

MRIPA'S

# One White Crow

ISSUE

#3

THE PARANORMAL MAGAZINE FOR EVERYONE CREATED BY EVERYONE

Fall 2009

*Special*

# HALLOWEEN ISSUE!



To Disprove the theory that all crows are black  
there only needs to be One White Crow

## One is Sufficient

Just imagine, something as simple as a magazine helping bring the paranormal community together simply through the sharing of words and ideas. That sums up the purpose of what the White Crow© is about. The White Crow© is a “literary hub” for anyone and everyone to submit content of paranormal nature.

### So what content fits under the Paranormal Arena?

Just because the content should be paranormal in nature it does not mean that the White Crow© should only have content about ghosts, spirits, demons, and hauntings. Paranormal basically means “above normal.” In dictionary terminology the word paranormal is defined as “Beyond the range of normal experience or scientific explanation.” Therefore, paranormal content includes but is not limited to: Ghosts, UFOs and Aliens, Vampires, Werewolves, Psychicism, Telepathy, Pyrokinesis, Numerology, Astrology, Cryptozoology, Paranormal Group Introductions, Paranormal Conventions and Events, Investigation Highlights, Paranormal Short Stories and Poems, Opinions and Statements, Paranormal Community Praises and/or Concerns, and so much more!

### What the White Crow© Will Not Accept

Anything distasteful in content – and I don’t care if it’s 100% paranormal! This includes graphic pictures and words that involve blood, guts, gore, and/or anything that is sexual in content. It is absolutely unnecessary and the White Crow© is for Everyone – Young and Old. The White Crow© has a Zero Tolerance Policy for disrespect in any way. Any hurtful comments and name or group bashing will not be tolerated. I would hope that people will be courteous and respectful of others – provide the same respect and regard to others as you would want others to provide you. I will say flat out if any ill-willed or distasteful content is sent to the White Crow© **IT WILL BE DELETED!** Let it be fully understood and known! Share with others if you must!

### Content and Formatting

All content submitted to the White Crow© should be in Word Format if possible. This way, if needed, the size and format can be changed to fit the layout of the White Crow.© Any pictures that are submitted must be JPEG or GIF files. The White Crow© has no word number limitations, font size or style restrictions (just as long as it is readable), nor paragraph style specifications. For all of you are the content writers of the White Crow©!

All submissions for the White Crow© can be either emailed to [thewhitecrow@mripa.net](mailto:thewhitecrow@mripa.net) or can be submitted online at [www.thewhitecrow.org](http://www.thewhitecrow.org).

I greatly appreciate and thank you for your time, efforts, submissions, and support of the White Crow©!

Sincerely,

*Rachel E. Weinrich*

Rachel E. Weinrich  
Editor of the White Crow© Magazine



The **White Crow** - The Paranormal Magazine for EVERYONE created by EVERYONE.....

So what is the drive behind TWC?

The true drive behind the White Crow encompasses many purposes, but the three main ones are:

- 1) To provide everyone the opportunity to submit articles, pictures, highlights from an investigation, opinions, poetry, etc., as long as it fits under the term "paranormal."
- 2) For "all" in the paranormal field or even those who have an interest in the field to learn about other people, groups, and even events that are taking place.
- 3) And something that has become one of the slogans for TWC, "Bringing the Paranormal Community together simply through the sharing of words and ideas."

Too much conflict takes place within the paranormal field. Therefore, TWC asks everyone of all levels of expertise and specialties to be a part of this endeavor in which everyone is the expert and at the same time we all learn from each other.

**"There are things known and there are things unknown, and in between are the doors of perception" - Aldous Huxley**

**NOTICE:** MRIPA & TWC Staff are not liable for content submitted to or placed within this publication. If material is found in any way to be offensive, please put down the magazine and just stop reading. Thank you.

**TWC Staff**

Rachel, Michelle, Wes, Deb & Jason

The White Crow's Purpose



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# A Victorian Haunting Experience

The Victorian age was the era of spiritual awakening where people spent hours debating with others, along with themselves, on alternative beliefs. One alternative belief became popular in 1848 when the Fox Sisters began communicating with spirits, now called Spirit Circles or séances. It was also the time that tea was served and in those tea cups held the answers of the future...



Come, if you dare, to A Victorian Haunting Experience where by day Dearborn's McFadden Ross House Museum sits in all her glory with charm and elegance, but at night the moon casts shadows over the gracious mansion and it transforms into something more frightening ... or at least for one night errrr..two nights- **Friday, October 30** from 6:30 p.m. - 10:30 p.m. and **Saturday, October 31** from 6:30p.m. - 10:30 p.m.



DEARBORN'S MCFADDEN ROSS  
HOUSE MUSEUM

Join The League of Extraordinary Paranormal Women as they turn the clock back over 200 years so that you can experience a Halloween Party with A Victorian Haunting Experience. For more information visit <http://www.amywilliamson.net>.

Love and Horror,

*Amy Williamson*



# PARACHALLENGED RADIO

Getting to know the Host...

My husband and I were both what you could call "healthy skeptics" and pretty much non believers, until we moved into our former home where we resided for 8 years. The general uneasiness of the place even just moving in was more than obvious, to me anyway. It really wasn't until one particular night we all sat down for supper, and our daughter, who was 3 at the time, asked rather bluntly, "see the lady up there mommy?" I looked up, looked at her, looked at my husband who was also looking up, he looked at me and we both looked up again. Not seeing anything, I asked her where's the lady now? She proceeded to tell me that the lady was sitting on the counter. I looked over at the counter area, and saw nothing, I looked at my husband he was looking too.. and we again looked at each other, and tried to maintain what composure we had left after that hair raising experience. There had been far too many things that happened there to dismiss them all as "normal" believe me, he was always the first to look into the how's and why's. We awoke one morning to find 2 chairs moved out away from the table, perfectly placed next to each other in the middle of the kitchen, one Easter morning. We joked, that if we came back from Easter dinner and the chairs were stacked on the table, we were outta there.

Our daughter befriended the lady for quite some time, getting irritated with me if I went in her room to check on her, because the lady would go away. I'd asked her many times where the lady went when I came in, and always got the same answer- to the "spacement" ( 3 yr old lingo lol) then I'd ask her how the lady went to the basement and she'd always point to her closet. That went on for quite some time, until one night we had some friends over, and we were laughing and talking, when all of a sudden we heard her scream then start to cry.. we all of course went running in there, as she had been sound asleep, to find a very obvious red mark on her face, and her screaming, "the lady hit me!" repeatedly. We calmed her down, our friends were freaked out as we had told them what had been happening here since we moved in, and they left .. rather quickly. The next day I went to our minister and told him what had been happening, and he agreed to come over and bless the house. He too had the same uneasy feeling, that by then we had become somewhat accustomed to. He talked with our daughter- without us in the room, and came out to tell us that at 3 years old she had way too much detail to be lying- as 3 year olds aren't capable of forming such an elaborate lie, and went on to bless the house; room by room. In the front entrance was a small door that lead to the basement, it was always near that door that I have and still at times feel the most uncomfortable, I followed him down those steep small stairs and he found it intensely discerning as he neared the bottom step. He told me he felt as if there was an electrical current holding him back. We still said a prayer while on the stairs but never went totally into the basement. Let's just say I didn't go down there unless I really had to. After the house was blessed, things calmed down considerably. The lady was never brought up again by our daughter, and we didn't question her about it after that. We still had some strange things happening, we always had a problem with any type of clock that ran on batteries keeping time, new batteries and all, the clock would stop shortly after fresh battery installation. Other than that, a few of us still saw glimpses of things out of the corners of our eyes, but we really didn't discuss it much, since the Christmas tree pic.

Para-Radio Spotlight





A few of us still saw glimpses of things out of the corners of our eyes, but we really didn't discuss it much, since the Christmas tree.

My son (15 yrs old) went through a period of time in which his things started disappearing, and turning up in the strangest of places. That seemed to quit when he got mad enough to yell loudly "knock it off!" The pantry door openend by itself numerous times, I would close it and make sure it's closed and latched, and it would be open again the next time I'd look. I would keep shutting it, then usually say something like .. this is getting old .. and it would stop. Things stopped flying off the top of the fridge (putting things up high became a habit after we had our first child) at 2 am, we went through a period where you could watch this certian roll of electrical tape fly off the top of the fridge and land 5 feet away on the floor, go pick it up and put it back, sometimes it would happen again, other times not. Of course it would never when you had your camera rolling of course. There were times when things seemed very peaceful, and times when you knew for certain you were being watched. I had 4 outdoor cats, only one of them would come in, and when he did he would go about a foot into the living room occasionally, and would sit in the doorway and stare in there intently watching even when no one is in there. The most disturbing to my oldest son was when he was exiting the shower, he witnessed what appeared to be a black mass forming in front of the inside of the white bathroom door, then as he yelled out it dissipated. He was spooked to say the least. The last and most recent of all was when my daughter, who had just gotten home from school, took some things into the kitchen and on her way back to her room she set her phone on the computer desk in the living room which is next to her door, and proceeded into her room. After being in there a few minutes she heard a thump outside her door, went and looked and there her phone was on the floor. She knew she had set it back far enough where it wouldn't have fallen, and the boys were in their room. As she was standing back up after picking it up she reported a black hooded figure, that she said was shorter than her, run past her from the kitchen toward the door to the boys room, and then it vanished. She asked her brothers if they had seen anything, and they told her no, but they did hear her phone fall. I have captured some interesting EVP's, as well as a few photos. What's next? Who knows!!

As far as I'm concerned, for the time being.. we are Paranormally Challenged.



Para-Radio Spotlight



PC - PCR Host

She founded ParaChallenged Radio on July 11, 2007 due to her families 8 years of ongoing encounters with unexplained phenomena. The show and it's guests continue to serve and aid her and her listeners in a mutual quest for knowledge, as well as a better understanding of what herself and her family have experienced.

I am a paranormal investigator in search of the solid piece of evidence. After being in the paranormal field and have seen all of the possibilities I have taken a personal task of helping a client find answers. Getting the word out about the paranormal has become a passion of mine. Thus this is how I came to co-host ParaChallenged Radio where we can talk to a wide range of guests and questions answered for those in need.



Gregg Cable - PCR Producer/Co-Host



# Our Place In Existence

Gnosis has many sources. It is one of those phenomena like the preponderance of certain symbols that co-arose cross culturally. Like the presence of dragons in every world mythology.

The intuition that “god” is somehow indwelling the human soul has been expressed in many ways across all world cultures. The “gods” can be real even if they don’t exist as independent sentience. As principles that manifest in all life they have a very real existence.

In theology there are three principles necessary for something to be a “supreme” being. Omniscience or being all knowing. Perhaps omniscience can be expressed in the existence of sentience at all, and omniscience exists as the source of the more limited individual awareness? Omnipresence, being in all places. Being unexcluded from anywhere and unexcludable. This is perhaps manifested in the existence of creation at all? And then omnipotence, all powerful. Which would imply that all things are possible for this Supreme Being. Which might explain why there has to be a multiplicity of creatures?

Gnosis is knowing this place we have in the originating principle. In that it recognizes a pre-existing dynamic that not only plays out around us, but in us. It is symbolized by a river, a constant flow. But we can stray from the path in a sense. Human beings are remarkably capable of resistance. We can be selfish and wicked. Perhaps the supposed Jungian “death wish”. And there is an obvious, consistently demonstrable outcome of this mode of behavior.



Every dark extreme exists merely as an obsession with and perversion of a more basic and wholesome principle. Self interest and expression are part of right action. Obsession with that is only self defeating. Cruelty is a dark mirror image of a search for justice, and we as individuals are remarkably limited in our capacity for balanced judgment. So that tends to go horribly wrong. We see only part of the whole at any given time and thus cannot see every dynamic clearly. Every force that has lead to a given event.

Mostly when we say “in this whole world I am this one thing, I am this and I am no other“. You create the schism that leads to resistance of the greater way of the spirit. The I-ching can help to guide in this. It is an excellent sample of the way of change which is the way of life. And for those who feel an affinity for another oracle, the fool’s journey of the tarot mirrors the I-ching, as does the runic cycle.

Your thoughts are welcome. Be well friends.



*Travis Saunders*  
*Dragon Intuitive*  
*science, mysticism, spirituality*  
<http://dragonintuitive.com/our-place-in-existence>



# Chantal and the Zombie

HPI Paranormal Investigator Chantal Apodoca told me that she once feels she met a zombie in San Francisco. It was a Wintery night and Chantal went into a Metaphysical type of shop and started browsing around. The store clerk came out to greet her and asked if he could help her. Chantal immediately thought the clerk looked bizarre. His eyes were glassy and his movements were somewhat robotic. When he wasn't helping customers, he was reading a book about Voodoo. Chantal also noticed that on his cloth belt, there was attached 3 small brown primitive looking dolls. Chantal asked the clerk what the dolls represented. The clerk looked at her with his foggy drippy eyes and said they are 'good dolls'. He would not elaborate further. As Chantal left the store, the strange looking clerk blew a powder substance in the air and mumbled something under his breath that sounded like chanting. Chantal felt uneasy and left the store quickly. To this day, she wonders if the clerk of this store was some type of zombie or if he practiced the Voodoo arts.

**Note:** In my research of 'good dolls', I discovered that in New Orleans, they use some Voodoo dolls as focusing tools. The dolls help enriching peoples' lives with love, prosperity and good health. Most of these dolls are handmade and blessed by Voodoo practitioners, healers and spiritualists. So it appears that Voodoo dolls are not evil devices used only for revenge.

Further research that I conducted explains that the Voodoo doll is used to represent the spirit of a specific person. You can address the doll as if you are talking to that person, requesting a change in attitude, influencing the person to act in accordance with your wishes and your desires. Once in possession of an authentic Voodoo doll, you can request the doll to call upon powerful forces known as Loa. You can perform a simple but effective ritual to fulfill a specific dream or an urgent desire. This timeless ceremony is carried out to persuade the spirits to exert their influence upon the world.

Voodoo is an ancient religion that originates from Africa. Voodoo means "Spirit of God." It is estimated that Voodoo has over fifty million followers worldwide. Voodoo flourishes in Brazil, Trinidad, Jamaica, Cuba, Haiti, New Orleans and in private homes in every country in the world.

Voodoo believers accept the existence of one god. Below this almighty god, spirits (Loa) rule over the world's affairs in matters of family, love, happiness, justice, wealth, revenge.

Today, a significant percent of the population of New Orleans partake in Voodoo rituals. The practice of Voodoo involves the blessing of a Voodoo doll by an experienced practitioner which allows the possessor of the doll to contact the spirits directly - requesting fulfillment in love, finance, career, family matters, etc.

Most Voodoo practitioners call upon these spirits from our hearts, summoning the gods, urging them to respond. So, as you can see not all Voodoo is bad. But, there is a case in 1972 (Baton Rouge, Louisiana) in which a woman by the name of Angelica Dominquez who was cursed by a Voodoo shaman. The Voodoo shaman placed her image on a Voodoo doll, along with a lock of her hair. By manipulating the doll, he was able to manipulate the deeds of Angelica and if this story is true, then does that mean that Angelica was a zombie manipulated by a Voodoo doll? She was not in control of her actions, she was being controlled by the shaman, which would put her in the category of 'zombie'. Hmmmm. Something to think about.

You're travelling through another dimension — a dimension not only of sight and sound but of mind. A journey into a wondrous land whose boundaries are that of imagination. That's a signpost up ahead: your next stop: the Twilight Zone! - Rod Serling - Twilight Zone.

Paul Dale Roberts, HPI General Manager, Paranormal Investigator & Ghostwriter



# No Really! What Was That?: A 1st Paranormal Experience

.....or Was It?

By: Rachel Weinrich

Ever since I was a little girl and could start recollecting my memories, I have always believed that spirits existed. Even though many people told me numerous of times that ghosts were nothing but a figment of my imagination, I still believed in them. Now almost 31 years old and the case manager for MRIPA (Midwestern Researchers and Investigators of Paranormal Activity), when people would ask me, "So have you seen anything?" I somewhat flusterly would say, "Unfortunately, I haven't seen a darn thing yet."

Today the belief in spirits and ghosts is definitely more widely and commonly accepted, especially due to the paranormal shows on the television today. However, the down side to this is that, some take it too far without really taking a look and paying attention to what is around them before they publicize, "Look at the ghost we caught on camera!"

Now I will openly say there are a lot of groups and individuals out there that I highly respect and have caught some really interesting things on audio and camera. However, they still will say and admit that they believe it is not anything paranormal but they don't know what caused the image or audio clip. And then if they do believe it's paranormal they won't classify it as a ghost or being haunted without having all legit evidence (visual, audio, personal experiences, etc.). But then there are some who instantly go into an "everything is haunted mode." My favorite example of this is of a group who investigated an outside area that was located in the middle of the woods. To get to this location you had to take a dirt road. Well, they took some pictures (BEFORE they started driving down the dirt road) and the air was clear, there was nothing in the photos that were taken. Then after they started driving down the dirt road, more pictures were taken and miraculously there were all of a sudden hundreds of orbs! I actually had to chuckle to myself because of this. Orb mania is definitely in at the present moment. But what people are saying are orbs, are they really orbs? Not really, or not as frequently as what some people believe are orbs. An orb looks like a ball of electricity that can vary in shape, size, and even color. Most often this ball of electricity will have what appears to be a black center. The majority of photos that people have taken and claim to have captured orbs are most commonly dust, water, or insects. But even if an actual orb is discovered that does not mean that a ghost is manifesting or paranormal activity is occurring. It can, however, increase the likelihood of it possibly being paranormal activity.

So with someone like me, who is always very cautious of false evidence, never seeing a ghost, and never having any personal experiences, I have become quite good at providing skepticism and also as some have put it, an untainted perception.

I have talked to many people about their first experiences seeing a ghost, and the first thing I pay attention to when listening to them is their behavior and their eyes.



A lot says about someone when they get figidity and they can't give you more than a couple seconds of eye contact. More than likely these individuals are not telling you the truth or not the whole truth. What really do capture my interest are the individuals that don't flit and never break eye contact with me. And honestly, almost everyone of these people told me that the first thing a person does when they finally do see a ghost is second guess what they saw. And that's exactly what they did, they second guessed themselves.

In my time working with MRIPA, I have only captured one photograph of a light anomaly in which I, nor the rest of the MRIPA team have no explanation for. Even with this one unexplainable photo, I did not post it everywhere on the internet for people to see. Why? 1) Because it was not something to boast about, it was something that I just so happen captured on camera, and 2) Just because the light anomaly was there, does not mean that a ghost was there.

So have I ever seen a ghost? I don't know. The main reason for this article, is for the readers to provide their opinion on what I could have or could not have seen in my home during the month of August of this year.

A little background on the condo that I live in with my fiancé, Jason. It was built in 2007 and no one lived there before us. Yes, many years ago the land belonged to Native Americans, but no known major incidents occurred on the property that we live on. So what was it that I saw?

I was sitting on the couch facing the back sliding glass patio door, watching television with my dog Bailey sitting on my lap. The two cats were asleep and Jason was in the kitchen making candles. Something caught my attention which caused me to glance at the reflection in the glass door. Since it was dark outside the reflection of what was behind me was very clear. As I looked at the reflection my eyes focused on what appeared to be a three-dimensional shadow of a person walking into (not through) the middle room.

I just sat there. What I saw did not make sense at all. I first thought that it was Jason's shadow from him being in the kitchen, but that still didn't match up with what I saw. The lights in the kitchen aim directly downward, which when they cast a shadow it is around the object on the floor. Where Jason was standing in the kitchen he didn't even cast a shadow on the wall. After trying to make sense of what I saw, I got up and tried to recreate it. I could not. When I got close to the wall, my shadow stayed low to the ground and of course was two-dimensional. As I entered into the middle room, I barely cast a shadow due to the location of the kitchen lights. What I saw was a three-dimensional shadow of a person walking into the middle room.

I have not seen anything like that again since than. **What do you think it was that I saw?**

Please email your responses to the White Crow editor at [thewhitecrow@mripa.net](mailto:thewhitecrow@mripa.net) and put in the subject heading, "No Really, What Was That?" We will share the responses in the 4th edition of the White Crow Magazine.



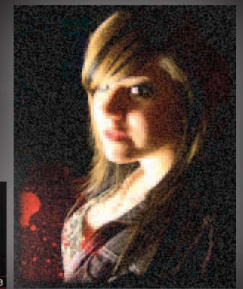
**No Really! What Was That?: A 1st Paranormal Experience  
.....or Was It?**

**By: Rachel Weirich**



# Spooky Recipes

BY: BRITTNIE MASON



**PACT**  
PACTPARA.COM

CHICAGO PARANORMAL INVESTIGATIONS  
SEARCHING SINCE 2000

Growing up, my father was always the chef of the house, while my mother refused to step into the kitchen. Dad was always cooking dinner, getting crazy with the spices, and was constantly putting his own twist on recipes to whip up new dishes for us. October is the one time of year that my mom would jump up to put on her apron and oven mits so that she could cook up some spooky treats for the whole family. Halloween is a great holiday for experimenting with fun foods and creating ghoulishly delicious dishes. It's said that diners eat with their eyes before their mouths.. But whoever said that oozing green slime punch and creepy crawling eyeballs with worms weren't attractive? I'm going to share some recipes that my mom loved to make for my little sister and my self growing up, they're gross, gooey, spooky, but most of all, fun for kids and the entire family!

## Spooky Spoons

Recipe inspired by Nestlé

Prep time: 30 minutes  
Cook time: 1 minute  
Cool time: 15 minutes  
Yields 15-20 spoons

### What you need & Ingredients:

- parchment paper or wax paper
- 2 tablespoons shortening
- 1 cup white chocolate chips or milk chocolate chips
- 15-20 disposable plastic spoons
- colorful candy; M&Ms, Runt's, Nerds, Skittles, etc..
- Halloween candy bags or orange plastic wrap
- Halloween colored ribbons

1. Line cookie sheets with parchment paper.

2. Put shortening and chocolate chips in a microwave-safe bowl. Microwave for 1 minute and then stir. If necessary, microwave again for 10-15 seconds and continue stirring. If necessary, repeat the process until melted.

3. Allow the chocolate mix to cool slightly, before dipping a disposable spoon into the mix. Shake off the excess chocolate and place on the lined tray.

4. Make spooky faces and festive decorations on the spoon before chocolate has completely cooled. Repeat with remaining spoons, then refrigerate until the chocolate has completely cooled and set.

5. Wrap individual spoons in plastic wrap, and tie closed with ribbons.



## Slime Punch

Courtesy of Parents magazine

Yields approx 2 quarts

### Ingredients:

- 2 tubes (.68 oz) red decorating gel
- Lemonade mix (to make 2 quarts)
- 1/4 cup of sugar
- 1 tsp. meringue powder
- 2 liters seltzer
- Green and yellow food coloring

1. Squeeze drops of red gel on the outside of glasses and serving containers (preferably clear ones) to look like blood. Let dry, about 10 minutes.

2. Combine lemonade mix, sugar, and meringue powder (this makes the drink frothy) in a bowl. Slowly pour in seltzer, whisking continuously, until fully blended. Stir in 10 drops of green food coloring and 4 drops of yellow food coloring. Pour the punch into serving containers.



## Worms and Eyeballs

Courtesy of Rachel Ray

Cook time: 15 minutes  
Yields approx 4 servings

### Ingredients:

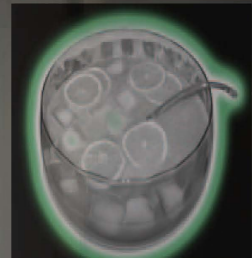
- 1 1/2 pounds ground chicken breast
- 2 cloves garlic, chopped
- 2 tablespoons chopped ginger root
- 2 scallions, finely chopped
- 1 small red pepper, 1/4 finely chopped and the remainder thinly sliced
- 2 tablespoons hoisin sauce, Chinese style barbecue sauce
- Salt and coarse black pepper
- 3 tablespoons vegetable oil, divided
- 3/4 small red bell pepper, sliced
- 1 cup shredded carrots
- 1 cup bean spouts
- 1 cup snow pea pods, julienne cut
- 1 pound bucatini, cooked to al dente
- 1/4 to 1/3 cup dark soy (Tamari) sauce, eyeball it

1. Preheat oven to 400 degrees F.

2. Combine chicken, garlic, ginger, scallions, finely chopped red bell pepper, hoisin and salt and pepper. Roll meatballs into the size of chicken eyeballs. Place balls on a nonstick cookie sheet and coat lightly with vegetable oil, about 1 1/2 tablespoons. Roll balls around with your hands to gently coat with the oil. Roast the chicken eyeballs 10 to 12 minutes in a very hot oven.

3. About 5 minutes from the meatballs coming out of the oven, start stir-frying the veggies. Heat a large nonstick skillet over high heat. Add remaining 1 1/2 tablespoons vegetable oil. Add the sliced red bell pepper, carrots, spouts and pea pods to hot pan. Stir fry 1 minute, then drain noodles and add them to the vegetables. Add dark soy sauce to the noodles and toss to combine and evenly coat.

4. Transfer noodles to a serving platter and top with chicken eyeballs.



## HAUNTINGLY DELICIOUS HALLOWEEN CARAMEL CORN

This Caramel Corn makes a wonderful treat for Halloween and for any occasion and it is much easier to make than you might think! Its buttery taste will hook all of your friends and family and have them begging you to make some more. This recipe uses white sugar instead of brown to let the taste buttery come through!

### SHOPPING LIST:

- 14 cups of popped popcorn (any kind)
- 2 cups of white or light brown sugar (packed tight)
- 1 cup of butter
- 1/2 cup light corn syrup
- 1 teaspoon salt
- 1 teaspoon baking soda



### EASY PREPARATION:

Combine the sugar, butter, corn syrup and salt in a saucepan and bring to a boil, stirring occasionally. Once it begins to boil, stop stirring for 5 minutes, or until mixture reaches 255 degrees on a candy thermometer. (You may have to adjust according to altitude and humidity). Remove from heat and stir in baking soda. The mixture will start to foam, so stir well until it is all blended.

Make your popcorn ahead of time, pop the popcorn either in a hot air popper or microwave. Once you have popped the pop-corn, remove any un-popped kernels. Now place the popcorn in a large, buttered metal bowl.

Pour the hot mixture over the pop-corn and toss gently and quickly with well buttered forks to distribute evenly.

Spread onto 2 un-greased baking sheets and bake at 200 degrees for about 1 hour, stirring every 15 minutes. If it starts to look too dark or golden, it may be time to take it out! Remove the caramel corn from the oven and allow it to cool off completely. Once cool, break it into clusters, or shape it into balls of pop-corn and then store in a tightly covered container. For a Halloween party, serve it up on a large serving tray or in decorative orange and black bowls.



# Stitch Riley

BY: CLAUDE HOLT

The date is October 31st, 2009, the time - just before midnight. Your friends want to go over to the old Riley house, an old broken down building that was build back in the late 1800's. Broken out windows, a front door that only stood on one hinge, half of a roof that blew away many years ago, an old brick foundation that had many bricks missing; how it stood no one knows; dust, cobwebs, and you could only guess what else. Yes, the old Riley house that's haunted! That's where your friends want to go! You're hesitant, but lose out by the majority. You tried to talk them out of it, you and a close friend you grew up with, but no matter how hard you talked, the more you were called chicken, whimp, pansy, yella.

The walk over was terrifying, your knee's shook, your eyes keep wondering, but not like the butterflies in your stomach. Everything in you told you to just go, leave, but for what ever reason, you stayed. As the house came into view when you walked around the corner your hair stood on end. Goose bumps formed up your arms as well as your legs, again instinct tells you to leave, leave before its too late. The old broken down fence that ounce stood all around the yard told its story, one of evil, one of old Stitch Riley!

As you walk in front of the house you look up, you see something in the window, something or you should say someone; a shadow figure that ducks away, back in the house. You only got a glimpse but deep down in your gut you knew it was not real, not there, not normal. Your friends keep joking as the first turns and starts to walk up the old cracked sidewalk to the front door; your feet feel heavy as you get to the old gate that opens up to the weeded yard. Again you state your disapproval, but are met with mockery and gestures of rudeness.

As you stand on the creakingly wooded porch you peer inside, you see the shadows of your friends moving back and forth, they're laughs and jokes making it seem to be alright, so you step in, but stop just passed the door that hangs loosely. Your eyes start to adjust to the moonless night as one of your friends suggest that you sit in a circle and light a candle in the center. They do just that as you stay where you are, your disbelief is beyond compare as you find yourself sliding the bottoms of your shoes towards the circle. You sit across from the hallway, looking down you barely see the end where an old stain on the wall left from an old picture. One of your friends starts to chant then the others follow; they call for the evil one, Stitch, as your heart begs you to go. You look around the circle and all of your friends but one has their eyes closed and lips that move to the words of Riley. One friend looks over to you then down the hall, your friends eyes widen as their mouth drops; you look too and find a dark shadow crouching down at the end of the hall. You stare as you notice how it's slowly moves back and forth, as if it was waiting, waiting for the chant to end. When you look back to your friend you see that the mouth is stitched closed, they're gagging as if they're not getting any air, they're hands come up to there mouth as if to rip it open. You see all of your friends are holding they're mouths, all gasping to open them. Some falling over to the old wood floor trying to cry out, but only mumbles of horror leaks out from they're stitched lips.

You gasp as you fall backwards, you try to yell but find that if you did, you were immune to any sound. You look back down the hallway and find it blank, under the stain of where an old picture hanged was nothing, nothing at all. You go to turn but bump into something hard, something that stopped you dead in your tracks. You look up and you see a figure of a man dressed in an old doctor's suit, hanging around his neck is a mask worn in surgery His face shadowed, but outlines of his were his face stopped and where the wall took over was barely visible.

He grabs your hair suddenly and lunges your head back, you see him holding a needle and thread and with lightening speed he stitches your mouth shut. The pain shoot through your lips as if you'd die from it, but even though the pain lasts like an glossy horror of sweetness to him, he pushes you away and laughs as if his inner most self was fed. Shocked you reach for your mouth, feeling the thread that binds your lips together, screaming your try to pry you mouth open, but can't. Again you try and with all your might you force your lips open, your lips pull and stretch as the threads hold fast, only your skin is torn as you get your mouth open. The salty taste of blood seeps in your mouth and covers your teeth as if it was natural, natural as in the house you're in.

On your hands and knees you look around frightened to see him again, but he's gone! Blood drips slowly to the floor and seeps into the old dry wood as you start to crawl towards the door, you're inside screaming for you to get out. You lift your head up as you suck in air, but again Stitch Riley grabs your hair and yanks your head back. Restitching your lips back together faster than before, sheer pain shoot again deep as you try to grab at him. But your hands fly in the air, grabbing and grasping at nothing. You fall over on your back and look to your side; you see your friend laying on their stomach, head towards you, eyes lifeless as small drip of blood ooze from they're lips. Screaming with your last breath you rip open your mouth and panic to the point of where you feel your heartbeats hit your inner chest cavity.

You get on your feet as your legs shake from weakness or dread, you're not sure of which. Each step towards the door feels as eternity to you, but you keep going. His laughter fills your soul as your brain yells at you to get out; your heart feels like it will beat its last before you do. But before it does you lunge towards the door, your body flies outside and tumbles down the steps rolling over and over until you come to a stop on your back. You sit up in pain on your elbows looking back at the house. You see one of your friends crawling towards you from inside, crawling their last inch before giving up and falling dead. Stitch Riley slowly comes up from behind your friend, leaning over grabbing their hair; he looks deep into your eyes before he leans back up, dragging your friend backwards, back into the house.

Your strength gives way to emptiness as you fall back, passing out listening to his laughter.

Claude Holt  
hauntingsbytamon@yahoo.com



*Stitch Riley*

**MRIPA's**

# TEAM SPOTLIGHT

## Team S.P.E.C.T.R.E. LLC

**Team S.P.E.C.T.R.E. LLC. was founded after the filming of a two hour documentary known as One Night at Prospect Place. The documentary was made to help promote the Prospect Place mansion and generate donations for restoration. Prospect Place is in Trinway, Ohio near Dresden. It is one of the most haunted places in Ohio if not the country.**

**Joe, our number one, was originally brought in as the paranormal advisor for the project. We enjoyed the group dynamic so much during the project that we decided to form Team S.P.E.C.T.R.E., LLC. Our mission goals are to help people in need and to continue to expand on Joe's vision of educating folks away from the fear of the unknown. We seek to reduce the fear of the paranormal by focusing on the subject matter at hand in a real world perspective, while dismantling the hype from dogma and all the Hollywood spin/drama.**

**Team S.P.E.C.T.R.E. LLC. uses scientific methodologies along with a subjective approach to ghost hunting. We focus on the analysis of occurrences from the whole existence or macro perspective. Analyses include science, the natural world, psychology and many different religious beliefs and perspectives. We insist on including all shades of gray between the extremes rather than attempting to fit everything within typical white or black categories. Team S.P.E.C.T.R.E. LLC. uses an all-encompassing approach in case investigations. Our case research stretches as far as entity communication (when possible) and runs through historical research at the other end of the spectrum. Entity communication uses various old school ways as well as anything new we may find or design. We attempt to provide some peace and closure for both the living and the un-quiet deceased.**

**Joe Dutt - Lead Investigator/Senior Paranormal Specialist/Founder**

**Dan Gorman - Lead Investigator/Tech Director/Co-Founder**

**J. Alan Miller - Lead Investigator/Research/Historical Director/Co-Founder**

**Kathy Byrnes - Junior Investigator**

**Kim Giesey - Junior Investigator**

**Vance Burkett - Junior Investigator in Training /Tech Support**

**Year founded: 2006**

**Location: Akron/Canton, Ohio**

**Website: [www.teamspectreonline.com](http://www.teamspectreonline.com)**

**Myspace: [www.myspace.com/teamspectreonline](http://www.myspace.com/teamspectreonline)**

**Contact: email: [teamspectre@yahoo.com](mailto:teamspectre@yahoo.com)**

**House calls: Yes/No Charge**

**Note: Joe, our number one has been dealing with the Paranormal his whole life.**



# The Gem Bag



**COLOR:** Red-Green

**APPEARANCE:** Green quartz flecked with red or yellow jasper, often medium tumbled stone.

**RARITY:** Readily available.

**SOURCE:** Australia, Brazil, China, Czech Republic, Russian, and India

**POWERS:** Halting bleeding, healing, victory, courage, legal matters, wealth, strength, power, business, invisibility, and agriculture

**Additional Properties:** Long believed to be endowed with highly protective qualities, bloodstone has been used as an amulet to protect against the evil eye. Like its cousin, the red jasper, it is associated with justice and carried as a protection against the lack of it. Bloodstone can also be useful as a kind of all-around antioxidant, protecting you from negative environmental influences and emotional upsets. It's good for controlling types, as it helps them release fears for the future and gain a more relaxed and accepting perspective of the here and now. Above all, bloodstone is a powerful stone for self-actualization. If you're currently experiencing a period of difficulty, with no idea of how to "get there from here," and are experiencing frustration, depression, or anxiety as a result, it will help bring forth your dreams into worldly manifestation, while easing transitions along the way. In the transformational sense, bloodstone will help reconcile you to upheaval or turmoil as a necessary stage of the process. With its strong associations with the Mother goddess, it attunes you more fully to the energies of the whole and keeps you grounded in the "real" no matter how arduous your spiritual journey. If you are on a spiritual path, bloodstone keeps you centered on truth and provides the great courage necessary to continue on a spiritual quest. Steadying, protective, and imbued to say that you may never know just how much help you have in a bloodstone as long as it serves to render you impervious to harm.

**Healing:** Bloodstone is an energy cleanser and immune stimulator for acute infections. It stimulates the flow of lymph and the metabolic processes, revitalizes and reenergizes when body and mind are exhausted, purifies blood, and detoxifies the liver, intestines, kidneys, spleen, and bladder. Bloodstone benefits blood-rich organs, regulates and supports blood-flow, and aids the circulation. It reduces the formation of pus and neutralizes overacidification. It is helpful in cases of leukemia as it supports the blood and removes toxins. Bloodstone can be used to heal the ancestral line. It cleanses the lower chakras and realigns their energies.

**Position:** As appropriate. Wear continually for good health. Place in a bowl of water beside the bed to ensure peaceful sleep. As an immune stimulator, tape over the thymus.



INVIGORATING BLOODSTONE ENERGIZES MIND & BODY, PROMOTING THE RELEASE OF WORRIES & OTHER NEGATIVE EMOTIONS.

PLACE BLOODSTONE UNDER YOUR BED TO WAKE UP FEELING REFRESHED WITH ZEST FOR LIFE

KEEP BLOODSTONE AROUND YOU TO RELIEVE STRESS AND HELP YOU TO LET GO OF ANGER

WEAR BLOODSTONE WHEN YOU NEED STRENGTH AND COURAGE

HOLD BLOODSTONE FOR INNER STRENGTH WHEN YOU ARE FEELING ANXIOUS

CARRY BLOODSTONE TO ENCOURAGE YOUR BODY TO ELIMINATE TOXINS

**BIRTHSTONE :** ARIES

**PLANET:** MARS

**ELEMENT:** FIRE

**CHAKRA:** HEART



FOR LOVE & STRENGTH



# Pumpkin

**RULER: OSHUN, HECATE**

**TYPE: FRUIT**

**MAGICAL FORM: FLESH, SEEDS**

Hollowed and carved on Halloween, pumpkins become jack-o-lanterns used to honor the spirits of the dead. The pumpkin also protects the living from harm from any baneful spirits. This fruit is also sacred to the Yoruban goddess Oshun and is offered to her in exchange for wishes granted concerning love, money, and fertility. Offer whole pumpkins smeared with honey to the river when you wish to conceive a child. Offer whole pumpkins with names carved into them for love spells. Throw a handful of pumpkin seeds into the river and ask for a financial boom. It is important to know that the pumpkin and its seeds are considered the children of Oshun. If you are working with her magic, you must abstain from eating any pumpkin.

This information is from the Encyclopedia of Magickal Ingredients: A Wiccan Guide to Spell Casting,  
By Lexa Rosean Pg. 225-226





# Salem, Massachusetts

## The Salem Witchtrials

In 1692, in the town of Salem, Massachusetts, 24 people were killed after being tried as witches. Hundreds others were accused of being witches and wizards, but managed to escape the gallows. Why did this travesty of justice occur? Why did it occur in Salem? Salem was a prime spot for this event, and it the witchcraft trials were a culmination of many factors. The unfortunate combination of economic conditions, congregational strife, teenage boredom, and personal jealousies account for the spiraling accusations, trials, and executions that occurred in the spring and summer of 1692.

In 1688, John Putnam, one of the most influential elders of Salem Village, invited Samuel Parris, formerly a marginally successful planter and merchant in Barbados, to preach in the Village church. A year later, after negotiations over salary, inflation adjustments, and free firewood, Parris accepted the job as Village minister. He moved to Salem Village with his wife Elizabeth, his six-year-old daughter Betty, niece Abigail Williams, and slave Tituba, a West African native that Parris had acquired in Barbados.

The Salem that became Parris's new home was in the midst of change: a mercantile elite was beginning to develop, prominent people were becoming less willing to assume positions as town leaders, the Putnams and the Porters were competing for control of the village and its pulpit, and a debate was raging over how independent Salem Village, tied more to the interior agricultural regions, should be from Salem, a center of sea trade.

Sometime during February of the exceptionally cold winter of 1692, young Betty Parris became strangely ill. She dashed about, dove under furniture, contorted in pain, and complained of fever. The cause of her symptoms may have been some combination of stress, asthma, guilt, child abuse, epilepsy, and delusional psychosis, but there were other theories.

Cotton Mather had recently published a popular book, "Memorable Providences," describing the suspected witchcraft of an Irish washerwoman in Boston, and Betty's behavior in some ways mirrored that of the afflicted person described in Mather's widely read and discussed book. It was easy to believe in 1692 in

Salem, with an Indian war raging and the village in political turmoil, that the devil was close at hand. Talk of witchcraft increased when other of Betty's playmates, including eleven-year-old Ann Putnam, seventeen-year-old Mercy Lewis, and Mary Walcott, began to



# HAUNTED HISTORY

exhibit similar unusual behavior. William Griggs, a doctor called to examine the girls, suggested that the girls' problems might have a supernatural origin when his own nostrums failed to effect a cure. The widespread belief that witches targeted children made the doctor's diagnosis seem increasing likely.

A neighbor, Mary Sibley, proposed a form of counter magic. She told Tituba to bake a rye cake with the urine of the afflicted victim and feed the cake to a dog. (Dogs were believed to be used by witches as agents to carry out their devilish commands.) By this time, suspicion had already begun to focus on Tituba, who had been known to tell the girls tales of omens, voodoo, and witchcraft from her native folklore. Her participation in the urine cake episode made her an even more obvious scapegoat for the inexplicable.

Meanwhile, the number of girls afflicted continued to grow, rising to seven with the addition of Ann Putnam, Elizabeth Hubbard, Susannah Sheldon, and Mary Warren. According to historian Peter Hoffer, the girls "turned themselves from a circle of friends into a gang of juvenile delinquents." Many people of the period complained that young people lacked the piety and sense of purpose of the founders' generation.) The girls contorted into grotesque poses, fell down into frozen postures, and complained of biting and pinching sensations. In a village where everyone believed that the devil was real, close at hand, and acted in the real world, the suspected affliction of the girls became an obsession.

Sometime after February 25, when Tituba baked the witch cake, and February 29, when arrest warrants were issued against Tituba and two other women, Betty Parris and Abigail Williams named their afflictors and the witchhunt began. The consistency of the two girls' accusations suggests strongly that the girls worked out their stories together. Soon Ann Putnam and Mercy Lewis were also reporting seeing "witches flying through the winter mist." The prominent Putnam family supported the girls' accusations, putting considerable impetus behind the prosecutions.

The first three to be accused of witchcraft were Tituba, Sarah Good, and Sarah Osborn. Tituba was an obvious choice, because of both the color of her skin and her experience in voodoo. Good was a beggar and social misfit who lived wherever someone would house her, while Osborn was old, quarrelsome, and had not attended church for over a year. The Putnams brought their complaint against the three women to county magistrates Jonathan Corwin and John Hathorne, who scheduled examinations for the suspected witches for March 1, 1692 in a local tavern. When hundreds showed up, the examinations were moved to the meeting house. At the examinations, the girls described attacks by the specters of the three women, and fell into their by then perfected pattern of contortions when in the presence of one of the suspects. Other villagers came forward to offer stories of cheese and butter mysteriously gone bad or animals born with deformities after visits by one of the suspects. The magistrates, in the common practice of the time, asked the same questions



## The Salem Witchtrials

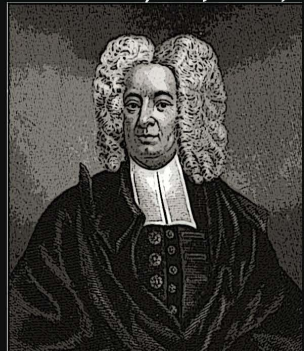
# HAUNTED HISTORY: Salem Witch Trials

of each suspect over and over: Were they witches? Had they seen the Devil? How, if they were not witches, did they explain the contortions seemingly caused by their presence? The style and form of the questions indicates that the magistrates thought the women guilty.

The matter might have ended with admonishments were it not for Tituba. After first adamantly denying any guilt, afraid perhaps of being made a scapegoat, Tituba claimed that she was approached by a tall man from Boston who sometimes appeared as a dog or a hog (obviously the Devil) who asked her to sign in his book and to do his work. "Yes", Tituba declared, "I am a witch, and moreover four other witches, including Good and Osborn, had flown through the air on poles" Tituba has been rumored to say. She had tried to run to Reverend Parris for counsel, she said, but the devil had blocked her path. Tituba's confession succeeded in transforming her from a possible scapegoat to a central figure in the expanding prosecutions. Her confession also served to silence most skeptics, and Parris and other local ministers began witch hunting with zeal.



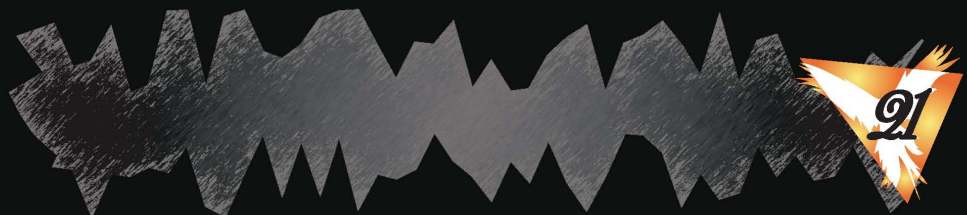
Soon, according to their own reports, the spectral forms of other women began attacking the afflicted girls. Martha Corey, Rebecca Nurse, Sarah Cloyce, and Mary Easty were accused of witchcraft. During a March 20 church service, Ann Putnam suddenly shouted, "Look where Goodwife Cloyce sits on the beam suckling her yellow bird between her fingers!" Soon Ann's mother, Ann Putnam, Sr., would join the accusers. Dorcas Good, four-year-old daughter of Sarah Good, became the first child to be accused of witchcraft when three of the girls complained that they were bitten by Dorcas's specter. (The four-year-old was arrested, kept in jail for eight months, watched her mother get carried off to the gallows, and would "cry her heart out, and go insane.") The girls' accusations and their ever more polished performances, including the new act of being struck dumb, played to large and believing audiences.



Stuck in jail with the damning testimony of the afflicted girls widely accepted, suspects began to see confession as a way to avoid the gallows. Deliverance Hobbs became the second witch to confess, admitting to pinching three of the girls at the devil's command and flying on a pole to attend a witches' Sabbath in an open field. Jails approached capacity and the colony "teetered on the brink of chaos" when Governor Phips returned from England. Fast action, he decided, was required.



Phips created a new court, the "court of oyer and terminer," to hear the witchcraft cases. Five judges, including three close friends of Cotton Mather, were appointed to the court.





# The Salem Witch Trials

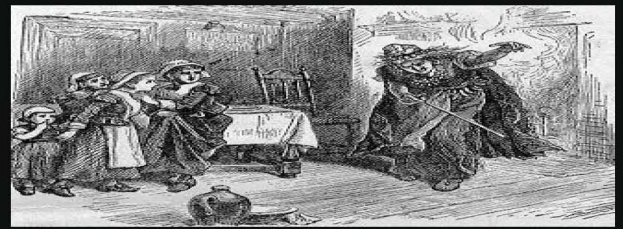
Chief Justice, and most influential member of the court, was a gung-ho witch hunter named William Stoughton. Mather urged Stoughton and the other judges to credit confessions and admit "spectral evidence" (testimony by afflicted persons that they had been visited by a suspect's specter). Ministers were looked to for guidance by the judges, who were generally without legal training, on matters pertaining to witchcraft, and Mather's advice was heeded. Judges also decided to allow the so-called "touching test" (defendants were asked to touch afflicted persons to see if their touch, as was generally assumed of the touch of witches, would stop their contortions) and examination of the bodies of accused for evidence of "witches' marks" (moles or the like upon which a witch's familiar might suck). Evidence that would be excluded from modern courtrooms-- hearsay, gossip, stories, unsupported assertions, surmises-- was also generally admitted. Many protections that modern defendants take for granted were lacking in Salem: accused witches had no legal counsel, could not have witnesses testify under oath on their behalf, and had no formal avenues of appeal. Defendants could, however, speak for themselves, produce evidence, and cross-examine their accusers. The degree to which defendants in Salem were able to take advantage of their modest protections varied considerably, depending on their own acuteness and their influence in the community.

The first accused witch to be brought to trial was Bridget Bishop. Almost sixty years old, owner of a house of ill repute, critical of her neighbors, and reluctant to pay her bills, Bishop was a likely candidate for an accusation of witchcraft. The fact that Thomas Newton, special prosecutor, selected Bishop for his first prosecution suggests that he believed the stronger case could be made against her than any of the other suspect witches. At Bishop's trial on June 2, 1692, a field hand testified that he saw Bishop's image stealing eggs and then saw her transform herself into a cat. Deliverance Hobbs, by then clearly insane, and Mary Warren, both confessed witches, testified that Bishop was one of them. A villager named Samuel Grey told the court that Bishop visited his bed at night and tormented him. A jury of matrons assigned to examine Bishop's body reported that they found an "excrescence of flesh." Several of the afflicted girls testified that Bishop's specter afflicted them. Numerous other villagers described why they thought Bishop was responsible for various bits of bad luck that had befallen them. There was even testimony that while being transported under guard past the Salem meeting house, she looked at the building and caused a part of it to fall to the ground. Bishop's jury returned a verdict of guilty. One of the judges, Nathaniel Saltonstall, aghast at the conduct of the trial, resigned from the court. Chief Justice Stoughton signed Bishop's death warrant, and on June 10, 1692, Bishop was carted to Gallows Hill and hanged.



Trial of Rebecca Nurse

# The Salem Witch Trials



As the summer of 1692 warmed, the pace of trials picked up. Not all defendants were as disreputable as Bridget Bishop. Rebecca Nurse was a pious, respected woman whose specter, according to Ann Putnam, Jr. and Abigail Williams, attacked them in mid March of 1692. Ann Putnam, Sr. added her complaint that Nurse demanded that she sign the Devil's book, then pinched her. Nurse was one of three Towne sisters, all identified as witches, who were members of a Topsfield family that had a long-standing quarrel with the Putnam family. Apart from the evidence of Putnam family members, the major piece of evidence against Nurse appeared to be testimony indicating that soon after Nurse lectured Benjamin Houlton for allowing his pig to root in her garden, Benjamin died. The Nurse jury returned a verdict of not guilty, much to the displeasure of Chief Justice Stoughton, who told the jury to go back and consider again a statement of Nurse's that might be considered an admission of guilt (but more likely an indication of confusion about the question, as Nurse was old and nearly deaf). The jury reconvened, this time coming back with a verdict of guilty. On July 19, 1692, Nurse rode with four other convicted witches to Gallows Hill.

Persons who scoffed at accusations of witchcraft risked becoming targets of accusations themselves. One man who was openly critical of the trials paid for his skepticism with his life. John Proctor, a central figure in Arthur Miller's somewhat fictionalized account of the Salem witch hunt "The Crucible," was an opinionated tavern owner who openly denounced the witch hunt. Testifying against Proctor were Ann Putnam, Abigail Williams, Indian John (a slave of Samuel Parris who worked in a competing tavern), and eighteen-year-old Elizabeth Booth, who testified that ghosts had come to her and accused Proctor of serial murder. Proctor fought back, accusing confessed witches of lying, complaining of torture, and demanding that his trial be moved to Boston. The efforts proved futile, of course, and Proctor was hanged. His wife Elizabeth, who was also convicted of witchcraft, was spared execution because of her pregnancy (reprieved "for the belly").

No execution caused more unease in Salem than that of the village's ex-minister, George Burroughs. Burroughs, who was living in Maine in 1692, was identified by several of his accusers as the ringleader of the witches. Mercy Lewis, the most imaginative and forceful of the young accusers, offered unusually vivid testimony against Burroughs. Lewis told the court that Burroughs flew her to the top of a mountain and, pointing toward the surrounding land, promised her all the kingdoms if only she would sign in his book. Lewis said, "I would not writ if he had throwed me down on one hundred pitchforks." At an execution, a defendant in the Puritan colonies was expected to confess, and thus to save his soul. When Burroughs on Gallows Hill continued to insist on his innocence and then recited the Lord's Prayer perfectly (something witches were thought incapable of doing), the crowd was reportedly "greatly moved," forcing Cotton Mather, who was in attendance, to intervene and remind the crowd that Burroughs had had his day in court and lost.

One victim of the Salem witch hunt was not hanged, but rather pressed under heavy stones for two days until his death. Such was the fate of octogenarian Giles Corey who, after spending five months

**HAUNTED HISTORY : Salem Witch Trials**

## HAUNTED HISTORY: Salem Witch Trials



in chains in a Salem jail with his also accused wife, had nothing but contempt for the proceedings. Seeing the futility of a trial and hoping that by avoiding a conviction his farm, that would otherwise go the state, might go to his two sons-in-law, Corey refused to stand for trial. The penalty for such a refusal was *peine et fort*, or pressing. Three days after Corey's death, on September 22, 1692, eight more convicted witches, including Giles' wife Martha, were hanged. They were the last victims of the witch hunt.

By early autumn of 1692, Salem's lust for blood was ebbing. Doubts were developing as to how so many respectable people could be guilty. Reverend John Hale said, "It cannot be imagined that in a place of so much knowledge, so many in so small compass of land should abominably leap into the Devil's lap at once." The educated elite of the colony began efforts to end the witch-hunting hysteria that had enveloped Salem. Increase Mather, the father of Cotton, published what has been called "America's first tract on evidence," a work entitled "Cases of Conscience," which argued that it "were better that ten suspected witches should escape than one innocent person should be condemned." Increase Mather urged the court to exclude spectral evidence. Samuel Willard, a highly regarded Boston minister, circulated "Some Miscellany Observations," which suggested that the Devil might create the specter of an innocent person. Mather's and Willard's works were given to Governor Phips, and most likely influenced his decision to order the court to exclude spectral evidence and touching tests, and to require proof of guilt by clear and convincing evidence. With spectral evidence not admitted, twenty-eight of the last thirty-three witchcraft trials ended in acquittals. The three convicted witches were later pardoned. In May of 1693, Phips released from prison all remaining accused or convicted witches.

By the time the witch hunt ended, nineteen convicted witches were executed, at least four accused witches had died in prison, and one man, Giles Corey, had been pressed to death. About one to two hundred other persons were arrested and imprisoned on witchcraft charges. Two dogs were executed as suspected accomplices of witches.

A period of atonement began in the colony. Samuel Sewall, one of the judges, issued a public confession of guilt and an apology. Several jurors came forward to say that they were "sadly deluded and mistaken" in their judgments. Reverend Samuel Parris conceded errors of judgment, but mostly shifted blame to others. Parris was replaced as minister of Salem village by Thomas Green, who devoted his career to putting his torn congregation back together. Governor Phips blamed the entire affair on William Stoughton. Stoughton, clearly more to blame than anyone for the tragic episode, refused to apologize or explain himself. He criticized Phips for interfering just when he was about to "clear the land" of witches. Stoughton became the next governor of Massachusetts.

Information obtained at:

<http://home.texoma.com/~adwignall/index.htm>



# The Salem Witchtrials

# Bards From Beyond

## M'lady Elizabeth Bathory

M' lady, your beauty just makes me speechless, no words can describe the beauty I see I am breathless, I must find a way to make you mine, I will do whatever it takes I know you were married before, but I must make you, from me, you will never wish to flee You and you alone, have opened the flood gates of passion, I am drowning in the passion and it's lake.

M' lady, you are everything that I think I need Just the thought of you, engulfs me mind, body and soul I have never felt this way before, I must have you, for you my soul bleeds Without you, in my life, I would pay a tremendous toll.

M' lady, what must I do to make you mine? Whatever it takes, I am more than willing to do I am not afraid, even if it means I must walk a very fine line I must do everything possible to keep you within my very view.

M' lady, take my hand, and I promise you will never regret being with me I am in love with you, I am willing to do anything I am on my knees, begging you, please hear my plea Saying you will be mine, this would make my heart truly sing.

M' lady, I can't see, as love has blinded me The only thing within my sight, well there is only you I need you within my life, I feel that is the way it was meant to be Without you, I know my life would be sad and blue.

M' lady, say you will be mine and mine alone My heart is on my sleeve, this can not you see? Make the passion I feel permanent and totally full blown I beg this of you, M' lady Elizabeth Bathory.

Trying to get home on the scariest night of the year Caught in a major storm, I thought I could beat it on this Hallow's Eve I think I know what lurks in the stormy air, feeling my entire being with nothing but fear I'm so dumb thinking I could beat this thing, from here I wish I could just leave.

I hasten my pace as the flashing lightning is so very sharp and bright Totally illuminating, causing such brilliant light in the dark night sky The horizontal rain, stinging me so much, it is literally deminishing my view, my sight The wind so strong, it is almost blowing me to the ground, I wonder why oh why

Why did I think I could be home before the onset of the storm?

The thunder, as it roars, it feels like it literally shakes the ground

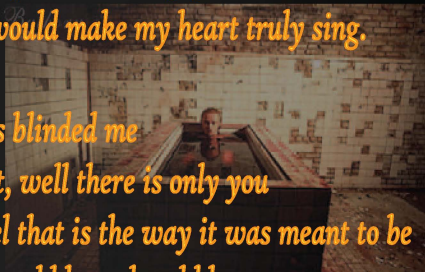
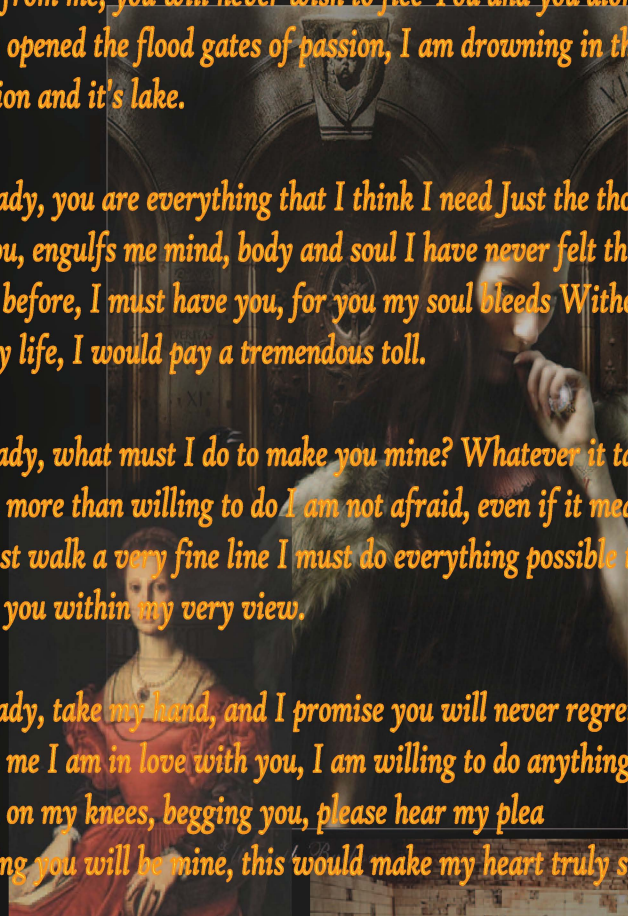
I must walk in front of a cemetary, my mind runs rampant, I start thinking in the hallowed ground, I start to see independant forms Except for the storm, everything seems so quiet, not one solitary sound

The trick or treaters, I know by now they are all at home, I must face my fears out here all alone Them being in a nice warm house by now, wishing I were at home, too I hate storms, I wish from this place I could just begone Out here there is no where to hide, my choices in this scenerio, they are very few

Walking in front of hallowed ground, the tombstones tend to have a life of their own To me, they seem to take on differant forms. looking like people of all differant sizes and shapes The more I look at them the more they seem to have grown They seem to be walking straight toward me, gosh some of them seem to be wearing capes.

This makes me think of vampires, coming straight for me because they want to taste my blood Isn't it funny when you are afraid the things your mind make you imagine and see? I'm being stupid thinking things are coming to me for my blood I still see them as they silently keep moving toward me-----

TOWARD ME



Vampires are legendary creatures said to subsist by feeding on the life essence of living creatures, generally by drinking their blood. Although typically described as undead, some minor traditions believed in vampires that were living people. In folkloric tales, vampires often visited loved ones and caused mischief or deaths in the neighbourhoods they inhabited when they were alive. They wore shrouds and were often described as bloated and of ruddy or dark countenance. This is markedly different from modern fictional portrayals of gaunt, pale vampires beginning in the early 19th century. Although vampiric entities have been recorded in many cultures, the term vampire was not popularised until the early 18th century, after an influx of vampire superstition into Western Europe from areas where vampire legends were frequent, such as the Balkans and Eastern Europe. This increased level of vampire superstition in Europe led to mass hysteria and in some cases resulted in corpses actually being staked and people being accused of vampirism.

The charismatic and sophisticated vampire of modern fiction was born in 1819 with the publication of *The Vampyre* by John Polidori. The story was highly successful and arguably the most influential vampire work of the early 19th century. However, it is Bram Stoker's 1897 novel *Dracula* that is remembered as the quintessential vampire novel and which provided the basis of modern vampire fiction. The success of this book spawned a distinctive vampire genre, still popular in the 21st century, with books, films, video games, and television shows. The vampire is a dominant figure in the horror genre.

## FOLK BELIEFS

The notion of vampirism has existed for millennia; cultures such as the Mesopotamians, Hebrews, Ancient Greeks, and Romans had tales of demons and spirits which are considered precursors to modern vampires. However, despite the occurrence of vampire-like creatures in these ancient civilizations, the folklore for the entity we know today as the vampire originates almost exclusively from early 18th century South-eastern Europe, when verbal traditions of many ethnic groups of the region were recorded and published. In most cases, vampires are revenants of evil beings, suicide victims, or witches, but they can also be created by a malevolent spirit possessing a corpse or by being bitten by a vampire. Belief in such legends became so pervasive that in some areas it caused mass hysteria and even public executions of people believed to be vampires.

## DESCRIPTION AND ATTRIBUTES

It is difficult to make a single, definitive description of the folkloric vampire, though there are several elements common to many European legends. Vampires were usually reported as bloated in appearance, and ruddy, purplish, or dark in colour; these characteristics were often attributed to the recent drinking of blood. Indeed,

blood was often seen seeping from the mouth and nose when one was seen in its shroud or coffin and its left eye was often open. It would be clad in the linen shroud it was buried in, and its teeth, hair, and nails may have grown somewhat, though in general fangs were not a feature.

# BECOMING A VAMPIRE

The causes of vampiric generation were many and varied in original folklore. In Slavic and Chinese traditions, any corpse feared to become a vampire with boiling water was used if the person had been a witch or a person who had denounced the Church while they were alive.

Cultural practices often arose that were intended to prevent someone from becoming a vampire, such as burying a corpse upside-down or placing objects, near the grave to satisfy any demons entering the world. This resembles the Ancient Greek practice of placing an obolus in the corpse's mouth to pay the toll to cross the River Styx in the world. It's also believed that the coin was intended to ward off evil spirits from inhabiting the body. This practice persisted in modern Greek folklore about the vrykolakas, in which a wax and piece of pottery with the inscription "Jesus Christ" were placed on the corpse to prevent the body from becoming a vampire. Other methods commonly practiced in Europe included severing the tendons at the knees or placing poppy seeds, millet, or sand on the ground at the grave site of a vampire. This was meant to keep the vampire occupied all night by counting the fallen grains. Similar narratives state that if a vampire-like being came across a sack of rice, it would have to count every grain. This is a theme found in myths from India as well as in South American tales of witches and other

which was jumped over by an animal, particularly a dog or a cat, was vampire. A body with a wound which had not been treated also at risk. In Russian folklore, vampires were said to have once who had denounced the Church while they were alive.

practices often arose that were intended to prevent someone a vampire, such as burying a corpse upside-down or placing objects, near the grave to satisfy any demons entering the to please the dead so that it would not wish to return. This resembles the Ancient Greek practice of placing an obolus in corpse's mouth to pay the toll to cross the River Styx in the world. It's also believed that the coin was intended to ward off evil spirits from inhabiting the body. This practice persisted modern Greek folklore about the vrykolakas, in which a wax and piece of pottery with the inscription "Jesus Christ quers" were placed on the corpse to prevent the body becoming a vampire. Other methods commonly practiced in Europe included severing the tendons at the or placing poppy seeds, millet, or sand on the ground the grave site of a vampire. This was meant to keep the occupied all night by counting the fallen grains. Similar narratives state that if a vampire-like being came rice, it would have to count every grain. This is a myths from India as well as in South American tales of sorts of evil or mischievous spirits or beings.

## PROTECTION

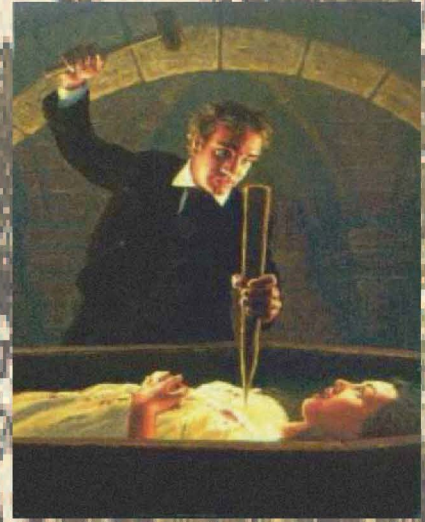
Apotropaics, such as garlic or from region to harm vampires; was said to keep example a to walk on cross running mirrors have on a door (in times do not lack of a soul). or tympanios Bram Stoker authors and enter a invitation vampires generally

which are sacred items able to ward off revenants, holy water are common in vampire folklore. In items vary region; a branch of wild rose and hawthorn plant are said to in Europe, sprinkling mustard seeds on the roof of a house them away. Other apotropaics include sacred items, for crucifix, rosary, or holy water. Vampires are said to be unable consecrated ground, such as those of churches or temples, or water. Although not traditionally regarded as an apotropaic, been used to ward off vampires when placed facing outwards some cultures, vampires do not have a reflection and some - cast a shadow, perhaps as a manifestation of the vampire's This attribute, although not universal (the Greek vrykolakas was capable of both reflection and shadow), was used by in Dracula and has remained popular with subsequent filmmakers. Some traditions also hold that a vampire cannot house unless invited by the owner, although after the first they can come and go as they please. Though folkloric were believed to be more active at night, they were not considered vulnerable to sunlight.

Methods of destroying vampires varied, staking was the method most commonly used, especially in Slavic cultures. Potential vampires were most often staked through the heart, with the head than being covered from the deceased body, which was the preferred method in German and western Slavic areas. The head than was buried between the feet, behind the buttocks or away from the body. This act was seen as a way of hastening the departure of the soul, which in some cultures, was said to linger in the corpse. The vampire's head, body, or clothes could also be spiked and pinned to the earth to prevent rising. Gypsies drove steel or iron needles into a corpse's heart and placed bits of steel in the mouth, over the eyes, ears and between the fingers at the time of burial. Further practices included pouring boiling water over the grave or complete incineration of the body. In Romania garlic could be placed in the mouth, and than shooting a bullet through the coffin was taken. For In more extreme cases the body was dismembered and the pieces burned, mixed with water, and administered to family members as a cure. In Saxon regions of Germany, a lemon was placed in the mouth of suspected vampires.

## ANCIENT BELIEFS

Tales of supernatural beings consuming the blood or flesh of the living have been found in nearly every culture around the world for many centuries. Today we would associate these entities with vampires, but in ancient times, the term vampire did not exist; blood drinking and similar activities were attributed to demons or spirits who would eat flesh and drink blood; even the Devil was considered synonymous with the vampire. Almost every nation has associated blood drinking with some kind of revenant or demon, or in some cases a deity. In India, for example, tales of vetalas, ghoul-like beings that inhabit corpses, have been compiled in the *Baital Pathai*; a prominent story in the *Kathasaritsagara* tells of King Vikramāditya and his nightly quests to capture an elusive one. Pishacha, the returned spirits of evil-doers or those who died insane, also bear vampiric attributes. The Ancient Indian goddess Kali, with fangs and a garland of corpses or skulls, was also intimately linked with the drinking of blood. In Egypt, the goddess Sekhmet drank blood.



The Persians were one of the first civilizations to have tales of blood-drinking demons: creatures attempting to drink blood from men were depicted on excavated pottery shards. Ancient Babylonia had tales of the mythical Lilitu, synonymous with and giving rise to Lilith (Hebrew) and her daughters the Lilu from Hebrew demonology. Lilitu was considered a demon and was often depicted as subsisting on the blood of babies. However, the Jewish counterparts were said to feast on both men and women, as well as newborns.



Ancient Greek and Roman mythology described the Empusae, the Lamia, and the striges. Over time the first two terms became general words to describe witches and demons respectively. Empusa was the daughter of the goddess Hecate and was described as a demonic, bronze-footed creature. She feasted on blood by transforming into a young woman and seduced men as they slept before drinking their blood. The Lamia preyed on young children in their beds at night, sucking their blood, as did the gelloudes or Gello. Like the Lamia, the striges feasted on children, but also preyed on young men. They were described as having the bodies of crows or birds in general, and were later incorporated into Roman mythology as strix, a kind of nocturnal bird that fed on human flesh and blood.



## MODERN BELIEFS

In modern fiction, the vampire tends to be depicted as a suave, charismatic villain. Despite the general disbelief in vampiric entities, occasional sightings of vampires are reported. Indeed, vampire hunting societies still exist, although they are largely formed for social reasons. Allegations of vampire attacks swept through the African country of Malawi during late 2002 and early 2003, with mobs stoning one individual to death and attacking at least four others, including Governor Eric Chiwaya, based on the belief that the government was colluding with vampires.



In early 1970 local press spread rumors that a vampire haunted Highgate Cemetery in London. Amateur vampire hunters flocked in large numbers to the cemetery. Several books have been written about the case, notably by Sean Manchester, a local man who was among the first to suggest the existence of the "Highgate Vampire" and who later claimed to have exorcised and destroyed a whole nest of vampires in the area. In January 2005, rumours circulated that an attacker had bitten a number of people in Birmingham, England, fuelling concerns about a vampire roaming the streets. However, local police stated that no such crime had been reported and that the case appears to be an urban legend.

In one of the more notable cases of vampiric entities in the modern age, the chupacabra ("goat-sucker") of Puerto Rico and Mexico is said to be a creature that feeds upon the flesh or drinks the blood of domesticated animals, leading some to consider it a kind of vampire. The "chupacabra hysteria" was frequently associated with deep economic and political crises, particularly during the mid-1990s.

In Europe, where much of the vampire folklore originates, the vampire is considered a fictitious being, although many communities have embraced the revenant for economic purposes. In some cases, especially in small localities, vampire superstition is still rampant and sightings or claims of vampire attacks occur frequently. In Romania during February 2004, several relatives of Toma Petre feared that he had become a vampire. They dug up his corpse, tore out his heart, burned it, and mixed the ashes with water in order to drink it. Vampirism also represents a relevant part of modern day's occultist movements. The myths of the vampire, his magical qualities, allure, and predatory archetype express a strong symbolism that can be used in ritual, energy work, and magick, and can even be adopted as a spiritual system. The vampire has been part of the occult society in Europe for centuries and has spread into the American sub-culture as well for more than a decade, being strongly influenced by and mixed with the neo gothic aesthetics.



# ORIGIN OF VAMPIRE BELIEFS

Many theories for the origins of vampire beliefs have been offered as an explanation for the superstition, and sometimes mass hysteria, caused by vampires. Everything ranging from premature burial to the early ignorance of the body's decomposition cycle after death has been cited as the cause for the belief in vampires.

## SLAVIC SPIRITUALISM

Although many cultures have revenant beliefs comparable to the Eastern European vampire, the Slavic vampire is the revenant superstition that pervades popular culture's concept of vampire. The roots of vampire belief in Slavic culture are based to a large extent in the spiritual beliefs and practices of pre-Christianized Slavic peoples and their understanding of life after death. Despite a lack of pre-Christian Slavic writings describing the details of the "Old Religion", many pagan spiritual beliefs and rituals have been sustained by Slavic peoples even after their lands were Christianized. The origins of Slavic vampire beliefs can be traced to the complex structure of Slavic spiritualism.

Demons and spirits served important functions in pre-industrial Slavic societies and were considered to be very interactive in the lives and domains of humans. Some spirits were benevolent and could be helpful in human tasks, others were harmful and often destructive. These spirits were also considered to be derived from ancestors or certain deceased humans. Such spirits could appear at will in various forms such as different animals or humans. Some of these spirits could also participate in malevolent activity to harm humans, such as drowning humans, obstructing the harvest, or sucking the blood of livestock and sometimes humans. Hence, the Slavs were obliged to appease these spirits to prevent the spirits from their potential for erratic and destructive behavior.

Common Slavic belief indicates a stark distinction between soul and body. The soul is not considered to be perishable. The Slavs believed that upon death the soul would go out of the body and wander about its neighborhood and workplace for 40 days before moving on to an eternal afterlife. Because of this, it was considered necessary to leave a window or door open in the house for the soul to pass through at its leisure. During this time the soul was believed to have the capability of re-entering the corpse of the deceased. Much like the spirits mentioned earlier, the passing soul could either bless or wreak havoc on its family and neighbors during its 40 days of passing. Upon an individual's death, much stress was placed on proper burial rites to ensure the soul's purity and peace as it separated from the body. The death of an unbaptized child, a violent or an untimely death, or the death of a grievous sinner (such as a sorcerer or murderer) were all grounds for a soul to become unclean after death. A soul could also be made unclean if its body were not given a proper burial. Alternatively, a body not given a proper burial could be susceptible to possession by other unclean souls and spirits. An unclean soul was so fearful to the Slavs because of its potential for vengeance.



From these deeply implicated beliefs pertaining to death and the soul derives the invention of the Slavic concept of vampir. A vampire is the manifestation of an unclean spirit possessing a decomposing body. This undead creature is considered to be vengeful and jealous towards the living and needing the blood of the living to sustain its body's existence. Although this concept of vampire exists in slightly deviating forms throughout Slavic countries and some of their non-Slavic neighbors, it is possible to trace the development of vampire belief to Slavic spiritualism pre-existing Christianity in Slavic regions.

## VLAD THE IMPALER: the Original Vampire Legend

It is most likely that Bram Stoker found the name for his vampire from William Wilkinson's book, *An Account of the Principalities of Wallachia and Moldavia*. It is known that Stoker made notes about this book. It is also suggested by some that because Stoker was a friend of a Hungarian professor from Budapest, Vlad's name might have been mentioned by this friend. Regardless of how the name came to Stoker's attention, the cruel history of Vlad the Impaler would have readily lent itself to Bram Stoker's purposes.



However, recent research suggests that Bram Stoker actually knew little about the Prince of Wallachia. Some have claimed that the novel owes more to the legends about Elizabeth Báthory, a 16th century Hungarian countess who murdered hundreds of young girls and bathed in their blood believing that it would restore her youth.

The legend of the vampire was and still is deeply rooted in Hungary and Slavic regions. There have always been vampire-like creatures in various stories from across the world. However, the vampire, as it became known in Europe, largely originated in Southern Slavic folklore – although the tale is absent in Romanian culture. An epidemic of vampirism swept through Eastern Europe beginning in the late 17th century and continued through the 1700s. The number of reported cases increased drastically in Hungary and the Balkans. From the Balkans, the "plague" spread westward into Germany, Italy, France, England, and Spain. Travelers returning from the Balkans brought with them tales of the undead, igniting an interest in the vampire legend that has been carried onward to this day. Philosophers in the West began to study the phenomenon. It was during this period that Dom Augustine Calmet wrote his famous publication on vampirism in Hungary. It was also during this period that authors and playwrights first began to explore the vampire legend. Bram Stoker's novel, *Dracula*, was the cumulating work of a long series of legends and real history that originated in the Balkans and Hungary.

Given the history of the vampire legend in Europe, it is perhaps natural that Bram Stoker should place his great vampire in the heart of the region that gave birth to the story. Once Bram Stoker had determined on a locality, Vlad the Impaler, also known as, *Dracula*, would stand out as one of the most notorious rulers of the that time period and region. He was obscure enough that few would recognize the name and those who did would know him for his acts of brutality and cruelty. This made *Dracula* a natural candidate for vampirism.

Information can be found at: <http://en.wikipedia.org/wiki/Vampire>



# The Nightmare

The nightmare is a ghost with the ability to create horrible illusions meant to terrify the living into a state of control. They often create shocking visions of violent death scenes full of ghastly and unspeakable horrors. The visual scenes are brutal, dreadful, and extremely traumatic. These nightmarish visions are designed to drain the willpower out of the living victims. Every action that the nightmare ghost performs is a precise, well thought out plan intended for the sole purpose of creating misery.

The nightmarish visions can involve blood dripping from walls and ceilings. Victims will walk into blood soaked mass murder scenes. Shadowy fiends will chase terrified victims into rooms and then pound heavily on the locked doors trying to get inside. The nightmare ghost will create shocking scenes of dead bodies gutted and spread out across the floor or hanging from the ceiling. This ghost will find the fear of its victims and use that fear against them in awful visions. The visions themselves are not real, but they appear realistic and accurate.

The horrible scenes of gore and violence are meant to keep victims in constant terror. Fear guarantees that the living will not be able to think straight or make any rational decisions. In a vulnerable state, the victims of this ghost will make mistakes that they normally would not make with a clear mind. Continuous intense horror leads victims to sleeping disorders. The constant fear, lack of sleep, and pressures of everyday life put the victims into a deep pit of emotional trauma. The victims give into the fear and let the nightmare ghost manipulate every aspect of their life.



The nightmare ghost is different from the common horrific vision ghost in several ways. While the scenes can be brutal and disturbing, the horrific vision ghost shows real scenes from the past. The scenes are accurate depictions of terrible real life events. The nightmare ghost, however, creates ghastly visions of things that have never happened. It creates fake images of terror for the sole purpose of frightening the living into a state of complete control. The nightmare ghost will play mind games with its' victims. This ghost will cease attacks on its' victims for short periods of time, which is just long enough for the victim to let down their guard. When the victims believe that the ghost is finally gone, the nightmare ghost will begin to haunt again. The visual attacks relentlessly terrorize victims and drain the last ounce of sanity away from them. This ghost will not stop using nightmarish visions to terrify victims until they have completely ruined every aspect of their victim's life.

# The art of conducting a Séance

A séance is an attempt to communicate with spirits. The word séance comes from the French word for 'meeting.' In English, the word came to be used specifically for a meeting of people to receive spiritualistic messages. When you are working a séance, feel free to take out your digital recorder and your "shack hack" just as you would during any EVP session, these are great tools to have on hand!



A séance is the most popular way to establish communication with otherworldly spirits. It is a meeting whereby a group of believers come together with a common purpose, often with the aid of a professional spiritualist, or medium.

Séances, in theory, can be conducted by just about anyone, and as such, they could be of nearly universal interest. They have appeal for the open-minded novice just as much as for the hard-core spiritualist. All that is really required is a genuine wish to share a spiritual experience.

Séances are usually conducted by a small group with participants seated around a table in a dark room. If a medium is present, he or she may go into a trance that theoretically allows the spirits to communicate through his or her body, a process known as channeling.

We will discuss two methods of conducting séances here, as well as the practice of channeling and the use of Ouija boards as means of communicating with the dead. Everyone loves a good ghost story. Perhaps the human fascination with spirit communication and the paranormal stems from the fact that most of us, at some point in our lives, have experienced something we couldn't quite explain.

## HOW TO DO IT

Even true believers are forced to admit that a séance isn't quite an exact science. There are many variations on the ceremony, although they all seem to share a number of common factors. Here is a basic guide to conducting your own séance:

### ROUND UP YOUR GROUP

The first order of business is to gather a group of like-minded people with whom to have the ceremony. It is generally agreed that the participants of a séance must all be positive and open-minded, as cynicism and disbelief can dispel the spiritual energies the participants are trying to focus.

### FIND YOUR PURPOSE

It's also important that everyone shares the same goal, and this should be agreed upon beforehand. It's not enough to say, "Let's talk with dead people"-the goal should be specific. Something like "we want to talk to Aunt Thelma about where she left her antique ring" is better (and is more likely to yield results).

BY : Jo Haarts



## **CHOOSE A LOCATION**

where the séance is to be held should either be a place that has specific relevance to the purpose -- such as the former house of a loved one you are attempting to contact, an interesting old historic location -- or someplace neutral, with no real significance to the participants. A participant's house is fine, as long as that person is comfortable with it, but if there are any doubts, a hotel room will do just as well.

## **GET READY**

before the participants arrive, the room where the contacting of spirits is to take place must be prepared. Again, this varies from séance to séance. A round table should be used where all the participants have enough room to sit comfortably, and it may be covered with a white tablecloth and a variety of candles. If a record of the séance is desired, tape recorders or video cameras may be set up at this time.

Once the participants arrive, they should spend some time in casual conversation in order to loosen up. Next, they should sit down and conduct some breathing exercises to relax even more. Some quiet mood music, such as new age or classical, might be helpful at this stage, although it should not be playing when the ceremony actually begins. Also, if there is no medium present, the participants should select one of the group members to lead the séance.

## **BEGIN**

The medium or leader now asks the group to sit at the table, hold hands, and focus their thoughts on what they are about to do. He or she begins with the invocation, clearly stating the purpose of the séance and inviting the spirits to communicate with the group. Once again, there are a number of ways in which this communication may occur.

A common view is that a spirit might begin rapping or knocking; if this occurs, the medium may tell the spirit to rap once for "yes" and twice for "no," and then use a series of yes-or-no questions in order to find out what the group wants to know. Another option is the use of a Ouija board, whereby participants all touch their fingers upon a planchette (a kind of pointer); and through spiritual guidance, move it across the board to spell out answers to the questions asked by the medium.

However, some spiritualists believe that these kinds of communications are the stuff of Hollywood thrillers, and if they happen in real life, it's probably faked. They insist that the communication often consists of little more than a common feeling shared by the whole group. It's often something subtle, like a drop in the temperature of the room. In their view, a séance takes the form of a meditation, in which the participants try to feel the psychic energy for themselves, and then reflect on the experience afterward.

## **EASE OUT**

However the séance is conducted, once the goal has been achieved or it is clear that it has failed, the leader or medium should guide the group back into reality. If a spirit has been successfully contacted, it should be thanked and graciously dismissed in order to ensure that the spirit goes away peacefully, but doesn't feel "snubbed." Angry spirits could thwart the success of future séances.

## **REFLECTION AND AFTERMATH**

Now is the time for the participants to discuss their experience. Often, it is only after this step that the group realizes that contact has been made, if, for example, everyone felt the same emotion at the same time, or shared similar thoughts. They can also examine any recordings that may have been made. Again, sounds or images may have been recorded that were unseen to the group at the time. If after all this, it appears that the séance failed -- i.e. that there was no contact -- group members should reflect on why this might have happened. Perhaps one of the participants had some unconscious skepticism. One solution would be to try out different combinations of people to find the right balance.

## FACT VS. FICTION

A problem with séances is that there's a lot of contradictory information floating around. There are many stories of possessions, haunting, and other nasty happenings that are blamed on a séance gone awry. However, these are usually unsubstantiated rumors brought about by too many viewings of movie. In addition, there have been a number of famous hoaxes over the years, which naturally casts a suspicious shadow on the whole practice.

Next, play it safe. If you have concerns about dangerous spirits, don't conduct a séance in your home, and perhaps limiting yourself to the meditative aspects rather than trying to conjure the apparition of an axe murderer on your first try would be a good idea. And if you're worried about fakers, make sure your séance group consists of people who don't have an agenda -- whether it's pro or anti-séance.

In short, the secret to séance success is an open outlook and the proper respect and care that the spirits of our forebears deserve.

## HOW TO CONDUCT A SEANCE - Technique # 1

1. Assemble three or more participants. No fewer than three people should attempt a séance. The number of participants is suggested to be divisible by three.
2. Choose a medium. This should be a person who has had experience with séances or someone who tends to have psychic abilities.
3. Use a round or oval table. This helps create the symbolic circle believed necessary for the ritual.
4. Set the table with food, such as bread or soup. This is believed to help attract the spirits who still seek physical nourishment.
5. Light no fewer than three candles in the center of the table (or a number divisible by three).
6. Create some atmosphere by dimming or turning out the lights. Eliminate any distractions, such as music and television.
7. All participants should join hands and not break the connection throughout the ceremony.
8. All participants summon the spirit together by chanting "Our beloved [name of spirit], we bring you gifts from life into death. Commune with us, [name of spirit], and move among us."
9. Wait for a response. The medium can request a specific type of response, such as tapping if desired. If none comes, repeat the chant until the spirit responds.
10. Communicate. If and when the spirit responds -- either by rapping or some other means, or through the medium -- ask any questions you may have.
11. Begin by asking simple yes and no questions at first -- one rap for no, two raps for yes, for example.
12. Communicate directly. If a spirit chooses to speak through the medium, you may ask any kind of question.
13. Maintain control. If the séance seems to be getting out of hand -- participants are becoming upset or the medium seems to be out of control -- end the séance by breaking the circle of hands, extinguishing the candles and turning on the lights.
14. End the séance. When you're done with your questioning, thank the spirit for joining you and tell them to go in peace. Break the circle of hands and extinguish the candles.

### TIPS:

1. The table setting above is for a recently deceased spirit. To summon the spirit of the long-past dead, place the following in the center of the table: no fewer than three candles; surround the candles in a circle with fresh cut limbs from three different species of trees; surrounding the limbs in a circle place smooth stones from the bed of a stream; the stones must be touching to form an unbroken circle. In this case, the summoning chant should be: "Spirits of the past move among us. Be guided by the light of this world and visit upon us."
2. Don't allow participants who you don't think could handle a séance psychologically. Children, for example, must never participate.

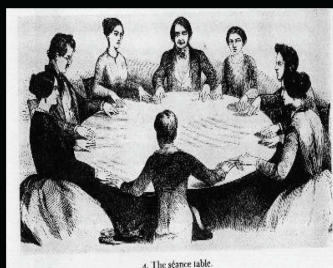


## HOW TO CONDUCT A SEANCE - Technique # 2

The technique we will use is from ancient Greece, with some later Christian additions.

1. Four people-or six or more-will sit around a wooden table. Some people feel that you should not use five people for this method; for Christ was murdered with five wounds, Christians who use this method feel that it also indicates the pentacle or pentagram and brings forth "sinister forces". On the other foot, Pagans who practice this technique of séance generally feel that the pentacle or pentagram is a symbol of protection and specifically may use 5 people for exactly this reason, as well as including a pentacle or pentagram on the table as a power symbol or for protection.
2. The hands of the participants must be placed flat on the table, with the little fingers of each hand touching the hands of the people on either side.
3. In the center of the table we will place a clear glass bowl filled with olive oil. A single drop of fresh blood--drawn from the finger of a volunteer--will be placed in the oil. During the séance, focus on the bowl of oil and blood. (Michel de Nostredame, the famous seer who was also called Nostradamus, used a bowl of blood and sometimes a bowl of water. The last was later replaced by an eighteenth century invention, the crystal ball.)
4. Two candles will be positioned on the north and south sides of the bowl. A bible opened to 1 Samuel, chapter 28 (the text details a communication with a spirit) will be positioned on the west side. (The west--the point of the setting sun and rising moon symbolizes the land of the dead. By positioning a bible there we will draw good spirits). A single piece of quartz will rest on the open book. On the east side of the bowl, we will place a lily. (The lily is a flower of death, and the fresh scent will draw good spirits. Vile scents draw demons).
5. Outside the circle, we will position a bell (this drives away spirits), a steel knife (steel, especially with an edge, repels spirits or use an athame), and some rock salt. (Salt thrown into a fire drives away spirits, including demons). These things will be used to defend ourselves from any mischlevous apparitions.
6. During the séance, do not speak. Only the medium or the individual asking the question or questions will speak, one at a time. Remain serious and respectful. Do not laugh. According to legend, the dead cannot laugh with joy and therefore levity offends them. Do not break the circle by moving your hands. Focus your attention on the bowl of oil and blood.
7. Remember, the spirit may be perceived through any sense. Be aware of all scents, new feelings, any sounds, thoughts and sights that occur.
8. Discuss how everyone felt during the process afterward! Review your recordings for EVP's!

RESOURCES: [www.soyuwna.com/](http://www.soyuwna.com/)[www.newagedirectory.com/](http://www.newagedirectory.com/)[www.prairieghosts.com/](http://www.prairieghosts.com/)[www.askmen.com](http://www.askmen.com)



# The art of conducting a Séance

By : Jo Haarts

# CONFESSIONS OF AN EXORCIST

DAVID HEAVENER  
&  
DAVID HEAVENER ENTERTAINMENT

Michigan Paranormal Encounters in association with David Heavener Entertainment will be presenting the world premiere of "CONFESSIONS OF AN EXORCIST" in Allegan, MI on Saturday, November 7, 2009. Below is a press release containing information about the event. The following people are available for interviews:

- David Heavener for David Heavener Entertainment - David is the creator/director/star of Confessions Of An Exorcist.  
Cell Phone: 818-679-4642  
Email: [distribution@davidheavener.com](mailto:distribution@davidheavener.com)  
Websites: [www.confessionsofanexorcist.com](http://www.confessionsofanexorcist.com)  
[www.davidheavener.com](http://www.davidheavener.com)
- Kass Hillard for Michigan Paranormal Encounters  
Phone: 269-650-7359  
Email: [kass\\_hillard@yahoo.com](mailto:kass_hillard@yahoo.com)  
Website: [www.michiganparanormalencounters.com](http://www.michiganparanormalencounters.com)



Michigan Paranormal Encounters in association with David Heavener Entertainment presents  
CONFESSIONS OF AN EXORCIST  
A World Premiere Screening

## QUOTE:

*"Promises to open up a dialogue about spiritual realities not seen since the film 'THE EXORCIST'."*  
Gregg Vernon - Pastor, The Refuge and the Center for the Arts Faith & Worship

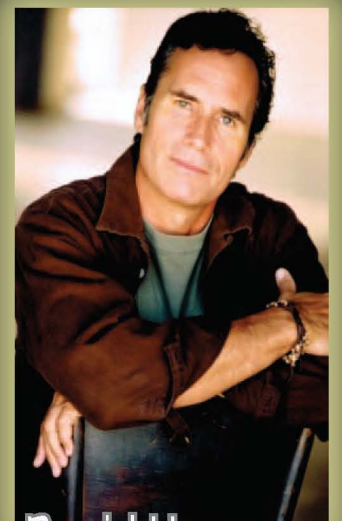
## LOCATION:

Check [www.confessionsofanexorcist.com](http://www.confessionsofanexorcist.com) for the most up to date schedule information

There will be a Q & A with David Heavener after the screening.  
Special prizes to be given away after the screening.  
There will be a special announcement about a new event coming to Allegan.

## TICKET INFO: \$10

Members of paranormal groups will be given a 10% refund at door with proof  
Purchase tickets at [www.confessionsofanexorcist.com](http://www.confessionsofanexorcist.com) or call 661-802-1270



David Heavener

On October 31st...

ALL HELL'S GONNA BREAK LOOSE!

So JOIN US FOR:

ALL HALLOWEENS EVE

presented by:

NM NIGHT MANAGEMENT

OCTOBER 31ST 2009

AT THE

HAUNTED SOUTH HOSPITAL  
PITTSBURG

PLEASE NOTE THAT THIS IS IN TENNESSEE, NOT PENNSYLVANIA



1100 HOLLY AVE, SOUTH PITTSBURG, TN 37380

# SPECIAL GUESTS INCLUDE:

Father Andrew Calder

Dave & Tom - Para-X

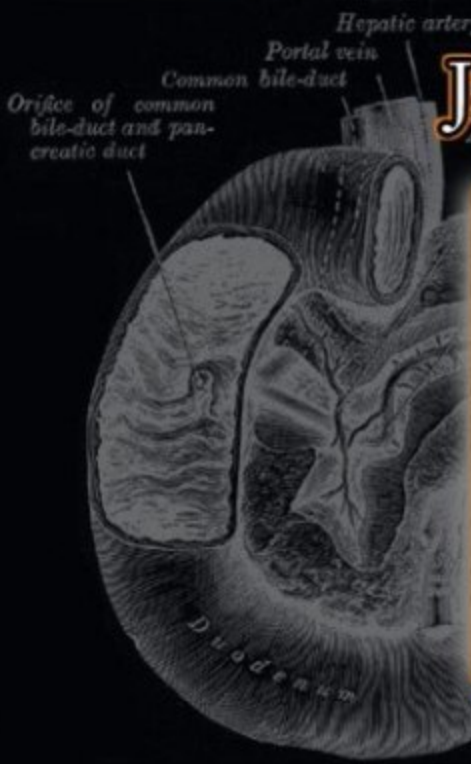


Chris Dedman

Paul Browning



Jimmy Morris - Para-X



# Schedule Of Events

— 4:00 P.M. to 8:00 P.M. — Lectures —

Paul Browning: Thinking Outside the Box on Paranormal Investigations

Chris Dedman: The Dangers of Ghost Hunting

Fr. Andrew Calder: Demonology

— 9:00 P.M. to 10:00 P.M. — Facility Tour —

— 10:00 P.M. to 4:00 A.M. — Investigation —

Feel Free To Wear Your Halloween Costume!!

Admission Ticket: Only \$75.00! See Below To Purchase

Please note the following before purchasing your ticket:

All Ticket Sales ARE Final - No tickets will be refunded UNLESS the event is canceled by the event organizer or a natural disaster prevents the event from happening. If either of those two things happen, a refund will be issued to everyone who purchased a ticket.

You will need to present identification and receipt of purchase from PayPal to pick-up your ticket on the day of the event. No tickets will be shipped out, you just pick it up at the entrance.

If you have any issues whatsoever purchasing a ticket or if it asks you to pay a shipping fee, please contact the website administrator right away and we'll check into the issue: [admin@nightmanagement.com](mailto:admin@nightmanagement.com)

Also please note that there is an option for non-PayPal users to purchase a ticket. When you click on the link, look for the section that says, "Don't have a PayPal account? Use your credit card or bank account (where available). Continue"

[WWW.NIGHTMANAGEMENT.COM](http://WWW.NIGHTMANAGEMENT.COM)

**NM NIGHT MANAGEMENT**

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Some great groups who put more of themselves into the paranormal community, then just the thrill of the hunt. Many thanks to all of our supporters and friends!

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midwestern researchers and  
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investigators of paranormal activity  
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**Crossroads Paranormal**  
Putting People Above Paranormal

**The Historic Hannah House**

**Paranormal Investigators Of Kenosha**  
...and other areas of Southeast Wisconsin.

**THE UNKNOWN**  
PARANORMAL RESEARCH AND INVESTIGATION  
MYSFACE.COM / THEUNKNOWNPARANORMAL

**STARBORN: SUPPORT**

From the White Crow Staff, wishing a fun, safe and

# HAPPY HALLOWEEN

to all our friends!

## THE ORBIES

Happy Halloween  
from  
Team Spectre and  
The Orbies

[www.teamspectreonline.com](http://www.teamspectreonline.com)



by J. Alan Miller

### Want to advertise or promote an event, business or item sale? (non-article related)

The White Crow is a FREE online (pdf) magazine. Created for the purpose of sharing ideas, information, experiences and stories for everyone, by everyone in the paranormal community. This Advertisement option was created due to the hundreds of requests by people wanting to promote their businesses and/or non-article related wares, to members of our paranormal community. (this does not apply to any content, pics & articles submitted)

Reach thousands more by purchasing one of these Business Ad solutions! Advertising packages vary for frequency of exposure, sizes and visibility. Each package has been created in a preset sized 8.5" x 11" page layout for ease of design.

With each ad solution, the submission will include placement of requested size and frequency in The White Crow magazine, as well as on the website for the high traffic of thousands of viewers. After selecting preferred package from the easy drop down menus below, please email your graphic, logo, content or advert to [advertise@mripa.net](mailto:advertise@mripa.net)

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