

The Tangled Threads of Belief: Examining the Intersection of Paranormal Phenomena and Scientific Explanations

The human experience is replete with accounts of phenomena that seemingly defy conventional understanding. Throughout history and across diverse cultures, individuals have reported encounters with ghosts, spirits, and other entities that fall under the broad umbrella of the paranormal ¹. This enduring fascination has fueled the growth of paranormal investigation as a field of inquiry, with numerous individuals and groups dedicated to exploring and documenting these unexplained occurrences ⁵. Often employing a range of tools and technologies, paranormal investigators aim to gather evidence that supports the existence of a realm beyond our current scientific grasp. However, a critical examination of these reported phenomena through the lens of established scientific principles reveals that many such experiences can be plausibly accounted for by naturalistic explanations rooted in psychology, environmental science, neuroscience, and other disciplines ¹. This report endeavors to explore this intersection, critically evaluating the claims and methodologies of paranormal investigations while offering evidence-based scientific perspectives on the phenomena they seek to understand. It underscores the importance of employing critical thinking and the scientific method as primary tools for analyzing such claims, contrasting this with approaches that rely heavily on anecdotal evidence, personal beliefs, and interpretations shaped by expectation ¹.

Deconstructing Paranormal Claims: Case Studies and Scientific Perspectives

The annals of paranormal lore are filled with captivating cases that have captured public imagination. Examining some of the most well-known examples through a scientific lens can illuminate the potential for naturalistic explanations.

The widely publicized **Amityville Horror** case, which began with the claims of the Lutz family after they moved into a house in Amityville, New York, quickly became a cornerstone of modern paranormal narratives ¹⁸. The Lutzes reported a litany of disturbing events during their brief 28-day stay, including doors slamming, unseen forces moving objects, the sensation of a malevolent presence, and even the alleged levitation of family members ¹⁸. These sensational claims significantly shaped public perception of haunted houses, contributing to a cultural fascination with the idea of malevolent spirits inhabiting domestic spaces. The notoriety of the case was further amplified by the involvement of paranormal investigators Ed and Lorraine Warren, who concluded that a demonic presence was at work within the house ¹⁹. Their investigation, which reportedly included Lorraine Warren experiencing a strong demonic presence and Ed Warren being physically pushed, also yielded the infamous "demon child" photograph, further solidifying the narrative of a supernatural infestation ¹⁹. However, a robust skeptical counter-argument exists, suggesting that the Amityville haunting was largely a fabrication. Financial motivations for the Lutz family have been proposed, given their purchase of the house at a significantly reduced price due to the prior murders of the DeFeo family ¹⁸. William Weber, the lawyer for Ronald DeFeo Jr., who murdered his family in the house before the Lutzes moved in, later admitted that the haunting story was "a hoax" and that he and the Lutzes collaborated to transpose real-life incidents into a paranormal narrative for dramatic

effect²⁰. Adding to the skepticism is the fact that subsequent owners of the house have reported no paranormal activity, further undermining the claims of a persistent supernatural presence¹⁹. The Amityville Horror, therefore, appears to be a prime example of a sensationalized story, likely motivated by financial gain and exploiting public interest in the paranormal, rather than a genuine case of supernatural activity. The intense media attention surrounding the tragic DeFeo murders likely created an atmosphere conducive to the fabrication and acceptance of a haunting narrative. The pre-existing tragedy provided a compelling backdrop and primed the public to believe in further disturbances within the house. The enduring popularity of the Amityville story, despite the substantial evidence suggesting a hoax, serves as a stark reminder of the need for critical evaluation and skepticism when encountering sensational paranormal claims, particularly those with clear potential for financial exploitation.

The **Bell Witch** legend, a prominent piece of early 19th-century American folklore centered on the Bell family in Tennessee, offers another intriguing case for analysis⁶. From 1817 to 1821, the Bell family and their neighbors reported a wide array of disturbing phenomena attributed to an invisible entity known as the Bell Witch⁶. These events included physical attacks such as hair pulling and scratching, audible vocalizations, the manipulation of objects within the house, and strange apparitions witnessed by various family members and visitors⁶. The legend even culminates in the alleged poisoning death of the family patriarch, John Bell Sr., attributed to the malevolent entity⁶. This enduring narrative represents one of the earliest and most persistent paranormal accounts in American history, highlighting the long-standing human fascination with the possibility of supernatural forces interacting with the living world. In the absence of contemporary scientific investigation, potential naturalistic explanations for the reported events remain plausible. Psychological phenomena within the family and the wider community, such as stress, suggestibility, and the possibility of shared delusions, could account for some of the more subjective experiences⁶. Misinterpretations of natural occurrences, such as animal noises in the surrounding wilderness or unusual weather events, might have been attributed to the witch⁶. Furthermore, the role of folklore and oral tradition in shaping and potentially exaggerating the story over time cannot be discounted⁶. The isolated frontier setting of the Bell farm and the family's evident distress could have contributed to heightened sensory perception and a tendency to interpret ambiguous stimuli as supernatural attacks. The Bell Witch legend likely originated from a combination of genuine, but misinterpreted, events (potentially natural or psychological in origin) that were then amplified and embellished through storytelling and collective belief within the community over many decades. The initial strange occurrences, whatever their true nature, likely caused fear and anxiety within the Bell family, making them more susceptible to suggestion and the interpretation of subsequent ambiguous events as the work of the "witch." The enduring popularity of the Bell Witch legend illustrates the human tendency to seek supernatural explanations for the unknown and the powerful role of folklore in shaping cultural beliefs and narratives about the paranormal.

Borley Rectory, once dubbed "the most haunted house in England," provides another compelling case study in the intersection of paranormal claims and scientific scrutiny²⁵. Built in 1862, the rectory garnered its infamous reputation due to numerous reports of apparitions, poltergeist activity, and a collection of tragic legends associated with the site, including tales of a nun bricked up alive for an illicit affair and the murder of a French nun named Marie Lairre²⁵. These stories of forbidden love and violent death likely contributed to an atmosphere of foreboding, priming residents and visitors to expect supernatural occurrences. The rectory became a focal point for paranormal investigation, most notably through the efforts of Harry

Price, whose investigations brought the location international publicity ²⁵. However, Price's methods and findings were later heavily discredited by the Society for Psychical Research (SPR), which conducted a formal study and concluded that many of the reported phenomena were either faked or attributable to natural causes such as rats and the building's unusual acoustics ²⁵. Crucially, Marianne Foyster, the wife of the last rector to reside in the rectory, admitted that many of the ghostly noises were due to natural causes, the actions of friends, or even her own practical jokes, and that she had used paranormal explanations to conceal an affair ²⁸. Furthermore, Louis Mayerling, who lived at Borley until its destruction by fire in 1944, claimed in 2000 that he had been enlisted to wear a costume and wander the grounds to perpetuate the ghostly rumors, further suggesting a deliberate hoax ²⁵. The Borley Rectory case appears to be a classic example of a manufactured haunting, where local legends, the pursuit of notoriety, and intentional deception combined to create a compelling but ultimately unsubstantiated paranormal narrative. The existing legends and the rectory's imposing gothic architecture likely primed residents and investigators to interpret ordinary occurrences as paranormal, while individuals like Price may have actively sought to create or exaggerate phenomena for publicity. The Borley Rectory saga serves as a cautionary tale about the dangers of accepting paranormal claims without rigorous scrutiny and highlights the potential for deception and misinterpretation in paranormal investigations.

The Stanley Hotel in Estes Park, Colorado, stands as another iconic location in the realm of paranormal lore, its reputation significantly amplified by its role as the inspiration for Stephen King's seminal horror novel, "The Shining" ³⁰. Guests and staff have reported numerous claims of paranormal activity within the hotel, ranging from the spectral presence of a former maid in Room 217 to phantom piano players in the hotel's former music room and the sounds of ghostly children playing on the fourth floor ³⁰. The hotel's dramatic history, including a gas explosion in Room 217 in 1911 that severely injured a chambermaid named Elizabeth Wilson, who later continued to work at the hotel until her death in 1950, may contribute to the belief in residual hauntings ³⁰. The theory of a "vortex" located near the main staircase, believed by some to be a paranormal portal, also contributes to the hotel's mystique, although this explanation lacks scientific validation ³⁰. Potential scientific explanations for the reported phenomena at the Stanley Hotel include the powerful influence of suggestion, amplified by the hotel's active marketing of its haunted image and its strong connection to a famous horror story ³⁰. The misinterpretation of normal hotel noises, common in older buildings with unique acoustics, could also contribute to perceived paranormal activity. Additionally, dimly lit areas and shadows might trigger pareidolia in guests who are already primed to expect ghostly encounters. For instance, the phantom piano playing is often attributed to the spirit of Flora Stanley, the wife of the hotel's founder, who cherished the Steinway grand piano gifted to her ³⁰. The sounds of children on the fourth floor might be misinterpretations of other guests or simply auditory pareidolia. The Stanley Hotel's strong association with the paranormal is likely a synergistic effect of its historical character, its prominent role in popular culture, and the power of suggestion fostered by the hotel's marketing and the expectations of its guests. Guests who visit the Stanley Hotel with the expectation of encountering ghosts, influenced by the hotel's reputation and "The Shining," are more likely to interpret ambiguous sensory experiences as paranormal activity. The Stanley Hotel exemplifies how cultural narratives and commercial interests can shape the perception of a location as haunted, even in the absence of scientifically verifiable paranormal evidence.

The haunting of the Perron family in their Rhode Island farmhouse in the 1970s, which served

as the basis for the popular "Conjuring" movie franchise, provides a more contemporary case study³⁵. The Perron family reported experiencing a wide array of disturbing phenomena over a decade, including apparitions, unexplained noises, and foul odors³⁵. Their claims gained significant public attention, particularly after being dramatized in the "Conjuring" films. Paranormal investigators Ed and Lorraine Warren became involved in the case, identifying the spirit of an alleged 19th-century witch named Bathsheba Sherman as the malevolent entity responsible for the haunting³⁵. The Warrens conducted a controversial séance in an attempt to communicate with the entity, further fueling the narrative of a demonic presence³⁶. However, skeptical analyses of the Perron family's claims offer alternative explanations. Jim Nickell, a respected skeptic and researcher, concluded that the reported phenomena were consistent with natural events, misperceptions, pranks, dreams, suggestion, and memory issues over time³⁷. Inconsistencies in the Perrons' accounts have also been noted, and subsequent owners of the property reported no strange occurrences until after the release of "The Conjuring" film, raising questions about the veracity and timing of some claims¹⁹. Furthermore, historical research has debunked the Perrons' initial claims about Bathsheba Sherman being a malevolent witch who hanged herself in the attic; records indicate she lived a relatively normal life and died of natural causes³⁷. The Perron family's haunting narrative likely represents a complex mix of genuine (but likely natural) occurrences within an old house, the power of suggestion and expectation, the influence of folklore surrounding the property, and potential embellishment over time, particularly after the involvement of the Warrens and the subsequent media attention. The Perrons' belief in a haunting, possibly reinforced by the Warrens' pronouncements and the inherent creepiness of an old farmhouse, likely led them to interpret ordinary events and sensory experiences through a paranormal lens. The Perron family case illustrates the powerful role of narrative and belief in shaping our understanding of the paranormal, and how popular culture can amplify and perpetuate these narratives, even when they lack strong empirical support.

The Investigator's Toolkit: A Scientific Critique of Paranormal Investigation Methods

Paranormal investigators often employ a variety of tools and techniques in their pursuit of evidence. Examining the scientific validity of some of the most common methods is crucial for understanding the nature of the "evidence" they produce.

EVP (Electronic Voice Phenomena) Recorders are widely used in paranormal investigations with the aim of capturing sounds that are beyond the range of human hearing and are believed by some to be the voices of spirits⁴¹. The typical methodology involves investigators asking questions in allegedly haunted locations and then meticulously analyzing the audio recordings for any unexplained vocalizations⁴¹. Proponents believe that spirits, lacking physical vocal cords, can manipulate energy to imprint their voices onto recording media. However, mainstream science offers a robust explanation for the majority of alleged EVPs: **auditory pareidolia**¹². This psychological phenomenon describes the human brain's innate tendency to find patterns, including speech-like sounds, in random or ambiguous auditory stimuli such as static, white noise, or even normal background sounds. The brain's auditory cortex actively seeks to impose structure and meaning on incoming sensory information, and in the context of expecting to hear voices, this can lead to the misinterpretation of random sounds as coherent speech¹². Beyond pareidolia, other naturalistic explanations for EVP include simple **radio frequency interference** being picked up by the recording equipment, normal **background noise** from the environment or the device itself, and even the possibility of investigators

unintentionally capturing their own faint vocalizations ⁴⁴. Despite its popularity, the "evidence" obtained through EVP recording is overwhelmingly likely to be the result of normal cognitive processing and environmental or technical artifacts, rather than actual communication from discarnate entities. The lack of controlled, replicable experiments and the highly subjective nature of EVP interpretation further undermine its validity as a scientific tool for detecting the paranormal. The combination of ambiguous auditory stimuli, the investigator's expectation of capturing spirit voices, and the psychological phenomenon of pareidolia leads to the perception and reporting of EVP.

EMF (Electromagnetic Field) Meters are another common tool in the paranormal investigator's arsenal ³⁰. Their use is predicated on the theory that ghosts can manipulate or are composed of energy that interacts with electromagnetic fields, causing detectable fluctuations ³⁰. Investigators use these devices to scan allegedly haunted locations, looking for unexplained spikes or changes in EMF readings that they interpret as potential evidence of spirit presence. However, a comprehensive understanding of electromagnetic fields reveals that they are generated by numerous natural and man-made sources, including electrical wiring, electronic devices, and even the Earth's magnetic field ¹². Mainstream science has found no established link between ghosts and the generation of detectable EMF signatures beyond normal background levels ¹². Furthermore, research suggests that high or fluctuating EMF levels can directly affect human physiology and psychology, potentially causing feelings of unease, anxiety, and even hallucinations in some individuals ¹². These sensations, induced by environmental EMF, could then be misinterpreted as paranormal encounters, especially in individuals who are already predisposed to believe in ghosts or who are investigating a location with a reputation for being haunted. As Hakeem Ali-Bocas Alexander discusses on his website HypnoAthletics (url: <https://eym.hypnoathletics.com/>), a segment of the population is particularly susceptible to natural and artificial electromagnetic frequencies, potentially leading to unusual sensory experiences. In his article "ElectroMagnetic Stimulation of the Mind, Body and Spirit" (<https://eym.hypnoathletics.com/411/>), Alexander notes that these individuals, often artists and musicians, might experience electromagnetic stimulation (EMS) more intensely. He also points out that EMFs can be generated by tectonic stress before earthquakes and volcanic eruptions, as well as through everyday use of electronic devices. The article further mentions research by Michael Persinger at Laurentian University demonstrating that EMF stimulation of the brain's temporal lobe can induce religious experiences and the feeling of a "sensed presence" <https://eym.hypnoathletics.com/411/>. The use of EMF meters as a primary indicator of paranormal activity is based on a speculative and scientifically unproven hypothesis. While EMF fluctuations are common and measurable, they are readily attributable to numerous natural and technological sources. Any correlation between EMF readings and perceived paranormal events may be coincidental or due to the direct effects of EMF on human perception and physiology, as highlighted by Alexander's observations on EMF sensitivity and its potential to induce unusual experiences.

Infrared Cameras and Thermal Imaging are also frequently employed in paranormal investigations to detect localized temperature drops, often referred to as "cold spots" ⁶⁷. The rationale behind this method is the belief that spirits draw energy from their surroundings, causing a measurable decrease in temperature. While thermal imagers can effectively detect variations in surface temperature, attributing "cold spots" solely to paranormal activity without considering other potential causes is scientifically problematic. Numerous natural explanations exist for temperature fluctuations within buildings, including drafts caused by air leaks,

inadequate insulation, thermal bridging, the presence of cold objects within the environment, and malfunctioning heating or cooling systems⁶⁸. These factors can all lead to localized areas of lower temperature that have no connection to paranormal activity. It is also important to note that thermal cameras only measure surface temperatures and cannot directly detect the presence of spirits or "see through walls" to confirm a paranormal source behind a temperature anomaly⁶⁸. Therefore, while a sudden feeling of coldness might be a genuine sensory experience, its cause is far more likely to be related to these mundane environmental factors than to the presence of a ghost. The use of thermal imaging in paranormal investigations should involve a rigorous process of identifying and ruling out all potential natural causes for temperature anomalies before considering paranormal explanations.

The Psychology of the Paranormal: How Our Minds Shape Our Experiences

A significant body of research in psychology sheds light on why individuals might perceive and interpret ordinary events as paranormal.

Pareidolia is a fundamental aspect of human perception where the brain tends to perceive familiar patterns, such as faces or shapes, in random or ambiguous stimuli¹². This can readily explain why individuals might see ghostly figures in shadows, perceive faces in inanimate objects, or interpret indistinct shapes as apparitions. Similarly, **apophenia** describes the human tendency to perceive connections and meaning between unrelated events⁵³. This bias can lead individuals to attribute coincidences or random occurrences to supernatural forces or the intentional actions of spirits.

Suggestibility and priming play a powerful role in shaping our perceptions, especially in ambiguous situations¹². If individuals are told that a particular location is haunted or are primed to expect paranormal activity, they are significantly more likely to interpret ambiguous stimuli, such as creaking noises or flickering lights, as evidence of a ghostly presence. Studies have demonstrated the remarkable influence of verbal suggestion on perception, even leading individuals to report seeing things that did not actually occur¹¹. This aligns with Hakeem Ali-Bocas Alexander's expertise in hypnosis, where the power of suggestion is a central element (url: <https://eym.hypnoathletics.com/>).

Sleep paralysis is a physiological phenomenon characterized by a temporary inability to move while being fully conscious, often occurring during the transition between sleep and wakefulness¹¹. This state is frequently accompanied by vivid hallucinations, such as the sensation of a presence in the room, pressure on the chest, or auditory and visual disturbances, all of which can be profoundly frightening and easily misinterpreted as a paranormal encounter. Similarly, **hypnagogic hallucinations** occur while falling asleep, and **hypnopompic hallucinations** occur while waking up; these transitional states of consciousness can also produce realistic sensory experiences that feel very real to the individual but are not based on external stimuli⁷². Hakeem Ali-Bocas Alexander recounts his personal experiences with sleep paralysis and encounters with non-human beings in his article "When Sleep Paralysis Visits: Terror Of The Nightmare" (<https://eym.hypnoathletics.com/181/>), highlighting the terrifying and often bizarre nature of these experiences.

Finally, a range of other **cognitive biases**, such as **confirmation bias** (the tendency to seek out and interpret information that confirms pre-existing beliefs) and **memory bias** (inaccuracies

or distortions in memory recall), can further contribute to the belief in and interpretation of paranormal events ¹¹. Individuals who already believe in ghosts may be more likely to remember or emphasize experiences that seem to support their beliefs while downplaying or forgetting contradictory information.

Environmental Factors and the Illusion of the Supernatural

Beyond psychological factors, various environmental conditions can contribute to experiences that are often attributed to the paranormal.

Infrasound, which refers to low-frequency sound waves below the range of human hearing, has been shown to induce feelings of anxiety, discomfort, and even the sensation of an unseen presence in some individuals ¹². These low-frequency vibrations can originate from natural sources like wind and geological activity, as well as man-made sources such as machinery and ventilation systems ¹². The physiological and psychological effects of infrasound can sometimes be misinterpreted as evidence of a haunting.

As discussed previously, **electromagnetic fields (EMF)**, particularly high or fluctuating levels, have been linked to altered perceptions and emotional states in humans ¹². While paranormal investigators often focus on EMF spikes as potential indicators of ghostly activity, scientific research suggests that EMF can also directly influence brain activity and sensory perception, potentially contributing to the subjective experiences reported in allegedly haunted locations. Fluctuations in EMF can arise from natural variations in the Earth's magnetic field or localized sources like electrical wiring and electronic devices ¹². As Hakeem Ali-Bocas Alexander notes (<https://eym.hypnoathletics.com/411/>), EMFs are naturally produced by the Ionosphere and Magnetosphere, and can also be generated by tectonic stress before earthquakes, potentially contributing to unusual experiences in such environments.

Unusual natural phenomena can also be mistaken for paranormal events. **Earthquake lights**, for example, are luminous aerial phenomena that have been reported before, during, or after earthquakes ⁸⁴. These strange lights, which can take various forms such as glowing orbs or flashes of light, have been proposed to be caused by the release and ignition of underground gases or electrical charges generated by stressed rocks in the Earth's crust ⁸⁴. In some cases, these earthquake lights, particularly when observed near railways, could be misinterpreted as "ghost lanterns" associated with local folklore. Other unusual weather patterns or atmospheric conditions can also lead to visual or auditory phenomena that might be mistakenly attributed to supernatural causes ⁶⁶.

The "God Helmet" and the Neuroscience of Spiritual Experiences:

Research in neuroscience has also explored the potential neurological basis for experiences that are often considered spiritual or paranormal. The "God helmet," originally called the Koren helmet, is an experimental apparatus developed by Stanley Koren and neuroscientist Michael Persinger to investigate the brain's role in religious experiences and the feeling of a "sensed presence" ⁹³. The device uses weak electromagnetic stimulation of the temporal lobes of the brain. Persinger reported that many participants experienced "mystical experiences and altered states" while wearing the helmet, including a "sensed presence" that they sometimes interpreted as God, angels, or deceased individuals ⁹³. This research, which explores the impact of

electromagnetic fields on the brain and subjective experience, aligns with the concepts discussed by Hakeem Ali-Bocas Alexander regarding electromagnetic stimulation and altered states of consciousness (<https://eym.hypnoathletics.com/411/>). Alexander specifically mentions Persinger's work at Laurentian University, where EMFs recorded from nature were used to stimulate the right temporal region of the brain, inducing religious experiences and the feeling of "another presence." He also refers to research in Japan by Nippon Telegraph & Telephone Corp. on Galvanic Vestibular Stimulation, targeting the temporal lobe and the 8th Cranial Nerve pair to affect balance and induce nausea (<https://eym.hypnoathletics.com/411/>). While the "God helmet" findings suggest a potential neurological component to such subjective experiences, the research has been controversial, with some replication attempts failing to reproduce the effects and questions raised about the role of suggestibility and placebo effects⁹³. Nevertheless, the "God helmet" research highlights the complex interplay between brain activity, subjective experience, and the interpretation of those experiences within cultural and belief-based frameworks, a connection also noted in Alexander's article. The feeling of a "sensed presence," a common element in haunting narratives, might, in some instances, have a neurological basis that can be triggered by subtle electromagnetic stimulation or other factors affecting brain activity.

Conclusion: Reconciling the Paranormal with Scientific Understanding

The exploration of various paranormal cases and the critical evaluation of paranormal investigation methods reveal a consistent pattern: many phenomena attributed to supernatural causes can be plausibly explained by established scientific principles. Psychological factors, such as pareidolia, suggestibility, and sleep-related hallucinations, play a significant role in shaping our perception and interpretation of ambiguous stimuli and internal sensations. Environmental factors, including infrasound, electromagnetic fields, and unusual natural occurrences, can also contribute to experiences that might be mistakenly labeled as paranormal. Research in neuroscience further suggests that certain brain states can induce feelings and perceptions that align with spiritual or "sensed presence" experiences, a concept supported by the work of researchers like Michael Persinger and discussed by Hakeem Ali-Bocas Alexander in the context of electromagnetic stimulation and hypnosis (url: <https://eym.hypnoathletics.com/>).

It is crucial to approach claims of the paranormal with a critical and evidence-based mindset, prioritizing naturalistic explanations rooted in scientific understanding over supernatural interpretations. While the human fascination with the unknown and the comforting nature of some paranormal beliefs are understandable, a rigorous scientific approach necessitates skepticism and a commitment to testable hypotheses and reproducible results. Science may not yet have all the answers to the mysteries of the universe, but it provides a powerful and constantly evolving framework for understanding the world around us in a rational and evidence-based manner. By applying the principles of critical thinking and the scientific method, we can gain a deeper understanding of the human mind, the environment, and the various phenomena that have historically been relegated to the realm of the paranormal.

Table 1: Comparative Analysis of Paranormal Cases and Corresponding Scientific Explanations

Case Name	Main Paranormal Claims	Primary Scientific Explanations Discussed in Report
Amityville Horror	Moving objects, malevolent presence, levitation, strange substances	Hoax for financial gain, suggestibility, misinterpretation of natural events
Bell Witch	Physical attacks, vocalizations, apparitions, object manipulation, poisoning	Psychological phenomena (stress, suggestibility), misinterpretation of natural events, folklore
Borley Rectory	Apparitions, poltergeist activity, mysterious sounds	Hoaxes, exaggeration, natural causes (rats, acoustics), psychological phenomena
Stanley Hotel	Ghostly figures, phantom piano playing, children's laughter, moving objects	Suggestibility, connection to horror fiction, misinterpretation of normal hotel noises, pareidolia
Perron Family Haunting	Apparitions, noises, foul odors, physical disturbances, séance with demonic entity	Psychological phenomena, misinterpretation of natural events, suggestibility, folklore, potential embellishment

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