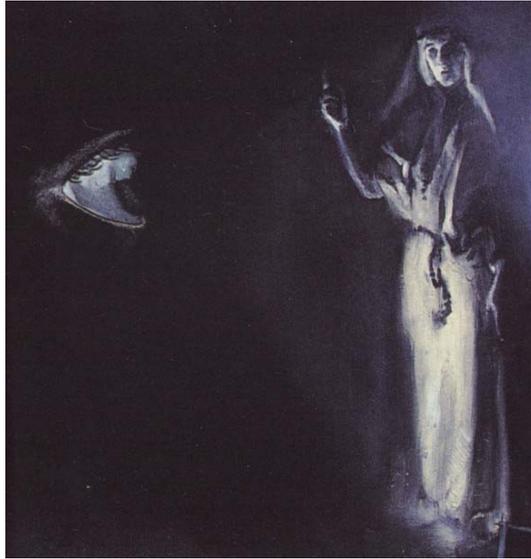


## Psychic “Traces” of the Past? On Place Memory and Residual Haunting

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Source: *Hauntings* (Time-Life Books, 1988)

To be embodied is *ipso facto* to assume a particular perspective and position...a place in which we are situated...As embodied existence takes place in place...so our memory of what we experience in place is likewise place-specific...*place is selective for memories*: that is to say a certain place will invite certain memories while discouraging others.<sup>1,p.182</sup>

– Philosopher Edward S. Casey, from his scholarly book *Remembering* (1987)

It’s often been said that “certain places invite certain memories,” and this seems especially fitting for places which have held special meaning for us in the past, such as our former childhood home, our old school, or a favorite hang-out from our teenage years. Whenever we set foot into these places, vivid memories of the good times we once had there can quickly come flooding back into our minds. This is a form of memory with which we’re all familiar, reminding us of our previous presence at that specific place.

There also seems to be a related form of memory which is less familiar to most of us, perhaps because it is mainly experienced by mediums and psychics. Sometimes, when certain psychically-sensitive people enter a place they’ve never previously visited, they may begin to experience “memory”-like impressions relating to other people who’d once been there in the past, or to events which had taken place there some time ago. Perhaps this form of memory (referred to as “place memory”) is involved in certain experiences of hauntings, when someone reports seeing the ghostly figures of deceased individuals at a particular location where they had once lived or worked in the past. In some cases, these figures may be seen repeatedly at the location over time, making it seem as though they represent some lingering “trace” or remnant

of the deceased person's presence (leading to the term *residual haunting*, often used within the paranormal community).

What is the basis for this concept of "place memory," and how exactly might it help us understand the experience of residual haunting? This article briefly explores those questions. But before doing so, it might be useful to also briefly examine certain haunting cases which may have some bearing on the discussion at hand.

### Some Possible Cases of Residual Haunting

Often it seems that relatively few haunting cases reported in the present day have what we might refer to as a "purely residual component." That is, not very many of them appear to involve the experience of a full-bodied, animated spectral figure of a deceased person that repeatedly occurs over time. Instead, many of the ghosts reportedly seen today at reputedly haunted sites tend to be quite ambiguous in form, appearing as shadowy outlines, floating lights ("orbs"), or misty, indistinct blobs. In those instances, we must be mindful of the possibility that those kinds of supposed ghosts could be the result of natural occurrences such as condensed clouds of moisture, ionized gas emissions, bioluminescent displays (akin to the kind produced by fireflies), visible light reflections/refractions, and objects which are out of focus.

We must also be careful about cases in which the witnesses have already learned the details about the reported haunting beforehand, such as knowing which deceased person the ghost is supposed to represent. In that situation, it's possible that this knowledge can influence the witnesses' own perceptions, such that they could start to (mis)interpret any ambiguous form they see in a way which happens to conform to their own hopes or expectations about what the ghost might look like or how it might act. Here, the appearance and the actions of the ghost may simply arise from a form of wishful thinking.

A purely residual component being involved in many modern-day haunting cases seems questionable on these grounds. Yet there have been a fair number of cases reported throughout history which, on the surface, do seem to have a purely residual component.<sup>2</sup> One of the earliest reported cases comes from a pamphlet first published in 1643, which is now housed in the British Museum. Entitled "A Great Wonder in Heaven," the pamphlet relates the account of a spectral event first witnessed in December of 1642 by shepherds and travelers who were passing late at night through a grassy ridge area known as Edgehill, located about 30 miles north of Oxford, England. According to the witnesses, the sound of drums was initially heard off in the distance, followed by the voices of countless soldiers. Looking up into the sky, the witnesses saw the ghostly images of two opposing armies marching towards each other over the open field.

Cannon blasts, the firing of muskets, the neighing of horses, and the cries of the soldiers were among the sounds reportedly heard as a great battle then ensued between the two armies, played out before the witnesses in the sky above them. Amazed and frightened by what they saw, the witnesses soon reported the spectral event to the local authorities, who then returned the next night with the witnesses to see it for themselves. The very same spectacle again played out in the air above Edgehill, and word of it soon reached King Charles I, who sent his royal officers to investigate. When the officers



returned, they swore that they too had seen the ghostly battle scene being reenacted in the air, to such a degree of clarity that they could even recognize some of the soldiers engaged in battle. Interestingly, the accounts of all these witnesses seemed to be consistent with the events of a battle that was actually fought at Edgehill two months before by the royal army of the King and the Parliamentarian army of Robert Devereux, the third Earl of Essex.<sup>3</sup>

Other cases have typically been less spectacular in display, but none the less intriguing. Among them is the “Morton Ghost” case of the late 19th century, which was documented by 19-year-old medical student Rosina Despard under the pseudonym “R. C. Morton” (hence the name of the case).<sup>4</sup> For a period of about seven years, Rosina and her family repeatedly saw the apparition of a woman in black, which would wander throughout their home in Cheltenham, England, in a somewhat typical pattern. When she first encountered it, Rosina had described the apparition in the following manner:

The figure was that of a tall lady, dressed in black of a soft woolen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow’s cuff was visible on both wrists, so that the whole impression was that of a lady in widow’s weeds. There was no cap on the head but a general effect of blackness suggests a bonnet, with long veil or a hood.<sup>4,pp.313-314</sup>

Inquiries made by the family later revealed that the lady apparition seemed to closely resemble the widow of a previous owner of the house, who had lived there several years prior to the family’s occupation (although she didn’t die in the house).

Another intriguing case, known as the “Gordy” case, was investigated by the late William Roll in 1988.<sup>5</sup> Among the other haunting phenomena being reported in the case, Roll was asked by Lisa and Andy Wyrick to investigate two apparitions that’d apparently been witnessed by their daughter Heidi. Soon after her family moved into their new home in Georgia, young Heidi met a man in her neighborhood named “Con,” who invited her to play on a swing in a nearby yard. When Heidi asked her mother for permission to do so, Mrs. Wyrick inquired about the strange man and Heidi described him as having a bandage on his right arm and “having blood all over.” Fearing that Con might try to harm or kidnap Heidi, the Wyricks had the neighborhood searched for the man, but they were unable to locate him anywhere.

Not long afterward, Heidi began talking of regularly meeting another man in the neighborhood named “Mr. Gordy” to play on the swing. Since Heidi seemed to be referring to individuals who’d never been seen by anyone, the Wyricks initially assumed that Con and Mr. Gordy were simply the girl’s imaginary playmates.

Eventually, through a series of documents, Mrs. Wyrick learned that an elderly gentleman named James Gordy, as well as a man named Lon, had actually lived in the neighborhood many years before them. In addition, an older female neighbor stated that she had known James Gordy when she was a child, and she confirmed Heidi’s description of him. Moreover, she’d also known Lon, who was her deceased uncle. When she presented Heidi with a mixed collection of family photographs, Heidi was able to pick out the man she knew as Con. The neighbor confirmed the selected man’s identity as Lon, and stated that he’d lost his right

hand at young age in a machinery accident. In a subsequent test, Roll presented Heidi with a collection of photographs of various people, and she was able to go through them and correctly select the one of James Gordy based on her memory of his spectral appearance (which she described as being solid-looking). During his investigation, Roll could find no ordinary way in which Heidi could have known or learned about James Gordy and Lon prior to their identification.<sup>6</sup>

A purely residual component was also suggested in a case investigated by Loyd Auerbach in Alameda, California, involving a house being rented by a woman and her three kids.<sup>7,pp.46-51</sup> After moving in, the woman began seeing the figure of an old lady on two sets of stairs in the house – one set leading up to the attic, and the other leading up from the living room. The figure was also seen by one of her kids and by a friend, and it was noted to exhibit repetitive behavior:

The ghostly woman was always doing the same location-specific activities. On the attic stairs, she was seen coming down. On the other stairs, going up. Her motions never seemed to change, nor did her clothing. After many sightings, it became apparent to the family that she – the ghost – did not acknowledge the existence of the family living in the house.<sup>7,p.47</sup>

In addition, the family also experienced moments in which they had “...occasional visual flashes of a differently furnished living room. Their own furniture would be seemingly replaced by older pieces, though only for a quick moment.”<sup>7,p.47</sup> Eventually, the family learned that the landlord’s late mother had occupied the house prior to them, and that he’d been quite attached to the house (as it was his childhood home). As the house was remodeled and the remaining furnishings of the landlord and his mother were removed, the haunting experiences gradually subsided. In addition, Auerbach has investigated other allegedly haunted sites in California (such as the Banta Inn, the Moss Beach Distillery, and the aircraft carrier USS *Hornet*) where witnesses have repeatedly seen the ghostly figures of deceased people who’ve long been associated with the sites.<sup>8</sup>

In two other cases, the residual component was apparently not seen, but *heard*. The first case, investigated in 1993 by the late Tony Cornell, involved a British bungalow being occupied by a Mr. and Mrs. B.<sup>9,pp.357-362</sup> Among the haunting phenomena they’d reportedly experienced on the bungalow property, Mr. and Mrs. B. heard “voices and the sounds of a battle with trumpets and clash of weapons, coming from the garden.”<sup>9,p.357</sup> Later on, when the late Japanese medium Atiko Gibo was brought onto the property, she seemed to receive impressions relating to the sounds heard by Mr. and Mrs. B. As Cornell noted, Mrs. Gibo

...became very distraught and said there had been much fighting, much slaughter, many bodies and deaths, and a battle right where she stood. She then moved towards the garden boundary fence and said she felt the presence of wooden wheels and many carts.<sup>9,p.359</sup>

Mrs. Gibo’s impression of wooden wheels and carts also seemed consistent with archaeological findings in the area which indicated the presence of an ancient Roman road that had once ran through the bungalow property. However, no visual traces of this road remained in existence on the property at the time of the investigation, and so it doesn’t seem likely that Mrs. Gibo could’ve inferred its presence through any kind of overt visual cue. Although it wasn’t possible to determine with certainty that a battle had been fought on the property in antiquity, it’s

interesting to note that the bungalow was in fairly close proximity to the location where an ancient Roman fort is thought to have once existed.

The second case was another one that was investigated by William Roll in 1988.<sup>10</sup> At the request of the producers of the popular TV show *Unsolved Mysteries*, Roll spent ten days (along with Cornell<sup>11</sup>) aboard the famous cruise ship *Queen Mary*, which is now permanently docked in Long Beach, California. According to the chief engineer and the crew of the ship, mysterious sounds resembling loud metal bangings, rushing water, and voices have repeatedly been heard in the forward compartments of the ship's bow. However, whenever the compartments were checked out, no one was ever found to be in the area, and no signs of a leak were apparent.



To see if these sounds might represent actual objective events (as opposed to their being purely subjective – i.e., being “all in the minds” of the people who’ve heard them), Roll attempted to record them by leaving a voice-activated tape recorder overnight in the bow area. When it was retrieved the next morning and the tape was played back, it was discovered that “...the recorder picked up a strange sequence of noises. There were heavy blows of metal, sounds of rushing water, and voices, one of which was low and gravelly and almost intelligible.”<sup>12,p.68</sup> The nature of these recorded sounds seemed consistent with a tragic event that occurred while the *Queen Mary* was serving as a military transport during World War II. During an evasion maneuver off the coast of Scotland in October of 1942, the ship had accidentally collided with the British battle cruiser *Curaçoa*, slicing the small cruiser in half and killing over 300 British sailors.<sup>10</sup> Assuming that these sounds were not due to natural causes, could they perhaps be psychic “echoes” from the past?

### Mind in Matter?

On the surface, cases of residual haunting seem as perplexing as they are intriguing: How might we come to explain the ghostly manifestation of people and events from the past in a particular location over time? It turns out that this question has been pondered ever since the early days of psychical research. As a case in point, the 19th century psychical researcher Edmund Gurney once wrote that ghostly figures which repeatedly appeared over time in a certain location suggested to him

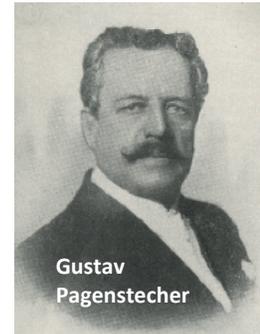
...not so much anything associated with the popular idea of “haunting,” or any continuing local interest on the part of the deceased person, as the survival of a mere image, impressed, we cannot guess how, on we cannot guess what, by that person’s physical organism, and perceptible at times to those endowed with some cognate form of sensitiveness.<sup>35,pp.417-418</sup>

In other words, he suggested that haunting apparitions may represent an image from the past that has somehow become psychically “imprinted” into the surroundings of the location, and that might later be picked up by mediums, psychics, and other psychically-sensitive people. This idea might edge more into the realm of consideration when one observes that the experience of

residual haunting actually seems to closely resemble the experience that mediums and psychics report having whenever they perform the technique of psychometry.

In the parapsychological sense of the word, *psychometry* refers to the act of psychically gaining sensory-like impressions about a certain person or event by handling or touching a physical object that has previously been associated with that person or event. Psychical researchers first paid serious attention to this technique when they noticed that some trance mediums could obtain accurate impressions about a deceased person whenever the mediums held an object that had once belonged to that person. A bit later on, psychical researchers found that certain psychics could just as easily gain impressions about a living person while touching that person's belongings.<sup>14</sup>

A good illustrative example comes from the studies conducted by German physician Gustav Pagenstecher<sup>15</sup> and psychical researcher Walter Franklin Prince<sup>16</sup>, who studied the psychometric ability exhibited by Señora Maria Reyes de Z. while she was under hypnosis. In one of their experiments with her (often called the "Ramon" experiment)<sup>16, pp.216-240</sup>, Señora de Z. was handed a sealed letter that was written by a man and thrown into the sea shortly before he was shipwrecked. None of the people present during the experiment (including Pagenstecher and Prince) were aware of this, and the envelope didn't have any markings that would've allowed someone to make logical inferences about the content of the letter inside. Once the letter was placed in her hands, Señora de Z. didn't move them until the end of the experiment, indicating that she didn't try to open it surreptitiously. Within moments, she began describing the vivid impressions she had of a tall man about 35 to 40 years old with a beard and a scar over his right eyebrow, who is aboard a ship that was about to sink. The description offered by Señora de Z. was later found to accurately match the man who wrote the letter.



If Señora de Z. wasn't responding to any overt visual cues from the outside of the letter, then how did she obtain such accurate impressions about the man who wrote it? Could she have been responding to a memory-like "trace" of the writer that he'd psychically left behind on the object?

To basically explore this idea, the Psychological Research Foundation (PRF) conducted a series of three psychometry studies in the 1960s with two selected psychics: Marie Hazen and Shirley Harrison.<sup>17-19</sup> In the most successful study of this series<sup>19</sup>, pairs of blank cards were sealed into airtight polyethylene bags (like the kind used to store food) and given to two volunteers, who carried them around for a week so that psychometric "traces" of those volunteers could presumably be left on them. Once this week-long period was up, the bags were collected from the volunteers and the card pairs inside them were separated, with each card in the pair being placed in an opaque envelope. The pairing order of the cards was then mixed up by thoroughly shuffling the envelopes around, and the two psychics attempted to match together again the two cards that belonged in each pair, on the basis of the similar "traces" that they presumably shared in common with the volunteer who carried them.<sup>20</sup> As a control, there were also two "decoy" card pairs mixed in which hadn't been carried around by anyone, and which presumably had no "traces" left on them.

Although the results of the study weren't significant overall, Hazen and Harrison did show promising results in their attempts to match up the pair of cards that had been carried around by a particular female volunteer known as R.K., with their combined performance amounting to a correct matching percentage of 37.5% (whereas 25% would be expected by chance alone), which is associated with odds of about 580 to one against chance.<sup>21</sup> This seems to offer some preliminary evidence in favor of the idea that the two psychics were responding to something like a psychic "trace" of R.K. left on the cards.

If something like a psychic "trace" can be left on a physical object, then might it also be left in the physical space around us, as well? There are at least a few findings in the parapsychological literature which seem to suggest this possibility. One of them comes from the practical application of "psychic archaeology," in which psychic impressions have been used in attempt to gain insight on past civilizations. To gather these impressions, psychics were asked to perform psychometry on historical artifacts, or they were taken to geographical sites of historical significance.<sup>22</sup> In the latter situation, the psychics were apparently able to receive accurate impressions about the people who'd previously occupied the sites, even when there were no overt traces left of their settlements.

A good illustrative case comes from the field work of archaeologist Charles Garrad, who brought psychic Sheila Conway to the site of a Wyandot Indian settlement that he was in the process of excavating. By Garrad's own account:

We started off into the woods; I didn't really know what to expect. Mrs. Conway began in a kind of conscious clairvoyant state but, as we walked, she slipped lower and lower, deeper and deeper into trance, finally ending up in a very deep trance.<sup>22,p.203</sup>

While in this state, Conway not only picked up basic surface impressions, but she could also apparently see, smell, and hear the village as it was when it was inhabited in the 1630s:

There is a lot of activity, a lot of noise. I can hear dogs barking...children are running and laughing. The children haven't any clothes on. A lot of birds singing; even around the encampment, the birds sing. Small wild animals are scurrying around...as if they have no fear...as if they have a perfect right to do this thing. Very busy people. Constantly making things, making designs...the same design was woven into bands, woven on garments...a diagonal three straight lines signified the house they lived in...signified shelter.<sup>22,pp.203-204</sup>

The descriptions that Conway gave of the native healing rituals held at the site were eventually found to be consistent with those demonstrated by modern-day Native American healers. She also described seeing important visitors at the site who were wearing woven grass capes, an impression consistent with historical accounts given by French explorer Samuel de Champlain of grass weaving by the local Indians.<sup>22,pp.204-206</sup>

Another relevant finding comes from a series of studies conducted by Stanford University physicist William Tiller and his colleagues, in which they'd asked four advanced meditators to try and mentally "imprint" certain physical instruments with positive intention (i.e., "good vibes") while in a state of deep meditation.<sup>23</sup> In one part of the series, the meditators performed the imprinting technique with pH meters. The meters were then placed in samples of commercially bottled water so as to measure any changes in the pH level in the water over the course of

several days. Compared to the water exposed to non-imprinted meters, the water exposed to the “imprinted” pH meters exhibited anomalous shifts in pH.<sup>24</sup>

But then, during a follow-up study<sup>25</sup>, Tiller and his colleagues observed an exponential increase in water pH over a three-month period throughout the space of the lab room where they’d left several imprinted pH meters. This suggests that the imprinted intention had not only affected water placed near the imprinted devices, *but it’d also affected the surrounding lab space, as well*. In a sense, the positive intention seemed to have “diffused” out into the space of the room and “conditioned” it to produce the same effects as the imprinted devices. Tiller and his associates used the term *conditioned space* to refer to this type of effect.<sup>26</sup>

The Italian psychical researcher Ernesto Bozzano also considered the possibility that a psychic “trace” can be left in physical space when he formulated a psychometric theory of hauntings.<sup>27</sup> The Oxford philosopher H. H. Price<sup>28</sup> concisely described Bozzano’s theory in this manner:

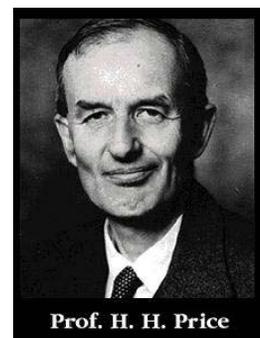
Now it has often been suggested that such apparitions are due to some sort of localised trace or vestige or impress left in the matter of the room. These traces would be the quite automatic result of the emotions or other experiences of some person who formerly inhabited the room, much as finger-prints result automatically from our handling of a wine-glass or a poker. Thus on this view the apparition is not a *revenant*, as popular superstition supposes – not a deceased personality revisiting the scenes of its former experiences nor yet an “earth-bound” spirit lingering on in them – but is something more like a photograph or a cinematograph picture. (The physical trace would correspond to the photographic negative; and it would be as it were “developed” when anyone with a suitable mind and nervous system [e.g., a psychic] enters the room.) This is what Signor Bozzano calls “the Psychometrical Theory” of Haunting. For in psychometry too we seem to find that a material object retains traces of the past experiences of a person who was formerly in physical contact with it.<sup>29,p.324</sup>

From this, Price developed the concept of *place memory* to account for psychometry and hauntings. Referring to the concept, he wrote:

Instead of stretching our ordinary notions of sense-perception, we could stretch our ordinary notions of *memory*. We could say that memory is not just a property of living organisms, as we ordinarily think; but that it, or something essentially like it, is a property of every point in physical space.<sup>30,p.384</sup>

According to Price’s concept, memory extends to physical objects and places in such a way that psychically-sensitive individuals might be able to psychically “remember” the past memories of *other people* when handling their belongings or visiting the places where they’d once lived. When manifested in the mind’s eye, these psychically-“remembered” memories might take the form of memory-like ESP experiences (in psychometry), or haunting apparitions. And if these experiences are mainly limited to psychically-sensitive individuals, then it might help explain why some people see ghosts at reputedly haunted sites and some don’t – in this case, perhaps people in the latter group just happen to not be very psychically-sensitive.

If residual haunting cases do happen to involve some form of place memory, then how is that possible? How would place memory even be formed in the first place? Physician and



parapsychologist Pamela Heath has suggested that place memory might initially be formed by living people through psychokinesis (PK, or “mind over matter”), wherein the minds of living people interact with the physical matter contained in the surrounding environment of a certain location to create a psychic “trace.”<sup>31</sup> As Heath points out, this might be facilitated in two ways: One way is that the PK effect on the surrounding environment may occur in conjunction with periods of intense emotional distress (akin to the kind experienced during stressful or traumatic events); this is based on the observation that the PK disturbances reported in cases of recurrent spontaneous psychokinesis (or “poltergeist” phenomena) tend to be associated with emotional distress being experienced by the individual found to be at the center of the disturbances.<sup>32</sup> This process might account for residual haunting experiences which seem to depict distressing or traumatic events (such as the Edgehill battle and the *Queen Mary* sailing accident), although it may not account for those haunting experiences which depict positive or emotionally-neutral events (as seen in the Morton Ghost case and the Gordy case). Cases of the latter type would seem to indicate that not all hauntings are necessarily based on negative events (such as a violent death at the site), contrary to what the paranormal TV shows often imply.

The other way is that the PK effect on the environment may be related to the act of repeatedly carrying out the same kind of activity in a certain place, such that a trace of that activity is psychically retained as it sort of “builds up” over time through PK. Perhaps this process might account for residual haunting experiences in which the ghost does the same thing over and over each time it is seen (as appeared to be situation for the ghost of the old lady in the Alameda case, as well as the spectral woman in black in the Morton Ghost case). And perhaps it might also account for residual haunting experiences that are positive or emotionally-neutral.

But is there really any indication that PK could be involved in the creation of place memory? In surveying the parapsychological literature, William Roll and I had found some lines of PK research which actually seemed to provide preliminary evidence favoring that possibility.<sup>33</sup>

Among these lines of PK research that Roll and I found were the studies conducted by Graham and Anita Watkins at the Institute for Parapsychology in Durham, North Carolina, in the 1970s.<sup>34</sup> Their studies were partly focused around the demonstrations of PK reportedly being given by Felicia Parise, a New York medical technician who was inspired to try PK herself after seeing a film of the Russian PK adept Nina Kulagina. Following several weeks of practice, Parise was apparently able to affect small objects – including a plastic medicine bottle and the needle of a compass – either by intensely fixating her attention upon the objects, or by working herself up into a high state of mental and physiological arousal.<sup>35</sup>

To test her reported PK ability under laboratory conditions, the Watkins constructed a test device consisting of a compass placed within the field coil of a metal detector. As Parise attempted to affect the compass, its needle slowly turned 15 degrees westward over a period of two minutes and finally stopped. At about the same time, the audio signal from the metal detector noticeably changed frequency, as though its coil was sensing a few pounds of solder. About five minutes later, when Parise rose from her place and went to a far corner of the room, the Watkins noticed that the compass needle had remained in place and wouldn’t respond to the presence of a bar magnet. However, when the compass was moved about four feet away from the spot that Parise had been focusing on, the needle gradually began to move back toward north. When the compass was returned to the spot of Parise’s focus, the needle again deflected 15 degrees westward, and continued to do so each time the movement was repeated.

It took approximately 25 minutes for the apparent PK effect at this focus spot to finally dissipate, at which time the compass began functioning normally again.<sup>36</sup> This observation seems to subtly imply that a remnant of the PK influence from Parise had somehow “lingered” or persisted for a short time in the very spot where she had focused her attention. Could this have been a psychic “trace” of her PK influence that was left behind there?

In addition, there is also the “conditioned space” study by Tiller and his colleagues<sup>25</sup> that was described earlier, which seemed to subtly imply that a PK-related “imprinting” effect (presumably brought about through meditative focus) had permeated the space of a room.

In spite of the research done to date, much remains to be learned about place memory and whether or not it may be a valid theory to account for residual haunting experiences. As some researchers have pointed out<sup>9,37</sup>, there are still a lot of unanswered questions about the exact processes inherently involved in place memory (and if PK is one of them, we still have yet to fully understand the nature of PK itself). But if additional research on psychometry and place memory is found to be fruitful, then it may only add to the evidential case suggesting that there’s a subtle aspect to human consciousness which is not limited by temporal boundaries. As William Faulkner once wrote in his 1951 novel *Requiem for a Nun*, it may warrant consideration that from the mind’s perspective, “The past is never dead. It’s not even past.”

## References & Notes

<sup>1</sup>Casey, E. S. (1987). *Remembering: A Phenomenological Study*. Bloomington, IN: Indiana University Press.

<sup>2</sup>MacKenzie, A. (1982). *Hauntings and Apparitions: An Investigation of the Evidence*. London: Paladin Books/Granada Publishing Ltd.

<sup>3</sup>The complete account of “A Great Wonder in Heaven” can be found reproduced on pages 382 – 384 in the appendix of a volume entitled *Some Memorials of John Hampden, His Party and His Times* by Lord Nugent (3rd ed.; London: Chapman & Hall, 1854).

<sup>4</sup>Morton, R. C. (1892). Record of a haunted house. *Proceedings of the Society for Psychical Research*, 8, 311 – 332.

<sup>5</sup>The case is summarized on page 160 of 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.

<sup>6</sup>A more detailed summary of the Gordy case is also available to view in Adobe PDF format on the PRF website: [http://www.psychicalresearchfoundation.com/uploads/PRF\\_Haunting\\_Case\\_Study\\_-\\_The\\_Gordy\\_Case.pdf](http://www.psychicalresearchfoundation.com/uploads/PRF_Haunting_Case_Study_-_The_Gordy_Case.pdf)

<sup>7</sup>Auerbach, L. (2005). *A Paranormal Casebook: Ghost Hunting in the New Millennium*. Dallas, TX: Atriad Press.

<sup>8</sup>For details about the alleged hauntings of these sites and the investigation of them, see the third section of Reference #7 above.

<sup>9</sup>Cornell, T. (2002). *Investigating the Paranormal*. New York: Helix Press.

<sup>10</sup>Roll, W. G. (1991, May). Journey to the Grey Ghost. *Fate*, pp. 55 – 61.

<sup>11</sup>Cornell provides his account of the *Queen Mary* investigation in Chapter 8 of Reference #9.

<sup>12</sup>Duncan, L., & Roll, W. (1995). *Psychic Connections: A Journey into the Mysterious World of Psi*. New York: Delacorte Press.

<sup>13</sup>Gurney, E., & Myers, F. W. H. (1888-89). On apparitions occurring soon after death. *Proceedings of the Society for Psychical Research*, 5, 403 – 485.

<sup>14</sup>For a concise review of the observations made by psychical researchers, see Roll, W. G. (2004). Early studies on psychometry. *Journal of Scientific Exploration*, 18, 711 – 720.

<sup>15</sup>Pagenstecher, G. (1922). Past events seership: A study in psychometry. *Proceedings of the American Society for Psychical Research*, 16, 1 – 136.

<sup>16</sup>Prince, W. F. (1921). Psychometric experiments with Señora Maria Reyes de Z. *Proceedings of the American Society for Psychical Research*, 15, 189 – 314.

- <sup>17</sup>Roll, W. G., & Tart, C. T. (1965). Exploratory token object tests with a “sensitive.” *Journal of the American Society for Psychical Research*, 59, 226 – 236.
- <sup>18</sup>Roll, W. G. (1966). Further token object tests with a “sensitive.” *Journal of the American Society for Psychical Research*, 60, 270 – 280.
- <sup>19</sup>Roll, W. G. (1966). Token object matching tests: A third series. *Journal of the American Society for Psychical Research*, 60, 363 – 379.
- <sup>20</sup>In a loose sense, one might think of the two cards as having some kind of lingering, memory-like “trace” of the particular volunteer who carried them, and the two psychics were trying to match them together again on the basis of this lingering “trace” they share in common.
- <sup>21</sup>For those readers who like statistical details, the combined matching percentage was calculated across all of the R.K. card matching trials conducted with Hazen and Harrison in the four experimental sessions reported in Reference #19. This amounted to 51 correct matches in 136 total trials, which has a two-tailed exact binomial *p*-value of .0017.
- <sup>22</sup>Schwartz, S. A. (1978/2001). *The Secret Vaults of Time: Psychic Archeology and the Quest for Man’s Beginnings*. Charlottesville, VA: Hampton Roads Publishing Company.
- <sup>23</sup>Tiller, W. A., Kohane, M. J., & Dibble, W. E., Jr. (2000). Can an aspect of consciousness be imprinted into an electronic device? *Integrative Physiological and Behavioral Science*, 35, 142 – 163.
- <sup>24</sup>Dibble, W. E., Jr., & Tiller, W. A. (1999). Electronic device-mediated pH changes in water. *Journal of Scientific Exploration*, 13, 155 – 176.
- <sup>25</sup>Tiller, W. A., Dibble, W. E., Jr., Nunley, R., & Shealy, C. N. (2004). Toward general experimentation and discovery in conditioned laboratory spaces: Part I. Experimental pH change findings at some remote sites. *Journal of Alternative and Complementary Medicine*, 10, 145 – 157.
- <sup>26</sup>Incidentally, the term *conditioned* is often used in the term *conditioned response*, referring to a response that has been learned or acquired. The concept of conditioned space suggests that, in a sense, physical space might also “learn” and “remember” something about past events, similar to psychometry.
- <sup>27</sup>Bozzano, E. (1919). *Dei Fenomeni di Infestazione*. Rome: Luce e Ombra.
- <sup>28</sup>H. H. Price should not be confused here with Harry Price, the well-known ghost hunter; they are *two different people*.
- <sup>29</sup>Price, H. H. (1939). 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 Psychical Research*, 45, 307 – 343.
- <sup>30</sup>Price, H. H. (1940). Some philosophical questions about telepathy and clairvoyance. *Philosophy*, 15, 363 – 385.
- <sup>31</sup>Heath, P. R. (2004). The possible role of psychokinesis in place memory. *Australian Journal of Parapsychology*, 4, 63 – 80.
- <sup>32</sup>Roll, W. G. (1972/2004). *The Poltergeist*. New York: Nelson Doubleday, Inc./Paraview Special Editions.
- <sup>33</sup>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). Columbus, OH: Parapsychological Association, Inc.
- <sup>34</sup>Wells, R. & Watkins, G. K. (1975). Linger effects in several PK experiments. In J. D. Morris, W. G. Roll, & R. L. Morris (Eds.) *Research in Parapsychology 1974* (pp. 143 – 147). Metuchen, NJ: Scarecrow Press.
- <sup>35</sup>Honorton, C. (1974). Apparent psychokinesis on static objects by a “gifted” subject. In W. G. Roll, R. L. Morris, & J. D. Morris (Eds.) *Research in Parapsychology 1973* (pp. 128 – 131). Metuchen, NJ: Scarecrow Press.
- <sup>36</sup>Watkins, G. K., & Watkins, A. M. (1974). Apparent psychokinesis on static objects by a “gifted” subject: A laboratory demonstration. In W. G. Roll, R. L. Morris, & J. D. Morris (Eds.) *Research in Parapsychology 1973* (pp. 132 – 134). Metuchen, NJ: Scarecrow Press.
- <sup>37</sup>McCue, P. A. (2002). Theories of haunting: A critical overview. *Journal of the Society for Psychical Research*, 66, 1 – 21.