OUT-OF-BODY EXPERIENCE [OBE]), on the grounds that these were semi-experimental rather than spontaneous cases. She also arbitrarily classified cases of ESP between strangers as coming from the percipient, although they could as well have come from the agent. She even went so far as to argue that 104 cases that suggested actions by the agent were coincidental, whereas 10 cases in which the agent was not thinking about the percipient at the time of the experience supported her active-percipient model.

Rhine's model of psi processing was based on the two-stage model of G. N. M. TYRRELL. In this view, the ESP signal is picked up by the percipient, then elaborated by the percipient in line with common psychological mechanisms. However, unlike Tyrrell, Rhine believed that apparitions could be explained as ESP-conditioned hallucinations on the part of the percipients, without any active input from the agents. In this, her position was similar to that advanced by EDMUND GURNEY in *Phantasms of the Living*.

Rhine's view of the psi process was controversial because it undermined one of the main lines of evidence

for SURVIVAL AFTER DEATH. If the percipient alone was responsible for spontaneous cases, then there was no need for agent involvement, so cases such as apparitions of the dead and events (such as falling pictures) occurring at the time of death provided no support for the survival hypothesis. (The falling pictures could have been the result of the percipient's PK.) Nothing is known about Rhine's beliefs about survival, but from her writings it is clear that she had greater doubts than did J. B. It seems safe to assume that the bad experiences she and J. B. had with mediums in the 1920s either turned her against survival or solidified prior doubts. Rhine's approach to analyzing spontaneous cases, as well as her theoretical models, have nevertheless become commonplace in parapsychology.

In 1981, Rhine served as president of the Society for Psychical Research, only the third woman and one of the few Americans to have held that position. After her husband's death, Rhine succeeded him as director of the Foundation for Research on the Nature of Man (see RHINE RESEARCH CENTER) and editor of the *Journal of Parapsychology*.

Besides publishing numerous papers in the *Journal of Parapsychology*, Rhine wrote several books for a general audience: *Hidden Channels of the Mind* (1961) *ESP in Life and Lab* (1967), *Mind over Matter* (1970), *Psi: What Is It?* (1975) and *The Invisible Picture* (1981).

Rhine died of a heart attack on March 17, 1983. Her final book, *Something Hidden*, the story of J. B. Rhine and her life with him, was published posthumously later that year.

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Roaring Bull of Bagbury In English folklore, a bogie-like spirit, or even the Devil, in the form of a ghostly, frightening bull. As a mortal, the bull had been a mean man who had performed only two good deeds in his whole life. As a GHOST, he was doomed to haunt a farm with such loud roars and bellows that the farmer called 12 parsons together to "lay" (exorcise) him. The parsons drove the bull to the church where they finally conjured him into a size so small that they could stuff him into a snuffbox. The box was sent to the Red Sea for 1,000 years.

Rodgers, Louis (1901–?) English MEDIUM who gained international fame for his ability to project his DOUBLE.

Louis Rodgers was 30 years old when he moved to Melbourne, Australia and established himself as a medium,

holding SEANCES to communicate with the dead. He was a tall, handsome but slightly mournful-looking man with long black hair. His reputed mediumistic ability quickly gained him a large and loyal clientele. His favorite reply, in answer to questions about his ability, was "I am at the mercy of the spirits. Wherever they call me I must go."

Rodgers' ability to bilocate became known in 1935, when two of his Melbourne clients inadvertently discovered he had been seen simultaneously in Melbourne and Sydney. In Melbourne, he had conducted a SEANCE, while in Sydney, he had met with a woman and conducted a lengthy conversation with her. Rumors about his double began to spread. When asked about it, Rodgers merely would smile and perhaps give his enigmatic answer about being at the mercy of the spirits.

The BILOCATIONS attracted the attention of the Australian law enforcement, which suspected Rodgers of fraud, and also of Dr. Martin Spencer, director of the Victoria Institute for Psychic Research, who specialized in exposing fraud. Spencer asked Rodgers to undergo tests, but the medium demurred, saying he did not want scientific hypotheses to jeopardize his career. Spencer persisted and finally prevailed.

The experiments with Rodgers began in April 1937. Rodgers agreed to remain in Melbourne for three weeks, and to be followed by one of Spencer's investigators. Other investigators were stationed in Sydney and other locations where Rodgers' double had been reported, and were to telephone Spencer immediately upon seeing the double.

On the third day, Rodgers was spotted in Sydney, where he had checked into a hotel. The Sydney investigator knocked on the door of the hotel room and spoke to the occupant, a tall man with long black hair who identified himself as Louis Rodgers. At the same time, however, Rodgers was in Melbourne lunching with Spencer.

Informed by telephone of the Sydney sighting, Spencer dismissed it as a possible hoax done with an impersonator. Rodgers rebutted that four days hence, he would prove his bilocation ability once and for all, and hoped he then would be left alone.

On the appointed day, Rodgers was locked inside Spencer's office with Spencer and three witnesses. He asked Spencer for a password, and was given "Lilac." After about an hour, the Sydney investigator called to report spotting a man who looked like Rodgers on the street in Sydney. Another hour later, Spencer received another phone call which, according to the operator, came from Sydney. This time, Spencer heard not the voice of his investigator, but Rodgers's voice, saying, "This is Louis Rodgers. The password is 'Lilac.'"

Spencer never stated whether or not Rodgers' bilocation was genuine or a fraud, but he once admitted privately to a friend that he thought the medium's ability was genuine.

Rodgers was killed during World War II while serving with the Australian Army in Europe.

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Rogo, D. Scott (1950–1990) Prolific American author and lecturer on the paranormal with close ties to academic parapsychology. His wide and varied interests included POLTERGEIST and HAUNTING phenomena, OUT-OF-BODY EXPERIENCES, PSYCHOKINESIS, EXTRASENSORY PERCEPTION, Fortean anomalies, UFOs, and REINCARNATION.

D. Scott Rogo was born on February 1, 1950, to Jack and Winifred Rogo of Los Angeles. He earned a bachelor's degree at California State University in Northridge in 1972. After doing graduate work in the psychology of music, he elected to devote his professional life to parapsychology. His first book, *NAD: A Study of Some Unusual "Other World" Experiences*, was published in 1970 (NAD is a Sanskrit term for transcendental music). Before his death in 1990, Rogo had authored nearly 30 books and numerous articles, most of them on the paranormal and related subjects.

In 1973 Rogo was a visiting research consultant for the PSYCHICAL RESEARCH FOUNDATION (then at Durham, North Carolina), and in 1975 he served in the same capacity for the Maimonides Medical Center's division of parapsychology in Brooklyn, New York (now defunct). He was director of research for the former Southern California Society of Psychical Research. He also lectured and taught on parapsychology at colleges and universities in California, including the University of California, Whitman College and John F. Kennedy University. In 1978, Rogo became a consulting editor for *Fate* magazine, a position he still held at the time of his death.

In the area of APPARITIONS, hauntings, and poltergeists, Rogo's best-known works are *An Experience of Phantoms* (1974), *The Poltergeist Experience* (1979) and *On the Track of the Poltergeist* (1986). His research included numerous first-hand investigations. His examination of the phenomenon known as PHONE CALLS FROM THE DEAD, in which individuals apparently receive calls from or place calls to persons no longer living, was published as *Phone Calls from the Dead* (1979), coauthored with Raymond Bayless.

Rogo took issue with the repressed hostility theory as the leading cause of poltergeist outbreaks. He contended it could be a factor in some, but not all, cases. He believed that different poltergeist cases emerge from different psychological roots, and that some that occur in non-Western cultures could have legitimate causes that Westerners would consider offbeat, such as fear of witchcraft and black magic. He also accepted the possibility of SURVIVAL AFTER DEATH, and believed survival could be a factor in some cases.

Rogo never married and had no children. He was an active homosexual. In the last years of his life, he had been involved in AIDS research and had become an expert on the immune system, the subject of his final book, *New Techniques of Inner Healing*, published posthumously.

On August 16, 1990, a neighbor noticed that Rogo's lawn sprinkler had been running for two days and notified the police. They found his bloody body in the den, where he had been stabbed to death. The deputy district attorney said later that the murder was one of the most vicious he had ever come across.

As soon as the murder became public, psychics began to phone the police with leads to the assailant, or assailants. The consensus was that there were two, one of them blond, the other dark-haired and tattooed. The police took notice of these leads, while proceeding with routine investigative procedures. In the course of their interviews, they found a bartender who gave them the description of a man who had been in Rogo's company the night of August 14, a description that fit closely to that given by the psychics for the dark-haired killer.

This man was later convicted, partly on the basis of a fingerprint found on a glass in Rogo's apartment, evidence also pinpointed by the psychics. After the jury hung in his first trial, the man was convicted of second-degree murder and sentenced to a term of 15 years to life. No accomplice has been found.

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rolang A magical rite performed by Tibetan Buddhist *ngagspas* (sorcerers), intended to animate corpses for the purpose of obtaining from them a magical charm. *Rolang* means "the corpse who stands up."

There are several types of *rolang*. In one, described by French explorer Alexandra David-Neel during her journeys in Tibet in the early 20th century, the sorcerer shuts himself alone with the corpse in a dark room. He lies on top of it, mouth to mouth, and mentally chants a magical formula. It is crucial that he exclude all other thoughts from his mind. If he does the ritual successfully, the corpse eventually begins to move about, then stands up and tries to escape. No matter how hard the corpse struggles, the sorcerer must cling to it, still mouth to mouth, still mentally chanting the magical spell. Finally, the moment arrives that the sorcerer has waited for: the corpse's tongue protrudes from its mouth. The sorcerer bites it off, and the corpse collapses. The sorcerer takes the tongue and dries it, thus turning it into a magical weapon of great potency.

Failure of the sorcerer to stay in control means certain death at the hands of the berserk corpse. Stories exist of corpses that kill the sorcerer and escape to roam the countryside like evil Frankenstein monsters.

Although the ritual is said to take place in actuality, David-Neel believed that the ritual was acted out in trance and took place only within the altered consciousness of the sorcerer. She was shown at least one alleged dessicated tongue.

Prior to the introduction of Buddhism into Tibet in the 8th century, *rolang* was performed during funeral ceremonies by the shamans of Bön, the early, shamanistic religion of the country.

In another Tibetan sorcery corpse rite, *trong-jug*, the spirit of a living being is made to pass into a corpse and animate it.

Even if not animated by ritual, corpses are believed to be able to come to life without warning and harm the living, according to traditional belief. Upon death, lamas stay continually with a corpse until it is taken to the cemetery. The corpse is bound in a sitting posture, and the lamas recite magical formulae to prevent it from breaking its bonds and murdering others in a rampage.

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Roll, William George, Jr. (1926–) American parapsychologist who has specialized in the study of poltergeists and phenomena suggesting SURVIVAL AFTER DEATH.

William G. Roll was born on July 3, 1926, in Bremen, Germany, of American parents. He graduated from the University of California at Berkeley in 1949. Roll received a bachelor of letters from Oxford University in 1960, and a Ph.D. from University of Lund, Sweden, in 1989.

In his teens, during World War II when he was living in Denmark, Roll would sometimes wake up during the night and find himself able to leave his body (see OUT-OF-BODY EXPERIENCE [OBE]). On one occasion he moved out of the house as far as the garden. He had no doubt that he was not dreaming or hallucinating and that his "mind" had actually detached itself from his body. Although he has since come to a different conclusion about the meaning of such experiences (he now believes them to be purely psychological), they played a significant role in his choice of parapsychology as a career.

After the close of World War II, Roll moved to California, where his father was then living. Enrolling at the University of California at Berkeley, he studied philosophy and psychology, the closest fields to psychical research he could find. In 1950 he went to Oxford University to study the philosophical aspects of parapsychology under the British philosopher Henry Habberly Price. With support from Oxford and later from the SOCIETY FOR PSYCHICAL RESEARCH (SPR) and EILEEN J. GARRETT of the PARAPSYCHOLOGY FOUNDATION, he set up a small research laboratory. From 1952 to 1957, he headed the Oxford Society for Psychical Research.

While at Oxford, Roll got in touch with J. B. RHINE at Duke University in Durham, North Carolina (see RHINE RESEARCH CENTER). In 1957 Rhine invited Roll to Durham, later extending his offer by two years, and Roll temporarily broke off his studies.

In 1958, Roll and fellow parapsychologist J. G. PRATT were sent by Rhine to investigate a POLTERGEIST that had been reported on Seaford, Long Island (see SEAFORD POLTERGEIST). Their report, published in the *Journal of Parapsychology* that same year, concluded that the disturbances were most likely the result of unconscious PSYCHOKINESIS (PK) on the part of a teenage boy in the family. Roll and Pratt coined the term "recurrent spontaneous psychokinesis" (RSPK) to cover cases of recurrent psychokinetic activity. This term has caught on and is in general use in parapsychology today as a synonym for "poltergeist."

In 1959, Rhine hosted a conference on "Incorporeal Personal Agency" at Duke. An important outcome of this conference was the decision by Charles E. Ozzane to fund a new institute dedicated to research on survival. Roll was named director of the PSYCHICAL RESEARCH FOUNDATION (PRF), which began operation in 1960. In 1962, the PRF left the Parapsychology Laboratory for its own quarters in Durham. Roll was now giving full time to survival research. He investigated several more poltergeists, including one at a souvenir warehouse in Miami (see MIAMI POLTERGEIST). An important series of experiments on out-of-body experiences using a kitten as a detector were conducted at the PRF.

In 1987, when Roll left Durham to take the position of William James Professor of Psychology at West Georgia College in Carrollton, Georgia, he took the PRF with him.

Despite his longtime commitment to survival research, Roll is skeptical of the evidence for personal survival. In an important publication in the series *Advances in Parapsychological Research*, Roll outlined a model of survival that holds that although the body disintegrates at death, memory impressions are connected to one another in a vast "psi field," through which they are accessible to living persons through a psychometry-like process.

Roll views poltergeists entirely in terms of RSPK and hypothesizes that they are due to repressed tensions on the part of the subjects, typically teenagers.

Roll served as president of the international professional Parapsychological Association in 1964. In 1989, he received his Ph.D. from Lund University, in Sweden, for a thesis entitled "This World or That: An Examination of Parapsychological Findings Suggestive of the Survival of Human Personality After Death." Since 1990, Roll has been teaching parapsychology at Lund as an adjunct professor.

Roll has written more than 100 scientific papers, several articles for anthologies, edited 11 volumes of *Research in Parapsychology*, and written four books: *The Poltergeist* (1972, his B.Litt. thesis for Oxford, based largely on his own case investigations); *Theory and Experiment in Psychical Research* (1975, his M.Litt. thesis); *Psychic Connections* (1995, with Lois Duncan); and *Unleashed* (2004, with Valerie Storey).

In 1996, he received the Parapsychological Association's award for a Distinguished Career in Parapsychology. In 2002, he was awarded the Dinsdale Memorial Award by the Society for Scientific Investigation for his RSPK studies.

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Rosenheim Poltergeist Case of paranormal occurrences in a German town that defied natural explanation. Some of the phenomena seemed to be directed by a disembodied "intelligence."

The case began in November 1967 in a law office in the Bavarian town of Rosenheim. Phenomena were primarily electrical and electronic: neon ceiling lights repeatedly went out; fuses blew without apparent cause; developing fluid in a copy machine spilled several times of its own accord; and numerous problems erupted with the telephone equipment. Four telephones rang simultaneously, calls were cut short, and bills rose precipitously. In addition, sharp banging noises were heard.

The case was investigated by HANS BENDER of the Institut für Grenzgebiete der Psychologie and others. Electronic monitoring equipment was installed, and large deflections in the power supply were measured in conjunction with the phenomena. Furthermore, these deflections occurred only during office hours.

The phenomena themselves seemed to be associated with a human focal point, a 19-year-old employee, Anna S. Whenever she walked down the hall, light fixtures would begin to swing behind her and light bulbs that were turned off would explode. Phenomena decreased the farther away she was. The investigators recorded the swinging light fixtures and banging noises on a video recorder.

After the investigation began, a new phenomenon arose: the movement and rotation of pictures hanging on the walls. In some cases, the pictures rotated 360 degrees or fell off their hooks. One was videotaped rotating 320 degrees.

A test apparatus attached to the telephone revealed that the time announcement number was dialed four or five times a minute by invisible means; on some days, the number was dialed 40 to 50 times in a row. Employees denied doing the dialing.

More interesting was that at the same time, four dialings of a nine-digit Munich number were registered simultaneously. According to Bender, the psychokinesis (PK) required to do this would involve a mechanical influence upon certain springs at millisecond time intervals, which would require sophisticated technical knowledge.

The investigators concluded that

- the phenomena defied explanation in terms of theoretical physics;
- the phenomena seemed to be the result of non-periodic, short duration forces;
- the phenomena, especially the telephone incidents, did not seem to involve pure electrodynamic effects;
- the phenomena included both simple and complex events; and
- the movements, especially involving the telephone, seemed to be performed by “intelligently controlled forces that have a tendency to evade investigation.”

See OAKLAND POLTERGEIST.

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Royal Roads University See HATLEY CASTLE.

Rugg, Peter See PHANTOM TRAVELERS.

Runolfur Runolfsson Case Unusual case of a DROP-IN COMMUNICATOR who professed to be looking for a missing part of his corpse.

The case took place between 1937 and 1940 and involved one of Iceland’s most famous trance MEDIUMS, Hafsteinn Bjornsson, who at the time was conducting a series of regular SEANCES with a group of persons in Reykjavík. In the autumn of 1937, an unknown entity dropped in and identified himself by saying, “My name is Jon Jonsen or Madur Mansson. What the hell does it matter to you what my name is?” Asked what he wanted, the entity said, “I am looking for my leg. I want to have my leg.” Asked where his leg might be, he said, “It is in the sea.”

Thereafter, for about one year, the communicator periodically dropped in on Bjornsson, demanding his leg. The personality was crude and pushed other spirits out of the way. He also asked for snuff, rum and coffee, making the medium go through the motions of sniffing, and asking sitters to pour out an extra glass of rum or cup of coffee for him.

It was not until a fish merchant named Ludvik Gudmundsson joined the sittings that progress was made: the entity said Gudmundsson knew about his leg, which was

at his house at Sandgerdi. Gudmundsson was perplexed and professed to know nothing.

The entity then gave what he said was his real name and divulged his history. His name was Runolfur Runolfsson, or “Runki” for short, and he had died in October 1879 at the age of 52. He had gone to a friend’s home during a storm and had gotten drunk. He attempted to walk home, but stopped on some rocks by the shore to drink more liquor from the bottle he carried. He passed out and the tide carried him out to sea, where he drowned. His body washed back ashore in January 1880, picked and torn at by birds and animals. The corpse was buried with a thigh bone missing. Now, nearly 60 years later, the entity Runki wanted the bone back.

A search of historical records was made, and the life and death of Runki was verified. Gudmundsson asked around the village for information concerning the possible fate of the thigh bone. Eventually, he discovered that a carpenter who had built the inner walls of his house reportedly had placed a leg bone between two walls.

In 1940, one room of Gudmundsson’s house was torn open and a thigh bone was discovered. It was extraordinarily long, thus supporting Runki’s description of himself as a tall man. Gudmundsson took the bone to his office and kept it for a year in a coffin that he had made for it. The bone was then given a proper religious burial at Utskalar. At a subsequent seance, Runki said he had been present at the burial and reception and expressed his gratitude. He described the activities in great detail, even including cakes that were served.

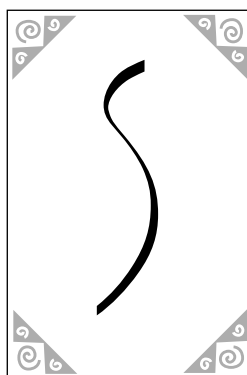
Instead of disappearing, Runki stayed in contact with Bjornsson and eventually became one of the medium’s main CONTROLS. Initially, Runki said he liked himself the way he was and did not want to modify his crude ways. Gradually he softened, and helped other discarnate communicators contact the medium.

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rusalka In Russian folklore, the spirit of a maiden who drowns by accident or by force and becomes a GHOST who haunts the spot where she died.

Rusalki, as they are called in plural, are also beautiful, gentle river nymphs said to inhabit the small alluvial islands in the rivers of southern Russia, where they secretly help poor, hard-working fishermen. Although little is known about the *rusalki*, they are believed to bathe in the lakes and rivers and wring out their long green hair on the green meadows of the water’s edge. They appear mostly at Pentecost when the people sing and dance, and throw their specially woven garlands to the nymphs.



St. James Sag Church See PHANTOM MONKS.

Saint-John's-wort A genus of perennial herbs and shrubs bearing yellow flowers (*Hypericum perforatum*), believed to have the power to drive away the devil, DEMONS, witches, imps, FAIRIES, and GHOSTS.

Saint-John's-wort may have come from Assyria, where it was hung over doors during religious festivals as protection against evil spirits and influences. Because it flowers at about the time of the summer solstice (June 21 or 22), it played an important role in pagan religious rites and sun worship festivals. The Romans burned it in bonfires on Midsummer Day. The Greeks also used it in exorcism, believing that its fragrance would drive away evil spirits.

Under Christianity, the plant was rededicated to St. John the Baptist, whose birthday, St. John's Day, is observed on June 24. Medieval priests continued the customs of the Greeks in using the plant in EXORCISM, and it acquired the monicker "devil's flight." The Church also continued the pagan custom of gathering the plant at Midsummer Eve, to be draped about windows and doors and hung on the necks of children to protect them against illness for a year. Midsummer is not the only time the plant is effective: one may gather it any Friday and wear it on the neck in order to dispel melancholy and drive away all manner of spirits.

In the 17th century, Saint-John's-wort was often used in the EXORCISM of demons and ghosts, and it was said to expose witches and protect against bewitchment.

According to folklore on the Isle of Wight, if a person steps on Saint-John's-wort, a fairy horse will appear under him and race off with him for the entire night.

See CHARMS AGAINST GHOSTS.

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St. Louis Exorcism Case Complex and unusual case that inspired the novel and movie *The Exorcist*, variously interpreted as one of demonic POSSESSION, POLTERGEIST activity, and delusion. Many of the details of the case remain secret. Only what was recorded in an exorcist's diary and what has been gleaned in subsequent research is known.

Overview

In William Peter Blatty's 1971 bestseller and the movie based on it, a young girl possessed by the devil is subjected to an EXORCISM by Roman Catholic priests. In the 1949 case that inspired this story, however, the subject was a 13-year-old boy who was the subject of some classic POLTERGEIST manifestations and may also have exhibited dermography or "skin writing"—writing and designs produced on the skin. His case was identified as one of demonic possession by Jesuits in Saint Louis who performed exorcisms on him. Others have contended that the boy suffered from mental illness or Tourette's syndrome or started a joke that took a serious, bad turn.

The boy's identity has never been revealed, and he is known by the pseudonyms Roland Doe and Rob or Robbie Doe. TROY TAYLOR learned his identity and interviewed him for his book *The Devil Came to St. Louis* (2006), on the condition that his name remain a secret.

The Case

Robbie Doe was born in 1935 and grew up in the Washington, D.C., suburb of Cottage City, Maryland. His father was a lapsed Catholic and his mother was a Lutheran born in St. Louis. He was baptized in the Lutheran Church. He was an only child of a dysfunctional family and had a troublesome childhood.

In January 1949, when he was 13, Robbie's family began to be disturbed by scratching sounds coming from the ceilings and walls of their house. Thinking that they had mice, his parents called an exterminator. This man could find no signs of rodents and his efforts failed to end the scratching, which only became louder. Noises that sounded like someone walking about in squeaky shoes began to be heard in the hall. At times, dishes and furniture moved for no evident reason.

The noises and movements were frightening enough, but then Robbie began to be attacked. His bed shook so hard that he could not sleep. His bedclothes were repeatedly pulled off the bed, and once, when he tried to hold on to them, he was pulled onto the floor after them.

Robbie's parents made a connection to the recent death on January 26, 1949, of Robbie's Aunt Tillie in St. Louis, news that had devastated the young Robbie. Tillie, a spiritualist, had interested Robbie in the paranormal, and they had used a TALKING BOARD together. It is likely that Robbie used the board to try to communicate with his dead aunt.

After a few weeks, Robbie's parents were convinced that an evil spirit was behind the disturbances and appealed to their Lutheran minister, Luther Schulze, for help. Schulze tried praying with Robbie and his parents in their home, and then with Robbie alone in his home. He led prayers for Robbie in church. Reverend Schulze ordered whatever was possessing the boy to leave him in the name of the Father, the Son, and the Holy Ghost, but the affliction continued.

The boy was tormented by the weird noises and movements of objects day and night, with the result that he was unable to sleep. In February, Schulze offered to let Robbie spend a night in his house, to which his parents agreed. That night, Mrs. Schulze went to a guest room, while Robbie and the Reverend retired to twin four-poster beds in the master bedroom. Sometime after they had said good night, Schulze heard Robbie's bed creaking. He grasped the bed and felt it vibrating rapidly. Robbie himself was wide awake, but lying absolutely still.

Schulze suggested that Robbie try to sleep in an armchair, while he kept an eye on him from his bed. Before long, the heavy chair began to move. First it scooted backward several inches. Schulze suggested that Robbie

raise his legs, to add his full weight to the chair, but that was not enough to stop it from continuing until it had slammed into the wall. The chair then began to turn, as if in slow motion, until it had deposited the boy, unhurt, on the floor. Schulze noticed that Robbie appeared to be in a trance and made no effort to move out of the chair, even though it had been moving slowly enough for him to have done so.

After this night, Schulze was able to persuade Robbie's parents to have him tested in a mental health clinic. From February 28 to March 3, he was in Georgetown Medical Hospital, where he underwent medical and psychological evaluation.

He began to act wildly, and according to some reports, the message "Go to St. Louis!" appeared scratched on his skin in blood-red letters. Robbie's mother thought he would benefit from a trip. He and his parents took a train to St. Louis, where they stayed with relatives. Family feelings about how to address Robbie's problems were divided along religious lines: Lutheran and Catholic.

The Jesuits were consulted. Father Raymond J. Bishop came to the house to bless Robbie, but quickly saw that the situation was far worse than diabolical infestation—the troubling presence of DEMONS. Bishop consulted Father William Bowdern. Bowdern also saw the gravity of Robbie's condition. With Bishop, he went to Archbishop Joseph E. Ritter and requested an EXORCISM. The request was granted.

The Exorcism

Robbie's exorcism began on March 16 at the home of his relatives on Roanoke Drive. More and more, Robbie acted like someone suffering from full demonic possession. He began to cough up phlegm and to drool in a steady stream, and more painful, bloody welts and scratches mysteriously appeared on his body. He cursed, vomited, spit, urinated, and made physical attacks on the exorcists, exhibiting amazing strength. He appeared to be cured and then relapsed into vile and violent behavior. When the episodes were over, he had no recall of them.

On March 21, Bowdern had Robbie taken to the Alexian Brothers Hospital and placed in a room in the security ward. The exorcism resumed in tight secrecy over the course of several weeks. It is not known how many people participated. Among the witnesses were Father William Van Roo and Father Charles O'Hara. Also present at various times were hospital staff and seminarians, among them Walter Halloran, whose help Bowdern had requested.

On April 1, Robbie was taken to the St. Francis Xavier Church (now no longer in existence) to be baptized into the Catholic Church, a move that Bowdern thought would help the progress. However, Robbie went berserk on the way to the church and Bowdern decided not to let him enter, lest he desecrate the premises. The boy was taken to the rectory instead. Despite his vomiting of blood and mucous, and his struggling and shouting of obscenities,

the baptism proceeded, followed eventually by a successful communion.

After several weeks of progress and relapse, Robbie's behavior finally changed for the better. The turning point was a DREAM Robbie had of a fierce, sword-bearing ANGEL who made snarling demons vanish. In April, the exorcism was declared a success.

Robbie returned to Maryland with his parents and resumed a normal life with no further episodes of any paranormal or supernatural phenomena. His father rededicated himself to Catholicism, and his mother converted. Robbie lives in the suburbs of Washington, D.C.

Aftermath

Bishop recorded details of the exorcism in a diary. Although the church never intended for the case to be made public, word soon got out. Schulze leaked details of a "poltergeist" disturbance, using the Does' real names. Soon the exorcism made its way into the media. William Peter Blatty was a student at Georgetown University in Washington in August 1949, when he read an Associated Press account of the case in the *Washington Post*. He began to look into the story and soon made himself as thoroughly familiar with it as current sources (many now known to be in error) would allow. When Blatty turned to writing his best-selling novel 20 years later, moreover, he changed so many details and added so much new material that the actual case was doubly obscured.

The Exorcist was published in 1971 and was made into a film directed by William Friedkin and released in 1973. Blatty wrote the screenplay. During the filming, most of the cast and crew had strange experiences and misfortunes, including the news of nine deaths of people they knew. The movie terrified audiences, some of whom consulted medical and spiritual help out of fears over possession. Critics said the film itself was evil.

In 1993, Thomas B. Allen wrote a book about the case, *Possessed: The True Story for an Exorcism*. The book came under criticism for including events that may have not happened. Allen self-published a revision of *Possessed* in 2000 and included "sanitized" portions of Bishop's diary. Showtime made the book into a cable television movie.

In 2000, a new film version of *The Exorcist* was released, written and directed again by Blatty and Friedkin. Friedkin decided to show the face of the possessing demon, an effect which ruined the horror for many viewers.

Divided Opinions

Numerous inaccurate stories and legends have arisen around the case, and opinions still are divided as to what really happened.

On November 3, 2000, Mark Chorvinsky, publisher of *Strange* magazine, announced that research done by Mark Opsasnick and himself revealed that Robbie had never been possessed and that his exorcism was unnecessary. They contended that the paranormal phenomena may have been real, but the phenomena were not proof

of demonic possession. Furthermore, Chorvinsky said, Robbie failed to meet three criteria of possession set by the Catholic Church: prophecy, speaking in foreign languages, and supernormal strength. Halloran told them that the Latin Robbie spoke merely mimicked the priests and that his physical assaults were not extraordinary.

Opsasnick, who had researched the case earlier and published a lengthy report in *Strange* magazine in 1999, provides a more complete portrait of Robbie as a child and a more accurate outline of the case. But Opsasnick opined that it was no more than the story of a naughty boy who managed to delude the adults around him into believing that he was possessed by the devil. Several of the people he interviewed (and whose words he quotes) recall strange happenings, suggestive of poltergeist phenomena and dermatography. However, interviews conducted in the 1970s by Dennis Brian with Schulze and J. B. RHINE supported a poltergeist explanation.

Schulze contacted Rhine while the phenomena were underway and he and LOUISA RHINE drove from Durham to Washington, where they discussed the case with Schulze. Unfortunately for Rhine, the phenomena had ceased by the time they arrived. Nevertheless, he felt he recognized the case as that of a classic poltergeist, which he interpreted in line with the experimental results he was obtaining. In the bulletin of his Parapsychology Laboratory, he suggested that the phenomena were expressions of Robbie's own unconscious ability to influence objects in his environment and his own body through the power of his mind (see PSYCHOKINESIS). This latter view was later elaborated by J. G. PRATT and WILLIAM G. ROLL in their investigation of the SEAFORD POLTERGEIST.

Bowdern never spoke about the case except to acknowledge that he believed it to be a true case of demonic possession. He died in 1983 at age 86. Bishop died in 1978 at age 72. Halloran, who burned his copy of Bishop's diary, told Opsasnick he did not believe that Robbie was possessed, but later told Taylor he was not enough of an expert to know. At the end of his life, he told Taylor that mental illness probably could not explain all of the phenomena put together. He died in 2005 at age 83.

Perhaps the most compelling testimony is that of Bowdern—a first-hand witness through the worst part of the event who believed the possession was real. However, Bowdern and all the Jesuit principals in the case are dead, and Robbie has made no public statement. Taylor concludes that the case remains "unsolved."

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Saint Valentine's Day Massacre Bloodiest and most spectacular of the Prohibition era gangland killings in Chicago. The site where the killings took place is one of Chicago's most famous haunted locations.

History

The murders were among many violent gang killings in Chicago during the 1920s and 1930s, as warring factions battled for control and territory in lucrative bootlegging, speakeasy, gambling, and prostitution operations. Two dominant figures were ALPHONSE CAPONE, an ambitious gangster who controlled the southside of Chicago, and George "Bugs" Moran, who controlled the northside. Capone decided to make a hit against Moran and his men to eliminate the competition.

Moran's headquarters were the one-story, red brick S-M-C Cartage Company garage at 2122 North Clark Street. First Capone set up lookouts to put the garage under surveillance for several weeks. Then he used intermediaries to make a call to Moran and tell him that a shipment of highjacked whiskey from Detroit would be delivered to the garage on the morning of February 14, 1929. Moran trusted the caller and agreed.

On the fateful day, seven men were inside the garage: Adam Heyer, John May, Albert R. Weinshank, Albert Kachellek (who went by the alias James Clark and was Moran's brother-in-law), brothers Frank and Peter Gusenberg, and Reinhart Schwimmer. All but Schwimmer, an optometrist and aspiring gangster, were part of Moran's gang.

Moran himself intended to be on hand when the shipment arrived, but he and two other men—Willie Marks and Teddie Newbury—were late. It saved their lives. As they neared the garage, they saw what looked like a Chicago police car pull up to the garage. Five men, three in police uniforms and two in plainclothes, got out and went in. Moran and the others took refuge in a nearby coffee shop. (There are other versions of the story: Moran saw the car and left the scene or, he and his men stopped for coffee, unaware of the danger that awaited them.)

The "officers" were not real, but Capone's thugs. The three in uniform told Moran's men that they were there on a raid. They ordered the seven men to face a wall with their hands over their heads. The men did as ordered. Capone's men pulled out Thompson machine guns and shotguns and brutally shot them to death in the heads, chests, and stomachs. The bullets had been wiped with

garlic, a superstition to ensure death. Then the "officers" calmly led out the two Capone men in plainclothes, at gunpoint, to give the appearance that they had made arrests in a raid. They escaped.

Inside, May's German shepherd, Highball, tied to the bumper of a truck, howled pitifully. A man entered the garage to investigate and found the carnage. Frank Gusenberg was barely alive with 14 bullets in him; he had managed to crawl to the middle of the garage. He was taken to Alexian Brothers Hospital. Asked who shot him, Gusenberg was able to reply, "Nobody shot me" and "I ain't no copper." He died several hours later, having refused to divulge any information.

Capone was in Florida at the time of the hit. Both he and Moran accused each other of the killings. The identities of Capone's hit men were never known for certain, but probably were "Machine Gun" Jack McGurn, John Scalise, Albert Anselmi, Frank Diamond, and Frank Nitti. McGurn, Anselmi, and Scalise, along with another hood, Joseph Guinta, were arrested. McGurn had an alibi, and Anselmi, Guinta, and Scalise were killed before they could be tried.

No charges were filed against Capone. The massacre broke the power of Moran's northside operations, but it also brought a result Capone had not expected: the decline of his own power and crime empire. Public outrage over the massacre resulted in increased efforts by law enforcement to end gang activities. Federal Treasury agents led by Elliott Ness—the Untouchables—arrived in Chicago.

In May 1929, Capone and one of his men Frankie Rio were arrested in Philadelphia on charges of carrying concealed weapons. They were sentenced to a year in prison; when Capone returned to Chicago, he found a much less hospitable crime environment.

In 1945, the front of the garage was turned into an antique shop by a couple who did not know its grisly history. Dismayed by a constant stream of the curious, they soon sold. The bloodstained garage was torn down in 1967 in an urban renewal program. The 417 bricks of the killing wall were acquired by a Canadian businessman, George Patey, who sold them as souvenirs. All that remains at the site today is a grassy area with five trees; the middle tree marks the spot where the killing wall stood.

Haunting Activity

Visitors to the site, before and since 1967, report hearing screams, sobbing, and moaning sounds. Animals that pass near the site have unexplained behavior, such as sudden barking and snarling. A photograph taken by Dave Black of Supernatural Occurrence Studies in 1998 on the anniversary of the killings shows an anomalous mist. According to lore, possession of the souvenir bricks brings bad luck: marital disasters, financial problems, bankruptcy, and illness.

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Sakura, ghost of One of the most famous GHOST stories of Japan, involving the vengeful ghosts of the farmer Sogoro and his wife, O Man.

In the 17th century, Japan was ruled by feudal lords, many of whom treated their peasants harshly. Tenant farmers were assessed an annual land tax on the value of their crops. Whenever landlords were pressed for money, they demanded payment of taxes in advance. According to law, these advance taxes were supposed to be repaid to the tenants over a period of time—up to 20 years—with interest. But in practice, some landlords never repaid their tenants and kept demanding more and more tax money in advance.

Such was the case in the province of Shimosa, ruled by Kotsuke no Suke, the lord of the castle of Sakura. When he succeeded his father's estate, Kotsuke no Suke imposed additional taxes upon an already severely overtaxed pop-

ulation. The toll was heavy. Hundreds of farmers could no longer support their families. They could not sell their land because nobody wanted to buy it under such heavy taxation. Many abandoned their properties and fled to other provinces. More than 700 men were reduced to begging in the streets. Houses and temples fell into ruin. Land went untillied. The local officials and councillors to the lord turned blind eyes and deaf ears to the entreaties of the peasants.

Finally, the chiefs of 136 villages in the province assembled together in a council. Sogoro, 48, the chief of the village of Iwahashi, distinguished for his judgment, urged that they go to the capital, Yedo (Edo), and directly petition the lord or his close officials. He acknowledged that this was a risky proposition, for to go over the heads of the lower officials would be deemed a capital crime punishable by death. Whoever undertook to be the messenger would surely lose his life.

Nonetheless, the situation was so desperate that the chiefs decided to travel to Yedo and present their petition. But when the day came to begin the journey, Sogoro was absent. A messenger was sent to his home to find out why, as it appeared that he was too cowardly to follow through on his own suggested action. Sogoro said that he



The wrathful ghost of Sogoro haunts Kosuke no Suke and his wife. Old Japanese woodcut.

was taken with colic and would not be able to travel for a day or two. Indignant at his apparent defection, the village chiefs set out anyway for Yedo.

At the capital, no one would hear them out, and they were turned away. Crestfallen, the chiefs did not know what to do next and so sent for Sogoro. He agreed to go to Yedo. Before he left, he summoned together his family and informed them of the gravity of the situation. "My earnest desire . . . is to devise some means of escape from this cruel persecution," he told them. "If my ambitious scheme does not succeed, then shall I return home no more; and even should I gain my end, it is hard to say how I may be treated by those in power. Let us drink a cup of wine together, for it may be that you shall see my face no more. I give my life to allay the misery of the people of this estate. If I die, mourn not over my fate; weep not for me." He gave them detailed instructions as to what he wanted done after his death.

Sogoro then met with the village chiefs and told them that their only recourse was to directly petition the shogun, or prince. They drew up a new petition. Then Sogoro heard that a high-ranking official, Kuze Yamato no Kami, would be traveling to the shogun's palace. He and six of the village elders intercepted the official's traveling party and handed in their petition. It was accepted, and the elders were elated.

Sogoro, however, remained cautious. The matter would not be decided quickly, he said. He decreed that 11 village chiefs should stay with him and the rest should return home. If charges of conspiracy were made, then only the 12 would be executed, and the other chiefs could return to reclaim the bodies and bury them.

So Sogoro and the 11 others waited patiently to hear a response to their petition. Finally they were summoned to the residence of Kuze Yamato no Kami. They were met by two councillors who excoriated them for their audacity in thrusting a petition at their superior. They would be pardoned for this "heinous offense" this one time. And while their complaint was legitimate, it could not be considered. Their petition was returned to them. The councillors recorded the names of Sogoro and the six elders who had approached Kuze Yamato no Kami.

Dispirited, the village chiefs departed. Sogoro would not give up. He declared that he would lie in wait for the shogun himself to leave the palace and present the petition directly to him.

About two and a half weeks later, the shogun, Prince Iyemitsu, left the palace to travel to Ueno to worship at the tombs of his ancestors. Sogoro tied his petition to a 6-foot-long bamboo stick and hid himself under a bridge along the route. When the shogun's litter passed over the bridge, he boldly thrust the stick directly inside the shogun's litter and then managed to crawl to the side and implore the shogun to take it. The shogun did so. Sogoro was arrested and thrown into prison.

Prince Iyemitsu read the petition and referred it back to the offending lord, Kotsuke no Suke, who was forced to

pay back all the borrowed tax money from his tenants and to reduce the levies. Enraged and humiliated, Kotsuke no Suke ordered that Sogoro and his wife be executed by crucifixion, and their three sons beheaded as punishment for the "conspiracy" against him (two married daughters were not prosecuted). Sogoro's property would be confiscated. The six elders who had accompanied Sogoro would be spared death, but they would be banished from the province.

The severity of the punishment shocked everyone, even the councillors of the lord. While all agreed that Sogoro should be executed as a sacrifice for the villages, they begged for mercy for his family, who were guiltless of any wrongdoing. Kotsuke no Suke would not relent and set the day of execution as the ninth day of the second month of the second year of the period styled Shoho (1644).

Three of the banished village elders became monks and went off into the mountain temples to pray unceasingly for the souls of Sogoro and his family and to do charity work for the poor. They lived out their lives in this manner. (Three others were eventually pardoned after the death of the shogun.) Kotsuke no Suke told the three monks that he would not relent in his sentence of Sogoro and his family, and that furthermore, the corpses of Sogoro and his wife would be exposed for three days and three nights—a terrible humiliation. Then the bodies would be given over to the monks for burial.

On the morning of the execution, a great and sorrowful crowd gathered. Sogoro, his wife and three sons were led out, bound and made to sit on coarse mats. The weeping onlookers threw candies at the children. At noon, Sogoro and O Man were bound to their crosses, which were set upright in the ground. In the cruelest of punishments, they were made to watch the beheadings of their sons, who were 13, 10 and 7 years of age. The eldest son gave a short and brave speech about preceding his parents to paradise. The middle son told the executioner he did not know how to die and please not to strike a sore shoulder. The youngest son died while eating candies. The bodies were placed in coffins and carried away.

Then the executioners prepared to thrust spears into Sogoro and O Man to finish the executions. O Man told her husband not to mourn, that they were dying for the good of many, and a good name was more prized than life itself.

Sogoro said that he was glad his petition had been successful. Then he laid down a curse against Kotsuke no Suke: "For myself I care not; but that my wife and children should be punished also is too much. Pitiless and cruel! Let my lord fence himself in with IRON walls, yet shall my spirit burst through them and crush his bones, as a return for this deed." As he spoke, Sogoro's eyes became a brilliant vermilion red; he took on the appearance of the Buddhist demon Razetsu.

Sogoro was stabbed with a spear from his left side clear through to his right shoulder. With blood streaming out of him, he watched as O Man was pierced with a

spear and died. He declared, "Listen, my masters! All you who have come to see this sight. Recollect that I shall pay my thanks to my lord Kotsuke no Suke for this day's work. You shall see it for yourselves, so that it shall be talked about for generations to come. As a sign, when I am dead, my head shall turn and face towards the castle. When you see this, doubt not that my words shall come true."

The order was given that Sogoro should speak no more. But it took 12 to 13 stabs with a spear before he was dead and silent. When he died, his face turned toward the castle. The lord's councillors, astonished and frightened at this sign, acknowledged publicly that the execution of Sogoro's wife and family was unnecessarily cruel and that honors would be paid to Sogoro: he would be canonized as Saint Daimyo and placed among the tutelary dieties of Lord Kotsuke no Suke's family.

Kotsuke no Suke laughed mockingly at this, declaring that the peasant Sogoro had received his just desserts and would not be elevated in status. He then displayed even more cruelty. The councillors were removed from their positions. Various officials who had merely carried out the lord's orders to levy and collect the onerous taxes were either dismissed or banished. Two were condemned to *hara-kiri*, or ritual SUICIDE by disembowelment. These punishments were for their "bad government," which had resulted in the lord's humiliation with the shogun.

For two years, nothing happened to indicate that Sogoro's curse would be carried out from beyond the grave. And then Kotsuke no Suke's wife became pregnant. She began to suffer severe pains. The lord sent retainers to all the temples and shrines to pray, but the efforts were to no avail. The pains continued.

At the end of the seventh month of her pregnancy, a ghostly light appeared every night in her chamber, accompanied by hideous noises of fiendish laughter and wailing. Sounds of someone walking in her chamber were heard, as well as the weeping of a multitude of people. The ladies-in-waiting were so distressed that they appealed to the lord to help.

Kotsuke no Suke agreed to wait in his wife's chamber one night. At midnight, he heard a great commotion of voices, and then the terrible ghosts of Sogoro and O Man, crucified, appeared and seized his wife by the hand, saying, "We have come to meet you. The pains you are suffering are terrible, but they are nothing in comparison with those of the hell to which we are about to lead you."

Kotsuke no Suke tried to strike the ghosts with his sword, but the blade only cut through air. The ghosts shrieked in laughter and vanished.

Terrified, the lord sent his retainers out to the temples and shrines again, to pray for the ghosts to be exorcised. It was all in vain. The hauntings grew worse. Night after night, the ghosts of Sogoro and O Man appeared to the lord's wife, shrieking and howling that they had come to fetch her to hell. When her servants fainted, the ghosts laughed wildly.

The ghosts then began appearing in the daytime so that the haunting of the lord's wife was constant. She sickened and died.

After her death, the ghosts then appeared daily to Kotsuke no Suke in his bedchamber. The forms of Sogoro and O Man would float about the room with red and glaring eyes. If Kotsuke no Suke tried to cut them with his sword, the ghosts would vanish and reappear in an even more horrible form. The servants were literally paralyzed with fear. Kotsuke no Suke became exhausted and terrified.

Soon the entire household was in a constant uproar of terror and prayer. The more the priests prayed, the worse the hauntings became. The ghostly visions spread to the bedchamber of Kotsuke no Suke's eldest son as well. And when Kotsuke no Suke ventured forth to visit the shogun, the ghosts appeared outside the castle, howling cries of vengeance. For nearly two years, the lord and his castle were thus plagued.

Kotsuke no Suke's family finally prevailed upon him to canonize Sogoro and erect a shrine to him—as his dismissed councillors had decreed—as the only way to lay the ghosts to rest. He relented and did so. Sogoro was canonized as Saint Daimyo and a shrine was built. Honors were paid to him. The action apparently appeased the ghosts, for they ceased to appear.

But Kotsuke no Suke's troubles were not over. A year or two later, he attended a ceremony at the shogun's castle. He quarreled with the lord of the castle of Matsumoto and fatally wounded him. This was a most grievous matter, as custom decreed that a nobleman murdered outside of his own castle brought him disgrace, and his lands would be forfeited.

Kotsuke no Suke fled to his own castle. He was ordered arrested on charges of treason. His councillors pleaded that he had gone insane and could not be held accountable for his actions. The shogun was not swayed and had him arrested and brought to Yedo, where he was imprisoned. His retainers were dismissed, and his castle was given to another man.

In prison, Kotsuke no Suke had ample time to reflect on the reason for his misfortunes. He felt that he was being repaid for the injustices he had meted out to Sogoro and his family. Day and night, he made prayers of repentance to Sogoro. He pledged that if his family would be spared ruin and reestablished, he would see that the spirit of Sogoro was worshipped with even greater honors at the court of the mikado in Kyoto.

Soon the shogun pardoned Kotsuke no Suke and restored him to lord of the castle at Matsuyama. A few months later, the shogun died, and Kotsuke no Suke was promoted to lordship of another castle, Utsunomiya, with an even greater revenue. He kept his promise to elevate the worship of Sogoro as St. Daimyo, and the shrine in the saint's honor was continually beautified. Peasants traveled from far away to worship at the shrine in the hopes of receiving good fortune. There were no more hauntings.

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Samhain See ALL HALLOW'S EVE.

San Francisco Art Institute Museum thought to be haunted by the troublesome spirits attached to an old CEMETERY. The San Francisco Art Institute, located at 800 Chestnut Street in Russian Hill, is in one of the most haunted parts of the city.

The institute opened in 1927, and stories of weird happenings, especially in the bell tower, circulated immediately. In the tower, phantom footsteps were heard, lights went on and off, and doors opened and closed by themselves.

In 1968, a renovation project was started and the haunting activity increased, once again associated with the bell tower, which was being enlarged as a storage facility. People involved with the project suffered mysterious accidents, personal difficulties, and illness. At night, the sounds of breaking chairs could be heard, though no actual broken chairs were ever found.

A discovery was made that an old cemetery next to the institute had been covered over by construction. Perhaps ghosts of the dead were disturbed. Haunting activity continues, though it is not as dramatic as during the renovation.

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sar See ZAR.

Saturday The last day of the week, and thus the end of a cycle, is both lucky and unlucky in superstition and folklore; some unlucky beliefs pertain to the supernatural. It is a widespread belief that persons born on a Saturday can see GHOSTS. In Eastern European lore, such persons are believed to be able to see vampires. In Greek lore as late as the 19th century, Saturday was held to be the proper day for killing VAMPIRES, for it was the only time during the week that vampires slept in their graves or tombs. The body would be taken out and burned.

See GHOST SEERS.

Sauchie Poltergeist A POLTERGEIST outbreak that occurred in Sauchie, Scotland, in 1960–61, centered around an 11-year-old girl. Various phenomena, witnessed by five persons, were concluded to be paranormal. No discarnate or disembodied being manifested, and the most likely explanation of the cause was a combination of rapid puberty and intense, repressed emotions on the part of the girl.

The child, Virginia Campbell, was the youngest of several children of James and Annie Campbell, who were in their mid-fifties. The family was Irish, and Virginia had been raised in County Donegal. Her father worked a farm near Moville. Virginia, the only remaining child at home, appears

to have been a shy child. Her only companions in addition to her parents were her dog, Toby, and another girl, Anna.

Around 1960, the Campbells decided to relocate to Scotland. One of their sons, Thomas, lived near Sauchie and worked in coal mining. In the fall of 1960, Virginia and her mother went to live with Thomas and his family while Mr. Campbell stayed behind in Ireland to dispose of the farm. Thomas's family included his wife, a daughter, Margaret, age nine, and a son, Derek, age six. Virginia was left to live with the family while her mother took a job at a boardinghouse in Dollar, a community some miles from Sauchie. Virginia was required to share not only a bedroom with Margaret, but also a double bed.

Virginia was enrolled in primary school. The teacher, Margaret Stewart, found her bright, well behaved, and shy. She had difficulty making herself understood to the other students, and had difficulty understanding their speech.

At about this time, Virginia began undergoing a rapid pubescence.

The first disturbances began on the night of November 22, 1960, in the Campbell home. A "thunking" noise, like a bouncing ball, was heard in the girls' bedroom. When they came downstairs and into the living room, the noise followed them. It ceased when Virginia went to sleep.

The next day, Virginia was kept home from school. At teatime, the Campbells witnessed a sideboard, untouched by anyone, move out from the wall and back again. More knockings were heard all over the house that night after Virginia went to bed, but not to sleep. Several neighbors also heard the noise.

At midnight, the worried Campbells summoned a local pastor from the Church of Scotland, Rev. T.W. Lund, to the house. Lund heard the knockings and noticed they emanated from the bed head. When he took hold of it, he felt it vibrating in accordance with the knocks. Lund also witnessed a large and heavy linen chest rock, rise, and travel about 18 inches. When Margaret was told to get back into bed with Virginia, a burst of violent knocking erupted, as though her presence was unwelcome.

For the next several days, through November 27, knockings and movements of objects occurred in the household. The family doctor, W. H. Nisbet, saw unusual movements and rufflings of Virginia's pillow while her head was on it. In school, Stewart witnessed a desk behind Virginia rise off the floor about an inch and settle down. Stewart immediately checked the desk to make sure it had not been manipulated through trickery and satisfied herself that it had not.

On the night of November 27, Virginia seemed to enter a "trance" in bed and called out for her dog, Toby, and friend, Anna, in Ireland.

More disturbances of noises and movements occurred at the Campbell home and at school through December 1. On that date, Nisbet and Logan set up a movie camera and a tape recorder in the girls' bedroom. Virginia retired at 9 P.M. Beginning at 10:30 P.M., a variety of noises were recorded, as well as another of Virginia's near-hysterical

“trances.” At 11 P.M., Lund and three other ministers conducted a rite seeking divine intercession (not the same as an exorcism), which seemed to have no effect; in fact, knockings sounded throughout the rite.

Distinctive noises included loud knocks and a rasping sawing noise. Logan attempted to reproduce the sawing noise himself by drawing his fingernails across various materials, but he could not.

Following this episode, Logan and Nisbet thought it best to curtail publicity. They announced that a “cure” had been effected. Apparently, phenomena began to diminish, for few evidential occurrences were reported after December 1. The most remarkable event occurred on January 23, 1961, with the movement of a bowl of bulbs across Stewart’s desk at school. The bulbs had been placed on the desk by Virginia.

The case was investigated by A. R. G. OWEN, a mathematician and parapsychologist, who interviewed the witnesses. The Campbells appeared to be well-adjusted people, and the atmosphere of their home seemed to be a stable, normal one. The phenomena were determined to be paranormal. Other incidents occurred that seemed less reliable.

Trickery on the part of Virginia, the other children, or adults was ruled out. Also, there were no geophysical conditions, such as earth tremors, tidal action or the movement of underground water, that could account for the phenomena. Finally, the movements of objects were not due to any temporary states of weightlessness, as has been theorized might happen in atmospheric drafts.

Discarnate beings were eliminated as a possible cause, for none had manifested during Virginia’s “trances” or had communicated with the knockings. None of the witnesses sensed anything malign present; in fact, the phenomena had been awe-inspiring but not frightening. And, Virginia had never complained about being possessed or harassed by unseen agents.

The most likely cause was Virginia herself. Her rapid pubescence may have generated the energy to create poltergeist forces. These forces also may have been exacerbated by repressed homesickness, shyness and feelings of alienation. She may have been extremely self-conscious about her physical changes, which may explain the violent eruption of knockings on the occasion when Margaret was instructed to get back into bed with her. The “trances,” which were not comparable to mediumistic trances, did give evidence of emotional upset. Finally, the entire episode may have been in part an attention-getting device.

Owen found the case similar to other poltergeist cases of record, in particular the DRUMMER OF TEDWORTH, which occurred in the 17th century in England.

See also FODOR, NANDOR.

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Sawston Hall The GHOSTS of Queen Mary Tudor (Mary I) and a Lady in Gray are said to haunt this 16th-

century home in Cambridgeshire, England. The HAUNTING appears to be tied to an incident which happened on July 7–8, 1553.

Mary Tudor (1516–58) was the daughter of Henry VIII and Catherine of Aragon. Because of her parents’ divorce, she was forced to declare herself illegitimate and renounce the Catholic Church. She was later absolved by the pope. In 1553 Mary became involved in a struggle for the throne of England. Edward VI, Henry VIII’s son by his third wife, Jane Seymour, was dying of tuberculosis, and was persuaded by John Dudley, the duke of Northumberland, to confer the crown on Dudley’s daughter-in-law, Lady Jane Grey, who was Henry VIII’s grandniece. The people, however, rallied behind Mary Tudor.

The duke attempted to imprison Mary. She fled, and on the night of July 7, 1553 she was taken in and hidden at Sawston Hall by the occupants, a family named Huddleston. At dawn on July 8, Northumberland’s men approached the house, and Mary escaped disguised as a milkmaid. In revenge, the men burned the house down.

Lady Jane Grey’s reign lasted but nine days. Mary Tudor was crowned queen and Lady Jane Grey was imprisoned and then beheaded.

In gratitude to the Huddlestons, Mary—who later was called “Bloody Mary” for her persecution of the Protestants—rebuilt Sawston Hall. A portrait of her still hangs in the Great Hall. Her ghost is seen gliding serenely through the house and moving at great speed through the gardens. The second haunting specter, the Lady in Gray (see GRAY LADIES), appears in the Tapestry Room, where she knocks three times at the door and then floats across the room.

Legend has it that Mary slept in the Tapestry Room; it is unlikely, though the four-poster bed there did survive the fire. However, those who have spent the night in “Mary’s Room” report being disturbed by phantoms and sounds of rapping at the door and someone fiddling with the latch. Nocturnal tappings also have been reported in a bedroom nearby. Sounds of a spinet and a girl laughing drift through the house.

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Schneider Brothers Austrian physical MEDIUMS, Willi (1903–1971) and Rudi (1908–1957). Rudi, the younger, was one of the most celebrated mediums of his day and was studied by most of the important psychical researchers in continental Europe, England and the United States using some of the most sophisticated instruments then available. As is the rule with great mediums, however, his career did not pass without controversy.

Willi and Rudi’s father was a printer in Braunau-am-Inn, Austria, where both were born. Two of their other four brothers, Hans and Karl, were also psychically gifted, although to a lesser extent than they themselves were.

It all began one night when the Schneider family was playing with a Ouija board (see TALKING BOARD) and discovered that whatever requests they made of the board were carried out—even to the displacement of objects on the far side of the room. At one early SEANCE, the tablecloth was slowly raised from the table, even though no one was near enough to touch it. Willi at this time was only 14, but he soon developed into a full-fledged medium, with a female CONTROL called “Olga.” His seances were characterized by a range of phenomena, particularly the movement of objects without contact (see MATERIALIZATION; PSYCHOKINESIS [PK]).

Willi's fame spread until it came to the attention of the German physician and sexologist, BARON ALBERT VON SCHRENCK-NOTZING, who undertook a study of Willi. Schrenck-Notzing had his first series of seances with Willi in 1919, when he was 16. The serious work, however, began in 1921, after the boy had finished high school, when he moved to Munich for a year and placed himself in Schrenck-Notzing's charge. Between December 1921 and July 1922, Willi held 56 seances for Schrenck-Notzing, witnessed by scientists from various fields.

Schrenck-Notzing was an experienced investigator of physical MEDIUMSHIP, and he knew how to limit and detect trickery. The seance room was carefully searched in advance and kept locked during seances. Willi was strip-searched and required to wear special tights, covered with luminous pins and buttons, so that any movement he made would be visible in the dark. The room was lighted with red light bulbs (white light was widely believed to be harmful to the medium) on the table in the center of the circle of sitters. The sitters joined hands, those closest to Willi holding his arms and legs. The objects he was to influence were on the table with the light bulbs, which was separated from him by a wire screen.

Under these conditions, Schrenck-Notzing and the other sitters heard RAPPINGS, felt cold breezes, and saw LEVITATIONS of objects, as well as MATERIALIZATIONS of various sorts. The materializations started out as amorphous blobs, which quickly developed into various shapes, often resembling hands, arms or legs.

Among those who attended seances in 1922 were HARRY PRICE and Eric Dingwall, who signed statements that they had witnessed genuine phenomena. Dingwall's endorsement was particularly important, because he had the reputation of being an inveterate skeptic when it came to physical phenomena. Both Dingwall and Price were familiar with conjuring, and both had previously exposed fraudulent mediums.

But Willi wanted to be a dentist. As he concentrated on his apprenticeship, his mediumship began to weaken. Leaving the baron, he moved to Vienna, where he lived with a Dr. Holub, who ran a sanatorium. Late in 1924, after Holub's death, he traveled to London by invitation of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), under the auspices of which he had a series of sittings. The results were disappointing. Willi returned to Braunau and con-

tinued to work with Schrenck-Notzing, but his powers were much weaker, and he soon ceased to give regular seances. He died in 1971.

Rudi Schneider began to manifest similar talents when he was 11, an even younger age than Willi. At a seance with Willi in the Schneider home, his CONTROL, Olga, declared that the “power” was not strong enough, and that she wanted Rudi to assist. Since he was asleep in bed at that hour, his parents objected. Olga said nothing in reply, but a few minutes later, Rudi, deep in trance, opened the door and joined the circle of sitters. After that night, Olga attached herself to Rudi and never spoke through Willi again. Willi's control became “Mina,” another female personality.

Rudi's mediumship began to be widely publicized following a visit by HARRY PRICE in the spring of 1926, when he brought with him a reporter from the London *Daily News*. As happened so often with Willi, there were mysterious sounds, object movements, cold breezes and materialized limbs. The reporter was impressed and wrote a series of articles describing what he had seen. But more skeptical commentary was soon to follow. The first major controversy erupted following publication in the metaphysical journal *Psyche* of a hypothesis of fraud that involved a confederate sneaking into the seance room unobserved. The article was written by an American journalist, W.J. Vinton, who had attended 10 seances along with Dingwall. Vinton's hypothesis was supported by Malcolm Bird of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), who attended only a single seance during which he was supposed to have been guarding the door. Another skeptic was WALTER FRANKLIN PRINCE, who attended 10 sittings and saw only some curtains blowing, which he concluded could have been contrived.

Stung by Vinton's suggestions, which of course implied the inadequacy of his experimental methods, Schrenck-Notzing arranged for a series of sittings to be conducted under a newly devised system partly of electrical and partly of tactile control. Unfortunately, before these experiments could be carried out (they were planned for 1929), Schrenck-Notzing died.

Price was quick to invite Rudi to visit his National Laboratory for Psychical Research in London. Two series of experiments were conducted there in 1929 and 1930. These employed the electrical controls planned by Schrenck-Notzing, which Price extended to include the entire circle of sitters. The hands and feet of the medium and all of the sitters were thus joined in a single circuit, so that it would have been impossible for any of them to have helped out the phenomena without all knowing about it.

The experiments were highly successful, with the now familiar Schneider family effects. There were cold breezes, falls in temperature, violent movements of curtains, levitations of a waste paper basket and table, as well as materializations of arms and hands. Price, always quick to capitalize on publicity, offered a 1,000-pound award to

any conjurer who could do what Rudi had done, under the same conditions. There were no takers.

Rudi's next major experimental series was arranged by EUGENE OSTY at the INSTITUT METAPSYCHIQUE INTERNATIONAL (IMI) in Paris in October and November 1930. This series incorporated an infrared beam which crossed the room between Rudi and a table on which were placed objects that he was to move. At first the beam was connected to a battery of cameras, which went off automatically when the beam was crossed. This occurred quite often, but Rudi was always caught hunched in his chair, deep in trance. The cameras were then replaced by a bell, which would sometimes sound for 30 seconds or longer. Later experiments designed to measure the deflection of the beam found that it was never absorbed as completely as it would have been if it were interrupted by a material object. Whatever was crossing the infrared beam, causing the bells to ring, and at the same time sometimes moving objects on the table, was only quasi-material.

In the spring of 1932, Rudi returned for a third series at Price's lab. He was now 28 and was distracted by his fiancée, Mitzi Mangl, whom he insisted upon bringing with him. Out of 27 seances, little or nothing happened at 18 of them. At the remaining nine, however, the usual phenomena were observed, under conditions similar to those imposed by Osty at the IMI. Rudi's powers seemed to be on the wane, but they were still strong enough to confirm the earlier findings. A series of sittings arranged by the British psychologist Sir Charles Hope were even weaker in terms of observable phenomena, but once again the infrared apparatus recorded occlusions; in 27 sittings, there were a total of 84 movements of objects, but no fewer than 275 partial occlusions of the infrared beam. It was hoped to capture the occlusions on an infrared plate through a process of silhouette photography invented by the physicist John William Strutt (Lord Rayleigh), but this was unsuccessful, possibly for technical reasons. Further experiments with modifications to the apparatus probably would have been carried out, had Price not dropped a bombshell into the proceedings, just as Hope was reporting his results.

Price claimed to have photographic evidence that Rudi had managed to free an arm and move a handkerchief at sittings held at the National Institute for Psychical Research in March 1932. Although the probability that the fraud was not Rudi but Price himself was suspected at the time, a good demonstration of this was not to come for many years. Anita Gregory reviews the sequence of events in detail in her book *The Strange Case of Rudi Schneider* (1985) and shows how Price's vanity and hunger for publicity drove him to sacrifice his own later work with Rudi in order to compromise that of his colleagues. The damage to the public's perception of Rudi was severe, and in Gregory's opinion, Price's "exposure," coming as it did after so much publicity, was the greatest setback psychical research has ever suffered.

Rudi married Mitzi and gave up MEDIUMSHIP. He became a successful automobile mechanic, eventually

owning his own garage. He died on April 28, 1957, at Weyer, Austria.

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Schrenck-Notzing, Baron Albert Phillbert Franz, von (1862–1929) Pioneering German psychotherapist and psychical researcher, famous for his studies of physical MEDIUMSHIP, which earned him the nickname Gespensterbaron, or "Ghost Baron."

Baron Albert von Schrenck-Notzing was born on May 18, 1862, in Oldenburg, Germany. His was a noble family which traced its roots back to the 15th century and included civil and military functionaries employed by the grand dukes of Hanover and Oldenburg, hence his hereditary title. He studied the treatment of nervous disorders along with fellow student Sigmund Freud, and received his M.D. in 1888 for a study of the therapeutic use of hypnosis in a Munich hospital.

For a time, Schrenck-Notzing devoted himself to his medical practice, establishing himself as one of the foremost authorities of his day on hypnosis, sexuality and criminal pathology. His study of hypnotism had also introduced him to the psychic, an interest which was heightened by his acquaintance with the French physiologist Charles Richet, whom he met at a conference in Paris in 1889. The baron translated Richet's reports on telepathy experiments into German in 1891. Through his marriage the following year to Gabrielle Siegle, who came from a wealthy industrial family, he became financially independent, and he gave up his medical career for psychical research.

Schrenck-Notzing's first foray into his new field came in the form of telepathy experiments, modeled on those of Richet. The direction of his research changed sharply, however, when Richet invited him to participate in a series of sittings with EUSAPIA PALLADINO at his home on the Ile de Ribaud in France in 1894. Palladino was a physical MEDIUM who, although she was not above cheating when given the chance, could produce RAPPINGS, tilt tables, and move objects without physical contact (see PSYCHOKINESIS [PK]). Although according to SPIRITUALISM such effects are accomplished through spirit agency, Richet and his friends at the British SOCIETY FOR PSYCHICAL RESEARCH (SPR), some who were present at these sittings as well, believed them to be produced by Palladino herself, by some paranormal means.

Physical mediumship appealed to Schrenck-Notzing, fascinated as he was with the mind's unconscious workings. He began to travel throughout Europe to work with different mediums, some of whom he was able to expose as fakes. His first major subject was MARTHE BERAUD, whom he met in Paris in 1909. She had been studied previously by Richet in Algiers. Unlike Palladino, Beraud did not produce raps or tilt tables, but while in trance she exuded a substance (named ECTOPLASM by Richet) which built itself up into various forms (see MATERIALIZATION). Schrenck-Notzing studied Beraud (to whom he gave the sobriquet "Eva C.") for four years, in Paris and at a laboratory he built in his home in Munich, before publishing his results.

Although *The Phenomena of Materialisation* (1913, English-language edition 1920) provides a detailed account of Schrenck-Notzing's investigations, together with those of Beraud's Paris sponsor, Juliette Bisson, and Richet, it met with immediate criticism from several quarters. The baron's erstwhile medical colleagues were sure that he had taken leave of his senses. The public disliked the book because they found it disgusting to think that the spirits were as ugly as the ectoplasmic formations they found depicted in the accompanying photographs. And the international psychical research community, which should have been more receptive, had long since concluded that all physical mediumship was hokum, and turned a cold shoulder as well.

Nevertheless Schrenck-Notzing persevered in his work. When a retired Austrian naval officer, who had read and been impressed by *The Phenomena of Materialisation*, wrote to tell the baron about two brothers who were physical mediums, he arranged sittings with them. Schrenck-Notzing took up the regular study of Willi Schneider in 1919 and of his brother Rudi in 1925. When this work, too, was criticized from abroad, despite the elaborate precautions against trickery which he had instituted, Schrenck-Notzing and a German friend, Karl Kroll, developed an electrical system to be used for controlling the medium during SEANCES. Unfortunately, before the planned program of experiments could be carried out, both men died, and the method of electric control was left to others to develop further (see SCHNEIDER BROTHERS).

Schrenck-Notzing's death came on February 12, 1929 in Munich, following an operation for acute appendicitis.

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Schwartz, Gary E. See DUBOIS, ALLISON; MEDIUMSHIP; SMITH, SUSY.

Scole Experimental Group Group of sitters in Scole, Norfolk, England, who engaged in physical MEDIUMSHIP from 1994 to 1998. The group produced a wide range of phenomena and was investigated for two years by three senior members of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), acting on their own behalf. The investigators found no evidence of fraud or deception but did find evidence favoring intelligent forces, whether discarnate or originating from the human psyche, that could influence material objects and deliver visual and aural messages. The Scole group believed it had come together specifically to work with a spirit team to pioneer a new creative energy, other than the traditional ECTOPLASM, for transdimensional communication. When the case was publicized, it immediately became controversial.

The investigation by the psychical researchers set several firsts. It was

- the first study of persons acting together as a mediumistic team;
- the first to link alleged oral communications through trance mediums with photographic, visual, auditory, tactile and tangible phenomena; and
- the first to investigate a range of tangible physical phenomena not associated with ectoplasm and that could be examined outside of the SEANCE room.

History

The Scole Experimental Group was initiated by Robin and Sandra Foy, both experienced as sitters in physical MEDIUMSHIP and well known in the Spiritualist community. Robin Foy was especially interested in the DIRECT VOICE MEDIUMSHIP of LESLIE FLINT. On April 21, 1990, Foy was participating in a physical development circle. A new spirit named Noah Zerdin spoke in a direct voice and urged the creation of an educational society for the promotion of "safe physical mediumship." Soon afterward, Foy founded the Noah's Ark Society, which has helped to form private circles and groups worldwide.

In August 1991 the Foyes moved from Postwick to Scole. They transformed a basement room into a completely dark place for their circle to meet; it became known as "the Scole Hole." Four members from their group in Postwick agreed to come to Scole to continue the mediumship work. The purpose of the sittings was to try to obtain irrefutable evidence of SURVIVAL AFTER DEATH and to perform experiments that would produce repeatable, successful results.

The cellar was inaugurated in 1993. Sittings were in the dark. When sitting with investigators or visitors, all of the group wore luminous wrist bands so that their movements could be monitored despite the dark.

Little happened, however. The group went through changes in membership, finally arriving at six members, all of whom were new except the Foyes. Two were Alan and Diana Bennett, both of whom discovered that they could become entranced in the sittings. Eventually the

group decreased to the Foys and Bennetts, all of whom became mediums for the spirits.

In 1993, physical phenomena developed. Dancing lights appeared, the sitters were splashed with water and touched and there were strange noises and movements of objects.

A spirit guide who announced himself as “Manu” served as CONTROL, or gatekeeper, as the spirit preferred to be called, for other spirits. Manu said he had had many incarnations on earth, the latest in South America. A spirit named John Paxton, from the 13th century, explained to the sitters that they would be working with new and safer energies made up of a blend of Earth, human and spirit energies. Other members of the spirit team and their alleged pseudonymous identities included Mrs. Emily Bradshaw, a charity worker from Oxford; Edward Matthews, who died in World War I; Patrick McKenna, an Irish priest who loved Guinness ale and fat cigars; Raji, an Indian prince; and a group of scientists.

Phenomena rapidly increased. There were at least 43 different types, among them APPORTS, MATERIALIZATIONS of walking forms, direct voices, LEVITATIONS, raps, luminous pillars of light and ringing bells. The most striking phenomenon of all the sittings was light activity. For example, a single light would dart around the darkened cellar at great speed, even entering a crystal to light it from within. It would change shape, activate Ping-Pong balls, make sharp sounds when it hit the table, and irradiate and levitate crystals and Perspex bowls.

The spirits instructed the group to try photographic experiments by snapping pictures with a camera on command while the supernormal lights danced around the room. The camera also took pictures by itself. Among the photos produced were an image of St. Paul’s Cathedral during the bombing blitz of World War II and the front page of the pre-World War II *Daily Mirror* newspaper. The spirit team also allegedly transmitted images onto factory-sealed film not loaded into any camera.

The spirits often described phenomena accurately before they occurred. One apport that appeared in 1994 was a pristine copy of the *Daily Mail* newspaper dated April 1, 1944. The newsprint was determined by subsequent independent analysis to be of war-time origin and the copy was printed on letterpress, an obsolete method.

The Scole group sometimes allowed visitors—as many as 25—to attend sittings. Many witnesses testified to the phenomena that occurred. Most of the sittings took place in the Scole Hole. In 1995, 1996 and 1997, the group went to Ibiza in the Mediterranean at the invitation of psychical researcher Hans Schaer and conducted sittings there.

After losing contact with their regular communicators, the group ceased sitting in November 1998 at the instruction of new communicators, following severe interference.

Investigation

In 1995, the group agreed to allow investigation by three psychical researchers who were members of the SPR:

Montague Keen, Arthur Ellison and David Fontana. Between October 1995 and August 16, 1997, the investigators were present at 18 sittings, which lasted about two and one-half hours each. Other witnesses, including prominent members of the SPR, attended some of the sessions. Among them were Ralph Noyes, Archie E. Roy, Alan Gauld, Donald West, John Beloff, Bernard Carr, Hans Schaer, Robert Morris, Ivar Grattan-Guinness and Rupert Sheldrake.

The spirits imposed specific requirements, conditions and restrictions on all experiments, and declined to do some experiments, such as the BOOK TEST, which they said was “old hat” and had not swayed scientific opinion. They declined to allow any external light at the sittings, as well as infrared equipment. The only means of detecting movement were the luminous Velcro-adhering bands wrapped around the wrists of the sitters and on the table and occasionally on pieces of equipment, and also the varying levels of apparently supernatural lights.

However, the spirit team did seem concerned about having safeguards against fraud, and a few were proposed by the investigators. The spirit team engaged in extensive consultation with the investigators, and agreed to work with plastic security bags for film, and to switch from Polaroid to Kodachrome film. Investigators also took their own precautionary steps to mark film tubs and their locked box before and after the sittings.

Not all the experiments were successful. There were trials and errors, and a learning curve from them. The investigators and sitters followed the spirits’ instructions for protocols, sometimes reluctantly. They made no body searches nor physical constraints on the mediums, as had been done in past investigations of mediums who worked with ectoplasm. The sitters were allowed to sit next to one another, while the investigators all sat on the opposite side of the table, rather than interspersed with the sitters. The spirits specified that music be played during sessions (though they often asked for it to be turned down or off, or changed to create a different mood). Most procedures for detecting fraud had to be discussed first with the spirits before they could be employed.

Of particular interest—and controversy—are the results of the photographic experiments, in which the spirits allegedly impressed a variety of images on undeveloped and sealed film.

The investigators desired a four-step protocol: use of their own film; use of their own secure container to house the film during sittings; their control of the container during the sittings; and their control over the developing of the film. These were not always consistent with the experimental nature of the film work. Sometimes the spirit team required the film to be left alone for several days—reportedly in a secured container—in order for them to accomplish their work. Some of the results were obtained in sittings in which the investigators were not present. The wooden security box designed by a son of one of the sitters proved to be insecure. Keen devised a

new one. However, the photographic phenomena did not occur in any film placed in the “Keen box,” although some from the group’s box were successful when it was both locked and hand-held throughout by an investigator.

Among the photographic results were:

- a host of drawn alchemical symbols.
- written Latin phrases, including mirror-image script.
- portions of a poem in German script. The German film was produced under “perfect protocol” ruling out fraud, according to investigators.
- fragments of handwritten amendments to an early version of the “Ruth” poem by William Wordsworth, from a rare and little-known manuscript, in what resembled Dorothy Wordsworth’s own handwriting.
- part of a poem written by FREDERIC WILLIAM HENRY MYERS, one of the founders of the SPR, and a quote from his book *Human Personality and Its Survival of Bodily Death*.
- a script that read “Can you see behind the Moon,” followed by the name of Louis Daguerre, the pioneer of photography. The “Daguerre script” was the last to be produced for the investigators.

The investigators also were witness to apparent direct spirit voices and to music presented from the Other Side, which were recorded on audiotape. There were numerous apports, but none that would be considered a “permanent paranormal object.”

In the spring of 1997, Keen accompanied the Scole group to California to a series of invited sittings. The last major experiment involving the investigators was on August 16, 1997. Keen had asked the spirits for spirit messages that could be taped and would enable them to distinctly hear independent spirit voices. Besides messages, a rendition of a composition by Sergey Rachmaninoff was transmitted by the spirits, a piece which had great personal significance to Keen. This significance was not known to the other investigators or the sitters.

After that sitting, the investigators were informed that the spirits wished to move on and do other experiments. The spirits felt that sufficient evidence had been presented for the report. Following the end of the investigation, the Scole group reportedly obtained images on videotape with the use of a PSYCHOMANTEUM. Schaer had total control of a new videotape inserted into his camcorder in light conditions. He found intelligible images on it.

By 1998, plans were made to present the group’s evidence to the public in films and in a book. New experiments were planned. But on November 23, 1998, a new communicator explained that contact had been lost with the “team” and that further communications must cease.

The reason given for the halt was that the experiments had caused “space-time problems relating to an interdimensional doorway” that had been created for the experiments. The vortex of the group’s energies within the doorway had attracted experiments from the future,

whose work was interfering with the Scole work and making it increasingly difficult for the spirits to communicate. Specifically, a researcher from the future experimenting with a “crystalline time-probe” had intentions that were not so benevolent.

The group disbanded, but plans went ahead for publicity and publication of the book and the investigators’ report.

Controversy

The lack of strict protocols on all experiments brought criticism from skeptics, who pointed out that many of the illustrations produced on the filmstrips looked as though they could have been drawn with a human hand, and the majority of them came from published sources that were available, although not readily. The investigators countered that fraud would have been extremely difficult, risking inevitable detection.

The Scole Report, issued as a *Proceedings of the Society for Psychical Research* in November 1999, observed that the sitters had no motive for fraud. They had earned a nominal amount of money giving sittings and seminars for fee but had also worked for no compensation, and had even declined an offer of financial assistance from the SPR. Any deception would have had to have been meticulously orchestrated in pitch darkness, would have required sitting with eyes open rather than closed, and would have necessitated clearly detectable movement of the luminous wristbands.

Critics of *The Scole Report* said the refusal to allow infrared equipment for the detection of movement was “unreasonable and suspicious” and especially criticized the investigators for agreeing to imperfect protocols. Among other criticisms were

- the various phenomena produced—especially the lights and the film impressions—were not necessarily paranormal, but also could be done normally.
- the constant background music required by the spirits could mask movements and noises.
- the luminous armbands, attached with Velcro, were easy to remove.
- the film canisters themselves were never marked for identity, only the plastic containers in which they came.

The investigators nonetheless concluded that they had obtained evidence for genuine phenomena. They ruled out imagination and preconception and exaggeration on their parts, and asserted that few, if any, of the light phenomena could have been produced even with elaborate equipment. The only alternative to genuine phenomena was fraud, and they had detected no direct evidence that fraud was committed, nor had they ever had any suspicion of fraud. They acknowledged that they had been unable to achieve “watertight conditions under which fraud would have been rendered impossible” in their experiments.

Although the Scole Experimental Group ceased to sit together, the work did not end altogether. Robin Foy began experimenting with receiving messages transmitted to his computer. Meanwhile, other physical development circles around the world have been created and have reported similar phenomena. Supporters have taken this as a sign that the efforts of the spirit world to build a bridge to the world of the living—an “Interdimensional Internet”—continue.

Scole in Review

In 2003, Keen and Fontana began work on a paper updating the Scole case with details of new criticisms and supporting evidence. Work was temporarily suspended when Keen died suddenly in March 2004. During a public debate on Scole in London, he suffered a heart attack at the podium and died on the scene. Fontana finished the paper, which was published in 2006.

In the ensuing years since publication of the report in 1999, no new criticisms were raised. An offer had been made to stage magicians to demonstrate how the phenomena could be replicated, but there were no takers. James Webster, a professional magician who had attended three sittings with the Scole Group, had already stated that the phenomena he witnessed could not be duplicated by magicians. Richard Wiseman, a professional magician and noted skeptic of PSYCHICAL RESEARCH, who had not attended any sittings but had read the report, said the report was “very impressive” and offered no suggestions as to how the phenomena could be duplicated. (Fontana observed that this did not imply Wiseman accepted the phenomena as paranormal, however.)

Meanwhile, supporting evidence surfaced. The apport that was the pristine copy of the April 1, 1944, edition of the *Daily Mail* was examined by the Print Industries Research Association. Their chemical analysis determined that the paper was World War II newsprint. Fontana noted that even if someone had saved the issue of the newspaper, it would not likely be in pristine condition nearly 60 years later. Interestingly, the front page that day carried an article on the witchcraft trial and verdict of HELEN DUNCAN. According to the spirit communicators, the paper was sent as an indication of the deceased Duncan’s interest in the Scole Group.

Another piece of evidence was delivered by paranormal researcher and author Guy Lyon Playfair, concerning the recording of Rachmaninoff. The group had been told that Rachmaninoff himself would play his Second Piano Concerto. Playfair noticed that there was an erroneous repeating of a cadenza—an error unlikely to be included in a commercial recording.

Ultimately, one is left with the “bundle of sticks” principle, Fontana said. While it is theoretically possible that one or more phenomena could have been done by trickery, the Scole Group produced so many phenomena that it is inconceivable that the whole range of them could have been hoaxed.

Fontana said that Scole’s most significant contribution may be theories of mind, especially the nature of the mind and its relationship to the material world. If the macro physical phenomena produced by Scole were products of mental energy—whether from the living or the dead—they might shed valuable light on the understanding of mental energy. Such energy may not be measurable physically, but might be understood better from a theoretical standpoint. Assuming the communicators were really the dead, then Scole might demonstrate what aspects of the mind survive death.

Scole, said Fontana, shows the need for a philosophy of parapsychology.

See INSTRUMENTAL TRANSCOMMUNICATION.

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Scotchtown House in Virginia built by American Revolutionary War patriot Patrick Henry, believed to be haunted by the GHOST of his wife, Sarah.

History

Patrick Henry made history with his rousing speech in Richmond, Virginia, on March 23, 1775, in which he declared, “Give me liberty or give me death!” Though Henry stands as a patriot who helped with the birth of the nation, his personal life was marred by tragedy and sorrow, most of which centered on Sarah.

Henry’s personal misfortunes seem to have begun when he purchased Scotchtown in 1771. The 10,000-acre plantation, 26 miles from Richmond, was originally owned by Charles Chiswell, a wealthy immigrant from Scotland. Chiswell intended to erect an impressive Scottish castle on the land, but instead built a large, barnlike house around 1719. The one-story house is 80 feet long and 40 feet deep, with eight rooms on the main floor, eight rooms in the basement, and a large attic. The estate boasted a school, workshops, and 30 cabins.

An aura of bad luck descended upon Scotchtown after Chiswell died in 1737 and ownership passed to his son, Colonel John Chiswell, a man renowned for a bad temper. He suffered financial setbacks and was forced to sell Scotchtown in 1760. In 1766 Chiswell became embroiled in a drunken fight at a tavern and ran a sword through a friend of his, killing him. He was charged with murder. But before he could be brought to trial, he died under mysterious circumstances—nervous fits” according to his physician. When his body was returned to Scotchtown,

friends of the murdered man demanded that the coffin be opened so that they could be certain that Chiswell was not trying to cheat his fate. The body proved to be his, and he was buried on his estate about one mile behind the main house.

The new owner of Scotchtown, John Robinson, also suffered financial problems and sold Scotchtown at auction. Patrick Henry bought it for \$18,000 in 1771. At that time, the plantation was in good financial shape and Henry envisioned it as a good place for him and Sarah to raise their children. Plus, it was close to Richmond.

Henry's idyllic vision never came to pass, however. Soon after the birth of their sixth child in 1771, Sarah descended into mental illness. The exact causes are not known. Perhaps she broke under the physical strain of childbearing and the emotional strain of Henry's neglect, for he was frequently away from home and was absorbed in the politics of the brewing revolution. Records indicate that Sarah had to be physically restrained in a type of straight-jacket dress in order to prevent her from doing bodily harm to herself. She was confined to two dreary rooms in the basement. When Henry was home, he would visit his wife via a secret staircase in the back hall of the house.

Sarah's condition was kept as secret as possible to prevent troublesome gossip that she might be possessed by evil spirits—a common belief about mental illnesses at the time. Nonetheless, it was impossible to prevent word from spreading about the plantation. Servants, slaves, and workers were afraid to even go near the house. Sarah died in 1775 and her body was placed in an unmarked grave on the plantation—customary burial for “afflicted” persons. Even today, no one knows exactly where she lies.

Grief-stricken, Henry still pulled himself together to make his famous speech. He spent increasing amounts of time away from Scotchtown. He sold it in 1777, when he was elected governor of Virginia, and he moved into the governor's mansion in Williamsburg.

Like many great estate homes, Scotchtown did not fare well over the course of time. It deteriorated and was eventually abandoned to squatters. In 1958, it was purchased by the Association for the Preservation of Virginia Antiquities and was gradually restored to its original glory.

Haunting Activity

Ghostly phenomena have been reported in the main house since its restoration, but reports also precede the restoration. Patrick Henry's great-great-granddaughter was convinced the house was haunted and would not spend a night in it.

Passersby have seen lit candles in the windows when the house is dark and also the images of a person holding a lit candle. Motion detection alarms go off inexplicably. The eyes of a painting of Joseph Shelton seem to follow people as they move. Furniture is moved about, especially a cradle that belonged to the Patrick family kept downstairs.

Much of the haunting activity centers around the basement rooms where Sarah was confined and where she

died. Paint will not adhere to the walls. Visitors report sensations of an invisible presence. A tour group once heard shrill screaming in the basement.

In the attic, sounds of chains dragging across the floor have been heard and strange swarms of wasps and flies have collected at one window. Mary Adams, who lived at Scotchtown from 1933 to 1940 while a child, heard unusual noises frequently. Once she and a group of children saw a ghostly woman in a long, white flowing gown inside the house. The figure disappeared in front of them.

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screaming skulls GHOSTS in skulls are said to haunt a number of places, particularly in England. While the skulls might not be physically attached to bodies, they seem to be emotionally attached to houses where they wish to continue to live in spirit. When the skulls are removed from the house, either through burial or some disposal effort, the skulls protest with HAUNTINGS and POLTERGEIST activity.

Many so-called screaming skulls belong to victims of religious persecution during the 16th century Reformation incited by King Henry VIII or from Oliver Cromwell's Roundheads during the English Civil War in the mid-17th century. Other screaming skulls are from people who lost their heads in various violent episodes, such as murders.

The victims share a common wish, however, often expressed on their deathbeds, which is to be buried within the walls of the house; otherwise their spirits will not rest in peace. When their wishes are ignored with burials in a grave or vault, they reportedly protest with unexplained happenings and strange noises, such as bangs, crashes and moans. Usually, a house's occupants make the connection between the disturbances and the burial, and disinter the skull for placement within the house, atop a staircase, beam or table. One screaming skull resides in a home encased in glass.

Trouble ensues any time someone tries to rid the house of the skull. People have taken drastic measures, such as throwing the skulls in moats, lakes or rivers. They have tried to break them up, burn them, grind them to dust, or bury them in quicklime or in the walls of mountains. Nothing works.

Sometimes, it is said, the skull will settle for simply terrifying the villain with an inexplicable reappearance in its original place. More often, the skull allegedly will take its revenge by bringing the person some type of bad luck, even death to him or a relative. Violent storms or fires may destroy the property. Or, crops may fail and cattle may dry up or die.

Some of the most famous screaming skulls are:

The Wardley Skull

This screaming skull belongs to Wardley Hall, located a few miles outside Manchester, England. The skull, which

dates from the reign of Edward VI, is associated with both an improbable legend and a likely tale.

The legend involves Roger Downes, a dissolute member of the family who owned the house at the time of the English Civil War. One day while in London drinking and carousing, Downes vowed that he would kill the first man he would meet. A poor, hapless tailor chanced by and Downes thrust his sword through him. Downes was arrested and tried for the murder, but his influence at court enabled him to go free.

Comeuppance was soon at hand, however. Shortly thereafter Downes was crossing London Bridge in a drunken and rowdy state. He attacked a watchman with his rapier. The watchman fought back and was strong enough to successfully sever Downes' head from his body with one blow of his weapon.

The watchman and his friends sent the head to Wardley Hall. Later, the skull was placed in an aperture in the wall above the house's main staircase, but not before several unsuccessful efforts allegedly were made to get rid of it by burning or drowning. Subsequent efforts to move the skull met with violent responses such as destructive storms.

But such a colorful story was discounted because the last Downes of Wardley, oddly enough named Roger and also a rake, was buried in the family vault with his head intact. Rather, the skull was more likely to be that of Dom Edward Ambrose Barlow, identified in the *History of Wardley Hall, Lancashire* by H. V. Hart-Davis and S. Holme.

It seems that before the English Civil War and its religious persecutions against Catholics, Francis Downes owned Wardley Hall. He and his wife were devout Catholics and they dangerously allowed Mass to be celebrated in the Hall's chapel. Barlow, a Benedictine monk who had successfully eluded authorities for 24 years, met his fate on Easter Sunday 1641 while officiating at neighboring Morleys Hall.

Barlow was seized, arrested, tried and condemned to be hanged, drawn and quartered. His head was impaled either at a Manchester church or Lancaster castle. Downes secretly removed it and took it back to Wardley, where he hid it so well that all trace of it was lost until the mid-18th century.

At that time, Wardley was owned by Matthew Moreton, who found the skull in a box that had accidentally fallen out of a ruined wall. A servant later thought it was the skull of an animal and threw it into the moat. That night, a terrible storm broke out, and Moreton theorized that it was the skull screaming for its place to be restored in the house. Moreton drained the moat and recovered the skull.

The Bettiscombe Skull

A screaming skull that takes its name from an old farmhouse near Lyme Regis, Dorset, England, and is tied to a local legend. The skull traditionally was thought to belong to a slave from the West Indies brought to Bet-

tiscombe Manor to serve Azariah Pinney in the 17th century.

The slave was either the victim of, or the perpetrator of, a murder. On his deathbed he stated that his spirit would not rest and would haunt Bettiscombe until his body was taken back to his homeland. Contrary to his wish, he was buried on English soil in Bettiscombe churchyard, and he thereafter fulfilled his warning by haunting the place in protest. Screams were heard from the grave, and unexplained noises were heard in the farmhouse. The noises were silenced only when the body was dug up.

Renewed attempts to bury it brought about the same noisy reactions. This procedure was repeated so often that the skeleton was lost and only the head remained. The skull finally came to rest on a winding staircase leading to the roof of the house.

The myth was shattered, however, when Professor Gilbert Causey of the Royal College of Surgeons concluded that the skull belonged to a prehistoric woman in her early twenties, perhaps a sacrificial victim meant to bring prosperity to an earlier dwelling built on the site. In spite of this pronouncement, the skull remains at Bettiscombe Manor as insurance against the professor's possible misdiagnosis.

The Burton Agnes Skull

This screaming skull is associated with the North Yorkshire home built in 1598 by three sisters of the Griffith family. One sister, Ann, had a fateful meeting with robbers on a road near her home. One of the robbers struck her when she refused to part with a ring once belonging to her mother. Hearing her cries, villagers rescued the beaten woman and carried her home, where she died five days later. Ann's dying wish was that her head should be buried in the walls of her home, which was called Burton Agnes.

Instead, the family buried her under the old Norman church on the grounds. Shortly thereafter, strange noises were heard in the house. The sisters suspected that it was Ann pleading to come home. They had her coffin opened. To their astonishment, the body was completely intact while the head had become severed; the skull was grinning.

The parish priest recommended that the head be removed and taken back to the house. This the sisters did, whereupon all noises stopped. The noises did not reoccur until the house passed by inheritance to the Boynton family, who had the skull removed.

Once again, Ann made it clear that she was not to be banished from Burton Agnes. The skull again was subdued only when it came to rest on a table in the hall. Years later, another inheritor bricked the skull up somewhere behind the paneling; it still has not been found. Even though Ann's wish was finally honored, she reportedly makes a ghostly appearance around the anniversary of her death.

Tunstead Farm Skull

An imperfect skull named "Dickie," probably that of a woman, haunts a farmhouse, Tunstead Farm, near Chapel-en-le-Frith, England. According to one legend, a girl

was murdered at some unknown date in the room where the skull is kept. Another legend says that Ned Dixon, an ancestor of the farmhouse's owners, was murdered in the room. The house also is said to be haunted by a woman's ghost, which appeared in the late 19th century to herald the death of the tenant's daughter.

Dickie is said to function as an unworldly guardian of the house. It has been said to sound noises and knockings at the approach of strangers. Some of these disturbances, including the rattling of farm tools in the barn, has been so severe that temporary hired help have complained and even fled the premises. Dickie also has sounded warnings upon the birthing or illness of farm animals, or upon the imminent death of a member of the family.

Like other screaming skulls, Dickie resents relocation. Once it was stolen and taken to Disley. An ensuing racket at both Tunstead Farm and Disley was so unendurable that the thieves gladly returned it. Similar disturbance broke out after the skull was buried in consecrated ground.

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Seaford Poltergeist The first modern investigation by parapsychologists of POLTERGEIST disturbances in a Seaford, Long Island household in 1958. The case might also aptly be called "the bottle-popping poltergeist," as it was characterized by numerous bottles inexplicably popping their tightened screw tops and spilling their contents.

As is typical of most poltergeist cases, the disturbances began without warning, lasted five weeks, and ceased without warning or reason. The case remains unsolved.

The disturbances afflicted the James Herrmann family, whose members included Mr. and Mrs. Herrmann and their 13-year-old daughter, Lucille, and 12-year-old son, Jimmy. A cousin of Mr. Herrmann, Marie Murtha, visited during some of the outbreaks.

The incidents began on February 6 and 7, 1958 with the mysterious opening and spilling of bottles in the house when the children were present by themselves. The family were devout Catholics, and Mrs. Herrmann placed bottles of holy water in the house. This had no effect; in fact, the incidents escalated.

On February 9, while the entire family was in the dining room at about 10:15 A.M., they suddenly heard distinct popping noises in different parts of the house. They discovered that in the master bedroom a bottle of holy water had once again opened and was spilling its contents, and a new bottle of toilet water had opened and likewise was spilling. In the bathroom, a bottle of shampoo and a bottle of medicine had lost their caps, fallen over and were spilling. In the kitchen, a bottle of starch

was spilling, and in the cellar, a can of paint thinner had lost its top and was spilling.

This was too much for the Herrmann family, and Mrs. Herrmann called the police. An officer arrived to investigate, and while he was in the house, more popping noises were heard. In the bathroom, the shampoo bottle, which had been righted and recapped, was open again and spilling. Nothing could be found to explain the incidents.

A newspaper report came to the attention of parapsychologists J. B. RHINE, WILLIAM G. ROLL, and GAITHER PRATT. They obtained permission from the family to investigate. Pratt and Roll spent a total of 10 days off and on with the family and were present when more bottle-poppings occurred. In addition, household objects such as figurines flew about or were upset, sometimes breaking or incurring damage. The Herrmanns were so distraught that on several occasions they left the house to stay with friends. They also contacted a bishop to ask for a rite of exorcism to be performed, but they were told that the rite was not used for this kind of disturbance (apparently the haunting did not appear to be demonic in nature).

During the five weeks, 67 individual disturbances occurred, of which 64 were disturbances of objects and three were unexplained thumping sounds. All disturbances were reported to the police. Of the 64 incidents of disturbances to objects, 40 involved the same 16 objects, each of which suffered two to four disturbances. Twenty-three of the 64 object incidents were bottle-poppings.

Some of the disturbances were heard but not witnessed, while others were witnessed. Perhaps most unusual were the overturning of two bottles in the bathroom, witnessed by Mr. Herrmann and Jimmy. One moved straight ahead and the other spun to the right at the same time. Both crashed into the sink.

Pratt and Roll interviewed all members of the household and attempted to find natural explanations for the incidents. To determine whether some unknown pressure was causing the bottles to pop their tops, they purchased dry ice and placed it in containers with screw caps. However, the gases that built up escaped beneath the caps without forcing them off. They succeeded in exploding a bottle made of thin glass, but the cap remained screwed to the neck.

Pratt and Roll also investigated and eliminated the following possible causes: high-frequency radio waves, vibrations in the floor, electrical malfunctions, drafts from the chimney, changes in the level of underground water (the house had its own well), settling of the foundation of the house, airplane noise from the nearby airport and plumbing problems.

From the outset, Jimmy was suspected as the agent of the disturbances, for they seemed to happen only when he was home, and only when he was awake. Both Herrmann and a police detective accused the boy of playing tricks in an effort to induce him to confess, but Jimmy steadfastly denied any role in the matter. Roll and Pratt concluded that fraud was unlikely, given the

logistics involved in producing the effects and the complete lack of evidence that any family members were accomplices.

The poltergeist disturbance ended on March 10 with the top-popping of a bleach bottle in the basement. Pratt and Roll were present in the house with family members, but no one was near or witnessed the actual incident. The bottle, only partially filled, had not spilled its contents. But the cap landed right-side up and left a wet spot on the floor.

The poltergeist was not to make another appearance, and soon after that Pratt and Roll departed. The Herrmanns apparently were not bothered again.

It is possible that Jimmy was an unwitting agent, causing what Roll and Pratt termed “recurrent spontaneous psychokinesis” (RSPK), the spontaneous and temporary disturbances of objects. Laboratory experiments have demonstrated that people can influence the movement of objects in motion, such as rolling dice. It is extremely difficult, however, for test subjects to move stationary objects, as was the case with the Seaford Poltergeist.

The Seaford case involved no effort at communication of any sort, as is sometimes the case involving poltergeists that seem to be discarnate agents.

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seance A sitting organized for the purpose of receiving spirit communications or paranormal manifestations via a MEDIUM.

Seances are conducted in many paranormal investigations of haunted places in order to produce evidence of HAUNTING, or to obtain information about GHOSTS thought to be present. References to seance communications date back as far as the writings of Porphyry in the 3rd century C.E. In 1659 Reverend Meric Casaubon wrote *A True and Faithful Relation of What Passed Between Dr. Dee and Some Spirits*, the first recorded seance. Not much else on such spirit meetings appeared until the meteoric rise of the FOX SISTERS in the mid-1800s. Seances were popular during the rise of SPIRITUALISM and continue to be conducted in modern times. Early spiritualist seances were dramatic and theatrical, taking place in darkened parlors around circular tables and featuring physical mediumistic feats. Most modern seances involve mental MEDIUMSHIP and are more informal.

Seances are most often held in the home of either the medium or one of the sitters, but they can take place anywhere two or more people gather for such purpose. General observances are followed to help ensure success. Participants should be nearly equally divided by gender. Younger sitters often get better results. Sitters who are worried about the proceedings or are overly skeptical tend to depress results. A circular arrangement of chairs



Three women at a seance. Courtesy U.S. Library of Congress.

around a table seems to work best, with no more than eight sitters. Hands are placed flat on the table, fingers touching, or sometimes clasped. Several mediums, most notably the DAVENPORT BROTHERS, conducted seances for audiences numbering over a thousand.

Strangers should be admitted to the seance circle carefully, introduced only after at least six sittings have been held with the same persons. No more than two or three seances should be conducted weekly, and each should last no more than two hours unless the spirits ask for an extension. Mediums must guard against extreme swings of emotion and never take stimulants. Unwritten codes of conduct forbid sitters to grab the medium in case such a sudden jarring could jeopardize the medium's return to consciousness, causing illness or perhaps even death.

Mediums consider music and conversation to be vital to the success of the seance. Most sittings open with hymns and prayers—in many cases, the Lord's Prayer—and include songs and prayers throughout the seance. WILLIAM STANTON MOSES found that music harmonizes and soothes the situation; critics, however, believe music covers a multitude of fraudulent noises. Conversation masks noise, too, but also breaks the fear and tension created by spirit manifestations.

The furnishings of the seance room, and its location, set the tone for the sitting. Places steeped in colorful history, such as castles, catacombs, country houses and

old churches, make propitious seance locales. The furniture should be simple, preferably wood, and should not be ornamented with cushions or hangings. Physical mediums once included a so-called CABINET, a kind of enclosure to attract spiritual energy. This was a piece of furniture, like an armoire, but most often it was nothing more than a corner of the room hung with black curtains. The medium went inside the cabinet for manifestations or sat outside. Modern-day mediums, most of whom are mental, seldom use such props.

Lighting, or lack of it, characterized most early seances. Mediums needed darkness to initiate spirit manifestation—critics would claim to perpetrate fraud—using either moonlight or red incandescent light. D.D. HOME often worked in full light, however, and many mental mediums do also.

In the days of physical MEDIUMSHIP, sitters often recognized the arrival of spirits by a rush of cool air in the room, following by RAPPING or strange lights. Mental mediums may enter a trance, begin AUTOMATIC WRITING or merely announce a spirit's presence.

Not every seance is successful, and sitters should not expect particular results. First-time sitters may be disappointed, and some participants may see phenomena others miss.

See CHANNELING.

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Seven Whistlers In English folklore, spirits that portend death. Flying together like seven birds, they sing or whistle at night to signal that one or more deaths will take place.

See DEATH OMENS.

shadow people Dark figures associated with nighttime visitations and some haunted places. Shadow people appear as solid black figures who are darker than darkness. Most appear to be male; some wear coats and hats. They are usually six-and-a-half feet in height. They have substance and form and can interrupt light and block objects from view. Shadow people rarely communicate, but many seem intensely interested in human beings.

Shadow people fall into several categories:

Bedroom watchers. These figures are discovered standing by a bedside or in a corner of the room when a person awakens in the night. They seem to stare at people in bed, even though they have no vis-

ible eyes or facial features. Most do not behave in a threatening manner, though their presence is often terrifying. They can remain for long periods of time and when observed, disappear suddenly or melt through walls and ceilings. Some act aggressively toward people, causing choking sensations similar to the OLD HAG.

Shadows on walls. These figures appear suddenly as dark human outlines on walls, which detach from walls and move about rooms.

Moving shadows. These figures appear abruptly and move quickly through a room, as though on a mission. They come through walls and melt into walls. They may seem to pay no attention to people present or else watch them intensely. They may be seen out of the corners of the eyes or in full view.

Background visitors. These figures usually are not seen, but are captured in photographs. They appear in backgrounds, their forms noticeable on walls, doors, and so forth.

Haunting presences. These figures appear in places known or thought to be haunted. They move about, act with intelligence, and appear and disappear suddenly. They may follow people. In some cases, shadow people are associated with bad luck.

There may be no single explanation for shadow people. They are not likely to be ghosts; dark ghostly figures often found in haunted locations are more "shadow figures" than shadow people. However, as noted above, shadow people are found in haunted locations, too, including wooded areas where they are known in folklore as "watchers."

Shadow people share characteristics with the old hag nightmare terror; some experiencers feel paralyzed, suffocated, or choked. However, shadow people cannot be equated with the old hag syndrome.

An explanation favored by some researchers is that shadow people are interdimensional beings. They find ways into the physical world and seem to have the purpose—unknown—of observing humans. They may show up as bedroom visitors because the nature of human sleeping or dreaming consciousness enables an entry for them. Their appearance may be a form they deliberately assume, or it may be the only way they can manifest in the physical realm.

Many experiencers feel shadow people are a type of nasty spirit, even a DEMON, because they sense evil or trickery radiating from them. Almost all experiencers are deeply frightened of shadow people, even though they are not harmed by them.

Shadow people are sometimes associated with turbulent emotions. For example, many people who have had significant shadow people experiences can link them to states of emotional upheaval, such as anger, sadness, loneliness, and so forth. Other people may be psychically open in such a way as to perceive shadow people more

easily than others. Some haunted places where shadow people are prevalent, such as the WAVERLY HILLS SANITARIUM where thousands of people died, may be permeated with thought-forms of negative emotions.

shamanism Spiritualistic systems in tribal cultures characterized by nonworldly realities in which the officiant, a shaman, searches for lost souls of the living, communes with totem spirits and spirits of the dead, and performs various supernatural feats. Above all, shamans are medical practitioners.

The term “shamanism,” from the Tungus term *sāmān* (Tungus is an Altaic language spoken in Manchuria and northward), in its strictest sense refers to practices of Siberia and Central Asia; it is generalized to similar practices found elsewhere in the non-Western world. According to archaeological evidence, shamanic techniques are at least 30,000 years old.

A shaman's tasks are related to some extent to social complexity. If a society (such as a tribal society) has only one type of magico-religious practitioner, it will be a shaman; as societies grow more complex, the shamanic role becomes differentiated, producing priests, sorcerers, mediums, witches and healers, besides shamans.

Shamanism bears many similarities to Western MEDIUMSHIP. Both share a core set of beliefs that harks back to a primitive belief system called ANIMISM. Whereas Western mediums are generally female, however, shamans are typically male.

Traditionally, a person becomes a shaman according to heredity or by election by the “supernaturals.” The latter occurs as a serious illness, of which the initiate must heal himself. During the course of the illness, he learns how to access nonordinary realms, where he meets the spirits and souls of the dead that will assist him in his magical-spiritual work. In some cultures, shamans are called to their profession during vision quests, vigils in the wilderness in which attempts are made to receive one's destiny from the supernaturals.

After receiving the calling, the shaman undergoes rigorous training under an elder shaman. He is initiated in a rite of symbolic dismemberment, death and resurrection; in some cases, he might literally be regarded as a ghost by the villagers.

The shaman's helping spirits take many forms, including animals, birds, insects, fish, plants or spirits of the dead. Each spirit has a specific function and helps him in performing his duties. Shamans also may have a GUARDIAN SPIRIT.

When shamans are called on to perform their offices—primarily healing and divination—they enter their nonordinary reality through techniques such as drumming, rattling, chanting, dancing, fasting, sexual abstinence, sweat baths, staring into flames, concentrating on imagery or isolation in darkness. In some societies, the use of psychedelic drugs is employed.

Once he has entered this nonordinary reality, the shaman has CLAIRVOYANCE to see spirits and souls, and the

mediumistic ability to communicate with them. He can travel to the heavens to act as intermediary to the gods or descend to the underworld to the land of the dead, where lost souls roam. The kidnapping or lost ways of the souls of the living are believed to be responsible for many kinds of illnesses. Only the retrieval of the souls can effect a cure (see SOUL LOSS). Other cures are effected by “sucking” out the disease or illness with the help of the shaman's spirits.

Shamans, like some mediums, resort to sleight-of-hand tricks, particularly in sucking out sicknesses. They produce objects such as stones and pieces of bone, which they say are responsible for the illness and then palm them to make them “magically” disappear. Some shamans contend that this sleight-of-hand has nothing to do with the real cure but is done only to provide “evidence” to the patient and witnesses that a cure has taken place.

Like Western MEDIUMS, many shamans demonstrate their powers at SEANCES, which take place in darkened quarters such as a tent. They may be bound at the hands and feet to prevent trickery. The seance commences with singing. Phenomena of the spirits include spirit voices, RAPPINGS and other noises, POLTERGEIST effects, shaking of the tent, movement of objects without contact, LEVITATIONS, handling of hot coals without injury, speaking in tongues (glossolalia) and the howling of animals, which are the “voices” of the spirit helpers.

The spirit helpers parallel the Western medium's controls in terms of the assistance they provide the shaman; however, they are much more dictatorial and exert much more influence on their human being. Spirit helpers dictate to a shaman how he will dress, how he will live and what he will do. If he fails to follow their instructions, they may become unhappy with him and kill him, according to belief.

Another similarity between shamanic and Western seances is the belief that to disturb the shaman/medium before the seance is over, such as by turning on a light or interfering with the spirits, will jeopardize his or her life.

Differences also exist. Some shamans do not enter trance states during a seance. In general, a seance energizes and invigorates a shaman, whereas a seance often exhausts a Western medium. The path to becoming a shaman is often long and painful, whereas it is seldom so for a medium. Shamans live outside the everyday life of their communities and are regarded as being part of another world. Some male shamans even spiritually change their sex and take men as their wives; they also have “supernatural husbands” in nonordinary reality. Western mediums generally carry on mainstream lives.

During the 18th-century Enlightenment, the Western public was fascinated by accounts of shamanism, and this fascination found its way into artistic works by composer Wolfgang Amadeus Mozart and poet and dramatist Johann Wolfgang von Goethe, among others. Goethe's *Faust*, for instance, is a virtual catalog of Enlightenment knowledge and beliefs about shamanism.

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Shinto The indigenous and animistic philosophy/religion of Japan, which provides a bridge between the living and their ancestral spirits, ancient gods and supernatural forces. Shinto is also polytheistic and shamanistic in nature. The divine manifests in all natural phenomena.

"Shinto" means "the way of the *kami*," which in turn approximately means "gods" or "spirits." *Kami* are not so much beings as they are transcendent, sacred forces or essences that inspire awe and reverence. Every life form possesses its own *kami*-nature, as do the elements.

Shinto has unknown origins; the earliest extant records are from the 8th century. Originally, it was not a religion, but a way of life, a philosophy of the interwoven nature of the world and the cosmos. It has no central authority, no doctrines and no scriptures. Nonetheless, it has had a



The catfish *kami* lives at the bottom of the ocean and causes all earthquakes.

powerful influence on the Japanese way of life, fostering an understanding of the interconnectedness of all things, and a need for harmony. It has integrated into it elements of Buddhist religion and Confucian philosophy.

The supreme *kami* is Amaterasu Omigami, the Sun Goddess, who is regarded as the protector of the Japanese nation and people. In myth, Amaterasu was born to Izanagi and Izanami, the *kami* who created Japan as the most beautiful place in the world. Their myriad offspring were sent to give *kami*-nature to the earth in its elements, geophysical formations, animals and people. Typically, *kami* have no names but are identified by general characteristics associated with locales, clans, villages and families. They are worshipped at communal shrines. The *kami* are believed to intervene in the affairs of humans for either good or evil, as do demons and angels. Shamanistic mediums communicate with *kami* and seek their favors or exorcise them if they are causing bad luck or illness.

Besides the *kami*, Shinto also worships ancestral spirits of clan chieftains and venerated humans who achieved great spiritual awareness during life, or who exhibited great heroism or even great evil. The remains of such persons are enshrined. Their spirits are petitioned for favors and intercession.

Shinto shrines are usually a thatched roof supported by pillars. They are located near fresh water, which is needed for purification. The gateway to the shrine, called the *tori*, marks the threshold between the ordinary and sacred worlds. Inside the shrine are rocks or MIRRORS, which represent the *kami*. Symbolic offerings are short sticks with paper streamers attached.

In Shinto homes, small altars called *kamidama* ("god-shelf") are kept in a living-room closet. Family members pay homage to *kami* with daily offerings of rice, salt, water and food. Household Shinto revolves around domestic affairs and rites of passage.

During the 19th century, Shinto became a state religion in Japan; various sects developed. Alongside Shinto was tennoism, or worship of the emperor, which dates back to third-century Japan. The emperor was regarded as an offspring of the creator *kami*, an *arahito gami* or "living god," and as the intermediary between the Japanese nation and Amaterasu. Following the defeat of Japan in World War II, the emperor was forced to renounce his divinity and State Shinto was abolished. It survived as a sectarian religion. When Emperor Hirohito died in 1989, he was given a Shinto burial, the first state Shinto ceremony to take place since the end of the war.

Sectarian Shinto includes sects that pursue mystical and ecstatic experiences through pilgrimages to Mount Fuji, ecstatic dancing and firewalking. Other sects devote themselves to spiritual healing. Shinto sects have been exported to the Western world and Latin America.

Household Shinto is on the decline in modern Japan, due in part to a decreasing interest on the part of young people.

See SHAMANISM.

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Ship of the Dead A universal motif in mythology that is a means by which the SOULS of the dead leave earth for the afterworld. The Ship of the Dead appears either in a cloud, or is enveloped in a driving mist. In order to reach its destination, it soars above mountains and moors and sails at sea no matter what weather and tide conditions prevail. According to one legend, upon the death of a certain pirate the Ship of the Dead appeared in a cloud. As the ship sailed over the roof of the man's house, the pirate's soul entered the ship, and sounds of a stormy sea could be heard in the house.

In Borneo, the ship is known as Tempon-teloris and appears in the shape of a bird, the rhinoceros-hornbill. Traveling along with the person's soul are all the stores which were laid out at the feast of the dead, and all the slaves who were sacrificed for the feast.

See PHANTOM SHIPS.

Shiwanua (Cloud People) In Pueblo myth, spirits associated with the dead. The Shiwanua live in the four or six regions of the universe, each of which has its own color, or else live in the mountains, below a lake or spring, or in town by the sea. The spirits and the dead are represented by clouds and are impersonated by kachina dolls and masked dancers in kachina ceremonies.

See KACHINA.

Shrieking Pits Circular pits at Aylmerton in Norfolk, England, said to be haunted by a figure in white that emits shrieks and agonized cries. The pits are thought to be the remains of a prehistoric settlement. The structures were built below the ground and roofed with turf to form hillocks or mounds. Such hillocks are associated with fairies in folklore, and the Aylmerton pits are said to be haunted by them. Possible natural explanations for the eerie noises and sights are mist and the cries of birds.

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Shug Monkey See BLACK SHUCK.

Sidgwick, Eleanor Mildred Balfour (1845–1936) Mathematician and educator, for many years principal of the first women's college in Cambridge, and a leading figure in the SOCIETY FOR PSYCHICAL RESEARCH (SPR). A member of the BALFOUR FAMILY, she was married to the philosopher HENRY SIDGWICK, whose intellectual qualities and interests she shared.

Eleanor Balfour Sidgwick was born March 11, 1845, at the Balfour family estate at Wittingham, East Lothian, Scotland, not far from the border with England. She was the eldest of eight surviving children. Her father died in 1856, when she was nine, and her mother followed him in 1872. Eleanor, who was 27 at the time of her mother's death, inherited the management of Wittingham.

Eleanor had been educated at home, there then being limited opportunities for the formal education of women in Britain. Both her parents, however, supported education and professional work for women, and she was encouraged in her study of mathematics, for which she showed a special aptitude. In her twenties, she collaborated with her brother-in-law, Lord Rayleigh, in experimental work on electrical standards of measurement, and she published three scientific papers with him.

Like other members of the Balfour family, she was interested in psychical phenomena, and she was part of a group formed in 1874 to investigate SPIRITUALISM claims. It was through this group that she met Henry Sidgwick, whom she married in 1876. The couple were brought together not only by their mutual interest in MEDIUMSHIP, but by their commitment to women's education. Although her husband was elected the SPR's first president when the society was founded in 1882, Sidgwick herself did not become actively involved for two more years.

She was otherwise occupied with Newnham College, the first women's college at Cambridge, established on Henry Sidgwick's initiative in 1871. Eleanor Sidgwick served as treasurer of Newnham from 1876 to 1919, as vice principal from 1880 to 1892, and as principal from 1892 to 1910. Sidgwick's career at Newnham makes her contributions to the SPR even more impressive. She more than made up for her delay in joining the society, becoming active in research and writing and later serving in several official capacities. She edited the *SPR Journal* and *Proceedings* from 1888 to 1897.

Sidgwick reviewed the research of the group to which she had belonged in the 1870s in a paper, "Results of a Personal Investigation into the Physical Phenomena of Spiritualism," published in the *SPR Proceedings* in 1886. She concluded that although work such as that of SIR WILLIAM CROOKES with D. D. HOME lent support to the possibility of paranormal physical abilities, in her personal experience she had encountered a great deal of trickery, and she judged the majority of published studies of mediumship to be substandard in design and reporting.

Sidgwick helped to compile cases for *Phantasms of the Living* (1885) and several years later, in 1918, published a one-volume abridgment. This was followed in 1922 by a long paper in the *SPR Proceedings* summarizing similar cases received by the society since the original publication of the book.

Among Sidgwick's most noteworthy analytical achievements was her book-length discussion of LEONORA PIPER's

MEDIUMSHIP, which appeared in the SPR *Proceedings* in 1915. In this influential paper, she marshalled evidence that Piper's controls behaved more like secondary personalities than independent discarnate entities. These same controls, however, often showed paranormal knowledge of events in the lives of the persons with whom they purported to be in contact, which Sidgwick interpreted as exercises of ESP on Piper's part. She discounted a survival interpretation.

Sidgwick was elected to the SPR's governing council in 1901 and served as its secretary from 1907 until her death in 1936. She was president in 1908 and 1909 and again in 1932, on the 50th anniversary of the founding of the society, when she was made president of honor jointly with SIR OLIVER LODGE. These various positions allowed Sidgwick to exercise a strong influence over the SPR for much of her life. This was the more true because many of the early leaders of the society had died by the turn of the 20th century: EDMUND GURNEY in 1894, Henry Sidgwick in 1900, and FREDERIC W. H. MYERS in 1901.

Her early experiences investigating physical mediumship proved to be formative in her attitudes toward such claims; many psychical researchers, not to mention Spiritualists, believed that her opposition to reports of such phenomena in SPR publications amounted to prejudice.

For much of her life, Sidgwick was also skeptical about whether there was SURVIVAL AFTER DEATH, but she seems to have changed her mind in her last years. Her brother Gerald Balfour read her acceptance speech for her second SPR presidency in 1932, at the close of which he said that he had been authorized to state that, while belief did not constitute proof, nevertheless Sidgwick had been brought by her long study of the evidence to a belief in survival.

Sidgwick died February 10, 1936, at her family home in Scotland. She was 91.

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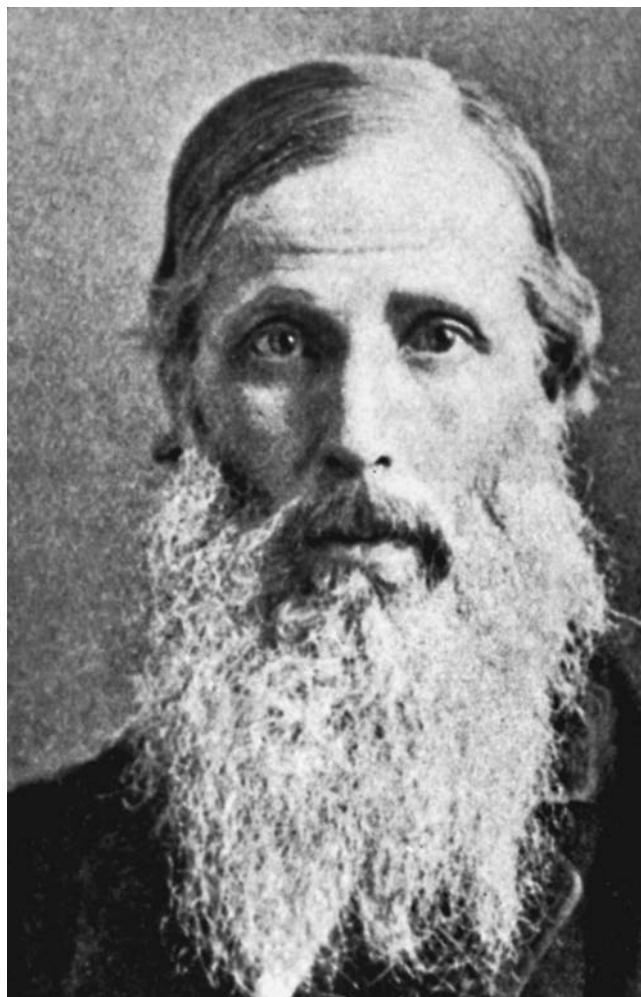
Sidgwick, Henry (1838–1900) Cambridge philosopher, founding member and first president of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). Sidgwick's academic stature lent important support to the SPR in its early, formative years.

Henry Sidgwick was born May 31, 1838 in Skipton, Yorkshire, England. His father, the Reverend William Sidgwick, headmaster of the Skipton grammar school, died when Sidgwick was three, and he and three other children were raised by their mother alone. Sidgwick attended pre-

paratory schools in Bristol and in Blackheath before entering Rugby in 1852. In 1855 he went to Trinity College, Cambridge to study classics and mathematics.

Sidgwick received several honors and upon graduation in 1859 was appointed to a teaching fellowship at Trinity. This position, however, required him to declare himself "a bona fide member of the Church of England," and this his gradually developing religious doubts no longer allowed him to do. He resigned in 1869, but the College created a position for him as lecturer in moral sciences. In 1883, Sidgwick was elected Knightbridge professor of moral philosophy, a position he held for the remainder of his life. Among his students were Arthur Balfour (see BALFOUR FAMILY), EDMUND GURNEY, and FREDERIC W. H. MYERS.

Sidgwick's interest and involvement in psychical research was longstanding. He joined the Cambridge Ghost Club at Trinity as an undergraduate. In 1860 he attended his first sitting with a professional MEDIUM; he considered this person to be "a complete humbug," but it did not dampen his interest in spiritistic phenomena. Myers



Henry Sidgwick in 1899, featured in *Popular Science Monthly*.

recounts how on a “starlight walk” in 1869 he asked Sidgwick “whether he thought that when Tradition, Intuition, Metaphysics had failed to solve the riddle of the Universe, there was still a chance that from any actual observable phenomena—GHOSTS, spirits, whatever they might be—some valid knowledge might be drawn as to the World Unseen.” Sidgwick replied in the affirmative, and in 1874 Sidgwick and Myers joined with Balfour, Gurney and others in a series of more careful investigations.

This group sat with many of the more important mediums of the day, but with discouraging results. At many sittings nothing happened; at others trickery was detected or strongly suspected. Sidgwick found the whole thing “dreary and disappointing.” But the investigations were important in another way; through them he became acquainted with Balfour’s sister Eleanor, whom he married in 1876.

Sidgwick and Eleanor Balfour (see SIDGWICK, ELEANOR MILDRED BALFOUR) shared not only a passion for psychical research, but also a dedication to the education of women. Sidgwick sponsored special courses for women beginning in the early 1870s, and in 1874 he helped to found Newnham College, the first women’s college at Cambridge, of which his wife became the principal in 1892.

The disillusioning seances of the later 1870s could easily have led Sidgwick to drop psychical research from a central place in his life, were it not for the work of Sir WILLIAM BARRETT, the physicist who conducted a successful series of experiments on telepathy. Barrett was instrumental in bringing together scientists and Spiritualists in an organization for the serious investigation of a broad range of psychical phenomena. Sidgwick was invited to become the first president of this new society (the SPR); he hesitated, but eventually agreed, and with his acceptance Myers and Gurney as well as other members of the earlier group also joined.

Sidgwick served as president of the SPR in 1882, 1883, and 1884. He resigned the following year to allow for a change (his place was taken by the eminent physicist Balfour Stewart), but took up the editorship of the society’s publications. He then succeeded Stewart for a second period as president, this lasting from 1888 to 1892.

In 1884 Sidgwick proposed the creation of a committee to investigate the mediumistic claims of Madame Helena P. Blavatsky, cofounder of the Theosophical Society. He served on this committee during its deliberations in London, and underwrote the trip of RICHARD HODGSON to India to look into the case.

Sidgwick played a major role in organizing the Census of Hallucinations, conducted between 1889 and 1894 in an effort to verify the findings of the 1885 case collection, *Phantasms of the Living*, and he appears as first author of the report, published in the SPR *Proceedings* in 1894.

Sidgwick also took part in investigations of EUSAPIA PALLADINO, but these only confirmed his earlier distrust of physical MEDIUMSHIP. At the end of his life, he had a few sittings with the mental medium LEONORA PIPER; but

although he was impressed by the evidence of supernormal knowledge she exhibited with some of his friends and colleagues, his own experience was once again disappointing.

Sidgwick died on August 28, 1900, of cancer, at the home of his wife’s brother-in-law, John Strutt (Lord Rayleigh), in Terling, Essex.

Sidgwick’s works of philosophy include *The Methods of Ethics* (1874), *Principles of Political Economy* (1883), and *Practical Ethics* (1898).

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silkies Female spirits, dressed in rustling silk, that inhabit the borderlands between England and Scotland. According to lore, silkies perform household chores and are valued by people living in large houses. But silkies can be perverse, too; a house that is tidy might be left disarranged, and a messy house might be put in order. A silky also can act as the guardian of a house, killing any intruder suspected of being out for harm.

See CAULD LAD OF HILTON; POLTERGEIST.

silly how See CAUL.

silver In folklore, silver is an effective metal with magical powers for dealing with the supernatural. Silver protects against VAMPIRES, bogies, werewolves, giants, persons who lead charmed lives, sorcerers and witches, and the familiar spirits of sorcerers and witches. Silver also protects against bewitchment, the evil eye, negative influences and evil spirits. Since ancient times, it has been used in amulets to protect people, homes and buildings. Silver nails in a coffin prevent the spirit of the corpse from escaping. Some occultists believe the metal enhances psychic faculties.

Silver’s power against the supernatural may have to do with its associations with the MOON, an abode of the dead in folklore and myth, the silvery glow of which powers the creatures and beings of the night and the Otherworld. The Inca considered silver to be not a metal but a divine quality, and associated it with the luster of moonlight; they called it the tears of the moon. Alchemists call silver Luna or Diana, after the Roman goddess of the moon. In Chinese lore, the moon is called the silver candle.

See CHARMS AGAINST GHOSTS.

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Silver Birch See BARBANELL, MAURICE.

sitter group A group of several persons who meet on a regular basis in an effort to produce paranormal physical phenomena such as TABLE-TILTING or knocks. A sitter group is similar to a HOME CIRCLE but differs from it in that the latter is centered around a MEDIUM or mediums.

The concept of a sitter group was developed by an English psychologist, Kenneth Batcheldor, beginning in the 1960s. Batcheldor (who died in 1988) had read widely the literature on SPIRITUALISM and early psychical research and came to the conclusion that psychic energy arising out of interpersonal group dynamics rather than any single individual was responsible for large-scale PSYCHOKINESIS (PK), or macro-PK. In a Spiritualistic SEANCE, the medium played a role in the psychodynamics of the group, but alone was not responsible for producing whatever phenomena occurred.

This meant that it should be possible for a group of people to produce macro-PK without a medium present. In fact, Batcheldor's theory has been borne out by numerous groups, including the famous "PHILIP" group run by the Toronto Society for Psychic Research. Another example is the BINDELOF SOCIETY, a group of adolescent boys who produced table LEVITATIONS, RAPPING, psychic photography, and direct writing in the 1930s.

Batcheldor experimented with his own sitter groups and theorized extensively on the psychic dynamics involved. He believed that for a group to be successful, two types of emotional and intellectual resistance (termed "witness inhibition" and "ownership resistance") had to be surmounted, while at the same time a deep level of acceptance of the possibility of PK had to be induced. The latter might occur, Batcheldor believed, through natural (even fraudulent) phenomena that were interpreted as paranormal—things such as the thermal expansion of wood in the walls or the settling of a house that sounded like raps. Once disbelief was overcome, then inhibitions were freed to produce genuine phenomena.

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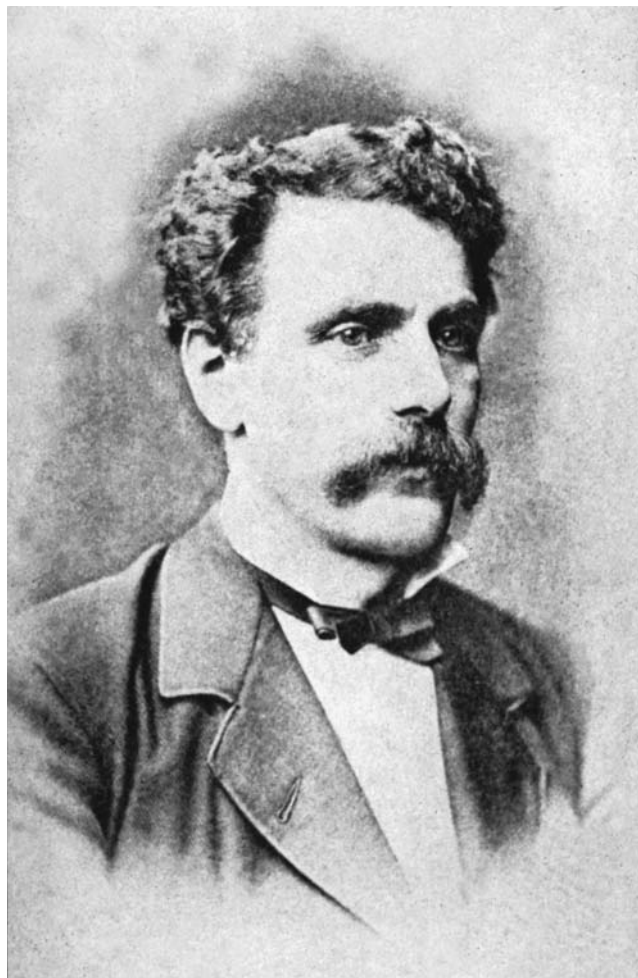
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Slade, Dr. Henry One of the most famous SLATE-WRITING mediums during the 19th century. Henry Slade (the "Dr."

apparently was adopted for effect) was so adept at producing slate phenomena that scientists, journalists, royalty and even magicians came to believe in SPIRITUALISM.

Slade's birth and early life are not known. But following the epidemic of mediumistic discovery in the 1850s, Slade began holding SEANCES in New York City about 1860–61, working in that city for 15 years. In 1876, the Grand Duke Constantine of Russia asked Theosophists Madame Helena P. Blavatsky and Colonel Henry Steel Olcott to find a suitable medium for psychic investigation by the Imperial University of St. Petersburg. After a series of tests, Blavatsky and Olcott chose Slade, who left for Europe in July.

He arrived in London on July 13 and decided to remain a while to educate the British public about the wonders of slate phenomena. He gave seances in his rooms at Russell Square, amazing sitters with writing on sealed slates, materialized hands and even LEVITATION. A reporter from the London *World* wrote that he felt spirit pinches, saw ghostly hands, heard violent RAPPINGS, and read various messages on the slates, all in full light.



Henry Slade.

Various eminent scientists and men of letters sat with Slade, and nearly all were won over. The great naturalist Alfred Russel Wallace believed completely in Slade's powers, as did Rev. WILLIAM STAINTON MOSES. Even a doubter like psychical researcher FRANK PODMORE, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in London, found the manifestations miraculous.

But not everyone was convinced. In September, E. Ray Lankester, professor of zoology at University College, London, and Dr. Horatio B. Donkin, a physician at Westminster Hospital, determined to unmask Slade. Lankester had been a member of the Selecting Committee of the British Association for the Advancement of Science but had left when the group accepted a paper on spiritualism written by SIR WILLIAM BARRETT. Lankester and Donkin each paid a pound for admission to the seance. Before the climax of the sitting, Lankester seized a slate and found writing on it before it was supposed to appear. He submitted the exposure to the London *Times* and brought charges against Slade under the Vagrancy Act for taking money under false pretenses.

The case stirred passionate controversy. Spiritualists, led by Wallace, maintained that the spirits follow no schedule and could have penned the message at any time during the seance. But when the case came to trial at the Bow Street Police Court on October 1, the magistrate, albeit impressed with the volume of spiritualist support, ruled that he must judge based on the known course of nature. He convicted Slade and sentenced him to three months' imprisonment with hard labor.

Slade was released on bail pending appeal. When the case was reheard, the conviction was overturned on a technicality. His health in decline, Slade hurriedly left England for the Continent before Lankester could issue another summons.

His plans to tour France were blocked by published accounts in Paris of his English exposure, so Slade proceeded to The Hague for a rest. From there he appealed to Lankester for a chance to prove his innocence, but the professor declined. Slade next traveled to Germany, where he mystified the court conjurer, Samuel Bellachini. He appeared in Denmark, then finally sat for the Grand Duke Constantine in St. Petersburg.

In December 1877, Slade submitted to rigorous investigation by Johann Zollner, professor of physics and astronomy at the University of Leipzig. Assisted by three other professors, Zollner became completely convinced of the genuine nature of Slade's manifestations. He published his findings in *Transcendental Physics*, which was translated into English by C. C. Massey and published in 1880. Years later the Seybert Commission, charged with investigating every facet of spiritualism, discredited Zollner's work.

Slade toured Australia after sitting for Zollner, then returned to America. In 1885, Slade sat for the Seybert Commission in Philadelphia. They found him guilty of fraud. In 1886, Slade and his business manager were

arrested for deceiving the public in Weston, West Virginia. They were later released without prosecution.

In 1883, John W. Truesdell published an exposé of Slade in his book *Bottom Facts of Spiritualism*. Posing as Sam Johnson of Rome, New York, Truesdell attended a seance with Slade. He purposely left an unsealed letter in his overcoat pocket, knowing it would be searched for clues, and snooped around the seance room before the sitting. Finding a pre-written slate under the sideboard, Truesdell added the message: "Henry, look out for this fellow. He is up to snuff—Alcinda." Alcinda was the name of Slade's deceased wife.

During the seance, a message from "Mary Johnson," purportedly Sam's sister, appeared. Truesdell, alias Johnson, said that was incorrect, and Slade surreptitiously drew the seance table over to the sideboard. He stealthily retrieved the prepared slate, and he became enraged when he saw the additional message. Demanding to know who had done such a thing, Truesdell answered, "Spirits." After a pause, Slade continued as if nothing had happened.

Slade's career deteriorated rapidly after such bad publicity. He died penniless, an alcoholic and mentally unstable, in a Michigan sanatorium in 1905.

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Slain Legionnaires In May 1912, several companies of French Legionnaires in a lonely desert blockhouse in Algeria were witness to the strange sight of ghostly comrades walking through the sand. The case was never formally investigated but was recorded, and it remains an unusual one of collective apparitional sightings.

The recorder of the incident, René Dupré, reported that as his company and two others had marched toward the blockhouse, they were ambushed by Arab tribesmen about two miles from their destination, and five Legionnaires had been killed before the tribesmen were sent in retreat. The dead were buried immediately, and stones were piled on the graves to prevent marauding by animals.

Two weeks after the incident, Dupré was standing guard one night when, after midnight, he spotted the lone figure of a man approaching in a staggering and zigzag fashion. As it grew closer, Dupré, aided by moonlight, was able to see that the figure was dressed in a Legionnaire's uniform. Then he suddenly realized that he could see through the figure.

Dupré summoned others, who gathered to watch the figure stagger about as though searching for something. One of the men recognized it as Leduc, one of the slain soldiers. At that moment, the phantom dissolved.

Leduc's GHOST did not appear again until four nights later, at about 1:30 A.M. Again the ghost staggered about and then vanished. One of the soldiers on guard duty claimed he could see blood on the phantom's face; Leduc had been shot in the temple.

Three nights later, Dupré was again on night guard duty when he and several others spotted another lone phantom. This figure, which also zigzagged about, was identified as another one of the ambushed dead, Sergeant Schmidt. The ghost of Schmidt reappeared two nights later.

No one could explain the odd movements of the ghosts, until one of the Legionnaires suggested that Leduc and Schmidt were looking for each other—they had been close friends in life.

On the 15th night from the time that Dupré had first spotted Leduc, he and about 30 other Legionnaires were up watching the sands. At about 2:00 A.M., two ghostly figures were sighted, marching together along the sand. They were too distant to be identified, but of course, everyone assumed them to be Leduc and Schmidt, together at last in spirit. The ghosts were observed for about one minute before they disappeared over a dune, one of them raising an arm as if to signal farewell. The ghosts were never seen again.

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slate-writing The appearance of writing on a blank slate, allegedly through the intervention of the spirits. Slate-writing also is called psychography.

Unlike most other mediumistic phenomena, slate-writing seemed to offer many early Spiritualists irrefutable proof of spirit presence. The SEANCE could be held in full light, conditions presented ample opportunity to guard against fraud, and most sittings produced results. Many believers testified that as they watched the medium the entire time, chicanery was impossible. However, trickery was often employed.

Students no longer use slates for schoolwork, but in the 19th century they were a common tool and were available everywhere. Slates came in single or double, hinged models, usually framed; the double slates could be latched. Sitters often brought their own new, clean slates to the seance, locked and sealed, and were amazed to find the blank surfaces covered with writing by the spirits.

A slate-writing seance usually proceeded as follows: after the slates had been thoroughly washed and examined, a sitter would ask a question aloud, or, to be even more secretive, would seal a question in an envelope. The medium would then hold the slate at one end underneath the tabletop with the fingers of his right hand and would

keep his thumb above the table. The sitter would hold the other end with one hand and grasp the medium's left hand with his or her other one. In this rather awkward position it was difficult for the sitter to observe the slate or the medium's fingers under the table. Soon, scratchy writing sounds would be heard, followed by two or three raps when the spirits were finished. And there would appear the answer, even to the sealed question.

A variation of slate-writing perfected by Kate Fox (see FOX SISTERS) was called "mirror-writing"; the MEDIUM wrote backward on the slate and held it up to a mirror to read. Another manifestation produced pictures on the slates instead of words.

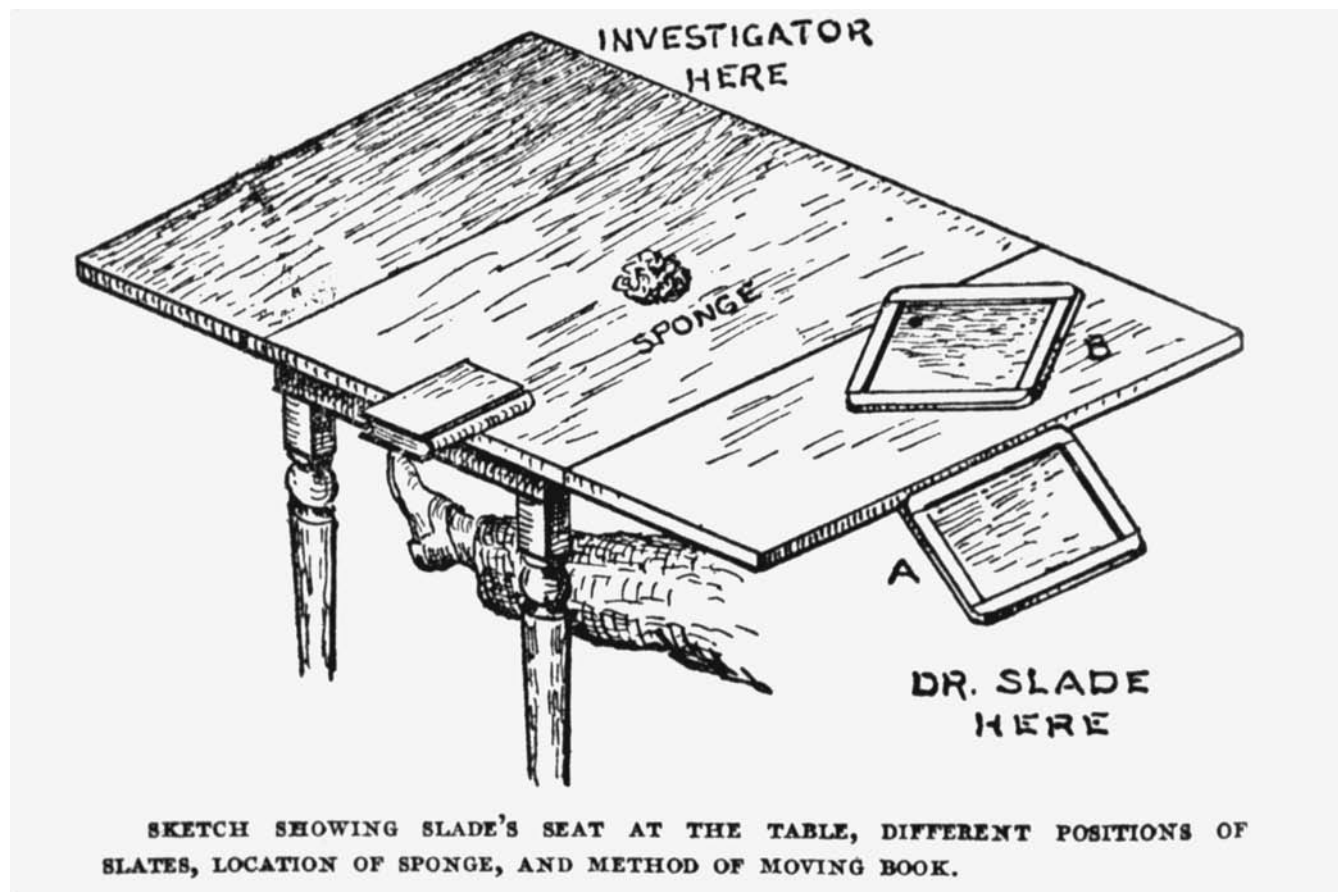
The most famous slate-writer was "Dr." HENRY SLADE. He conducted seances in New York for 15 years before receiving the endorsement of Madame Helena Petrovna Blavatsky and her associate, Colonel Henry Steel Olcott, the cofounders of the Theosophical Society. Olcott recommended Slade for study at the University of St. Petersburg in Russia. En route to St. Petersburg in July 1876, he stopped in London to introduce the British to slate-writing. Several scientists and scholars found no indications of trickery and left Slade's seances convinced of supernatural agencies. He was later exposed as a fraud, however, by Prof. E. Ray Lankester and Dr. Horatio B. Donkin and was convicted of taking money under false pretenses. The conviction was overturned on a technicality and Slade rapidly left England.

His career continued for a few years, but he lost his place of supremacy to William Eglinton and Dr. Francis Ward Monck, who also were later suspected of fraud. One member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), S.J. Davey, became so adept at reproducing Slade's effects that he held seances himself. Although he never tried to pass himself off as a medium, even sitters who knew he conjured the writing still believed the spirits had had a hand.

Magicians such as J. N. Maskelyne and HARRY HOUDINI showed the public that there were two basic ways of pro-



"Locked slate" used by Henry Slade in his writing tests in Philadelphia.



Harry Houdini's sketch showing how Henry Slade allegedly did his slate-writing.

ducing the slate-writing phenomena. The first was to attach a tiny bit of slate pencil to a ring on one of the fingers holding the slate under the table and use it to scratch out an answer. Once the answer had been written, the medium would suffer a nervous spasm, or a coughing spell—anything to divert the sitter's attention—and deftly flip the slate over, so that it appeared the writing had formed on the side up under the tabletop. The writing was understandably crude and often illegible. Some mediums even learned how to write with their feet.

The other method involved writing out the answer beforehand and switching the slates while the sitter's attention was again diverted. The substitute could be hidden on the medium's person or in or near the furniture or could even be provided by a confederate from another room. Often the seance would be interrupted by a knock at the door, and the medium would rise to answer a seemingly unrelated question. Slates would be surreptitiously switched before the medium returned. Too often the sitter was so completely bowled over that this interruption was overlooked. Penmanship vastly improved with this technique.

Another method involved writing the message beforehand and concealing it with a flap of silicated gauze, or

thin slate. One side of the flap is covered with fabric to match the table covering, and when laid down is not noticed. An even better method was to use newspaper and drop the pre-written slate on another newspaper, where it would be camouflaged.

Trick slates and manipulation of the hinge mechanisms allowed proficient slate-writing mediums to produce writing on the inside surfaces of a locked double slate. If the medium was a good talker, he could switch slates even over a sitter's head without his or her knowledge. Other mediums used confederates to read the questions and provide the answers, then make the switch. A few employed trap panels or trap doors in the seance room for the assistants to use. Especially talented slate-writing mediums prepared their slate pencils with iron filings, then used a magnet to pull the pencil and write backwards. This technique necessitated using a mirror as Kate Fox had done.

To draw pictures on the slates, the medium covered the entire slate with slate pencil or chalk, rubbing lightly until the surface was white. Then pictures cut from magazines or newspapers (it was suggested to leave about a 1-inch margin around the lines) were wet and laid on the powdered surface. Taking a pencil, the medium traced

the lines of the picture, allowed the paper to dry and then removed it, leaving an excellent impression.

As for the sealed questions and slates provided by the sitters, a talented medium could insert a tiny wire prong in the small unsealed part of an envelope, twirl the wire and pull the message out through the opening, read it and return it. The envelope remained sealed. And since slates were so commonplace, most mediums kept a supply of all the available types, ready to replace in any situation.

Finally, if the slate-writing medium needed more help than he could devise on his own, firms such as the Ralph E. Sylvestre Co. in Chicago offered trick slates of all types through a mail-order catalog entitled “Gambols With the Ghosts.”

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smells Distinctive, unusual, and out-of-place odors are one of the most common phenomena associated with HAUNTINGS. Often the smells have historical documentation, such as odors related to activities that took place at a site or tobacco or perfume used by someone who is believed to be a GHOST.

The most common phantom smells are tobacco, as though someone were smoking a cigarette, cigar, or pipe, and floral smells, especially rose and lilac. Both rose and lilac were popular perfumes at certain periods of time. For example, Dolley Madison, wife of James Madison, the fourth president of the United States, favored lilac perfume. Her ghost is said to haunt the Madison House in Washington, D.C., where a lilac odor is experienced by visitors.

In Alton, Illinois, the old Mineral Springs Hotel—now an antique mall—is home to the “Jasmine Lady” ghost. Her presence is marked by a strong smell of jasmine, the perfume used by the woman said to have died there. According to lore, a woman and her husband came to the Mineral Springs Hotel to take the healing waters. While there she had a fling with another guest and was discovered in the act by her husband. She fled the room and somehow fell down the stairs—or was pushed by her husband according to some versions—and broke her neck. Her husband immediately committed SUICIDE. The Jasmine Lady trails her perfume up and down the staircase where she met her unhappy demise.

Natural causes have been advanced as explanations for unusual smells. Some researchers believe that a house or building naturally will absorb the odors that are released within. Depending on the building materials and environmental conditions such as humidity, such odors might be occasionally released into the air. (See ANDREW GREEN.) However, phantom smells often behave strangely, arising and ending suddenly, and occurring in limited spots. They are often part of a syndrome of phenomena that may include cold sensations, APPARITIONS, sounds, movements of objects, and so forth. Thus, natural causes of odors imbued in building materials and furniture is not a likely explanation.

Foul Smells

Foul odors, such as excrement, decaying flesh, or rotting vegetation, are often associated with POLTERGEIST cases, demonic hauntings, and demonic POSSESSIONS. In many instances, no natural sources can be accounted for as causing the smells. The source of the odors is believed to be a nasty entity or DEMON who has the ability to manifest them and other phenomena, such as the throwing of objects, fits and convulsions, the marks of physical assaults, rains of stones, horrible sounds, and so forth.

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Smith, Susy (1911–2001) Self-taught MEDIUM and author, known for her books on GHOSTS, SURVIVAL AFTER DEATH, PSYCHICAL RESEARCH, and related topics. Prior to her death, Susy Smith arranged for a survival test of “afterlife codes.”

Life

Smith was born Ethel Elizabeth Smith on June 2, 1911, in Washington, D.C. She was the only child of Merton M. Smith and Elizabeth Hardegen Smith. Merton was an army officer and the family traveled frequently, spending 10 years in San Antonio, Texas. Smith majored in journalism at the University of Texas and the University of Arizona and also attended Hunter College in New York City.

She started her writing career as a journalist, working on several newspapers, among them the *Salt Lake Tribune* and the *Deseret News*. Her interest in the paranormal led to her writing and publishing 30 books over a 45-year period. Among her topics were OUT-OF-BODY TRAVEL, EXTRASENSORY PERCEPTION, reincarnation, haunted houses, witches, and psychic animals.

Smith was married for two-and-half years in her 20s. On the rebound from a broken love affair—she discovered her fiancé, Henry, had married another woman—she met M. L. “Mo” Smith and married him two months later. The marriage got off to a rocky start and disintegrated when Susy became seriously ill from blood poisoning. The infection settled in her left hip and an operation left

her with a left leg two inches shorter than the right. For the rest of her life, Smith dealt with chronic pain and discomfort.

Smith always considered herself a rationalist whose psychical research “just kind of happened.” In 1955, she began researching the paranormal. Eight years later, she had an experience in Salt Lake City with a Ouija board (see TALKING BOARDS) that convinced her that spirits were communicating with her. She delved into research of after-death communications and paranormal phenomena; a significant source was *The Unobstructed Universe* (1935) by Stewart White, which discussed the afterlife channeling of his wife, Betty.

Once Smith had an experience of sensing her dead mother's presence and decided to try to communicate with her using the Ouija board. In 1956, after using the board for a while, she received the instruction via the board to “get a pencil” and “go into a trance.” She did, launching her AUTOMATIC WRITING and regular communication with her mother. Against the advice of her mother, she began communicating with an earthbound spirit who said his name was Harvey. Harvey proved to be troublesome, even materializing as a ghostly face of an old man in Smith's bathroom. She stopped communicating with him.

An early and long-lasting communicator was James Anderson, introduced to Smith by her dead mother. James gave Smith a great deal of material and also served as an invisible companion. A sensitive once told Smith that James was in fact WILLIAM JAMES, which the communicator himself then verified was true. Smith wrote a book about her experiences with James, *The Book of James* (1974). Later in life, she said she often questioned the source of her material, wondering if she had conjured it up out of her own subconscious. She accepted the source and his accuracy, noting that others throughout history who had access to the spirit world, such as EMMANUEL SWEDENBORG, received similar information.

In *The Book of James* Smith confessed that on two occasions she had seriously contemplated SUICIDE to escape from “unbearable anguish” over broken love affairs, physical pain, and other emotional issues. She went to her doctor to get pain pills for her arthritis, intending to overdose, but he gave her liquid medication instead. Smith proceeded with her plan and wrote out a farewell note, but gagged on the medicine. The second time occurred in 1963. Smith was on tour in Europe when she broke her foot in Italy and was forced to convalesce in a hospital. There she focused on her misery, on a failed love affair, and on “the miserable uselessness” of her life. She was grateful for getting past the crises, realizing that suicide was the wrong way out.

Smith believed in guardian angels and urged others to accept the same belief. Her research into survival led her to echo the words of poet Walt Whitman in his poem “Starting from Paumanok”: “Nothing can happen more beautiful than death.”

In 1956 Smith went to the Parapsychology Laboratory at Duke University, run by J. B. RHINE and his wife LOUISA RHINE, to submit to tests for evidence of survival communication and to receive training in the critical analysis of psychic experience.

She received a grant from the PARAPSYCHOLOGY FOUNDATION to condense FREDERIC W. H. MYERS's two-volume work, *Human Personality and Its Survival of Bodily Death*, into a single volume. She received another grant to write about GLADYS LEONARD, producing *The Mediumship of Mrs. Leonard* (1964).

In 1965, Smith undertook a yearlong trip around the United States to research and write *Prominent American Ghosts* (1967), one of her most popular books. She lived in Cuernavaca, Mexico, in 1969–1970, spending time with author Ruth Montgomery.

After publishing 26 books, Smith attended a charismatic Christian retreat and had a religious conversion. She was baptized in the Holy Spirit and became a born-again Christian, a viewpoint often not compatible with the paranormal and survival research. Smith, who felt a need for a religious underpinning, was able to integrate both into her life and worldview philosophy.

In 1971, she moved to Tucson, Arizona, where she founded and became the first president of the Survival Research Foundation, which is still in operation. On January 11, 1997, the Susy Smith Project in the Human Energy Systems Laboratory at the University of Arizona was created by Drs. Gary E. Schwartz and Linda G. S. Russek to continue her research. Russek called Smith “the matriarch of survival research.” They persuaded Smith to write her 30th book, which became *The Afterlife Codes* (2000), a recount of the highlights of her life's inquiry into survival.

By her eighties Smith was mostly housebound due to the crippling and painful effects of her earlier illness. She died on February 11, 2001, at the age of 89. She had no survivors. Her books, files, and papers are on permanent exhibit in the Susy Smith Collection, Popular Culture Library, at Bowling Green State University in Bowling Green, Ohio.

The Afterlife Codes

In the fashion of HARRY HOUDINI, Smith created a phrase as an afterlife code by which she said she would attempt to prove her survival after death. The code, known only to her, is kept in a fraud-proof computer within the Susy Smith Project. Smith wrote that anyone could devise an afterlife code, a secret message of enough personal significance so that it can be remembered after death, yet familiar enough to the general public so that someone could pick up on it. An example she gave was “the power of positive thinking.”

Smith's afterlife code is a phrase that has been combined with the alphabet by a computer, so that a jumbled sequence of letters is produced. Only the computer can decode it. Messages can be decoded by computer

to check for a match. As a control, two telepathy codes are also enciphered on computer. The codes are known to Schwartz and Russek and were known to Smith as well. The telepathy codes test whether a living person has picked up the codes mentally rather than from the secret code Smith endeavored to communicate from the afterlife.

Smith bequeathed a \$10,000 prize for any living person who managed to discover her code. Persons who believe they have received a message from Smith can test the accuracy via a website, www.afterlifecodes.com. As of 2006, the code remained unbroken.

Other people can register their own afterlife codes online at The Susy Smith Project.

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Smurl Haunting The home of Jack and Janet Smurl in West Pittston, Pennsylvania, was the scene of an alleged terrifying haunting from 1985 to 1987. The case received wide attention in the media. Although the house went through three EXORCISMS and investigation by demonologists ED AND LORRAINE WARREN, the DEMON apparently refused to leave. Skeptics, however, considered the case to be a hoax, or at the least not to be caused by anything paranormal. The alleged hauntings were chronicled in a book and portrayed in a movie.

The house involved was a duplex, built in 1896 on a quiet street in a middle-class neighborhood. After Hurricane Agnes flooded much of northeastern Pennsylvania in 1972, the Smurl family was forced to leave their home in Wilkes-Barre. Jack's parents, John and Mary Smurl, bought the house in West Pittston in 1973 for \$18,000. They lived in the right half, and Jack, Janet and their first two daughters, Dawn and Heather, moved into the left half. The Smurls spent time and money redecorating and remodeling, doing much of the work themselves.

The Smurls said they were a close, loving family. Both Jack and Janet grew up in the area, meeting in 1967 and marrying in 1968. Jack served in the navy, becoming a neuropsychiatric technician. Both Smurls were brought up in practicing Catholic homes and have strong religious beliefs. They enjoyed living with Jack's parents and had no trouble sharing the duplex with them. The first 18 months on Chase Street were happy ones.

But strange things began to occur after that, according to the Smurls. In January 1974, a strange stain appeared

on new carpet. Jack's television set burst into flame. Water pipes leaked even after repeated soldering. The new sink and bathtub in the remodeled bathroom were found severely scratched, as if a wild animal had clawed at them. Freshly painted woodwork in the bathroom showed scratches as well. In 1975, their oldest daughter Dawn repeatedly saw people floating around in her bedroom.

By 1977, the Smurls realized their house was in some way spooked. Toilets flushed without anyone using them. Footsteps were heard on the stairs; drawers opened and closed when no one was in the room. Radios blared even when unplugged. Empty porch chairs rocked and creaked. Strange sour smells filled the house. Jack felt ghostly caresses. By now there were two more Smurls (twins Shannon and Carin were born in 1977), and the family was tired of the nonsense.

In 1985, what had been annoying disturbances became frightening experiences. The house was often ice cold. John and Mary Smurl heard loud and abusive, obscene language coming from Jack and Janet's side when they were not even arguing. Then in February, Janet heard her name called several times when she was alone in the basement.

Two days later, icy cold announced the arrival of a black human-shaped form, about five feet nine inches tall, with no facial features. First it appeared to Janet in her kitchen, then it dematerialized through the wall and appeared to Mary Smurl.

From that point on, the HAUNTING increased, according to the family's reports. A large ceiling light fixture crashed down on Shannon, nearly killing her, on the night 13-year-old Heather was to be confirmed. Jack levitated. In June, Janet was violently pulled off her bed after making love to her husband, while Jack lay paralyzed, gagging from a foul odor. The family's German shepherd, Simon, was repeatedly picked up, thrown around or whipped. Terrible rapping or scratching noises were heard in the walls. Phantom dogs ran through the duplex. Shannon was tossed out of bed and down the stairs. Invisible snakes hissed, bedspreads were shredded, and heavy footsteps crossed the attic. Even neighbors were not spared; several heard screams and strange noises coming from the house when the Smurls were not there, and others detected the presence in their own homes. Most of the neighbors were sympathetic. The Smurls vowed to fight.

In January 1986, Janet heard about Ed and Lorraine Warren, psychical researchers and demonologists from Monroe, Connecticut. Although skeptical, the Smurls called the Warrens. When the Warrens arrived, accompanied by Rosemary Frueh, a registered nurse and psychic, they began the investigation by quizzing the Smurls carefully about their religious beliefs, the happiness of their family life and whether they had ever practiced Satanism, used a Ouija board (see TALKING BOARD), or in any way invited the supernatural into their home. Then the Warrens and Frueh walked the house, identifying the bedroom closet as the crossover point between the two sides

of the duplex. The team said they detected the presence of four evil spirits. Three were minor, but the fourth was a demon.

Without any evidence of family discord, occult invitation or tragedy, the Warrens could only surmise that the demon must have been dormant, probably for decades, and had risen to draw on the emotional energy generated by the girls' entrance into puberty.

The Warrens tried twice to get the demon to expose itself by playing tapes of religious music and confronting it with prayer. The demon reacted by shaking the mirror and dresser drawers; another time by spelling out "You filthy bastard. Get out of this house." The portable television emitted an eerie, silvery white glow. Only prayer and holy water seemed to stop the manifestations.

Phenomena continued. The eerie glow returned, the pounding in the walls worsened, Jack and Janet were slapped, bitten and viciously tickled. Small items disappeared. One day, Janet tried to talk to the demon, asking it to rap once for yes and twice for no. When she asked the demon if it were there to harm them, it rapped once. Two women dressed in colonial clothing appeared to Jack.

Even more horrifying, Jack was raped by a scaly succubus posing as an old woman with a young body. Her eyes were red and her gums green. Ed Warren was choked and also suffered terrible flu symptoms. An incubus sexually assaulted Janet, and pig noises (signs of a serious demonic infestation) could be heard in the walls.

The Smurls said they tried several times to obtain support and action from the church. The Roman Catholic Diocese of Scranton said it would consult with experts, but official involvement seemed unlikely. At one point, Janet thought she was getting help from a Father O'Leary, but discovered he didn't exist: it was the demon allegedly impersonating a priest.

The Warrens brought in Father (now Bishop) Robert F. McKenna, a traditionalist priest who refused to abide by the changes in ritual mandated by the Second Vatican Council. He said Mass in Latin and had performed more than 50 exorcisms for the Warrens. He conducted the ancient rite, infuriating the demon.

The haunting continued. Daughter Carin fell seriously ill from a strange fever and nearly died. Dawn was nearly raped by the presence. Janet and Mary had slash marks and bites on their arms. Everyone was depressed. Ed Warren explained they were in the second demonic stage, oppression, which follows infestation and is followed by POSSESSION and possibly death.

McKenna performed a second exorcism in late spring, but to no avail. The demon even accompanied the family on camping trips in the Poconos and harassed Jack at work. The family could not move to another house since the demon would just follow. After repeated refusals by the church to help, the Smurls decided to appear on television.

Remaining anonymous behind a screen, the Smurls were interviewed on a local Philadelphia talk show. The

demon retaliated. It levitated Janet and then hurled her against the wall. It appeared to Jack as a monstrous creature resembling a pig on two legs. A human hand came up through the mattress and grabbed Janet by the back of the neck. Jack was raped again.

In August 1986, the Smurls felt that the risk of ridicule did not outweigh the need to tell their story to a wider audience and granted an interview to the Wilkes-Barre *Sunday Independent* newspaper. Almost immediately their home became a tourist attraction for the press, curious onlookers and skeptics who wished to investigate. Some skeptics, who included some of the Smurls' neighbors, said they believed the family was concocting a story in order to profit from book and movie contracts.

Paul Kurtz, chairman of the COMMITTEE FOR THE SCIENTIFIC INVESTIGATION OF CLAIMS OF THE PARANORMAL (CSICOP) in Buffalo, New York, sought to investigate but was rebuffed by the family and the Warrens. Kurtz proposed to put up the family for a week in a hotel with a private security guard while a team of investigators examined the house. Kurtz also offered free psychiatric and psychological examinations, which might have provided clues to the alleged activity. The Smurls said the people at CSICOP had already made up their minds that their story was a hoax, and they preferred to work with the Warrens and the Church. Two CSICOP investigators went to the Smurl house but were denied entrance. Kurtz later opined in an article he wrote for the *Skeptical Inquirer*, CSICOP's journal, that the case was not paranormal, and the Smurls had denied CSICOP access because they were afraid of what the organization would discover. He cited discrepancies in Dawn Smurl's accounts of her experiences and was critical of the involvement of the Warrens. Kurtz suggested natural explanations for some of the phenomena experienced by the Smurls, including

- abandoned mine voids in the area settling and creating strange noises;
- delusions by Jack Smurl that he was raped by a ghost;
- a broken sewer pipe causing foul smells;
- pranks by teenagers.

Kurtz also pointed out that there were no police records of complaints of the haunting by Mrs. Smurl, though she said she contacted police. Kurtz also wondered about a possible motivation to make money on the case, since the Smurls began talking with Hollywood film companies shortly after the story broke in the press. The Smurls denied any interest in money.

Ed Warren raised questions among reporters and skeptics during a press conference he called in late August 1986. Warren said they had recorded paranormal sounds—groanings and gruntings—and had videotaped an unclear image of a dark mass moving about the house. Asked by journalists and CSICOP to produce the tapes, he declined. He told one journalist he had given the tapes to a TV

company, the name of which he could not remember, and he told Kurtz and other reporters that the tapes were in the exclusive possession of the church. However, church authorities later said nothing had been turned over to them.

Warren also declined reporters' requests to stay in the house, saying that no one had paid attention when the Smurfs had first begged the media to spend a night to witness phenomena, and that such requests were now out of the question. Warren said the Smurfs would no longer deal with the press, and he was in charge of the case.

The Smurfs contacted a MEDIUM, Mary Alice Rinkman, who examined the house and corroborated the Warrens' finding of four spirits. She identified one as a confused old woman named Abigail and another as a dark mustachioed man named Patrick who had murdered his wife and her lover and had then been hanged by a mob. She could not identify the third, but the fourth was a powerful demon.

Press coverage finally pushed the Scranton diocese into action, and they archly offered to take over the investigation. The Warrens, meanwhile, planned a mass EXORCISM with several priests. Prayer groups came to the house to give comfort. Rev. Alphonsus Travold of St. Bonaventure University, asked by the diocese to investigate, said he believed the Smurfs were sincere and disturbed by the events, but he could not say whether demonic presence was the true cause.

McKenna came a third time to exorcise the house in September 1986; this time the ritual seemed to work. There were no disturbances for about three months.

Right before Christmas 1986, Jack again saw the black form, beckoning him to the third stage of possession. He clutched his rosary and prayed, hoping this was an isolated incident. But the banging noises, terrible smells and violence started again.

The Smurfs moved to another town shortly before the book about their ordeal, *The Haunted*, went to press in 1988. The church performed a fourth exorcism in 1989, which finally seemed to give them peace. A movie version of *The Haunted* was released in 1991.

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Snarly Yow A black, fearsome spectral dog that haunts the South Mountain area of Maryland. The Snarly Yow, also called the Black Dog, bears a resemblance to the BLACK SHUCK of England fame.

The Snarly Yow is bigger than the biggest breed of dog and has huge paws and a snarling red mouth. It takes at least part of its name from the fact that it snarls menacingly at people it meets. It haunts a wooded area on the mountain east of Hagerstown and not far from HARPERS FERRY, a famous haunted town. The dog has appeared for generations, though its origins are not known. When horses were the mode of transportation, it was known to frighten them off their path and throw their riders. It would chase horses, kicking up clouds of dirt with its huge paws. Today the Snarly Yow appears on the National Pike (Alternate Route 40) roadway, as though it intends to block the way of oncoming cars.

Bullets, rocks, sticks and stones pass right through the spectral dog. So do cars. At first drivers think they've actually hit a dog—they even feel a thump—but when they stop and get out, they see the Snarly Yow standing in the middle of the road, teeth bared at them. The dog abruptly vanishes.

The appearance of the Snarly Yow is not viewed as a DEATH OMEN, as is Black Shuck.

See BLACK DOGS.

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Society for Psychical Research (SPR) The first major organization for scientific research into the paranormal, founded in London in 1882. The SPR arose in part in response to popular interest in SPIRITUALISM, and in part from a desire to bring science and religion together with scientific validation of Spiritualist phenomena. Early research topics included hypnosis and multiple personality, EXTRASENSORY PERCEPTION (ESP), POLTERGEISTS, apparitions and MEDIUMSHIP.

The SPR had its origins in the interest in Spiritualist phenomena of FREDERIC W.H. MYERS, HENRY SIDGWICK and EDMUND GURNEY, all fellows of Trinity College, Cambridge. In 1873, Myers became intrigued after attending a SEANCE conducted by the medium C. Williams, who purportedly materialized the huge and hairy hand of the spirit control JOHN KING. Sidgwick was skeptical but agreed to participate in investigations. Myers then organized an informal group of upper-crust individuals whose members included Gurney, Arthur Balfour and his sister Eleanor (see BALFOUR FAMILY) and others.

Eleanor Balfour married Sidgwick in 1876 (see ELEANOR MILDRED BALFOUR SIDGWICK). The group became known as the "Sidgwick group." Myers, probably the most enthusiastic member about MEDIUMSHIP, was usually the first to identify a MEDIUM and initiate an investigation. Often, however, the investigations exposed fraud.

Meanwhile, serious research was being conducted by other societies, including the London Dialectical Society, formed in the late 1860s, and various Spiritualist organizations. SIR WILLIAM BARRETT advocated forming a new society in 1882. The Sidgwick group then joined with various Spiritualists to form the Society for Psychical Research. Sidgwick was elected the first president.

Six research committees were established to pursue thought-transference (later renamed telepathy by Myers); mesmerism, hypnotism, CLAIRVOYANCE and related phenomena; “sensitives”; APPARITIONS and HAUNTINGS; physical phenomena associated with Spiritualistic mediums; and the collection and collation of data on all these subjects.

The Sidgwicks attracted eminent scientists and scholars to the SPR, among them SIR WILLIAM CROOKES, SIR OLIVER LODGE, WILLIAM JAMES, and later Sigmund Freud, C.G. JUNG and others. SIR ARTHUR CONAN DOYLE also joined. In 1885, the SPR helped found the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) in Boston.

The SPR's investigations of SPIRITUALISM, which failed to validate survival after death and exposed many fraudulent mediums, contributed to the decline of interest in physical mediumship in England. By 1887, many spiritualist members felt the SPR was not serving spiritualism well and departed.

The SPR's attention turned to other phenomena suggestive of survival, such as apparitions and, after reports of LEONORA PIPER began to arrive from Boston, mental mediumship. By 1900, the SPR had produced 11,000 pages of reports and articles, not counting more substantial works such as *Phantasms of the Living* (1886), a massive study of apparitions by Gurney, Myers and Podmore, and *Human Personality and the Survival of Bodily Death* (1903), a comprehensive examination of evidence for survival after death by Myers.

By 1910, the key male members of the Sidgwick group were dead, and the Sidgwick era came to an end. However, after death they reportedly communicated through various mediums, providing some of the best evidence for survival in the CROSS CORRESPONDENCES.

Unlike the ASPR, whose staff historically has been involved in research, the SPR has always left research to its members. In the 1940s, these members, like U.S. parapsychologists, began to devote more attention to laboratory experiments, though to a lesser degree. SPR members today are more active than U.S. parapsychologists in conducting field investigations, such as of POLTERGEISTS and APPARITIONS.

The SPR defines its current spheres of interest as

- the nature of all forms of paranormal cognition, including telepathy, clairvoyance, precognition, retrocognition, remote viewing, psychometry, dowsing and veridical hallucinations of various kinds.
- the reality and nature of all forms of paranormal action, including PK, poltergeist phenomena, teleportation and human levitation.

- altered states of consciousness in connection with hypnotic trance, dreaming, out-of-body experiences, near-death experiences and sensory deprivation, as well as the paranormal effects that appear to be associated with them.
- phenomena associated with psychic sensitivity or mediumship, such as automatic writing, alleged spirit communication and physical manifestations.
- evidence suggesting survival after death and evidence suggesting reincarnation.
- other relevant phenomena that appear, prima facie, to contravene accepted scientific principles.
- social and psychological aspects of such phenomena, within and across cultural boundaries.
- development of new conceptual models and new ways of thinking concerning the application of accepted scientific theories to the findings of psychical research. Of particular interest is the subject of time.

Research articles are published in the SPR's *Journal* and *Proceedings*, while informal articles have since 1995 appeared in a glossy-covered magazine called *Paranormal Review*. The SPR maintains a library, although its older books and archives have been moved to Trinity College, Cambridge.

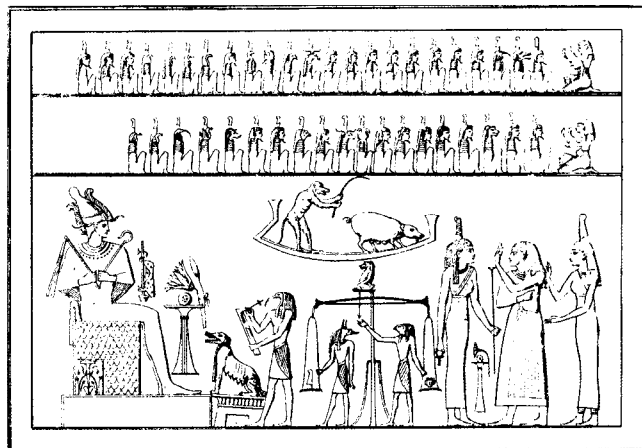
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soul The life-force of an individual, as distinguished from that person's physical body. The concept of “soul” has been used in different ways in different contexts. Soul and spirit are sometimes seen as separate, with spirit denoting life-force and soul referring to an individual's core identity. In all religious traditions except classical Buddhism, the soul is held to be immortal, although it may be associated with a series of physical bodies in different lifetimes (see REINCARNATION).

The Buddhist doctrine of *anatta*, or “no soul,” teaches that the soul is a figment of the human imagination, from which it follows that it is incapable of SURVIVAL AFTER DEATH. Reincarnation results from karma—the effect of all actions, good and bad—and does not involve the transmission of consciousness or personality between lifetimes.

According to Christianity, an individual's soul is created by God at the beginning of each new life and deposited by Him in that person's body. After the body's demise, the soul is not extinguished, but continues to exist in an afterworld. Christians hold that the individual will eventually have a bodily resurrection.



The weighing of souls in the afterworld court of Osiris. The heart is weighed against the feather of truth. The hearts of good souls are lighter and the hearts of guilty or bad souls are heavier. From an ancient Egyptian papyrus.

Traditional cultures such as the Native Americans, Africans or Australian Aborigines, have complex systems of beliefs about the soul (see ANIMISM). In some societies, one finds the belief that the body is home to more than a single soul at a given time. In some belief systems, different souls are inherited from each parent and are transmitted through members of the appropriate sex to their children. In other cases, different souls are responsible for different bodily functions—one may be associated with the breath, another with the intellect, a third with the bones, and so forth.

Almost always one or the other of these souls is believed to be separable from the body during life, and the wanderings of this soul are believed to be responsible for dreaming and for illness, the permanent departure of the soul resulting in death (see SOUL LOSS). After death, the soul (or spirit) may separate into two or more parts, perhaps becoming a ghost, an ancestral spirit, and a reincarnating spirit—thus, no contradiction is recognized between reincarnation and survival in the afterlife. The soul or spirit is believed to be a body double, and is sometimes equated with a person's shadow.

In SPIRITUALISM, the concept of soul is midway between that found in Western religions and in animism. The soul is conceived as discrete and indivisible, and each person is normally allotted one, and only one. The soul, however, is detachable from the body and may leave it, as during out-of-body experiences and near-death experiences. The astral body is conceived as a "vehicle" for the soul, if not as a reflection of the soul itself. APPARITIONS are considered by many to be appearances of the astral body.

On the assumption that the soul is quasi-physical and has some mass, attempts have been made to weigh the body at death in hopes of finding evidence of the soul. In the most famous experiment of this sort, conducted by Duncan McDougall in 1907, five patients were weighed as

they died. In two cases, there was an initial abrupt weight loss of one-half ounce, followed by a second abrupt loss of one ounce, within three minutes of death. In a third case, there was a slight weight loss, followed by a great weight gain, then a weight loss after 15 minutes. However, these results are not scientifically conclusive.

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soul cakes See FEASTS AND FESTIVALS OF THE DEAD.

Soule, Minnie Meserve (1867–1936) Important mental MEDIUM who worked closely with the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) and the BOSTON SOCIETY FOR PSYCHIC RESEARCH. In the earlier reports she is called by the pseudonym Mrs. Chenoweth.

Mrs. Soule, as she was known later, was born Minnie Meserve in Boston on November 12, 1867. Her mother died when she was four. Her father remarried, and she lived with him and her stepmother until she was 16, when she went to New Hampshire to stay with her mother's family. There she completed her education and began teaching. Later she moved to Somerville, Massachusetts, where she taught until she met Charles L. Soule, whom she married in 1897.

In childhood, before she left her first home in Boston, Soule began to have precognitive DREAMS, some of them five years or more in advance of events. However, it was only after her marriage that her MEDIUMSHIP began to develop. At first she heard names clairaudiently and received descriptions of people she had never known, some subsequently verified. Then she began to do AUTOMATIC WRITING, sometimes receiving messages from unknown people who had died long before. One message, written in a very fine and old-fashioned style, was signed in her mother's name. She showed it to her father, who then brought her a letter her mother had written to him while she was alive. The handwriting was so similar that it was hard to tell it from that appearing in the automatic script.

The Soules had a child, but she died at the age of eight months. This was during the heyday of SPIRITUALISM, and one evening in the company of friends they experimented with TABLE-TILTING. Soule found herself saying words and making statements for which she did not feel consciously

responsible. This upset her so much that she began crying, sure that she was mentally ill. She refused to have anything more to do with table-tilting, and the party broke up. The next day her husband took her to talk with Spiritualist friends, who assured her that her experience was not abnormal. They began working with Soule, finding her to be a gifted and versatile medium.

Soule came to be controlled by several American Indian guides. One, "White Cloud," prescribed herbal remedies for illnesses and was so popular that Soule had to keep a stock of herbs in order to fill his prescriptions. Another, "Sunbeam," claimed to have been a 16-year-old Choctaw at the time of her death. She gave spoken messages, sometimes using purportedly Choctaw words. A Massachusetts college professor once wrote these down phonetically, using the English equivalents, and on his vacation the following summer, went to a Choctaw reservation to verify them. He found all the phrases to be accurate. Unfortunately, no record of this test appears to have survived.

For this first part of her mediumship, Soule was fully conscious of the communications made through her. She became so weary of this, however, that she asked her guides for help, and they obliged by blacking her out while they spoke. From that point on, her mediumship was characterized by full trance, although when she was controlled by Sunbeam, it seemed deceptively light. Nevertheless, tests showed she had total amnesia for events that went on while she was in trance.

In 1907, Soule began to work with JAMES HYSLOP, who in that year took over the helm of the ASPR. Perhaps it was her training as a teacher that made her receptive to the work, but her service to psychical researchers places her in the company of mediums LEONORA PIPER, GLADYS OSBORNE LEONARD and EILEEN J. GARRETT. She was in their league also in the quality of her communications, which came both through automatic writing and speech.

One of Soule's first efforts with Hyslop concerned the THOMPSON-GIFFORD CASE. Frederick L. Thompson, an artist, found himself obsessed with themes from the work of another artist, R. Swain Gifford, who was deceased. In sittings that Hyslop arranged for Thompson to have with Soule, Gifford said that he was pleased to be able to carry on his work through Thompson. The case was central to Hyslop's study of spirit obsession, a key concept in his theoretical contribution to psychical research.

In 1914, Soule helped Hyslop in his attempt to treat the multiple personality of DORIS FISCHER, previously reported by WALTER FRANKLIN PRINCE. Hyslop believed that such cases were actually ones of POSSESSION by spirits, and Soule's communicators supported this interpretation of the case. Among the communicators was one claiming to be Doris's mother, whose messages proved to be very evidential, furnishing the basis for a separate report.

After Hyslop's death in 1920, Soule produced reportedly evidential communications from him, but these have never been published. (They have been preserved, however, in the ASPR archives.)

Prince, who succeeded Hyslop at the ASPR, began to work with Soule, and when he left the ASPR to head up the Boston Society in 1925, Soule went with him. During this period she had sittings with JOHN F. THOMAS, who was trying to contact his recently deceased wife. Thomas judged his sittings with Soule so successful that he initiated a long-term study of mediumship for which he received a Ph.D. from Duke in 1933.

Soule died on April 28, 1936. Hyslop's work with her was published primarily in the *Proceedings of the American Society for Psychical Research* between 1907 and 1920. Other reports are to be found in books by Lydia Allison and John F. Thomas.

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soul loss Explanation for illness and death among traditional peoples around the world. The temporary departure of the soul from the body may cause illness; its permanent departure results in death.

In the animistic system of beliefs (see ANIMISM), a person's soul or one of his or her souls is believed to be detachable from the body and to wander at night during dreams. Some persons, notably shamans, are believed to be able to will and control such wanderings, which may in fact be OUT-OF-BODY EXPERIENCES. Such wanderings are considered normal and are not a cause of concern, except when the soul for one reason or another cannot find its way back to its body.

Soul loss may have a variety of causes, besides the simple inability of the soul to find its way back home. Sometimes it occurs because the ghost of a recently deceased person has managed to draw the soul away (see GHOST SICKNESS). Soul loss may also be due to witchcraft or sorcery or the action of malevolent supernatural beings, or it may result from external injury or physical shocks to the body. One may kill a person by waking him or her suddenly, before the soul has returned from its nocturnal wanderings.

The illnesses that result from soul loss are especially of a psychological nature. Fainting fits, epileptic seizures, comas, and various other losses of consciousness are good indications of soul loss.

Upon its departure from the body, the soul usually heads for the land of the dead, and the closer it approaches this goal, the weaker and more delirious its owner becomes. When soul loss occurs, it is the task of the shaman to search for the soul and to restore it to

its body. This is possible so long as the soul has not yet reached the land of the dead, although if the illness has been caused by sorcery or through the action of some discarnate entity, the shaman may have to enter into a spiritual tug-of-war with the offending party.

Soul loss may also occur without its owner feeling any ill effects. In these cases, the person does not know that his soul has been away until he is informed by the shaman, who may have become aware of the situation in a dream and have taken steps to correct it.

See SHAMANISM.

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Spiricom See ELECTRONIC VOICE PHENOMENA.

spirit A discarnate being, essence or supernatural force of nature. Spirits may also represent places, such as the spirits of mountains, lakes, trees and especially any site considered to be sacred.

Spirits proliferate in the religions and folklore of the world. They are believed to exist in an invisible realm that can be seen under certain circumstances or by persons with clairvoyance, and they are believed to intervene regularly in the affairs of humanity, for better or worse. Spirits come in a multitude of guises, such as FAIRIES, elves, dwellers of homes and workplaces (see KNOCKER; KOBOLD), monsters, demons and angels. In ANIMISM, spirits personify primal qualities, characteristics and elemental forces, which are recognized, worshipped and propitiated. The stories of spirits and how they came to earth and interact with humanity are told in myth. In various cosmologies, spirits are organized into hierarchies.

In many societies, including animistic ones, the ancestral spirits of the dead are particularly revered and honored. Such spirits reside in a household, where they have their special altar or spirit house. They are fed offerings, recognized in ritual and sought for their advice and protection.

A spirit is not accurately a GHOST, or a spirit of the dead, though the distinction between the two is often vague. SPIRITUALISM espouses the belief in the immortality of the soul and refers to spirits of the dead who communicate in MEDIUMSHIP.

Nor is a spirit precisely the soul, though the term "spirit" is often used in describing the soul. For example, FREDERIC W. H. MYERS, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), stated in his book *Human Personality and Its Survival of Bodily Death* (1903) that the spirit is "that unknown fraction of a man's personality . . .

which we discern as operating before or after death in the metetherial environment."

Similarly, MEDIUM ARTHUR FORD defined spirit as "nothing more than the stream of consciousness of a personality with which we are familiar in every human being." This, said Ford, is what survives death, not as a spiritual wraith, but as an "oblong blur." Ford drew his views from the writings of St. Paul, who wrote of a spiritual body. Ford's own CONTROL, Fletcher, called the spirit the "risen" body which one takes up after death, and which does not age and has no physical defects. After death, the spirit takes a perfect spirit body that is mature: the old grow young and the young mature. The spirit body has no clothes in earthly sense, but is a garment of light and a projection of thought.

See DEMON; FESTIVALS OF THE DEAD; GUARDIAN SPIRIT; HUNGRY GHOST FESTIVAL; KACHINA; SHAMANISM; SHINTO.

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spirit attachment A type of POSSESSION in which a discarnate entity becomes attached to a living person, much like a parasite. Spirit attachment technically is possession but is a term favored in contemporary times because it does not carry demonic associations. Spirit attachment may in some cases be benign.

Attachment is believed to occur after a person dies and becomes earthbound due to interference of emotional ties, unfinished business or lack of awareness of death. The earthbound spirits are attracted at random to a human host who fills their vicarious needs. Symptoms of attachment include sudden changes in behavior, dress, mood and speech, alcohol and drug use, and so on. Victims may become depressed, even suicidal, and exhibit signs of multiple personality disorder. The severity of symptoms depends on how fully the entity invades the consciousness and body of the host.

Few symptoms may show in more neutral or even benevolent attachments. Many people may not know they have attached spirits, according to some therapists.

Nonhuman entities, as well as the earthbound dead, may attach themselves to people. According to therapists who perform SPIRIT RELEASEMENT, most attached entities are not evil or demonic, though such beings are encountered. Other spirits are said to be elementals of low intelligence, thought-forms, and extraterrestrials.

A living person supposedly is more vulnerable to attachment if he or she drinks alcohol or uses drugs, has

suffered a traumatic accident, or has had major surgery involving anesthesia.

Proximity to a dying person also can lead to attachment. Many superstitions around the world hold that immediately upon death the soul looks for something to occupy.

The first medically trained person to approach mental illness due to spirit possession or attachment was Dr. CARL A. WICKLAND, an American physician and psychologist who had attended numerous spiritualist seances. Wickland and his wife, Anna, used electric shock to exorcise unwanted entities from the auras of their patients. A contemporary of the Wicklands was Titus Bull, a New York physician and neurologist who accepted spiritualist beliefs concerning spirit obsession and possession, and who endorsed treatment by persuasive EXORCISM in seances. Bull conducted research with JAMES H. HYSLOP, a distinguished psychical researcher who helped organize and preside over the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

Spirit attachment and releasement has gained increasing attention since the early 1980s, especially with the organization of past-life regression therapy. Some attachments are said to be karmic in origin. If an attached entity is not released, it may remain attached for the lifetime of the host or may wander off and find a new host.

There is no formal training or certification for spirit attachment therapy.

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spiritism The philosophy of ALLAN KARDEC, also known as Kardecism (Kardecismo in Brazil) in his honor, stems directly from the spiritualist movement that swept Europe in the 1850s.

Intrigued by the RAPPING and TABLE-TILTING associated with spirit communication, French writer and physician Hippolyte Leon Denizard Rivail (1804–1869) began joining SEANCE circles about 1850. Through the medium Celina Japhet, Rivail learned that in earlier incarnations he had been known as Allan and Kardec, names he later assumed as his pseudonym.

Writing under Kardec, Rivail transcribed many of Japhet's communications while in trance into *Le Livre des Esprits* (*The Spirits' Book*) in 1856. In it, he expanded traditional spiritualist philosophy by saying that spiritual progress is possible only by compulsory REINCARNATION

to correct past mistakes. These incarnations occur only as humans, not as animals. He also maintained that certain illnesses have spiritual causes—especially epilepsy, schizophrenia and multiple personality—and can be treated psychically through communication with spirit guides. Such ideas were common within the spiritualist community, wherein MEDIUMS appealed to the spirit world to help rid sufferers of obsessing tormentors.

But Kardec's insistence on the necessity of reincarnation took Spiritualist doctrines beyond proof of SURVIVAL AFTER DEATH. In fact he was so convinced of the rightness of his beliefs that he actively discouraged investigation of any physical manifestations, except AUTOMATIC WRITING, which he thought was less influenced by preconceived ideas. True spiritists viewed rapping, LEVITATION, and MATERIALIZATION as just so many parlor games, although ironically, spiritualists often used "spiritism" to mean the production of physical phenomena. Consequently, psychical research in France lagged behind the rest of Europe by about 20 years.

Within the spiritualist community in England and the United States, critics of spiritism asserted that if reincarnation were true, then the spirits with whom mediums were in communication would have discussed the subject; apparently they did not. Medium D. D. HOME commented that he had met at least 12 reincarnationists who claimed to be Marie Antoinette, 6 or 7 who were Mary Queen of Scots and about 20 who were Alexander the Great, but not one plain John Smith. Anna Blackwell, Kardec's translator and principal British supporter, countered that the Continental mind was more receptive to new ideas than the English one.

Spiritist teaching maintains that suffering and illness in this life are the result of spirit influence compounded by remnants of turmoil endured by the individual in past lives. Each time a SOUL is reborn, wrote Kardec, it brings with it "subsystems" of past lives that may even block out the reality of the current life. Each rebirth, however painful, according to Kardec, enables the soul to improve and eventually attain a higher plane of existence.

Kardec taught that a person is composed of three parts: an incarnate soul, a body and a *perispirit*, or what Kardec described as a semi-material substance that unites soul and body and surrounds the soul like an envelope. All souls are created equal, ignorant and untested, and continue coming back to life until they have nothing more to learn.

At the death of the flesh, the perispirit holds the soul and separates from the body. This process takes longer if the deceased were particularly attached to his or her material existence. Spiritually advanced souls, wrote Kardec, receive death with joy as it signifies release and the promise of future enlightenment. On the other hand, the spirits of those unfortunates who died suddenly or violently cling desperately to their bodies, confused and certain they are not dead. SUICIDES, especially, try to remain with their material existences, and may reincarnate only

to commit suicide again. Only when the perispirit has left the flesh, taught Kardec, does the soul realize it is no longer part of the human world.

Once the perispirit has left the body, the soul returns to the spirit world, where spiritists believe the soul reviews its past lives and its progress to enlightenment and decides which life-path to pursue next. Each soul has wide latitude in choosing its next life, and often returns to its earthly family. In cases in which two spirits desire to occupy the same body, God, described by Kardec as the Supreme Intelligence and First Cause of All Things, makes the choice.

Spirits who suffered greatly on earth and choose to devote their energies to persecution of the living practice "spirit vampirism," according to spiritist author Andre Luiz. Kardec did not consider all obsession intentional, however. "Spirit induction" occurs when a confused, recently deceased soul invades a living human on the presumption that death did not happen. Kardec denied the possibility of EXORCISM by outsiders, whether in the name of the Lord or not. Instead he maintained that exorcism must originate from the obsessed through conviction and prayer, noting proverbially that "God helps those who help themselves."

Kardec's theories enjoyed brief popularity in Europe and then gave way to the next intellectual craze. Spiritist belief in reincarnation, stressing the moral improvement of the soul, led naturally into the reincarnation theories of Theosophy.

But in Brazil, exposed for centuries to African spirits and superstition, Kardecismo took root and remains a powerful religious force in contemporary society, with Kardecist centers all over the country. The movement provides the elite with a metaphysical explanation for life they could not relate to in the magical rites of the poor, and the uneducated receive formal proof of their magical beliefs. Most Brazilians profess Catholicism yet call themselves *espíristas*. In fact, Brazilian Kardecists claim the movement restores Christianity to its foundation, basing the faith on the immortality of the soul. Kardecism also flourishes in the Philippines.

Kardecist healing encompasses prayer, counseling, exploration of past lives through a medium and perhaps psychic surgery. Practitioners of this technique allegedly open the body without anesthetic or surgical instruments and manipulate vital organs and use laying-on of hands to heal all kinds of disease and deformity. The mediums may be uneducated and unskilled, but they claim to be guided by the spirits of past physicians. While some claims of psychic surgery remain unexplained, others have been found to involve fraud and stage magic sleight of hand.

The Kardecist psychiatric hospitals, staffed by highly trained doctors, operate comfortably alongside their more traditional counterparts in Brazil and have won the admiration of many non-spiritist physicians. As early as 1912, psychiatrist Dr. Oscar Pittham, saddened with his profession's inability to treat many sufferers successfully, began collecting funds to establish a so-called "spirit hospital."

Finally, in 1934, Pittham's dreams were realized in a new hospital in Porto Alegre. The facility, which doubled in size in 1951, supports more than 600 beds and a staff of more than 200. Other major Kardecist institutions are in Itapira and São Paulo.

Perhaps the hospitals' most remarkable features are their rigorous denial of profit and acceptance of all patients, regardless of race, creed or ability to pay. Hospital directors do not receive salaries.

In fact, all dedicated spiritist mediums firmly insist that theirs is a God-given talent, not to be used for personal gain. Once a medium begins charging for paranormal services, the gift will disappear. One of Brazil's most famous mediums, Chico Xavier, has transcribed well over a hundred books on science, literature, history, Kardecist philosophy and children stories, yet lives in poverty. He modestly claims that his spirit guides are the true authors.

Kardec acknowledged that such humility does not characterize every medium. His *Medium's Book* (1861) outlined in detail the function of a medium, and any charlatan who wished to learn the tricks of the trade only had to study Kardec's work. Little research has been done on spiritist phenomena, since believers consider Kardecismo a religion, not a science. The only major organization collecting and studying spiritist work is the Instituto Brasileiro de Pesquisas Psicobiofísicas (IBPP), or the Brazilian Institute for Psycho-Biophysical Research, founded by Hernani Andrade in 1963.

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spirit obsession See JAMES H. HYSLOP; THOMPSON-GIFFORD CASE.

spirit photography Photographs alleged to reveal GHOSTS or nonhuman entities. Spirit photography has been controversial since its beginnings in 1861. Most spirit photographs can be explained as flaws on the film, flaws in developing, flaws in the camera, peculiar pixilations in digital photos, or tricks of light. Some have been exposed as hoaxes.

History

The birth of spirit photography is credited to Boston jewelry engraver WILLIAM H. MUMLER. In 1861, he took a self-portrait and, after developing the photographic plate, noticed what appeared to be the image of a young woman next to him. He recognized her as a cousin who had died

12 years earlier. He publicly testified that he had been alone when he had taken the photograph and that he had also experienced a strange sensation of a trembling in his right arm. Mumler's discovery came during the expansion of SPIRITUALISM and the popularity of MEDIUMSHIP and SEANCES to communicate with the dead. Spiritualists and photography experts eagerly examined the photograph and accepted it as showing both the living and the dead. Spirit photography quickly became a fad, seen as proof of survival. Individuals sat for photographers in hopes of seeing the faces of dead loved ones revealed in the print. Mumler was besieged by requests to produce more such photographs, and he was able to quit his job and devote himself solely to spirit photography.

Mumler was not without his critics, and he was investigated by experts. One, photographer William Black of Boston, pronounced Mumler's work genuine. Mumler moved to New York City, where he was able to double his fee to an outrageous \$10 per photo. MARY TODD LINCOLN was one of his clients; her photograph shows her dead husband, President ABRAHAM LINCOLN, standing behind her with his hands on her shoulders. Mumler's critics grew more vocal, and finally city officials charged him with fraud. Experts rushed to his defense, and the charges were dropped.

In 1902, *Scientific American* magazine published an article explaining how Mumler may have hoaxed his photos by putting the "ghostly" image on a thin piece of glass that was placed in the holder for the plate. Whether or not Mumler actually used this method is not known.

His success encouraged a host of imitators, who set themselves up as "mediums" who could capture images of the dead. In early spirit photographs ghostly faces float above or alongside portraits of living subjects. In some photographs full-form "spirits" appear. In order not to disappoint clients, unscrupulous photographers doctored their work, superimposing extras or creating ghostly effects through double exposures. Many fraudulent photographs—some obviously so—were accepted as real. Sometimes the extras turned out to be individuals very much alive. Perhaps most outrageous were photographs in which rings of famous faces hovered about the living subjects. Native Americans in feather headdresses (as "spirit guides") also were popular.

One photographer, WILLIAM HOPE of Crewe, England, said he took more than 2,500 pictures of "extras," as these ghostly images were called, over a period of about 20 years during the early 20th century. Hope was instrumental in the experiments of the CREWE CIRCLE, an English group that attempted to prove the existence of spirits of the dead by capturing their images on film. Unfortunately, they destroyed their negatives out of fear that they would be charged with witchcraft, a real possibility under the laws of England at the time. Like Mumler, Hope was suspected of fraud and was investigated. After he moved to London in 1922 and set himself up as a medium, HARRY PRICE undertook an investigation of him. Price was unable to prove fraud, and his investigation cost him his

friendship with SIR ARTHUR CONAN DOYLE, who was a supporter of Hope and the Crewe Circle. Doyle, spiritualist newspapers, and psychical researchers SIR WILLIAM BARRATT and WILLIAM CROOKES vigorously defended Hope. SIR OLIVER LODGE sided with Price. Eleven years later, information came to light that Hope possessed cutout photographic heads, bolstering Price's case for fraud. But even if Hope faked some photographs, he produced many that remained unexplained.

In actuality, it was easy to fake a spirit photograph with the technology of the time. Assistants dressed in white, ghostly attire could slip into the background of a sitting for long enough to register a faint image on the plate. Plates prepared in advance could be slipped into place without clients taking notice.

Images of extras that appeared on film that had not been exposed were called scotographs. "Psychography," a term that medium WILLIAM STANTON MOSES used to describe direct spirit writing, also was alleged to occur on film, in the form of messages written in the handwriting of deceased persons.

During the 1860s and 1870s, spirit photography was both taken seriously as evidence of the afterlife and also sold commercially as a novelty not to be taken seriously. Fraud eventually led to its decline in popularity, along with fraudulent physical mediumship. Fraud claimed some famous victims, however, among them Doyle, who was fooled by amateurish fake photographs of FAIRIES in the COTTINGLY FAIRIES case. But despite the fraud, unexplained photos continued to be taken, and prominent people endorsed the possibility that at least some photos were genuine. Alfred Russell Wallace, who codeveloped the theory of evolution, was one such influential supporter.

Among the most famous unexplained photos are the BROWN LADY OF RAYNHAM HALL, a transparent figure captured on a stairs in a house in Norfolk, England in 1936; the QUEEN'S HOUSE ghost, another filmy figure on a staircase taken in Greenwich, England, in 1966; and the Mabel Chimney photo taken in England in 1959. Chimney and her husband went to a churchyard to photograph the grave of Mabel's mother. She also took a photo of her husband sitting alone in the car. When the photo was developed, an unmistakable image of her dead mother appeared sitting in the back seat.

Photography of ghosts is a much different story in contemporary PARANORMAL INVESTIGATION, in which the camera is the most important tool. Photographs of haunted sites are shot with a variety of still and video cameras, including sophisticated, high-technology equipment, in an effort to capture anomalies on film. Regular and infrared film are used. Cameras are connected to computers and various detection devices and are triggered whenever a device is activated by phenomena. In many investigations, two cameras with different types of film (such as regular and high-speed infrared) are used to shoot the same areas. They are set to have their shutters released at the same time and for the same length of time. The results

of the two are then compared. Infrared film will show invisible sources of heat and light, indicating the possible presence of ghosts or spirits.

Explanations of Spirit Photographs

The validity of spirit photographs is a complex issue. First of all, not all paranormal experts agree that ghosts and other spirits can even be captured on film. Most experts hold out the possibility that at least some photographs are “unexplained.” Others, like English researcher ALAN MURDIE, hold that ghosts are beyond the capabilities of present photographic technology. Murdie, who once supported the possibility of spirit photography, considered the Brown Lady of Raynham Hall to be a photographed apparition. But, in 2006, he published an article in *Fortean Times* making the case for it as an accidental double exposure. According to Murdie:

I no longer consider that ghosts can be photographed, though I am prepared to consider that fogs, mists and unusual images may be a sign of anomalous phenomena, perhaps electromagnetic radiation of some kind. However, they are not ghosts and may be compared with the ripples you get in a pond when there is an otter about. However, they are not the otter itself!

The generally abysmal quality of almost all alleged or claimed ghost pictures has encouraged this view—the claimed pictures simply do not resemble the complex, detailed and often fully formed apparitional forms that witnesses report. Such witnesses need no convincing that they have experienced a ghost. In contrast, most people who claim to possess ghost photographs observed nothing unusual at the time the photograph was taken. The description of the image as a ghost is an interpretation brought after the event to the photograph by individuals hoping to have a confirmation of their personal or spiritual beliefs.

My present view is that ghosts represent a deeper level of sensory experience and are closer to visions or dreams. They occur on a level which cannot currently be recorded by instrumentation. Much the same can be said for many other sensory experiences—smell, taste, color, the sensation of a kiss, not to mention dreams, consciousness, etc.

Among those who believe in spirit photography, there is no consensus on how or why apparitions show up on film. Sometimes apparitions are visually perceived but fail to register on film. In most cases, as noted by Murdie, nothing is seen by the naked eye. Only when the photographs themselves are examined are strange balls or streaks of light seen or patches of mist or fog. In unusual cases, filmy human shapes appear.

One explanation advanced is that spirit photographs may be created unwittingly by PSYCHOKINESIS (PK) on the part of the photographer or subject, who, by their very thought and intent, imprint an image on film. This phenomenon is called by parapsychologists “thoughtography,” a term coined in the early 1900s by Tomokichi Fukarai,

then president of the Psychical Institute of Japan. Fukarai discovered thoughtography in experiments with a medium to test her clairvoyance. In the 1960s, the thoughtography of Ted Serios of Kansas City, Missouri, was studied by parapsychologists. Serios purportedly created images on film by staring into the lens of a Polaroid camera.

Thus, one explanation for spirit photography is that visitors to a haunted site might so intensely desire to experience phenomena that they psychically create their own imprints on film or digital image. This explanation might indeed apply to some cases, but nonetheless there are unusual photographs taken in circumstances in which people expected no phenomena at all.

The GHOST RESEARCH SOCIETY of Oak Lawn, Illinois, maintains one of the largest collections of spirit photographs from around the world. Photographs are analyzed by scanning them into a computer and digitizing them, which produces images with a higher resolution than those that appear on television. Minute details can thus be scrutinized. Negatives also are carefully examined. Photographic experts are consulted as well.

Orbs and Light Anomalies

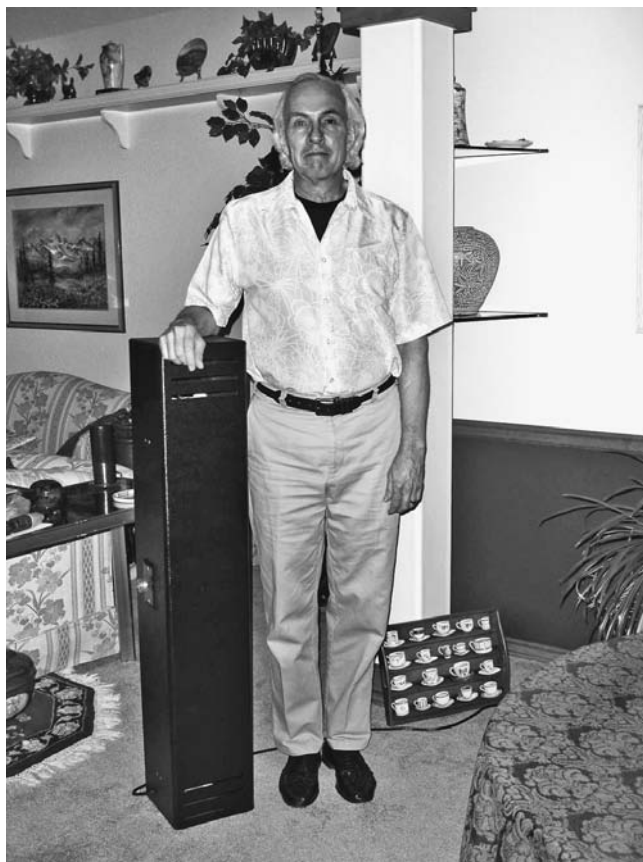
With the use of high technology such as digital cameras and camcorders, a development in paranormal investigation in the 1990s, the photographing of ORBS, mysterious round and round-tailed luminosities that are invisible to the naked eye, has become commonplace. Orbs can be caused by pixilation problems, moisture in the air, reflections and refractions of light, and dust and insects close to the camera lens. Orbs are almost always discounted by paranormal experts, but are highly controversial and have attained an almost sacred status among the legions of amateur investigators.

The majority of unexplained spirit photographs show shadows, streaks, mists, fogs, and blotches of light that have no apparent explanation. TROY TAYLOR, president of the AMERICAN GHOST SOCIETY and an authority on the analysis of spirit photographs, believes some photos of light anomalies, including a small number of orbs, capture a yet-unidentified “spirit energy” that may or may not be ghosts or even related to hauntings.

Spirits in Backgrounds

Some people see the faces and forms of ghosts and spirits shaped out of backgrounds, especially in leafy foliage, striations of rock, and patterns in the landscape or on buildings. Most likely, these are created by random patterns in vegetation or grains in paneling or by shadows. Such effects are SIMULACRA, a term coined by English author John Michell, who wrote about them in a book by the same name, *Simulacra* (1979). Simulacra is the human tendency to find meaningful patterns and shapes out of randomness.

However, not all pattern anomalies can be dismissed. In the field of INSTRUMENTAL TRANSCOMMUNICATION (ITC), the communication with the afterlife and higher spiritual



Mark Macy with a luminator. Photo by R. E. Guiley.

realms via high technology, researchers acknowledge that “visual noise” often seems to be necessary for invisible presences to manifest images in the physical realm. The visual noise, such as backgrounds, is manipulated by spirits in much the same way as humans manipulate clay. ITC researcher Mark Macy uses a device called the LUMINATOR to capture spirit faces superimposed over images of the living. The photos were taken with Polaroid cameras. The living subjects seem to provide a background matrix.

Natural Causes

Taylor has found “quite a decent number” of photographs that he believes show genuine paranormal phenomena. Nonetheless, most images can be explained naturally—up to 90 percent, according to DALE KACZMAREK. Common explanations cited by Taylor are photos out of focus, dirty camera lenses, light-damaged film, scratched film, objects in front of the camera lens (dust, insects, moisture, hair, camera straps, and so forth), flash reflections and refractions, double exposures, and problems in film developing. Digital pictures may show spots where pixels do not completely fill in. Video images also have their pitfalls. According to Kaczmarek:

Video evidence must be viewed with skepticism as much contamination can occur while attempting to record

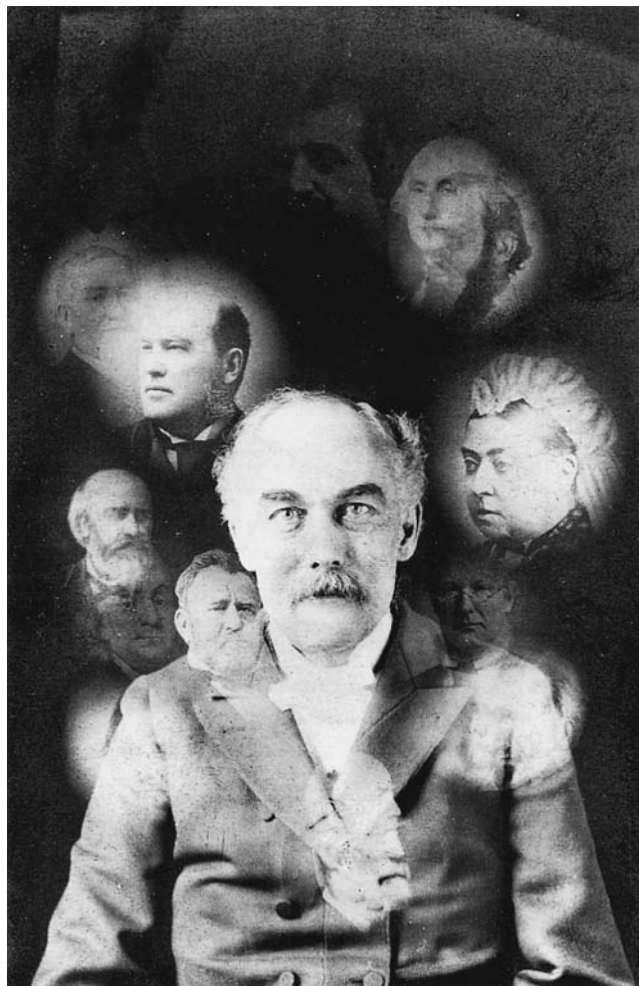
supernatural evidence, especially video orbs which are often captured with night vision cameras. Many times these are nothing more than insects or bugs and sometimes “dust bunnies” which are often caught moving through the field of vision. However, images that are not orbs and reflect often especially humanlike images are certainly interesting and may be actual evidence of spirit survival.

Fraud

Spirit and ghost images can be faked a number of ways. The most common cited by Taylor are the combining of images, collages, multiple and double exposures, and long exposures. Newer models of digital cameras make faking harder—the cameras automatically embed information that makes it easier to see tampering. Still, detecting trickery can be difficult.

The Need for Discernment

Amateurs who join the ranks of paranormal investigators want to believe that they can and do capture paranormal



Fake spirit photograph. Courtesy U.S. Library of Congress.



An unexplained luminosity appears on photo taken of a young girl on a porch. Courtesy Ghost Research Society.

images. Paranormal experts are frequently consulted by individuals who hope they have taken paranormal photos. When told they probably do not have anything paranormal, many people react in anger and disbelief. Some will consult expert after expert, until they find someone who will tell them what they want to hear. This tendency toward uncritical belief stands only to intensify the debate over what is real in spirit photography and hamper the acceptance of genuine evidence.

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spirit releasement Contemporary term for an EXORCISM of an earthbound spirit or a discarnate being attached to a place or person. Spirit releasement refers primarily to exorcisms that have no religious elements and are not performed by clergy.

Forms of releasement are practiced the world over. Spirits have long been blamed for causing virtually all ills and bad luck, and they are routinely exorcised. In the early days of SPIRITUALISM, people suffering from unusual mental symptoms often attended seances in hopes of having "low" spirits exorcised.

Spirit releasement has become increasingly popular together with the growth in past-life therapy. Some past-life therapists say their clients have attachments relating to past lives. Edith Fiore, a past-life therapist, began recognizing and releasing, or "depossessing," attached entities in the 1970s. Dr. William Baldwin began studying releasement in 1980 and developed techniques, now used by many practitioners, published in his book *Spirit Releasement Therapy: A Technique Manual* (1991). Baldwin left his practice of dentistry in 1982 to work full time with his wife, Judith Baldwin, in spirit releasement, past-life related problems and extraterrestrial contact. The Baldwins founded the Center for Human Relations and are codirectors of the Association for Spirit Releasement Therapies. They trademarked the term Spirit Releasement Therapy.

In contemporary spirit releasement, a practitioner, working with one or more spirit guides who act as facilitators, makes mental contact with a spirit who is haunting a site and causing a disturbance or who is attached to a person. Often, this is an earthbound soul who does not know he or she is dead, or is bound to the earth plane by unfinished business.

Practitioners say that simply finding out the entity's "story," that is, its life and death and perhaps unfinished business, is often sufficient to send the spirit on its way to the next world. The entity is engaged in dialogue and persuaded to depart. The transition is marked by the appearance of white light, and the spirit is urged to move toward the light. Sometimes the earthbound spirit has to be coaxed or convinced to move on. Sometimes it is led away by helping spirits that appear. These helping spirits include angelic beings, other spirits of the dead whom the earthbound once knew in life, or the spirits of animals with whom the earthbound had strong emotional attachments, such as a pet.

Following releasement, patients often report feeling lighter and better and say they experience a cessation of troublesome conditions. The departing spirits do not return, but patients are advised on how to protect themselves from future invasions by other spirits.

Spirit releasement can be carried out on a long-distance basis as well.

See BURKES, EDDIE.

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spirits of the living See ARRIVAL CASES.

spiritualism Nineteenth-century social and religious movement that derived its appeal from spirit communications and evidence in support of SURVIVAL AFTER DEATH. Spiritualism did not begin as a religion but became one, appearing at a time of interest in bringing science and religion together. Fraudulent MEDIUMS and the inability of science to validate the claims of spiritualism soon led to a decline in interest. It remains, however, a vigorous religion around the world, especially in Britain, the United States, and Latin America; many Latin Americans follow an offshoot of spiritualism called SPIRITISM.

The official birth of spiritualism is considered to be 1848 when the FOX SISTERS of Hydesville, New York, became famous for their RAPPING communications with alleged spirits. The popular interest that made their fame possible had earlier been primed by the psychism-based movements of Swedenborgianism and mesmerism. The former, based on the writings of EMANUEL SWEDENBORG's visionary trance visits to the spirit world, and the latter, based on paranormal phenomena exhibited by mesmerized (hypnotized) subjects, began in Europe in the late 18th century and were imported to the United States. Both movements carried direct contact with the spirit world to the masses.

Of the two earlier movements, mesmerism was by far the more popular in America. Audiences would gather to witness "somnambules," as mesmerized subjects were called, report their visions of the spirit world and demonstrate "higher phenomena" such as telepathy, CLAIRVOYANCE, AUTOMATIC WRITING, MEDIUMSHIP, precognition, xenoglossy (speaking in an unlearned foreign language), psychometry and psychic healing. Their mediumship of communication with the dead was especially fascinating to the public at large. The lecture circuits became

filled with various prophets of the new age, among them ANDREW JACKSON DAVIS, who delivered lectures in trance on his "harmonial philosophy," concerning the fate of the soul after death.

Following the sensation of the Fox sisters, mediums and mystics and spiritualist journals proliferated. The public devoured "visions of the spirit world," and virtually anyone could become a medium and communicate with the dead. SEANCES became the rage. Early seances were mostly rappings and spirit messages, but many sessions became more entertaining in order to attract a steady flow of ever-larger audiences. To demonstrate the verity of the spirit world, mediums performed paranormal physical feats, such as LEVITATION, APPORTS, and MATERIALIZATION. Trickery was not uncommon, but exposure of fraud did little to dampen early public enthusiasm.

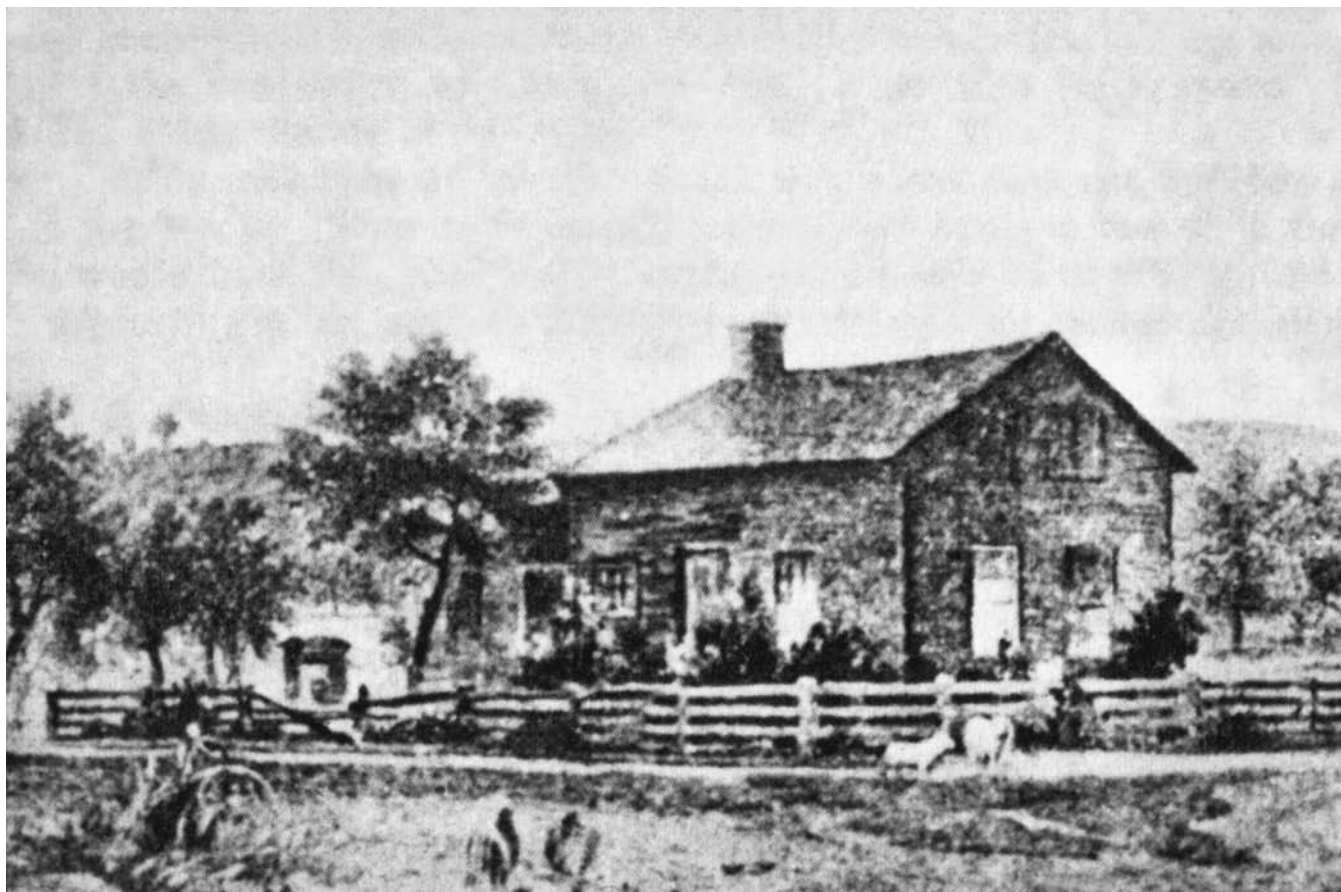
Not all seances were public performances; many spiritualists also conducted private HOME CIRCLES for the purpose of serious study and development. By 1855, spiritualism claimed 2 million followers and was a religion on both sides of the Atlantic.

Spiritualism held that the soul, in a vehicle that was a duplicate of the physical body, survived death and made an immediate transition to the spirit world. Communication with these souls became possible through mediumship. Generally, spiritualism rejected the doctrine of REINCARNATION (some adherents of reincarnation joined the spiritist camp). Today, spiritualists are divided on the question of reincarnation, with some believing in it and others not.

From its beginnings as a religion, spiritualism had an uncomfortable relationship with Christianity. Some Christians denounced it as Satanic, openly harassed spiritualists, and attempted to have spiritualism banned by law. Some spiritualists believed in breaking away completely from Christianity, while others sought the endorsement of the Christian Church by advocating beliefs in Christian tenets. Mediums, most of whom were women, often were shunned by family and friends.

Spiritualism gave women the opportunity to take on new roles. In Victorian England, this meant freedom from many constraints, since entranced mediums were thought to be controlled by spirits and therefore not directly responsible for their actions. In the United States, this fact, coupled with the doctrine of social equality espoused in spirit teachings, attracted leaders of the women's suffrage movement. Several important suffragists, including Victoria Woodhull, Elizabeth Cady Stanton and Harriet Beecher Stowe, were spiritualists. Susan B. Anthony was much inclined in that direction as well.

When scientists began investigating spiritualist phenomena—specifically mediumistic communications and feats—it was hoped that spiritualist tenets would be proven. Even many of the investigators, who were among the leading scientists of the day, hoped to find scientific proof for the existence of the soul and its immortality. However, scientific proof was, and remains, elusive. What scientists did



Home of the Fox sisters.

uncover was trickery on the part of many mediums, especially those who claimed to materialize spirits.

Systematic investigations began as early as the 1850s but did not become well organized until 1882, when the SOCIETY FOR PSYCHICAL RESEARCH (SPR) was founded in London. Although the SPR was soon followed by an American branch (which eventually became independent), the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR), the more extensive research went on in England rather than in the birthplace of spiritualism. Psychical researchers encountered some of the same prejudices as did mediums, and many saw their academic and scientific careers suffer because of criticism and ostracism from their peers.

By the turn of the 20th century, spiritualism ceased to be a widespread, cohesive movement. It never became sufficiently organized to coalesce; dissension, internal politics and the exposure of frauds took their toll. Public interest also began to wane when science was not quickly forthcoming with proof of spiritualist tenets. World War I brought thousands of bereaved back into seances; however, the heyday of the physical medium was at an end by the 1920s.

Interest in spiritualism continued on a smaller and quieter scale on both sides of the Atlantic and elsewhere in the

world. In the 1930s, PSYCHICAL RESEARCH left the seance circle and moved into the laboratory (see J. B. RHINE).

Although scientists were unable to prove the existence and survival of the soul, the early psychical researchers did much to establish that paranormal phenomena do occur and also made great contributions to an understanding of consciousness.

Modern spiritualist churches thrive in Britain, the United States, Brazil, and other countries. Many are modeled on Protestant churches but without an organized ministry. Emphasis is given to spiritual healing (laying on of hands, energy transfers and prayer) and mental mediumship; a few mediums still perform physical feats.

Mental mediumship can include trance messages relayed from spirits to the congregation and trance delivering of sermons. Some spiritualists work with spirits of the dead, while others espouse contact with highly evolved discarnate beings that is more characteristic of CHANNELING.

Spiritualists consider their religion to be also a science; many say that spiritualism has scientifically proved spiritual phenomena.

The two largest spiritualist organizations in the world are in Britain: the SPIRITUALIST ASSOCIATION OF GREAT BRIT-

AIN and the SPIRITUALISTS' NATIONAL UNION. The religion had no legal status prior to 1951 due to an old law, the Witchcraft Act of 1735, which enabled the prosecution of mediums as witches. In 1951, that act was repealed and replaced by a Fraudulent Mediums' Act.

The largest organization in the United States is the NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES OF THE UNITED STATES OF AMERICA, founded in 1893 and based in Cassadaga, Florida. A spiritualist camp continues to be run year-round there. During the summer, a second camp, LILY DALE ASSEMBLY, is open in Lily Dale, near another town named Cassadaga, in upstate New York. In Canada, the largest organizations are the Spiritualist Church of Canada and the National Spiritualist Association of Canada. Besides offering spiritualist worship services and healing, the camps have lectures and run workshops on developing mediumship.

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Spiritualist Association of Great Britain One of the oldest and largest Spiritualist organizations in the world. The organization was founded in 1872 as the Marylebone Spiritualist Association, Limited, and its purpose was to study psychic phenomena and disseminate evidence obtained through mediumship and "to propagate spiritual truth in the Marylebone area of London."

Despite the popularity of SPIRITUALISM, there was sufficient opposition to the movement, coupled with the threat of prosecution under an outdated Witchcraft Act of 1735, that the Marylebone Spiritualist Association had difficulty obtaining halls for meetings and seances. To counteract some of the opposition, it changed its name to the Spiritual Evidence Society.

The organization was one of the few early British Spiritualist organizations to survive, and by 1960 it had greatly expanded its scope and activities. The name of the organization was changed to the Spiritualist Association of Great Britain (SAGB).

Nearly 200,000 visitors are attracted each year to the headquarters of the SAGB in Belgrave Square, London, especially for its services in spiritual healing. The organization maintains meditation rooms, prayer rooms, a library, a chapel and a meeting hall.

spiritualist camps Resort-type settings that offer spiritualist church services, lectures, HOME CIRCLES, classes in MEDIUMSHIP, and related activities.

Spiritualist camps date from the late 19th century, when SPIRITUALISM was the rage. There are 12 camps in the United States in 10 different states, Maine and Michigan having two each. All are affiliated with the NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES OF THE UNITED STATES OF AMERICA and follow its interpretation of spiritualism. Most are seasonal, although some have year-round residents and activities.

By far the most famous spiritualist camp is LILY DALE ASSEMBLY, in upstate New York, near the town of Cassadaga, not far from Chautauqua. Lily Dale was founded in 1880 as the Cassadaga Free Lake Association; its current name was adopted in 1906. Lily Dale covers some 80 acres and has a hotel along with hundreds of cottages, several meeting places, a library, bookstore, and even its own post office.



Entrance to Lily Dale Assembly spiritualist camp. Photo by R. E. Guiley.

A major spiritualist camp is located in Cassadaga, Florida, the headquarters of the NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES.

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Spiritualist Church of Canada (SCC) A parent body for Canadian spiritualist organizations, with a dozen affiliated congregations located in Ontario, British Columbia, Alberta, and Manitoba. Originally named the Spiritualists' National Union of Canada (SNU), the organization changed its name to the Spiritualist Church of Canada (SCC) in 1978. Membership consists of both churches and individuals. It is a registered charitable organization within Canada.

The SCC educates and ordains spiritualist ministers, who are licensed to perform marriages in Ontario and British Columbia.

The Spiritualists' National Union of Canada was incorporated under Canadian federal law on April 27, 1929. Originally, it was affiliated with the SPIRITUALISTS' NATIONAL UNION of Great Britain. The SNU headquarters were in Toronto at the Britten Memorial Church of Canada, named after spiritualist MEDIUM Emma Hardinge Britten (1823–1899), founder of the organization that later became the SNU of Great Britain. Later the headquarters moved to the East Hamilton Spiritual Church, Hamilton, Ontario.

In 1974, most of the remaining churches of the NATIONAL SPIRITUALIST ASSOCIATION OF CANADA, which had been founded in 1928 at Toronto, merged with the SNU. Much of the history of Canada's national spiritualist organizations has revolved around the struggle to obtain the same privileges as enjoyed by other religions for affiliated churches and ministers, including the right to perform marriages and to be recognized as charitable organizations. The SNU implemented a course of education and accreditation for spiritualist workers in all aspects of the religion. In 1981, the SCC received marriage rights for its ministers within Ontario.

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Spiritualists' National Union One of two of the largest SPIRITUALISM organizations in the world. The Spiritual-

ists' National Union (SNU) was founded in Manchester, England, as the Spiritualists' National Federation, in an effort to bring Britain's spiritualists together under one organization. The key figure in the formation of the federation was medium Emma Hardinge Britten, a gifted orator and writer.

SPIRITUALISM was imported from the United States to Britain in 1852 and quickly found adherents. The first spiritualist church was established in 1853 in Yorkshire, and the first spiritualist newspaper, *The Yorkshire Spiritual Telegraph*, was published in 1855. By the 1870s there were numerous spiritualist societies and churches throughout Britain. In 1887, Britten founded a weekly spiritualist journal, *Two Worlds*.

Although spiritualism won many supporters, it also had numerous detractors and critics. It became apparent to those within the movement that some sort of federation would be beneficial to unite the churches and societies, help them win religious recognition and freedom of worship, and fight persecution. In late 1889 and early 1890, Britten championed the idea of a National Federation of Spiritualist Churches in her newspaper. She helped organize a meeting of interested spiritualists on April 1, 1891, in Manchester. The Spiritualists' National Federation was born.

Initially, the federation was only an annual conference. In 1901 it was legally incorporated as the Spiritualists' National Union, Ltd., a charitable organization.

In 1948 the SNU merged with the British Lyceum Union, which had been founded in 1890 for the spiritualist education of children and youth. In 1970, the SNU launched the SNU Guild of Spiritualist Healers as a branch of the organization. The guild is a founding member of the Confederation of Healing Organizations, which establishes guidelines for alternative healing practitioners.

The SNU espouses seven principles that were given to Britten in 1871 by the discarnate spirit of Robert Owen, an early supporter of spiritualism and cofounder of the Co-operative movement. The Seven Principles of the SNU, which serve as guidelines for the development of a personal philosophy of life, are the fatherhood of God; the brotherhood of Man; the communion of spirits and the ministry of ANGELS; the continuous existence of the human SOUL; personal responsibility; compensation and retribution hereafter, for all good or evil done on earth; and eternal progress open to every human soul.

Membership consists of churches and individuals.

Among the many notable figures active in the SNU were J. Arthur Findlay, a Scottish businessman who in 1964 bequeathed his family home, Stansted Hall, to be used as a college for psychic studies; Hannen Swaffer, a journalist known as the "Pope of Fleet Street" who helped bring Spiritualism to the masses; SIR ARTHUR CONAN DOYLE, named honorary president in spirit; and medium MAURICE BARBANELL, a founder of *Psychic News*.

Stansted Hall is the home of SNU's Arthur Findlay College, which offers comprehensive courses in psychic science, including mediumship and healing.

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spirit writing See AUTOMATIC WRITING; SLATE-WRITING.

spittle and spitting In folklore, spitting averts evil and protects one against GHOSTS, witches, and evil spirits. When one encounters a ghost, the wisdom goes, one must spit on the ground in front of it and demand, "In the name of the Lord, what do you want?" The spittle supposedly prevents the ghost from harming the individual.

spook lights See GHOST LIGHTS.

Spraggett, Allen (1932–) Journalist, author, broadcaster, psychical researcher, and consultant, ordained evangelical and spiritual science minister.

Allen Frederick Spraggett was born in Toronto, Ontario, on March 26, 1932. In 1954, he married Marion Martin, with whom he had five children.

Spraggett was ordained by the Open Door Evangelical Churches in 1954 and served as pastor of several Ontario congregations over a period of eight years. He completed his education at Queen's University and Queen's Theological College, Kingston, graduating with a bachelor of arts degree in 1962. He was reordained as a spiritual science minister and was granted a dmin degree by the International College of Spiritual and Psychic Sciences in 1986. He has been a fellow of the Montreal-based International Institute of Integral Human Sciences since 1976.

As a journalist, Spraggett worked for the *Toronto Star* as religion editor (1962–69) and daily columnist (1969–71). His weekly column *The Unexplained* (1972–77) was widely syndicated in Canada and the United States.

During the 1970s, Spraggett was a popular broadcaster of radio and television programs about the paranormal. He hosted a radio show in Canada, *The Unexplained*, and was writer and host of the television series *The Occult*. In 1977, Spraggett developed the panel show *Beyond Reason* as a psychic parallel to the Canadian Broadcasting Corporation's very successful *Front Page Challenge*. For several seasons, Spraggett was the show's psychic expert and adjudicator.

Spraggett arranged and moderated a famous televised SEANCE in September 1967 involving the blindfolded medium ARTHUR AUGUSTUS FORD and Episcopal Bishop JAMES A. PIKE that attracted international media attention. Ford purportedly conveyed spirit messages from Pike's dead son, who had committed SUICIDE. Spraggett knew Ford well, and later was a member of the executive council of the SPIRITUAL FRONTIERS FELLOWSHIP (1975–78).

As the founding president of the Toronto Society for Psychical Research (1970–1981), Spraggett collaborated with parapsychologists A. R. G. OWEN and IRIS M. OWEN. Their work together included a live performance of the PHILIP table-tilting group on his television program.

Spraggett wrote eight books examining the evidence for EXTRASENSORY PERCEPTION, psychic healing, REINCARNATION, and the AFTERLIFE. His first book, *The Unexplained* (1967), included a foreword by Pike, and was followed by three sequels, *Probing the Unexplained* (1971); *The World of the Unexplained* (1974); and *New Worlds of the Unexplained* (1976).

He also wrote several biographical books, including *The Bishop Pike Story* (1970), about the psychic experiences and controversy surrounding the elder Pike's disappearance and death in the Judean desert in 1969; KATHRYN KUHLMAN (1970) about the Christian faith healer; and *Ross Peterson* (1977), about a trance MEDIUM with abilities similar to those of EDGAR CAYCE. In *The Case for Immortality* (1974), Spraggett argued for belief in life after death. Spraggett had sittings with more than 50 mediums in several countries and was convinced of SURVIVAL AFTER DEATH and spirit communication.

Spraggett's more critical work is found in books on which he collaborated with others. With Episcopal priest Reverend Canon William V. Rauscher, he wrote *Arthur Ford: The Man Who Talked with the Dead* (1973) and *The Spiritual Frontier: A Priest Explores the Psychic World* (1975). In their biography of Ford, Spraggett and Rauscher, who was Ford's literary executor, claim to have discovered evidence of cheating among his private papers, notably copies of newspaper obituaries that he was in the habit of clipping. Their confidence in Ford was shattered by the discovery, but they concluded, on the basis of "hard evidence," that he was a psychically gifted MEDIUM who had at times resorted to cheating. Their book called into question the value of the survival evidence that Ford claimed to have produced at his two most famous seances, the January 1929 sitting with HARRY HOUDINI's widow Beatrice and the 1967 televised broadcast with Pike.

In *The Psychic Mafia* (1976) as told to Spraggett, Lamar Keene described how he and other fraudulent mediums had conned hundreds of people into believing in their powers while working in one of America's largest SPIRITUALIST CAMPS. Keene cited the "true-believer syndrome," or the need to continue an irrational belief in an unexplained phenomenon even after presentation of evidence that it was fraudulently staged. Keene and Spraggett, as well as Rauscher who wrote the introduction, made clear that they still believed in life after death, ESP, and genuine psychic phenomena, despite sometimes fraudulent activities perpetrated under the guise of SPIRITUALISM.

Spraggett has also authored many articles, and assisted Rauscher with his limited edition book *The Houdini Code Mystery: A Spirit Secret Solved* (2000).

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spunkie In Scottish lore, a GOBLIN or trickster GHOST similar to the KELPIE. The spunkie, which resides in the Scottish Lowlands, is a solitary evil spirit. He takes special pleasure in tricking travelers who have lost their way. He uses a light to lure his victims, intending to make them think it is a light in a window. The hapless traveler follows the light, which appears to be nearby. However, the light actually recedes until the spunkie has succeeded in making the traveler fall over a precipice or into a morass.

See IGNIS FATUUS; JACK-O'-LANTERN.

Stanley Hotel Haunted hotel in Estes Park, Colorado, that inspired Stephen King's novel *The Shining*.

History

The Stanley Hotel is named after its builder, F. O. (Freelan Oscar) Stanley, who invented the Stanley Steam Engine horseless carriage in the early years of the 20th century. Stanley, who lived in Maine, suffered from tuberculosis that was so advanced that his doctor advised him not to make any plans beyond six months and to go west to get fresher air. The doctor arranged for Stanley and his wife, Flora, to spend time in a friend's cabin in Estes Park. The couple arrived in 1903 and quickly fell in love with the area. Almost immediately, Stanley's health improved. They decided to stay, even though the rustic town lacked many of the amenities they enjoyed back east.

Stanley bought 160 acres of land from Lord Dunraven, an Irish earl, and began constructing a luxury hotel in the Georgian style in 1907. The complex included a main building, reservoir, ice pond, and nine-hole golf course.

The hotel opened in 1909. Its luxury was unparalleled: running water, electricity, telephones, and sumptuous appointments. The facility had no heat, however, for Stanley intended to run it only as a summer resort. Stanley also built a road and brought guests to the hotel by automobile. Previously, resorts were accessible only by rail or horse-drawn carriage. The hotel attracted celebrities, royalty, and political leaders, among them "The Unsinkable" Molly Brown, the emperor and empress of Japan, composer John Philip Sousa, and President Theodore Roosevelt.

Stanley died in 1940. The hotel is now open year-round. In 1974, Stephen King and his wife, Tabitha, stayed

at the Stanley in room 217, the best room in the hotel. King was working on a new story idea, and the hotel inspired him. The result was *The Shining*, which became a bestseller in 1977. In 1980, the novel was made into a film by director Stanley Kubrick.

Haunting Activity

The Stanley was haunted well before King made it famous. King himself reportedly saw one of the ghosts, a small boy who calls to his nanny on the second floor. The boy has been seen elsewhere throughout the hotel.

Haunting activity occurs on all floors. The fourth floor—the former servants' quarters—is the most active. Lord Dunraven is said to haunt Room 407. Lights go on and off, and the elevator nearby makes noises when not in service. Dunraven's ghost has been seen standing in a corner and also has been seen looking out the window when the room is unoccupied. Room 418, one of the most active on the fourth floor, as well as in the entire hotel, is also known as the "Demon Room" because a female guest staying there once felt as though demons were trying to possess her in the bed. Her fingernail scratches are still on the headboard. Room 418 is also home to ghosts of children who play in the hallway and to trapped ghosts.

Room 217, named after Stephen King, appears to be one of the least active rooms. Stanley haunts the lobby, bar, and billiard room, where he has appeared to guests. Phantom piano music in the ballroom is said to be played by Flora.

Haunting activity is found elsewhere throughout the hotel, including the service tunnels underneath it. Exterior buildings—a manor house, concert hall, and carriage house—also have activity.

Several geophysical factors may contribute to the durability and intensity of activity, making the Stanley a favorite of paranormal investigators. It is situated high in the Rocky Mountains, is near a lake, and rests on magnetite rock, which actually is exposed in the service tunnels. Mountains, large bodies of water, and certain properties of soil and minerals are associated with some sites that have high levels of paranormal phenomena.

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Staus Poltergeist A 19th-century POLTERGEIST named for the village of Staus on the shores of Lake Lucerne, Switzerland. The strange, never-explained activities took place from 1860 to 1862, victimizing members of the Joller family. Joller was a distinguished lawyer and member of the Swiss national council.

The HAUNTINGS began with a servant girl hearing knocks on her bedstead, which she took to be a prediction of her death. Joller believed the girl imagined them and forbade her to talk about the incident. But a short time later, Joller's wife and one of his three daughters heard RAPPING. Within a few days a friend died, an event they imagined was linked to the raps foretelling death.

Several months later, one of Joller's four sons saw an apparition of a white, indistinct figure, causing him to faint. Several of the other children reported strange happenings. The servant girl said that the spirit followed her to her room and also that it could be heard sobbing all night in the lumber room.

The servant girl was soon replaced in the hope that such reports would stop. But the family's hopes were shattered when the knocks, louder than ever, frightened the children into fleeing from the house, and even began to haunt Joller himself. Knocks were now accompanied by invisible hands locking doors and throwing open locked windows, as well as strange music and voices, and the humming of spinning wheels.

Joller sought help from the authorities, clergy, and scientists, all of whom were unable to identify the cause of the disturbances. For six days, the Joller family left the house with the police in occupancy for further investigation. The police withdrew, having heard nor seen any sign of the poltergeist, and the family returned only to be victims of renewed poltergeist activity.

Joller was forced to leave his ancestral home and put in a tenant, who heard nothing from the poltergeist. Witnesses and readers of the Joller story believe that it provides strong support for the theory of discarnate intelligence at work in poltergeist cases.

The case was never solved. In light of modern theories about poltergeists, it is possible that a member of the Joller household was the agent for the activities.

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Stead, William T. (1849–1912) One of the greatest crusading journalists of the late 19th century, and also one of the most vocal supporters of SPIRITUALISM. W. T. Stead promoted spirit photography, championed the causes of various mediums and established the "Julia Bureau" for communications between the bereaved and their loved ones.

Stead was a very religious man. Born in 1849 to a Methodist minister and his wife, he took his faith quite personally, usually referring to God as the Senior Partner. He embraced spiritualism totally on faith as well.

Supremely self-confident and imbued with the 19th-century British conviction of mission, Stead envisioned himself as a crusader for God fighting the devil. He first grabbed public attention in 1880 as the editor of *North-east Echo* in Darlington, England, speaking out against Turkey's atrocities against the Bulgarians.

While he was in Darlington, Stead had the first of several premonitions that led him to believe he stood in the

Senior Partner's favor. On New Year's Day 1880, he prophesied that before the year was out he would be working on a newspaper in London. By midsummer, the *Pall Mall Gazette* changed editors to one more sympathetic to Stead's positions (it had been pro-Turkey), and the new editor, John Morley, offered Stead the post of assistant editor.

Three years later, Stead had his second premonition. While on vacation with his wife on the Isle of Wight, he heard a voice tell him that by March 16, 1894 editor John Morley would leave the paper and Stead would be the *Gazette's* new editor. Stead understood the prophecy to mean Morley would enter Parliament. By February 24, Morley became an MP when his local representative died suddenly, and Stead assumed the editorship.

In 1885, Stead wrote a sensational exposé of child prostitution and white slavery in England. In an article entitled "The Maiden Tribute of Modern Babylon," Stead reported how he had purchased a 13-year-old girl from her mother and taken her to Paris. Crowds stormed the paper's offices to buy every copy of the issue. Clergymen denounced Stead as obscene. Members of Parliament debated the question and finally passed legislation outlawing the practice, which had been Stead's aim all along.

But opponents of the legislation, many of whom were sometime users of child prostitutes, pounced upon Stead's failure to get a receipt for the five pounds paid for the girl. Her father, truthfully, claimed no knowledge of the transaction. Stead was arrested and convicted of abduction and sentenced to two months in Holloway Gaol. While there, he maintained a constant correspondence with his well-wishers, maintaining that whatever the future brought, all would be right if man humbly followed God's will. To Stead, every venture was a crusade; he also claimed responsibility for sending the ill-fated General Gordon to Khartoum and for supporting Prime Minister William Gladstone's plans to strengthen the British army.

Stead attended his first SEANCE in 1881 and dabbled in Spiritualism without committing himself. In 1888, he met Madame Helena Petrovna Blavatsky, the Russian mystic and cofounder of the Theosophical Society, through a joint friend, Madame Olga Novikoff, the unofficial envoy for Russia in London. Stead wrote that Blavatsky both attracted and repelled him, but he was fascinated by Theosophy.

When her book *The Secret Doctrine* came out, Blavatsky sent a copy to Stead for review. A great feminist, Stead passed the task to Annie Besant, who occasionally wrote book reviews for the *Gazette*. She begged Stead to meet Blavatsky; subsequently she became a major figure in the Theosophical Society, and a successor to Blavatsky.

Stead loved women and ardently supported their rights and causes. They adored him. He was devoted to his wife and six children, but she detested his flamboyant, free-spending ways and grew less interested in sex as time went on. He turned to Madame Novikoff, whom he met in 1877, and had a passionate affair for two years.

He broke it off and returned to his wife, but he remained close friends with Novikoff. Some of his friends attributed his phenomenal energy to frustrated sexual urge; many sexual metaphors color his writing. In any case, Stead pursued nothing halfway.

By 1890, Stead had left the *Pall Mall Gazette* and now edited his own paper, the monthly *Review of Reviews*. During that year he met a young American journalist named Julia Ames, editor of *The Woman's Union Signal* in Chicago. They spent time at his office and in the garden of his Wimbledon home discussing many things, principally religion. She died the next year.

But their talks seemed to tip Stead's faith to Spiritualism. The Christmas 1891 issue of the *Review* was *Real Ghost Stories*, followed by *More Ghost Stories* the next year. Stead warned his readers to be careful of dabbling in the supernatural or occult arts, lest those not level-headed or reverential be exposed to the threat of POSSESSION. He put the case for ghosts in terms of personal testimony, saying that as many people had seen APPARITIONS as scientists had seen microbes. GHOSTS, then, could be assimilated into modern thought, and Stead was all for practical modernity.

He told of conversations with a woman who claimed to travel in her "Thought Body" (astral form) and his ideas about photographing her in this form. In 1892 he developed a talent for AUTOMATIC WRITING, or, as he called it, letting others use his hand. Stead immediately saw the potential for this faculty in obtaining interviews, a journalism technique he pioneered, either with the living or the dead. He claimed to receive letters from various persons that way, although some, like the Countess of Warwick, Stead's friend and the Prince of Wales' mistress, disliked his communicating with her in that manner.

His interviews with the dead were a sensation. He talked to Empress Catherine the Great about the Russian situation and heard from the late prime minister Gladstone regarding the British budget of 1909. All these efforts were attributed to the intercession of Julia Ames, the American journalist, who had come through to Stead in 1892 and organized his spiritualist affairs.

Julia was Stead's principal CONTROL and the most frequent user of his hand. She helped him establish his telepathic interviews and was the principal contributor to his latest publishing venture, the quarterly review of psychic literature called *Borderland* begun in 1893. Stead used *Borderland* to publish his "Letters from Julia," in which Julia communicated with Stead about a variety of subjects. Among other things, Julia chastised non-believers for failing to see how the spirits could show the living the way to communion with God. *Borderland* lasted until 1897.

In 1907, Stead's oldest son, Willie, died, bringing the urgency of contact home to Stead in a personal way. For years, since 1894, Julia had been urging him to set up a bureau wherein the bereaved could reach their loved ones on the Other Side. Stead needed at least one thousand pounds to start such a project and as usual was out of

money. By Christmas 1908, Julia predicted Stead would get the money from America, and she was right. William Randolph Hearst hired him as a special correspondent at one thousand pounds a year, and Julia's Bureau opened on April 24, 1909.

The Bureau operated systematically. Every petitioner first filled out an application, giving name, address, the name of the deceased, the relationship while on earth, and certification that the deceased wanted to speak to the living as much as the living wanted to speak to the deceased. The applicant also had to certify that he or she had read the pamphlet "Julia's Bureau and Borderland Library" and the "Letters from Julia." The completed form was then submitted to the director, Stead's daughter Estelle, who decided if the applicant could proceed first to a psychometrist (a psychic who reads objects) and then to Julia's secretaries No. 1 and No. 2, both automatists. If, as occasionally happened, the psychometrist and the automatists differed on an applicant, petition was made to Julia herself in council, and her decision was final.

After passing these preliminaries, the applicant filled in Form H, which outlined the tests which would be considered satisfactory evidence for communication, including personal details such as age, sex, description of death, names of relatives, pet names, places names, incidental details and figures of speech. This form was sealed in an envelope. Then the applicant filled in Form D, which informed the Bureau that the applicant had filled in Form H. The applicant had to agree to mail in the sealed Form H along with annotated reports of the messages received from the three sensitives.

Once the paperwork was complete, the psychometrist and the two automatists began. Each sitter was accompanied by a stenographer. No payment was paid to the mediums, as all wages were paid by the Bureau. At the end of the first three months, the Bureau had processed more than 100 cases, confirming Stead's belief in the possibilities of spirit communication. The Bureau was perpetually short of funds and finally closed in 1912. If it had lasted just a little longer, the thousands of bereaved from World War I would probably have made it a successful endeavor.

Stead accepted the concept of the "Other Side" without question. He detested the SOCIETY FOR PSYCHICAL RESEARCH (SPR) for its niggling of what he considered spiritual truths, and he denied the possibility of fraud. He once said that he would rather die in a workhouse than believe anyone would intentionally deceive him.

Like SIR ARTHUR CONAN DOYLE, Stead was ready to support any psychic phenomena, including SPIRIT PHOTOGRAPHY. One of his proudest possessions was a photograph taken by Richard Boursnell in 1902 showing Stead seated in front of a figure later identified as the Boer commander Piet Botha, who had died in 1899. Stead, a staunch supporter of the Boers in South Africa, claimed no one in England knew of that particular Boer general, even though a report of Botha's death appeared in the *Daily Graphic* of October 24, 1899.

Throughout his life, Stead's premonitions and stories often involved great disasters at sea. In 1893, Stead wrote a story entitled "From the Old World to the New" in which a large ocean liner sinks in the North Atlantic after hitting an iceberg. In a 1909 address to the Cosmos Club, in which he bitterly attacked the SPR, Stead compared their methods to rescuers who instead of throwing a drowning man a life preserver would demand proof of his identity before saving him. In his story, the drowning man was Stead himself. As early as 1886 Stead wrote an editorial in the *Pall Mall Gazette* predicting disaster if ocean liners crossed the ocean without enough lifeboats.

In 1912, Stead was invited to speak at Carnegie Hall on April 21 about world peace. Before sailing for America, he felt that something would happen, he believed for good, as a result of the trip. But that good would not happen in his lifetime. Fulfilling his earlier sea visions, Stead's was one of 1,600 lives lost in the sinking of the *Titanic* on April 14.

But that was not the last of W. T. Stead. Three weeks after his death he appeared in his office at Mowbray House to his daughter, his secretary, and some other women. They claimed his face shown radiantly as he called out, "All I told you is true!" Through the medium Mrs. Foster Turner, Stead predicted the horrors of World War I in February 1914, six months before hostilities began. Doyle also heard from Stead, who called Doyle's spiritualist writings the "Review of Divine Reviews," a play on his earlier journal. Stead told Doyle that he and Cecil Rhodes, their colleague and fellow Empire-builder, had looked into Christ's eyes and that Christ had told Stead to tell Arthur his work was holy—that Doyle's message was His.

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Stella C. See DOROTHY STELLA CRANSHAW.

Stevenson, Ian (1918–2007) Physician, psychiatrist and psychical researcher, best known for his studies of children who remember previous lives (see REINCARNATION). His lesser-known interests include MEDIUMSHIP, APPARITIONS, and POLTERGEISTS, in all of which areas he made methodological and theoretical, as well as substantive, contributions. As one of the most academically respected psychical researchers in the world today, Ian Stevenson did much to advance the scientific study of survival after death.

Stevenson was born October 31, 1918, in Montreal, Canada. He was educated at the University of St. Andrews in Scotland and at McGill University in Montreal, from which he received an M.D. in 1943. He trained in psychosomatic medicine and psychiatry in the United States and

then taught psychiatry at the Louisiana State University Medical School.

Stevenson became actively involved in psychical research only after taking a position as professor of psychiatry at the University of Virginia in 1957. He became interested in EXTRASENSORY PERCEPTION (ESP) and SURVIVAL, and began collecting cases of past-life memory. In 1960 he published a two-part article, "The Evidence for Survival from Claimed Memories of Former Incarnations," in the *Journal of the American Society for Psychical Research*. It was named the winning essay in a contest in honor of WILLIAM JAMES.

Prior to Stevenson's article, reincarnation had not received much attention in psychical research, which looked largely to mediumship and apparitions for evidence for survival. Stevenson, however, reported having found 44 published cases in which a person claimed to have been someone who could be shown to have existed, and the following year he began his own search for cases. By the early 1990s there were some 2,500 cases in his files. Thanks largely to his many books and articles, reincarnation is no longer an outlandish idea.

Stevenson was chairman of the Department of Psychiatric Medicine at the University of Virginia in 1967, the same year he founded the division of Perceptual Studies. He resigned both when Chester Carlson, inventor of the Xerox photocopying process, provided the endowment for a faculty chair. As Carlson Professor of Psychiatry, Stevenson was freed from teaching and administrative duties and was able to devote more time to research and writing.

In 1968, Stevenson proposed a novel way of investigating the survival of death. He began a program under which people could send him a closed combination lock, whose solution was known only to themselves, but which they would try to communicate through a MEDIUM after their death. The idea for the combination lock test came from the sealed letter tests common in the earlier years of psychical research (see SURVIVAL TESTS). The disadvantage of sealed letters is that they can only be opened once, and if description of their contents is wrong, the test has failed. Combination locks, on the other hand, can be tried any number of times, which gives researchers the chance to separate the pretenders from the real communicators. Stevenson received so many locks in the first few months of his project that he had to restrict entrants to the elderly or others who expected their death soon. He has not reported any successes.

Much of Stevenson's work with MEDIUMSHIP concerned DROP-IN COMMUNICATORS, a term he coined to represent those communicators who are unknown to either the medium or the sitters but who simply "drop in" at a seance. Drop-in communicators are thought to provide especially good evidence for survival because the facts about their lives are unknown to everyone present, ruling out telepathy between medium and sitters as a possible explanation for accurate readings.

Some modern psychical researchers try to explain apparitions and poltergeists as the results of actions of living agents, but for Stevenson deceased agents were also responsible for them. In a 1975 paper, "Are Poltergeists Living or Are They Dead?" he described certain features that seem typical of cases with each type of agent. For instance, in cases with a deceased agent, the phenomena, such as noises and movement of objects, occurred further away from the living person around whom they seemed to center than in cases in which the living "focus person" was also the agent.

A 1982 paper, "The Contribution of Apparitions to the Evidence for Survival," argued that apparitions were produced by a deceased agent and the living subject together, each contributing varying amounts to the experience. This position is in contrast to that of EDMUND GURNEY and G. N. M. TYRRELL, who believed that apparitions were hallucinations of the subjects, based on information received via ESP from the agents.

In both these papers, Stevenson used examples from his research with reincarnation cases. Although Stevenson's work focussed on reincarnation cases, he tried to place these in perspective by demonstrating the links between them and other types of survival phenomena. In Stevenson's view, the personality after death may communicate with the living through mediums, interact with the world as a poltergeist or manifest itself as an apparition, before it reincarnates.

Stevenson was more successful than many psychical researchers in getting his work accepted by professional journals in other fields, including medicine, psychiatry and anthropology. When his article "Research into the Evidence for Man's Survival After Death" was published in the prestigious *Journal of Nervous and Mental Disease* in 1977, the editors received hundreds of requests for reprints. Although he generally eschewed the media, Stevenson did allow journalist Tom Shroder of the *Washington Post* to travel with him on two research trips to India, resulting in Shroder's book *Old Souls: The Scientific Basis for Reincarnation*.

Stevenson was elected president of the international Parapsychological Association in 1968 and 1980 and president of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) for the 1988–89 term. In the early 1990s, he served on the Board of Trustees of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR).

In his later years he served as professor of research at the Division of Perceptual Studies, which studies children's past-life memories, NEAR-DEATH EXPERIENCES, OUT-OF-BODY EXPERIENCES, AFTER-DEATH COMMUNICATIONS, APPARITIONS, and DEATHBED VISIONS.

Stevenson died on February 8, 2007, in Charlottesville.

Among his books are *Telepathic Impressions* (1970); *Twenty Cases Suggestive of Reincarnation* (2nd ed., 1974); a series of four volumes under the general title *Cases of the Reincarnation Type* (1975–1983); a massive two-volume

study, *Reincarnation and Biology* (1997), condensed in *Where Reincarnation and Biology Intersect* (1997); and a summary of his work called *Children Who Remember Previous Lives: A Question of Reincarnation* (1987); and *European Cases of Reincarnation* (2003).

Two books have been written about Stevenson: *Old Souls: The Scientific Evidence for Past Lives* (1999), by Tom Schroder, and *Life Before Life: A Scientific Investigation of Children's Memories of Previous Lives* (2005), by Jim B. Tucker.

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Stone-throwing Devil Unusual POLTERGEIST case that occurred at Great Island, New Hampshire, in the late 17th century, characterized by lithoboly, or a mysterious hail of stones that pelted the victims.

Many poltergeist cases include stone throwings and hail. In the 17th century, such incidents were suspected of being caused by witchcraft or demonic possession.

The Stone-throwing Devil case occurred in 1682. Some details were recorded and published by an eyewitness, Richard Chamberlain, who was secretary of what was then the Province of New Hampshire. Chamberlain witnessed disturbances while a guest at the home of the victim, George Walton, a wealthy landowner. Chamberlain wrote a pamphlet, *Lithobolia, or the Stone-throwing Devil, etc.*, published under his initials, R.C. Esq., in London in 1698. An earlier secondhand account was published in 1684 by the American Puritan minister, Increase Mather, in his book *An Essay for the Recording of Illustrious Providences*. Neither account is specific or clear.

The exact start of the stone attacks is unknown, but numerous incidents were recorded between May and August of 1682. According to Chamberlain, one Sunday night in May at about 10:00, Walton and his family, servants and guests were surprised by a great pounding of stones upon the roof and all sides of the house. Walton and several persons ran outside, but they could see nothing despite the bright moonlight. Walton found his fence

gate torn off its hinges. He and the others were pelted by stones that rained down from the sky.

They returned to the house, where everyone was in a panic; stones apparently were coming through the front door and dropping through the ceiling. Some of them were as large as fists. The occupants immediately suspected a preternatural cause. Though they withdrew from the outer rooms, stones continued to attack them. Stones also battered the windows from the inside, striking them so hard that holes were punched in the leaded glass and bars covering the windows were bent. The stones bounced back into the rooms. Some of the stones seemed to fly out of the fire, and were hot. More stones sent brass and pewter pots and candlesticks flying.

For four hours, stones flew about the house and rained down the chimney. Despite this furious attack, no one in the house was seriously injured.

The next day, servants discovered that household objects were missing. Some were found outside in the yard and in other odd places, while others mysteriously reappeared by falling down the chimney or into rooms as though dropped through the ceiling. Walton's fields were littered with stones. Suspicions about witchcraft were raised when employees spotted a black cat in the orchard. They shot at it, but it escaped unharmed.

A veritable avalanche of stones flew about inside the house that evening. In addition, a hand was seen thrusting out from a hall window (no one was in the hall at the time), tossing more stones upon the porch.

The rains of stones and disturbances of household objects continued for weeks. Occasionally there would be a break of a day or two, and then the stone attacks would resume with greater force and with larger stones. Two stones weighing more than 30 pounds apiece struck the door of a guest room. Walton's field hands also continued to be attacked by stones that rained down from the sky and then disappeared from the ground, only to fall on them again.

One of the severest stone attacks occurred on Monday, June 28, when stones fell on members of the household as they ate supper in the kitchen; the table was broken into pieces. Chamberlain wrote:

... many Stones (some great ones) came thick and three-fold among us, and an old howing Iron, from a Room hard by, where such Utensils lay. Then, as if I had been the designed Object for that time, most of the Stones that came (the smaller I mean) hit me, (sometimes pretty hard), to the number of above 20, near 30 . . . and whether I moved, sit, or walk'd, I had them, and great ones sometimes lighting gently on me . . . Then was a Room over the Kitchen infested, that had not been so before, and many Stones greater than usual lumbering there over our Heads, not only to ours, but to the great Disturbance and Affrightment of some Children that lay there.

Walton continued to work the fields with his men despite the stone attacks. On one day Walton claimed to have been struck by more than 40 of them. His injuries left him suffering chronic pain for the rest of his life. In addition, he found corn mysteriously cut off at the roots or uprooted. No agent of the damage was ever seen by anyone; the men said they heard a strange "snorting and whistling" while they worked.

In other incidents, a maid was struck on the head by a falling porringer, and hay baled one day was found the next day strewn about the ground and tossed into the trees. One night, stones and brickbats crashed through a window, toppled books off a case, and tore a foot-long hole in a picture.

No single member of the household seemed to be the focal point of the attacks—all were attacked on occasion—yet most incidents seemed to occur when Walton himself was present. The governor of West Jersey and seven other individuals signed statements attesting to their witnessing some of the disturbances.

Chamberlain, who most probably was a skeptic about witchcraft and the supernatural, seemed convinced otherwise by these terrifying events. He wrote that the incident "has confirmed myself and others in the opinion that there are such things as witches and the effects of witchcraft, or at least the mischievous actions of evil spirits, which some of us do little give credit to, as in the case of witches, utterly rejecting both their operations and their beings." Mather also took the case as an example of the formidable and diabolical powers of witches.

The suspect in this case was a neighbor of Walton's, an elderly woman believed to be a witch. She and Walton were involved in a dispute over a piece of land. They both claimed ownership, and Walton succeeded in securing it. The angry woman was overheard to remark that Walton would "never quietly enjoy that piece of Ground." When the stone attacks started, Walton believed himself to cursed by her.

In August 1682, Walton decided to fight witchcraft with witchcraft. With the help of someone knowledgeable about witchcraft, he attempted to cast a spell to undo the curse and punish his neighbor. This effort consisted of boiling a pot of urine and crooked pins on the fire. But before the urine could boil, a stone fell into it and spilled it. The Waltons refilled the pot with more urine and crooked pins. Another stone fell in the pot and spilled the contents again. Then the handles fell off the pot, and the pot split into pieces. The Waltons gave up.

Meanwhile, the hail of stones continued, destroying Walton's fences and smashing his farm tools. He lodged a complaint with the council in Portsmouth, which summoned both him and the neighbor for interrogation. En route to his appointment, Walton was struck by three fist-sized stones. He showed a head wound to the president of the council.

The outcome of the affair is not recorded. At some point after the council became involved, the lithoboly

apparently stopped. The fate of the disputed land is not known; however, Walton's health was ruined.

It is difficult to speculate what may have been the cause of the Stone-throwing Devil due to the limited descriptions extant. Fraud on the part of Walton is unlikely, due to the great amount of suffering and personal injury inflicted upon him and members of his family. Walton may have been an unwitting agent, perhaps due in part to the stress of his dispute with his neighbor, though he does not fit the profile of living agents that has been established by modern researchers. Typically, such agents are adolescents. Witchcraft cannot be ruled out, but it is virtually impossible to prove.

In *The Encyclopedia of Witchcraft and Demonology* (1959), author Rossell Hope Robbins opined that the stones were thrown by persons who opposed Chamberlain, whose administration was unpopular after two years in office. This, too, is unlikely. In his account, Chamberlain repeatedly stated that no sources of the attacks were visible. Furthermore, it is not likely that Chamberlain would have remained a guest in a house under attack by his own critics.

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Stratford Birthplace of Robert E. Lee, commander of the Confederate Army during the American Civil War. Haunting phenomena and several APPARITIONS have been reported at Stratford, making it an active site.

History

Stratford was built on a 1500-acre northern Virginia estate purchased in 1717 by Thomas Lee, a prominent businessman and planter. Lee built the Great House on the land in the late 1730s for his wife, Hannah, and their family. The fortresslike, impressive mansion sits on a bluff overlooking the Potomac River. The Lee family was one of the leaders of colonial America and helped its emergence into independence. It was Richard Henry Lee who made the motion for independence from the British in the American Colonial Congress. "Light Horse Harry" Lee became a hero of the American Revolutionary War and fathered Robert E. Lee, born on January 19, 1807.

Young Lee was only three-and-a-half years of age when his family lost the plantation. His father had run up huge debts and was sent to debtor's prison. The family moved to a house in Old Town Alexandria, Virginia. Lee's military career led him to the top of the Confederate forces,

but ultimately the South lost the war and Lee surrendered at Appomattox Court House, Virginia, in April 1865.

Stratford Hall has been restored to its early elegance and is a popular tourist draw. It is privately owned and is operated by a nonprofit organization. Overnight accommodations are available.

Haunting Activity

The APPARITION of a man has been seen in the library and in one of the outbuildings. In the library, a maid saw the GHOST sitting at a desk looking over some papers, perhaps inventories. In the outbuildings, he has been seen dressed in a dark suit with ruffled shirt and white stockings, carrying a ledger.

The ghosts of a woman and child dressed in colonial garb have been seen inside the house. They are believed to be Ann Lee, the sorrowful wife of Henry Lee, Robert's older half brother, and Margaret Lee, the couple's daughter. Henry Lee, known as "Black Horse Harry," impregnated Ann's sister and became addicted to drugs. Little Margaret died in 1820 at age two from a fall down the stairs.

The ghost of a boy about four years of age, dressed in purple britches, appears on the grounds and in the house. He is thought to be Phillip Ludwell Lee, the son of founder Thomas Lee, who died in 1779 at age four—also from a fall down the stairs.

Other haunting phenomena include cold breezes, sensations of invisible presences, strange noises, the sounds of rustling clothing, the sounds of heavy furniture being dragged about, and mysterious footsteps. Employees have felt tugs on their costume clothing.

As for Robert E. Lee, it is not known whether any of the phenomena can be attributed to his lingering ghost. He is said to appear as the ghost of a young boy running with a dog in the yard of his former family home on Oronoco Street in Alexandria.

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succubus See DEMON.

suicide In GHOST and HAUNTING lore, the suspected cause of a lingering presence. Suicide is taboo in most cultures, except under certain circumstances. Folklore holds that people who take their own lives become unhappy ghosts. Many hauntings are associated with suicides.

According to some religions, suicide victims go to permanent damnation. Socially, suicide has been considered shameful, and families of suicide victims have suffered ostracism. Traditionally, suicides cannot be buried in the hallowed ground of a cemetery; some folklore traditions hold that suicides should be buried at a crossroads, to confuse the troubled and restless soul and keep it from wandering about.

According to some beliefs, a suicide victim becomes stuck on the earth plane, either until they find some-

one to help them (see SPIRIT RELEASEMENT) or until their destined time to die, upon which they move into the AFTERLIFE. In Catholic tradition, such souls are stuck in purgatory and may return as ghosts to beseech the living for prayers. In the Eastern European VAMPIRE cult, a suicide was likely to return as a vampire.

In the history of MEDIUMSHIP, many MEDIUMS have contacted suicide victims. The accounts they give of what happened to them after death vary: some say they “rested” for along period of time; some say they are stuck on the Earth plane; some say they moved on, but must at some point pay consequences for their act. According to the dead, suicide is frowned upon by the spiritual powers in the afterlife. Souls are not punished, as in being sent to a hell, but find out they cannot escape their problems, but will face them again in REINCARNATION. An exception is said to be suicide when terminally ill. Suicide bombers are given chances to make amends. Mediumistic communications since the 9/11 World Trade Center disaster in 2001 and the subsequent rise in global suicide bombings report that souls who choose over and over again to destroy life in this manner will eventually have their souls taken apart, or dismantled, by God.

The overwhelming majority of suicide personalities contacted by mediums say they regret their actions, some of them almost immediately upon dying. A few express relief to be out of their problematic lives.

Places where suicides have taken place are considered in ghost lore to be prime candidates for hauntings, especially of a troubled nature.

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super-psi EXTRASENSORY PERCEPTION (ESP) and PSYCHOKINESIS (PK) are collectively known as “psi”; super-psi is a theoretical limitless extension of these abilities that would accommodate all the best evidence for SURVIVAL AFTER DEATH, such as that from mediumistic communications, apparitions and children’s memories of previous lives.

Super-psi was formerly called “super-ESP.” The latter term was coined in the late 1950s by HORNELL HART, an American sociologist and psychical researcher, but the possibility of limitless ESP was considered by the earliest workers in the field, including French physiologist Charles Richet and the founders of the SOCIETY FOR PSYCHICAL RESEARCH (SPR).

In investigating MEDIUMS, researchers found evidence that CLAIRVOYANCE and telepathy could sometimes account for information unknown to the medium but allegedly produced by spirits of the dead. Some researchers, such as EDMUND GURNEY, also argued that apparitions could be explained as a projection of telepathy from the living.

Support for the super-ESP hypothesis came in the famous Gordon Davis case of 1925. Dr. S.G. Soal participated in sittings with Blanche Cooper, a London medium.

Cooper claimed to have contacted Gordon Davis, a friend of Soal’s whom Soal believed had been killed in World War I. Davis chatted about personal subjects, his wife and child, and used idiosyncratic speech that Soal identified with his friend. Later, Soal discovered that Davis was still alive and residing in London. He theorized that Cooper had clairvoyantly picked up the evidential material from Davis and used this to personate him.

In the 1940s, psychologist GARDNER MURPHY elaborated on the idea of super-ESP, suggesting that it might create pseudo-spirit personalities, as well as APPARITIONS of the dead, that seem real. More recently, philosopher Stephen Braude has become the leading proponent of the concept. Braude prefers to use the term “super-psi,” which allows for boundless PK as well as ESP.

Opponents of the super-psi hypothesis contend that it assumes abilities far more extensive and efficient than any that have been shown to exist in the laboratory or are known from spontaneous cases. Mediums who have provided personal information to dozens of sitters would have to perform seemingly phenomenal feats of clairvoyance and telepathy. The super-psi hypothesis has trouble also with DROP-IN COMMUNICATORS, who are unknown to medium and sitters, and with apparitions of persons long dead. The latter would be nothing more than projections from the thoughts of a living person. If seen simultaneously by more than one person, such an apparition would have to be created and passed on through telepathy.

Cases of children who claim previous life memories (see REINCARNATION) provide a special challenge to super-psi, because such cases involve not only statements of fact, but also behaviors consistent with the person talked about and even—in many instances—physical traits such as birthmarks or birth defects consistent with that person’s death. An explanation in terms of super-psi would assume that a young child scanned his or her environment for information relating to a deceased person who died in a way consistent with his or her marks and then wove this information into fantasies expressed not only verbally but in behavior.

Nonetheless, it is virtually impossible to rule out super-psi as a possibility. Too little is known about the limits of psi, and of the bounds and functions of human consciousness.

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Surratt, Mary See LINCOLN, ABRAHAM.

survival after death The belief that a spiritual aspect of the human being survives the destruction of the physical body is a feature of all religious traditions, with the exception of classical Buddhism, which denies the existence of the soul. For spiritualists, belief in survival rests not on faith, but on manifestations of discarnate spirits, such as in MEDIUMSHIP. An unquiet relationship exists between SPIRITUALISM and PSYCHICAL RESEARCH, the scientific field under the purview of which the "survival question" falls. Many psychical researchers do not accept survival as proven, but hold that the evidence can be explained more satisfactorily in terms of ESP among living persons. In addition to mediumistic communications, OUT-OF-BODY EXPERIENCES and NEAR-DEATH EXPERIENCES, as well as APPARITIONS, HAUNTINGS, and POLTERGEISTS, bear on the problem of survival.

Belief in survival is found not only in the great religious traditions; it is also a tenet of the animism characteristic of tribal societies in the Americas, Africa, Asia, and Australia. According to anthropologist E. B. Tylor, belief in the persistence of the human spirit indefinitely after death once existed alongside beliefs in REINCARNATION. Animistic ideas about reincarnation evolved into those of Hinduism, Buddhism, and their offshoots and may have been the basis of the Christian idea of resurrection. Tylor portrayed animistic soul beliefs as being grounded in experiences such as apparitions, mediumistic trances, and dreams in which one seemed to travel out of one's body and meet other human figures, much in the manner of the modern spiritualist. Indeed, Tylor recognized a direct link between animism and spiritualism.

Thus, belief in survival after death in one form or another is found among almost all of the world's peoples, and seems to stretch far back in time. The tendency to disbelieve in survival on the ground that it cannot be scientifically "proven" may be traced to the European Enlightenment of the 18th century. Nineteenth-century spiritualism, with its appeal to "scientific" demonstrations, was a direct reaction to this way of thinking and an attempt to counter it in its own terms.

By the end of the 19th century, spiritualism claimed millions of adherents, on both sides of the Atlantic, and had led to attempts to verify its claims (the SOCIETY FOR PSYCHICAL RESEARCH [SPR] was founded in 1882, the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH [ASPR] three years later). Early psychical researchers, however, encountered much trickery and concluded that there was little substance in the spiritualist claims. Moreover, apparitions seemed to many to be explicable as telepathically inspired hallucinations. The psychical research societies were not founded to study the survival problem, as is

commonly believed, but to determine what basis there might be for ESP.

Interest soon shifted to survival, however, with the discovery of LEONORA PIPER. Piper was a different sort of medium than that usually encountered in the spiritualism of the day; rather than producing physical phenomena, such as table levitations and materializations of objects, she went into trance and seemed to deliver verbal messages from deceased persons. Piper worked closely with the SPR and ASPR throughout her career, and her mediumship was responsible for converting several (e.g., RICHARD HODGSON, JAMES H. HYSLOP, SIR OLIVER LODGE) to a belief in survival. After Piper, similar "mental mediums" were found and studied, among them EILEEN J. GARRETT and GLADYS OSBORNE LEONARD.

The importance of trance communications from mediums such as Piper, Leonard and Garrett was that they provided information that could be checked against the written sources and the memories of living persons. Establishing the paranormal basis of their knowledge then depended on showing that they had not, or could not, have received their information normally (if fraudulently), such as by reading up on their sitters ahead of time. Even when a paranormal source was indicated, however, it was possible that a medium's information had come not from discarnate spirits, but from living minds or physical sources through ESP.

Various attempts were made to control mediumistic ESP, including the use of "proxy sitters," stand-ins for persons seeking to communicate with deceased persons, who knew as little as possible about the object of the sittings. Special attention was given to DROP-IN COMMUNICATORS, about whom neither the MEDIUM nor the sitters knew anything. Particular value is attached to CROSS CORRESPONDENCES, the meaning of which was apparent only by taking in conjunction messages received through two or more different mediums, and which therefore implied some directing intelligence behind them. Nevertheless, ESP could in theory be stretched to cover the evidence from even these special classes (see SUPER-PSI), and increasing awareness of this gradually led to a decline in survival research, in favor of experiments to establish the limits of ESP. This movement, which continues today, received its greatest impetus from the work of J. B. RHINE.

Better evidence for physical mediumship began to appear around the turn of the century as well. The medium most responsible for the change of opinion was EUSAPIA PALLADINO. Palladino's mediumship was similar to that of D. D. HOME, the only famous 19th-century medium of whom no good reason for fraud was ever alleged. Careful studies in laboratory settings were later conducted with the SCHNEIDER BROTHERS. Materialization phenomena were reported in association with the Schneiders and with MARTHE BERAUD ("Eva C.") and by WILLIAM JACKSON CRAWFORD and THOMAS HAMILTON. Although Crawford and Hamilton accepted the spiritualist hypothesis that discarnate spirits were responsible for these phenomena,

most other researchers believed that they were produced by the mediums themselves, unconsciously, via psychokinesis. The latter explanation is the one favored by most psychical researchers today. Psychokinesis has also been suggested to explain many poltergeist outbreaks, in which objects move or fly about without contact. Poltergeists often center around a particular person, whom many researchers consider to be the "agent" responsible for their production. Many poltergeist agents are preadolescent children, a circumstance that has led skeptics to suspect trickery—as has indeed been demonstrated in some cases. In those cases involving paranormal activity, hormonal changes around the time of puberty are often implicated. In the case of ELEANORE ZUGUN, a series of striking phenomena ceased almost overnight when menstruation began. The agents in a few poltergeist cases appear to be deceased persons, but these are relatively rare. Such cases may also be cases of haunting.

The evidence for survival from out-of-body and near-death experiences is more tenuous, and the most that can be said about these is that they are not incompatible with the survival hypothesis. If conscious awareness can exist apart from the body during life, then it could in principle survive death as well.

Although mediumship, apparitions, poltergeists, and out-of-body and near-death experiences typically are discussed separately, many actual cases cannot be so simply classified. In reciprocal apparitions, for instance, the agent has an apparent out-of-body experience during which he or she seems to travel to a distant place, where he or she is perceived as an apparition. The WILMOT APPARITION is an especially complex case of this type, involving also a dream vision of the agent. Mediumship and apparitions are less commonly associated, unless materialization phenomena are to be understood in this way. Nonetheless, there are cases of mediumistic communicators who appear as apparitions. Psychokinetic or poltergeist effects (e.g., rappings) are typical of physical mediumship. In the case of "Stella C." (see DOROTHY STELLA CRANSHAW) poltergeist phenomena turned out to be associated with an unsuspected mediumistic capability.

Cases that involve more than one mode of experience strengthen the argument that can be made for survival on the basis of each type taken separately. It is much easier to conceive of a discarnate spirit that appears as an apparition, acts upon the world as a poltergeist, and communicates through a medium, than it is to imagine how all these things could be produced simultaneously through ESP and psychokinesis by living persons. Good evidence for survival also comes from those cases in which the agent seems to have a special reason, or intention, to communicate, or in which the agent conveys information unknown to the sitter (in a case of mediumship) or the percipient (in an apparition case). In the CHAFFIN WILL CASE, an apparition indicates the place where a second will is hidden.

Informed skeptics of the survival hypothesis point to many inconsistencies in the data, and to problem cases

such as those of fictitious or living communicators. One communicator through Piper identified herself as the author George Eliot but claimed she had met Adam Bede, actually a character in one of her novels, in the afterworld. In another famous case, a communicator who presented himself as deceased turned out to be very much alive. Cases in which it seems probable that the information came from the sitter via ESP are not uncommon, and there are a few cases in which the apparent ESP link was not with the sitter, but with someone the sitter knew. In one such case, a medium described in great detail images that were in the mind of a person the sitter had visited on the way to the seance, but which had not been communicated verbally.

If survival of death is a fact, it is clear that the process of mediumistic communication and the perception of apparitions are complex activities. At a minimum, the data seem to call for an interaction between the agent and the medium or percipient that would allow the information to be filtered and modified by the latter at an unconscious level before coming to conscious awareness. Ideas along these lines have been suggested by several researchers, including FREDERIC W. H. MYERS, JAMES H. HYSLOP, and HORNELL HART. Such ideas presume the survival of personality in its entirety, and although philosophers have questioned whether the idea is coherent, it is at least theoretically possible that survival occurs only in a fragmentary way, as WILLIAM G. ROLL has suggested. Other theorists, such as FREDERICK BLIGH BOND, believe that survival occurs only in the form of some type of celestial data bank. Animistic ideas are again different and involve such conceptions as multiple souls and spirits which undergo differentiation and division after death.

Spiritualism as a religious movement peaked during the late 19th century in both the United States and Europe, but spiritualist organizations and publications continue to this day. Spiritualism is particularly strong in Britain, where the COLLEGE OF PSYCHIC STUDIES attracts many new members each year. In the United States, the popularity of CHANNELING suggests a belief in survival as well. Indeed, a Gallup poll taken in the early 1980s found that two-thirds of Americans believed in survival after death. There was little or no variation by sex, age, level of education, or religious affiliation. The tendency to doubt whether there is survival after death not only is modern, it is found among a minority of persons even in today's society.

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Survival Research Foundation See SMITH, SUSY.

Survival Research Institute of Canada Organization devoted to SURVIVAL AFTER DEATH research.

Founded in 1991 and incorporated federally in 2000, the Victoria-based Survival Research Institute of Canada (SRIC) is a registered charitable organization whose purpose is to pursue and promote studies in the field of survival research, which is investigation into whether some part of the human consciousness or personality, commonly referred to as SPIRIT, survives physical death and whether that spirit is able to communicate with the living.

Its officials conduct research into the history of SPIRITUALISM and PSYCHICAL RESEARCH in Canada (particular areas of study include exploration of the work of a prominent Canadian psychical researcher, THOMAS GLENDENNING HAMILTON, and the relationship of spiritualist table-tilting phenomena to theories about PSYCHOKINESIS); participate in experiments related to evidence of survival after death brought through MEDIUMSHIP; organize and sponsor educational opportunities on topics relevant to survival research through lectures, discussion groups, and demonstrations of mediumship; participate in radio and television interviews; give public and academic lectures in Canada and the United States; create and publish research aids; and safeguard archival records of Canadian organizations and individuals relevant to survival research.

SRIC has published six editions of the *Directory of Spiritualist Organizations in Canada*.

Two of the organization's founding directors, archivists Debra Barr and Walter Meyer zu Erpen, compiled a book on the history of beliefs about and investigation into life after death and IMMORTALITY.

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survival tests Tests created by living persons with the idea that they will attempt to communicate their solutions through MEDIUMS after death, intended to provide evidence for their survival after death. The most popular form of such tests was once the "sealed envelope," but this has lately given way to combination locks and texts enciphered using special "afterlife codes."

FREDERIC W. H. MYERS described some apparently successful survival tests in his *Human Personality and Its Survival of Bodily Death* (1903). In one case, a brother left with his sister one piece of a brick marked with a streak of ink, telling her that he would hide the other part in a place that only he would know. After his death, his sister and their mother began trying to communicate with him through mediums, without success until they tried sitting at home. After some period of trying, their table began to tilt, and, by calling out the alphabet and recording the letter at which the tilt came, they were able to receive a message from the deceased brother, telling them where he had hidden his part of the brick. They discovered the brick in the place indicated, and it was found to match the piece left with the sister. The same brother left a sealed envelope, the contents of which he communicated in the same way.

Sealed letter tests were for a time very fashionable, but the interpretation of the results was not always straightforward. For one thing, even apparently successful results, such as those above, could be interpreted as examples of CLAIRVOYANCE rather than spirit communication. The sister could have determined clairvoyantly where the piece of brick was hidden, and through her own psychokinesis could have caused the table to tip out the message. The same is true of the sealed letter; the sister could have read the contents clairvoyantly. In this instance, the message was read accurately, but if the communication is not a verbatim representation of the message in the envelope, but only refers to it obliquely, other questions arise. Such is the case with the sealed envelope left by Myers himself.

Another crucial problem with such tests is that the envelope can only be opened once. If the communication is wrong, there is no second chance. In order to get around this limitation, the British mathematician and psychical researcher Robert Thouless devised what he called the "cipher test." He invented a code and encoded two passages, with the idea that after death he would communicate not the message, but a key to the code that would allow the message to be read. The cipher test had the advantage that it could be tried any number of times, and it also provided the opportunity for psychics and mediums to get the solution from Thouless through ESP before his death. If mediums provided the solution only after Thouless's death, this strengthened the likelihood that they had received it from Thouless's spirit.

Thouless's cipher test required some ingenuity, and not all persons who wished to leave such tests for themselves felt themselves up to it. It was in view of providing a simpler test that IAN STEVENSON introduced the "combination lock test." This required a person to buy a particular kind of combination lock and to set it, committing the solution to memory, but not writing it down anywhere. As with the cipher test, the idea was for the person to communicate a key word that would allow the lock to be opened. Stevenson described the test publicly, and invited everyone who was interested to deposit such locks with

him. The response was so tremendous that he soon had to limit the depositors to the elderly or others who faced imminent death.

Neither the cipher nor combination lock tests have been very successful. Thouless died in 1984, and sittings aimed at allowing him to communicate his code were begun soon thereafter. No successful communications have been received from him. J. G. PRATT, an experimental parapsychologist with an interest in psychical research and survival, set one of Stevenson's combination locks before Pratt died in 1979, but no successful communications have been received from him either.

See SMITH, SUSY.

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Swaffer, Hannen See SPIRITUALISTS' NATIONAL UNION.

Swan Point Cemetery The most famous cemetery in Providence, Rhode Island, where horror writer H. P. Lovecraft is buried.

The cemetery, on Blackstone Boulevard, was founded in 1846 as a 40-acre site. It was modeled after Victorian cemeteries, in which burial grounds were designed more like parks, with benches and picnic grounds.

Lovecraft (1886–1937) is said to haunt the grounds. Fans of his stories attend an annual tribute around the time of his death—March 15—in hopes of experiencing his presence. APPARITIONS of Lovecraft himself have been reported. He is believed to always attend his tribute in some way and gives a sign. For example, one year a cackling that arose during the ceremony was taken as a sign of his presence. Another year, a short snowfall occurred. The tribute is often held in early April in hopes of more favorable weather.

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Swedenborg, Emanuel (1688–1772) Swedish mystic and medium who became renowned for his visions of and travels to the spiritual planes, where he saw the AFTERLIFE OF SOULS of the dead.



Emanuel Swedenborg.

Swedenborg's mystical experiences came late in life. Professionally, he was a scientist and a scholar. He worked as the special assessor to the Royal College of Mines under Charles XII. Other than holding a belief in the existence of the SOUL, Swedenborg gave little thought to spiritual matters. He was 56 in 1743 when he had his first vision of the spiritual world in a DREAM. He then began having a series of dreams, ecstatic visions, trances, and illuminations in which he visited heaven and hell, talked with Jesus and God, communicated with the spirits of the dead (he called them "angels"), and was shown the order and nature of the universe. These revelations were radically different from the teachings of the Christian Church. Swedenborg also began experiencing CLAIRVOYANCE of events on earth, perhaps in OUT-OF-BODY EXPERIENCES, including a famous incident in 1759 in which he "saw" a great fire in Stockholm some 300 miles away.

Swedenborg believed himself to be a divine messenger and began to disseminate his revelations to others. He quit his job and became a recluse and semi-vegetarian so that he could devote himself exclusively to his visions. He became an instrument of AUTOMATIC WRITING for the angels. Sometimes his trances would go on for days,

and his catatonic state would alarm his housekeeper. He learned how to induce trances rather than wait for them to happen spontaneously. In his otherworldly visits, he claimed to converse with some of the great figures of history, including Plato, Aristotle, and Napoleon and other historical luminaries.

Many of Swedenborg's peers believed he suddenly went insane. The church actively opposed him. For most, his writings were too advanced, and it was not until after his death that a Swedenborgian movement took hold. He died in 1772 at age 84 in London, where he spent many of his later years. Swedenborgianism along with mesmerism paved the way for the advent of SPIRITUALISM in the mid-19th century.

Swedenborg said that God created man to exist simultaneously in the physical and spiritual worlds. The spiritual world is an inner domain that influences humankind, though most persons have lost their awareness of it. The inner world survives death with its own eternal memory of every thought, emotion and action accumulated over a lifetime. The memory influences the souls' fate of heaven or hell.

Swedenborg said that after death, souls enter an earthlike transition plane where they are met by dead relatives and friends. After a period of self-evaluation, they choose their heaven or hell. The afterworlds are products of the mind created during life on earth; Swedenborg did not believe that Jesus' crucifixion absolved the sins of humankind. Hell is frightening, with souls with monstrous faces (called "demons"), but has no Satan. Heaven is a replication of earth with souls who

are "angels." In both spheres, souls carry on life with work, leisure, marriage, war and crime. Both spheres have societal structures and governments. It is possible for souls to advance in the afterlife, but never to leave heaven or hell, which are permanent states. Swedenborg did not believe in reincarnation.

Spiritualists adopted many of Swedenborg's views but rejected his concept of hell and divided his heaven into seven spheres through which the soul passes after death.

Swedenborgianism became a religion and is still practiced by a small number of followers around the world. The first churches were established in England in 1778 and in America in 1792. The Swedenborg Society was established in 1810 to publish and disseminate Swedenborg's prolific works. His most widely read work is *Heaven and Hell*, which describes the afterlife.

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Swooning Shadow See BLACK SHUCK.

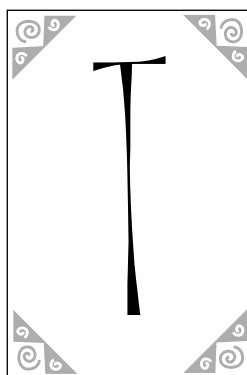


table-tilting (table talking) The movements of a table during a SEANCE, attributed to the actions of spirits. Sitters place their hands lightly on a table and ask yes-or-no questions of the spirits. In answer, the table goes through rocking motions, pivoting, tipping sharply on two legs or one leg, rotating across a floor, and levitating. If a MEDIUM is present, tables are said to be more active.

Table-tilting has been a feature of seances since 1848, when the FOX SISTERS gave birth to SPIRITUALISM. It was observed prior to that. For example, one earlier account was documented by a man named Tscherepanoff, who witnessed a Tibetan lama cause a table to fly through the air.

By the 1850s, table-tilting was a controversial fad. People hosted table-tilting tea parties. Clerics denounced table-tilting as the work of the devil and said that placing the Bible on a seance table would keep it in place.

Skeptics believed table-tilting to be caused either by fraud on the part of sitters or by their unconscious muscular action. Physicist Michael Faraday tested a talking table and published his findings in the *Times* of London in 1853. Faraday took two wooden boards and placed glass rollers between them, all fastened together with rubber bands. A push, even slight, on the upper board would cause it to slide over the lower board. Faraday gathered a group of sitters and, in the fashion of a seance, had them rest their fingertips lightly on the table. It moved, despite everyone's assertion that no pushing was being done. Faraday's conclusion was that it was unconscious muscular action.

Faraday's denouncement of table-tilting and spirit communication in general did little to stem the public fas-

cination. The public wanted to believe other experts, such as OLIVER LODGE, who said that table-tilting was a genuine uplifting force created by spirits present at a seance.

D. D. HOME was observed to cause a table to levitate in the BROWNING CIRCLE sittings. Poet Elizabeth Barrett Browning was enthralled; her husband, poet Robert Browning, was skeptical. Home invited Browning to inspect the table. Browning determined that there were no levers or props beneath the table, and he watched it perform beneath the fingertips of Home. Browning said he witnessed the table rise at least a foot off the ground on its own.

EUSAPIA PALLADINO also produced table-tilting. ECTOPLASM was involved in some of the table-tiltings of the GOLIGHER CIRCLE. Table levitations were photographed in sittings with mediums conducted by THOMAS GLENDENING HAMILTON. ELIZABETH POOLE, a Canadian medium, facilitated table LEVITATION without any contact with the table. The PHILIP sittings to create an artificial entity also featured table-tilting.

Table-tilting is still practiced informally by HOME CIRCLES, mediums, and others. It is considered a means of spirit communication, but represents poor evidence for SURVIVAL AFTER DEATH. The best results are obtained by groups that meet and practice regularly, building a close-knit group consciousness. Music, singing, laughing, and high-energy, optimistic emotional states are associated with better results.

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talking board A device for divining answers to questions and talking with spirits, often marketed as a game. Talking boards are similar to the *PLANCHETTE*. They feature letters of the alphabet and numerals zero through nine, and the words “yes” and “no.” The user asks a question, places fingertips on a pointer and then allows the pointer to spell out the answer.

Talking boards are controversial. Advocates feel the movements of the pointers are directed by discarnate beings and spirits of the dead. Skeptics say the user moves the platform subconsciously without realizing it.

The best-known talking board is the Ouija, an oracle game patented in 1892 by an American, William Fuld. The origin of the name is not known, but is popularly thought to be derived from the French and German words for “yes,” *oui* and *ja* respectively.

Shortly after its invention, the Ouija enjoyed great popularity due to the interest in *SPIRITUALISM* and to the thousands of World War I bereaved who tried to find ways to communicate with their loved ones who had been killed in the war. Since then, its popularity often has coincided with peaks of interest in the occult. The Ouija is marketed as a game for entertainment purposes.

Critics contend that talking boards are inherently dangerous and that any beings who communicate through such a device are likely to be *DEMONS* who will attempt to possess the user. Fears about talking boards are in part the result of negative images popularized by films and horror novels, in which talking boards serve as a convenient plot device for demonic activities. Most paranormal investigators do not recommend uses of talking boards because they often seem to connect users to low-level spirits.

However, many cases of talking board use in *AUTOMATIC WRITING* and communication with spirits of the dead have been benign, even productive, in nature. The entity Seth, popularized by the writings of Jane Roberts in the 1960s and 1970s, initiated his communication with Roberts through a Ouija board. The communication then rapidly progressed to direct automatic writing with a pen and then into trance *MEDIUMSHIP* in which Seth used Roberts's vocal cords to speak.

The Ouija also served as the initial means of communication with spirits of the dead in 1913 for Pearl Curran (see *PATIENCE WORTH*), and in 1919 for Stewart Edward White and his wife, Betty. The Whites spent 17 years studying Betty's mediumship with a group of discarnate beings who called themselves “the Invisibles.” After initial contact was made through the Ouija, Betty began using automatic writing and then trance mediumship, in which the spirits allegedly used her own vocal cords. The product of this mediumship is the now classic book *The Betty Book* (1937), in which the Invisibles talk about the importance of spiritual development among humanity.

See *ST. LOUIS EXORCISM CASE*.

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TAPS (The Atlantic Paranormal Society) Volunteer *PARANORMAL INVESTIGATION* group, best known for its role in the reality television show *Ghost Hunters*.

The Atlantic Paranormal Society was founded by JASON HAWES, a plumber, in 1990 as Rhode Island Paranormal. The group focused on investigation of regional reports of *HAUNTINGS*. The name was changed to The Atlantic Paranormal Society. GRANT WILSON, also a plumber, joined in the mid-1990s. Headquarters are in Warwick, Rhode Island.

TAPS was chosen by SciFi Channel for its new show *Ghost Hunters*, which debuted in 2004. The series was a hit and made Hawes, Wilson, and TAPS famous. Other key members of TAPS have included Steve Gonsalves, tech manager, Donna LaCroix, case manager, Lisa Dowaliby, interviewer, Paula Donovan, R & D manager, Brian Harnois, investigator, David Tango, investigator, KEITH JOHNSON, demonologist, Carl Johnson, demonologist, Dustin Pari, investigator, and Mike Dion, investigator.

The format for the show originated in a 1996 United Kingdom show *Ghosthunters* by Inca Productions for the Discovery Channel. The format was sold to SciFi for the United States market. *Ghost Hunters* is produced by Pilgrim Films.

TAPS benefited from media timing. The group was featured in a *New York Times* article that was picked up by 40 other newspapers. The publicity generated more publicity and the interest of an agent, who brought the group to the attention of Pilgrim Films and SciFi Channel. Hawes and Wilson initially were not interested in appearing in a reality series and thought they would be consultants behind the scenes. They were persuaded to change their minds, but still they thought the show would be one episode, possibly no more than 10. The first season of *Ghost Hunters* was uneven, but then gained an avid audience.

Ghost Hunters became a model for paranormal investigation, and inspired the formation of countless such groups. To make the show more interesting, personal storylines were added, placing the episodes in the docudrama genre. *Ghost Hunters* sent the investigators around the United States and abroad as well.

The popularity of *Ghost Hunters* made TAPS one of the largest paranormal investigation groups, with branches throughout the United States and affiliates in 12 countries. *TAPS Paramagazine*, a monthly publication, debuted in 2005. By 2006, the TAPS Web site was the largest paranormal site on the Internet, getting

more than 50,000 hits per day. A weekly podcast, *TAPS Para-Radio*, was launched in 2006, starring Hawes and Wilson. That show became a live radio show, *Beyond Reality*, in 2007.

TAPS conducts investigations of reported hauntings, employing a wide range of technical equipment. The objective is to help the client by determining whether or not a location is haunted; the group starts with the assumption that a place is not haunted unless evidence demonstrates otherwise. Hawes and Wilson offer opinions and advice to site owners in dealing with phenomena.

Taylor, Troy (1966–) Founder of the AMERICAN GHOST SOCIETY, prominent GHOST and paranormal investigator, and author.

Troy Taylor was born on September 24, 1966, in Decatur, Illinois, in an area rich in ghost lore. As a youth he was fascinated by true ghost stories and followed the work of ghost investigator Richard Winer, British ghost investigator HARRY PRICE, and cryptozoologist Loren Coleman (cryptozoology is the study of mysterious or “hidden” creatures). He struck up a correspondence with Coleman, establishing a lasting relationship.

In school, Taylor was known for his paranormal interests and often took friends on informal ghost tours of local haunted sites.

Following graduation from high school, Taylor traveled and worked in various jobs. He married, had two children—a son and a daughter—and divorced.

In 1989 Taylor took a job in a bookstore in Decatur. By 1992, he was an active ghost investigator. His ghost experiences and his job inspired him to write his first book on ghosts, *Haunted Decatur*, his collection of ghost stories and lore. He published the book in 1995 with his own press, Whitechapel Productions Press.

The immediate success and popularity of the book established Taylor as an expert on HAUNTINGS and ghosts. While investigating a haunting at Eastern Illinois University—the ghost of counselor Mary Hawkins reportedly prowls Pemberton Hall dormitory—Taylor met Amy Van Lear, a graduating student who shared Taylor’s ghost interests. The two were married on December 31, 1996.

In 1995, Taylor and Van Lear organized a group of ghost enthusiasts to act as an investigations team and search for hard evidence corroborating the existence of ghosts. The organization, the Ghost Research Society of Central Illinois, started with about 25 people and quickly grew. A year later they reorganized it as the American Ghost Society, and it quickly became one of the largest ghost organizations in North America.

The Taylors moved to Alton, Illinois, near St. Louis, Missouri, in 1998, where they purchased a bookstore, Riverboat Molly’s, later renamed History & Hauntings. The bookstore served as headquarters for the AGS and was the site of the annual AGS conference. Taylor gained prominence in the media as a ghost expert and author. He started the Alton Hauntings tour company.



Troy Taylor. Courtesy Troy Taylor.

The Taylors divorced in 2005. Taylor sold the bookstore and relocated to Decatur, where he started two more tour companies, one in Springfield, Illinois, and one that arranges haunted weekends. For a time he collaborated with Ursula Bielski, a Chicago-area ghost author who also had a tour company. In 2006, Taylor established his own Chicago area tour company, Weird Chicago, based on his book *Weird Illinois*.

In February 2006, he remarried, to Haven Starrett.

Taylor describes himself as “a skeptic with an open mind.” He believes in SURVIVAL AFTER DEATH and is favorably inclined toward REINCARNATION. He believes in the existence of ghosts, though he has not found any conclusive proof. His no-nonsense approach appeals to a wide audience. When investigating phenomena, Taylor starts with the premise that the cause is not a ghost and looks first for all possible natural explanations.

While many cases do have natural explanations, some remain inconclusive. Taylor divides ghosts into two categories: residual hauntings, or impressions of images, sounds, smells and so on, and intelligent, conscious spirits, or discarnate beings who exhibit a personality. Intelligent ghosts are rare; residual hauntings account for most unexplained phenomena.

Taylor has had various experiences himself of haunting phenomena, such as unusual SMELLS associated with haunted places. For example, he went to Springfield, Illinois, to research the Springfield Theatre Center, reputedly haunted by the ghost of actor Joe Neville, who committed suicide at home in the 1950s, shortly before he was to take the lead in a new production. Taylor didn't know it at the time, but one of the hallmarks of Neville's presence was the pungent smell of a well-known medicated facial cleanser cream used by many actors for removing makeup. Taylor walked into a little-used, old dressing room and met the recognizable smell of this cleanser. He didn't think it was unusual—after all, he was in a stage theater. Later he was told the smell signified the presence of the ghost—and also that the theater had prohibited the use of the cleanser for years, because of the haunting.

On a research trip to the GETTYSBURG BATTLEFIELD in Pennsylvania, Taylor had another phantom smell experience—the sudden, pervasive aroma of peppermint along Baltimore Street. He then learned that the residents of Gettysburg had used ample amounts of peppermint and vanilla to counteract the stench of dying soldiers. Both smells still haunt the area today.

At the WAVERLY HILLS SANITORIUM in Louisville, Kentucky, both Taylor and KEITH AGE saw APPARITIONS and were the targets of objects thrown by invisible forces.

One of Taylor's primary objectives is to raise the standards of professionalism in GHOST INVESTIGATION. His book *The Ghost Hunter's Handbook: The Essential Guide for Investigating Ghosts & Hauntings* (1998; 1999; 2001, 2007) has become a standard manual for ghost fieldwork.

Taylor has written more than 40 books on ghosts and hauntings, nearly all of them published by his own company.

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telepathy The mind-to-mind communication of thoughts, ideas, feelings, and mental images. In PSYCHICAL RESEARCH, PARANORMAL INVESTIGATION, and MEDIUMSHIP, telepathy is considered as a potential medium for the transmission of data that appears to be paranormal in origin. Telepathy has been studied in parapsychology in controlled laboratory experiments and in DREAM research. Telepathy can be both spontaneous and unconscious or deliberate through intention.

Historical Overview

Telepathy was known to ancient peoples and is described in writings and oral lore. It has been regarded as both a natural human ability shared by everyone and as a special ability possessed by the naturally gifted, the specially trained persons, or religious adepts.

The term “telepathy” comes from the Greek *tele* (“distant”) and *pathe* (“occurrence” or “feeling”). It was coined in 1882 by FREDERIC W. H. MYERS, a founder of the SOCIETY

FOR PSYCHICAL RESEARCH (SPR). Myers thought “telepathy” expressed the nature of the phenomenon better than other terms used at the time, such as “*communication de pensees*,” “thought-transference,” and “thought-reading.” Myers said that telepathy involves more than thought, but also visual images, emotions, physical sensations such as pain, motor impulses which prompt recipients to action, and a host of other subtle impressions.

Psychical research interest in telepathy began in the late 18th century, when Franz Anton Mesmer popularized mesmerism, or animal magnetism. Magnetists discovered many magnetized, or hypnotized, subjects could read the thoughts of the magnetist and carry out mental instructions.

In the latter part of the 19th century, telepathy was observed regularly in the emerging field of psychotherapy and in phenomena related to SPIRITUALISM. WILLIAM JAMES became interested in it and advocated scientific study. When the SPR was founded in 1884, telepathy became the first psychic capability to be studied scientifically, in an effort to find a bridge between the psychic and science. The study of telepathy was one of the three main objectives in the founding of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR) in 1885. James was among the first members who conducted experiments.

Early tests were simple, involving two people in separate rooms who acted as sender and receiver of words, numbers, and images. Charles Richet, French physiologist, introduced mathematical chance to tests and also discovered that telepathy occurred independently of hypnotism. With the introduction of chance, tests grew more sophisticated.

In 1930, J. B. RHINE began EXTRASENSORY PERCEPTION (ESP) tests at Duke University in North Carolina, using playing cards and special decks with symbols, called first Zener cards and then ESP cards. Rhine discovered that it was often difficult to determine whether information was communicated through telepathy, CLAIRVOYANCE, or PRECOGNITION. He concluded that telepathy and clairvoyance are essentially the same psychic function manifested in different ways. Rhine also found that telepathy is not affected by distance or obstacles between sender and receiver. Rhine's work inspired other tests, and, by 1940, little controversy remained in the scientific community concerning the existence of extrasensory perception.

Explanations of Telepathy

Various theories have been advanced over the centuries to explain how telepathy works; none is adequate. As Rhine discovered, psychic phenomena bleed into each other, and it is difficult, if not impossible, to separate and quantify different elements of a psychic experience.

The ancient Greek philosopher Democritus advanced wave and corpuscle theories. In the 19th century, WILLIAM CROOKES said telepathy rides on radiolike brain waves. Electromagnetic theories were posited in the 20th century. CARL G. JUNG considered telepathy a function of the collective unconscious. More recently, telepathy has been seen as a function of nonlocal consciousness. It transcends both time and space.

Science still has little understanding of exactly how telepathy works. Certain characteristics have been observed, but they do not apply to all cases.

- It is closely tied to emotional states, both of the sender and receiver.
- Women are more likely to experience it than men.
- The telepathic faculty sometimes sharpens with age, perhaps because the physical senses become impaired as age advances.
- Telepathy can be induced in the dream state.
- Telepathy has biological connections: blood volume changes during telepathic sending and recipients' brain waves change to match those of senders.
- It is adversely affected by dissociative drugs and positively affected by caffeine.
- It is more likely to occur during the full MOON, suggesting that gravitational or cosmic energy fields play a role in the process.

Telepathy in Mediumship

Psychical researchers and paranormal investigators have examined whether or not the effects of mediumship are products of telepathy. For example, a MEDIUM might consciously or unconsciously send out mental expectations of results, which are in turn picked up by sitters. One product of this group mind might be spontaneous PSYCHOKINESIS (PK) effects. Another would be mental impressions of messages and APPARITIONS. (See IDEOPLASTY.)

Telepathy in Paranormal Investigation

Similarly, the thoughts and expectations of people involved in a paranormal investigation might unwittingly influence the results. For example, if one investigator has a strong mental impression of phenomena or witnesses phenomena, a telepathic impression may be transmitted immediately to others, who experience the same or similar phenomena.

Places known to be haunted might acquire THOUGHT-FORM phenomena, the product of accumulated collective experiences impressed upon the minds of experiencers.

The exact nature and role of telepathy in paranormal experience remains uncertain. Advances in science demonstrate the interconnectivity of all things. Thus, the thoughts, feelings, and perceptions of individuals are automatically part of the collective mix in paranormal experience. The experience of paranormal phenomena should not be seen as isolated, objective events, but as part of a holistic experience.

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telephone communication with the dead See PHONE CALLS FROM THE DEAD.

teleportation See APPORT.

Theatre Royal Venerable theater on Drury Lane in London claimed to be home to an assortment of theater-loving ghosts. The present structure is actually the fourth theater constructed at the site during a 300-year history.

The theater's most famous GHOST is the Man in Gray, a nonthreatening spirit that has haunted it for more than a century. Unlike most ghosts, which are regarded as ill omens, the Man in Gray is thought to bring good luck to actors and plays alike. The ghost is so highly regarded that an offer to exorcise him was once flatly refused by the theater management.

The Man in Gray is so named because he invariably appears dressed in a long gray cloak, knee breeches and buckle shoes apparently dating to the 18th century. Observers say he is handsome, wears a powdered wig and carries a three-cornered hat. The hilt of a sword can be seen beneath the cloak. His identity is unknown, but it is believed that he may once have been a young man who was stabbed to death and walled up inside the theater. In the 19th century, workmen repairing the balcony found a hidden room behind a wall. Inside was a skeleton of a young man, whose ribs still held a dagger. Fragments of clothing were dated to the 18th century. There is no record of a murder occurring at the theater. Various suggestions have been put forward, including a romantic one that the victim was a Georgian dandy who was killed in a fight over a beautiful actress.

Only the very psychically sensitive are believed to be able to see the Man in Gray: often only one or two people in a group will spot him while the others do not. Many who have glimpsed the phantom believe him to be a flesh-and-blood actor dressed in costume, and thus do not report seeing a ghost.

The Man in Gray is most curiously a daytime ghost, and is seen between the hours of 9 A.M. and 6 P.M., never later. He appears mostly at rehearsals, when there are few people in the theater, but sometimes shows up for matinee performances. Only once has he been spotted backstage. He walks slowly from one end of the balcony to the other and disappears into the wall. Sometimes he takes a

seat in the upper section, then disappears into the wall after a performance. He also vanishes if someone tries to move too close to him. King George VI made a trip to the theater specifically to catch a glimpse of the ghost, but the phantom declined to appear.

The ghost has exhibited a fine critical eye and ear for the catchy tune. Since he usually is seen at rehearsals of plays and musicals destined to be hits, his appearance is considered a lucky omen. Apparently, the ghost enjoys American musicals, for among the winners picked by the phantom are *Oklahoma*, *Carousel*, *South Pacific* and *The King and I*.

Oklahoma, in fact, seemed to be highly popular with ghosts; several other apparitions in addition to the Man in Gray were reported seen in the audience and backstage. The ghost of Charles II, a theater lover during his life, and the ghosts of his attendants were seen at a performance of *Oklahoma* in 1948.

Also during the run of *Oklahoma*, one American actress, Betty Jo Jones, reported that her performance was not going well until she felt a ghost gently push her into a different position and guide her around the stage on two successive nights. Her performances improved and so satisfied the ghost that he patted her on the back.

Another ghostly pat on the back was felt by Doreen Duke, an inexperienced young actress who auditioned for *The King and I*. Duke felt unseen hands help her around the stage. She landed the part, but the hands still guided her during rehearsal and through her anxiety-ridden opening night.

It is thought that the helpful ghost may be that of Joe Grimaldi, a comic and singer who liked to help up-and-coming young performers when he was alive. The Theatre Royal was his favorite theater. Before Grimaldi died in 1837, he specified that his head was to be severed from his body and that he was to be buried in the shade of St. James Church, Islington, which is near the Theatre Royal.

The Theatre Royal also houses at least one unpleasant ghost, believed to be Charles Macklin, a mean actor who killed a colleague, Thomas Hallam, during a brawl. Macklin was never brought to justice and reputedly lived to age 107. His ghost is said to prowl the backstage corridors.

Other ghost residents are said to be Charles Keene, a noted 19th century actor, and Dan Leno, a pantomime comic who went insane and died at the age of 43. Keene's ghost, dressed quaintly, has been seen sitting among the audience watching performances. Leno's ghost has been seen backstage in a certain dressing room.

See ADELPHI THEATRE.

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Thomas, John F(rederick) (1874–1940) Detroit psychologist, teacher and school administrator who was the first person to receive a Ph.D. in parapsychology from a U.S. university. His dissertation was a study of communications he had received from his deceased wife through GLADYS OSBORNE LEONARD and other MEDIUMS.

John F. Thomas was born July 22, 1874, in Parker City, Pennsylvania. He attended the University of Michigan, receiving his M.A. in 1915, and made a career teaching in the Detroit school system. He married Ethel Louise Gammon in 1898; she died in 1926, and Thomas, who had been interested in psychic phenomena for some 30 years, set about trying to contact her.

At the suggestion of a friend, he visited MINNIE MESERVE SOULE, a Boston medium then working with the BOSTON SOCIETY FOR PSYCHIC RESEARCH. Thomas considered his sittings with Soule so successful that he decided to conduct a series of controlled experiments with her and other mediums. He subsequently sat with EILEEN J. GARRETT and Leonard, among others. None of the mediums he consulted had met his wife, and none knew that he was the sitter; in fact, he sometimes used proxy sitters (see MEDIUMSHIP) rather than going himself, yet the SEANCE records included many facts known only to him. He described this work in *Case Studies Bearing Upon Survival* (1926).

Thomas's proxy sitters with Soule included J.B. RHINE and LOUISA E. RHINE, whom he asked, in September 1927, to take his records to WILLIAM MCDUGALL at Duke University in order to get McDougall's appraisal of them. He also hired the Rhines to help in their analysis. His choice of research assistants was fortuitous, for it brought the Rhines and McDougall into contact and led, a few years later, to the founding of the Parapsychology Laboratory at Duke University (see RHINE RESEARCH CENTER).

Thomas began to take graduate courses under McDougall in 1928 and in 1933 received his Ph.D. for a dissertation entitled *An Evaluative Study of the Mental Content of Certain Trance Phenomena* (published by the Boston Society as *Beyond Normal Cognition* in 1937). For this study, Thomas concentrated on 24 sittings with Leonard, in only two of which he himself had been present. For the majority, Leonard had been in England, and he, in the United States. He supplemented these records with those of 501 other sittings with Leonard and other mediums, including those described in *Case Studies*.

Thomas's method for assessing his material represented a major advance in the analysis of mediumistic communications. Thomas's work provided an important stepping stone to later efforts, notably that of J.G. PRATT in a study of Garrett's trance utterances. He first broke down the seance transcripts into topics and points and evaluated them as to verifiable, unverifiable or inconclusive. The verifiable points he then judged as right or wrong. Of a total of 1,908 points from the 24 Leonard records, 89 were inconclusive and 99 unverifiable, leaving 1,720 verifiable, of which 1,587 (92.3%) were right.

Thomas then composed a questionnaire listing points from the records and had this completed by several people, including himself. By this means he was able to determine to what extent statements were specific to him. Finally, he presented points from the records to two committees and had them estimate the general proportion of people for whom these items would be true. Both of these latter checks showed that the sittings were much more appropriate to Thomas than to anyone else, thus supporting the conclusion of paranormality.

Thomas was superintendent of schools in Detroit when he died November 21, 1940, in Orchard Lake, Michigan, from injuries suffered in an auto accident. He had continued to hold sittings until his death and had begun to annotate the records of them. These last sittings were discussed by Edmund Gibson in the *Journal of the American Society for Psychical Research* and *Tomorrow*, a magazine published by Garrett's PARAPSYCHOLOGY FOUNDATION.

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Thompson-Gifford Case A case of apparent spirit obsession, and the most famous case investigated by JAMES H. HYSLOP, psychical researcher and an early president of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (ASPR). Hyslop considered the case proof of the reality of spirit obsession.

Frederic L. Thompson, then a 39-year-old metal-worker and weekend artist, first visited Hyslop in January 1907. Thompson claimed he was under the influence of the late R. Swain Gifford, a noted landscape painter in the late 1800s, experiencing tremendous urges to paint and sketch trees and rocky coasts that he had never seen before. Although Thompson had met Gifford one summer in New Bedford, Massachusetts, and had contacted him in 1898 to ask for a recommendation to the Tiffany Glass Company, the two men were hardly acquaintances, much less friends. Thompson moved to New York in 1900, where he was employed in metal and jewelry work. He did not know that Gifford died on January 15, 1905.

By the late summer and fall of that year, Thompson was overcome with strong impulses to paint. He did not understand these urges, but he began to visualize pictures he knew Gifford had painted on the New Bedford coast. He referred to his artist alter ego as "Mr. Gifford," a fact confirmed to Hyslop by Thompson's wife, Carrie.

But in January 1906, Thompson saw an exhibition of the works of "the late R. Swain Gifford" and realized for the first time that Gifford was dead. Fascinated by the similarities between Gifford's paintings and his own recent efforts, he could almost feel the fresh sea breezes. Then a voice came to him, saying "You see what I have done. Go on with the work," and he blacked out.

Thompson continued painting, as his private life and finances deteriorated under the ever-increasing compulsions. He believed he was going insane—two physicians

diagnosed him as a paranoid—and finally visited Hyslop after hearing of the doctor's work in psychical research. Hyslop was intrigued, but at first believed Thompson was suffering from personality disintegration. But if there were any truth to Thompson's claims, Hyslop believed consulting a medium would shed light on the situation. So he and Thompson met with Margaret Gaule on January 18, 1907.

Gaule immediately sensed the presence of an artist, although Hyslop had given her no information about Thompson, even introducing him as "Mr. Smith." She described landscape scenes, much as Thompson had detailed them to Hyslop two days earlier. On March 16, Hyslop took Thompson to Boston, to sit with MINNIE MESERVE SOULE (referred to in Hyslop's papers as "Mrs. Chenoweth"), who was judged the most talented medium of her day. Her spirit communicator, Sunbeam, gave her information about Gifford's personal habits, even his clothing and rugs—items later confirmed by Gifford's widow—and vividly described a certain scene of gnarled trees overlooking the water that had haunted Thompson for days. Such communications convinced Thompson he was not going insane, and he left for the New England coast to try to find the pictures in his mind.

Throughout the summer and autumn of 1907, Thompson traveled over Gifford's favorite island haunts, recognizing scenes he had been compelled to paint, hearing music and even the voice he had heard at the Gifford exhibition. On one of the trees Thompson sought, Gifford had carved his initials, "R.S.G., 1902." By early 1908, Thompson was completing large paintings and selling them. Prominent art critics who viewed the works agreed they bore uncanny resemblances to Gifford's works. Hyslop still harbored suspicions that Thompson was merely cultivating long-harbored desires to be an artist, and that his association with Gifford had influenced him more than he realized.

To prove whether Thompson was obsessed with the spirit of Gifford or had merely incorporated the memory of Gifford into his work, Hyslop decided to establish contact with the dead artist. After an initial sitting with Gaule, Hyslop brought Soule down to New York from Boston so that he and Thompson could meet with her regularly. During the SEANCE of June 4, 1908, Soule appeared to be receiving communications from Gifford, and she finally revealed that the artist was elated over his power to return and finish his work through Thompson. Later seances revealed hundreds of evidential communications about scenes and colors that indicated Gifford's influence.

Back in Boston, Soule met with Hyslop alone on July 15. During the seance, the supposed spirit of Gifford revealed he had sent a DREAM of the ANGEL of death to Thompson. When Hyslop returned to New York, Mrs. Thompson visited Hyslop, worried about a dream of death her husband had recently experienced and then sketched. Hyslop felt he was close to establishing real contact with Gifford's spirit, which had yet to positively identify himself. Hyslop attended no more seances on the Thompson

case until December 1908, and this time he consulted Mrs. Willis M. Cleaveland as the MEDIUM. Cleaveland's first sessions were disappointing, but on the morning of December 9, she sat with Thompson alone. Her communicator addressed Thompson, telling him that he had given his work to him and not to neglect it. Through AUTOMATIC WRITING, Cleaveland first tried to write initials, then began sketching scenes of the Massachusetts coast that Thompson had visited the summer before. The spirit reminisced about his childhood and early paintings, then admonished Thompson to continue with the work, and not to forget him. Finally, the spirit told Thompson he had to go, and scrawled "R.S.G." using Cleaveland's hand.

Hyslop firmly believed that he had found a true case of spirit obsession in Frederic Thompson/R. Swain Gifford. Later investigations, some alleging fraud or super-telepathy, never quite refuted Hyslop's earlier conclusions. Gifford's spirit reportedly never bothered Thompson again, but he left his metalworking career and became a full-time painter, joining the then-prestigious Salmagundi Club for professional painters in 1912. He worked out of New York for a few years, then moved to Martha's Vineyard off the coast of New Bedford. Returning to New York in the 1920s, Thompson continued to paint and sculpt, showing his works in various exhibitions and apparently making a good living. He worked out of Miami in the late 1920s, and probably died about 1927.

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Thornewood Castle Haunted manor house and bed-and-breakfast in Lakewood, Washington. Thornewood Castle was used as the setting for the Stephen King made-for-television films, *Rose Red* and *The Diary of Ellen Rimbauer*.

History

Thornewood was built by Chester Thorne, a prominent businessman in Tacoma, Washington. Thorne was born in 1863 in Thornedale, New York, of an English lineage that had been in America since before the Revolutionary War. He graduated from Yale University in 1884 with a bachelor's degree in philosophy and went to work as an engineer for the Pacific Railway Company. In 1886, he married Anna Hoxie of Des Moines, Iowa. In 1890, the Thornes moved west to Tacoma, where Chester rose in business, becoming director of the National Bank of Commerce. He was one of the founders of the port of Tacoma and helped to found Mount Rainier National Park. He played a major role in a building boom and, when depression later hit Tacoma, he helped the city weather it.

Thorne was a Quaker and was renowned for his generosity. During Tacoma's depression in 1893, he quietly helped many people with financial assistance, expecting nothing in return.

Thorne initiated construction of the manor house in 1908, building it on a tract of 100 acres on the shore of American Lake in Lakewood, south of Tacoma. (The house is called a castle because of a parapet on one side.) Construction took three years and cost about \$1 million (the equivalent of about \$30 million today). Thorne hired a prominent architect, Kirtland Kelsey Cutter, to design his vision of a grand Tudor/Gothic residence. Many materials were imported from England and Wales. Massive oak doors were acquired for Thornewood's front doors, the grand entrance into the Grand Room. Stained-glass pieces dating from the 14th to 18th centuries were bought from a castle in England and placed throughout the house. Red-brick facing from Wales was used on the exterior. A fine oak staircase from an English castle became Thornewood's central staircase. Thorne purchased fine art dating from the 15th to 17th centuries that had been collected by an English duke. All of these items had to be shipped around the African Horn at tremendous cost.

When it was finished, Thornewood was more than 27,000 square feet with 40 rooms and 18-inch-thick exterior walls. Thirty-five acres were turned into elegant English gardens, including a sunken garden with a pool. Over time the manor house was expanded to 54 rooms, including 28 bedrooms and 22 baths.

Thornewood was the scene of elegant living and entertaining. Thorne loved his home and worded his will to protect its integrity. He died in 1954 and left his estate to his daughter, Anna Stone. His will specified that the property was never to be divided and sold in pieces and the manor house was never to be altered into apartments. In 1959, Stone sold the property to a developer, Harold St. John, who immediately took legal measures to break the will. St. John divided the land into lots and sold them and remodeled the house into apartments. The house deteriorated over time and was sold to other owners. Eventually it was turned into a bed-and-breakfast. In 1982, Thornewood was placed on the National Historic Register.

In 2000, Thornewood was purchased by Deanna and Wayne Robinson. At the same time, ABC/Disney was searching for a house to serve as the setting for *Rose Red*, about an evil, intelligent house that kills people to feed off their life force. Dozens of properties in the United States and Canada were considered. Producers were immediately interested in Thornewood, which closely resembled the house described by King in his script.

ABC/Disney contracted to use Thornewood, agreeing to make renovations to restore the house to its 1911 condition. Small rooms and apartments were eliminated, and ceilings, walls, light fixtures, and floors were restored. The gardens were improved. The total cost of the renovation was between \$500,000 and \$600,000. Filming was done on site in 2000, and the film aired on television in 2002. The success of *Rose Red* led to a prequel film, *The Diary of Ellen Rimbauer*, to explain the history behind the haunting. *The Diary of Ellen Rimbauer* also was filmed at Thornewood. Many of the scenes in both films show the

real house, but sets were also created in Hollywood of other rooms that do not exist at Thornewood.

The Robinsons run Thornewood as a luxury bed-and-breakfast. Bedrooms are named and each has a unique decor. The Robinsons added their own furniture and extensive fine art collection. They do not live on the premises, but reside in a smaller and more modern house adjacent to Thornewood.

Haunting Activity

Thornewood had ghost activity prior to the films, but haunting activity has increased since 2002, with many guests coming to Thornewood in anticipation of experiencing something paranormal.

According to Deanna Robinson, phenomena manifested shortly after she and her husband moved into Thornewood, though no one expected anything unusual to happen. The first phenomenon was a lightbulb repeatedly found unscrewed from a lamp in the smoking room, located off to the side of the Grand Room. Robinson would put the bulb back in, only to find it out of the lamp again the following day. This went on for two weeks. Robinson thought it might be a sign from Chester Thorne, and she asked him to stop. The activity did, but since then it happens periodically, apparently when Thorne or another ghostly resident wants Robinson's attention.

Other early phenomena were:

- sounds of glass and china breaking, though no actual broken objects were found
- old light globes found shattered
- movements and displacements of small objects
- apparitions
- cold breezes
- music, whispering voices, and footsteps
- sensations of being touched, especially on the shoulder from behind
- strange shoots of light



Thornewood Castle. Photo by R. E. Guiley.

- apparitions of men and women dressed in Elizabethan garb and sometimes smelling of oiled leather coming through the huge oak doors into the Grand Room
- ghostly forms in the gardens, along with the sensation of the presence of ANGELS and FAIRIES.

Robinson feels Thornewood enjoys spiritual protection, and that it helps to impart a healing and restorative energy to people who stay there—a complete opposite of the evil image portrayed in *Rose Red*. Native American laborers who worked on the original construction planted wishbone stick charms around the property to protect the land against evil spirits; some of these charms have been found. Ghostly activity is most pronounced at dawn and especially dusk, when the place takes on what Robinson describes as a Brigadoonlike atmosphere.

Diaries left in the bedrooms for guests to comment contain numerous accounts of apparent ghostly encounters, most of them since 2002. The most common phenomena are flickering lights, objects being moved about, mysterious footsteps, rattling doors and windows, vague voices, malfunctions of electronic equipment such as cameras, tape recorders, cellphones, and pagers, and the sense of being watched by unseen presences. Ironically, the bedroom known as the Rose Red Room, decorated especially for the film, is one of the least active.

Thorne's ghost haunts the house and grounds. His ghost is seen walking across the lawn; he is wearing his favorite brown riding suit and boots and is carrying a riding whip. His bedroom on the second level is the second most active room in the house. Thorne died there. His ghost comes through the door, walks past the bed, and disappears in the bathroom. Guests have found objects in the bathroom rearranged and the toilet seat left up. The bedroom is known as the Money Room. Thornewood lore holds that if people who have financial trouble sleep in his room, Thorne's ghost will come to their aid and help bring a turnaround in their luck.

The ghost of daughter Anna haunts her large bedroom down the hall from Thorne's room. Anna's Room is popular with brides and wedding parties, and it is the most active room in the house. Anna contracted scarlet fever at age 16 and lost some of her hearing. She had to wear a hearing aid that was noticeably large. A shy girl, she was embarrassed by it, and did not participate in many of Thornewood's social events. Instead, she would sit on the settee of her bedroom bay window, watching lawn parties below. Guests in the bedroom catch a glimpse of a ghostly girl sitting looking out the window; her demeanor is sad and wistful. Dark shadows also have been glimpsed by the bay window.

According to one diary entry, guests staying in Anna's Room heard the piano downstairs in the Grand Room play in the early morning hours, as well as the sounds of someone pacing in the upstairs all evening and into the early morning hours.

If Anna's Room is not occupied, guests in other rooms sometimes hear noises emanating from it at night: male and female voices talking, doors opening and closing, and the sounds of heavy furniture being moved about. Everything is in place if the room is inspected, although drawers on the armoire have been found pulled open.

Directly across the hall from Anna's Room is the Grandview Room, the site of frequent activity. A woman's voice hums a song, soap disappears from the bathroom, and a candle mysteriously falls from its holder. Guests' alarm clocks have gone off in the middle of the night. Most strange is a ghostly servant who once organized a guest's shoes and folded his socks over them.

A male ghost associated with Anna haunts the downstairs in the Grand Room. The apparition has been reported for at least 50 years, making it perhaps the oldest ghost on the property. Beneath the grand staircase is a bathroom and linen closet. A ghostly man in a brown suit comes out of the bathroom, crosses the Grand Room, goes into the dining room, and disappears out the glass doors to the patio. Anna, married twice, endured an unhappy and tragic first marriage. She caught her first husband in the bathroom linen closet molesting their daughter. Enraged, she got a gun and shot him in the eye. The shot did not kill him. They were divorced. However, the ghost is believed to be Anna's second husband, based on eyewitness descriptions matched to old photographs.

Another of the older ghosts at Thornewood is based on lore that a child drowned in the lake, witnessed by the mother from the window of one of the rooms. Ghostly screams are reported heard.

On the third floor, the Gold Room has haunting activity, including a smell of lavender and POLTERGEIST movements of toiletries, especially women's articles. Apparitions of men and women have been seen, in particular the ghost of a sad-looking woman who wears her hair up on her head. According to Robinson, the room is one of the most spiritually protected rooms in the house and has the presence of angels and fairies.

Down the hall from the Gold Room is a billiard room. Footsteps have been heard coming up the staircase and entering the billiard room, followed by the sounds of someone playing billiards. Upon inspection, the room is found to be empty and the pool cues are laying on the billiard table.

Some of the film crew from both productions, especially *The Diary of Ellen Rimbauer*, reported mysterious phenomena as well.

Deanna Robinson allowed the Washington State Ghost Society to conduct an investigation at Thornewood. The group did not witness any visual apparitions but did capture ELECTRONIC VOICE PHENOMENA of a man singing in the kitchen.

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Thornton Heath Poltergeist A case involving a house in London haunted by a most unusual POLTERGEIST in 1938. The poltergeist activity was centered on Mrs. Forbes, the mistress of Thornton Heath, who was described by an investigator, NANDOR FODOR, as suffering from "poltergeist psychosis." Fodor asserted that the psychosis was an episodic mental disturbance of schizophrenic character, and that Mrs. Forbes' unconscious mind was responsible for the activities finally determined to be fraudulent. Fodor eventually identified the cause as sexual trauma that had occurred in Mrs. Forbes's childhood, and had been repressed.

The full story, however, was not told until 1945 when Fodor, director of research of the International Institute for Psychical Research, gave a lecture at the Association for the Advancement of Psychotherapy and published it in the *Journal of Clinical Psychopathology*.

The delay was the result of public and professional criticism directed at Fodor as a result of his emphasis on the psychological aspects of the case. Matters became so intolerable to Fodor that he successfully sued some of his critics for libel. Eventually, however, Fodor was vindicated by winning recognition for his theory.

Mrs. Forbes, a woman of 35 years, lived at Thornton Heath with her husband and son. From his very first day of observation, Fodor entertained the notion that Mrs. Forbes could be causing the activities by normal means, despite her visible signs of distress in reaction to the activities, and his lack of proof.

At first, Fodor was the sole eyewitness to the many poltergeist incidents taking place in the house. He suggested that Mrs. Forbes should be studied at the Institute where he and his colleagues would keep an eye on her. Precautions included having her undress for a body check and having her wear special clothes for easy viewing of any sleight-of-hand tricks.

But the perplexing incidents continued at the Institute. Dishes floated and crashed to the floor, glasses flew out of Mrs. Forbes's hand, objects from Thornton Heath mysteriously appeared in the Institute (10 miles away) and clattered to the floor. Objects suddenly appeared in Mrs. Forbes's hand or inside a box.

At the same time as he was gathering evidence of the poltergeist activities, Fodor was investigating Mrs. Forbes's psychological background. He found enough material to conclude that she was a neurotic with a disorganized psyche. Her past was replete with incidents of hysterical reactions and a dissociated personality which included hearing voices, having visions and signs of lapsing unconsciousness.

Mrs. Forbes was even believed to be bent on self-punishment, and she revealed physical signs of her self-destructive attempts. One alleged experience with an apparition at Thornton Heath that tried to strangle her with a necklace left her with burnlike marks on her neck. Another time she reportedly was clawed by a phantom tiger which left five long weals on her arms. Still another

time she claimed that a VAMPIRE had visited her during the night, bit her, and left two puncture marks on her neck.

Fodor and other eyewitnesses at the Institute watched Mrs. Forbes as she appeared to be choked by some unseen hand which also left marks on her neck. Fodor explained this phenomenon as Mrs. Forbes intensely wishing the death of a man she saw in a vision. In her imagination she identified so strongly with him that she had him hanged in her own body.

But Fodor was certain that Mrs. Forbes was using trickery, hiding objects in her clothing that she would quickly retrieve while seeking to distract her observers with another activity. Once Fodor requested that she be stripped in daylight so that she could be examined for secreting these small objects that seemingly appeared from nowhere and fell to the floor.

Nothing was revealed, but Fodor knew that no proper conclusions could be made without either a medical or X-ray examination. Initially objecting and then agreeing, Mrs. Forbes had the X-ray and thereby proved Fodor to be correct. Two small objects were seen to be held under Mrs. Forbes's left breast. They later appeared in her hands after she had allegedly collapsed.

This event convinced Fodor that Mrs. Forbes was fabricating the hauntings. At the same time, she demonstrated hysterical reactions, such as abdominal swelling, to being prevented from revealing the objects from their secret places under her clothing. Fodor further became convinced that Mrs. Forbes knew what she was doing and took a great deal of delight in fooling her observers.

Yet, he believed that such a case demonstrated the need for a new departure in psychical research, one that sought to understand the mental processes that go before, or along with, such practices, no matter how fraudulent. In Fodor's opinion, Mrs. Forbes's choice of objects, her obvious signs of distress before she revealed them, and many of her monitory hallucinations, all pointed to the unconscious nature of her behavior.

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Thorpe Hall Haunted stately home in the western side of Louth in Lincolnshire, England. Thorpe Hall is renowned for its Green Lady, the ghost of a Spanish woman who fell in love with the home's owner and builder, Sir John Bolle.

Bolle, a married man, participated with Sir Walter Raleigh in the siege of Cádiz, Spain, in 1596. His bravery earned him his knighthood. While in Cádiz, an upper-class woman, Doña Leonora Oviedo, fell in love with him. He refused to engage in an affair with her.

When it came time for him to sail back to England, she gave Bolle a portrait of herself wearing a green dress and also presented him with an expensive gold chain to give to his wife.

Back home, Bolle established a custom of setting a place at the dinner table for Doña Leonora, a practice that

was carried on by following residents of Thorpe Hall into the 1920s.

Doña Leonora entered a convent, where she spent the rest of her life, pining away, it is said, for her lost love. Bolle died in 1606. The ghost of Doña Leonora, in the green dress of her portrait, roams the Thorpe Hall gardens looking for him.

Other versions of the story exist. In one, the distraught Doña Leonora committed SUICIDE after Bolle left Cádiz. Her ghost followed him home and took up residence in the hall. In another version, she herself followed Bolle back to England, but when she saw how happy he was with his family, she stabbed herself to death in the garden of his home.

Fine arts photographer SIR SIMON MARSDEN slept in Bolle's former bedroom during the years his family lived in the house but never experienced any ghosts. A phantom coach was seen by his older brother and sister.

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thought-form In HAUNTINGS, an artificial form that acts like a GHOST. In occultism, thought-forms arise from concentrated human thoughts and emotions expended in a place or they can be created deliberately by magic. An example of a haunting thought-form would be an artificial entity that seems attached to a battlefield, where intense emotional energy and mass dying occurred. Such an entity might take a human form or might be an undefined presence that conveys pain, suffering, or negative energy.

A highly energized thought-form can exhibit a personality and seeming self-awareness.

Thouless, Robert See SURVIVAL TESTS.

toad In occult lore, the toad is said to be psychically sensitive and can detect the presence of a GHOST. Its presence in a house or garden is considered to be protective against the supernatural.

Folklore also holds that toads are favorite familiars (demons in animal shape) of witches, and that witches shape-shift into toads. In certain areas, toads are DEATH OMENS of sorts. In part of England, it was once a practice to capture a toad, break its hind legs, sew it up in a bag live and tie the bag around the neck of a patient. The toad's survival or death would foretell the fate of the patient.

See CHARMS AGAINST GHOSTS.

tommyknocker See KNOCKER.

totemism That part of ANIMISM that relates to a mystical connection believed to occur between human beings and

certain features of the world in which they live, especially wild animals. Totemism has sometimes been thought to be a coherent system in its own right, but it has been shown to refer only to a loose set of practices, which do not always or of necessity appear together.

The word “totem” entered the English language in the published journal of John Long (1791), an English trader who spent several years among the Ojibwa as an interpreter. Long equated the totem with the Ojibwa guardian spirit, which some later writers have held to be an error.

The concept of “totemism” received a major boost when it was presented by Emile Durkheim in *The Elementary Forms of the Religious Life* (1912) as the world’s most primitive religion, based on its appearance among certain groups of Australian Aborigines. The Aranda of Central Australia claimed descent through REINCARNATION from their totem animal, which led Durkheim to suggest that the idea of the totem had led to the idea of the soul. A depiction of the totem might be used to mark ritual objects, suggesting to Durkheim that the essence of the totem’s meaning lay in its evocation of a primal magical or spiritual force, called mana. The association of the totem and mana also explained why people were prohibited from eating their totem animals, Durkheim believed.

Even by the time Durkheim wrote, questions had been raised about totemism as a coherent system, identifiable as such. In *Totemism* (1963), anthropologist Claude Lévi-Strauss reviewed what had been written about the subject and showed just how varied were the beliefs and practices that might be classified as totemic. Social groups named after animals, taboos on eating the animal to which one “belonged,” and descent from the animal, were found widely, though not always together. Moreover, a totem was not necessarily an animal—it might be a natural phenomenon, a physical feature, even a human-made object. Totemism emerges from Lévi-Strauss’s study as a heterogeneous collection of beliefs related to some fundamental animistic ideas, that were classed together by anthropologists because they seemed to relate to the same type of things. For members of tribal societies, however, “totemism” has no recognizable meaning.

The American anthropologist Ralph Linton has written about a situation he encountered during World War I, when he belonged to the 42nd or “Rainbow” Division of the American Expeditionary Force, which shows how natural and easy it is for such practices to develop, even in modern society. Linton’s division was given its name by a staff officer because the division was composed of units from so many states that their regimental colors were as varied as those of the rainbow. It started as a nickname, but as soon as the division arrived in France, the name came into common use. When asked what division they were from, men would answer: “I am a Rainbow.”

Some five or six months after the division had got its name, it was generally agreed that a rainbow was an appropriate symbol for it—a rainbow was said to appear every time the division went into action, no matter what

the weather was like at the time. Then the Rainbow Division found itself stationed alongside the 77th Division, which had its own symbol, the Statue of Liberty. Men of the Rainbow Division imitated those of the Statue of Liberty Division by beginning to wear rainbow insignia. These practices caught on, so that by the end of the war, the entire American Expeditionary Force was composed of various well-defined groups, each with its own special set of insignia, ideas and observances.

Linton identified several ways in which the behavior of the American troops was similar to that of tribal peoples: (1) segmentation into groups conscious of their identity; (2) the identification of each group with an animal, thing, or natural phenomenon; (3) the use of this term as a form of address, or in conversation with strangers; (4) the use of an emblem to signify personal or group ownership of articles; (5) respect for the “patron” represented by the emblem; and (6) a vague belief in the power of this patron to look out for their interests.

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Tower of London This blood-soaked site once served as a prison and execution site, and it is said to be filled with the ghosts of victims who lost their heads on its scaffold. Many GHOSTS have been sighted by sentries who see them either standing at various tower windows, walking on the grounds or passing through walls and doors. Ghosts most often are headless, and include men, women and children—and a bear that presumably dates from the Tower’s days as a menagerie. Most ghosts travel alone, but apparitions moving in processions have also been seen.

One of the first sightings ever recorded was the ghost of Thomas Becket, first seen in 1241, 71 years after his murder in Canterbury Cathedral when he was its archbishop. Although the presence of Becket’s ghost is unusual because he was not killed at the Tower, it was fitting that he returned to haunt it, because he was a Londoner who once had been constable of the Tower.

More unusual was Becket’s probable reason for haunting the Tower. It seems that the Tower’s neighbors were being disturbed by alterations made at the site and Becket’s ghost appeared to protest them. A priest reportedly saw the apparition striking the walls with his cross, whereupon they immediately crumbled.

The ghost most frequently seen is that of Anne Boleyn, second wife of King Henry VIII, whom he had beheaded in 1536. Boleyn’s ghost appears either just below the room where she spent her last night, walking in front of the

Tower chapel, or walking toward the Thames River which runs alongside the Tower.

Three other ghosts are of beheaded women, one of whom was Catherine Howard, another hapless wife of King Henry VIII. The others were Margaret, Countess of Salisbury, and Lady Jane Grey.

The Countess met a particularly horrible end in 1541 when her executioner's ax failed to hit her neck on his first three attempts, hit it only halfway on his fourth try, and succeeded only with his fifth blow. The Countess screamed and struggled between each attempt, and it is these cries of terror that reportedly are heard from her ghost about the time of the anniversary of her death.

Lady Jane Grey was little more than a child of 17 when she was executed after reigning as a queen for nine days in 1553. Her apparition was seen a few times in the 1950s, around the time of the anniversary of her death.

The ghost of King Henry VIII has been said to float in midair past a sentry. Other spirits sighted belong to notables in English history, such as the Duke of Northumberland, whose ghost was such a familiar figure to sentries that they nicknamed the path between the Martin and Constable Towers, Northumberland's Walk.

Other hauntings include Sir Walter Raleigh, executed in 1618 on orders of King James I, and the ghosts of King Edward V and Prince Richard, brothers who died as children in 1483 when their uncle wanted them out of his way to claim the throne as King Richard III.

See HAMPTON COURT.

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tree ghosts Trees are widely believed to be favorite dwelling places for GHOSTS of the dead. In northern India, for example, many local shrines are built under trees for the propitiation of the resident ghosts. The Bira is a tree that is home to the Bagheswar, a tiger godling which is one of the most dreaded deities for the jungle tribes of Mirzapur. In the Dakkim, it is thought that the spirit of the pregnant woman of Churel lives in a tree.

The Abor and Padam peoples of East Bengal believe that ghosts in trees kidnap children. In the Konkan, the medium, called a Bhagat, who becomes possessed is called Jhad, or tree. In Indian lore, Devadatta worshipped a tree which suddenly broke in two one day. A nymph appeared and lured Devadatta inside, where he found a palace full of jewels and saw the maiden daughter of the King of the Yakshas, Vidyatprabha, lying on a couch.

In 1981, more than 5,000 persons from around the United States flocked to see an allegedly haunted and crying pecan tree in Gilberttown, Alabama. The tree was in the front yard of a home belonging to Mrs. Linnie Jen-



The Octopus Tree, on the Oregon coast south of Manzanita, is believed to hold the spirits of dead Indian warriors. Photo by R. E. Guiley.

kins. On April 12, 1981, Mrs. Linnie, as she was called, reported to relatives that her pecan tree was making an "awful noise." Her brother, sister-in-law and others heard the strange crying sound, but no one could determine a cause. It was claimed that the house stood on an ancient Indian burial site, and therefore the noise was the sound of an unhappy Indian warrior spirit crying.

The story was reported in the media, which attracted curiosity seekers. People came simply to stand in Mrs. Linnie's yard and listen to the tree. As the crowds grew, the concerned but enterprising Mrs. Linnie began charging a fee to try to discourage them. First she charged 25¢, which had no effect, and then 50¢, which did lessen the number of spectators.

Within a month, the noise in the pecan tree began to weaken. A copper tube was drilled into the tree to serve as a megaphone. The noise died away shortly after the last story appeared in a local newspaper on April 30.

No satisfactory explanation was ever put forward. It was proposed that the noise was caused by Bess beetles or by gases produced from the souring wood in the tree. One fanciful explanation held that seals in a subterranean sea were making whimpering noises.

See CHUREL; KAN HOTIDAN.

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Tregagle, Jan (also Tregagle, Jan) The GHOST of a 17th-century sinner from Cornwall, England, who was summoned from the grave and set to eternal and fruitless tasks.

A historical Jan Tregagle existed; he was a local magistrate, stern and unpopular, who used his position to

amass a fortune. According to legend, he accomplished this by forgery, fraud, seizing the estates of orphans and selling his soul to the Devil. He is also alleged to have murdered his wife and children, but no historical proof of this exists.

Worried about his after-death fate, Tregeagle is said to have bribed local clergy so that he could be buried on consecrated ground in St. Breock's churchyard. However, several years after his death he was summoned from the grave, and his eternal travail began.

Legends differ as to the fate of Tregeagle. According to one story, a legal dispute arose between two families over ownership of a piece of land near Bodmin. Tregeagle had served as lawyer to one of the parties in the dispute and had fraudulently obtained title to the land himself. The dispute was taken to the Bodmin assizes. There, the defendant produced Tregeagle's ghost as a witness, which he had called up from the grave. The ghost testified that the defendant had been defrauded, and the jury found in the man's favor.

But the defendant refused to return Tregeagle's ghost to the grave, claiming that calling him up had been so difficult and dreadful, he wanted nothing further to do with the matter. The clergy was consulted, and decided that in order to save Tregeagle's soul from the clutches of the Devil, they would have to keep the ghost busy for eternity.

Tregeagle was bound by spells and dispatched to Dozmary Pool, a supposedly bottomless lake (it now often dries out during hot and dry summers). He was to empty the lake with a leaky limpet shell. A pack of WHISHT HOUNDS kept him at his task. One night, terrified by a storm, Tregeagle ran away. He was pursued by the bay-ing, headless hounds all across Bodmin Moor. Tregeagle reached a chapel at Roche Rock, but only managed to stick his head in the window. When the hellhounds reached him, his screams could be heard for miles.

After several days of torment, he was rescued by the priest of the Rock, who, with two saints, led him to Padstow beach. There, Tregeagle was set to weaving ropes from sand. The incoming tide always destroyed his efforts, and his howling could be heard far and wide.

He became such a nuisance that St. Petroc, Padstow's patron saint, forced him to move on to Berepper, near Helston. There Tregeagle was assigned to empty Berepper beach of sand, carrying it sack by sack across the estuary of the Loe and dumping it at Porthleven. The tide once again destroyed his efforts. While he was crossing the estuary, a DEMON tripped him and he spilled his sand. It formed a ridge, now known as Loe Bar, that blocked the harbor.

The residents of Helston were angry to lose their harbor, and they shackled Tregeagle and packed him off to Land's End at the very tip of Cornwall. He was told to sweep the sand from Porthcurno Cave into Mill Bay, an impossible task due to the tides. Tregeagle's howls of protest are still heard whenever a gale rages and throws sand back on the beach.

In another version of the tale, the court dispute concerned a loan between two men witnessed by Tregeagle while alive. The debtor denied receiving the loan and declared in court that if Tregeagle had indeed witnessed the deal, he should come and declare it. To the court's astonishment, Tregeagle's ghost suddenly appeared and set the record straight. He told the debtor it would not be so easy to send him back to the grave.

Tregeagle then followed the man everywhere. Finally the harried man sought the help of clergy and exorcists. They drew a magic circle around the man, and the spirit of Tregeagle appeared in the form of a black bull and tried to get at him, but was prevented by the circle. While a parson read holy words, Tregeagle became increasingly gentle. Finally he allowed himself to be bound with hempen cord and led away to Gwenvor Cove. There the exorcists assigned him to making a truss of sand, to be bound with ropes of sand and then carried to Carn Olva.

This was an impossible task, but Tregeagle labored at it until one cold winter when he got an idea. He poured water from Velan Dreath brook over the truss. It froze, and he was able to carry it to Carn Olva.

Freed from his bondage, Tregeagle flew at once back to the man who had summoned him from the grave, and would have attacked him had not the man had the fortune to have an innocent child in his arms. The man sent for the clergy, who once again succeeded in binding Tregeagle. They returned him to Gwenvor Cove and assigned him the same task, but prohibited him from going near fresh water. Tregeagle still labors away on the shores of Whitsand Bay. Whenever a northern storm rolls in and destroys his work, his howls are heard throughout the countryside.

Today in Cornwall, the term "Tregeagle" is applied to anyone who blusters and protests and to children who squall.

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trumpet Cardboard and aluminum trumpets once were popular in Spiritualist seances to help amplify the voices of spirits, so that they could communicate in DIRECT VOICE MEDIUMSHIP. The use of trumpets appears to have been started by Jonathan Koons in the mid-19th century at the behest of spirit CONTROL JOHN KING. Trumpets also reportedly levitated and floated in the air during some mediums' seances. Trumpets are still occasionally used in mediumship.

tsukumogami In Japanese folklore, a type of MONONOKE, or poltergeist, that inhabits tools. *Tsukumogami* means "old tool spirits." In many respects, they resemble the BROWNIE, as they will perform chores by themselves at night. If the tools are mistreated, neglected or discarded,

however, the *tsukumogami* take revenge by attacking the human perpetrators at night while they sleep.

There are many different *tsukumogami*. The *hohkigami*, for example, inhabit old brooms. At night they happily go about cleaning up and dusting a home.

Tulip Staircase Ghost See QUEEN'S HOUSE GHOST.

Tunstead Farm Skull See SCREAMING SKULLS.

Turpin, Dick (d. 1739) One of Britain's most infamous highwaymen, whose GHOST is said to still haunt Hounslow Heath and large stretches of highway between London and the Scotland border.

Dick Turpin, from Essex, was a butcher who became a cattle thief, murderer and robber. Most of his criminal activities were carried out in the early 18th century in Essex, North London and Yorkshire. He was one of the many "Knights of the High Toby," the highwaymen who waylaid travelers along the dangerous country lanes and the major highways such as the Great North Road. He is said to have hidden in numerous pubs and inns, some of which bear his name today.

Turpin was somewhat of a popular hero in his day, because the highwaymen's robbing of the rich delighted poorer folk. Unlike the legendary Robin Hood, however, they did not give to the poor, but kept their loot themselves. In reality, Turpin and his ilk were anything but heroes. They brutalized people and committed heinous crimes to increase their own wealth. A newspaper story of 1735 tells of how Turpin and his band raided a farm at Edgware. When the farmer protested that he had no money, they took his breeches down and set his rear end on fire.

Turpin was in his early 30s when he was hanged in 1739 at York for stealing cattle. He bowed gallantly to the women present and then threw himself off the ladder. The crowd was so taken with this spectacular performance that they stole his body and buried it in quicklime to prevent it from being sold to anatomists, as was often the custom of the day. Turpin's tomb is in the churchyard of St. Denys and St. George. The leg irons that held him in prison are on display at York Castle Museum.

Ghost stories about Dick Turpin surround his exploits as a highwayman. He is reported at so many locations that almost any spectral horseman, especially on the A1 highway, has been called Dick Turpin. In the Midlands, he is reported to haunt the A5 (Watling Street) between Hinckley and Nuneaton, wearing a large black tricorne hat and a coat with brilliant red sleeves. Some ghost experts, however, believe this specter is that of another, unknown highwayman.

Turpin is said to haunt the area near Woughton-on-the-Green, on B488. The figure is cloaked and hazy, and moves restlessly about as though waiting for something to happen. He is also seen astride his spectral black horse, riding through the area at night. Turpin did in fact use this

village as a hideaway following crimes committed in the Watling Street area, which is about three miles away. At the Old Swan Inn, he forced a blacksmith to reverse the shoes on his horse in order to confuse his pursuers. He escaped when his pursuers rode off in the opposite direction.

Turpin's ghost also is said to haunt the A11 between London and Norwich, especially the stretch north of Loughton through Epping Forest. The ghost, mounted on his black horse, gallops down Traps Hill with a thin woman clutching at his waist, her feet dragging on the ground. She shrieks piteously. According to legend, this haunting is the result of Turpin's brutal act toward an old and wealthy widow who lived near Loughton. He waylaid her one evening and tortured her until she revealed the hiding place of her jewelry. Then he tied her to his horse and dragged her to her death.

Turpin's ghost also is said to be among those haunting Heathrow Airport. The airport is located in Hounslow Heath, an area about 25 square miles in size to the west of London once said to be plagued by highwaymen. Turpin's invisible form reportedly creeps up behind airline staff, breathes down their necks and pants like a dog.

Turpin's galloping spectral black horse is often incorrectly identified as the famous Black Bess. That horse was ridden by another highwayman, William Nevison. In 1678, Nevison rode from London to York in a mere 15 hours and 35 minutes in order to establish an alibi. King Charles II was so amused by this that he christened Nevison "Swift Nicks" and granted him a pardon. Nevison, like Turpin, still met his fate on the gallows, in 1685.

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Twigg, Ena (1914–1973) One of the most famous British MEDIUMS in the latter part of the 20th century, Twigg promoted SPIRITUALISM through radio and television broadcasts. Her uncanny successes and plain housewifely ways caused thousands of people from all walks of life to seek her services, either in private SEANCES or through letters and telephone calls.

Twigg was born shortly before the outbreak of World War I in Gillingham, Kent, England, to Harry and Frances Baker, the second of four children. She described her childhood as happy and ordinary but admits she was psychic from a very early age, remembering OUT-OF-BODY EXPERIENCES as early as two years, when she "flew" about the house after being tucked into bed. She often saw spirits, whom she called "the misty people"; they foretold her beloved father's untimely death when Ena was 14. All of the Bakers were psychic, but most of them denied their talents.

After her father's death and her mother's remarriage 18 months later, Twigg drew closer to her childhood friend, Harry Twigg, and they married when Ena was 17. Harry joined the Royal Navy, and most of their working lives were spent on the move in different ports throughout the world. The Twiggs had no children.

Twigg's paranormal experiences increased after her marriage, much to her chagrin. She had visions of Harry, wherever he was in the world, and received visitations from her deceased father. When she fell seriously ill with heart disease, spirit doctors healed her, asking that she help others in return. At that point Twigg relented, vowing to develop her talents as a clairvoyant, clairaudient and trance medium for society's greater good. Twigg also performed PSYCHOMETRY and DIRECT VOICE MEDIUMSHIP.

The spirits showed her all of World War II before it occurred and helped her track Harry on board ship when his whereabouts were unknown. She helped many bereaved widows and families reach their loved ones. She became increasingly active in the fight to have spiritualism recognized in Britain as a religion, and gave sittings both in private and in public. Twigg also worked as a healer.

In 1957, Twigg appeared on BBC-TV's "Press Conference," the first time an avowed spiritualist had appeared on television. With the repeal of the Witchcraft Act of 1754 in 1951, and its replacement by the Fraudulent Mediums Act, spiritualism gained wider acceptance as a legitimate faith, and Twigg often spoke for spiritualism at Anglican church conferences. She gained the support of Rev. Canon Mervyn Stockwood, Bishop of Southwark Cathedral, and Canon John D. Pearce-Higgins, vice-provost of Southwark. In March 1967, Twigg sat on a panel discussing survival for "Meeting Point," a religious program on the BBC, thereby breaking the 30-year ban on Spiritualist participation in religious broadcasting. Her television and radio appearances increased, gaining her more requests for sittings than she could accommodate.

The Twiggs traveled all over Europe and to the United States, gaining more converts. Exhausted, Twigg eliminated her public clairvoyant performances, moved with Harry to a small house in East Acton Lane, London, and devoted her time to private seances.

Perhaps her most famous series of communications began in March 1966, when she sat with American Episcopal bishop JAMES A. PIKE. The bishop's flat in Cambridge, England had been host to poltergeist phenomena for the past two weeks when he called Canon Pearce-Higgins for help, and Pearce-Higgins suggested a seance with Twigg. During the sitting, the bishop's son James Jr., who had recently died of an overdose of pills in New York City, came through strongly, as did the young man's godfather, liberal theologian Paul Tillich. Both Tillich and Jim Jr. encouraged the bishop to continue the fight against charges of heresy by conservative church officials.

In another sitting with Twigg, and later through mediums George Daisley and ARTHUR FORD, Jim Jr. came through often. During a televised seance with Ford and Bishop Pike,

Ford spoke in trance on Jim's behalf for about two hours. Because of her earlier contact, this event gave Twigg even more television exposure.

Tragically, Twigg served as medium for the bishop three years later, when he died in the Judean wilderness. Before searchers had found the body, Bishop Pike came through Twigg while in trance in a sitting with her husband Harry and Canon Pearce-Higgins. The session was long and tortured as the bishop struggled with his transition to the Other Side.

Throughout her life and work, Twigg taught that spiritualism was not about death but life. If people could believe that death was not the end, that the spirit survives, then their lives—their living—would be richer.

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Tyrrell, George Nugent Merle (1879–1952) Mathematician, engineer, and psychical researcher, a leading member of the SOCIETY FOR PSYCHICAL RESEARCH (SPR). Best known for his theoretical work on apparitions, he also made experimental studies of EXTRASENSORY PERCEPTION (ESP) and was the author of several books that, although now largely forgotten, were well regarded in his day.

G. N. M. Tyrrell studied physics and mathematics at the University of London. He was an early student of Guglielmo Marconi, and helped to develop the radio. When he joined the SPR in 1908, he was in Mexico demonstrating Marconi's wireless to the government. During World War I he served as a signals officer in the British Army.

After the war, Tyrrell turned to psychical research; it was to become the consuming interest of his life. He devised an experiment the task of which was to pick out boxes (rather than to guess the designs on cards) and he was among the first to apply statistics to the analysis of results. His experiments met with much success, but after his equipment was destroyed in an air raid during World War II, he turned his full efforts to writing instead.

For Tyrrell, psychical research meant "the exploration of the human personality," especially of its unconscious levels. In all of his books, he was concerned with the relationship between ESP and the unconscious. In *Science and Psychical Phenomena* (1938), he suggested that the human personality underwent varying amounts of disintegration after death, and it was these fragments with which the medium came into touch, re-creating out of them a personality more or less like the original.

Tyrrell's most lasting achievement was his theory of APPARITIONS, first given as the SPR's Myers Memorial Lecture (see FREDERIC W. H. MYERS) in 1942. The lecture was later revised and published posthumously as a book in 1953. Although by no means universally accepted, the theory has been influential and continues to receive attention today. (See APPARITIONS.)

Tyrrell followed EDMUND GURNEY in believing that apparitions were hallucinations of the precipient based on information received via ESP from the agent, but he proposed that a two-stage process was involved. In the first stage a part of the unconscious he called the "Producer" became aware of the agent's situation via ESP, and in the second stage the "Stage Carpenter" produced the "apparitional drama," using such familiar psychological processes as dreams, visions and impressions.

By this means Tyrrell accounted not only for the veridical (evidential) aspects of apparition cases, but also for such troublesome features as apparitions' clothing and the fact that they were sometimes seen riding in carriages; these were props ordered by the Stage Carpenter to create a realistic scene.

Tyrrell was a member of the SPR Council from 1940 until his death and its president for 1945–46. He died on October 29, 1952.

His other books include *Grades of Significance* (1930), *The Personality of Man* (1946), *Homo Faber* (1951), and *Apparitions* (1953).

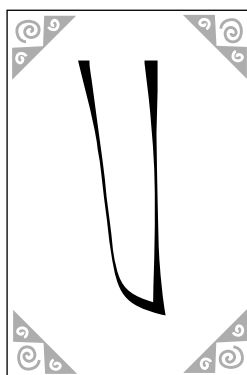
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Underwood, Peter (1923–) Prominent English investigator of ghosts and the paranormal, formerly president of the GHOST CLUB and president and founder of the GHOST CLUB SOCIETY, now inactive.

Life

Peter Underwood was born on May 16, 1923, in Letchworth Garden City, Hertfordshire, to a deeply religious family; his father was an elder in the Plymouth Brethren. The first of his many encounters with the paranormal took place at age nine, when Underwood saw an APPARITION of his father hours after his father's death. He awoke to see the ghost standing at the foot of the bed. He awakened his mother, who acknowledged the next morning that she also had seen the ghost, but she always refused to talk about it.

From an early age, Underwood was fascinated by stories about ghosts and HAUNTINGS. His grandparents lived in a haunted house in Hertfordshire. Underwood would take visitors to the haunted room and tell them the story about the ghost there. Many visitors commented that they, too, had ghosts in their homes, sparking Underwood's interest in researching hauntings. He pursued occasional investigations on his own and with friends. These investigations increased in frequency over the years, establishing Underwood as an objective authority on the subject.

Following a private education, Underwood began office work at the printing and binding works of J. M. Dent and Sons publishers. After three years, he joined the firm's publishing office. In 1942, he was called to join the

Suffolk Regiment (Infantry), but was later discharged due to health reasons (he had a weak chest). In 1944, he married Joyce Elizabeth Davey. They had two children: Chris (b. 1946), a bank manager, and Pamela (b. 1949), the wife of a publisher.

Underwood's interest in hauntings led him to join the SOCIETY FOR PSYCHICAL RESEARCH (SPR) in 1947, as well as other scientifically oriented organizations. He was primarily interested in spontaneous phenomena, but became interested in all aspects of psychic activity, including the induced phenomena of MEDIUMSHIP after witnessing flying TRUMPETS and other apparently supernormal phenomena at a seance at the COLLEGE OF PSYCHIC STUDIES. He participated in the first "official" SPR investigation of a haunted house in Buckinghamshire. The investigation was featured in television news and cemented Underwood's interest in the paranormal.

In 1947, he paid his first visit to BORLEY RECTORY, called "the most haunted house in England," where he encountered nothing paranormal, but did hear distinct footsteps in the direction of the Nun's Walk, said to be haunted by the ghost of a nun.

The same year, HARRY PRICE, who made the Borley Rectory case famous, invited Underwood to join the London-based Ghost Club. Underwood's interest in Borley and his association with Price led to an in-depth investigation of the case that stretched over many years. He interviewed nearly every person involved in the haunting and co-authored a book with investigator Paul Tabori, *The Ghosts of Borley* (1973). After Price's death



Peter Underwood. Courtesy Peter Underwood.

in 1948, Underwood was named literary executor of the Harry Price estate. The Borley Bell, which hung in the rectory courtyard and which was reported to ring of its own accord, was given by the Price estate to Underwood in 1973. He placed the bell at his cottage door. It has not rung by itself.

In 1960, Underwood became president of the Ghost Club. He joined the prestigious Savage Club in 1966 and was made a Fellow of the Royal Society of Arts in 1987.

In 1971, he left Dent's and turned to writing, lecturing, and media projects on the paranormal. By this time, he had become known in the media as "Britain's Number One Ghost Hunter" and had had first-hand experience not only of hauntings, but also of experimental SEANCES and experiments into precognition, CLAIRVOYANCE, hypnotism, and ESP. In 1993, Underwood left the Ghost Club as a result of internal dissension and formed the Ghost Club Society. He became life president and chief investigator.

Underwood has investigated hundreds of reported hauntings, among them the famous QUEEN'S HOUSE GHOST of Greenwich, which produced one of the best alleged genuine photographs of a ghost. Also, over a 12-year-period, he investigated the hauntings of the church and manor house at Langenhoe, Essex (see LANGEHOE CHURCH).

Underwood lectures internationally and consults to the media. He is vice president of the Unitarian Society for Psychical Studies and is a member of the Incorporated Society for Psychical Research (since 1947), the Society of Authors, the Dracula Society, the Folklore Society, the International Ghost Society, the BORLEY GHOST SOCIETY, and other organizations.

Joyce died in 2003 after suffering from Parkinson's disease for 14 years. Underwood's companion is Marlena Sypniewska, a native of Poland.

Underwood donated some of his personal and professional effects from ghost investigations to TROY TAYLOR. The objects are on display at the History and Hauntings bookstore in Alton, Illinois.

Views on Ghosts and Hauntings

As a psychical researcher, Underwood has sought to represent the middle ground between skepticism and uncritical belief. He finds that the overwhelming majority of hauntings have natural explanations. However, he believes that there are different types of ghosts and that some people do see them. He defines some of the major types of ghosts as:

- Elemental, or primitive or racial-memory manifestations, which occur primarily in rural areas and are attached to particular sites. Elemental ghosts are rare, but when they do appear they often are terrifying and malevolent; encounters with them are frightening. They have symbolic or magical attributes. Exorcisms do not always work.
- POLTERGEISTS or psycho-activated phenomena, such as DEATHBED VISIONS and crisis apparitions, are perhaps triggered by the intense emotions and trauma surrounding death and dying.
- Traditional or historical ghosts, which are associated with old and historic houses. These ghosts typically glide about in period clothing, following floorplans that existed in earlier times. They do not speak and seem to be oblivious to the presence of the living. Those that are identified usually suffered during their life on Earth.
- Mental imprint manifestations and atmospheric "photograph" ghosts, which seem to be a kind of psychic energy imprinted on the atmosphere of a place and which can be accessed by certain psychically sensitive individuals. The imprint seems to be a recording of the past that never alters. These ghosts usually must be seen from certain angles and at certain times, otherwise they disappear. Visual apparitions may be accompanied by apparitional sounds. Imprint ghosts usually gradually disappear over time, although Underwood hypothesizes that repeated sighting by the living can revive the psychic energy that keeps them going.
- Time distortion and cyclic ghosts, which are replays of events from the past. Underwood calls them "a kind of hiccup in time" and cites the VERSAILLES GHOSTS as a possible example. When these scenes replay periodically, they become cyclical or recurring ghosts (see HAMPTON COURT).
- Ghosts of the living, which may be projections of a DOUBLE as in cases of BILOCATION. These may be products of telepathy and CLAIRVOYANCE or perhaps nothing more than errors in judgment. Interestingly,

Underwood himself may have been the subject of projection in the 1950s, which he describes in his autobiography, *No Common Task* (1983). He was in the habit of stopping at a coffee house in Goodwin's Court in London in the morning. The proprietor would bring him a cup of black coffee after he sat down. One morning Underwood went there with poet/author James Turner. The proprietor told Underwood that he had already come to the shop about a half-hour earlier, alone and wearing a different suit. "Underwood" had smiled and nodded at the proprietor, but when the man came out with the coffee, "Underwood" was gone.

- Haunted objects, which are associated with poltergeist phenomena (see SCREAMING SKULLS).

Works

Underwood is the author of more than 45 books on haunted sites in Britain, the paranormal, ghost-hunting, and other subjects. Among the best-known titles are *A Gazetteer of British Ghosts* (his first, 1971); *Into the Occult* (1972); *Haunted London* (1973); *A Gazetteer of Scottish and Irish Ghosts* (1973); *The Vampire's Bedside Companion* (1975); *No Common Task: The Autobiography of a Ghost-Hunter* (1983); *The Ghost-Hunter's Guide* (1986); *Dictionary of the Supernatural* (1978); *Queen Victoria's Other World* (1986); *Exorcism!* (1990); *Death in Hollywood* (1993); and *Borley Postscript* (2001).

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urban legend A story too good to be true. Urban legends are motifs in folklore, often found universally. Some haunting stories are urban legends or contain elements of urban legends.

An urban legend describes a strange but supposedly real event that happened to a friend of a friend, and so the story builds. Usually there is at least some element of truth to the story, but it becomes fictionalized with retelling. Core themes remain the same, but details differ from locale to locale.

Examples of well-known urban legends are alligators in the sewer, spiders in the hairdo, the choking Doberman and various medical horror stories. Many urban legends have to do with embarrassing situations, such as the unzipped fly, and many contain slapstick or sick humor, such as the exploding toilet.

Of the hundreds of urban legend motifs cataloged by folklorists, a small number pertain to the supernatu-

ral. These are evident in such popular ghost stories as the vanishing hitchhiker (see PELE and RESURRECTION MARY); weeping women (see LA LLORONA); devil babies (see HULL HOUSE); "the hook" and the boyfriend's death (see BACHELOR'S GROVE CEMETERY); people who turn out to be faceless (see FACELESS WOMAN); death cars and other cursed vehicles (see LITTLE BASTARD, CURSE OF); ghosts looking for help; wells to hell (see WELLS and WOODLAWN PLANTATION); appearances of the Devil in disguise; cheap real estate that turns out to be haunted or cursed; missing time; and lost wrecks (see PHANTOM SHIPS and FLYING DUTCHMAN).

In years past, urban legends were primarily spread through oral retelling. They have made their ways into books, newspaper and magazine articles, columns, and radio and television reports. The Internet has opened a new medium for the spread of urban legends.

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U.S. Capitol building The headquarters of the Congress of the United States in Washington, D.C., is haunted by numerous GHOSTS.

The Capitol building has been occupied since 1800, when Congress moved from Philadelphia to the newly completed site. Stories about its ghosts are nearly as old as the building itself.

The morose ghost of Pierre Charles L'Enfant roams the Capitol. L'Enfant, a French engineer and architect, was commissioned by President George Washington to design the city of Washington, D.C. He had many confrontations over the execution of his plans, and eventually Congress fired him. He died a pauper in 1825, unpaid and unappreciated for his work. But in 1889, Congress had a change of heart, took his plans from the archives and pursued their development. L'Enfant's ghost is a seedy-looking, small man who carries a roll of parchment under one arm and paces about in basement rooms, shaking his head.

In the 1860s, a worker in the building fell off a scaffolding and was killed. His ghost haunts the corridors. Another story, most likely legend, tells of the ghost of a stonemason whose body was supposedly walled into the construction.

John Quincy Adams, the nation's sixth president, from 1825–29, remains in ghostly form, doing what he loved the most: giving speeches. Adams, known as "Old Man Eloquent," served nine terms in the House of Representatives following his tenure as president. On February 23, 1848, Adams took the floor to speak out against honoring the generals who had won the Mexican War. Then and there he suffered a stroke and was carried out. He died a few hours later.

Ghostly parties have been going on in Statuary Hall since at least the 1890s. The hall, the old House chamber until 1840, is filled with statues of famous figures in American history. At midnight, they reportedly come

down off their pedestals and float about. They are especially fond of celebrating New Year's Eve.

Henry Wilson, vice president under President Ulysses S. Grant (1869–77), is heard coughing and sneezing in the corridor leading to the vice president's office. Wilson was fond of "tubbing," or taking a bath in one of the many marble tubs from Italy imported for congressional pleasure. In November 1875 he caught a fatal respiratory infection after bathing. His ghostly form is seen as though returning from tubbing.

Charles Guiteau, who fatally shot President James Garfield on July 2, 1881, has been seen on a stairway leading to a basement.

Stains on the marble stairs to the House Gallery are said to be blood stains from the fatal shooting of a former congressman in 1890. William Taulbee of Kentucky got into an argument with a newspaper reporter, Charles Kincaid, over some articles Kincaid had written about Taulbee. Kincaid pulled out a gun and shot him

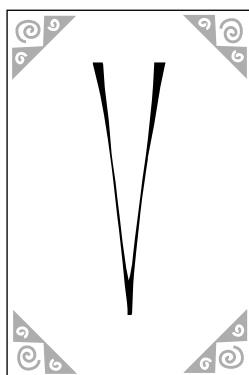
dead. Reportedly, no amount of cleaning can remove the stains. Whenever a reporter stumbles on the stairs, it is said to be due to the ghost of Taulbee who lies in wait.

Phantom footsteps of an invisible guard are heard in the corridors late at night. And, whenever a famous American lies in state in the Rotunda, a spectral Unknown Soldier comes to pay its respects, saluting and then vanishing.

Cats were once kept in residence at the Capitol in order to catch mice. For more than a century a DEMON black cat has prowled the halls on occasion at night, terrifying anyone who sees it. It chooses its victims with great care, paralyzing them by glaring at them with its piercing eyes. It approaches and seems to grow to the size of a tiger. Just as it pounces, it vanishes. The demon cat is said to always appear just before a national tragedy or before the changing of administrations.

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Valencia Macabre phantom ship that haunts the sea off the west coast of Vancouver Island, British Columbia.

The *Valencia* was a steamship owned by the American Steamship Line. On January 20, 1906, it left San Francisco harbor, bound for Seattle via Victoria, B.C. Aboard were 94 passengers and 60 crew. A few minutes before midnight on January 22, tragedy struck when the ship hit a submerged reef off Pachena Bay on Vancouver Island. A swift sinking would have been merciful to the terrified people onboard, but those on the *Valencia* died an agonizing death. It became wedged between rocks, which, combined with high seas, prevented rescue ships from reaching the vessel. Rescuers watched helplessly as the pounding sea slowly tore the *Valencia* to pieces.

Passengers struggled to avoid their fate. For most of them, their valiant struggles were futile. One by one, they slipped into the sea and drowned. A few survivors managed to climb the rigging, but many of them, too, were claimed by the waves. Some held on for two days before drowning. In the end, only 37 of the 154 persons were rescued.

Ghostly activity appeared immediately. The *City of Topeka* picked up survivors and took them to Seattle. En route it met an outward-bound ship and slowed to relay the news of the wreck. Very little wind was present and the black smoke from the *City of Topeka's* stacks settled over the water in a thick cloud. To the horror of everyone on board, a phantom ship emerged out of the smoke—the shape of the *Valencia* was recognizable.

For years, seamen passing by the spot where the *Valencia* met its end saw a wrecked phantom ship with the

spectral forms of people clinging to the rigging. Fishermen reported seeing ghostly lifeboats moving across the water, manned by skeletons.

An odd twist to the haunting was a reported discovery made by Indians who were exploring caves near Pachena Bay. According to lore, they found a lifeboat containing eight skeletons floating inside a large cave. A boulder partially blocked the cave entrance, indicating that the boat would have had to have been lifted into the cave. How and why it got there remains a mystery. The boat and skeletons were left there.

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vampire The restless undead. There are many types of vampires in beliefs found all over the world. A vampire is either the living dead—a resurrected corpse—or the ghost of a corpse that leaves its grave at night and walks the world of the living to feed off of them to survive. Some vampires, particularly in Eastern, Middle Eastern and tribal mythologies, are demons that attack at night, and are associated with night terrors.

The term “vampire” came into English usage in 1732, handed down from German and French accounts of vampire superstitions discovered in Eastern Europe. The Slavic vampire cult contains many words for “vampire” with different shades of meaning that refer to werewolves, REVENANTS, DEMONS that eat the sun and moon, humans

who can shape-shift, certain kinds of witches, and monstrous sucking animals, as well as living corpses.

In the Balkans, where a vampire cult flourished in the late Middle Ages, a vampire was suspected of infesting a graveyard when people reported seeing apparitions of the dead that pestered them and bit them, or sat on their chests and suffocated them at night. Such symptoms are similar to cases of biting poltergeists and to the OLD HAG. Vampires also were blamed for plagues, invisible terrors that bothered people at night and wasting diseases that brought death. A search of graves was made, and if a body was found seemingly incorrupt with signs of fresh blood on it, it was decreed a vampire and was dispatched by being dismembered, burned or staked through the heart. Such measures are universally employed to keep ghosts of the dead from leaving their graves and wandering about.

Contemporary researchers have suggested premature burial as a natural explanation for the incorrupt corpse. It is more likely that normal decomposition conditions perhaps medically unknown in earlier times explain the vampire corpse. For example, it is normal for corpses to shift; this might give the appearance of life and movement when a coffin was opened. A corpse that is staked may emit noises interpreted as “shrieks” simply from air in the lungs being forced past the glottis. The “fresh blood” probably is the corpse’s own blood, which often leaks from orifices. The shiny nailbeds that earlier peoples took to be fresh fingernail growth probably are the underbeds that are exposed when the outer fingernails slough off.

Western fiction and film have popularized the vampire as an entirely different creature, a glamorous and seductive living dead person who bites people (usually on the neck) to drink their blood.

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vanishing hitchhiker See PHANTOM HITCHHIKER.

Van Praagh, James (1958–) One of the foremost MEDIUMS in America. James Van Praagh has been aware of his gifts since he was eight years old. He has written several books on communications with the spirits and has appeared on television, radio, and in public theater performances. He has served as the co-executive producer of the hit CBS-TV program *The Ghost Whisperer*.

Born in Bayside, Queens, in New York City on August 23, 1958, Van Praagh enjoyed a normal upbringing. He attended Sacred Heart Catholic School for eight years, all the while trying to reconcile the rigid rituals of the catechism with what he believed was God’s accepting love. Even at age eight, young James did not accept the church’s laundry list of sins and their consequences; he wanted proof of God’s existence.

According to Van Praagh, God gave him proof. One morning as he lay in bed, he felt a cold gust of wind blow over his face even though his window was tightly shut. He looked up and saw a huge hand, palm down, coming from the ceiling. James was unafraid, instead seeing this vision as evidence of God’s love and joy—a situation often vastly different from the treatment he experienced at Catholic school. In ninth grade, mainly to please his Irish Catholic mother, Van Praagh enrolled at Eymard Preparatory Seminary in Hyde Park, New York, with the intention of joining the priesthood. He continued questioning God’s purpose for him, and, after prayer and meditation one Easter weekend, he realized that Catholicism was not for him. God was love, not a judge, and that love was inside him and all around him.

Van Praagh left the seminary and finished public high school before entering San Francisco State College to pursue broadcasting. He moved to Los Angeles in 1982 to be a screenwriter but instead found himself in the basement of the William Morris Agency removing staples from files. While accompanying a coworker to a session with a medium, the psychic told Van Praagh that he also possessed the gift and that the spirits would have a use for him soon. Van Praagh began studying MEDIUMSHIP and honing his talents until he felt his intuition and sensitivities (he is clairvoyant, clairaudient, and clairsentient) would sustain him in his new career.

Determining his spirit guides was Van Praagh’s next step. He says he is led by at least four: Sister Theresa, a nun in the order of the Sisters of Mercy; Master Chang, a Chinese gentleman from the early 1900s; Harry Aldrich, an English physician who passed into spirit in the 1930s; and a Native American named Golden Feather. Buoyed by his guides, Van Praagh began giving sessions as a medium, teaching that God is in all things and that each of us has the “God spark” within.

Van Praagh’s immense popularity has not shielded him from skeptics, however, and they contend he uses cold and hot reading techniques more suited to magical entertainment, criticism leveled at all mediums, especially those in the public light.

Van Praagh has written several books about his healings and spiritual readings. The first, *Talking to Heaven: A Medium’s Message of Life After Death* (1997), catapulted him into the public eye and rose to number one on the *New York Times* nonfiction bestseller list, remaining there for 13 weeks. That success was followed by *Reaching to Heaven: A Spiritual Journey Through Life and Death* (1999); *Healing Grief: Reclaiming Life After Any Loss* (2000); *Heaven and Earth: Making the Psychic Connection* (2002); *Looking Beyond: A Teen’s Guide to the Spiritual World* (2003); and *Meditations with James Van Praagh* (2003). Van Praagh has also recorded CDs, including *Tuning into Intuition/Abundance and Tuning into Healing/Forgiveness* as well as an instructional video, *Develop Your Psychic Self*.

Van Praagh is a frequent guest on television shows. In 2002, he collaborated with CBS to produce *Living with the*

Dead, a miniseries starring Ted Danson and Mary Steenburgen based on the book *Talking to Heaven*. Van Praagh had his own talk show in 2003 entitled *Beyond with James Van Praagh* and a second miniseries in 2004 called *The Dead Will Tell* with Anne Heche.

Van Praagh became co-executive producer on the CBS television show *The Ghost Whisperer* starring Jennifer Love Hewitt, David Conrad, and Aisha Tyler, about a psychic who receives information about the dead. Many of the plots are based on Van Praagh's own experiences. Van Praagh also produced a made-for-television movie, *The Haunting of Bleaker Place*.

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vardøger See ARRIVAL CASES.

VERITAS See MEDIUMSHIP.

Versailles Ghosts One of the most famous GHOST cases of the 20th century, involving APPARITIONS of people and buildings in the Petit Trianon at Versailles dating to the 1770s prior to the French Revolution. Reports of apparitions in the Petit Trianon were recorded as early as 1870, but Versailles became an important and controversial case for psychical researchers beginning in the summer of 1901.

Some background history of the Petit Trianon is helpful in order to understand the hauntings. The Petit Trianon was commissioned by Louis XV for his mistress, the Marquise de Pompadour. The house was designed by Gabriel, the royal architect, and work on it began in 1762. In 1764, the Marquise died, and she was succeeded as royal mistress by Madame Dubarry. The house was finished in 1770, and Madame Dubarry lived in it occasionally. A carriageway led to the Allée de la Ménagerie, the king's small farm on the grounds. Almost immediately upon completion, changes and additions were made. A chapel was added to the house by 1773, and room for it was made from part of the kitchen and service premises. Steps leading to the kitchen door were replaced with new steps that served both the chapel and service doors. Construction of the chapel necessitated the closing of the carriageway, the southern end of which was obliterated by 1771. Louis XV died in 1774, and his grandson, King Louis XVI, gave the Petit Trianon to Queen Marie Antoinette, who quickly made plans for changes in the garden.

On August 10, 1901, two English academics, Eleanor Jourdain, the daughter of a Derbyshire vicar, and Annie Moberly, the daughter of a bishop of Salisbury, visited Versailles. Neither was familiar with the layout of the

area. They left the Grand Trianon and walked a long route toward the Petit Trianon, and seemed to lose their way for a while. Upon finding the garden and entering it, Moberly suddenly felt what she later described as "an extraordinary depression." Both felt as though they were walking in a DREAM. The atmosphere was very still, eerie and oppressed. The surroundings looked unpleasant, unnatural and flat, almost two-dimensional. They saw two men whom they took for gardeners, dressed in period costumes of gray-green coats and small, tricorned hats. They asked the men for directions, and were told to continue straight ahead. They saw a bridge and a kiosk. Near the kiosk sat a man in a slouched hat and cloak; for some reason, they disliked his appearance. A man with a "curious smile" and odd accent ran up behind them and gave them further directions to the house; they thought he was one of the gardeners they had encountered at the entrance. He disappeared abruptly. Near the house, in the English garden in front of the Petit Trianon, Moberly saw a woman, wearing a pale green fichu, sitting on a seat in the grass. Jourdain did not notice her. The attention of both women was drawn by a young man who came out a door of the house, banging it behind him. He looked amused, like the running man. They saw the carriageway to the house.

Later, in discussing their experiences on that day, Moberly and Jourdain concluded the Petit Trianon was haunted. They recalled that though a breeze had been blowing as they had departed the grounds of the Grand Trianon, the air had been "intensely still" upon their arrival at the Petit Trianon, and there had been no effects of light or shade. After encountering the two men in green, Moberly said, "I began to feel as if I were walking in my sleep; the heavy dreaminess was oppressive." The strange experience lasted about half an hour.

During the next 10 years, Moberly and Jourdain revisited the Petit Trianon in an attempt to unravel the mystery. On her second visit, on January 2, 1902, Jourdain once again encountered the heavy, eerie feeling, this time after crossing a bridge to the Hameau, Marie-Antoinette's hamlet. She saw two laborers, dressed in tunics and capes with pointed hoods, loading sticks in a cart. She turned aside for a moment, and when she looked back, she saw that the men and cart were a great distance away. She also heard faint band music playing.

Moberly did not return a second time until July 4, 1904, accompanied by Jourdain and a Frenchwoman. They could not find the paths they had taken on their roundabout route in 1901, nor did they see the kiosk or bridge. Where they had seen the lady on the grass, they found instead an enormous rhododendron bush many years old. People were everywhere, whereas in 1901, the grounds had seemed strangely empty, save for the few persons they had seen.

After conducting historical research, Moberly and Jourdain believed they had seen visions of the Petit Trianon during the days of Marie Antoinette in 1789, and

that the lady on the grass was the queen herself, who reputedly liked to sit at that spot. Moberly theorized they had somehow entered into the queen's memory when she had been alive. The clothing they had seen was not worn by any of the grounds staff in 1901; the door of the house, which the young man had banged, was in fact in a ruined and disused part of the chapel. The kiosk and bridge they had seen no longer existed. They identified the two gardeners as the Bersey brothers, who were attendants to Marie Antoinette.

Moberly and Jourdain wrote their experiences in a book, *An Adventure*, published in 1911. They were derided by skeptics in the psychical research community, who criticized their research as unreliable and amateurish. They had not written down any recollections until November 1901, far too long a passage of time for memory to be certain, critics argued. The music heard in 1902 could have been one of the many military units which practiced maneuvers in the nearby area. The banging door could have been a sound nearby which they mistook for a banging door. In reviewing the book, ELEANOR SIDGWICK, secretary of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), stated that there did not seem to be sufficient grounds to prove a paranormal experience. Sidgwick proposed that Moberly and Jourdain had seen real persons and real things, the details of which became altered by tricks of memory after they decided they had seen ghosts.

Despite such criticism, *An Adventure* received wide publicity. Others began reporting similar experiences in the Trianons to the SPR. John Crooke, his wife and son, of England, reported that in July 1908 they had visited the Grand Trianon and had twice seen "the sketching lady." The fair-haired woman was dressed in clothing of another century, a cream-colored skirt, white fichu, and white, untrimmed, flapping hat. She sat on a low stool on the grass and appeared to be sketching on a piece of paper. She paid no attention to them until Crooke, who was an artist, tried to see what she was drawing, and then she turned her paper away with a quick flick of her wrist. She seemed to be annoyed. The Crookes believed at the time that she was a ghost, they said later, because the lady seemed to grow out of, and vanish into, the scenery "with a slight quiver of adjustment." The Crookes also reported seeing a man and another woman in old-fashioned dress, and hearing faint band music. The visions seemed to be accompanied by a vibration in the air.

Although the Crookes' experiences took place three years before *An Adventure* was published, critics were quick to point out that the family had said nothing until reading the book, and that therefore, their accounts were likely to have been influenced by what they had read.

Still other ghostly reports surfaced. In October 1928 two Englishwomen, Clare M. Burrow and Ann Lambert (later Lady Hay), visited Versailles. Neither had read *An Adventure*. They left the Grand Trianon and walked toward the Petit Trianon. Burrow felt a strange depression. They saw an old man dressed in a green and silver uniform, and

asked him for directions. He shouted at them in hurried, hoarse and unintelligible French. He suddenly seemed sinister, and the women hurried on. Looking back, they were astonished to see that he had vanished. They also saw other persons, men and women, dressed in period clothing. When they spied the Petit Trianon through the trees, they were relieved. Later, Burrow read *An Adventure* and felt she had also experienced a haunting.

In September 1938, Elizabeth Hatton walked alone through the grounds of the Petit Trianon, heading toward Marie Antoinette's village. Suddenly, a man and a woman in period peasant dress appeared about six feet in front of her, drawing a wooden trundle cart bearing logs. They passed by silently. Hatton turned to watch them, and they gradually vanished. Hatton had not read *An Adventure* before her visit.

On October 10, 1949, Jack and Clara Wilkinson took their four-year-old son to Versailles. All three saw a woman in period dress, with a parasol, standing on the steps of the Grand Trianon. She did not seem ghostly, but when they looked away and then looked back moments later, she had vanished.

On May 21, 1955, a London solicitor and his wife walked through the grounds. As they left the Grand Trianon and headed toward the Petit Trianon, the grounds seemed strangely deserted. There had been a thunderstorm, and the air was heavy and oppressive. The wife felt depressed. Then the sun came out, and the couple saw coming toward them two men and a woman, who were about 100 yards off. They were dressed in period costumes. The woman wore a long, full dress of brilliant yellow, while the men wore black breeches, black shoes with silver buckles, black hats and knee-length, open coats. The husband and wife conversed as they walked. Suddenly, they noticed the three persons had vanished—and there was nowhere for them to go that was out of sight.

These and other reports were investigated by members of the SPR. Opinions as to the validity of the Versailles ghosts remained divided. Among the skeptics was W.H. Salter, who wrote in 1950 that faults of memory could not be excluded from the accounts. Salter observed that a public park is "about the worst setting for a ghost-story" from the standpoint of evidence, for it is impossible to ascertain later exactly who was in a park, and where, at a given moment. He suggested that the period costumes seen were the dress of living persons, for Versailles attracted a colorful range of persons from various occupations and countries.

G.W. Lambert was more inclined to believe that paranormal events had taken place. He discovered that in 1775 the royal gardeners, Claude Richard, 65, and his son Antoine, 35, wore green livery. Lambert proposed that the two men in gray-green seen by Moberly and Jourdain were apparitions of the Richards. Burrow, who had also seen a man in green, told Lambert that she estimated the man's age was around 60. Lambert found eight significant consistencies with what Moberly and Jourdain had

seen. However, the conditions they described had existed at Versailles in the summer of 1770 during the reign of Louis XV—not during the days of Marie Antoinette, as the women had believed. Lambert's findings were published in a series of articles between 1953 and 1962.

In 1965, the Versailles "Adventure," as it was called in the media, was given a natural explanation by Philippe Jullian in his book *Un Prince 1900—Robert de Montesquiou*. Jullian said that Montesquiou, a poet, and his admirers were in the habit of spending days in the Trianon park at the turn of the century. Some apparently came in period costume, judging from existing photographs. Therefore, Moberly and Jourdain simply had witnessed Montesquiou and his friends rehearsing a *tableau-vivant* for an outdoor party.

Jullian's book had a great impact upon Dr. Joan Evans, who had inherited the copyright to *An Adventure*, which was in its fifth printing by 1955. Evans decided to put the matter to rest by prohibiting more English editions of the book.

The matter, however, did not end. In subsequent years, more hauntings have been reported and examined by both English and French investigators. In 1982, Andrew MacKenzie, a member of the SPR, theorized that all the experiences fit a pattern of an "aimless haunting," which does not seem to be linked to traumatic or violent events. Life at Versailles was fairly tranquil during 1770–71. MacKenzie

suggested that the area acquired emotional power because its inhabitants of the time somehow sensed that their era was nearing an end.

The controversy over the validity of the Versailles hauntings remains unresolved.

See RETROCOGNITION.

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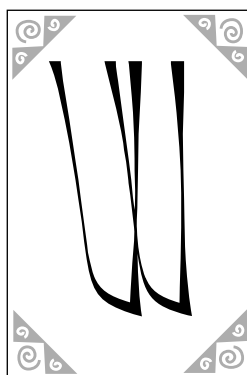
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vetala An evil spirit in Indian folklore who haunts cemeteries and reanimates corpses. The *vetala* is demonic in appearance, with a human body the hands and feet of which are turned backward. The *vetala* is said to live in stones scattered about the hills; in Decca, they are guardians of villages and live in red-painted stones. When not reanimating corpses, the *vetala* loves to play tricks on the living.



wandering ghosts See FLYING DUTCHMAN; PHANTOM HITCHHIKER; PHANTOM TRAVELERS.

Wardley Skull See SCREAMING SKULLS.

Warren, Ed (1926–2006), and Lorraine (1927–) American demonologists and GHOST investigators. Ed and Lorraine Warren, husband and wife, were involved in thousands of instances of spirit identification, HAUNTINGS, and demonic spirit oppression and POSSESSION of both people and property. They acted as consultants on some of America's most famous paranormal cases, most notably the SMURL HAUNTING in West Pittston, Pennsylvania, in the 1980s, and the "Amityville Horror" of the Lutz family on Long Island in the 1970s. After more than 50 years of investigations, the Warrens retired. During his lifetime, Ed Warren achieved the rare distinction of being a layperson recognized as a demonologist by the Catholic Church.

Both Ed and Lorraine were born in Bridgeport, Connecticut, but did not meet until they were teenagers. Ed was born on September 7, 1926; his father was a state trooper and a devout Catholic and enrolled Ed in parochial school. The Warren family lived in a big, old house rented out by a spinster landlady who did not approve of dogs or children, always throwing things at them in annoyance. Ed was five when the landlady passed away, and he saw his first APPARITION when she materialized in his bedroom closet a few days later, as sour as she had been in life. His father always told Ed that there must

be a logical explanation for the paranormal behavior his son experienced, but the elder Warren never produced one. Young Ed would choose to stay outside in freezing or rainy weather rather than be in the house alone. One of Ed's supernatural visitors was a nun, his father's sister. She foretold that Ed would consult with priests but not become one, which was true in his role as a demonologist. The Warrens finally moved out of the old place when Ed was 12. Although he had come to terms with the spirits there, his exposure to the paranormal just fueled his desire for more investigation and confrontation.

Three blocks away, Lorraine Rita Moran was born on January 31, 1927, to an affluent Irish family. She attended Laurelton Hall, a Catholic girls' school in nearby Milford, and it was while at school that young Lorraine, age 12, discovered that her gift of CLAIRVOYANCE was not a sixth sense for everyone else. On Arbor Day that year, the nuns had organized a tree-planting, and as soon as the sapling was set in the ground Lorraine began staring at the sky, seeing the tree in its full-grown splendor. The nuns considered her psychic ability to be sinful and packed her off to a weekend retreat of prayer and silence.

At age 16, Ed met Lorraine while working at the Colonial Theater in Bridgeport. On his 17th birthday on September 7, 1943, Ed enlisted in the U.S. Navy, where he served with the armed guard aboard a Merchant Marine vessel. He and Lorraine married on May 22, 1945. They were both 18. Their only child, Judy, was six months old before Ed left the navy. After the war, Ed attended the Perry Art School, affiliated with Yale, but left to travel

around New England painting landscapes and searching for haunted houses. His favorite pastime was to hear of a haunted house in a community, paint a portrait of the home, and give it to the house's owners. He also earned income from his paintings.

But what Ed particularly liked was to be invited inside the haunted house by its owners and allowed to look around. Eventually Ed's experiences as a ghost hunter and the wealth of information he had collected led the Warrens away from itinerant art to the full-time pursuit of paranormal consultation. Frequently, they had been the only ones in whom the frightened owners of a haunted house had confided about the strange occurrences happening there; more and more, the Warrens found themselves giving advice and consolation to not only the homeowners but interested strangers. Finding that the negative energy associated with teenagers and young adults attracted spirit activity, the Warrens began giving lectures at colleges to encourage their listeners to avoid unwittingly inviting trouble into their lives. In 1969, an exhibit of Ed's artwork got the attention of media and a literary agent, which significantly boosted his career.

The Warrens amassed a large archive of detailed interviews and reports from afflicted families and from other investigators; photographs; audio and video recordings of paranormal activity, including the voices of the spirits; an Occult Museum of spirit-infested clothing, dolls, and other objects, and myriad letters of gratitude from government officials, clergy, and ordinary people for the couple's intervention in horrible, unbelievably evil situations. From their research, they identified different types of spirits requiring different remedies. They investigated throughout America and abroad.

After an invitation to investigate a site, the Warrens arranged a visit as quickly as possible. Once at the site, they usually split up, with Ed conducting careful and thorough interviews of all people involved and Lorraine walking the house to see if she could discern spirit activity through her sixth sense. Lorraine usually detected spirit presence almost immediately and knew also if the spirits were earthbound—human GHOSTS or APPARITIONS—or inhuman, demonic influences. Earthbound spirits usually remain in a place because their death was so sudden, tragic, or violent that their last moments overpower their desire to go on to the Other Side or else they do not realize or accept that they are dead. These spirits, often associated with old houses and graveyards, may manifest as annoying habits (knocking, running faucets, movement of small objects) or as lighted balls or mists. If a witness to such activity recognizes facial features, the ghost has become an apparition, according to the Warrens.

Inhuman, demonic influences, however, are not earthbound and do not require human energy or light for manifestation. Evil incarnations, they attempt to overpower their victims through a regimen of physical, mental, and emotional abuse. The Warrens stressed that God does

not let evil visit humans, but that humans must in some way invite the malevolence into their lives: by toying with the supernatural (conjuring, TALKING BOARDS; SEANCES, black WITCHCRAFT, and Satanic rituals); by sinking into negative, depressive states; or by obsession with a person or place. Ed refers to these "permissions" as the Law of Invitation and the Law of Attraction. Once allowed to enter, the demonic takes control in three stages: infestation, oppression, and possession. In severe circumstances, the final outcome could be death.

Infestation: During this first phase, Ed and Lorraine said the demon's goal is to create chaos and fear. When conducting an investigation of possible demonic activity, the Warrens often heard the victims recount the same methods to inspire terror: knocks on the door, usually in threes (to mock the Trinity) or in sixes (double three), with no one there; scratching sounds on doors or within walls; hot or cold spots; rooms that just feel "creepy"; sounds of baby animals in pain; whisperings; knocks that become pounding on the walls or roof; plumbing that doesn't turn off; appliances that go on or off without help; and LEVITATION of small objects. Too often such behaviors are attributed to POLTERGEIST activity, especially if there are teenagers in the home or are dismissed out of hand as an overactive imagination. Another mistake in this early stage is disbelief by friends, clergy, or family members, leaving the victim frustrated and turning to a medium to evaluate the phenomena, because the demonic can manipulate the medium's sensitivity.

Oppression: Once fear has taken hold, the second assault is total domination of the victim's will, either through a horrendous bombardment of external terrors or through an internal psychological breakdown. The parlor tricks of infestation magnify to become blood-curdling screams, heavy breathing and footsteps, knockings, RAP-PINGS, and poundings, hellish moans and inhuman voices through televisions or telephones, putrid and disgusting SMELLS, like sulfur, rotting flesh, and excrement, extremes of hot and cold, often following in succession, levitation of people or large objects and furniture, and finally MATERIALIZATIONS of a black form that personifies evil. Internally, the demonic causes the victim to believe he or she (mostly she) is insane. There are dramatic personality changes and mood swings and deep depression. Arguments erupt frequently, as well as the use of foul or obscene language.

Possession: At this point, if there has been no intervention on the part of the victim—no blessing, no EXORCISM, no prayers or demands that the demonic depart—then the victim stands at risk for total sublimation of his body and soul to the inhuman evil. Demons speak through the possessed, foul fluids and odors emanate from the body, and often the victim doesn't even resemble his or her former appearance. Proudly, the demon gloats over his ability to control the possessed much as a puppeteer manipulates the marionette. The demon goes so far as to claim victory over God.

But if the afflicted person or family can get help—whether from their local clergy, the Warrens, or some other accredited demonologists—then the hope exists that the demonic presence can be banished through a process of blessings, prayers, exorcisms, and basically sympathy and understanding of the terrible price exacted by such a siege. Ed and Lorraine stressed that fighting evil is a religious process; the most important first step in avoiding evil is belief in some God or Creator, whether Catholic, Protestant, Jewish, Moslem, Buddhist, or whatever.

Secondly, exorcism must be performed by a priest specifically designated as an exorcist by the bishop. Since belief in Satan is hard to reconcile with modern-day science and technology, many parishes have no one trained as an exorcist and may be unwilling to even consider such a position. There are too few exorcists for what the Warrens and some in the church hierarchy believe is a growing problem.

As a demonologist, Ed Warren helped identify the manifestations of demonic infestation, oppression, and possession so that trained exorcists could work to rid the victim of evil influence. There is a great deal of proof required before an exorcism can take place, and for Catholic exorcists, three days of fasting and prayer may precede the administration of the rite. The Warrens also believe that helping the afflicted through support, blessing, and prayer is part of their calling. They did not perform exorcisms themselves, but worked with exorcists, fearing the transference of inhuman spirits to themselves. Ed and Lorraine strongly warned against anyone trying to exorcize who is not trained.

The Warrens estimated that they investigated over 8,000 cases in over 50 years of work. Some of these investigations have been sensational, such as “Annabelle,” in which spirits infested a large Raggedy Ann doll claiming to be the ghost of a little girl; the Donovan case, which stemmed from the teenage daughter’s invitation for infestation through her Ouija board; the identification of a ghost at the United States Military Academy at West Point and Lorraine’s efforts for the spirit to pass on to the Other Side; the study of cemeteries and how they are gathering points for spirits; and the Smurl haunting, in which a family living in a duplex in West Pittston endured demonic activity for over 10 years without ever learning why. The house was finally successfully exorcized in 1989 by direct Vatican intercession.

The most famous and controversial case the Warrens encountered was the possession of the Lutz home in Amityville, Long Island, New York (see AMITYVILLE CASE). Ed and Lorraine were two of only nine individuals asked to consult on the legitimacy of demonic activity in the house. Both Warrens firmly believe the possession of the Lutz home was authentic. There has been much speculation that the “horror” was embellished, but Ed did not think that the Lutzes could have made up some of the terrible things that happened in their home.

Besides their demonology rescue work, lectures, and guidance of supernatural tours, the Warrens cofounded the

New England Society for Psychic Research. They also wrote 10 books based on their experiences: *Deliver Us From Evil*; *The Demonologist* (a classic text); *The Devil in Connecticut*; *The Haunted* (based on the Smurl case); *Werewolf*; *Satan’s Harvest*; *The Ghost Hunters*; *In a Dark Place*; *Graveyard*; and *Ghost Tracks*. *The Haunted* was released as a film in 1991 and the made-for-television movie *The Demon Murder Case* (1983) was based on *The Devil in Connecticut*.

On March 26, 2001, Ed Warren collapsed due to heart problems after a trip to Japan to assist in Buddhist exorcism techniques. He was hospitalized for a year and was in a coma for several months. He spent the next four years under the care of Lorraine, who was at his side when he passed away from natural causes on August 23, 2006. He was buried with full military honors.

Lorraine continued their work with her son-in-law, Tony Spera, and also in collaboration with various paranormal investigators.

Ed’s nephew, JOHN ZAFFIS, of Stratford, Connecticut, works as a paranormal researcher and demonologist (he also investigated cases for the Warrens) and founded the Paranormal and Demonology Research Society of New England in 1998.

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Warren, Joshua P. (1976–) Paranormal investigator and author, and founder of L.E.M.U.R., the League of Energy Materialization and Unexplained Phenomena Research.

Joshua P. Warren was born on October 25, 1976, in Asheville, North Carolina. At age 13 he published his first book. From 1992–95, he wrote columns for the *Asheville Citizen-Times*. In 1995, he founded L.E.M.U.R., of which he is president, to conduct scientific method paranormal investigations. L.E.M.U.R. is part of his multimedia production company, Shadowbox Enterprises, LLC.

Among Warren’s notable L.E.M.U.R. investigations were the Pink Lady GHOST at the prestigious Grove Inn in Asheville in 1995 and an expedition concerning the Brown Mountain GHOSTS LIGHTS in 2000. There he and his team captured the first known film footage of the mysterious luminosities.

His first published ghost book was *Haunted Asheville*, a regional bestseller. In 2000, he published a novel *The Evil in Asheville*. *How to Hunt Ghosts: A Practical Guide*, a field guide to paranormal investigation, was published in

2003, and *Pet Ghosts: Animal Encounters from Beyond the Grave* was published in 2006.

Warren makes numerous media appearances and is host to a weekly radio show, *Speaking of Strange*. He produced and starred in a one-man documentary *Alone in a Haunted House*.

He divides ghosts into five general categories:

- Entities, ghosts which seem to have consciousness and are interactive with the living
- Imprints, ghosts of objects, and of the dead that do not seem to have conscious awareness
- Warps, ghostly phenomena perhaps created by geomagnetic anomalies and interdimensional portals
- Poltergeists, entities that create disturbances
- Naturals, a “rare phenomenon that appears ghostly but in fact is created by some scientifically unknown property of the present.” Naturals mimic activity that appears ghostly to casual observation.

Warren’s research focuses on the interaction of consciousness with the energy of place, and also on frequencies of light and electromagnetic fields that are associated with paranormal phenomena.

Personal experiences with the ghost of a pet led Warren to research animal ghosts. He coined the term “phantimal” to describe a paranormal entity that looks more like an animal than a human. Phantimals may not be ghosts of real animals, but more along the lines of BLACK DOGS, MOTHPAN, and other mysterious creatures.

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Watson, Albert Durrant (1859–1926) Doctor, astronomer, editor, poet, and psychical researcher. Albert Durrant Watson was noted for his spirit communications received while in trance.

Watson was born on January 8, 1859, in Dixie, Upper Canada. On September 23, 1885, he married Sarah Anne Grimshaw Clare in Toronto; they had seven children (two daughters and five sons). After studying at the Toronto Normal School, Watson taught school at Malton and Oakville. In 1883, he graduated as doctor of medicine from Victoria College, Cobourg. In 1890, he received another medical degree from the University of Toronto to acknowledge his graduation as a Licentiate from the Royal College of Physicians of Edinburgh in 1883. Watson practiced medicine for 40 years.

A multitalented man, he was an amateur astronomer and published several papers in this field. He became

a member of the Royal Astronomical Society of Canada in 1892 and held several executive positions between 1910 and 1917. He had musical talent as well: several of his poems were published in Methodist and Presbyterian hymnals and he composed alternate wording for the Canadian anthem, which received a positive response. In addition, he was a prolific poet and author of prose.

In his PSYCHICAL RESEARCH, Watson was influenced by the cosmic consciousness expressed in the writings of Walt Whitman and Richard Maurice Bucke. He investigated the psychic abilities discovered in his former Sunday school student, Louis Benjamin. In 1917, Benjamin, 30, had purchased a Ouija board (see TALKING BOARD) for the amusement of his son and gave a demonstration to Watson. Benjamin’s psychic abilities opened, and he moved on to the delivery of spirit messages received through trance speech. Between 1918 and 1920, Benjamin conducted SEANCES that were carefully documented. As the president of the Association for Psychical Research of Canada, Watson detailed the messages received from the dead, some of them famous, in *The Twentieth Plane: A Psychic Revelation* (1918) and *Birth Through Death: The Ethics of the Twentieth Plane; A Revelation Received Through the Psychic Consciousness of Louis Benjamin* (1920).

The books received mixed reviews. A public debate on *The Twentieth Plane* raged in various Toronto newspapers. LUCY MAUD MONTGOMERY, the author of *Anne of Green Gables*, called the messages “absolute poppycock.” Although many people stood by Watson, his church requested him to avoid discussing psychical research with his Sunday school class. Watson resigned. He also placed some distance between himself and Benjamin. Later, he questioned the extent to which the medium’s communications had been influenced by telepathy from the sitters.

Watson joined the Baha’i faith, apparently in 1920. In 1923, he concluded his research into spiritual and psychic matters with the publication of *Mediums and Mystics*, cowritten with Margaret Lawrence.

Watson concluded that there are genuine, though little-understood psychic phenomena worthy of serious study, but warned that related research should be undertaken only by qualified investigators.

Watson died in Toronto on May 3, 1926.

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Waverly Hills Sanatorium Haunted ruins of an old tuberculosis sanatorium near Louisville, Kentucky. The Waverly Sanatorium has been investigated by numerous paranormal groups, including the LOUISVILLE GHOST HUNTERS SOCIETY.

History

In the 19th century, tuberculosis, the “white death,” was one of the most dreaded diseases. Highly contagious, it swept through towns, claiming thousands of victims, including entire families. There was no known cure. Doctors believed that the best treatment was rest, good nutrition, and plenty of fresh air. Thousands of victims sought out treatment centers in the countryside and mountains where they were exposed to the air, even in the chill of winter.

Louisville, Kentucky, built in a low valley, proved to be an excellent breeding ground for tuberculosis and gave Louisville the dubious distinction of having the highest infection rate in the United States. In 1910, a hospital with 40 beds was built on a hill, but soon was overwhelmed with patients.

In 1926, Waverly Hills Sanatorium was built as a state-of-the-art treatment center for tuberculosis victims. Some actually survived, but an estimated tens of thousands died there—one an hour at the height of the epidemic. Besides exposure to fresh air, patients were treated with experimental procedures. One involved irradiation with ultraviolet light in the hope that it would kill the bacteria ravaging the lungs. Lungs were inflated with surgically implanted balloons. Some patients were subjected to hydrotherapy, which often led to life-threatening pneumonia. Another procedure, pneumothorax, involved deflating the infected parts of lungs. Another therapy was thoracoplasty, a bloody surgical procedure performed as a last resort for the most desperate cases. The chest was cut open and muscle and up to seven ribs were removed in the hope that congested lungs would then have room to expand and breathe adequately in the chest cavity. Fewer than 5 percent of thoracoplasty patients survived.

While a small number of patients recovered, most who came to Waverly Hills left by means of the “body chute,” a tunnel that led from the sanatorium’s morgue to railroad tracks. Corpses were sent down the “death tunnel” via a motorized rail and cable system to be carried away with as little attention as possible. Staff believed that if patients knew how many were dying, they would suffer a severe psychological setback in their therapy.

By the late 1930s, the epidemic of tuberculosis was declining. In 1943, the discovery of the antibiotic streptomycin nearly eradicated it. In 1961, the sanatorium closed. It reopened a year later as the Woodhaven Geriatrics Sanitarium. Conditions were not good at Woodhaven either. Many patients were subjected to electroshock therapy, widely used at the time. In 1982, the state of Kentucky closed down the sanitarium on grounds of patient abuse. The facility was sold into private ownership.

The owner wanted to use the site to construct a shopping center and the world’s largest statue of Jesus. He tore down all the buildings save for the main hospital, which was protected as a national historic site. He then tried to get the building condemned by allowing vandals to come in and by digging around the foundation to weaken it. The house was abandoned and left to the elements and to thieves and vandals. Apparently the owner thought that

if the house fell into dilapidation, he could prevail with his plans to tear it down. No effort was made to prevent people from entering the mansion and helping themselves to whatever they wanted—lighting fixtures, appliances, doors, bannisters, toilets, and even plumbing pipes. What the thieves did not take was damaged or destroyed by vandals. The interior was further ruined by water damage from leaks in the roof and failed gutters.

The property was sold in 2003 to the Mattingly family; by then, stories of hauntings in the abandoned and ruined hospital were rampant. The Mattinglys established the Waverly Hill Historical Society to raise funds for the extensive renovation needed to restore the hospital to its original condition. They also allow guided tours.

Haunting Activity

Almost everyone who visits Waverly, especially during the nighttime tours, experiences unusual phenomena. Numerous ghosts and other phenomena have been reported, including:

- a little girl seen on the third floor of the hospital
- a little boy playing with a leather ball
- an old woman with bleeding hands and wrists in chains who runs from the front door screaming “Help me, somebody save me!”



Waverly Hills Sanatorium entrance. Photo by R. E. Guiley.



Sun porch wing of Waverly Hills Sanatorium. Photo by R. E. Guiley.

- a man in a white coat who walks around the kitchen and cafeteria
- food smells wafting from the kitchen
- disembodied voices talking in unintelligible conversation or telling visitors to get out
- slamming doors
- a hearse that drives up and drops off coffins
- dark shapes or SHADOW PEOPLE, passing in and out of doorways in the long, dark corridors

The fourth floor has the most activity reported and is especially known for a figure of a man who crosses the corridor.

On the fifth floor, room 502 is famous for two SUICIDES. In 1928, a nurse was found hanging from a light fixture there. She had been 29, pregnant, and unwed. In 1932, another nurse who worked in room 502 threw herself from the balcony and died.

KEITH AGE and TROY TAYLOR are among paranormal investigators who observed and recorded phenomena at Waverly. Taylor said that his 2002 visit to Waverly marked the first time that he was ever frightened by haunting activity. Age, Taylor, and other investigators recorded unusual fluctuations in EMF meter readings and sudden and bizarre changes in temperature. Doors opened and slammed shut by themselves. On the fourth floor, Age was attacked by an unseen POLTERGEIST who caused a plastic soda bottle to fly out and hit him in the back, an overhead fluorescent light fixture to swing loose and strike him on the back of the head, and a brick to fly across the air and hit him in the back.

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Wayne, Anthony See MAD ANTHONY.

Weaver, Kelly (1960–) Psychic MEDIUM and cofounder with husband John D. Weaver of the Spirit Society of Pennsylvania. Kelly Weaver specializes in ANGEL readings, past-life readings, and AFTER-DEATH COMMUNICATIONS. In the field of PARANORMAL INVESTIGATION, she and John work with investigators at haunted sites and conduct their own investigations. In addition, Weaver has worked on crime cases with law enforcement agencies around the United States.

Life

Weaver was born Kelly Dibeler in Hummelstown, Pennsylvania, the first of two girls, and was raised in a haunted house built in 1829. Her psychic and mediumistic abilities manifested early in life, distinguishing her from other members of her family. Her maternal great-grandmother may have had similar abilities, but it was never discussed within the family.

By age five, Weaver could "see air," that is, the colors of the aura around living things. A voice of a SPIRIT GUIDE spoke to her as though emanating from the moon. Weaver and her sister, Lisa, four years younger, saw POLTERGEIST phenomena at the house and the GHOST of a man in a top hat, as well as other ghosts. In her teens, Weaver had a bedroom alone in the attic of the house. The five closet doors opened and shut by themselves and disembodied voices spoke to her.

She graduated from high school in Hummelstown in 1978 and enrolled in the York Academy of Art the following year. She studied photography and commercial art and visual merchandising, graduating in 1981.

Weaver met her first husband, Ken, to whom she was married from 1982 to 1988. The couple lived in different cities in Pennsylvania. After their divorce, Weaver returned to Hummelstown. In 1989, she met John Weaver, an art director in an electronics firm. They married in 1991 and moved to Camp Hill where they presently live.

Weaver kept her psychic ability to herself until she left home and entered art school. She found that she naturally knew what other people were thinking and could accurately see events in the future. She and John shared mutual interests in the paranormal. In 1996, they founded the Capital Ghost Forum for people interested in ghosts and who lived in haunted homes. Seven people joined. The group grew quickly and by 2006 had more than 100 members. In 2001, the Weavers changed the name to the Spirit Society of Pennsylvania to reflect the broad interests of members. The society publishes a monthly newsletter in hard copy and electronic format. Other activities include ghost tours, dinners at haunted restaurants, investigations, monthly meetings, and occasional special events.

In 1997, Weaver quit her job to form her own business enterprise. She had worked in a Christian-oriented company where her psychic gifts were viewed with suspicion—when others found out, someone came and prayed at her desk for her. Weaver formed Kelly's Magical Garden, through which she offers classes, readings, and sells her own aromatherapy blends.

Weaver lectures and makes numerous media appearances, including programs such as MTV's *Fear* (2001), *A Haunting* (2006), and various documentaries, including *The Pennsylvania Ghost Project* (1999). She has been featured in books and articles, among them *Coast to Coast Ghosts* by Leslie Rule. She is a regional investigator for the AMERICAN GHOST SOCIETY. From 1998 to 2000, the Weavers produced an Internet radio show, *Visions from the Other Side*.

Paranormal Views, Experiences, and Works

Weaver is highly clairaudient—she hears the voices of spirits and the dead—and she receives mental visual impressions. She also experiences paranormal SMELLS. Spirits and the dead communicate and converse with her through the mental impressions of voices and images.

Weaver's psychic work is aided by a spirit contact (see CONTROL), Annabelle, who arrived in 1999 while Weaver was attending a MEDIUMSHIP conference in Philadelphia. During a raging thunderstorm, Weaver felt the presence of a woman behind her as she went to her room. Annabelle gave Weaver verifiable information. Weaver was tested for accuracy by Walter Meyer zu Erpen, founder and president of the SURVIVAL RESEARCH INSTITUTE OF CANADA, who also was in attendance at the conference.

Annabelle is a tall, slender woman with brown hair that she wears pulled back in Victorian fashion. She is dressed in a Victorian gown of deep blue satin. She is always accompanied by a small, fluffy, white dog. As Weaver's spirit contact, Annabelle organizes messages and controls access to Weaver for the dead and other spirits.

Sometimes when Weaver sits in her sunroom at home, she summons Annabelle; when she arrives, she sends her spirit dog out into the yard to play with the Weavers' own dog, Teddy Bear. Annabelle's appearance is accompanied by physical phenomena, such as RAPPING within the walls of the room. Her voice has appeared on ELECTRONIC VOICE PHENOMENA recordings.

Weaver believes in REINCARNATION and does SPIRIT RELEASEMENT work. She has released stuck souls from different kinds of places, including haunted battlefields. Many ghosts besides those who died in fighting are attracted to battlefields, she says, and thus it is unlikely that battlefields can ever be cleared completely. Releasement does not work unless a soul is ready to go.

Weaver has experienced the dark side of the spirit world. She describes one of her first investigations as a house haunted by pure evil. Renters never stayed long. The house had been built on sacred Indian burial ground and had a violent history as a speakeasy during Prohibition; at least one murder had taken place there. Occu-

pants felt ill and suffered poltergeist phenomena and were pushed down the stairs. A priest was summoned, but the holy water he sprinkled on the stairs turned bloodred. Both Kelly and John became ill inside the house. The entire street where the house was located had strange HAUNTING activity.

Weaver's books include *Whispers in the Attic: Living with the Dead* (2004), an autobiographical account of her psychic development and experiences coauthored with John, and *Visions of the Other Side* (2007), featuring some of her most notable investigations.

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weeping woman See LA LLORONA.

Weir, Thomas (c. 1600–1670) At age 69 or 70, Major Thomas Weir, one of the most respected citizens of Edinburgh, suddenly announced of his own volition that he had long practiced witchcraft, black magic and unspeakable sexual crimes. His fellow citizens at first did not believe him, but were nonetheless scandalized. Weir and his sister, Jean, whom he implicated in his confession, were executed for their alleged crimes, and they left behind one of the most famous haunted houses in Scottish legend.

For his entire life, Weir had been a model citizen. As a soldier, he had served Parliament in the Civil War, and in 1649 he had been appointed commander of the City Guard. He was considered a most pious Presbyterian. No one could explain what possessed him to confess to crimes which surely he knew would doom him. In fact, his confession was so absurd in light of his outward conduct that initially others believed him to have gone mad.

Weir, however, persisted in his claims. He said he had long practiced black magic and NECROMANCY, and was a servant of the devil. He had committed incest with Jean from the time she was a teenager until she was about 50. Then, disgusted with her wrinkles, he had turned to other young girls: Margaret Bourdon, the daughter of his dead wife, and Bessie Weems, a servant. He had also committed sodomy with various animals, including sheep, cows, and his mare.

Finally, an investigation was made of his claims, and at Weir's insistence, he and Jean were arrested and brought to trial. Jean told the arresting guards to seize the Major's staff, which she said was a gift from the devil and the source of Weir's power. She said the staff would go shopping for Weir, run before him in the streets to clear the way, and answer the door at home.

The Weirs were charged with sexual crimes and were brought to trial on April 29, 1670. Doctors and clergy tried to help Weir, but he cursed them and said his damnation was already sealed in Heaven. "I find nothing within me but blackness and darkness, brimstone and burning to the bottom of Hell," he said. Doctors believed him to be of sound mind, but thought Jean to be demented.

Jean voluntarily confessed to incest, which she blamed on her brother's witchcraft. On September 7, 1648, they had traveled in a coach drawn by six horses to Musselburgh to meet with the devil, and had signed a pact with him. She also confessed to consorting with witches, FAIRIES, and necromancers, and to having a familiar who spun huge quantities of wool for her and helped her carry out various evil acts.

Weir was convicted of adultery, incest, one count of fornication, and one count of bestiality. On Monday, April 11, 1670, his death sentence was carried out, and he was strangled at a stake between Edinburgh and Leith. His body was burned to ashes, and his staff along with it. One witness said that the staff "gave rare turnings and was long a-burning as also himself." Jean was hanged on April 12 in the Grassmarket in Edinburgh. To the end, she was contemptuous of everyone.

After their deaths, reports circulated that Weir's cloaked ghost, clutching the magical staff, flitted about the city at night. Weir's house, Bow Head, was said to be haunted. A spectral coach was reportedly seen driving to the door to take Weir and his sister away to hell. The house remained vacant for about 100 years, until the low rent lured in a poor, elderly couple. On their first night, a calf gazed at them through the window while they were in bed, so they claimed. This event, interpreted as a sign of the Devil, caused them to move out the next day. No one else ever lived there again.

Bow Head became a celebrated haunted house. As late as 1825, it was said to be full of lights and the sounds of spinning, dancing and howling. Weir's GHOST was reported to emerge from the alley at midnight, mount a headless black horse and gallop off in a whirlwind of flame. His enchanted staff was said to parade through the rooms.

The house, in ruins from neglect, was demolished in 1830. Its site is not now known, but it is said that the Major's staff has still been heard tapping in the Grassmarket, and visions have still been seen of Jean's fire-blackened face.

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wells In folklore, wells are believed to be passageways for GHOSTS and spirits to enter the physical world. If a home or building is on top of a well, then it will be

haunted. Covering the well is believed to exacerbate the haunting, for it will frustrate spirits seeking access to the physical world. They will clamor about looking for another access route.

Wells—and water in general—have a long history of supernatural beliefs. Lakes and rivers are the dwelling places of a host of water entities, gods and goddesses, monsters, dwarfs, undines (a type of fairy living in or by bodies of water) and other creatures, some of whom are guardians of the waters as well. Longstanding customs exist for propitiating the spirits with offerings tossed into the waters. Wishing wells and even cursing wells derive from these beliefs.

Water is believed to have spiritually purifying properties: evil things cannot cross running water. Many wells and springs are ascribed healing properties and are turned into holy shrines. Various wells also are known for their divinatory properties: one sees the future in the water.

See WOODLAWN PLANTATION.

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West Virginia Penitentiary Former maximum security prison in Moundsville, West Virginia, which has numerous haunting phenomena.

History

The West Virginia Penitentiary opened in 1876, modeled after the Gothic-style prison in Joliet, Illinois. The location in Moundsville was chosen for its proximity to Wheeling, which was the state capital at the time. It was built by inmates out of hand-cut quarried sandstone. When completed, it was about half the size of the Joliet facility and could hold 480 inmates. By the early 20th century, the penitentiary was successful and self-supporting, thanks to prison industries and labor. In addition, education was provided to the inmates, making Moundsville a model correctional facility.

There were abuses by guards, however. Prisoners were whipped and tortured. Two favored instruments of torture were the "kicking Jenny" and the "shoo-fly." The kicking Jenny was a rounded piece of wood over which a prisoner would be bent and tightly fastened down so that he could not move. His back was severely whipped. The shoo-fly was a stockade device that also prevented a prisoner from moving. He would be sprayed in the face at close range with high-pressure icy water. Prisoners struggled not to be choked to death.

The prison population swelled to about 2,400 inmates in the 1930s forcing up to three prisoners to be housed in cramped cells that measured five by seven feet. A project to double the size of the prison was begun in 1926, but

was not completed until 1959, due to a steel shortage during World War II.

Executions by hanging and electrocution took place at the prison. The state assumed control of executions in 1899, and between that year and 1949, 85 men were hung at Moundsville. In 1951, hanging was replaced by the electric chair; nine men were electrocuted between 1951 and 1959, when the state abolished the death penalty. There were other deaths at the prison: inmates killed each other. The exact number of murders is not known, but is believed to be in the hundreds.

In 1973, a riot erupted when 35 prisoners jumped a guard, took his keys, took five guards hostage, and barricaded themselves in the maximum security basement. They set a fire, which raged out of control for a while and then was put out by other inmates. The riot was subdued; two inmates were hospitalized. Another riot occurred in 1986, centered in the cafeteria. A new cafeteria was constructed as a result.

In 1986, the West Virginia Supreme Court ruled that the small cells of the prison constituted cruel and unusual punishment. The prison closed in 1995, and prisoners went to a smaller facility in Mt. Olive. It is now the National Corrections and Law Enforcement Training and Technology Center. It is open to the public for tours and for private paranormal investigations. The facility runs its own ghost tours.

Haunting Activity

Legend holds that the prison is built on top of Native American burial grounds. Whether this is true is not known, but Moundsville was named after the mounds left behind by the early Adena people. Indian burial grounds that have been violated are often associated with haunting phenomena.

There are five areas that have been identified as “most haunted” in the facility: Death Row, the Sugar Shack, a recreational area, the chapel, the shower cages, and the North Wagon Gate, where inmates were hung prior to the use of the electric chair.

Activity includes SHADOW PEOPLE, ELECTRONIC VOICE PHENOMENA, phantom sounds, and APPARITIONS. Ghostly faces and figures and ORBS have been captured on camera. Sounds of heavy objects being dragged about have been heard.

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Whaley House Haunted 19th-century house in San Diego built on land where executions took place. Several ghosts inhabit the Whaley House, including one of San Diego’s most celebrated criminals, Yankee Jim Robinson.

The house is considered one of the most actively haunted houses in America.

History

The builder of the Whaley House was Thomas Whaley, born on October 5, 1823, in New York City to a well-to-do-family. Whaley’s father died when he was nine and left a considerable sum of money for the boy’s education and start in business. Young Whaley did not fare as well as his father, however, and was lured to California by stories of instant wealth in the gold rush. He settled in San Francisco in 1849. Once again fate seemed against Whaley when fire burned down his businesses. He relocated to San Diego and become a partner in a general store. Whaley prospered and became a prominent businessman.

In 1953, he returned to New York City and took a bride, Anna Eloise DeLaunay. The couple went back to San Diego, where they were greeted with a ball in their honor. By 1856, the Whaleys had two sons, Francis and Thomas, Jr., and Whaley decided it was time to build a house. He bought a piece of land in Old Town for a bargain.

There was a reason why the land was cheap. It had once been the site of an execution block where people were hanged. The most famous execution had taken place on September 18, 1852, when Yankee Jim Robinson, a local thug, was led to the gallows. Robinson and two other men were convicted of trying to steal a pilot boat, the *Plutus*, out of San Diego’s harbor. The men were sentenced to a year in prison, but Robinson was sentenced to death. The jury included the owners of the pilot boat and the judge allegedly was drunk. Local townspeople were so anxious to see Robinson dead that an attempt was made to lynch him before the sentence could be carried out.

Right up to the end, Robinson did not believe he would actually be executed. Even as he stood on the gallows, he lectured the onlookers about the injustice of his trial. Unfortunately, his death was not swift. At six feet four inches, he was too tall for the rope used, and his neck did



Whaley House. Photo by R. E. Guiley.

not snap. Instead, he twisted and struggled as he slowly strangled to death—an excruciating scene that went on for 45 minutes and was witnessed by Thomas Whaley.

Robinson's gruesome demise was forgotten as Whaley cheerfully built a grand two-story, Greek revival mansion at a cost of \$10,000. He furnished it in grand style. The Whaleys entertained lavishly. Their daughter, Anna, was born.

Whaley anticipated a long, gracious life, but his happiness was cut short. In January 1858, their second child, Thomas Jr., died at 17 months of age. Later that year, an arsonist burned one of Whaley's businesses on the plaza in Old Town. The Whaleys retreated to San Francisco for nearly 10 years. Whaley also spent some time in Sitka, Alaska, as a member of the city council.

Three more children later, the Whaleys decided to return to San Diego. Whaley remodeled and enlarged the house. They resumed their sumptuous entertaining. He leased out parts of the house to be used as a hotel, granary, school, saloon, jail, and dance hall.

In 1869, the county leased one wing of the house to be used as a courthouse. A controversy developed over moving the courthouse to a new location—more and more people were relocating from Old Town to New Town. Martial law was imposed in Old Town. One night while Whaley was away on business, men broke into the house, held Anna at gunpoint, and raided the courthouse. Enraged, Whaley demanded reparations for the damage, but the county ignored him and he had to let the matter drop.

On August 19, 1885, tragedy befell another child. Daughter Violet Eloise, who had a history of emotional instability, became depressed and distraught only two weeks into her marriage. She took Whaley's pistol, went to the outhouse, and shot herself to death in the heart. Whaley carried her into the house's lounge, where she died. She left behind a sad poetic farewell note:

Mad from life's history,
Swift to death's mystery;
Glad to be hurled,
Anywhere, anywhere, out of this world

Whaley moved his business ventures to New Town and put his house up for sale, but there were no buyers. He died on December 14, 1890. His widow, Anna, remained in the house until February 24, 1913. The Whaley family retained ownership of the house until 1953, when the county took it over. By then it was in disrepair. It was restored and opened as a museum in 1960.

Haunting Activity

According to lore, haunting activity began as soon as the Whaley family moved into their house. Whaley reportedly heard strange noises and the sounds of heavy boots thumping upstairs. He was convinced it was the ghost of Yankee Jim Robinson. The sounds are still heard by museum employees.

Robinson's ghost is joined by the ghosts of Whaley, his wife Anna, Violet Eloise, sons George and Francis, and Whaley's three-year-old great-granddaughter, who accidentally poisoned herself by swallowing ant poison. Visitors frequently experience the SMELLS of Anna's sweet perfume, Thomas's pipe tobacco, and freshly baked bread and apple pie. They hear footsteps and piano music, perhaps a remnant from the days of lavish entertaining. A baby's anguished cry has been heard emanating from the bedroom where Thomas Jr. died. The sounds of children laughing and playing are heard. According to records, a playmate of the Whaley children died in the kitchen after being severely injured while playing outside. Sometimes apparitions are seen. A strange, heavy mist has been seen in the master bedroom. ELECTRONIC VOICE PHENOMENA of voices and music has been recorded. A rocking chair has been seen to rock on its own and chandeliers have swung without being touched.

HANS HOLZER was one of the first ghost experts to investigate the Whaley House in 1965. He was accompanied by Sybil Leek, an English witch and psychic, and television personality Regis Philbin. According to Holzer, the three saw the apparition of Anna, but it disappeared when Philbin switched on his flashlight.

Leek conducted a SEANCE and served as a medium for several ghosts, including a hostile man who seemed to be Whaley, angry at the injustices done him and the intrusions into his house. Another ghost was that of a 13-year-old girl who had died suddenly.

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Wharton, Edith See MOUNT, THE.

whirlwinds In Native North American lore, whirlwinds are associated with spirits of the dead and with evil. The Shoshoni of Wyoming, Montana, Idaho and Colorado believe that whirlwinds are apparitions of dead people and that they can be dangerous. According to legend, a company of Shoshoni women went out walking one day, and a whirlwind arose. One of the women cursed it. The whirlwind attacked her and broke her leg, and destroyed her tent. The Gros Ventre also believe whirlwinds are spirits of the dead, and observe that whirlwinds often are seen in cemeteries when there is no wind anywhere else. In the myths and folktales of the Mandan-Hidatsa, whirlwinds are the vehicles by which the spirits of the dead travel about. The winds swirl up out of the graves.

Among tribes in California and other parts of the West, whirlwinds are said to be evil spirits; a dead shaman's dust; or a shaman's "pain." The latter refers to animated objects, such as crystals and stones, which are believed to be both

the source of a shaman's power and the cause of illness. Various beliefs hold that whirlwinds can poison, will cause miscarriages or will carry off children.

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Whisht hounds (also **Wish hounds**, **Wisht hounds**, **Wist hounds**) Spectral hellhounds that haunt Wistman's Wood and vicinity in Dartmoor in Devon, England. *Whisht* is an old West-country term for "spooky" and is derived from *Wisc*, a name for the Norse god of wisdom and war, Odin (Woden). The hounds are also called Yellhounds and Yeth-hounds in some parts of Devon.

The Whisht hounds are headless and glowing black. They roam the moors with their master, Odin, who carries a hunting horn or hunting pole. Sometimes their master is said to be the Devil or SIR FRANCIS DRAKE; he is either astride a horse or on foot. The hounds are said to chase the souls of unbaptized children. Another story holds that the hounds themselves are the souls of unbaptized children who return to hunt down their parents.

Persons unfortunate enough to meet the hounds supposedly die within a year, if they do not perish that very night. It is particularly dangerous to meet them head-on. Anyone who sees the hounds must immediately lie face down with arms and legs crossed and repeat the Lord's Prayer until they have passed. Dogs who hear the Whisht hounds baying are certain to die.

The Whisht hounds most frequently are about late on Sunday nights. Baying and breathing fire and smoke, they sweep across the moors and end their run by vanishing over a crag. According to lore, anyone who pursues them goes over the cliff to his death.

Writing in the *Quarterly Review* in July 1873, R.J. King gave this description of the Whisht hounds:

The cry of the wish or wished hounds is heard occasionally in the loneliest recesses of the hills whilst neither dogs nor huntsmen are anywhere visible. At other times (generally on Sundays) they show themselves—jetblack, breathing flames and followed by a swarthy figure who carries a hunting pole. Wise or Wish, according to Kemble, was the name of Woden, the lord of "wish" who is probably represented by the master of these dogs of darkness.

The hounds' haunt is suitably spooky: the moors are quiet, save for a nearly constant, low, moaning wind. Wistman's Wood is filled with eerie-looking, moss-covered oak trees, half-buried boulders, and an occasional pile of sheep bones, the remains of some predator's attack. Nearby are the ruins of a haunted prehistoric village. The hounds are said to emerge from the wood every St. John's Eve (Midsummer Eve).

The Whisht hounds have been seen since 1677 in the area of Buckfastleigh. In that year, legend has it, an evil man named Sir Richard Cabell was swept off to hell on the night he died. His body was interred in a pagoda in the local churchyard. Whoever pokes a finger through the keyhole of the structure will have the end of it chewed by a ghost.

The hounds also have been seen at Buckfastleigh Abbey near Yelverton, along Abbot's Way, led by the ghost of Sir Francis Drake.

Reports of the hounds dwindled in the late 20th century, perhaps because of a decline in belief in folklore and the supernatural.

Both the Whisht hounds and BLACK SHUCK, a spectral BLACK DOG, have been credited with inspiring Sir ARTHUR CONAN DOYLE in his writing of *The Hound of the Baskervilles*.

See DEATH OMENS; JAN TREGEAGLE; WILD HUNT.

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White House The living and working quarters of the president of the United States in Washington, D.C., has numerous GHOSTS in residence.

History

Following the end of the Revolutionary War in 1776, there was much discussion about where the new United States should have its capital. George Washington, the first president, selected a swampy site on the Potomac River that was to become the District of Columbia. An entire city was designed by French architect Pierre Charles L'Enfant.

Work on the White House was begun in 1792. The house was designed by architect James Hoban. Washington



The White House. Photo by R. E. Guiley.

supervised construction but never lived in it. The second president, John Adams (1797–1801), moved in while the house was still incomplete. It was not finished during his term.

During the War of 1812, the British burned it. James Madison and his wife, Dolley, were living there; Dolley is credited with saving government documents and a portrait of George Washington from the fire. Rain fell and extinguished the fire, saving enough of the house for rebuilding. The reconstruction took three years. Renovations and additions were made in subsequent years.

The residence was called the President's Palace, President's House and Executive Mansion until 1901, when President Theodore Roosevelt officially christened it the White House.

Today the White House has six floors, 132 rooms and 32 bathrooms. Two floors are open to public view. Some of the famous historical rooms are haunted.

Haunting Activity

Abigail Adams, wife of President John Adams, used the East Room for hanging laundry, as it was the driest room in the house. The East Room is the largest room in the White House and has been used for dances, receptions and various events. Teddy Roosevelt even held wrestling and boxing matches in the room. Abigail's ghost is seen passing through the East Room doors, her arms outstretched as though she is carrying yet another load of presidential laundry. Sometimes she leaves behind faint smells of soap and damp clothing.

The ghost of a British soldier from the War of 1812 has appeared, carrying a torch. Legend has it that he was killed on the White House grounds while trying to set the house afire. In 1954, a distraught couple visiting the White House told a valet that a ghost had tried to set their bed on fire all night long.

President Andrew Jackson (1829–37) haunts the Rose Room, also known as the Queen's Bedroom, with his raucous laughter. The source of the haunting seems to be the bed, which probably belonged to Jackson. He died in 1845 at his home, the Hermitage, in Nashville, Tennessee, but his ghost seemed fond of returning to the White House. Mary Todd Lincoln, wife of ABRAHAM LINCOLN, said she could hear him stomping about and swearing. In modern times, a cold presence attributed to Jackson has been felt in the Rose Room.

Mary Lincoln also sensed other ghostly presences during her husband's tenure from 1861 to 1865. In the Yellow Oval Room, she heard a phantom violin playing and told others that it was the ghost of President Thomas Jefferson (1801–9), who liked to play his violin in that room.

During the Harry Truman presidency (1945–52), a guard heard a voice whisper, "I'm Mr. Burns, I'm Mr. Burns." The voice seemed to come from the attic over the Yellow Oval Room, though no one was up there. The voice was attributed to the ghost of David Burns, the man who had owned the land on which the White House

stands—but who did not want to sell it to the government in 1790.

The lanky ghost of Abraham Lincoln has the strongest presence in the White House. Perhaps it is due to the tragedy of his assassination, which sent shock waves through the war-torn country, and to the moody president's own psychic nature. Lincoln haunts the Oval Office, where presidents conduct their official business, and his former bedroom, now known as the Lincoln Room. The ghost of his son Willie, who died at age four in the White House, also has been experienced.

Mary Surratt was executed as a conspirator in Lincoln's assassination. The night before her sentence was carried out, her daughter, Anna, forced her way to the front door of the White House, where she pleaded for her mother's life. Her ghost appears on the anniversary night to reenact the scene.

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White Noise (2005) First major film to feature a plot based on ELECTRONIC VOICE PHENOMENA (EVP). *White Noise*, produced by Universal Pictures and Gold Circle Films, emphasizes a demonic element not characteristic of EVP.

The film challenges basic beliefs about life, death, and the afterlife and emphasizes the ease with which the living might be able to contact the dead. "There are nearly 7 billion audio and video recording devices in homes around the world," the film advertises. "Nearly every one of them is a portal."

Michael Keaton plays successful architect Jonathan Rivers, whose peaceful existence is shattered by the unexplained disappearance and death of his wife, Linda (Chandra West). She has been murdered. Jonathan is contacted by a man (Ian McNeice) who claims to be receiving messages from Linda through EVP. Jonathan is skeptical at first, but becomes convinced of the messages' validity. He is soon obsessed with trying to contact her on his own. Jonathan's further explorations into EVP and the accompanying supernatural messages unwittingly open a door to another world, allowing something uninvited—and evil—into his life. Shadowy, demonic presences use EVP to materialize in the world and murder people. Another major victim besides Jonathan's wife is the EVP researcher played by McNeice. Jonathan himself faces the beings and sacrifices himself in order to save another potential victim, a young woman.

SARAH ESTEP, the founder of the AMERICAN ASSOCIATION—ELECTRONIC VOICE PHENOMENA, has a voice-over role in the trailer for the film. It is an actual recording Estep made at Point Lookout in southern Maryland, a Civil War site. She asks the question, "Is there anyone here that can give a message?" A Class A (high quality) male voice answers, "I was seeing the war."

White Noise is directed by Geoffrey Sax, written by Niall Johnson (*The Big Swap*), and produced by Paul Brooks (executive producer of *My Big Fat Greek Wedding*) and Shawn Williamson (*House of the Dead*).

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Wickland, Dr. Carl A. (1861–1945) Dr. Carl A. Wickland, a physician, and his wife, Anna, a MEDIUM, were practitioners of persuasive EXORCISM of discarnate entities. Using mild electronic current, Wickland said he could force a possessing spirit to leave its victim, enter Anna's body, and then finally depart forever.

A native of Sweden, Wickland immigrated to the United States in 1881. He married Anna in 1896 and moved to Chicago to study medicine at Durham Medical College. Following his graduation in 1900, he worked in private practice before turning to psychiatry. He soon came to believe that spirits played an unrecognized role in psychiatric problems and illness, and began research into this uncharted area.

According to Wickland, the offending spirit often did not realize that its earthly form was dead. Wickland "enlightened" the spirit and sent it on its way. If the spirit resisted, Wickland called on "helper spirits" to keep the possessing spirit in a so-called dungeon, out of the aura (energy field) of the victim or Anna, until the spirit gave up its selfish attitude and departed.

To facilitate the spirit's entrance into Anna and its eventual departure, Wickland invented a static electricity machine which transmitted low-voltage electric shock to the patient, causing the possessing spirit great discomfort. Although resembling Dr. Frankenstein-style electric machines in movies, the device was a forerunner of low-voltage electric shock treatment currently used in psychotherapy today.

Wickland was not concerned with proving the identities of the possessing spirits. Rather, he believed that they seldom would provide evidential information because of their allegedly confused states of mind. Some, he said, spoke only in foreign tongues through his wife.

In 1918, the Wicklands moved to Los Angeles, where Wickland founded the National Psychological Institute for the treatment of obsession. The building is still standing and is occupied by seamstresses in the garment industry.

Wickland wrote of his experiences in *Thirty Years Among the Dead* (1924) and *The Gateway of Understanding* (1934). Anna Wickland died in 1937, the same year as medium MINNIE MESERVE SOULE, prompting Wickland to go to England looking for another medium. He approached Bertha Harris, a celebrated platform clairvoyant and trance psychic, but she refused. Wickland's work was overlooked by the psychical research establishment, in part because

he did not document information that could help prove the identities of the possessing spirits.

See SPIRIT RELEASEMENT.

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Wild Edric Medieval fighter of England said to haunt the mines of the borderlands near Wales with his FAIRY wife and band of warriors.

Wild Edric rose to fame during the Norman Conquest of Britain in the 11th century. Within a century of his death, his life and exploits were legend.

According to the Domesday Book, Wild Edric was a landowner in Shropshire and Herefordshire. He was a nephew of Edric of Streona, Ealdorman of Mercia, who betrayed King Edmund at the Battle of Ashingdon. King Canute ordered that his corpse be thrown over the London Wall as a result.

In the summer of 1067, Wild Edric led an uprising against the Norman invaders in the Welsh Marches. He overran Herefordshire and threatened the Norman garrison in Hereford. For two years, he and his men rebelled against the conquerors, ravaging the countryside. In 1069, they sacked Shrewsbury in Shropshire. Wild Edric was never beaten nor captured, yet for reasons unknown, he gave up his fight in 1070.

He made his peace with William the Conqueror, who received him with honors at court, according to legend. And in 1072, Wild Edric joined the Normans in a fight against the Scottish. No surviving records tell of his fate after that, or when, where and how he died.

In legend, Wild Edric was not permitted to die because he joined the Normans; instead, he was condemned to haunt the lead lines of his native lands forever. He lives below the earth with Lady Godda, his fairy wife, and a band of followers. Miners call them the "Old Men" and say that the sounds of their tapping are clues to the locations of rich lodes (see KNOCKER).

The story of how Wild Edric met his fairy wife was legend by the 12th century and is the earliest fairy bride tale on record. According to the story, Wild Edric was out hunting in the forest of Clun one day. He lost his way and wandered about until nightfall, accompanied only by a young page. Finally he saw the lights of a large house, and went to it.

Inside, a group of noble ladies were dancing in a circle. They were taller and fairer than human women, and they were dressed in elegant linen clothes. As they danced gracefully, they sang a song, the words of which Wild Edric could not understand.

One of the women was a maid so beautiful that Wild Edric instantly fell in love with her. He rushed in and snatched her up. The other women fought with teeth and

nails, but he and his page held them off and escaped with their prize.

For three days, the maid refused to speak. On the fourth day, she admonished him never to reproach her on account of her sisters, lest he lose both his bride and his good fortune, and pine away and die an early death. Wild Edric pledged he would not, and he would remain forever faithful and constant to her.

They were married in the presence of all the nobles far and wide. King William the Conqueror, hearing of the fairy bride, Lady Godda, invited them to court in London. And though others accompanied the newlyweds to attest to her superhuman origin, her great beauty was enough to convince the king.

For many years, Wild Edric and Lady Godda lived happily at his estates in the West Shropshire hills. One evening he returned late from hunting and could not find his wife. When she at last appeared, he snapped at her and wondered that her sisters had detained her. Instantly Lady Godda vanished, for Wild Edric had broken his pledge. He was overcome with grief, and searched for her where he had first found her in the forest of Clun, to no avail. He cried and waited for her day and night, but she never answered and never appeared. Soon he pined away and died.

This version, however, is supplanted by the prevailing legend that Wild Edric lives on in the Shropshire lead mines, where he has been restored to his wife and a band of warriors, who share his fate. Whenever England is threatened with war, Wild Edric and his troop are said to ride out from the lead mines and gallop over the hills to battle the enemy. They ride in the direction of the enemy's country. Their very appearance means that the war will be serious. The band was spotted at the start of the Napoleonic Wars in the late 18th century. Just before the start of the Crimean War (1853–56), Wild Edric was again reported riding out on his white horse, blasting his horn, dressed in green with a white feather in his cap and a short sword hanging from a golden belt. He had short, dark and curly hair and bright black eyes. He was accompanied by Lady Godda, who had waist-long, wavy blonde hair and also was dressed in green. Around her forehead was a white band of linen with a gold ornament. She carried a dagger at her waist.

Similar legends about the rescue of England in times of dire need center on other famous figures, such as SIR FRANCIS DRAKE and King Arthur.

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Wild Hunt Spectral nocturnal procession of huntsmen, GHOSTS of the dead, horses, and hounds. The Wild Hunt has its origins in Norse and Teutonic mythologies. On stormy nights, the god Odin (Woden), in the guise of a mounted huntsman, races across the sky with a pack of baying spectral hounds. The retinue roams about the countryside, reveling and laying waste. Anyone who is unlucky enough to see the procession is immediately transported to a foreign land. And anyone foolish enough to speak to the Huntsman is doomed to die.

The Wild Hunt has numerous leaders, both male and female. In the lore of northern Germany, it is often led by Holda (also Holde, Hulda, Holle and Holte), goddess of the hearth and motherhood. In southern Germany, she traditionally was called Bertha (also Berhta, Berta and Perchta), the name by which the Norse goddess Frigga was known. Bertha means "bright." She is associated with the MOON, and watches over the souls of unbaptized children. Bertha's lunar aspect led to her association with Diana, the Roman goddess of the moon; thus, Diana came to lead the Wild Hunt as well. Her night train punished the lazy and wicked, but if food was left out for them, they ate it and magically replenished it before they moved on.

After the Reformation and the abolishment of the concept of purgatory among the Protestants, the Wild Hunt became the fate of the unbaptized dead, especially infants. Such persons could not be buried on consecrated ground, and so were placed on the north side of the churchyard (an unhallowed spot), where, it was believed, they remained earthbound. They became fair game for the hounds of the Wild Hunt, which chased them to hell.

The Wild Hunt appears in British lore, where the procession is sometimes led by HERNE THE HUNTER or simply the Devil. In the spread of Christianity, pagan deities were degraded to the level of DEMONS and the devil. During the witch hunts of the late Middle Ages and Renaissance, the Wild Hunt retinue was said to include witches as well as spirits of the dead, and to be led sometimes by Hecate, Greek goddess of witchcraft and the dark of the moon.



The Wild Hunt.

The Wild Hunt also is led by national British heroes such as SIR FRANCIS DRAKE, who rides not on horseback but in a phantom coach or hearse that tears across the countryside from Tavistock to Plymouth in Devon, accompanied by demons and headless BLACK DOGS.

A Cornish version of the Wild Hunt, Devil's Dandy Dogs, is a pack of spectral hounds that runs along the ground or just above it, hunting for human souls. A 12th-century account describes the hunters as 20 to 30 in number, and astride black horses and black bucks. Their pitch-black hounds had staring, hideous eyes. Monks between Peterborough and Stamford, England heard the hunt all night long, hounds baying and horns blowing (see WHISHT HOUNDS).

The Wild Hunt has been reported in contemporary times, flying over the land on Samhain, ALL HALLOW'S EVE. Unlucky observers are advised to fall to the ground and recite the Lord's Prayer in order to prevent their souls from being snatched up by the hellhounds.

See DEATH OMENS.

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Willington Mill A strange HAUNTING of a large house in Willington Mill, England, which involved noises, LEVITATION and movement of objects, mysterious rains of objects and APPARITIONS of people and animals. The phenomena plagued various residents for the better part of the 19th century, but no reason could ever be found for them. One of the residents, Joseph Procter, a Quaker, kept a diary of the disturbance, which was published in the *Journal of the Society for Psychical Research*, along with comments from Procter's son, Edmund, in 1892. A detailed account of the haunting also was published in the *Newcastle Weekly Leader* at about the same time.

Prior to the occupancy of the Procters, who were owners of the adjacent flour mill, the 10- to 12-room house was occupied by cousins of the family, the Unthinks. The Unthinks had heard that the house was haunted, but during their 25-year tenancy beginning in 1806, they had not been disturbed once.

For the Procters, the nuisance began at the end of 1834. After some months, the nursemaid confessed to being frightened at night by sounds of thumping and pacing in an unoccupied room on the second floor. Following this confession, other members of the household began to hear the noises, but searches of the room yielded nothing. The nursemaid left and another was hired, but

was not told of the haunting. She, too, heard noises in the empty room.

The sounds began to manifest during the day; witnesses thought a man in heavy boots was running about upstairs. The invisible perpetrator seemed to have a mischievous sense of humor, for if the Procters or their friends slept in the room, sat up in it all night, or otherwise waited to hear the noises, nothing happened. As soon as they left, however, the thumping and running sounds would commence, according to the servants.

As time went on, other phenomena occurred, in daytime as well as at night. A white figure of a woman was seen in a second-story window; later, in the same window, a luminous and transparent figure that looked like a priest in a white surplice appeared. Other noises occurred, including sounds of a clock winding, a bullet striking wood, whistling and whizzing, sticks breaking and drumming. (See DRUMMER OF CORTACHY and DRUMMER OF TED-WORTH.) Beds shook, moved and raised up on one side, and the floor vibrated. There were moans, cries and voices that seemed to say "Chuck," "Never mind" and "Come and get it." There were sensations of presences by the beds at night, accompanied by icy coldness and heavy, invisible pressure upon parts of bodies. The family took to sleeping with a candle burning all through the night; occasionally, the candle was mysteriously extinguished.

In December 1840, the phenomena inexplicably abated, and the Procters thought they were at last at peace. In May 1841, however, the disturbances started anew. In addition to noises, Edmund, who was then under the age of two, claimed to see a monkey that pulled his bootstrap and tickled his foot. The apparition was seen disappearing beneath a bed by other family members. On another occasion, a white face was glimpsed staring down from the stairs leading to the garret. Another child saw a man enter his bedroom, walk to the window, fling it open, shut it, and walk out of the room.

Procter's diary ended in 1841, but the disturbances did not. In 1847, the family admitted defeat and, for that and other reasons, left the house, after enduring nearly 13 years of haunting. On their last night in the house, they were tormented by continuous noises—thuds, non-humanlike steps and furniture being moved about—as though the spirits were moving out as well. Mercifully, nothing followed the Procters to their new home at Camp Villa, North Shields.

The house was divided into two apartments and occupied by the foreman and chief clerk of the flour mill. These families were occasionally disturbed by strange noises and at least one apparition, but they did not seem to be plagued as badly as the Procters. In 1867, the house was rented to a firm of millers. The new occupants suffered greatly in the house, and at least one family refused to stay under any terms.

Joseph Procter then put the entire property up for sale, and the house was vacant for a time. During the vacancy, son Edmund and others spent a night in the

house, hoping to hear noises, but nothing happened. Edmund also participated in a seance at the house conducted by an unnamed but reputedly well-known medium from Newcastle-on-Tyne. Apparently some phenomena were produced—Edmund gave no details in his account—but no communication was established with any spirits who might be responsible.

The house and mill were sold to a firm of guano merchants. One of their machinists reportedly was troubled by disturbances but could find no source or explanation.

Eventually, the mill was closed and turned into a warehouse, and the house was divided into small tenements. Around 1889–90, Edmund Procter interviewed several tenants and was told there had been no disturbances. The mystery of Willington Mill ends there.

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Will-o'-the-Wisp See IGNIS FATUUS.

Wilmot Apparition An APPARITION of the living, both collective and reciprocal, that occurred on board a steamship in 1863. The case has a number of unusual features that make it a classic in the history of psychical research.

S. R. Wilmot, a manufacturer who lived in Bridgeport, Connecticut, set sail from Liverpool, England, to New York on the steamer *City of Limerick* on October 3, 1863. His sister, Eliza, accompanied him. Wilmot shared a stern berth with an Englishman, William J. Tait.

On the second day out, a severe storm arose at sea, lasting for nine days. The ship sustained some damage. Wilmot experienced seasickness and remained in his berth for several days.

On the night following the eighth day of the storm, the winds and sea abated a little, and Wilmot was at last able to fall into a much-needed sleep. Toward morning, he dreamed he saw his wife come to the door of the stateroom, clad in her white nightdress. At the door, she noticed that Wilmot was not alone in the room, and hesitated. Then she entered, came to Wilmot's side, bent down and kissed and caressed him, and then quietly left.

When Wilmot awoke, he was startled to see Tait staring down at him from his upper berth, which was off to one side and not directly above Wilmot. "You're a pretty fellow to have a lady come and visit you in this way," said Tait. Wilmot had no idea what the man was talking about. Tait explained that he had been awake when he saw a woman in a white nightdress enter the stateroom and kiss and caress the sleeping Wilmot. His description exactly matched Wilmot's DREAM.

Tait later asked Wilmot's sister if she had been the one to steal up to the stateroom, but Eliza denied it. Wilmot

then told her about his dream and how it matched what Tait had seen.

The incident seemed so bizarre to Wilmot that he questioned Tait about it repeatedly, and on three separate occasions Tait related the same account. When the ship reached New York on October 22, Tait and Wilmot went their separate ways and never saw each other again.

On October 23, Wilmot went by rail to Watertown, Connecticut, where his wife and children were staying with Mrs. Wilmot's parents. His wife immediately asked if Wilmot had received a visit from her on the night he had had the dream.

She then told him that the reports of storms at sea had caused her great worry about his safety at sea. She had been further stressed by the news that another ship, the *Africa*, had run aground in the same storm and had been forced to shore at St. John's, Newfoundland, with serious damage.

On the night that the storm began to abate, Mrs. Wilmot lay awake in bed for a long time thinking about her husband. At about four o'clock in the morning, it seemed to her that she actually went out to search for him. She crossed the stormy sea until she came to a long, black steamship. She went up the side, descended into the cabin, passed through to the stern and proceeded until she found Wilmot's stateroom. She described the room accurately to Wilmot, and said that when she came to the doorway, she saw a man in the upper berth intently watching her. For a moment she was frightened to go in. She decided to enter, and went to Wilmot's side, where she kissed and caressed him, and then went away.

When she awoke in the morning, Mrs. Wilmot told her mother about the experience, which seemed to have been a dream, yet was so vivid that Mrs. Wilmot could not shake the feeling that she had physically visited her husband aboard the ship.

The case was examined in 1889 and 1890 by members of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), which had been informed of details by a friend of Wilmot's. RICHARD HODGSON, EDMUND GURNEY and ELEANOR SIDGWICK took testimony from Wilmot, his wife and sister; Tait was deceased. The researchers considered the case a remarkable one, despite the fact that more than 20 years had elapsed between the incident and the recording of its details. Even allowing for inevitable lapses of memory and the lack of Tait's account, the case differed from other collective and reciprocal apparitions. The researchers considered various explanations; however, none of them is satisfactory.

Collective apparitions, in which an apparition is perceived by more than one person, are unusual. Even more unusual are reciprocal apparitions, in which the agent and percipient see each other, as did Mrs. Wilmot and Tait. The Wilmot case is further complicated by the fact that one of the percipients saw the apparition in a dream, and another saw the apparition in a waking state as though it had mate-

rial reality. (Wilmot said that as a child he had experienced clairvoyant dreams, but nothing similar to this incident.) The agent, Mrs. Wilmot, felt she was present on the ship, but the experience had a dreamlike quality.

Gurney and Sidgwick thought the incident was most likely due to telepathy and CLAIRVOYANCE. Mrs. Wilmot's intense anxiety and thoughts concerning her husband, and her desire to see him and comfort him, were communicated telepathically to Wilmot. Because he was sleeping at the time, they took the form of a dream. Sidgwick felt the dream strengthened the telepathic hypothesis. In addition, Mrs. Wilmot's desire to see her husband enabled her to see the stateroom clairvoyantly.

To explain the presence of the apparition seen by Tait, the researchers theorized that Tait in turn had received telepathic impressions from Wilmot, which took visual form.

Another possibility, which was dismissed by the researchers, was that an objective presence had appeared in the stateroom—a “phantasmogenetic efficacy,” as they called it, located in space and within a range of Tait's senses. In other words, perhaps Mrs. Wilmot actually projected herself spontaneously out-of-body to appear on board the ship, and what Tait saw was her DOUBLE.

From a modern perspective, the telepathy explanation seems cumbersome at best and does not adequately account for the apparition seen by Tait. An out-of-body projection seems more likely. However, modern researchers do not agree on what constitutes an OUT-OF-BODY EXPERIENCE. The Wilmot case remains a puzzle.

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Wilson, Grant (1974–) Paranormal investigator, author, illustrator, musician, and cofounder, with JASON HAWES, of TAPS (The Atlantic Paranormal Society), based in Warwick, Rhode Island.

Grant Wilson was born in 1974 in Providence, Rhode Island, the fourth of five children. From childhood, he was interested in the paranormal, fantasy, and science fiction. At 12, he started creative writing, building a world influenced by J. R. R. Tolkien. Since then, he has composed approximately 20 600-page fantasy novels. The first of these is to be completed in 2007.

At age 14, Wilson taught himself to play the piano and composed 10 songs within a year. He continues to compose for the piano, guitar, and orchestra. His first recording of original piano compositions was completed in 2007.



Grant Wilson. Courtesy Grant Wilson.

Wilson was 15 when he had an unexpected and spontaneous life-changing experience, which he describes as involving “intense encounters with rare aspects of the paranormal.” The experience lasted on and off for about two years and has recurred occasionally since. He prefers not to discuss the details publicly, saying only that it caused him to think beyond reality. The experience set him on a long search for understanding, a search that led him to Hawes and TAPS. Wilson has yet to meet another person who has had the same experience.

After graduating from high school in Scituate, Rhode Island, he entered Ricks College in Rexburg, Idaho, in 1992. After a year, he left to go to Italy to do church work. For the next two years, he traveled around Italy, teaching English and helping the handicapped. Upon his return to the United States, he entered Utah Valley State College, studying graphic design and psychology. There, he met his wife, Reanna; they married in February 1997. Later the same year, Wilson left college to take a job in information systems in Rhode Island.

In 2001, he accepted a job in Utah. The Wilsons sold their home and moved on September 11, the day of the terrorist attacks on the World Trade Center in New York City. In Utah, the information systems job disappeared in the economic aftermath of the terrorist disaster. Wilson was able to get work as a department store manager and then soon returned to Rhode Island to start work as a plumber for Roto-Rooter with Hawes.

Wilson and Hawes had met earlier, in the mid-1990s, due to their mutual interest in the paranormal. In 2004, they were catapulted into stardom in the popular reality television series *Ghost Hunters*, which chronicles TAPS' investigations of haunted places. The demands of the show meant working nearly full time filming and making personal appearances.

Wilson's paranormal experiences have reinforced his Christian faith, helping him to gain a better understanding of the "grand scheme." His purposes in working in the field are to help educate people about the paranormal and provide information to help them understand their own unique experiences. Wilson says he is not out to prove anything to skeptics—it takes personal experience to convince a person that the paranormal is real.

Another goal is to take the paranormal more into mainstream culture via media, training, and events. Wilson still finds time to write, illustrate fantasy and role-playing game characters, and compose music. He teaches teenagers in his church and is an assistant

scoutmaster. He and Reanna live near Warwick with their three sons.

Winchester Mystery House A sprawling, 160-room mansion south of San Francisco built in the 19th century for the pleasure of GHOSTS by Sarah Winchester, the heir to the Winchester rifle fortune. The legend of how this house came to be, and what took place within its rooms, is a bizarre one.

During the American Civil War, Sarah met William Wirt Winchester, the son of the manufacturer of the Winchester Repeating Rifle. They married in New Haven, Connecticut. Her happiness was short lived, for their only child, Annie Pardee, died of marasmus about one month after birth. Fifteen years later, William died of pulmonary tuberculosis. Sarah's grief may have been too much for her, for her behavior changed radically. She became a housebound recluse. Her inheritance, a fortune of about \$20 million and 48% share in Winchester Repeating Arms Co., offered her no solace.



The Winchester Mystery House. Courtesy Winchester Mystery House.

Sarah had always been interested in the occult, so it was natural that for comfort she turned to SPIRITUALISM in the hope that she could communicate with the spirit of her husband. To that end, she invited MEDIUMS to the house to conduct SEANCES. None were successful in contacting William. Then Sarah found Adam Coons, a gifted medium in Boston. Coons said he could see William and delivered a message from him warning Sarah that she was under a curse. All the souls of people who had been killed by Winchester rifles had taken their revenge with the deaths of Annie and William. Sarah would be haunted forever by the ghosts of Winchester rifle victims unless she made amends to them.

Sarah was instructed to sell her New Haven house and move to the West, where William would help her select a new home for herself and the ghosts. If she continually built upon the house, she might be able to escape the curse.

According to legend, when Sarah found an eight-room house on 44 acres in the Santa Clara Valley in 1884, she heard a voice say, "This is it."

Sarah bought the house and embarked on a strange remodeling program that lasted for 38 years, until her death in 1922. She hired dozens of construction workers to enlarge the house and domestic servants to take care of it. She had no master plan but followed the dictates of the spirits. The crew worked seven days a week, following her instructions, which often had them destroying their work and doing it over again. Sarah daily toured the property to inspect the work, sometimes sketching new plans on paper bags as she went. She had her 12 gardeners plant a hedge of 6-foot high cypress around her property because she did not want any outside living person not in her employ to see what she was doing.

Sarah held to a Victorian style, with ornate woodwork, many embellishments and fine Tiffany stained glass windows and doors. Eventually, the house spread over 6 acres. It was an architectural nightmare, with odd-angled rooms and wings, stairways to nowhere, secret passageways, trap doors and doors that opened onto blank walls. Three elevators that went nowhere were built at a cost of \$10,000 each. In all, the house had 160 rooms, 47 fireplaces, 2,000 doors, 40 staircases and dozens of secret rooms and corridors. Sarah spared no expense in procuring the finest woods and exotic materials, such as embossed French wallpaper 1/2 inch thick, and solid gold nails. She spent about \$5.5 million over the years. The house was never completed.

During the construction, Sarah became obsessed with the number 13 and required rooms to have 13 windows, windows to have 13 panes, chandeliers to have 13 lights, stairways to have 13 steps, closets to have 13 hooks and so on. The "13" list of features is quite extensive. Sometimes she employed multiples of 13: 26, 39 and 52. The ghosts apparently wanted no MIRRORS, so Sarah had none in the house.

The grounds were just as odd as the house. Sarah ordered a statue of an Indian, Chief Little Fawn, to be

placed in the gardens. He is depicted firing arrows at unseen enemies. For Sarah, he represented the many Indians who had been killed by Winchester rifles.

Sarah left the house as little as possible. When she chose to shop herself, she would travel by car in one of her two Pierce Arrows, which were painted lavender and gold. She would never step outside the car. Shopkeepers would come to the curb and show her their wares through the car windows.

Because of her strangeness, stories began to circulate about Sarah and what went on inside the house. Whenever she heard the stories, Sarah became upset. Undoubtedly, many of the stories grew more fanciful with retelling.

According to one story, she planned an elegant dinner party and ball and sent out hundreds of invitations engraved in gold. She hired a famous orchestra. But on the night of the party, not a single person came. Sarah waited until midnight. While the story most likely is not true, it is true that Sarah did not entertain guests.

Stories especially concerned a windowless seance room called the Blue Room. No one but Sarah was ever allowed to enter this secret chamber, which was hidden in a maze that only she knew how to navigate. In one corner was a CABINET for spirit MATERIALIZATION. Sarah also kept a writing table with supplies for AUTOMATIC WRITING and for using a PLANCHETTE. She visited the Blue Room every day to receive the spirits' instructions, completely trusting whatever she was told.

It was said that every night at midnight, Sarah donned special robes and went to the Blue Room to entertain her ghostly guests, who were summoned by a tolling bell. For two hours, until the bell tolled again and the spirits left, Sarah communed with her spirit friends. Passersby claimed that they could hear strange organ music coming from the house at these times.

She also threw them dinner parties, always setting 13 places, one for herself and 12 for ghosts. She served them four- and five-course meals cooked by master chefs from Paris and Vienna.

In 1903, President Theodore Roosevelt paid a call, but was turned away with the message that the house "was not open to strangers."

The 1906 earthquake that severely damaged San Francisco took a toll on the Winchester House, and many of the glass windows and doors and wood floors, ceilings and walls had to be repaired.

Sarah died in her sleep on September 5, 1922, at the age of 82. Workmen stopped in mid-stride, even leaving half-driven nails, when news of her death reached them. She bequeathed her house to a niece with instructions that the ghosts continue to be welcome and cared for. There was enough building material on premises to continue construction for another 38 years. But the furnishings and ornaments were auctioned off. It took six weeks for the contents to be removed. Local people purchased the house and opened it to visitors, charging an admission fee.

The property, however, went into decline until 1974, when it became a national historic landmark. Restoration work was undertaken of the house and grounds.

In 1983, two museums were opened, the Winchester Historical Firearms Museum and the Winchester Products Museum. The Winchester Mystery House has remained a ghostly haven and now is a tourist attraction. Most of the rooms are sealed.

Many visitors are haunted by various phenomena, such as phantom footsteps, odd sounds, eerie quiet, whisperings, sounds of a piano playing, SMELLS of phantom food cooking, cold spots, doorknobs turning by themselves, and windows and doors slamming shut. The floor of the gift shop has been found mysteriously covered with water and items in disarray.

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windigo (also wendigo, wiendigo) In North American Indian beliefs, a dangerous, cannibalistic being. The Algonquian say it roams about forests, devouring hapless human beings. Hunters who become lost and are forced to eat human flesh become windigos. The Objibwa consider it to be an ice monster who can possess individuals and cause them to eat their own family members. The windigo sickness is the worst type of psychic sickness that can befall a shaman, and can be brought on by egotistical abuse of shamanic powers or loss of control in spirit possession.

White settlers in Minnesota regarded the windigo of the Ojibwa as a DEATH OMEN GHOST; the superstition was prevalent in some parts of the state as late as the early 20th century. The windigo was described as a 15-foot-tall being in dazzling white, with a star in the middle of its forehead. It roamed the forests, swamps and prairies. Its appearance, in either day or night, was inevitably followed by a death in the family.

See BANSHEE; DEATH OMENS.

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Windsor Castle Twelfth-century castle built by William the Conqueror said to be haunted by four of the British sovereigns who are buried there. The royal GHOSTS of King Henry VIII, his daughter Queen Elizabeth I, King Charles I and King George III have been seen throughout the years by sentries. Other ghosts belong to people who had served the sovereigns in their households or armies.

Two other apparitions are those of a very old ghost and a very young one. The ghost of Richard II's forester, HERNE THE HUNTER, has been a frequent spirit for centuries since he hanged himself from a tree on the castle grounds. Even King Henry VIII claimed to have seen him. In 1863, the tree was cut down and Queen Victoria used the wood in her own fire, hoping to "kill the ghost." Nevertheless, Herne's spirit is said to still make visits. Much more recently, a young royal guardsman who committed suicide in 1927 reportedly returned as an apparition.

Sentries have reported seeing the ghost of King Henry VIII walking along the castle battlements, but he has also appeared in the cloisters, which are said to be his favorite haunt. Henry's spirit is said to be accompanied by groans and the sound of him dragging his ulcerated leg.

One favorite room for ghostly appearances has been the royal library. The ghost of Queen Elizabeth I, the last Tudor monarch, appeared there before Her Royal Highness Princess Margaret. Elizabeth's spirit is said to have haunted the site since her death in 1603. Other visitations to the book-lined room were witnessed by Empress Frederick of Germany and a Grenadier Guard.

Two other spirits visiting the library are King George III, whose madness caused him to be confined to the castle during the last years of his life in the 1820s, and King Charles I, who was beheaded in 1649 after the English Civil War.

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witching hour According to superstition, the time of night when GHOSTS, FAIRIES, and other supernatural beings are about on earth and are most likely to be encountered. By the strictest definition, the witching hour is the hour of midnight on the night of a full MOON, the apex of the powers of witches, who are said to draw their magical strength from the moon. The term is often used to mean the hour of midnight in general. Haunting phenomena occur often at night, especially between the hours of midnight and 3 A.M. According to popular occult belief, these are the hours when "psychic vibrations" are at their strongest, or the "veil between the worlds" is the thinnest.

Woodlawn Plantation Stately 19th-century home of the foster daughter and nephew of George Washington, haunted by several ghosts. Most of the ghost stories date to the turn of the 20th century; some are older.

History

Woodlawn Plantation sits atop a beautiful hill near Washington's home, Mt. Vernon, located in Virginia, south of Alexandria. It is a national historic site, visited by thousands every year.

Washington never had children of his own. When he married Martha Custis, she was a widow with a boy and a girl, Jackie and Patsy, whom he raised. Jackie married and had four children, including Eleanor (Nelly). When Nelly was two and a half, Jackie died. His wife took Nelly and one of Nelly's siblings to Mt. Vernon to be raised by George and Martha.

When Nelly grew up, she married Washington's nephew, Major Lawrence Lewis, in 1799. As a wedding present, Washington set aside 2,000 of his 8,000 acres for the building of their family estate, to be inherited upon his death. The newlyweds did not have long to wait, for within a few months of the wedding, Washington passed away.

Construction on the home was begun in 1800 and finished in 1805, done entirely by slave labor. It was elegantly decorated, and the Lewises enjoyed lavish entertainment. They had eight children, five of whom died at home. When Lawrence died in 1839, Nelly moved to Audley, a plantation built by her only surviving son, and lived there until her death in 1852. Only one of her children survived her.

The house passed to a succession of owners, was damaged by a hurricane in 1896 and for the next six years was empty. It was restored, and in the mid-20th century was acquired by the National Trust for Historic Preservation. Today it is much like it was during the height of the Lewises' life there. Only 127 of the 2,000 acres remain.

Haunting Activity

Ghostly phenomena have been reported since the early 20th century, when restoration work was begun on the house. Activity has been reported throughout the house but is often concentrated on the south side, where an open basement well is located (see WELLS). The well, now in part of the gift shop, once went up into the kitchen. It is speculated that restless spirits come up through the well and into the house.

Phenomena include footsteps, slamming doors, banging sounds and whispers. Objects fall off shelves and tables, sometimes smashing into pieces; pictures mysteriously fall off walls. A ghost walks up and down the stairs at night, making a distinctive thumping sound. The ghost is believed to be either John Mason, a previous owner who lived at Woodlawn during the American Civil War and who had a wooden leg, or Lawrence Lewis, who suffered from severe arthritis and gout.

Upstairs, the Lafayette bedroom is especially haunted. Chairs are mysteriously rearranged, extinguished candles relight themselves, and items disappear or are found in disarray. A figure has been seen standing in the window when the house is empty. According to one story, the owners of the house experienced a strange event in the 1930s. The wife put her baby to bed in a crib in the Lafayette room. Soon she heard her baby crying. She found the infant on top of the dresser.

Also upstairs is Lorenzo's room, once belonging to the Lewises' first child (born in 1803) and only son to survive



Woodlawn Plantation. Photo by R. E. Guiley.

infancy. Lorenzo had to sell Woodlawn after his father's death and build Audley for his mother. He died at Audley of pneumonia in 1847. The armoire doors in his old bedroom have been witnessed opening by themselves. Odd noises and ghostly taps on the shoulder also are experienced here.

Downstairs in the master bedroom, the lights go on by themselves and cold rushes of air are felt. Animals avoid the center hall, where ghostly lights and forms are reported.

Throughout the house, filmy shapes are seen floating about. Staff and overnight visitors have reported awakening to see shapes of men in period clothing.

The ghost of Washington is believed to be present at Woodlawn. He is also seen on moonlit nights outside, riding his ghostly white horse on the grounds.

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Worth, Patience Famous automatism case involving a drop-in communication with a literary bent.

Patience Worth, as the spirit identified herself, began communicating to a St. Louis housewife, Pearl Curran, through a Ouija board (see TALKING BOARD) on July 8, 1913. The pointer spelled out the message, "Many moons ago I lived. Again I come. Patience Worth my name."

Worth said little about herself, acknowledging only that she had been born in 1649 in Dorsetshire, England, to a poor family. She had never married, but had gone to the American colonies, where she was killed in an Indian massacre.

Through Curran, Worth began to dictate various literary works that consumed years of effort. For five years, Curran relied on the Ouija, and then she began to recite letters while the pointer circled the board. By 1920, she dictated in automatic speech.

The works were published and found an enthusiastic popular and critical audience. In the first five years, Worth's *oeuvre* totaled four million words in 29 volumes: 2,500 poems, plays, short stories, allegories, epigrams, and six full-length historical novels set in different periods. The most popular novels were *The Sorry Tale*, a 300,000-word epic about the life of Jesus that took more than two years to dictate, and *Hope Trueblood*, set in Victorian England. Other novels were *Telka*, *The Pot Upon the Wheel*, *Samuel Wheaton* and *The Merry Tale*. Worth also dictated poetry on demand.

The MEDIUMSHIP began to deteriorate in 1922, possibly due to emotional changes in Curran's life with her first pregnancy (at age 39) and the deaths of her husband and mother. Public interest also waned, and Worth made fewer appearances. Curran died in 1937.

Scholars have analyzed the Worth works and found them to be authentic in historical detail. Plots and characters are well developed. However, the Old English used by Worth does not appear much in writings later than the 13th century. It is possible that Curran (who left school at age 14) was reaching into her own unconscious to obtain the material, though it seems unlikely that an uneducated person would have such knowledge of historical periods and such literary skill. The case remains inconclusive.

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Prince, Walter Franklin. *The Case of Patience Worth*. Boston: Boston Society for Psychic Research, 1927.

wraith See DOUBLE.

Wyley, Graham (1936–2000) English investigator of hauntings, ghosts, POLTERGEISTS, and related paranormal phenomena. Graham Wyley investigated more than 500 cases throughout the United Kingdom. He was called "Britain's Number One Ghostbuster" by the media and was consulted by numerous celebrities and members of the British aristocracy.

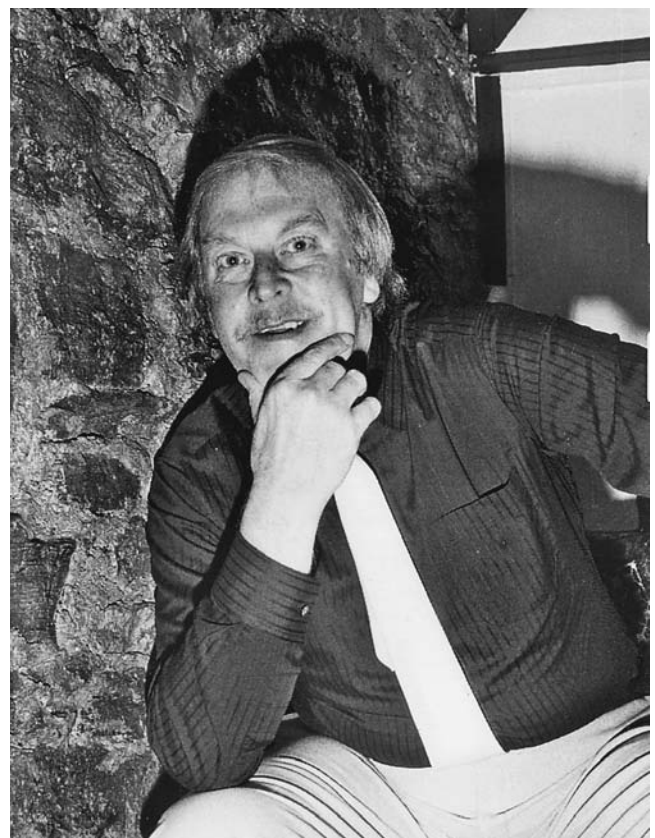
Wyley was born on February 24, 1936, in Harrow, Middlesex, to a middle-class family. He had a private school education at Harrow. He graduated in 1951 and then worked in finance in the City of London. In 1955, he joined the National Aeronautics and Space Administration (NASA) as a salesman and engineer. After 17 years, he left to become self-employed as a precision engineer. Health reasons required him to give up that line of work after eight years, and he turned to running a florist and greengrocer shop in Lynton. In the mid-1980s, he sold that business and devoted himself full time to investigating the paranormal. Wyley lived in Brixham, Devon, with his wife, Thelma, who assisted him in investigations. They were married in 1980.

From an early age, Wyley was interested in the paranormal. During his employment with NASA, he became

interested in UFOs because of astronauts' accounts of encounters with strange vehicles. This interest eventually shifted to poltergeists and ghosts, and Wyley began to investigate reports of hauntings.

His investigations initially involved ghost-hunting techniques popularized by HARRY PRICE, PETER UNDERWOOD, and others. He soon discovered he had a natural clairsentience for detecting unseen presences and began to rely upon his own psychic sense in assessing a situation. He took photographs, using regular film, if he felt there was a presence at a site. The photographs and negative often showed unusual or unexplainable phenomena.

Wyley believed ghosts are earthbound spirits, the lowest form of the spirit world. They belong to persons who do not live out their intended life span, but die prematurely of accident, illness, murder, or SUICIDE. For various reasons, some of these spirits remain earthbound because of unfinished business. They usually haunt the place where they were happiest in life or the place where they died. Few of them are negative; those that seem so because of the phenomena they produce are usually frustrated or angry at being earthbound. When their unfinished business is discovered, the ghosts are released from their earthly imprisonment and move on to the next higher spiritual plane. Successful exorcisms require the projection of loving thoughts and



Graham Wyley. Courtesy Graham Wyley.

energy toward the trapped spirits (see SPIRIT RELEASEMENT). Psychic investigation itself can lead to releasement of the earthbound spirits: as soon as their unfinished business is discovered, they seem to be liberated. Wyley said he could communicate with ghosts mentally and learn their identity. He performed numerous SPIRIT releasements and has done so on live television. However, he did not consider himself a MEDIUM, because he did not access the higher planes where the ghosts go after releasement.

Wyley said that ghosts retain a low-level intelligence that enables them to make their presence known and to communicate with a psychically receptive individual. About 1 in 12 persons is able to sense a nonphysical presence. He experienced a range of marked physical symptoms when he came into the presence of a ghost. His body temperature dropped dramatically, the hair on the back of his neck and arms stood up, his arms tingled, and his eyes watered. He felt rooted to the spot. He was fond of staying up between midnight and 4 A.M., for he experienced these as the most active hours for hauntings.

Poltergeists, he said, are created under the same circumstances of premature death as ghosts; however, the individuals concerned suffered great abuse during childhood, which, postmortem, creates a negative emotional content to the haunting. Wyley said he encountered no poltergeists that seem to be nonhuman entities.

Wyley's investigations led him to conclude that poltergeists manifest according to a three-year cycle. During the first year, they make their presence known. In the second year, they cause violent movement of objects. In the third year, they make physical contact with their victims, causing accidents, marks and bruises, and perpetrating sexual assaults. Their purpose, according to Wyley, is to force humans to vacate spaces they feel belong to them. He released them in the same manner as ghosts, by attempting to discover their unfinished business and by projecting loving energy to them.

Wyley also believed that some hauntings are not due to earthbound spirits but are merely the psychic vibrations of events that linger in a spot. These "recordings" have no intelligence and are not threatening in nature; thus no releasements are effective. Some of these recordings inexplicably fade with time.

According to Wyley, ghosts and poltergeists take energy from three primary sources in order to manifest phenomena. One source is leys, which are believed to be invisible lines of earth energy. Many haunted sites sit on top of intersecting leys. A second source is static electricity. A third is bioelectric energy, the body's own force field. Poltergeists in particular draw bioelectric energy from children.

After years of investigating and exorcising spirits, Wyley found that his own psychic healing powers devel-

oped, including the ability to perform absent spiritual healings. He used these powers to help individuals who sought his assistance.

One of Wyley's more interesting possessions was a miniature skeleton purported to be that of an adult man. The shrunken form, 10 inches tall, is called "William" and "The Little Man." It was found in 1974, walled up in an old sea chest in a Brixham cottage. Reportedly, whoever has owned or touched the skeleton has fallen into bad luck and disaster. Wyley came into possession of William in 1990. He kept the skeleton in a box with a glass lid. Apparently he and Thelma were impervious to its alleged curse, for they have been able to keep and touch the bones without ill effect. The skeleton was examined by a Home Office pathologist, who pronounced it genuine.

According to mediums consulted, the skeleton is that of William Young, an 18th-century slave trader from Brixham. Young had been 5 feet, 11 inches in height. In Gambia, Africa, he was cursed by a witch doctor and began to shrink. He died of illness at age 48 in 1747, only 10 inches tall. Local church records document that a small casket was paid for by the church at about the same date. The sum was sixpence.

Wyley worked on ghost-related television and film programs, and interviewed celebrities about their paranormal experiences. One featured Dame Barbara Cartland, best-selling romantic novelist with more than 500 books published, and the step-grandmother of Princess Diana. Cartland held a strong belief in the supernatural since she was a girl in the 1920s. While on holiday in Corinth with her elder brother, Ronald, she encountered a phantom building. Villagers later told them that a real building had stood on the site but had been destroyed many years earlier.

Cartland also called on Wyley to help her with a haunted guest room. He identified the source of trouble as the restless spirit of a German student who had died in the room at the turn of the 20th century.

Wyley wrote *Strange West Country Hauntings* (1989); *Ghosts of Brixham* (1990); and *Witches* (1998), as well as books on magic, curses, and the entertainment industry and celebrities.

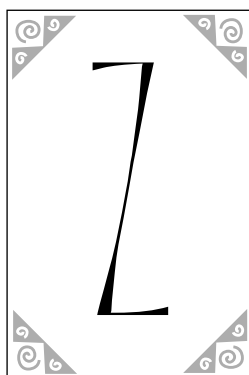
Wyley died in 2000 after a long battle with cancer.

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Zaffis, John (1956–) Paranormal investigator, demonologist, and author. John Zaffis is recognized as one of the leading authorities on demonic HAUNTINGS and POSSESSION. For more than 35 years, he has worked on over 7,000 cases internationally, including assisting in more than 90 cases of genuine demonic possession. He has worked with clergy of different faiths and participated in EXORCISMS.

Zaffis was born on December 18, 1956, in Bridgeport, Connecticut, the youngest of three children to John and Babbette Miney Zaffis. Zaffis's mother was the twin of demonologist ED WARREN. As children, the Warrens had experienced haunting phenomena. Unlike Ed, who made the paranormal his career, Babbette was frightened of the paranormal and did not want her own children involved in it. John, psychically sensitive, was drawn to it anyway. At a young age, he became fascinated with the stories Ed and his wife LORRAINE WARREN told about their cases.

His interest in the paranormal heightened at about age 15 to 16, when he had a bedside visit from an APPARITION. The transparent form of a man appeared at the foot of his bed, shaking its head as if to say "no." Zaffis's mother thought the apparition was his deceased grandfather. Shortly after the experience, his grandmother died.

The experience had a profound impact on him, and Zaffis initiated study and research of the paranormal. His first haunting case was a visit to Phelps Mansion in Stratford, an abandoned property where people had reported apparitions, cold spots, touching by invisible hands, and other phenomena. The former private residence had been

turned into a nursing home, which had been shut down by fire. Upon entering the ruined building, Zaffis and his friends heard noises on the second floor. Frightened, they left—but Zaffis felt compelled to learn more about hauntings.

He asked the Warrens if he could accompany them on cases, but Ed told him they would not work with anyone under 18. Ed also had reservations about involving a member of the family. He solemnly informed Zaffis that entering the Work, as he referred to PSYCHICAL RESEARCH, carries serious responsibilities and sometimes grave consequences, especially concerning work in the demonic realm. The demonic always tries to destroy those who work in the field, Ed said, and will, through temptation, try to make individuals destroy themselves. Zaffis was determined to become involved, and at age 18 the Warrens allowed him to participate in their work. Ed schooled him on DEMONOLOGY.

For about 12 years he stayed in the background of the Warrens' work, watching, observing, and learning. Gradually, he worked more in the forefront on cases of hauntings, demonic possession, and POSSESSED POSSESSIONS.

In 1998, he founded the Paranormal Research Society of New England (PRSNE) and began working with his own group. The same year, his mother died. She has made two after-death visits to John and sometimes appears in his DREAMS prior to significant events.

Demonic cases have been on the rise, especially since about 2000, Zaffis says. He receives requests several times a week—sometimes as many as 15 in a single day. He

often works with Bishop Robert McKenna of Our Lady of the Rosary Chapel in Monroe, Connecticut, and Reverend Larry Elward of Connecticut. The majority of cases do not require exorcisms—for example, places with negative spirit attachments can respond to clearings. Not all malevolent entities in hauntings are demonic; some are bad-tempered ghosts of humans.

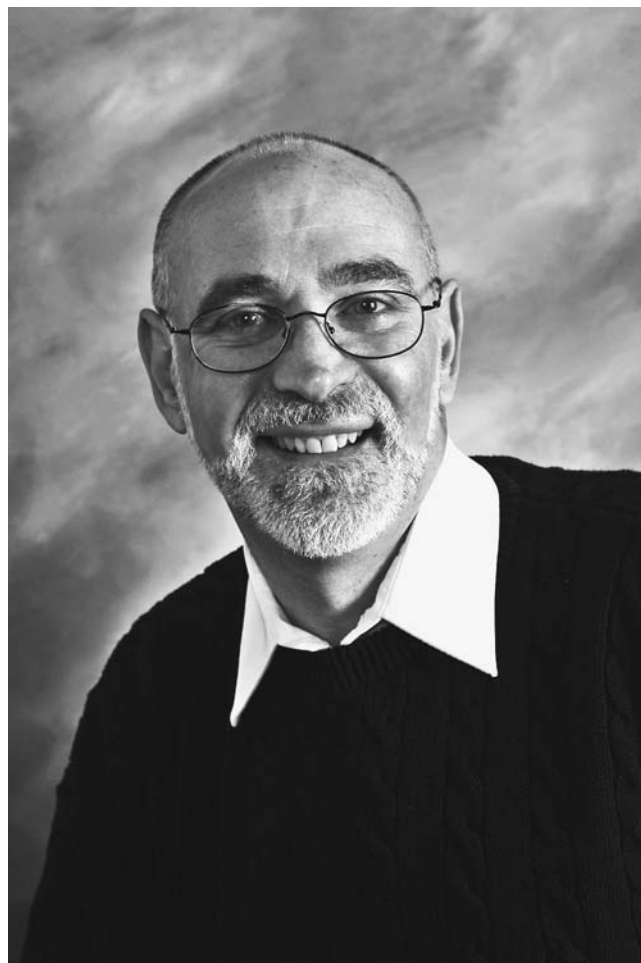
Many demonic problems can be traced to misuse of a TALKING BOARD or other form of divination that opens a door to the spirit world, particularly to deceitful entities who masquerade as dead loved ones, higher spiritual teachers, and so forth, while they gain control. Sometimes one of the first signs of infestation is a knocking on a door or a window; when opened, no one is present. However, the opening provides a literal opening and invitation for the invisible to enter.

Zaffis acknowledges that demonic cases continue to have frightening aspects, even after so many years of work in the field. The powers of evil work relentlessly. He does not describe himself as a devout Catholic, but says that the working of evil powers has strengthened his belief in God. Having a strong foundation of religious faith—in any religion—is crucial in the Work.

One of the most unsettling experiences Zaffis has had was the materialization of a reptilian-like entity in a former funeral home in Southington, Connecticut. The funeral home, turned into a private residence, had negative activity that was plaguing a family that had moved in. Zaffis, the Warrens, and others conducted an investigation that involved 24-hour monitoring of the premises. One night while Zaffis was a monitor, alone in a room, the temperature dropped, and he had a sensation that something was about to happen. Turning and looking up, he saw a murky-colored reptilian form materialize at the top of the stairs and descend toward him. Behind it were fluttering movements. It repeated in an audible voice, “You know what they did to us.” Zaffis grabbed his car keys and exited the house. It took him three days to return, during which he withdrew from the Work and questioned his involvement in it. He ultimately concluded that there are people who need help in dealing with the demonic, and he could not retire from the work at any cost. As for the funeral home, a full exorcism was performed by Roman Catholic clergy.

Zaffis has experienced a wide range of paranormal phenomena, which often kick up before a significant case gets underway. Lights going on and off, knockings and RAPPING, car problems, and so forth are not uncommon.

The lower level of the Zaffis home in Stratford, Connecticut, is filled with deactivated possessed possessions; that is, objects that have had spirit attachments and caused haunting and POLTERGEIST problems for owners. Zaffis has collected such objects since the beginning of his paranormal investigations. Bindings and prayers have been said over the objects to neutralize or terminate the attachments. Some of the more problematic objects are in acrylic cases to prevent people from handling them and



John Zaffis. Courtesy John Zaffis.

becoming affected by them. The objects do not bother Zaffis or his family. One of the most significant pieces is an idol, now in a case, once owned by a young man who was interested in black magic. The youth was adversely affected by the spirit in the idol, which instructed him to kill himself. Fortunately, he did not, but an exorcism was necessary to end his occult problems.

In 2006, Zaffis was involved in a difficult case of demonic possession and encountered a prince of hell, a high-ranking DEMON. The victim, who had become possessed after practicing black magic, showed the unusual symptom of the eyes changing from their natural brown color to opaque milky white three times; this was captured on videotape.

Zaffis makes numerous media and lecture appearances. He is the coauthor, with Brian McIntyre, of *Shadows of the Dark* (2004), about his paranormal career and some of his most notable cases. *The Struggle Within*, coauthored with Pat Reading and Brian McIntyre, is one of the most notable exorcism cases Zaffis has worked on, and was scheduled for release in 2007, as was *Possessed Possessions: the Zaffis Collection Vol. 1*, coauthored with Adam Blai.

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zar In Middle Eastern lore, a spirit that possesses mostly married women, providing an acceptable opportunity for oppressed women to manipulate men.

The *zar* are malign, man-hating type of *djinn* (genie), capricious and much feared. The *zar* attack women and demand beautiful clothes, jewelry, perfume, better treatment, and luxurious food and surroundings before they can be persuaded to depart. Such appeasement can get expensive, and many husbands suspect they are being manipulated, but they acquiesce, fearing punishment by the *zar*.

The POSSESSION and EXORCISM of the *zar* typically proceeds as follows: the victim, suffering from some minor complaint, blames possession by the *zar*, and other female relatives keep her from seeing a medical doctor, preferring the services of a female shaman, called *shechah-ez-Zar*. For a fee, the *shechah* identifies a *zar* as the source of the woman's troubles and interrogates the *zar*, sometimes in a recognizable language and sometimes in *zar* language, understood only by the *shechah*. After repeated conversations, the *zar* offers to leave once the possessed victim receives lavish gifts and attention from her husband.

On the afternoon of the *zar*'s scheduled departure, a "beating the *zar*" ceremony is performed. The victim's female friends and relatives join her for the ceremony, much like a tea or party, often accompanied by a flute performance. The *shechah* and her assistants chant the final exorcism rites, with music, and then often sacrifice a lamb. The lamb's blood is rubbed on the victim's forehead and elsewhere. She then dances madly, sways and finally faints. The *zar* leaves.

Zar exorcisms have become part of contemporary urban Islamic culture. In many large cities, such as Cairo, regular public exorcisms have been held. Women from all walks of life participate, whirling and dancing until the spirit leaves them and they return home, exhausted but entertained. Relief from the possession may be only temporary, returning upon another infraction committed by a husband. Men are expected to believe in the possession, which, in addition to giving women the freedom to ask for gifts, permits them to scold and upbraid their husbands in a manner that would be forbidden under normal circumstances.

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zombie In Vodoun (Voodoo), a dead person allegedly restored to life by a sorcerer called a *bokor*. The zombie has no will of its own, but acts as a robotlike slave to the *bokor*. Meanwhile, others believe the person to be dead.

The word "zombie" probably comes from the Congo word *nzambi*, which means "the spirit of a dead person." Zombies may in fact be real, but not as the resurrected dead; they most likely are poisoned and severely brain-damaged individuals who give the appearance of being dead, according to investigations by such individuals as ethnobiologist Wade Davis, author of *The Serpent and the Rainbow* (1985).

Davis said he interviewed real zombies in Haiti, who told him how they had "died." They had been administered powerful poisons through food or open wounds that made them sink into a deathlike coma. After being buried alive, they were "resurrected" by the *bokor* with another chemical mixture. The *bokor* beat them and starved them into submission; damage from the poisons left them physically and mentally impaired.

The poison, usually a powder, contains various toxic plants and animals and often human remains—the latter added more for grisly detail than deadly results. In the first stage, the *bokor* and his assistants bury a bouga toad and a sea snake together in a jar until they "die from rage," or exude more poisonous venom in their desperate state. The bouga toad, or *bufo marinus*, is a native of the New World that conquered the Old World of black magic as well. The toad's glands secrete *bufogenin* and *bufotoxin*, compounds 50 to 100 times more potent than digitalis, and cause death by rapid heartbeat and eventual heart failure. The toad also contains *bufotenine*, a hallucinogen.

Next the *bokor* adds ground millipedes and tarantulas to four plant products. The first is *tcha-tcha* seeds from the *albizzia lebeck* tree, a poisonous plant that causes pulmonary edema, added to *consigne* seeds from a type of mahogany tree with no known toxic properties. Next the *bokor* adds leaves from the *pomme cajou*, or common cashew (*Anacardium occidentale*), and leaves from the *bresillet* tree (*Comocladia glabra*). The last two plants are related to poison ivy and cause severe skin irritations. All of these ingredients are ground into powder and buried for two days.

After disinterment, the *bokor* adds ground *tremblador* and *desmembre* plants, which Davis was not able to identify botanically. Next come four more plants: the *maman gupes* (*Urera baccifera*), *mashasa* (*Dalechampia scandens*), *Dieffenbachia sequine*, and *bwa pine* (*Zanthoxylum martinicense*). The first two belong to the stinging nettle

family, with tiny hairs that act like syringes, injecting a chemical similar to formic acid into the skin. Diefenbachia, also known as “dumbcane,” contains oxalate needles that act like ground glass when swallowed. The name “dumbcane” comes from the 19th-century practice of forcing slaves to eat the plant’s leaves, causing the larynx to swell and making breathing difficult, speaking impossible. The last one, bwa pine, has sharp spines.

Next come the poisonous animals. Skins of white tree frogs (*Osteopilus dominicensis*) are ground with two species of tarantulas, then added to another bouga toad and four species of puffer fish, all of the genus *Fugu*: *Spherooides testudineus*, *Spherooides spengleri*, *Diodon hystris* and *Diodon holacanthus*. Ground human remains can be added for effect.

The puffer fish get their name from their habit of puffing up their ugly spiny bodies into balls to ward off attackers. But such efforts are unnecessary, as the fish contain *tetrodotoxin*, one of the most poisonous substances in the world—500 times more toxic than cyanide, 150,000 times more potent than cocaine. One tiny drop on the head of a pin is fatal to a grown man. Nevertheless, many Asian people, especially the Japanese, love eating the fish, since only some parts contain the toxin. Specially trained chefs are licensed by the government to prepare the delicacy, but at least 100 gourmets lose at this culinary Russian roulette each year.

The poison’s effects are horrific. Beginning with symptoms of malaise, pallor, dizziness and a tickling or tingling sensation in the lips, the prickly feeling extends to the fingers, toes, arms and legs, eventually leading to complete numbness. The victim salivates profusely, then sweats, suffering extreme weakness, headache and subnormal body temperatures, followed by decreased blood pressure and rapid, weak pulse. The victim then suffers nausea, vomiting, diarrhea and gastric pain. The eye pupils constrict, then dilate, then lose all corneal and pupillary reflexes. The lungs suffer severe respiratory distress, then the lips, extremities and finally the entire body turn blue. First the body twitches crazily, then it becomes completely paralyzed. The eyes become glassy, the body cannot move, and the victim may fall into a coma. Most terrible, however, is that the victim remains completely conscious throughout the ordeal—which takes about 30 to 45 minutes—and can watch and hear his friends and physician pronounce him dead, and perhaps witness his own funeral and burial before finally dying of suffocation.

Not all victims of tetrodotoxin die, but there is no antidote. Those who have survived described the early tingling sensations as feeling like flying, and tell of their terror as they watch the doctor work on them without being able to say or do anything. Knowing they could be buried alive was described by one survivor as true hell. Even doctors cannot tell whether the victim has crossed the border between life and death.

The *bokor*, experienced in administering just the right dosage of his concoction (although not every zombie comes back), raises the victim from his tomb in a day or two and then gives him a hallucinogenic mixture of sweet potato, cane sugar and *Datura stramonium*, commonly called the “zombie’s cucumber.”

Zombies supposedly are made to work in the fields and in bakeries. Stories tell of some working as bookkeepers and shop clerks. They are said to require little food, but cannot be given salt, which will return their power of speech and sense of taste, and will send the zombie back to his grave to escape the *bokor*.

Although zombification depends on the poison, making a zombie requires belief in magic and the faith that zombies are real. In Vodoun, sorcerers, not poison, make zombies, who have captured the soul—the *ti bon ange* (“little good angel”) of the deceased. If the *bokor* takes the *ti bon ange* and not the body, he can make a “zombie astral,” or a ghost who wanders at the command of the *bokor*. To prevent this from happening, the deceased’s relatives “kill” the body twice, stabbing it in the heart or decapitating it. Without the soul, the body is empty, matter without morality. Haitians do not fear being harmed by a zombie as much as becoming one.

Zombification apparently is very selective capital punishment. Dating back to the days of slavery and even earlier to Africa, blacks had always established their own judicial tribunals for keeping the community under control. By means of poisons, magic and extreme secrecy, these organizations maintained a cloak of fear about their neighbors, administering swift justice to any who broke the codes. Stories of people who banded together to eat human flesh, to dance in cemeteries and to raise the dead inspired enough dread to cause any lawbreaker to think twice.

Such legends served a purpose, but were not entirely true. Followers of the secret societies pray to Baron Samedi, god of the graveyard, dance in red or no clothing in moonlit ceremonies, carry coffins and sacrifice animals. Such performances make great theater. But they do not eat human flesh, and they do not make zombies for sport.

The societies were—and are—a well-organized system of local justice, in which no member or a member of his family suffers a hurt or wrong without redress. The Vodoun secret societies act quickly, thoroughly and clandestinely to punish wrongdoers and those who talk about the societies’ actions.

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Zugun, Eleanore (1913–?) Romanian POLTERGEIST child who was studied by several psychical researchers, including HARRY PRICE. The most striking feature of Zugun's case is the scars and bite marks she suffered, as she believed, at the hands of the devil.

Eleanore Zugun was born on May 24, 1913, in the Romanian village of Talpa. Her mother died when she was young, but otherwise she seems to have had an ordinary childhood until the outbreak of the poltergeist phenomena, when she was 12.

One day in February 1925, it is said, Eleanore set off on a walk to her grandmother's home, in the village of Budhai a few miles away. On the way, she found some money by the roadside. This she spent on candy, all of which she ate herself, causing an argument with one of her cousins. Overhearing the argument, her grandmother—a woman of 105 who was reputed to be a witch—told Eleanore that the money had been left by the devil, and that by converting the money into candy, then eating it, she had ingested the devil. Furthermore, she said, Eleanore would never again be free of him.

Eleanore stayed overnight with her grandmother, and the next day, stones pounded the house from outside, breaking windows. Small objects close to Eleanore jumped and flew about. The grandmother took this as proof of diabolic POSSESSION, a diagnosis in which the other villagers were quick to concur. Eleanore was sent home to Talpa, where, three days later, the phenomena broke out again.

The Zuguns were having dinner in the kitchen when a stone came crashing through the window. It was round and wet, like the stones in the river which ran close by their cottage. Eleanore's father hurried to get a priest, who marked the stone with a cross and threw it back in the river. A little later, the same stone—identifiable by the priest's mark—flew back in through the broken window. The family took this to mean that the devil was so powerful that he could defy the mark of the cross. They decided to send Eleanore away for a while, and got a neighbor to take her in, but soon the phenomena started up there. Eleanore was beaten, and threats were made to send her to a lunatic asylum.

The girl ran home in terror. Her father arranged for an exorcism, but this only resulted in another series of incidents: an iron pot burst and windows shattered, flinging glass onto Eleanore's family and other villagers. A special Mass was said, and a pilgrimage made, but nothing helped—the strange and destructive events not only continued, they became worse. Eleanore was sent to a convent, where other bizarre events occurred. A heavy table levitated, and nuns' habits were apported from one cell to another, through thick walls and locked doors. More Masses were said; more exorcisms were conducted; Eleanore was examined by psychologists; she was hypnotized. But it was all for nothing; the phenomena continued unabated. Finally, she was declared insane and was sent to the local asylum.

Fortunately for Eleanore, the case had begun to attract press attention, and this in turn led to the involvement of psychical researchers. The first to arrive was a German, Fritz Grunewald, who visited Talpa and talked to everyone he could find with knowledge of the case. Grunewald persuaded Eleanore's father to take her from the asylum, and he witnessed some of the phenomena himself. Early in 1925, he returned to Germany to find friends for Eleanore to stay with; since he was a bachelor and lived alone, he could not take her in himself. Unfortunately—as if Eleanore's life were not already tragic enough—before he was able to make the necessary arrangements, Grunewald suffered a heart attack and died.

Luckily, a new benefactor was soon to appear. This was the Countess Zoe Wassilko-Serecki, a Romanian woman who lived in Vienna. She formally adopted Eleanore and took her to Vienna in September 1925. The countess was much interested in PSYCHICAL RESEARCH, and part of her design was to be able to observe the phenomena at close hand. In this she was not to be disappointed: Over the next year, she recorded more than 900 events, most of which directly affected Eleanore. Bottles of ink were spilled over her or in her bed, her shoes became filled with water, her toys were destroyed, her books were mutilated, her sewing would vanish without a trace. In many instances, the countess or one of the several observers she invited to her apartment for an afternoon would be watching Eleanore at the time these things happened. Often they would hear sounds of objects landing, and occasionally they saw them materialize out of the air.

Two months after Eleanore's arrival in Vienna, a different sort of phenomenon began. This was the sudden appearance on her arms, hands, chest, or face of scratches, pinpricks or bite marks. The first of these occurred when the countess and an acquaintance were attempting to hold a SEANCE with Eleanore. Both her hands were being held when suddenly she cried out, drew back, and announced that she had been stabbed by something sharp, like a needle. This happened several times, and on each occasion there appeared at the spot she indicated a round, red, inflamed spot, with a darker red puncture mark in the center. For days after this, colored marks, such as might be made by colored pencils, appeared on her cheek.

These marks soon gave way to the bite marks, the manifestation of which would make the girl cry out even louder than usual. Observers would immediately begin to see thick, white welts arise on her skin. The bite marks matched those which Eleanore would have made herself, and they and the other marks were always on parts of her body that she could have reached, but they occurred so frequently when her hands were held or she was being closely watched that most researchers had no doubt that she was not deliberately inflicting them on herself. Eleanore was convinced that all these phenomena were the work of the devil, which she called by the Romanian word, "Dracu."

Harry Price met Eleanore at the countess's apartment in Vienna in April 1926 and was impressed enough with what he saw to invite Eleanore and her patron to visit his National Laboratory for Psychical Research in London. They made the trip at the end of September. The mysterious disturbances continued in this new setting, where they were witnessed by reporters and several prominent scientists. Price noticed that Eleanore would do her best to propitiate Dracu, leaving choice morsels—large nuts, pieces of cake or chocolate—around the room for him. She believed these peace offerings kept Dracu from hurting her still more. Price, however, monitored the girl's pulse rate and found that immediately after each event, it rose from 75 to about 95 beats per minute. This was a clear indication that Eleanore was in some way physiologically connected with the phenomena, and suggested that she, and not Dracu, was responsible for their production. Evidently she had taken her grandmother's statement about her possession so much to heart that she was causing herself to be hurt.

The countess wrote about Eleanore in several sources and published a small book on the case (*Der Spuk von Talpa*, 1926). Not surprisingly, her reports met the same resistance from skeptics as do all reports of striking psychic phenomena. The countess was accused of fraud, a charge she challenged in court. The magistrate found against her on technical grounds; the form of the article in question was said to show no intention of libel. Price and several continental European researchers who had seen Eleanore in person came to the countess's defense, while other skeptics joined in on the other side. The countess appealed the magistrate's verdict to a higher court, which

again found for the critic, on the ground that his was "justified criticism."

Eleanore was 12 when the poltergeist phenomena began, and she was 13 when she was studied in Price's laboratory. She had not yet reached puberty. Poltergeist phenomena are often associated with children during this pre-adolescent period, and there was great interest in psychical research circles about how puberty would affect Eleanore's case. In fact, as soon as she began to menstruate, early in 1928, all the phenomena ceased. At the same time, Eleanore underwent a rapid mental and physical development.

Besides providing Eleanore shelter and studying her poltergeist phenomena, the countess had nursed and nurtured her, in the space of a few months turning her from an ignorant and suspicious peasant child into a charming and responsive young lady. When the poltergeist activity ended, the countess helped her adopted daughter become apprenticed to a Viennese ladies' hairdresser. Eleanore did extremely well at this work, gained a diploma, and returned to Romania, where she set herself up in business in the town of Czernowitz. So far as is known, Dracu never again interfered in her life.

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