

1: Ghosts (play) - Wikipedia

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May 17, Cultures all around the world believe in spirits that survive death to live in another realm. In fact, ghosts are among the most widely believed of paranormal phenomenon: Millions of people are interested in ghosts, and a Harris Poll found that 43 percent of Americans believe in ghosts. The idea that the dead remain with us in spirit is an ancient one, appearing in countless stories, from the Bible to "Macbeth. Belief in ghosts is part of a larger web of related paranormal beliefs, including near-death experience, life after death, and spirit communication. Ghost clubs dedicated to searching for ghostly evidence formed at prestigious universities, including Cambridge and Oxford, and in the most prominent organization, the Society for Psychical Research, was established. A woman named Eleanor Sidgwick was an investigator and later president of that group, and could be considered the original female ghostbuster. In America during the late s, many psychic mediums claimed to speak to the dead " but were later exposed as frauds by skeptical investigators such as Harry Houdini. Much of this is due to the hit Syfy cable TV series "Ghost Hunters," now in its second decade of not finding good evidence for ghosts. The two original stars were ordinary guys plumbers, in fact who decided to look for evidence of spirits. All you need is some free time, a dark place, and maybe a few gadgets from an electronics store. If you look long enough any unexplained light or noise might be evidence of ghosts. The science and logic of ghosts One difficulty in scientifically evaluating ghosts is that a surprisingly wide variety of phenomena are attributed to ghosts, from a door closing on its own, to missing keys, to a cold area in a hallway, to a vision of a dead relative. When sociologists Dennis and Michele Waskul interviewed ghost experiencers for their book " Ghostly Encounters: Personal experience is one thing, but scientific evidence is another matter. Part of the difficulty in investigating ghosts is that there is not one universally agreed-upon definition of what a ghost is. Some believe that they are spirits of the dead who for whatever reason get "lost" on their way to The Other Side; others claim that ghosts are instead telepathic entities projected into the world from our minds. Still others create their own special categories for different types of ghosts, such as poltergeists, residual hauntings, intelligent spirits and shadow people. There are many contradictions inherent in ideas about ghosts. For example, are ghosts material or not? Either they can move through solid objects without disturbing them, or they can slam doors shut and throw objects across the room. If ghosts are human souls, why do they appear clothed and with presumably soulless inanimate objects like hats, canes, and dresses " not to mention the many reports of ghost trains, cars and carriages? If ghosts are the spirits of those whose deaths were unavenged, why are there unsolved murders, since ghosts are said to communicate with psychic mediums, and should be able to identify their killers for the police. And so on " just about any claim about ghosts raises logical reasons to doubt it. Virtually all ghost hunters claim to be scientific, and most give that appearance because they use high-tech scientific equipment such as Geiger counters, Electromagnetic Field EMF detectors, ion detectors, infrared cameras and sensitive microphones. Yet none of this equipment has ever been shown to actually detect ghosts. For centuries, people believed that flames turned blue in the presence of ghosts. If ghosts exist but cannot be scientifically detected or recorded, then all the photos, videos, audio and other recordings claimed to be evidence of ghosts cannot be ghosts. Why many believe Most people who believe in ghosts do so because of some personal experience; they grew up in a home where the existence of friendly spirits was taken for granted, for example, or they had some unnerving experience on a ghost tour or local haunt. However, many people believe that support for the existence of ghosts can be found in no less a hard science than modern physics. It is widely claimed that Albert Einstein suggested a scientific basis for the reality of ghosts, based on the First Law of Thermodynamics: Could that somehow be manifested as a ghost? What do you look like? Poltergeist helped define a paranormal culture in the United States. It seems like a reasonable assumption " unless you understand basic physics. The answer is very simple, and not at all mysterious. The energy is released in the form of heat, and the body is transferred

into the animals that eat us i. There is no bodily "energy" that survives death to be detected with popular ghost-hunting devices. While amateur ghost hunters like to imagine themselves on the cutting edge of ghost research, they are really engaging in what folklorists call ostension or legend tripping. In his book " Aliens, Ghosts, and Cults: Legends We Live " University Press of Mississippi, folklorist Bill Ellis points out that ghost hunters themselves often take the search seriously and "venture out to challenge supernatural beings, confront them in consciously dramatized form, then return to safety. In the end and despite mountains of ambiguous photos, sounds, and videos the evidence for ghosts is no better today than it was a year ago, a decade ago, or a century ago. There are two possible reasons for the failure of ghost hunters to find good evidence. The second option is that ghosts do exist, but that ghost hunters are simply incompetent and need to bring more science to the search. Ultimately, ghost hunting is not about the evidence if it was, the search would have been abandoned long ago. After all, everyone loves a good ghost story. Additional resources The Committee for Skeptical Inquiry promotes scientific inquiry, critical investigation and the use of reason in examining controversial and extraordinary claims. Experiments suggest that children can distinguish fantasy from reality , but are tempted to believe in the existence of imaginary creatures, according to an article published in the British Journal of Developmental Psychology.

2: Subject: Re: college ghosts

Clue: One of the subjects of the book "Ghosts of Manila" One of the subjects of the book "Ghosts of Manila" is a crossword puzzle clue that we have spotted 1 time. There are related clues (shown below).

Dan gives an introduction to the subject and discusses the causes and opening moves of Operation Barbarossa. Ghosts of the Ostfront IV Duration 1: This graphic episode is not for young ears. Dan has a captivating and accessible way of describing the events he has researched and presents that make these events come alive in my mind. You could imagine being there, almost. No student of WWII should miss this. Rated 5 out of 5 madquack64 Great podcast, Eastern Front sounds like something beyond your worst nightmares. Rated 5 out of 5 croach83 July 28, What an amazing history lesson which many of us in the western world simply know nothing about. Thank you Dan Carlin! Rated 5 out of 5 Antonio October 27, Excellent! A breadth of knowledge and depth of emotion unsurpassed in modern history. Carlin provides an entertaining learning experience that exceeds the asking price by an order of magnitude. As close as you can get to time travel without being a theoretical physicist. Rated 5 out of 5 Heikki December 24, This was amazing. Rated 5 out of 5 Justin January 21, Engaging. Status quo for Hardcore History. The depths of human suffering and depravity described left me with a dark feeling of oppression. This was further exasborated when thinking about the children and women that actually had to live through this nightmare complete with real monsters. Could war ever be this horrible again? However, the sad truth is that we will probably find out when the thin shell inevitably cracks again. Rated 5 out of 5 J January 24, Breathtaking. In the truest sense of the word. I think the picture Dan paints is very real, so much so that I had to wipe tears from my eyes several times. Rated 5 out of 5 pfincen

3: Muggles' Guide to Harry Potter/Magic/Ghost - Wikibooks, open books for an open world

If ghosts did haunt the place they died, it might mean that some of the "paranormal activity" in the theater might be caused by the ghost of that workman. And, in fact, there were some stories that made one think again of this workman who'd been killed there.

The Ghosts of the Lyric: The Lyric Today Part I: They hated the necessity of spending three evenings a week watching the meager crowds trickle in and out, but since they worked unpaid it permitted the theater to stay open a little while longer. Profitable once, the days of competition with the eight-screen cineplex at the mall and the burgeoning video- rental businesses had reduced the Lyric to the point where the bank account balance spiraled downwards rather than creeping upwards or staying even. One day I asked. Beth explained to me that, to be quite honest, it was only until her grandfather died. There were all manner of little nooks and crannies in the Lyric building, stuck as it was in the middle of a city block, part of one huge interconnected building that elsewhere had stores on the street level and apartments above. The Lyric was owned by the Kelseys but the land it sat on was the property of the HCMF corporation, the local real estate barons with a finger in every pie and little interest in preserving a fine old movie theater when there were rent checks to be cashed. Nevertheless, Grandfather Kelsey was still hanging on and while he was, the Kelseys managed to keep the place open. I had the vague idea that they had money saved up from the flush years of decades past and that they were paying the deficits out of that, but for all I really knew, they were taking out huge loans each week to keep paying the power bill. There were certain things that had to be done each evening and eventually I learned them and was able to help out. They had to make sure everyone was out of the place, then lock up. Then Bud would go up to the projection booth and start the movie feeding off the big platter it had collected onto and backwards onto another platter for the next showing. Fortunately, the actual cleaning of the theater was not a chore we had to do; that was taken care of by an extremely old, senile man named Russell. Russell liked to collect things; Beth and Bud laughed hysterically when it occurred to them to show me his fifty-five gallon drum full of stale popcorn. Beth had asked him about the drumful of popcorn and Russell had told her that he saved it up for his "pups. Once, he had retrieved some burned-out, dusty, singed-looking fluorescent light tubes from the garbage, had stuck them in a box, marked the box "new," and placed them safely away in a closet for future use. It was a nice old place, although it was disintegrating slowly. Beth and Bud were nice too; they were big Grateful Dead fans, frequent wearers of tie-dyed shirts, the sort of people who I figured would always be fairly happy no matter what they were doing. I was generally not the sort of person to get myself all worked up over creaks and cold drafts, especially when there were neat things to be looking at. All this changed in a hurry one night when Beth and I were in the projection booth, high above the theater, watching Bud do what he had to do to get the movie off the platters and back into the cans to ship out the next day. Then, during a lull in the conversation, there came a loud shriek, basically what one would expect to hear if you had a banshee close at hand, coming from just outside the booth and over to the right hand side of the balcony. All three of us reacted in the same way: Beth and Bud looked at each other, then at me, and then Beth shrugged, and said "We hear things like that all the time. Ever the skeptic, I was looking for a reasonable expectation before jumping to the conclusion that it was ghosts. Bud spoke up, matter-of-factly. Every so often we hear her screaming from over in the direction of the ticket booth. Now I began to get the impression that there really was more going on here than I had originally thought. The fact that all three of us had heard it and registered shock was another point in favor of it being something requiring more explanation than I had handy. Bud finished his work and he and I each carried one of the heavy movie canisters down the back stairway to the street door. On the way, we passed many little openings stuffed full of old fliers and boxes of junk, and a door that was nailed shut, and more boxes of junk, and an opening that led off to a dead end, and so on down to the door. They maintained that they did. For two people who had to work three nights a week in a place where they regularly heard eerie screams late at night, they were pretty composed, I thought. The next night, after class, I came back and sat in the foyer with them and we talked about the ghosts. Beth said that there were actually three or four places within the theater that had ghosts or ghostlike phenomena associated

with them. The first was the screaming woman, who usually just shrieked wordlessly but sometimes screamed to be let out of wherever it was she was trapped. They usually heard it when they were up in the balcony, but one time Beth had been in the ticket booth itself, which sat just in from the street in a large entrance way open to the weather, and had heard the screaming coming from directly above her, from the other side of the ceiling and perhaps coming from the rooms directly above. I asked the obvious question: I asked this facetiously, of course, but their story seemed to indicate that a spirit of a woman was trapped in some way in the offices or ceiling above the ticket booth. If ghosts did haunt the place they died, it might mean that some of the "paranormal activity" in the theater might be caused by the ghost of that workman. Beth said that she sometimes heard a man stomping around on the stairs leading up to the balcony and sometimes on the old back steps leading from the balcony and projection booth to the street. A good place to hear and sometimes see odd things was the balcony steps, they said. He said that he had once or twice been up in the balcony and heard a voice speaking quietly to itself down in the main seating area, in the area of seats nearest the screen. With the Lyric locked up tight so no one could get out without a key, it would have been tough for someone to hide there to fake the "ghost" and then sneak out after Bud had left. And what would have been the point? A similar story involved a man and woman talking in the balcony one night when Bud was tidying up downstairs. The projectors were these massive, far-too-heavy-to-move pieces of equipment that used carbon arcs for lighting. Vandalism was by far the greater problem for the Lyric management and employees. People would tear most anything apart if it was left out for anyone to get their hands on the next morning. That nothing substantial ever turned up smashed or wrecked by some "stay-laters" makes me think that some other explanation was needed to explain the Lyric "ghosts. A few nights later, Beth and Bud were in fairly perky moods when I dropped by, and Bud asked me if I wanted to see what was behind the screen. Once we had closed up, Bud led the way to the right-hand emergency exit passageway and opened a locked panel a few feet above the floor in the left-hand wall. Beth hopped up, and then I climbed up, and Bud followed. It was fairly dark but Bud turned on a few lights that revealed just how large it all was. High above us, if you turned to look, there were openings that led into rooms, or something, but there was no way to get to them. The stairs and catwalks that led to the dressing rooms were long gone. Bud opened the panel, and looking down into the opening, I saw just blackness. It was spooky as hell. It was dark down there. Like there was something just beyond it waiting for someone to come through. Beth grinned at me and Bud shut the hatch. Once it was shut, Bud pointed out that the old orchestra pit was still down under the theater. Bud theorized that the tunnel beneath the stage might well have led to the covered-over orchestra pit; the grate might have been the entrance to the pit. Perhaps someone was buried under the floor in the old orchestra pit. Once our thoughts started down that avenue we could keep coming up with new ways to scare ourselves, so we got out of there and locked the stage access panel back. Before we left that night, Bud showed me the boiler room, located beneath the stage and accessed through a panel at the back of a little niche that seemed made for a garbage can to sit in, there in the emergency exit corridor. The drum was three-quarters full and a whole stack of empty, soiled popcorn tubs was sitting next to it. I wondered how an aged man such as Russell would be able to get the drum of popcorn out when the time came to take it off to feed to his "pups. One might never know. One day the popcorn would be there and the next night it would be gone. It was a few evenings before we resumed our explorations of the haunted areas of the Lyric. Back up in the balcony one night, Bud mentioned that if I climbed up on top of the tank of the old, disconnected commode that sat in a closet off the projection booth, I could get up to a place above the booth, looking out over the suspended ceiling of the theater itself. Not to be a coward, I climbed up, getting quite dirty from the accumulated soot and dust as I climbed up out of the closet and into a dark area lined with cinder blocks beneath the metal support beams. There was a whole stack of old, warped records up there, and I took a few and hopped back down into the booth to see if any of them had familiar artists. I climbed back up and past the stack of records and looked over a low wall of cinder blocks where the projection booth wall continued on up past its ceiling, and looked out over the top of the theater. In the dim vastness of the theater, I could see metal struts and beams, all supporting the weight of the ceiling and lighting, and far across the theater, at the stage end, I could see a catwalk of some sort. I assumed that it might have been there for changing of lights or something. For some reason, though, my imagination started to click,

wondering who or what might be out there on the catwalk. Before I knew it I was half-imagining something coming along the catwalk toward me, something headless and dark. Back down in the balcony after we left the projection booth, I asked Bud what was on the other side of a door that one could see in the balcony wall, half-blocked by chairs and painted over. It was nothing all that exciting, he said, but I just wanted a look around. I found Bud up in the projection booth, about five-thirty in the afternoon. He left what he was doing and we went back out to the street and up to the offices. Bud then showed me the rest of the rooms, after having showed me each of the offices. We went into a storeroom full of junk, passing right by another door as we went. That was my first reaction. The hallway was none too well lit and the room beyond the door was not lit at all. More than that, it seemed to be full of a kind of inky blackness. I kid you not when I say that I felt a kind of awareness in the room. I looked at Bud and said "Ack. That was why I passed that door by. Except for the Door. When we left and went back into the theater, I was thinking furiously. For one thing, that room was just precisely situated to be on the far side of the painted-shut door in the balcony wall. For a third, it seemed alive, or perhaps dead would be a better way of putting it. Well, whatever it added up to, I left the theater that day certain that I would not go into that room for any amount of money. Kelsey were leaving the theater for the last time. I parked and got out of my car and walked down to where they were standing talking to each other. Even without having to pay themselves rent, the amount that they had to make to pay off the movie distribution companies each week before they could make any profit was way more than they could take in each week.

4: The Ghosts of the Tsunami

So, I was never one to believe in such things until I started to have experiences in the house that my father grew up. I have been to this house since the time I was a child, but never had anything unexplainable happen until after my grandfather died (he died in the house BTW, as have two other.

Richard Lloyd Parry *Ghosts of the Tsunami* Farrar, Straus and Giroux October 19 minutes 5, words I met a priest in northern Japan who exorcised the spirits of people who had drowned in the tsunami. He was the chief priest at a Zen temple in the inland town of Kurihara. The earthquake on March 11 was the most violent that he or anyone he knew had ever experienced. Power, water, and telephone lines were fractured for days; deprived of electricity, people in Kurihara, thirty miles from the coast, had a dimmer idea of what was going on there than television viewers on the other side of the world. More than eighteen thousand people had died at a stroke. In the space of a month, Reverend Kaneta performed funeral services for two hundred of them. More appalling than the scale of death was the spectacle of the bereaved survivors. The loss was so profound, and death had come so suddenly. They understood the facts of their situation individually “that they had lost their homes, lost their livelihoods, and lost their families. All I could do was stay with them, and read the sutras and conduct the ceremonies. That was the thing I could do. It was difficult at first to understand the reason for this shame. He was a strong, stocky man in his late thirties, the kind of man most comfortable in blue overalls, with a head of youthfully dense and tousled hair. But there was a dreamy ingenuousness about him, which made the story he told all the more believable. He had been at work on a house when the earthquake struck. He clung to the ground for as long as it lasted; even his truck shook as if it was about to topple over. The drive home, along roads without traffic lights, was alarming, but the physical damage was remarkably slight: As the owner of a small building firm, he was perfectly equipped to deal with the practical inconveniences inflicted by the earthquake. Ono spent the next few days busying himself with camping stoves, generators, and jerrycans, and paying little attention to the news. But once television was restored, it was impossible to be unaware of what had happened. Ono watched the endlessly replayed image of the explosive plume above the nuclear reactor, and the mobile-phone films of the black wave crunching up ports, houses, shopping centers, cars, and human figures. And the spectacle of their destruction produced in Ono a sensation of glassy detachment, a feeling common at that time, even among those most directly stricken by displacement and bereavement. They left in the morning in good spirits, stopped on the way to go shopping, and reached the coast in time for lunch. For most of the way, the scene was familiar: Once they had climbed into the hills, they passed more and more emergency vehicles, not only those of the police and fire services, but the green trucks of the Self-Defense Forces. As the road descended towards the coast, their jaunty mood began to evaporate. Suddenly, before they understood where they were, they had entered the tsunami zone. There was no advance warning, no marginal area of incremental damage. The wave had come in with full force, spent itself, and stopped at a point as clearly defined as the reach of a high tide. Above it, nothing had been touched; below it, everything was changed. It was a place I used to go so often. It was such a shock to see it. And all the police and soldiers there. My first thought was that this is terrible. He remembered that he drank two small cans of beer with the meal. Afterward, and for no obvious reason, he began calling friends on his mobile phone. Ono had no particular work of his own and passed an idle day at home. His mother bustled in and out, but she seemed mysteriously upset, even angry. When his wife returned from her office, she was similarly tense. How Ono had jumped down onto all fours and begun licking the tatami mats and futon and squirmed on them like a beast. Everything must die and be lost. But I had no memory of what I did or why. The next evening, as darkness fell, he saw figures walking past the house: The scene was flickering, like a film. But I felt perfectly normal, and I thought that they were just ordinary people. At night, he would lie down, sleep heavily for ten minutes, then wake up as lively and refreshed as if eight hours had passed. He staggered when he walked, glared at his wife and mother, and even waved a knife. I knew at a glance that something was wrong. I hate your guts! Why are you looking at me? I was not myself. I still remember that strong feeling of resistance. But part of me was also relieved “I wanted to be helped and to believe in the priest. The part of me that was still

me wanted to be saved. There are no eyes, no ears, no nose, no tongue, no body, mind; no color, sound, or smell; no taste, no touch, no thing; no realm of sight, no realm of thoughts; no ignorance, no end to ignorance; no old age and no death; no end to age and death; no suffering, nor any cause of suffering, nor end to suffering, no path, no wisdom and no fulfillment. The priest splashed him with holy water, and then abruptly Ono returned to his senses and found himself with wet hair and shirt, filled with a sensation of tranquility and release. He went there flippantly, without giving it any thought at all. If you go to a place like that where many people have died, you must go with a feeling of respect. You have suffered a kind of punishment for what you did. Something got hold of you, perhaps the dead who cannot accept yet that they are dead. They have been trying to express their regret and their resentment through you. It was not just the spirits of men and women that had possessed him, he saw now, but also animals – cats and dogs and other beasts that had drowned with their masters. He thanked the priest and drove home. His nose was streaming as if with catarrh, but what came out was not mucus, but a pink jelly-like nothing he had seen before. The wave penetrated no more than a few miles inland, but over the hills in Kurihara it transformed the life of Reverend Taio Kaneta. He had inherited the temple from his father, and the task of dealing with the survivors of the tsunami tested him in ways for which he was unprepared. It had been the greatest disaster of postwar Japan. And yet the pain did not announce itself; it dug underground and burrowed deep. Once the immediate emergency had abated, once the bodies were cremated, the memorial services held, and the homeless sheltered, Reverend Kaneta set about trying to gain entry into the dungeon of silence in which he saw so many of the survivors languishing. The monks will listen to your complaint – and have a monku of their own too. The priests listened sympathetically and made a point of not asking too many questions. They also talked about encounters with the supernatural. They described sightings of ghostly strangers, friends and neighbors, and dead loved ones. They reported hauntings at home, at work, in offices and public places, on the beaches and in the ruined towns. The experiences ranged from eerie dreams and feelings of vague unease to cases, like that of Takeshi Ono, of outright possession. It was not just the spirits of men and women that had possessed him, but also animals – cats and dogs and other beasts that had drowned with their masters. A young man complained of pressure on his chest at night, as if some creature was straddling him as he slept. A teenage girl spoke of a fearful figure who squatted in her house. A middle-aged man hated to go out in the rain, because of the eyes of the dead, which stared out at him from puddles. A civil servant in Soma visited a devastated stretch of coast and saw a solitary woman in a scarlet dress far from the nearest road or house, with no means of transport in sight. When he looked for her again, she had disappeared. A fire station in Tagajo received calls to places where all the houses had been destroyed by the tsunami. The crews went out to the ruins anyway, prayed for the spirits of those who had died – and the ghostly calls ceased. A taxi in the city of Sendai picked up a sad-faced man who asked to be taken to an address that no longer existed. Halfway through the journey, the driver looked into his mirror to see that the rear seat was empty. He drove on anyway, stopped in front of the leveled foundations of a destroyed house, and politely opened the door to allow the invisible passenger out at his former home. At a refugee community in Onagawa, an old neighbor would appear in the living rooms of the temporary houses and sit down for a cup of tea with their startled occupants. No one had the heart to tell her that she was dead; the cushion on which she had sat was wet with seawater. Such stories came from all over the devastated area. Priests – Christian and Shinto, as well as Buddhist – found themselves called on repeatedly to quell unhappy spirits. In Kyoto, the matter was debated at a scholarly symposium. So many died, and all at once. At home, at work, at school – the wave came in and they were gone. The dead had no time to prepare themselves. The people left behind had no time to say goodbye. Those who lost their families, and those who died – they have strong feelings of attachment. The dead are attached to the living, and those who have lost them are attached to the dead.

5: On the Subject of Ghosts – Open Diary

Ghost stories and tales of human spirits who return after death have been part of human culture for thousands of years. No doubt even ancient humans had tales of ancestors returned from the grave in shocking and terrifying ways. Back then, as today, some people likely dismissed those tales as the.

Celts believed that this end of year, marked the time in which the barrier between the living and the dead became thin. On October 31st, the spirits would come back from the dead, and create havoc by damaging the crops with frost, and causing a multitude of other problems. This day is also known as All Hallows Eve. As the two religions began to mix, much of the traditions of Samhain, such as dressing up in costumes and dancing around the fire became one with All Hallows Eve – to [ultimately] create Halloween. The starving citizens would accept these cakes in exchange for praying for the richer class dead family members. Patrick McGrath, who reviewed Mr. Relatives of the Pritchard family, also claim to have seen gloves clasping mid-air, during an episode of Songs of Praise, Ms. Earlier this month, Ms. Robinson joined a paranormal investigative team at the Black Monk house, for a night session of seances and other activities, all in an attempt to elicit a response from the spirit of the Black Monk House – Fred. The house itself, no doubt due to its reputation, has been unoccupied for the past six years. Their findings may suggest some hidden virtues to believing in the paranormal. His later experiments confirmed that the illusion is surprisingly common, when you look at your reflection in the half light, perhaps because the brain struggles to construct the contours of your face, so it begins to fill in the missing information – even if that leads to the appearance of skulls, old hags, or hideous animals. Souza ends her article with the assertion that ghosts are likely real. Belief in ghosts is part of a larger web of related paranormal beliefs, including near-death experiences, life after death, and spirit communication. When sociologists Dennis and Michele Waksul interviewed ghost experiencers for their book: There are two possible reasons for the failure of ghost hunters to find good [compelling] evidence. The second option is that ghosts do exist; but, ghost hunters are simply incompetent; and, need to bring more science, [precision and discipline] to the search. After all, everyone loves a good ghost story. Perhaps horror writer Stephen King has it right: They live inside us – and, sometimes they win.

6: Hardcore History – Ghosts of the Ostfront Series

The ghost had long been the subject of vague rumors, but two women appeared to confirm its existence after moving into a home on the street and awaking the next morning to find their furniture.

Etymology[edit] The term "paranormal" has existed in the English language since at least Paranormal subjects[edit] On the classification of paranormal subjects, Terence Hines in his book Pseudoscience and the Paranormal wrote: The paranormal can best be thought of as a subset of pseudoscience. What sets the paranormal apart from other pseudosciences is a reliance on explanations for alleged phenomena that are well outside the bounds of established science. Thus, paranormal phenomena include extrasensory perception ESP , telekinesis, ghosts, poltergeists, life after death, reincarnation, faith healing, human auras, and so forth. The explanations for these allied phenomena are phrased in vague terms of "psychic forces", "human energy fields", and so on. This is in contrast to many pseudoscientific explanations for other nonparanormal phenomena, which, although very bad science, are still couched in acceptable scientific terms. Ghost hunting In traditional ghostlore and fiction featuring ghosts, a ghost is a manifestation of the spirit or soul of a person. The belief in ghosts as souls of the departed is closely tied to the concept of animism , an ancient belief which attributed souls to everything in nature. This is depicted in artwork from various ancient cultures, including such works as the ancient Egyptian Book of the Dead ca. Although the evidence for ghosts is largely anecdotal , the belief in ghosts throughout history has remained widespread and persistent. Ufology The possibility of extraterrestrial life is not, by itself, a paranormal subject. Many scientists are actively engaged in the search for unicellular life within the solar system , carrying out studies on the surface of Mars and examining meteors that have fallen to Earth. The paranormal aspect of extraterrestrial life centers largely around the belief in unidentified flying objects and the phenomena said to be associated with them. Early in the history of UFO culture, believers divided themselves into two camps. The first held a rather conservative view of the phenomena, interpreting them as unexplained occurrences that merited serious study. They began calling themselves " ufologists " in the s and felt that logical analysis of sighting reports would validate the notion of extraterrestrial visitation. These individuals typically were enthusiasts of occultism and the paranormal. Many had backgrounds as active Theosophists , Spiritualists , or were followers of other esoteric doctrines. In contemporary times, many of these beliefs have coalesced into New Age spiritual movements. The transitory events surrounding many UFO sightings also limits the opportunity for repeat testing required by the scientific method. Acceptance of UFO theories by the larger scientific community is further hindered by the many possible hoaxes associated with UFO culture. Cryptozoologists refer to these entities as cryptids, a term coined by the subculture. Paranormal research[edit] Approaching the paranormal from a research perspective is often difficult because of the lack of acceptable physical evidence from most of the purported phenomena. By definition, the paranormal does not conform to conventional expectations of nature. Therefore, a phenomenon cannot be confirmed as paranormal using the scientific method because, if it could be, it would no longer fit the definition. However, confirmation would result in the phenomenon being reclassified as part of science. Despite this problem, studies on the paranormal are periodically conducted by researchers from various disciplines. Some researchers simply study the beliefs in the paranormal regardless of whether the phenomena are considered to objectively exist. This section deals with various approaches to the paranormal: Charles Fort , Fort is perhaps the most widely known collector of paranormal stories. An anecdotal approach to the paranormal involves the collection of stories told about the paranormal. Charles Fort – is perhaps the best-known collector of paranormal anecdotes. Fort is said to have compiled as many as 40, notes on unexplained paranormal experiences , though there was no doubt many more. These notes came from what he called "the orthodox conventionality of Science", which were odd events originally reported in magazines and newspapers such as The Times and scientific journals such as Scientific American , Nature and Science. From this research Fort wrote seven books, though only four survive: Reported events that he collected include teleportation a term Fort is generally credited with coining ; poltergeist events; falls of frogs, fishes, and inorganic materials of an amazing range; crop circles ; unaccountable noises and explosions; spontaneous fires

; levitation ; ball lightning a term explicitly used by Fort ; unidentified flying objects ; mysterious appearances and disappearances; giant wheels of light in the oceans; and animals found outside their normal ranges see phantom cat. He offered many reports of OOPArts , the abbreviation for "out of place" artefacts: He is perhaps the first person to explain strange human appearances and disappearances by the hypothesis of alien abduction and was an early proponent of the extraterrestrial hypothesis. Fort is considered by many as the father of modern paranormalism, which is the study of the paranormal. Such anecdotal collections, lacking the reproducibility of empirical evidence , are not amenable to scientific investigation. The anecdotal approach is not a scientific approach to the paranormal because it leaves verification dependent on the credibility of the party presenting the evidence. Nevertheless, it is a common approach to investigating paranormal phenomena. Parapsychology Participant of a Ganzfeld experiment which proponents say may show evidence of telepathy. Experimental investigation of the paranormal has been conducted by parapsychologists. Rhine popularized the now famous methodology of using card-guessing and dice-rolling experiments in a laboratory in the hopes of finding evidence of extrasensory perception. In , they became affiliated with the American Association for the Advancement of Science. Today, many cite parapsychology as an example of a pseudoscience. In , Britain had a number of privately funded laboratories in university psychology departments. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. January Learn how and when to remove this template message A ghost hunter taking an EMF reading Electro Magnetic Field , which proponents claim may be connected to paranormal activity. While parapsychologists look for quantitative evidence of the paranormal in laboratories, a great number of people immerse themselves in qualitative research through participant-observer approaches to the paranormal. Participant-observer methodologies have overlaps with other essentially qualitative approaches as well, including phenomenological research that seeks largely to describe subjects as they are experienced, rather than to explain them. Criticisms of participant-observation as a data-gathering technique are similar to criticisms of other approaches to the paranormal, but also include an increased threat to the objectivity of the researcher, unsystematic gathering of data, reliance on subjective measurement, and possible observer effects observation may distort the observed behavior. The participant-observer approach to the paranormal has gained increased visibility and popularity through reality television programs like Ghost Hunters , and the formation of independent ghost hunting groups that advocate immersive research at alleged paranormal locations. One popular website for ghost hunting enthusiasts lists over of these organizations throughout the United States and the United Kingdom. Scientific skeptics advocate critical investigation of claims of paranormal phenomena: It carries out investigations aimed at understanding paranormal reports in terms of scientific understanding, and publishes its results in its journal, the Skeptical Inquirer. Richard Wiseman , of The Committee for Skeptical Inquiry , draws attention to possible alternative explanations for perceived paranormal activity in his article, The Haunted Brain. Wiseman makes the claim that, rather than experiencing paranormal activity, it is activity within our own brains that creates these strange sensations. Anomalistic psychology In anomalistic psychology , paranormal phenomena have naturalistic explanations resulting from psychological and physical factors which have sometimes given the impression of paranormal activity to some people, in fact, where there have been none. Many studies have found a link between personality and psychopathology variables correlating with paranormal belief. The alienation of these people due to their status in society is said to encourage them to appeal to paranormal or magical beliefs. Ignorance, deprivation or deficiency. The deprivation hypothesis proposes that these beliefs exist to provide a way to cope in the face of psychological uncertainties and physical stressors. The deficiency hypothesis gets some support from the fact that the belief in the paranormal is an aspect of a schizotypal personality Pizzagalli, Lehman and Brugger, As predicted, the study showed that "individuals who reported a strong belief in the paranormal made more errors and displayed more delusional ideation than skeptical individuals". There was also a reasoning bias which was limited to people who reported a belief in, rather than experience of, paranormal phenomena. The results suggested that reasoning abnormalities may have a causal role in the formation of paranormal belief. In a sample of American university students Tobacyk et al. Park says a lot of people believe in it because they "want it to be so". This is why scientists have connected high dopamine levels with

paranormal belief. In a report Singer and Benassi, wrote that the media may account for much of the near universality of paranormal belief as the public are constantly exposed to films , newspapers , documentaries and books endorsing paranormal claims while critical coverage is largely absent. Kurtz compared this to a primitive form of magical thinking. These opinions, while not constituting scientific evidence for or against, may give an indication of the mindset of a certain portion of the population at least among those who answered the polls. The number of people worldwide who believe in parapsychological powers has been estimated to be 3 to 4 billion. The study was conducted as an online survey with over 2, respondents from around the world participating. They found fairly consistent results compared to the results of a Gallup poll in

7: The Ghost of Helen Addison

If ghosts exist but cannot be scientifically detected or recorded, then all the photos, videos, audio and other recordings claimed to be evidence of ghosts cannot be ghosts.

Why they never have feet and cling to energy sources. A light or an aura. Electromagnetic energy field is all around us, in us, through us, through everything and in everything. It is a fluid, almost, and ever changing environment. Perhaps, in the case of ghosts, this force or mobile patterned imprint lives on in a full or limited capacity. Poltergeist may be angry ghosts and they may be able to feed on fear energy. Maybe demons are a negative living force or imprint whether they once lived or not. Or more eerily, maybe demons and angels are an organized being that may never have lived but instead evolved within the electromagnetic force. I liked the article and found a lot hard to dismiss Mick 17 months ago I think ghosts are those souls who are too bad that they are rejected by both hell and heaven. And they somehow became powerful by time Donna Crossed timelines from multiple parallel universes. Madmedusa54 18 months ago Ghost are real but they come to me in a ball of light and spoke to me On my iPhone 7 called live pic. I work at night n my daughters phone keep texting me. I came home no one was up a noise hit the wall when i started out the door. What is there is very real I have challenged many paranormal to come out. They are the ones that are full of crap that they really or just there for entertainment. Because if you came to my house you get the Hell scared out of you This also has something to do with dimensions and paranormal phenomenon Rissarules 21 months ago That was really interesting! I hate non believers. I think, for instance, that cemetery spirits can come back here to earth to visit memorials and whatnot. I can tell you that my work can debunk a portion of all theories except that one. My theory postulates that ghosts are nothing more than what we are here. Just as they do when we look back and they are gone? So in a sense, yes we are seeing another side. One of many perhaps as time is not static. This has always been one of my leading favorites. I have so many thoughts on this subject but no particular "theory". I do think that our spirit leaves the body after death, then makes the journey "home", perhaps in space, something to do with the planets anyway. I believe spirit can then reincarnate. I have no idea if there is a god or what our spiritual purpose is. I also believe in the tarot: Megan 2 years ago Ghosts are spiritual beings that have chosen to not move on, or have unfinished work. I personally believe that demons can pretend to be just ghosts, but not ALL ghosts are just demons in disguise. To differentiate the two, you will probably need professional help. Thanks for the kind words. It sounds like you might have a particular sensitivity to the paranormal. If you are worried, there is no harm in talking to a counselor just to sort things out and ease your mind. It is a great gift, but I can see how it could be distressing. Take care of yourself! John M 2 years ago Greetings and great article. Nice to find something written with interest and insight, rather than complete speculation and exaggeration. I wish I knew. Hard to put into words, but I see things all the time. Sometimes, although rarely, I do see things that have the general shape of a person. It is sort of like a transparent, very faint, blue haze that everything has a slight effect on. Living things have a larger effect, especially people. It would take too much boring space in a post to go on, but I really wish I could put it all into words as well as this author does. I wish I could find someone else that sees things like this too. Thanks again for a great read. Tony 2 years ago Hi, My view is that they are not just one thing but a mixture. Some physics theorists say that when we die our energy or consciousness moves into another energy level, another universe. The time of transition varies, some instantaneously and others a lot longer. Some of the smells disappear quickly while others longer for what seems like ages. So are they energies I think what you are saying is very interesting. In the few cases I have encountered what I believed was paranormal activity one of the most important things to me was trying to figure out what it was and why it was there. I did some historical research and talked to local people trying to figure out what would have caused the activity. I found this very helpful and it seemed like I could pin down the possible suspects. Do you do any of that in your research and investigations, and do you find it helpful? Civilclerk1 3 years ago From someone that does conduct these investigations and someone who has seen an apparition for the first time, you cannot pinpoint these things as being A, B, C, or D. They can be a mixture of things depending on what you are dealing with. They can be intelligent spirits that can

interact with you, residual energy that just plays over and over like a recording and never interacts or acknowledges you, or demonic. Some could be guardian angels as well. Bottom lines this "vote" for one thing above is not inclusive because pinpointing it as this OR that cannot be done. Good luck with your essay. Sounds like you are going to do fine. They are here to make up and learn from what they did wrong in their past life. Demons are also on earth, but that is a completely different entity. I came here to do research for an essay I am writing about this very topic!! Average Joe 3 years ago I believe there is something going on that we may not fully understand and could be related to what becomes of us when die. As humans, we struggle to comprehend what it means to die and there is blackness. I truly believe the government knows what is going on, but will not say due to what it could do to religious beliefs of the human population. I also believe that aliens are part of this somehow, not as little green men but humans from sometime in the future. Epicland 3 years ago I have a different theor. It combines some others I have read. I think that ghosts come from a different world, one parallel to earth and when the earth's magnetic field changes, an echo of a person comes through. This does not explain spirits with the ability to possess though. I am thinking that I have a higher probability of encountering genuinely loving and caring extra-terrestrials, who will put me to shame as to the persecution I am inflicting on our wildlife as a homo sapiens sapiens: Very interesting perspective regarding the Islamic POV on the supernatural. Forgive me for not approving the comment as it contained a large amount of text from another website. I appreciate you sharing them. High strangeness indeed, and I do share your hope that it will all make more sense to it someday. It is still here centuries later. A little girl can be heard giggling around 4 headstones in the back of a field. Is it a spirit? A past OCD person still here? A subconsciously OCD person doing it themselves unknowingly? Go grab the xyz spray. I need some sleep!

8: Rambles: folklore, ghosts, hauntings, supernatural

Judging from the number of websites and books devoted to the subject, there are many in the modern day who are interested in the subject of ghosts but, generally speaking, the belief is not encouraged culturally; precisely the reverse situation of how ghosts were viewed in the ancient world.

Overview[edit] Ghosts are the disembodied souls of wizards and witches who have died as described by Professor Snape , a ghost "is the imprint of a departed soul left upon the earth". There are a large number of them in Hogwarts; they are able to speak with the living, but being incorporeal are unable to have any effect on matter. Extended Description[edit] Beginner warning: Details follow which you may not wish to read at your current level. Nick tells him, "Wizards can leave their imprint on the earth, to walk palely where their living selves once trod," but it takes special preparation, and it is a half existence, neither living nor dead. Nick chose that route because he feared death, but he believes that Sirius would not have done so. In some ways, they are not creatures at all, but rather characters just like all the other living people in the books. But they are not quite the same, of course. Physically, they are semi-transparent, non-corporeal beings. Mentally, they enter a state somewhere between living and dead. Ghosts can pass through solid objects: Ghosts interact with the living as well, just as Professor Binns interacts with his students. Also, ghosts seem to remain tied to a place, some more than others. While ghosts as a rule have no effect on the physical world – people walk right through them, for example – there are some exceptions. Professor Binns can use materials in his classroom to teach, and Moaning Myrtle seems able to turn on all the bathroom faucets when she is particularly upset. Of all the ghosts at Hogwarts, by far the largest role is played by Moaning Myrtle. She also becomes a confidante to Draco Malfoy in Harry Potter and the Half-Blood Prince , when he seeks solace over having to perform a deadly task. He spends some time discussing the nature of death with Harry, as mentioned above. Shades[edit] In several books, these "spirit echoes" or "shadows" are conjured forth by one means or another. As these have no permanent existence, reverting when the spell recalling them is ended, they are not properly ghosts at all. It is perplexing that there is no term for these appearances. It is certainly true that their appearance is always due to extremely rare magic: Horcrux[edit] Not all Horcruxes manifest as figures or ghost-like beings, but we note that in specific circumstances they can do so. A "ghostly" figure appears in Harry Potter and the Chamber of Secrets. Again, this is not properly a ghost, as the associated human, Tom Riddle , is nominally still alive. This Tom Riddle, however, explains that he is a "memory" which has been given being and life by Ginny Weasley , whose life force is being fatally drained to resurrect the memory into a living form. While a Horcrux, trying to defend itself, projects simulacra of Harry and Hermione in Harry Potter and the Deathly Hallows , we believe the projected images have little to do with the associated soul. We have learned that people can leave fragments of themselves behind, as in the Wizarding Portraits , which continue to react as their models had, and are apparently able to have original thoughts; and of course, ghosts are similarly constituted though without needing a portrait behind them. The series remains mute on how Dumbledore was able to divine these aspects of life after death; perhaps his having studied the Elder Wand gave him some insight. Unlike ghosts, people in the Waystation are apparently solid; for instance, Harry finds that he can touch Dumbledore. Greater Picture[edit] Intermediate warning: One concern with ghosts and similar manifestations actually involves something Hermione mentions in Harry Potter and the Deathly Hallows. Hermione asserts that the soul, by its nature, is very nearly unbreakable; it takes an extreme bit of psychic damage to shear some of it off. Hermione says that dying does not damage the soul; how do these personality bits get separated? Or do the souls never proceed to their final reward until every last photograph and portrait of them is destroyed? It seems improbable that a connection remains; why would someone who has gone On care at all about what is still happening here? Additionally, none of the ten or so shades that we speak to seem to be able to say anything about what has happened to them since their deaths. We would speculate that this "spirit echo," rather than being in any way part of the soul, is more a magically-enhanced visualization of the effects that the person has had on the world, amplified by means of the portrait, or by local events and surroundings. As for the Resurrection Stone , the situation there is cloudy as well. Can it actually

call back the spirits of the dead? Or does it retrieve the spirit echoes out of the memories of the wielder? Hermione comments that it takes something akin to the act of murdering another to tear the soul, whereupon the separated or nearly separated soul fragment can be encased in an object outside the body. It is possible that their becoming ghosts was due to some unfinished business that they had on Earth, which had the necessary effect of making their souls brittle enough to fracture at their deaths, but this is never explained in the series.

9: What Are Ghosts Really? 5 Paranormal Theories | Exemphore

Books under subject heading Ghosts. This site uses cookies to deliver our services, improve performance, for analytics, and (if not signed in) for advertising.

The stories took place before the merger, so you might need to look for someone who dates from before. But I never really checked. The rumors were about the building of the campus, so maybe there would be newspaper articles, etc from early seventies. The Menehune Hawaiian "elves" also seemed to like the spot. There were stories about them causing mischief on campus. Sorry everything is so sketchy, but it has been 4 years since I heard the stories. The first occurred about fifteen years ago. I was very interested in photography and went to take pictures of one of the large stone temples on the big island on the Hilo tip of the island. This temple was near the ocean on the big plains of rubble type lava. I contented myself with shooting about half a roll of film of it at about 1 AM by the light of a full moon. Having finished shooting I went back to the car. I noticed that on the other side of the road, the ground dipped down about six feet where there was a very large area that was clear of under brush had a few trees, and was very brightly lit by the moon. I climbed down in hopes of finding some good subject matter for some more pictures. I thought at first that it might be a picnic area since the sandy ground was clear of plants and looked like it had seen a fair amount of foot traffic that day. As soon as I started walking around, I realized that I was in a graveyard. I wandered around, avoiding graves no headstones, they were just very obviously burial places. I went and looked at a small stream that went down to the ocean here more undergrowth there, looked like a good place to get bit by something. Walked inland a little bit, the place got more ravine like, more undergrowth, less light, so I went back to the graveyard. I walked a few yards to where the ocean came into a very small cove and admired the moonlight on the waves for a while, drove back to where I was staying and went to sleep satisfied that I had some interesting pictures. Later on that trip, I had an opportunity to pass that temple in the day time. I stopped to get some daylight shots of the place then crossed the road to get some day shots of the graveyard. I was vastly surprised to find no graveyard. The ravine was there, the ocean and cove were just like I remembered, but the floor of the ravine was full of underbrush and densely wooded. There was no open area and nothing resembling burial sites. I was very surprised. I climbed down and gave the place a thorough exploring even climbing up the ravine to where it was crossed by the main and only major road on that part of the island. I found some neat stuff including a very shallow cave with some petroglyph style figures and old woven reed mats, but no clearing and no graveyard. The small stream was there and I followed it from ocean to highway. I found disturbed areas of sand where I had been walking during my nocturnal visit. As an interesting end note, my daytime pictures of the temple came out beautifully, but my night time roll of film never made it off the island. Another interesting end note. When I checked out the cove during the day there was a sign put up by the historical society or some such official group that identified a tall stone on the edge of the water as "The Leaning Stone. When high tide came, so did the sharks - munch, munch, munch. Besides after such a shark feast, I doubt there would be much to bury. Sorry about the terrible spelling and typos. Kim "I went back about five years later in the daylight and the shark sign was gone" Wright.

Horse in health, accident disease Java game tutorial for beginners Cbse maths lab manual class 9 Conclusion : resolving the / A Thousand Years of Love Export s note to Swing time zadie smith 18.5 Other Examples of Table Lookups p. 429 University of nevada reno application English aristocracy Sui sin far mrs spring fragrance full text List of academic degrees Caregiving-Leisure and Aging Historical Pentecost Meet mark Zuckerberg Logic pro 10.3 manual Cytology and microscopic anatomy Couscous (Northern Africa (Morocco, Algeria, and Tunisia) Unpleasant subject Fundamentals of optics and modern physics American history first hand second edition vol 1 Attitudes that breed discipline problems A framework for task based learning willis Do you really need a home computer? Epistle to the Philippians (Blacks New Testament Commentaries) Serving teen parents in a welfare reform environment The tower of diverse shores Leonard Schwartz. Algarrobos quartet 5. Developmental disorders History of the thirty years peace, 1816-1846. 16 health extension packages ethiopia Was Not of Their Kind What Future for Social Security? The world on wheels and other sketches, Modern algebra book by arumugam The library of the Villa dei Papiri at Herculaneum Medical Terminology Blackboard Course Cartridge Student Access Code Analyses of evidence. Arthralgia A Medical Dictionary, Bibliography, and Annotated Research Guide to Internet References The California cook book