

THE ENCYCLOPEDIA OF
GHOSTS
— AND —
SPIRITS

ROSEMARY ELLEN GUILLEY

The Encyclopedia of
**GHOSTS
AND
SPIRITS**

Rosemary Ellen Guiley

The Encyclopedia of Ghosts and Spirits

Copyright © 1992 by Rosemary Ellen Guiley

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage or retrieval systems, without permission in writing from the publisher. For information contact:

Facts On File, Inc.
460 Park Avenue South
New York NY 10016
USA

Library of Congress Cataloging-in-Publication Data

Guiley, Rosemary.

The encyclopedia of ghosts and spirits / Rosemary Ellen Guiley.

p. cm.

Includes bibliographical references and index.

ISBN 0-8160-2140-6 (alk. paper)

1. Ghosts. 2. Spirits. 3. Parapsychology. I. Title.

BF1461.G85 1992

133.1'03—dc20

91-37427

ISBN (hardcover) 0-8160-2140-6

ISBN (paperbound) 0-8160-2846-X

A British CIP catalogue record for this book is available from the British Library.

Facts On File books are available at special discounts when purchased in bulk quantities for businesses, associations, institutions or sales promotions. Please call our Special Sales Department in New York at 212/683-2244 (dial 800/322-8755 except in NY, AK or HI) or in Oxford at 865/728399.

Jacket design by Elaine Tannenbaum

Composition and manufacturing by the Maple-Vail Book Manufacturing Group

Printed in the United States of America

10 9 8 7 6 5 4 3 2

This book is printed on acid-free paper.

For Joanne P. Austin

ACKNOWLEDGMENTS

I am deeply indebted to the following persons for their contributions to the research and writing of this book: to Joanne P. Austin, to whom this volume is dedicated, an indefatigable researcher and author who has contributed to this and other books of mine; to James G. Matlock, who served as editorial advisor, and whose invaluable expertise in parapsychology and anthropology helped shape the contents and perspective; to Tom Perrott, chairman of the Ghost Club, London, who also served as editorial advisor on some U.K. material and opened doors to many resources; and to Margaret Lee Guiley, Linda Lee and Dorothy Kroll, who assisted in the research.

I would also like to thank others who gave interviews and/or provided research assistance: Dale Kaczmarek, president of the Ghost Research Society; Howard E. Heim, research director of the Ghost Research Society; Graham Wyley, "Britain's number one ghostbuster"; Maurice Schwalm, writer and psychic investigator; Michaelleen Maher, parapsychologist; Andrew M. Green, psychical researcher; Vincent Hillyer, investigator of the paranormal; and Jeanne K. Youngson, founder and president of the International Society for the Study of Ghosts and Apparitions.

Finally, and perhaps most important, I would like to thank Kate Kelly, who came up with the idea for this book and brought forces into motion to make it reality.

CONTENTS

Acknowledgments	ix
Entries A–Z	1
Index	365

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.

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 1937 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 was reportedly 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 also THEATRE ROYAL.

Further reading:

Brooks, J.A. *Ghosts of London: The West End, South and West*.

Norwich, England: Jarrold Colour Publications, 1982.

Underwood, Peter. *Haunted London*. London: George G. Harrup & Co., 1973.

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.

Compare to VAMPIRE.

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 ulti-



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

mate 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 be 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 "primitive" or tribal 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 communicat-

ing 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 again, 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 also KACHINAS; MOON).

Typically, in tribal 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 EXPERIENCES, 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.

Further reading:

Brown, Slater. *The Heyday of Spiritualism*. New York: Hawthorn Books, 1970.

Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*. Princeton: Princeton University Press, 1964.

Kung, Hans. *Eternal Life? Life After Death as a Medical, Philosophical, and Theological Problem*. New York: Doubleday, 1984.

Tylor, Edward Burnett. *Religion in Primitive Culture*. New York: Harper and Row, 1956.

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.

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.

No visual apparitions have been reported at Alcatraz since its closing, but guards and tour guides have reported hearing the sounds of clanging metal doors, men's voices, whistling, 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.

Further reading:

Winer, Richard, and Nancy Osborn. *Haunted Houses*. New York: Bantam Books, 1979.

All Hallows Eve (Halloween) Originally, 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 Hallows Eve is observed the night of October 31, followed on November 1 by All Hallows Day, also called All Hallowmas, All Saints, All Saints' Day and All Souls' Day.

The ancient Celts called the festival Samhain (pronounced sow' an) and observed it to celebrate the onset of winter and the beginning of the Celtic New Year; "samhain" means "end of summer." In Ireland the festival was known as Samhain, or La Samon, for the Feast of the Sun. In Scotland, the celebration was known as Hallowe'en. Samhain was a solar festival marked by sacred fire and fire rituals. During the height of the Druids, the priestly caste of the Celts, all fires except those of the Druids were extinguished on Samhain. Householders were levied a fee for the holy fire which burned at their altars.

In ancient Ireland, the Druids sacrificed to the deities by burning victims in wickerwork cages. All other fires were to be extinguished and were relit from the sacrificial fire. Samhain marked the third and final harvest, and the storage of provisions for

the winter. The veil between the worlds of the living and the dead was believed to be at its thinnest point in the year, making communication between the living and the dead much easier. On the eve of the holiday, the souls of the dead freely roamed the land of the living.

The Romans observed the holiday as Feralia, intended to give rest and peace to the departed. Participants made sacrifices in honor of the dead, offered up prayers for them, and made oblations to them. The festival was celebrated on February 21, the end of the Roman year. In the 7th century, Pope Boniface IV introduced All Saints' Day to replace the pagan festival of the dead. It was observed on May 13. Later, Gregory III changed the date to November 1. The Greek Orthodox Church observes it on the first Sunday after Pentecost.

Numerous folk customs connected with the pagan observances for the dead have survived to the present. In addition to the souls of the dead roaming about, the Devil, witches and numerous spirits are believed to be out and at the peak of their supernatural powers. In Ireland and Scotland, the custom of extinguishing one's home fire and relighting it from the festival bonfire has continued into modern times.

Samhain, as it is still called in some parts, is a time for getting rid of weaknesses, as pagans once slaughtered weak animals which were unlikely to survive the winter. A common ritual calls for writing down weaknesses on a piece of paper or parchment, and tossing it into the fire. Cakes are baked as offerings for the souls of the dead.

In some parts of modern Scotland, young people still celebrate by building bonfires on hilltops and high ground, and then dance around the flames. The fire is known as Hallowe'en bleeze, and custom once included digging a circular trench around the fire to symbolize the sun.

Modern celebrants still believe that the unseen worlds of the Devil and witches have a free hand to exercise their powers on this night. Another belief is that certain ceremonies can be used to foretell events, mostly about the identity of future marital partners and their qualities, such as if they will be good-looking, rich or sweet-tempered. For example, if a young person eats a raw or roasted salt herring before going to bed, the future husband or wife will appear in a dream offering a drink of water.

In another example, a blindfolded man or woman is led to three plates set on a table. One plate contains clean water, a second contains foul water and the third plate is empty. The left hand is used to make contact with one of the plates. If the hand touches the plate with clean water, the future mate will be

young, handsome and never married. If the hand touches the plate with the foul water, the future spouse will be a widower or widow. If the empty plate is touched, the person will remain single. The ceremony must be repeated three times, each time with the plates arranged in a different order.

The custom of trick-or-treating probably has several origins. An old Irish peasant practice called for going door to door to collect money, breadcake, cheese, eggs, butter, nuts, apples, etc., in preparation for the festival of St. Columb Kill. Another was the begging for soul cakes, or offerings of food for the dead, which became popularized as begging for offerings for one's self—particularly in exchange for promises of prosperity or protection against bad luck.

See also FEASTS AND FESTIVALS OF THE DEAD.

Further reading:

Bannatyne, Lesley Pratt. *Halloween: An American Holiday, an American History*. New York: Facts On File, 1990.

Guiley, Rosemary Ellen. *The Encyclopedia of Witches and Witchcraft*. New York: Facts On File, 1989.

American Association-Electronic Voice Phenomena

See ELECTRONIC VOICE PHENOMENON.

American Society for Psychical Research (ASPR) Organization dedicated to psychical research, a field now called parapsychology. The American Society for Psychical Research (ASPR) was founded in late 1884 in Boston under the auspices of the SOCIETY FOR PSYCHICAL RESEARCH (SPR) of London. It operated independently of the SPR and had similar committees to investigate thought transference (telepathy), hypnosis, apparitions, mediumship and other paranormal phenomena. It attracted eminent scientists and scholars, among them William BARRETT, James H. HYSLOP and William JAMES.

Early financial difficulties forced the ASPR to cease independent operation and become a branch of the SPR in 1889. In 1906, the ASPR reestablished itself as an independent organization. Many new members were not scientists, but lay persons interested in Spiritualism.

Controversy among members over a fraudulent medium, "Margery" (see CRANDON, MINA STINSON), caused a faction to split off in 1925 and become the BOSTON SOCIETY FOR PSYCHICAL RESEARCH. That effort lasted until 1941, when the Boston group rejoined the ASPR.

Under leadership provided by psychologist Gardner MURPHY, the ASPR turned away from sittings with mediums and devoted itself to scientific experiments, particularly the extra-sensory perception laboratory work being done by J.B. RHINE. In the mid-

1950s, Murphy directed ASPR attention to spontaneous psi (extrasensory perception [ESP] and psychokinesis [PK]), which he hoped would yield more information on the nature of psi than did laboratory experiments. Murphy encouraged research on creativity, altered states of consciousness, meditation, deathbed visions and survival after death (see also KIDD, JAMES).

The ASPR maintains a wide range of interests, from continued empirical laboratory experiments concerning ESP and psychokinesis (PK) to inquiries into such areas as psychical healing, out-of-body experiences, near-death experiences, reincarnation and ESP in dreams. Some attention is devoted to poltergeist cases, considered of interest because of the possible involvement of human PK and psychological factors, but scant attention is paid to apparitions and hauntings.

Scientific articles appear in a quarterly *Journal of the American Society for Psychical Research*, while informal articles appear in a quarterly *ASPR Newsletter*. The ASPR maintains one of the largest parapsychology libraries in the world and offers symposia and lectures. Membership is international.

Further reading:

Fodor, Nandor. *An Encyclopedia of Psychic Science*. Secaucus, N.J.: Citadel Press, 1966. First published 1933.

Matlock, James G. "The ASPR in 1888." *ASPR Newsletter* 14 (1988):23.

———. "The ASPR in 1913." *ASPR Newsletter*, 14 (1988):29.

———. "The ASPR in 1938." *ASPR Newsletter* 15 (1989):8.

Mauskopf, Seymour H. "The History of the American Society for Psychical Research: An Interpretation." *Journal of the American Society for Psychical Research* 83 (1989):7-32.

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 band-box 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 was passing through her body. Dr. Carritte administered more sedatives in the evening. As he put her to bed, loud raps 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 prepos-

terousness 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 money-maker. 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, 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.

Further reading:

Canning, John, ed. *50 Great Ghost Stories*. New York: Bonanza Books, 1988. First published 1971.

Cohen, Daniel. *The Encyclopedia of Ghosts*. New York: Dodd, Mead & Co., 1984.

Sitwell, Sacheverell. *Poltergeists: Fact or Fancy*. New York: Dorset Press, 1988. First published 1959.

Amityville Horror One of the most sensational and controversial cases of an alleged diabolical presence took place not in a haunted European chateau but in suburban Long Island, New York. The "Amityville Horror," as the case became known, was later exposed as a hoax, and spawned a spate of lawsuits.

George and Kathleen Lutz, with Kathleen's three children—Daniel, Christopher and Melissa—moved into a large Dutch colonial house at 112 Ocean Avenue in Amityville on December 18, 1975. The house seemed a dream come true for the Lutzes: six bedrooms, a swimming pool, space for George's surveying business, a boathouse on the water, plenty of yard for the kids and their dog, Harry, and all in relatively good condition. Best of all, such a palace was—amazingly—available for only \$80,000.

The broker explained that the house had been on the market for a year at such a bargain price because it was the DeFeo house, scene of a mass murder by 23-year-old Ronnie DeFeo of his father, mother and four younger siblings on November 13, 1974. Not superstitious, the Lutzes bought the house.

By January 14, 1976, when the Lutzes fled the house, never to return, they had been terrorized, they later said, for 28 days. Ghostly apparitions of hooded figures, clouds of flies in the sewing room and the children's playroom, windowpanes that broke simultaneously, bone-chilling cold alternating with suffocating heat, personality changes, nightly parades by spirit marching bands, levitations, green slime spilling downstairs, putrid smells, sickness, strange scratches on Kathleen's body, objects moving of their own accord, repeated disconnection of telephone service, and even communications between the youngest, Melissa (Missy), and a devilish spirit

pig she called "Jodie" turned their dream home into a hell on earth. Kathleen often had dreams about the murder and Mrs. DeFeo's love affair; George grew his beard and hair long, beginning to closely resemble Ronnie DeFeo. The children were frightened and unable to go to school, and George couldn't work, seriously jeopardizing his business.

Even people who had only been in the house to visit were affected. Kathy's brother Jimmy and his new bride mysteriously lost \$1,500 in cash. And "Father Mancuso" (his real name: Father Ralph Pecararo), the local priest who blessed the house after the Lutzes moved in, suffered debilitating sickness, rashes, anxiety and pain, causing his eventual transfer to a distant parish. He claims he heard a voice ordering him to get out when he sprinkled the house with holy water.

Besides the influence of the murder, the house also was supposedly situated over an abandoned well in an old Shinnecock area used for keeping the sick and insane until they died of exposure. No burials were done there because the Shinnecoeks believed the place was infested with demons. And strangest of all, the Lutzes found a small secret room, painted entirely in a blood red, behind the basement stairs. No one knew what purpose the room served, but it boded ill.

The Lutzes' initial reaction was that these occurrences were just coincidence, that they were seeing things. But their annoyance turned to fear, anger, frustration and finally the decision to leave as fast as they could, leaving behind all their possessions and the house they thought was perfect.

In 1977, *The Amityville Horror* by Jay Anson was published by Prentice-Hall as a nonfiction book. Anson, who was suffering from poor health, never visited the house himself. The book became a best-seller and led to a top-grossing movie of the same name in 1979, spawning a host of other books and films with the same possessed-house theme. John G. Jones followed Anson's success with *Amityville II: The Possession* and *Amityville: The Final Chapter*, supposedly chronicling the Lutz family's attempts to escape the dark entities that plagued the house and followed them across country to California, even after an exorcism. However, by the time the second and third "true" accounts were written, the Lutz children in the story were no longer named Danny, Chris and Missy but Greg, Matt and Amy. And George, who ran a family surveying company, had been transformed into an air traffic controller.

Skeptics quickly claimed the haunting was a hoax, pointing out discrepancies in Anson's book, including: descriptions of terrible weather and moon con-

ditions during the Lutzes' 28 days that didn't match actual weather reports; calling the Psychical Research Foundation in North Carolina the Psychical Research Institute; and, perhaps most interesting, referring to historical records that show the Shinnecock never lived anywhere near Amityville.

Jerry Solfvin of the Psychical Research Foundation, who was contacted by George Lutz in early January 1976 about poltergeist activity in the house, found the whole matter questionable. He and others, including Karlis Osis and Alex Tanous of the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, visited the house but did not conduct investigations, believing that the incidents were not paranormal. All the evidence was subjective. Furthermore, "Father Mancuso" was declared to be a poor witness, as he visited the house only once. Anson wrote the book within three or four months, working largely from tapes of telephone interviews, and apparently making only a superficial effort to verify the Lutzes' account.

Perhaps most significant is an interview that Ronnie DeFeo's lawyer, William Weber, gave a local radio station in 1979, in which he claimed the whole "horror" was cooked up around the Lutzes' kitchen table over several bottles of wine. He asserted that after approaching them with the idea, the Lutzes went on their own, and he sued for a share of the book and movie profits. The Lutzes countersued to reaffirm the reality of their experience. Mrs. Lutz's story was analyzed on a Psychological Stress Evaluator; results showed that events happened as she believed them.

While it is possible that haunting phenomena may have occurred at the house, especially in light of the violent events that took place there, the Lutzes' account was far more dramatic than other cases of hauntings.

After the Lutzes moved out, the house became quiet. The owners who immediately followed the Lutzes, Jim and Barbara Cromarty, said they experienced no unusual phenomena. However, they were so annoyed from tourists and curiosity seekers that they sued the Lutzes, Prentice-Hall and Jay Anson for \$1.1 million. They won a settlement for an unspecified lesser amount. Father Ralph Pecararo sued the Lutzes and Prentice-Hall for invasion of privacy and distortion of his involvement in the case, and he received an out-of-court settlement.

In Weber's suit against the Lutzes, Judge Jack Weinstein, who presided over the trial, stated for the record that "the evidence shows fairly clearly that the Lutzes during this entire period were considering and acting with the thought of having a book published."

Anson, who shared the book copyright with the Lutzes, retained sole film rights. He died at age 58 on March 12, 1980 in Palo Alto, California, following heart surgery.

Further reading:

Anson, Jay. *The Amityville Horror*. New York: Bantam Books, 1977.

Auerbach, Loyd. *ESP, Hauntings and Poltergeists: A Parapsychologist's Handbook*. New York: Warner Books, 1986.

Kurtz, Paul. "A Case Study of the West Pittson, 'Haunted' House." *The Skeptical Inquirer* 11 (Winter 1986-87):137-146.

Morris, Robert L. "The Case of The Amityville Horror." Review of *The Amityville Horror* appearing in Kendrick Frazier, ed., *Paranormal Borderlands of Science*. Buffalo: Prometheus Books, 1981.

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 term *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.

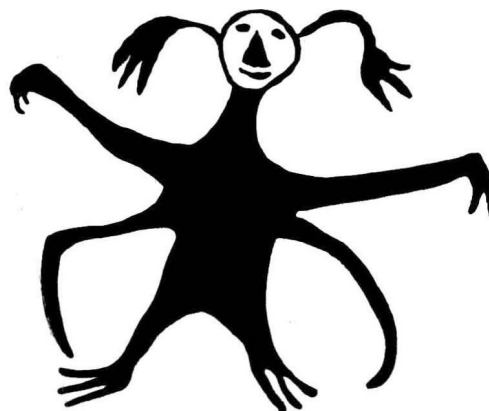
The supernatural power of an amulet is believed to occur naturally, bestowed by nature or the gods. In occult lore, amulets also can be fashioned and imbued with supernatural power through magical ritual.

See also CHARMS AGAINST GHOSTS.

ancestral spirit See ANCESTOR WORSHIP; ANIMISM; SHINTO; SOUL.

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 manifested simply in 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 ad-



An Inuit drawing of a ghost spirit.

here, but 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 China, 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.

Further reading:

Radin, Paul. *Primitive Religion: Its Nature and Origin*. New York: Dover Publications, 1957.

Tylor, Edward Burnett. *Religion in Primitive Culture*. New York: Harper and Row, 1956.

angels In Judeo-Christian and Islamic mythologies, a class of beings both good and evil who are intermediaries between God and man. The term "angel" is derived from the Greek *angelos* and the Latin *angelus*, translations of the Hebrew *mal'akh*, which originally meant "the shadow side of God" and then came to mean "messenger."

Angelology, which is the study of angels, was developed in ancient Persia and absorbed into Judaism and Christianity. Angels also exist in Islamic mythology. The ancient Greeks had a comparable concept, the daimon (q.v.). There is no exact equiv-

alent 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 angels, such as playing an intermediary role between humankind and the gods, protecting a person or site, or providing counsel, exist universally throughout the world.

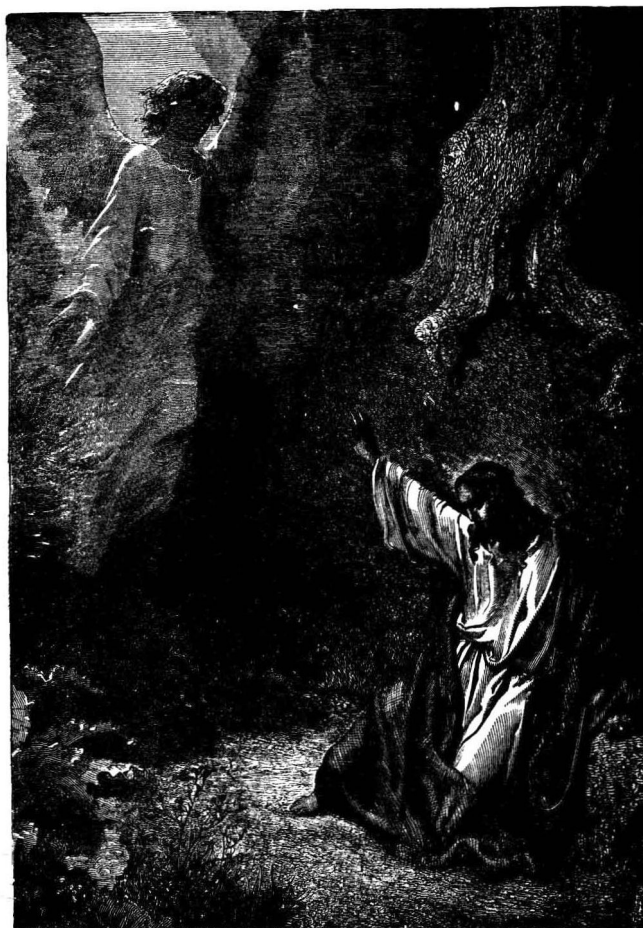
The Bible provides uneven and sometimes contradictory information on angels, initially portraying them as beings created by God who carry God's messages to earth, and then as intervenors, acting on God's instructions. They were said to pass as human beings while on earth. Some angels supposedly aided and protected humankind, while others wrought God's punishments and brought illness and destruction. They cohabited with human women and bore a race of giants called the Nephilim ("fallen ones"), who were supposed to be eradicated in the Flood. Most details about Judeo-Christian angelic hierarchies and functions belong to scriptures that were declared heretical, such as the Book of Enoch.

The New Testament tells of the angel Lucifer (Satan), who defied God and was cast out of heaven, along with one-third of the angelic realm. These fallen angels became the demons of hell under the leadership of Satan.

In Catholicism, it is believed that every person is born with at least one personal guardian angel, a protective being that stays with a person for his or her entire life. Although Martin Luther, the founder of Protestantism, rejected the doctrine of angels, many modern Protestants believe in angels and in guardian angels.

Until about the 18th century, 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 Age of 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.

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. Interpretations of what is an angel vary widely and are highly subjective. Some persons consider the appearance of a spirit of the dead, such as a family member, to be an angel if the



Angel appearing to Jesus during His Agony in the Garden.

manifestation serves to warn, comfort or protect them. In deathbed visions (q.v.), angels appear to be the souls of deceased friends and relatives who come to help the dying to the Other Side.

Some experts in philosophy, mythology, psychology and parapsychology believe that angels are created in part or in whole by projection from the depths of the human unconscious in response to a need. Other theories have linked angels to extraterrestrials.

See also NEAR-DEATH EXPERIENCE.

Further reading:

- Burnham, Sophy. *A Book of Angels*. New York: Ballantine Books, 1990.
- Downing, Barry H. *The Bible and Flying Saucers*. New York: Avon Books, 1970. First published 1986.
- Evans, Hilary. *Gods-Spirits-Cosmic Guardians: Encounters with Non-Human Beings*. Wellingborough, Northamptonshire, England: The Aquarian Press, 1987.
- Codwin, Michael. *Angels*. New York: Simon & Schuster, 1990.
- Graham, Billy. *Angels: God's Secret Agents*. Garden City, N.Y.: Doubleday & Co., 1975.

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. A few 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 hallucinations 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.

Further reading:

Burnham, Sophy. *A Book of Angels*. New York: Ballantine, 1990.

Machen, Arthur. *The Angels of Mons: The Bowmen & Other Legends of War*. London, 1915.

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 accep-