

Ghosts He Has Met: Evidence and Issues Surrounding William G. Roll's Observations on the Characteristics of Apparitional Experiences^{*}

Bryan J. Williams
Psychical Research Foundation

I hold that it is a man's duty in this life to give to the world the benefit of his experience. All that he sees he should set down exactly as he sees it, and so simply, withal, that to the dullest comprehension the moral involved shall be perfectly obvious.

- John Kendrick Bangs, *Ghosts I Have Met and Some Others* (1898)

Stories about spontaneous encounters with apparitions (or ghosts) have been a part of human culture since time immemorial, with some of the earliest recorded ones apparently extending back to the ancient Greek and Roman eras (Felton, 1999). For instance, the Roman author Pliny the Younger (AD 61 – 115) is said to have given an account of an encounter that the philosopher Athenodorus Cananites had with the spectral figure of an disheveled old man in chains that was alleged to haunt a certain home in Athens, Greece. According to a Latin translation of this account, it was turning evening when Athenodorus

...ordered a couch to be prepared for him in the front part of the house, and after calling for a light, together with his pencil and tablets, directed all of his people to retire. But that his mind might not, for want of employment, be open to the vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention. The first part of the night passed in entire silence, as usual; at length a clanking of iron and rattling of chains was heard: however, he neither lifted up his eyes nor laid down his pen, but, in order to keep calm and collected, tried to pass off the sounds off to himself as something else. The noise increased and advanced nearer, till it seemed at the door, and at last in the chamber. He looked up, saw, and recognized the ghost exactly as it had been described to him: it stood before him, beckoning with the finger, like a person who calls another. Athenodorus in reply made a sign with his hand that it should wait a little, and threw his eyes again upon his papers; the ghost then rattled its chains over the head of the philosopher, who looked up upon this, and seeing it beckon as before, immediately rose, and, light in hand, followed it. The ghost slowly stalked along, as if encumbered with its chains, and, turning into the area of the house, suddenly vanished (in Eliot, 1909-14).

Could there really be something to these stories, beyond pure myth, fantasy, and superstition? A fairly sizeable proportion of the general population seems to think so, according to certain polls conducted over the past few decades (Weldon, 2015). For instance, five Gallup polls surveying belief in ghosts among Americans were conducted between June 1990 and June 2005 (Moore, 2005). The resulting trends in belief over time are visually summarized in the graph shown in Figure 1 below, and from this it can be seen that belief in ghosts among Americans has averaged

^{*} This article is based on a piece that Dr. Roll and I were preparing as part of a planned anthology covering his many field investigations of apparitions and hauntings, for which Dr. Roll had initially suggested the title "Ghosts I Have Met" (following the title of the 1898 volume of ghost stories by John Kendrick Bangs). Sadly, Dr. Roll passed away before this piece (and the anthology) could be fully written and finalized. Here I have taken the substance of this incomplete piece and rewritten it so that is more updated and focuses on the views of Dr. Roll, which he had developed and expressed in limited correspondence in 2004. I have also added some introductory background material to the beginning of the article, so as to make it more accessible to general readers.

at around 30%. Other polls suggest that the level of belief may actually be higher – four Harris Polls conducted from 2005 to 2013 found that Americans’ belief in ghosts averaged around 42% (Shannon-Missal, 2013). A 2012 poll conducted by *The Huffington Post*, in conjunction with the YouGov polling firm, similarly found that the belief level among Americans was around 45% (Spiegel, 2013). In addition, a 2007 survey of British people found that about 38% believed in ghosts (MORI, 2011). But despite these interesting findings, it takes more than one’s stated belief in them to determine whether there might be something to stories of ghostly encounters, from a purely objective viewpoint. In particular, it is important to increase confidence that ordinary factors such as imagination, embellishment, and mistaken identity could not have had a role in influencing the reported encounters.

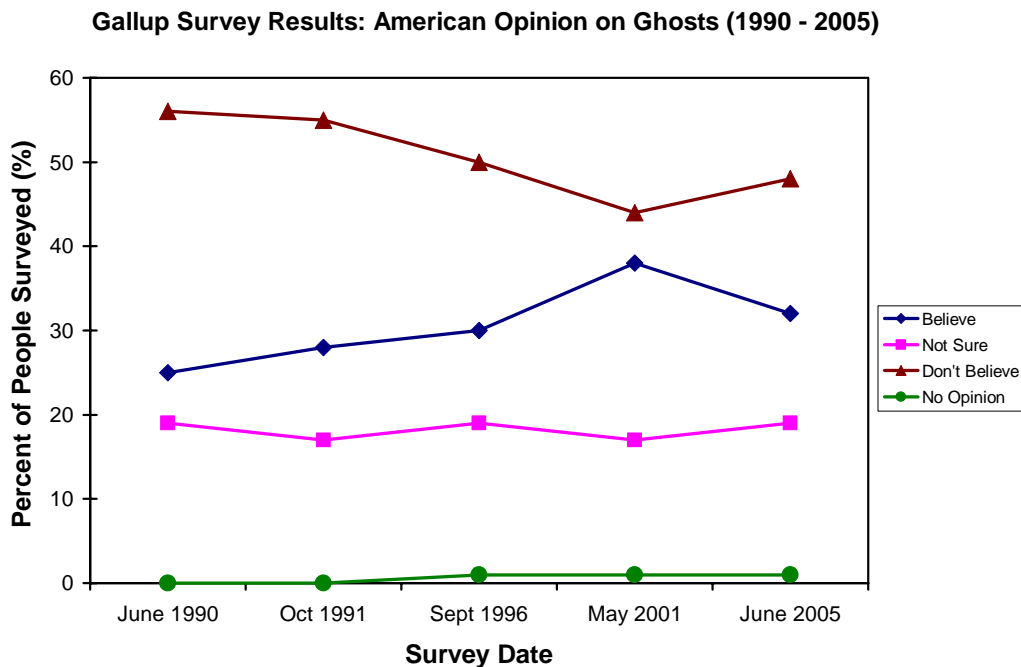


Figure 1. Graphical summary of five Gallup polls surveying belief in ghosts among the American population from June 1990 to June 2005. Based on survey data published in Moore (2005).

Efforts to systematically study reports of encounters with apparitions largely began in earnest in 1882, when the Society for Psychical Research (SPR) was founded in England by a group of scholars associated with Cambridge University (Blum, 2006; Gauld, 1968). Among their various research activities, the early members of the SPR actively sought out, collected, and verified (through documentation and/or corroboration from independent witnesses) the details of personal accounts of psychic experiences from people from all walks of life. This extensive effort eventually culminated in the publication of the two-volume anthology *Phantasms of the Living* (Gurney, Myers, & Podmore, 1886), which contained just over 700 individually verified accounts of psychic phenomena, including a number of apparitional experiences. And since the late 19th century, several other extensive case studies have been made of various kinds of reported encounters with apparitions (Arcangel, 2005; Green & McCreery, 1975; Haraldsson, 2012; Osis & Haraldsson, 1977; Rhine, 1981, Ch. 13; Roll, 1982, Sect. 2; Stevenson, 1982, 1995;

Tyrrell, 1953/1961). Examination of these accounts generally indicates that apparitional experiences can occur under a variety of contexts. These can include the following (for additional details, see Williams, Ventola, & Wilson, 2010):

Crisis – the apparition of person appears at a moment when that person is in a state of crisis, whether it is an accident, an illness, or a threat to their life. An illustrative example of a crisis apparition is this particular case:

The husband of a woman in Colorado was in Denver Veteran's Hospital very ill with pneumonia. To complicate the situation, he was allergic to drugs and his wife was very concerned and worried about him. She left him at the end of the visiting hour for the added strain of notifying relatives and caring for their small son. She knew that his condition was grave still, although it had been thought that he was improving. Completely exhausted, she fell asleep around 10:30 p.m.

About 2 a.m., she found herself sitting upright in bed. She was looking at her husband standing in the doorway of the room. But he could not possibly be there. As she said in reporting the occurrence, "I felt like a complete fool, but I couldn't get back to sleep so I called the hospital. Sheepishly, I told the floor nurse what had happened so she graciously said to wait while she checked up on him."

Minutes, then half an hour went by, when all she could hear was the sound of running feet, wheeling carts, etc. But finally the nurse came to the phone out of breath, but happy. It seemed that when she went to the sick room the patient was in a crisis. He was choking. The delay had been while the nurse got two doctors and another nurse. It took all four to keep the patient alive. The nurse said if the wife had not called, by the time the intern made the next check it would have been too late (Rhine, 1981, pp. 150 – 151).

A number of crisis apparition cases were published in *Phantasms of the Living* (Gurney et al., 1886), and they continue to be reported even over a century later (e.g., Haraldsson, 2012, Ch. 7; Murdie & Fraser, 2014; Stevenson, 1995).

Post-mortem – the apparition of a person appears in the period following that person's death (anywhere from several hours to several years afterward). One example comes from the following account given by a woman from Argentina, which describes an experience her mother had:

My eight-year-old nephew, Pablo, died in an accident on June 22, 1999. My mother (his grandmother) was devastated. The fact that she didn't believe in life after death was terrible for her. She was the most skeptical person I've ever known.

Almost a year after Pablo's death, Mother came to me in a state of shock. "I saw Pablo! I saw Pablo!" After I calmed her down, she said that around four A.M. she was sitting on the bed getting ready to get up and go to the toilet when she saw him standing at her bedroom door. He was smiling at her, and there was a luminosity around him, even in the jeans and blue and green sweater he was wearing. He looked healthy and *very real*. She couldn't talk to him, or even try, because she was scared to death, so she pulled the covers over her head and started to pray. She stayed like that for hours and didn't even go to the toilet. When she looked again, he wasn't there anymore (Arcangel, 2005, p. 54, italics in original).

Many other post-mortem cases were documented by the early members of the SPR (e.g., Gurney & Myers, 1888-89; Sidgwick, 1885), and a number of them have been found in more

recent case collections (e.g., Arcangel, 2005; Green & McCreery, 1975, Ch. 33; Haraldsson, 2012; Rhine, 1957; Stevenson, 1995; Tyrrell, 1953/1961).

Deathbed Vision – the apparition of a person appears to a dying or terminally ill patient very near the moment of death. Sometimes, the apparition may be accompanied by the sudden perception of lights, music, and/or “other-worldly” images of an afterlife existence, as indicated in this case summary:

A sixty-five-year-old American (male) cancer patient seemed to be clear and rational in his thinking, but “saw the other world.” He looked into the distance, these things would appear to him, seemed real to him. He would look up at the wall, eyes and face would brighten up as if he saw a person – he’d speak of the light and brightness. He saw people who seemed real to him, said “Hello,” and “there’s my mother.” He gestured, stretched out his hands after it was over, closed his eyes and seemed very peaceful. Before the hallucination he was very ill, nauseous; after it he was serene and peaceful (Osis & Haraldsson, 1977, p. 64).

One important thing to note is that in many reported cases like this one, the terminal patients appeared to be rational and clear-minded at the time that their deathbed vision occurred, according to the observations made by their attending caregivers. More detailed surveys made of the patients’ medical condition seem to further confirm this, indicating that the patients’ experiences were not likely to have been related to factors such as medication, high fever, and ill symptoms (Osis, 1961; Osis & Haraldsson, 1977). Cases in which the patient had seen the figure of a person that they did not know was dead at the time of their experience are also worthy of careful consideration (Greyson, 2010).

Haunting – the apparition of a deceased person is seen (usually on multiple occasions) in a certain place where that the person was known to have lived or worked in life, as in this case:

I once lived in a three-room apartment on the ground floor. All the doors were locked so I was sure that nobody could have come in and I was all alone. It was evening and I was making my bed when all of a sudden I had the feeling that somebody was in the room with me. Looking up I saw a young man standing in the room, looking at me as if he wanted to say, “This is my house. What are you doing in here?” He was dressed in a brown suit, a red necktie and black shoes. Before I had a chance to come to my senses he was gone. Now I had the habit of visiting my landlady every evening so I told her my experience. No sooner did I finish than she turned almost green in her face. She told me that not so long ago the same man once lived in my apartment and took great pride in fixing it up. But he died in those same rooms leaving a young wife and baby (Rhine, 1957, p. 36).

Other cases of apparitions of deceased persons reportedly experienced at allegedly haunted locations have also been documented in some detail by various field investigators (e.g., Auerbach, 2005; Cameron & Roll, 1983; Cornell, 2002; Everist, 2000; MacKenzie, 1982; Maher, 1999, 2000; Maher & Hansen, 1995; Morton, 1892; Roll, 1991; Roll & Persinger, 2001, p. 160).

Bystander-type – the apparition of a person is seen in proximity to another individual who had once known that person in life. For instance:

I was cleaning a large room in a business where I had recently started to work and was alone as far as I knew. Suddenly the door is opened and I hear “God bless you.” I turn around and see a large woman walking into the room. I was sort of hypnotized and could not move because of

fright. She stopped at a machine that was out of order and disappeared. She was in a long dress with a shawl over her shoulders and had grey hair. As she disappears the director enters and walks the same way as the woman. I heard it much later that she had been the mother of the director (Haraldsson, 2012, pp. 155 – 156).

Similar cases were also described in *Phantasms of the Living* (Gurney et al., 1886, Vol. 2, pp. 61, 162 – 164), as well as in more recent publications (e.g., Haraldsson, 1987; Rhine, 1957, pp. 38 – 39). As Louisa Rhine (1957) noted, “...these cases are suggestive of the haunting cases, the main difference, however, being that in these the link is a person rather than a geographical location” (p. 39).

What may be said so far about the nature of apparitional experiences in general? In 2004, based on an examination of numerous case reports and the findings of his many field investigations of alleged hauntings (e.g., Cameron & Roll, 1983; Roll, 1991, 1994; Roll & Brittain, 1986; Roll, Maher, & Brown, 1992; Roll & Persinger, 2001, pp. 154 – 162; Roll et al., 1996; Roll & Tringale, 1983), the late William G. Roll had developed a set of nine general observations on the characteristics of the apparitional experience. Although he had briefly shared these observations through private correspondence via e-mail and online discussion lists devoted to parapsychology, they were never made available on a broader scale through formal publication. This was initially set to change towards the end of his life, when Roll had expressed to me his desire to prepare an anthology devoted to his haunt investigations. In the process of preparing additional content material for this anthology, Roll and I began working on a piece which was aimed at presenting the observations he made in greater detail and reviewing the evidence for them. Unfortunately, much of this piece (and the rest of the anthology) was never able to be fully written and finalized prior to Roll’s passing in January of 2012. Here I wish to present the substance of that unfinished piece by presenting Roll’s observations and reviewing the evidence and issues currently surrounding them.

Roll pointed out that the investigation of apparitional experiences is faced with many of the same problems that one faces when studying other spontaneous psychic experiences. Namely, one has to be cautious of the possibility that a given experience could have been the result of more conventional factors such as sensory cuing, perceptual illusion (e.g., pareidolia), mistaken identity, imaginative tendencies, exaggeration, or even pure fabrication. In spite of this, there are select cases (including some of the ones described in the examples above) which seem to raise the possibility that the experience was facilitated through extrasensory perception (ESP). According to Roll, apparitional experiences may exhibit evidence for ESP in two ways. As he had expressed them, in his own words:

- 1.) An apparition may correspond to an event in space-time that is beyond the reach of the sense-organs and logical inference, such as the unexpected death of a friend in a distant location. Apparitions with an ESP component are called *veridical apparitions*.
- 2.) An apparition, whether or not it corresponds to an actual event or individual, may be collective; that is, it may be described by two or more observers. This collective aspect by itself may be ESP provided the correspondence is not due to sensory cues or logical inference. Veridical or collective apparitions are indistinguishable from subjective hallucinations except for the ESP aspect; in other words, apparitions are mental products.

With regards to the second statement, it is worth noting that cases involving multiple observers have been documented across several case collections (Green & McCreery, 1975, Ch. 6; Haraldsson, 2012, Ch. 33; Hart & Hart, 1933).

And there are certain perceptual features to some apparitions which seem to give away the hint that they are purely subjective (i.e., that they are “all in the mind” of the observer). For instance, some apparitions may suddenly appear or disappear from sight without a trace, while others may be seen to walk through solid matter such as doors and walls. Some may be seen against a lighted background that looks brighter than the illumination being given off by surrounding light sources, while others may be viewed against an “other-worldly” environment which appears to be “superimposed” upon the surrounding physical environment (Green & McCreery, 1975, Ch. 2 & 3; Osis & Haraldsson, 1977). Often in haunting cases, phantom sounds suggestive of human presence – such as footsteps, voices, and the opening and closing of doors – may be heard, even though no traceable source can be found for them afterward. And although many apparitions may look solid, attempts to touch them have often resulted in the observer’s hand missing the figure or even passing directly through it. With regard to these features, apparitions are similar to the hallucinations that can be subjectively experienced in one’s mind, whether through imagination or as the abnormal byproduct of psychopathology.

ESP can also be experienced in the form of a vivid sensory-like hallucination (often called a *veridical hallucination*), and this type of experience can be difficult to distinguish from an apparitional experience. This may become a bit more apparent when one considers the content of a veridical hallucination, like the following one experienced by a woman named Mrs. Bettany, which was described in *Phantasms of the Living*:

On one occasion (I am unable to fix the date, but I must have been about 10 years old) I was walking in a country lane at A., the place where my parents then resided. I was reading geometry as I walked along, a subject little likely to produce fancies or morbid phenomena of any kind, when, in a moment, I saw a bedroom known as the White Room in my home, and upon the floor lay my mother, to all appearance dead. The vision must have remained some minutes, during which time my real surroundings appeared to pale and die out; but as the vision faded, actual surroundings came back, at first dimly, then clearly.

I could not doubt that what I had seen was real, so, instead of going home, I went at once to the house of our medical man and found him at home. He at once set out with me for my home, on the way putting questions I could not answer, as my mother was to all appearance well when I left home.

I led the doctor straight to the White Room, where we found my mother actually lying as in my vision. This was true even to minute details. She had been seized suddenly by an attack of the heart, and would soon have breathed her last but for the doctor’s timely advent... (Gurney et al., 1886, Vol. 1, p. 194).

Both of Mrs. Bettany’s parents later corroborated the details of her experience, and her father stated that there wasn’t any clear indication of her mother being ill prior to her health crisis, so it could not have come about through logical inference. What is important to note here is that the kind of vivid and detailed imagery seen by Mrs. Bettany during her veridical hallucination is very similar to the kind that people often describe when they see the detailed apparitional figure of a person. Perhaps this offers a hint that ESP is involved in both types of experiences.

And according to Roll, apparitional experiences have the nine following characteristics (each stated here in his own words, indicated by italics):

1.) *An ESP apparition of a deceased or living person tends to be seen in the physical location the person has occupied, or near people who have been connected to the person in the past.*

This seems to be most clearly reflected in haunting cases (associated with a location that the person inhabited) and in bystander-type cases (associated with people connected to that person).

2.) *Apparitions of close relatives or friends are more common than apparitions of distant family or associates.*

One can assess this through examination of Table 1 below, which shows the relation between an apparition and the person observing it in the documented case reports contained in three separate case collections.

Table 1. Relation Between Apparitions and the Observers Who Witnessed Them (% Cases)¹

Study	# Cases	Close Relatives	Distant Relatives	Friends	Strangers
Osis & Haraldsson (1977): Deathbed Visions	418	60	12	9	21
Arcangel (2005): Crisis, Post-mortem, & Haunting Apparitions	590	58	11	-	13
Haraldsson (2012): Crisis, Post-mortem, & Haunting Apparitions	449	51	-	9	24
Average Percentage		56	12	9	19

Close Relatives specifically refers to immediate family relations (such as parent-child, spousal, and sibling), while *Distant Relatives* refers to more distant family relations (such as grandparents, aunts/uncles, cousins, in-laws, etc.)

As can be seen from the table, the apparition and the observer shared an immediate family relation in 56% of the cases, on average. This finding happens to be consistent with other extensive case studies, as well: For instance, in comparing apparitions of the living and the dead, Hornell Hart and his collaborators (1956) found that the apparition and the observer shared an immediate relation in 92% (living) and 78% (dead) of the cases they surveyed. And based on an examination of their own case collection, Celia Green and Charles McCreery (1975) stated that: “It is perhaps worth noting that the type of post-mortem apparition most commonly reported in our collection is one of the percipient’s [i.e., the observer’s] mother or father” (p. 188).

In contrast, the percentage of cases in which the apparition and the observer shared a more distant relation is much smaller (12%), which is in line with Roll’s observation. However, it can also be seen from Table 1 that, contrary to his observation, cases in which the apparition and the observer had been friends were actually less common than the cases involving distant relatives.

¹ The percentages in this table are rounded values derived from data presented in Appendix Table 2 of Osis & Haraldsson (1977), the Appendix of Arcangel (2005), and Table 6 of Haraldsson (2012). Cases involving religious or unidentified spectral figures were excluded. Categories for which data were unavailable are indicated with a dash (-).

A curious finding that one might also notice in Table 1 is the relatively high percentage of cases in which the apparition and the observer were strangers to each other. Perhaps this might be accounted for through the inclusion of haunting cases, in which the apparition and the observer are often strangers. Nevertheless, it can be seen that the number of cases involving strangers is much smaller compared to those involving close relatives. And perhaps it is worth noting that a similar kind of finding holds for case studies of spontaneous ESP, where the people involved in the ESP experience also tend to have a close relation with each other (Feather & Schmicker, 2005, p. 37). Might this also hint at the involvement of ESP in some apparitional experiences?

3.) *ESP apparitions of the dead decline in number with increased time from the time of death.*

In surveying early cases of post-mortem apparitions collected by the SPR, Edmund Gurney and Frederic Myers (1888-89) observed that apparitional encounters with the dead “...decrease rapidly in the few days after death, then more slowly; and after about a year’s time they become so sporadic that we can no longer include them in a steadily descending line” (p. 427). This trend can be more clearly seen in a graphical plot based on their survey, which has been reproduced in Figure 2 below.

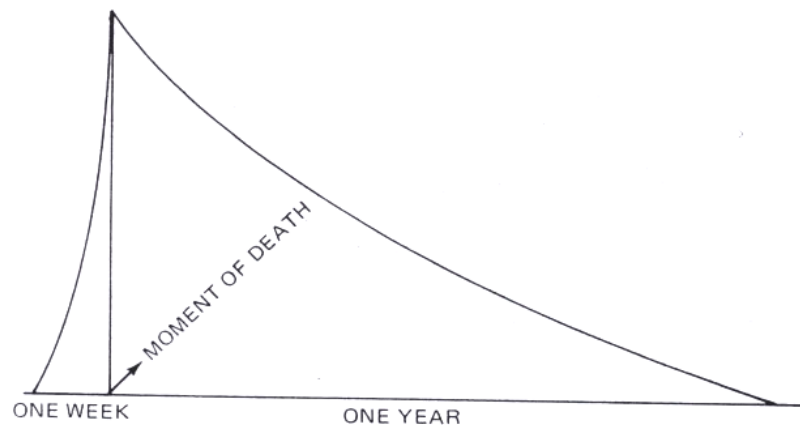


Figure 2. Graphical plot created by Gurney and Myers (1888-89) showing the frequency of apparitional experiences with increased time from the moment of a person’s death. It can be seen from the downward sloping trend on the right hand side of the graph that the number of encounters with apparitions of the dead decreases as more time passes from the moment of death.

Does this observation made by Gurney and Myers (1888-89) still continue to hold? A basic assessment of this question can perhaps be made using data recently collected by Erlendur Haraldsson (2012, Ch. 8) in a survey of 349 apparitional encounters with the dead reported by people in Iceland. Although Haraldsson’s data were examined over discrete time intervals rather than a steady continuum, they may still provide useful insight on a possible answer.

As indicated in Figure 2, Gurney and Myers had looked at the frequency of apparitional experiences over the course of one year following the moment of a person’s death. Initially, the analogous timeframe examined over discrete time intervals in Haraldsson’s data seemed to indicate an increase in experiences over time (Figure 3), rather than a decrease as indicated by

the trend in Gurney and Myers' plot. However, a broader examination made on the basis of multiple years (Figure 4) seems to reveal a declining trend over time very similar to that seen in Gurney and Myers' plot, with a slight frequency rebound for experiences that occur more than ten years after the moment of death. This is partially in-line with Roll's observation.

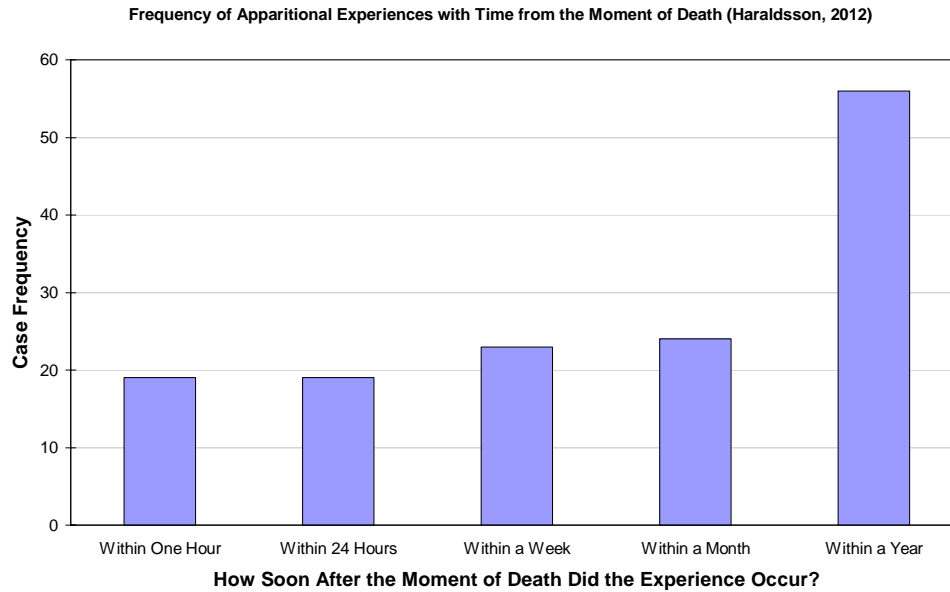


Figure 3. Graphical summary of Haraldsson's (2012, Ch. 8) data on the frequency of apparitional encounters with the dead with increased time from a person's moment of death, over the timeframe of one year. Note that these data are examined using discrete time intervals, rather than a steady continuum.

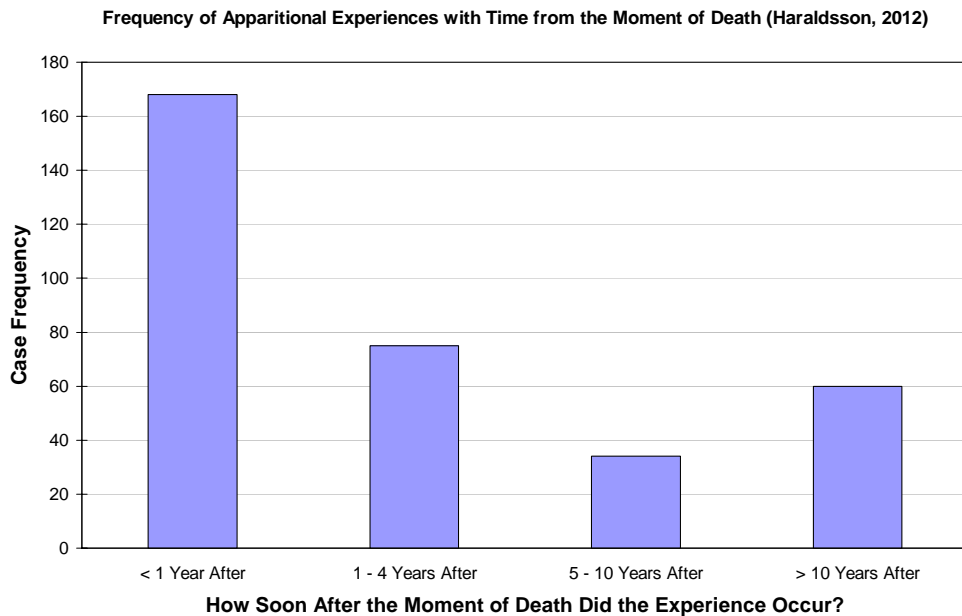


Figure 4. Graphical summary of Haraldsson's (2012, Ch. 8) data on the frequency of apparitional encounters with the dead with increased time from a person's moment of death, over the timeframe of multiple years. Note that these data are examined using discrete time intervals, rather than a steady continuum.

4.) Apparitions that reflect accident and death are more common than apparitions involving trivial events.

This can be somewhat difficult to fully assess at this point, since there appears to be no exact data on how many apparitional experiences reflect trivial events. But there are some case studies which indicate that the number of apparitional figures of people who had suffered an accident or were killed tends to be rather considerable: In surveying 314 ghostly encounters reported in *Phantasms of the Living*, Ian Stevenson (1982, p. 346) found that 28% of them involved seeing the spectral figure of a person who had died violently. A comparable percentage (29.9%) was found by Haraldsson (2009) in a survey he conducted of 337 apparitional cases (see also Haraldsson, 2012, Ch. 9).

5.) Apparitions are more likely to be seen in the evening or night than during the day. This could be due to reduced noise from sense-perception and to relaxation, which is conducive to ESP and to the formation of mental images.

In his most recent case survey, Haraldsson (2012, Ch. 8 & 15) examined both the time of day and the state of mind of the observers at the times when the apparitions appeared. Contrary to Roll's observation, the percentage of apparitions which appeared in the evening was practically the same as the percentage of those which appeared during the day (30% vs. 29%, respectively). And there was actually a higher percentage of experiences during the day (29%) than there was at night (21%).

However, a fairly considerable amount of observers (22%) were noted to be resting at the time they saw the apparitions. A similar kind of finding was obtained in an earlier survey of cases by Green and McCreery (1975, Ch. 19), in which they found that a considerable number of observers were lying down (38%) or sitting (23%) when their apparitional experience occurred. This would initially seem to be line with the idea that the observer may have been in a relaxed state.

6.) Apparitions may be limited to the cognitive capacities and emotional interests of the percipient [i.e., the observer].

One way to think about this is to consider the outward appearance that ghostly figures often seem to take when they are seen by observers. As Louisa Rhine (1957) once pointed out, in many cases "...the viewpoint from which the figure was seen coincided with that of the percipient [i.e., the observer]" (p. 43). This has particularly been the case with regards to the kind of clothing that the figure is seen wearing when it appears to an observer. As Richard Broughton (2006) further points out: "Often the clothing that the ghost appeared in was what the deceased customarily wore, not necessarily those in which the person died" (p. 150). An illustrative example of this comes from the following case described by Stevenson (1995, Case 4), in which a woman known as E. W. reportedly saw an apparition of her neighbor, Ronald McKay, around the time of his death:

The experience occurred early on the morning of May 29, 1975. E. W. went to the outside door of her house (which faces the main road) in order to bring inside the delivered bottles of milk that had been left on her doorstep...She looked across the road and saw her neighbor Ronald McKay walking out of the driveway of his house and then along the road or drive as if going toward the nearby factory of which he was the manager. E. W. and her husband had known that the McKays had been away on vacation and believed that they were still away. When E. W. went back inside her house, she said casually to her husband, "I see the McKays are back." Her husband asked when they had come back. E. W. replied: "I don't know, but I saw Ron go down the drive." About half an hour or an hour later, a senior employee of Ronald McKay's factory came to the house and spoke with E. W.'s husband. He then asked her when she had seen Ron McKay, and she repeated what she had said earlier. Her husband then said that the factory employee had information that Ronald McKay had died that morning while on vacation in England about 150 miles away from Dunfermline [Scotland, where the McKays and E.W. and her husband lived] (p. 358).

In discussing the experience with her, Stevenson (1995) estimated that E. W. had seen the figure of Ronald McKay for about ten seconds, which lessens the likelihood that E. W. had seen someone that she simply mistook for Mr. McKay. Steven further learned from E. W. that she had seen the figure wearing a nylon shirt tucked into a pair of flannel trousers, and Mr. McKay's widow stated that these were the clothes Mr. McKay customarily wore to work. However, Mr. McKay was not wearing these clothes when he died; at the time, he was still in bed and had not yet dressed for the day.

And this has also apparently been the case for apparitions of the living, as well. An example comes from an account given by the Rev. W. Stainton Moses in *Phantasms of the Living* (Case 13), in which he described his attempt to willfully appear to a friend as an apparitional figure:

One evening early last year, I resolved to try to appear to Z, at some miles distance. I did not inform him beforehand of the intended experiment; but retired to rest shortly before midnight with thoughts intently fixed on Z, with whose room and surroundings, however, I was quite unacquainted. I soon fell asleep, and awoke next morning unconscious of anything having taken place. On seeing Z a few days afterwards, I inquired, "Did anything happen at your rooms on Saturday night?" "Yes," replied he, "a great deal happened. I had been sitting over the fire with M, smoking and chatting. About 12.30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming, but on laying it down I saw you still there. While I gazed without speaking, you faded away. *Though I imagined you must be fast asleep in bed at that hour, yet you appeared dressed in your ordinary garments, such as you usually wear every day.*" "Then my experiment seems to have succeeded," said I (Gurney et al., 1886, Vol. 1, pp. 103 – 104, emphasis added).

The fact that a person's apparition often seems to outwardly appear in the way that the observer is used to seeing that person in real life seems to suggest that observers may play a part in producing apparitions by contributing details to the resulting apparitional figure (such as what it is wearing) based on their own personal memories of the person whose apparition they see. In other words, this would imply that, as Broughton (2006) suggests, the apparition is "...essentially a product of the mind of the percipient [i.e., the observer] – an hallucination composed of images taken or constructed from the [observer's] memory" (p. 150). And

presumably, this veridical hallucination would also be mediated through ESP – offering support for this possibility are the various lines of anecdotal and experimental evidence indicating that memory has a role in the ESP experience (e.g., Broughton, 2006; Irwin, 1979; Palmer, 2006; Roll, 1966; Stanford, 2006).

Something which seems to indicate that apparitions may be limited to the emotional interests of the observer is the tendency for some apparitions to exhibit features which symbolically reflect certain emotional issues preoccupying the observer's mind at the time of the experience. For instance, in a case summarized by Teguis and Flynn (1983, pp. 66 – 67), a woman repeatedly heard the phantom sounds of an infant's cries, and she often got the sense that her two children were in danger and that something bad was going to happen to them, which caused her to be constantly vigilant toward them. On the surface, these seemed to be symbolically reflective of the guilty feelings that the woman harbored for having had an abortion just before her experiences began.

In some of the haunting cases that Roll investigated, the apparitions witnessed at the allegedly haunted sites actually seemed to reflect the preoccupations of the living occupants, rather than those of the dead. For instance, in a case involving a haunted Japanese restaurant (Roll, Maher, & Brown, 1992), the restaurant's manager and his staff occasionally saw two ghosts: one appeared to be that of a tall, slim man with a very responsible demeanor that would often be seen after a busy night at the restaurant, while the other appeared to be a rather obese carefree, and intoxicated man that would often be seen around the bar or at times when parties were being held at the restaurant. Upon closer examination, these two ghosts seemed to symbolically reflect two of the manager's own personal needs – namely, his need for mentorship, and his need for casual downtime away from his demanding managerial duties. On this basis, it was suggested that perhaps the ghosts represented psychic projections of his own personality. And after the manager moved up in the company and he left the restaurant, the two ghosts were apparently never seen again.

In another case involving an allegedly haunted furniture factory (Roll & Brittain, 1986), a spectral male figure was fleetingly seen on occasion by the factory owner and his employees. The figure appeared to be dressed in work pants and a checkered shirt, and the owner noted that it often appeared to him at times when he needed to make important business decisions, which were also times when he felt he needed some advice on what to do.

And in a third case involving a reputedly haunted home in Indiana (Roll & Persinger, 2001, pp. 153 – 154), the owner's wife reportedly saw a figure which seemed to resemble a male relative of hers who had once molested her as a child, suggesting that perhaps this apparition represented a projection of her own repressed memory.

A similar kind of case was investigated by Loyd Auerbach (2005, pp. 25 – 35), in which a woman and her daughters reported seeing an apparition in their home which appeared to resemble the form of a knight in black armor. Upon close examination, the spectral figure seemed to tie into the tension and preoccupation that the woman personally felt over the emotional problems of her delinquent son (who, when younger, was reportedly was obsessed with collecting boots, masks, and toy weapons such as those which come with Halloween costumes). Once she had dealt with her feelings regarding her son and the spectral "knight," the figure reportedly never appeared again.

7.) Apparitions rarely show evidence of purpose or motivation. When an apparition seems to reflect a need by the person seen, this is usually also the percipient's [i.e., the observer's] need.

It has been argued that if an apparition of the dead seemed to exhibit clear signs of possessing some degree of intelligence or conscious awareness (such as by showing displays of purposeful action or expressing an intent to communicate with an observer), then this might be considered favorable evidence for survival after death. However, this remains to be a debatable position, as it is just as important to consider the purposeful intents, actions, and desires of the living observer, which may be as strong (if not stronger) as those of the deceased individual whose apparition is seen.

In order to better grasp this concept², it might be useful to see how it is relevant to one part of a case investigated by the late Karlis Osis (1986), involving the post-mortem apparitional sighting of a young businessman named Leslie. Following his sudden death in a plane crash, one of Leslie's distant relatives (a woman whose daughter was married to Leslie's cousin) had made a mental appeal to Leslie's spirit, asking for him to appear along with his infant son (who had died from drowning the year before) to his grieving mother as a comforting sign that they were well and had survived beyond death. Two nights later, between 1:00 and 3:00 A.M., Leslie's mother suddenly woke up to find two spectral figures at the foot of her bed. She related what she had seen in the following manner:

There he was, Leslie, with the baby, and he was holding the baby's hand...they were at the foot of the bed. They looked at each other. I was wide awake then. They were content; they were happy that they found each other, that they were together now. And they were letting me know that it is so; I got that feeling (p. 181).

The spectral figures of Leslie and his son did not speak, but Leslie's mother felt that were able to convey a non-verbal message that moved her profoundly. By her account:

They looked at me and they communicated. [(Osis): What did they communicate?] I really don't know. I got a peaceful feeling, everything around was completely serene. I felt them as if they were breathing into me, breathing my life into me. He was giving my life back to me. And it's the most lasting feeling: I will never, never forget this. Never, never forget this. It never happened before and never happened since. They were just there, I believe, to give me peace of mind. It really helped. I have not gotten over it [the grief] yet, but it made me able to live through very hard times without killing myself, because I was very despondent. I tried to keep them longer and they just went...They got smaller [into the distance] and faded out (p. 181).

The entire experience was quite brief, estimated by Leslie's mother to have lasted about 15 seconds total.

If one assumes that Leslie's spirit had appeared to his mother in response to his relative's plea (as well as to comfort his grieving mother), then it might seem that Leslie's spirit was exhibiting some degree of purposeful action, which would suggest a form of intelligence, and in turn suggest a form of survival on his part. However, it must also be kept in mind that Leslie's mother was deeply grieved at the time (having recently lost both Leslie and her grandson), and it

² For additional discussion of this concept, also see Section 7 of Williams, Ventola, & Wilson (2010).

is quite possible that there was a strong personal motivation for her to want to see Leslie and her grandson again. Such a state of mind could have predisposed her to seeing a hallucinatory vision of them. So it can be difficult to tell whose motivation might have been stronger in this situation – Leslie’s, or his grieving mother’s, and thus, it is not easy to establish a clear case for survival on Leslie’s part.

And it seems that establishing a case for survival on the basis of apparent expressions of purposeful intent or motivation on the part of apparitions of the dead has indeed been quite challenging. In surveying the 258 cases of ostensible spirit communication among her collection of spontaneous case reports, Louisa Rhine (1960) found that it was again difficult to determine whose motivation was stronger: the observer’s, or the deceased person’s (see also Rhine, 1981, Ch. 13). And when Eleanor Sidgwick (1885) examined post-mortem apparitional cases collected by the early members of the SPR, she remarked that she found it to be “...a rather remarkable fact that we have exceedingly little evidence in our collection” of there being cases involving “apparent intention consistently carried out by the spirit” (p. 99). She further added that, with respect to the SPR’s early cases of haunting-type apparitions, “...there is a total absence of any apparent object or intelligent action on the part of the ghost. If its visits have an object, it entirely fails to explain it. It does not communicate important facts. It does not point out lost wills or hidden treasure. It does not even speak” (p. 143).

Further consideration of this issue comes from a study by Carlos Alvarado and Nancy Zingrone (1995), in which they surveyed 89 haunting cases in which apparitions were reported, and compared them against 83 haunting cases which lacked any apparitional reports. Traditionally, people have had a tendency to attribute the strange occurrences in reputedly haunted houses to the playful and mischievous acts of the ghosts that are thought to inhabit the home. If this traditional approach has any merit to it, then one should expect to find that haunting cases with apparitions would have a significantly higher number of occurrences suggestive of intelligent or purposeful action (such as phantom voices, wall writings, and attempts at communication through knocks and raps) than haunting cases without apparitions. However, contrary to the traditional approach, Alvarado and Zingrone found no such difference between the apparition and non-apparition cases in this regard.

Lastly, one might consider the conjectural argument that if apparitions of the dead seen in haunted houses happen to involve a “place memory”-type residual component (Heath, 2004; Price, 1939, 1940; Roll, 1981; Williams & Roll, 2006), then it is probably not very likely that they would be capable of exhibiting much purpose or intention, since they would presumably not be “animated” by the surviving minds of the individuals who “created” them. Instead, they would merely be memory-like “imprints” or “impressions” which have been psychically retained in the surrounding environment of the home, and which are being “played back” repeatedly in the same manner over time.

8.) Apparitions may represent living or deceased individuals, imaginary entities and buildings.

Of course, it is clear from the examples given at the beginning of this article that apparitions can represent both living and dead individuals. Also, from the cases investigated by Roll involving the haunted Japanese restaurant (Roll et al., 1992), the haunted furniture factory

(Roll & Brittain, 1986) and the haunted Indiana home (Roll & Persinger, 2001, pp. 153 – 154), one can see how some apparitions can possibly represent imaginary entities which reflect the observer's own personal preoccupations. In particular, the case investigated by Auerbach (2005, pp. 25 – 35) involving the spectral "black knight" seems to provide the clearest example of an apparition which reflects an imaginary entity.

Although they may not be very common, cases involving sightings of ghostly buildings are actually not unheard of. One such case was described by Green and McCreery (1975, Ch. 35), which occurred when a man on vacation had rented a cottage in Daylesford, Australia:

Whilst there, I walked alone out of the house and decided to explore the gully sloping steeply down from the back of it. As I walked I became (about 150 yards) conscious of a thudding sound (as of machinery) and between the trees there came into view a collection of iron grey buildings and pipes and the sound of water gushing forth. In the foreground was a pool of stagnant, green water.

I stopped and gazed for a few moments (there was no sign of life) and then returned to the house where I told my father what I had seen. Some time later he remarked to me that he, also, had gone down into the gully but had seen nothing – just a dry, rocky gully.

Some four or five years later, a local resident informed my mother that there had been just such an installation as I described, back in the old mining days (pp. 198 – 199).

Green and McCreery (1975, Ch. 35) also describe cases in which apparitional images of other inanimate objects have been seen, suggesting that these things may also take spectral form on occasion.

9.) Apparitions are often reported at haunts along with other haunt phenomena, such as banging sounds, "footsteps," odd smells, temperature changes, interference with electric power, and unexplained physical incidents. Haunting apparitions are rarely (if ever) veridical, and seem to be due to the influence of anomalous electromagnetic fields on the brain (which I [Roll] have recorded at such sites).

To get a basic idea of how common apparitions are in hauntings (relative to other reported haunt phenomena), Figure 5 shows the frequency of individual phenomena that have been reported to occur in 44 cases of hauntings which were investigated by parapsychologists and psychical researchers from 1951 to 2008 (see the supplemental table contained in the Appendix for a full list of the cases). It can be seen that apparitions are indeed often reported, along with (to a lesser degree) phantom sounds suggestive of human presence (footsteps, voices, and percussive sounds) and object movements.

It does often seem that many of the apparitions reportedly seen today in allegedly haunted locations are not veridical, in that they do not often represent the full-bodied, animated spectral figures of a deceased people who were once associated with the locations. Instead, they seem to take rather ambiguous forms, appearing as shadowy outlines, floating lights ("orbs"), and misty, indistinct shapes (as evidenced by the range of visual effects captured on film by amateur paranormal enthusiasts).

In line with Roll's own findings (Roll & Persinger, 2001, pp. 154 – 162), several other field investigators have detected the presence of magnetic fields in allegedly haunted locations that

are either excessively high in magnitude, or which vary considerably across the space of the location (e.g., Auerbach, 2005; Braithwaite, 2004; Braithwaite et al., 2005; Harte et al., 2001; Laythe & Owen, 2013; Terhune, Ventola, & Houran, 2007; Wiseman et al., 2002, 2003).

Frequency of Occurrences in 44 Cases of Reported Hauntings (1951 - 2008)

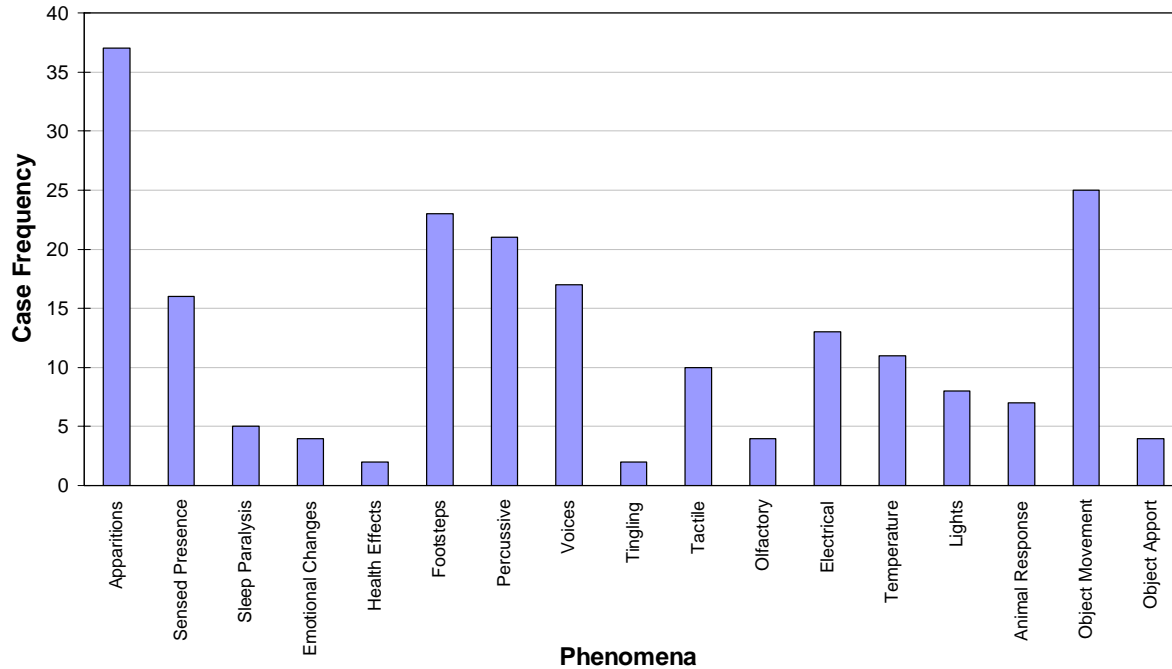


Figure 5. Frequency of individual phenomena reported in 44 cases of alleged hauntings that were investigated between 1951 and 2008 (see Appendix for a list of cases). *Health Effects* refers to the onset of any adverse health effects while at the haunt site (e.g., headaches, dizziness, unexplained illness). *Percussive* refers to any percussive sound (e.g., knocks, bangings, raps, crashes) heard at the haunt site which does not appear to have a known source. Also included here are sounds of objects moving (e.g., doors slamming, furniture being shifted) with no actual signs of displacement. *Tingling* refers to tingling sensations felt along the body, while *tactile* refers to other sensations of touch. *Olfactory* refers to the presence of odd smells (scents & odors) with no obvious source. *Lights* refers to perceived flashes or streaks of light, and/or luminescent spheres (“orbs”).

While it remains plausible that these fields could pose potential health hazards from long-term exposure (which may include influences on brain functioning), there are two important things to keep in mind at the present time:

- 1.) Very little is currently known about exactly what kind of influence these fields may have on human physiology and behavior (assuming that they do indeed have one), and so there are many unanswered questions about how exposure to these fields precisely leads to alterations in human perception (Braithwaite, 2008; Ralphs, 2011).
- 2.) The possibility must be recognized that anomalous magnetic fields may not be the entire explanation for all reported hauntings, as there are some experimental studies (e.g., French et al., 2009) and field investigations (e.g., Maher, 2000; Maher & Hansen, 1997) which have not found magnetic fields to be a considerable factor in possibly inducing haunt experiences. Moreover, it is unclear whether these fields would be a factor in inducing veridical apparitions. And as the late Tony Cornell (2002) had wisely pointed out, apparitions and their

related phenomena "...were widely reported long before the development and use of manmade electromagnetic utilities" (p. 388).

Thus, further efforts at field investigation and empirical study are needed to provide additional clarifying data with which these issues can be better resolved.

Conclusion

Of the nine observations made by the late William Roll that have been examined here, the first, second, fourth, sixth, seventh, eighth, and ninth ones seem to receive the greatest degree of evidential support from parapsychological findings pertaining to apparitions. But there still remains to be a lot that is not yet known about the nature of apparitional experiences and their possible implications for survival. With that in mind, it might be useful to heed the words of Michaeleen Maher (1992), when she stated that

...it is evident that research on ghosts (poltergeists, hauntings, and apparitions) has as yet exposed little of the vast, uncharted domain of death and possible immortality. Far from resolving the mystery, we have hardly begun to penetrate its outer shell. It would be unwise to "give up the ghost" at this unsatisfying stage of our knowledge. An honest inquiry into death and its aftermath is both bold and necessary for the true progress of humankind (p. 138).

May we then, in the "spirit" of the late Dr. Roll, continue to carry on our scholarly journey of discovery through the valley in the shadow of death, and see what knowledge might await us on the horizon... ☺

References

- Alvarado, C. S., & Zingrone, N. L. (1995). Characteristics of hauntings with and without apparitions: An analysis of published cases. *Journal of the Society for Psychological Research, 60*, 385 – 397.
- Arcangel, D. (2005). *Afterlife Encounters: Ordinary People, Extraordinary Experiences*. Charlottesville, VA: Hampton Roads Publishing Company.
- Auerbach, L. (2005). *A Paranormal Casebook: Ghost Hunting in the New Millennium*. Dallas, TX: Atriad Press.
- Bangs, J. K. (1898). *Ghosts I Have Met and Some Others*. New York: Harper & Brothers Publishers.
- Blum, D. (2006). *Ghost Hunters: William James and the Search for Scientific Proof of Life After Death*. New York: Penguin Press.
- Braithwaite, J. J. (2004). Magnetic variances associated with 'haunt-type' experiences: A comparison using time-synchronized baseline measurements. *European Journal of Parapsychology, 19*, 3 – 28.
- Braithwaite, J. J. (2008). Putting magnetism in its place: A critical examination of the weak-intensity magnetic field account for anomalous haunt-type experiences. *Journal of the Society for Psychological Research, 72*, 34 – 50.
- Braithwaite, J. J., Perez-Aquino, K., & Townsend, M. (2005). In search of magnetic anomalies associated with haunt-type experiences: Pulses and patterns in dual time-synchronized measurements. *Journal of Parapsychology, 68*, 255 – 288.
- Broughton, R. S. (2006). Why do ghosts wear clothes? – Examining the role of memory and emotion in anomalous experiences. *European Journal of Parapsychology, 21*, 148 – 165.
- Cameron, T., & Roll, W. G. (1983). An investigation of apparitional experiences. *Theta, 11*, 74 – 78.
- Cornell, T. (2002). *Investigating the Paranormal*. New York: Helix Press.
- Eliot, C. W. (Ed.) (1909-14). *Letters by Pliny the Younger* [W. Melmoth, trans.; rev. by F.C.T. Bosanquet]. The Harvard Classics 9. New York: P. F. Collier & Son.

- Everist, W. G. (2000). Two studies of apparitional sensitivity amongst novice and experienced percipients. *Proceedings of Presented Papers: The Parapsychological Association 43rd Annual Convention* (pp. 346 – 363). Raleigh, NC: Parapsychological Association, Inc.
- Feather, S. R., & Schmicker, M. (2005). *The Gift: ESP, the Extraordinary Experiences of Ordinary People*. New York: St. Martin's Press.
- Felton, D. (1999). *Haunted Greece and Rome: Ghost Stories from Classical Antiquity*. Austin, TX: University of Texas Press.
- French, C. C., Haque, U., Bunton-Stasyshyn, R., & Davis, R. (2009). The “haunt” project: An attempt to build a “haunted” room by manipulating complex electromagnetic fields and infrasound. *Cortex*, 45, 619 – 629.
- Gauld, A. (1968). *The Founders of Psychological Research*. New York: Schocken Books.
- Green, C., & McCreery, C. (1975). *Apparitions*. London: Hamish Hamilton Ltd.
- Greyson, B. (2010). Seeing dead people not known to have died: “Peak in Darien” experiences. *Anthropology and Humanism*, 35, 159 – 171.
- Gurney, E., & Myers, F. W. H. (1888-89). On apparitions occurring soon after death. *Proceedings of the Society for Psychical Research*, 5, 403 – 485.
- Gurney, E., Myers, F. W. H., & Podmore, F. (1886). *Phantasms of the Living* (2 vols.). London: Trübner & Company.
- Haraldsson, E. (1987). The Iyengar-Kirti case: An apparitional case of the bystander type. *Journal of the Society for Psychical Research*, 54, 64 – 67.
- Haraldsson, E. (2009). Alleged encounters with the dead: The importance of violent death in 337 new cases. *Journal of Parapsychology*, 73, 91 – 118.
- Haraldsson, E. (2012). *The Departed Among the Living: An Investigative Study of Afterlife Encounters*. Guildford, UK: White Crow Books.
- Hart, H., & Collaborators. (1956). Six theories about apparitions. *Proceedings of the Society for Psychical Research*, 50, 153 – 239.
- Hart, H., & Hart, E. B. (1933). Visions and apparitions collectively and reciprocally perceived. *Proceedings of the Society for Psychical Research*, 41, 205 – 249.
- Harte, T. M., Black, D. L., Hollinshead, M. T., & Mitchell, D. (2001). MESA: Multi-energy sensor array in a baseline versus haunt site. *Proceedings of Presented Papers: The Parapsychological Association 44th Annual Convention*. Durham, NC: Parapsychological Association, Inc.
- Heath, P. R. (2004). The possible role of psychokinesis in place memory. *Australian Journal of Parapsychology*, 4, 63 – 80.
- Irwin, H. J. (1979). *Psi and the Mind: An Information Processing Approach*. Metuchen, NJ: Scarecrow Press.
- Laythe, B. R., & Owen, K. (2013). A critical test of the EMF-paranormal phenomena theory: Evidence from a haunted site without electricity-generating fields. *Journal of Parapsychology*, 77, 212 – 236.
- MacKenzie, A. (1982). *Hauntings and Apparitions: An Investigation of the Evidence*. London: Paladin Books/Granada Publishing Limited.
- Maher, M. C. (1992). The study of ghosts: A brief synopsis. In L. A. Henkel & G. R. Schmeidler (Eds.) *Research in Parapsychology 1990* (pp. 137 – 138). Metuchen, NJ: Scarecrow Press.
- Maher, M. C. (1999). Riding the waves in search of the particles: A modern study of ghosts and apparitions. *Journal of Parapsychology*, 63, 47 – 80.
- Maher, M. C. (2000). Quantitative investigation of the General Wayne Inn. *Journal of Parapsychology*, 64, 365 – 390.
- Maher, M. C., & Hansen, G. P. (1995). Quantitative investigation of a “haunted castle” in New Jersey. *Journal of the American Society for Psychical Research*, 89, 19 – 50.
- Maher, M. C., & Hansen, G. P. (1997). Quantitative investigation of a legally disputed “haunted house.” *Proceedings of Presented Papers: The Parapsychological Association 40th Annual Convention* (pp. 184 – 201). Durham, NC: Parapsychological Association, Inc.
- Moore, D. W. (2005, June 16). Three in four American believe in paranormal. Gallup Poll survey report. Available online at <http://www.gallup.com/poll/16915/Three-Four-Americans-Believe-Paranormal.aspx>.
- MORI. (2011, November 1). Survey on beliefs. Available online at <http://www.ipsos-mori.com/researchpublications/researcharchive/246/surveyonbeliefs.aspx>.
- Morton, R. C. (1892). Record of a haunted house. *Proceedings of the Society for Psychical Research*, 8, 311 – 332.
- Murdie, A., & Fraser, J. (2014). Case note: The spontaneous hallucination of a recognised person coincident with death. *Journal of the Society for Psychical Research*, 78, 39 – 43.

- Osis, K. (1961). *Deathbed Observations by Physicians and Nurses*. Parapsychological Monograph No. 3. New York: Parapsychology Foundation, Inc.
- Osis, K. (1986). Characteristics of purposeful action in an apparition case. *Journal of the American Society for Psychological Research*, 80, 175 – 193.
- Osis, K., & Haraldsson, E. (1977). *At the Hour of Death*. New York: Avon Books.
- Palmer, J. (2006). Memory and ESP – A review of the experimental literature. *European Journal of Parapsychology*, 21, 95 – 121.
- Price, H. H. (1939). Some philosophical questions about telepathy and clairvoyance. *Philosophy*, 15, 363 – 385.
- Price, H. H. (1940). Haunting and the “psychic ether” hypothesis: With some preliminary reflections on the present condition and possible future of psychical research. *Proceedings of the Society for Psychological Research*, 45, 307 – 343.
- Ralphs, J. D. (2012). Magnetic anomalies and the paranormal. *Journal of Scientific Exploration*, 26, 781 – 790.
- Rhine, L. E. (1957). Hallucinatory psi experiences: II. The initiative of the percipient in hallucinations of the living, the dying, and the dead. *Journal of Parapsychology*, 21, 13 – 46.
- Rhine, L. E. (1960). The evaluation of non-recurrent psi experiences bearing on post-mortem survival. *Journal of Parapsychology*, 24, 8 – 25.
- Rhine, L. E. (1981). *The Invisible Picture: A Study of Psychic Experiences*. Jefferson, NC: McFarland & Company, Inc.
- Roll, W. G. (1966). ESP and memory. *International Journal of Neuropsychiatry*, 2, 505 – 521.
- Roll, W. G. (1981). A memory theory for apparitions. In W. G. Roll & J. Beloff (Eds.) *Research in Parapsychology 1980* (pp. 5 – 7). Metuchen, NJ: Scarecrow Press.
- Roll, W. G. (1982). The changing perspective on life after death. In S. Krippner (Ed.) *Advances in Parapsychological Research 3* (pp. 147 – 291). New York: Plenum Press.
- Roll, W. G. (1991, May). Journey to the Grey Ghost. *Fate*, pp. 55 – 61.
- Roll, W. G. (1994). Are ghosts really poltergeists? *Proceedings of Presented Papers: The Parapsychological Association 37th Annual Convention* (pp. 347 – 351). Durham, NC: Parapsychological Association, Inc.
- Roll, W. G., & Brittain, B. (1986). Thomasville haunting. *Theta*, 13/14, 30 – 34.
- Roll, W. G., Maher, M. C., & Brown, B. (1992). An investigation of reported haunting occurrences in a Japanese restaurant in Georgia. *Proceedings of Presented Papers: The Parapsychological Association 35th Annual Convention* (pp. 151 – 168). Durham, NC: Parapsychological Association, Inc.
- Roll, W. G., & Persinger, M. A. (2001). Investigations of poltergeists and haunts: A review and interpretation. In J. Houran & R. Lange (Eds.) *Hauntings and Poltergeists: Multidisciplinary Perspectives* (pp. 123 – 163). Jefferson, NC: McFarland & Company, Inc.
- Roll, W. G., Sheehan, L. C., Persinger, M. A., & Glass, A. Y. (1996). The haunting of White Ranch. *Proceedings of Presented Papers: The Parapsychological Association 39th Annual Convention* (pp. 279 – 294). Durham, NC: Parapsychological Association, Inc.
- Roll, W. G., & Tringale, S. (1983). A haunting-type RSPK case in New England. In W. G. Roll, J. Beloff, & R. A. White (Eds.) *Research in Parapsychology 1982* (pp. 132 – 136). Metuchen, NJ: Scarecrow Press.
- Schmeidler, G. R. (1966). Quantitative investigation of a “haunted house.” *Journal of the American Society for Psychological Research*, 60, 137 – 149.
- Shannon-Missal, L. (2013, December 16). Americans’ belief in God, miracles, and heaven declines. *The Harris Poll #97*. Available online at: [http://www.harrisinteractive.com/vault/Harris Poll 97 - Beliefs 12.16.2013.pdf](http://www.harrisinteractive.com/vault/Harris%20Poll%2097%20-%20Beliefs%2012.16.2013.pdf).
- Sidgwick, E. M. (Mrs. H.) (1885). Notes on the evidence, collected by the Society, for phantasms of the dead. *Proceedings of the Society for Psychological Research*, 3, 69 – 150.
- Spiegel, L. (2013, February 2). Spooky number of Americans believe in ghosts. Available online at *The Huffington Post* website: http://www.huffingtonpost.com/2013/02/02/real-ghosts-americans-poll_n_2049485.html. Retrieved July 10, 2013.
- Stanford, R. G. (2006). Making sense of the “extrasensory” – Modeling receptive psi using memory-related concepts. *European Journal of Parapsychology*, 21, 122 – 147.
- Stevenson, I. (1982). The contributions of apparitions to the evidence for survival. *Journal of the American Society for Psychological Research*, 76, 341 – 358.
- Stevenson, I. (1995). Six modern apparitional experiences. *Journal of Scientific Exploration*, 9, 351 – 366.
- Teguis, A., & Flynn, C. P. (1983). Dealing with demons: Psychosocial dynamics of paranormal occurrences. *Journal of Humanistic Psychology*, 23, 59 – 75.

- Terhune, D. B., Ventola, A., & Houran, J. (2007). An analysis of contextual variables and the incidence of photographic anomalies at an alleged haunt and a control site. *Journal of Scientific Exploration*, 21, 99 – 120.
- Tyrrell, G. N. M. (1953/1961). *Science and Psychical Phenomena/Apparitions*. New Hyde Park, NY: University Books.
- Williams, B. J., & Roll, W. G. (2006). Psi, place memory, & laboratory space. *Proceedings of Presented Papers: The Parapsychological Association 49th Annual Convention* (pp. 248 – 258). Petaluma, CA: Parapsychological Association, Inc.
- Williams, B., Ventola, A., & Wilson, M. (2010). *Apparitional Experiences: A Primer on Parapsychological Research and Perspectives*. Available online at the Public Parapsychology website: http://www.publicparapsychology.org/Public_Parapsych/Apparitional_Experiences_Primer_Final.pdf.
- Wiseman, R., Watt, C., Greening, E., Stevens, P., & O’Keeffe, C. (2002). An investigation into the alleged haunting of Hampton Court Palace: Psychological variables and magnetic fields. *Journal of Parapsychology*, 66, 387 – 408.
- Wiseman, R., Watt, C., Stevens, P., Greening, E., & O’Keeffe, C. (2003). An investigation into alleged “hauntings.” *British Journal of Psychology*, 94, 195 – 211.

Appendix Table: List of 44 Cases of Reported Hauntings (1951 – 2008)

<i>Case/Location (Roll Database)</i>	<i>Investigators</i>	<i>Year of Investigation</i>
Radio Station, Virginia	Cameron, Roll	1981
Berini Home, New England	Roll, Tringale	1981
Furniture Factory, North Carolina	Roll, Brittain	1983
Queen Mary Cruise Ship, California	Roll, Cornell, Wilkinson	1988
Japanese Restaurant, Georgia	Roll, Maher, Brown	1992
Country Music Hall, Kentucky	Radin, Roll	1992
Dragsholm Castle, Denmark	Radin, Roll, Moody, Nichols	1993, 1994, 1999
Engsö Castle, Sweden	Radin, Roll, Moody, Nichols	1993, 1994, 1999, 2000
White Ranch Hunting Lodge, Texas	Roll, Sheehan	1995
Fort Leonard Wood, Missouri	Roll, Nichols	1999
McRaven House, Mississippi	Roll, Nichols	1999
Johnson Home, Indiana	Roll, Nichols	1999
Haney Home, North Carolina	Roll, Nichols	1999
Aponasewicz House, Pennsylvania	Roll, Nichols	1999
Plenty Plantation, Maryland	Roll, Nichols	1996, 1999
Oliver House, Arizona	Roll, Nichols; Everist	1992; 1999
Kasicki Home, Florida	Roll, Nichols	1999
Batzel Home, Pennsylvania	Roll, Nichols	1999
Wyrick Home, Georgia	Roll, Nichols	1988, 1999
Other Cases:		
Old Cambridge Home, England	Cornell	1951
Three-Story Home, New York	Schmeidler	1965
Hyams Home, California	Moss, Schmeidler	1965
Norfolk Apartments, Virginia	Joines, Stump	1967
Old Three-Story Home, Pennsylvania	Joines, Altshuler	1968
Seaman’s Home, Florida	Joines, Artley, Cohen	1968
Apartment, New York	Maher, Schmeidler	1973, 1974
Three-Story Brownstone, New York	Krieger, McCormick, Luthman	1978
San Francisco Home, California	Auerbach et al.	1979
Immigrant Home, Pennsylvania	Osis, McCormick	1980
General Wayne Inn, Pennsylvania	Maher	1988

Manhattan High Rise, New York	Maier, Hansen	1989
Norman Castle Estate, New Jersey	Maier, Hansen	1985, 1987, 1991
Legally-Disputed Home, New Jersey	Maier, Hansen	1991
Bell Hotel, England	Cornell	1991
Moss Beach Distillery, California	Auerbach et al.	1991
Ashley's Restaurant, Florida	Auerbach et al.	1993
Copper Bell Bed & Breakfast, Arizona	Everist	1999
Aircraft Carrier USS Hornet, California	Auerbach et al.	1999, 2000
Hampton Court Palace, England	Wiseman et al.	2000
South Bridge Vaults, Scotland	Wiseman et al.	2001
Martinez "Mixed-Up" Home, California	Auerbach et al.	2003
Middle-Class Home, Illinois	Terhune, Ventola, Houran	2003
Muncaster Castle, England	Braithwaite et al.	2003
Irish Pub, Pennsylvania	Williams	2008