

**Ghost Hunter's Guide
to
Seattle and
Puget Sound**

Ghost Hunter's Guide to Seattle and Puget Sound

By Jeff Dwyer



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*To my son,
Michael Nicholas Dwyer,
my fearless companion on many Seattle ghost hunts*

Contents

	Acknowledgments.	9
	Introduction.	11
Chapter 1	How to Hunt for Ghosts in Seattle.	27
Chapter 2	Western Puget Sound Communities.	43
Chapter 3	Communities South of Seattle	71
Chapter 4	Central Seattle and Capitol Hill	103
Chapter 5	University District and North Seattle	143
Chapter 6	Communities North of Seattle	161
Appendix A	Sighting Report Form.	196
Appendix B	Suggested Reading	198
Appendix C	Films, DVDs, and Videos	202
Appendix D	Special Tours and Events	205
Appendix E	Organizations	208
Appendix F	Internet Resources	211
Appendix G	Historical Societies and Museums.	215
	Index	219

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“And when the last red man shall have perished from the earth and his memory among white men shall have become a myth, these shores shall swarm with the invisible dead of my tribe, and when your children’s children shall think themselves alone in the field, the store, the shop, upon the highway or in the silence of the woods they will not be alone.”

—Chief Seattle, 1854

Introduction

Who believes in ghosts? People from every religion, culture, and generation believe that ghosts exist. The popularity of ghosts and haunted places in books, television programs, and movies reflects a belief held by many people that other dimensions and spiritual entities exist.

In 2000, a Gallup poll discovered a significant increase in the number of Americans who believe in ghosts since the question was first asked in 1978. Thirty-one percent of respondents said they believed ghosts exist. In 1978, only 11 percent admitted to believing in ghosts. Less than a year later, Gallup found that 42 percent of the public believed a house could be haunted, but only 28 percent believed that we can hear from or mentally communicate with someone who has died. A 2003 Harris poll found an astounding 51 percent of Americans believed in ghosts. As with preceding polls, belief in ghosts was greatest among women. More young people accepted the idea of ghosts than older people. Forty-four percent of people age eighteen to twenty-nine admitted a belief in ghosts compared with 13 percent of those over sixty-five. In 2005, a CBS News poll reported similar findings. Twenty-two percent of the respondents admitted they had personally seen or felt the presence of a ghost.

Today, many residents and visitors to the Seattle region believe that you can experience ghostly phenomena there. This is evidenced by the increased popularity of Seattle-area ghost tours and the number of meetings held in the Pacific Northwest region for paranormal enthusiasts. Tours of historic buildings, ships, and cemeteries around Puget Sound have become popular, too.

In October 2001, Home and Garden Television (HGTV) conducted

a survey on its Web site. When asked, "Do you believe in ghosts?" 87 percent of respondents said yes. Fifty-one percent indicated they had seen a ghost, but only 38 percent would enter a haunted house alone at night.

Other cable channels have recognized the increased interest in paranormal phenomena. In the summer of 2004, the Sci Fi channel launched a weekly one-hour primetime program called *Ghost Hunters*. Sci Fi also airs programs that investigate psychic abilities, reincarnation, telekinesis, and many other fascinating topics.

NBC broadcasts a weekly primetime drama called *Medium*, which follows the true-life experiences of a psychic who communicates with ghosts in order to solve crimes. CBS joined the trend by offering another fact-based drama called *Ghost Whisperer*, which is a huge hit. The Travel Channel presents *Most Haunted* and other ghost documentaries that take viewers all over the world. In addition, more than 2.5 million references to ghosts, ghost hunting, haunted places, or related paranormal phenomena can be found on the Internet. Clearly, interest in these areas is widespread.

There is no way of knowing how many people have seen or heard a ghost only to feel too embarrassed, foolish, or frightened to admit it. Many ghost hunters and spiritual investigators believe a vast majority of people have seen or heard something from the other world but have failed to recognize it.

The recent worldwide interest in ghosts is not a spin-off of the New Age movement or the current popularity of angels or the manifestation of some new religious process. The suspicion or recognition that ghosts exist is simply the reemergence of one of mankind's oldest and most basic beliefs: there is a life after death. Ancient writings from many cultures describe apparitions and a variety of spirit manifestations that include tolling bells, chimes, disembodied crying or moaning, and whispered messages. Legends and ancient books include descriptions of ghosts, dwelling places of spirits, and periods of intense spiritual activity related to seasons or community events such as festivals or crop harvests.

Vital interactions between the living and deceased have been described. Many ancient cultures included dead people or their spirits in community life. Spirits of the dead were sought as a source of

guidance, wisdom, and protection for the living. Many believers of the world's oldest religions agree that nonliving entities may be contacted for guidance or may be seen on the earthly plane. Among these are visions of saints, the Virgin Mary, and angels.

Ancient sites of intense spiritual activity in Arizona, New Mexico, and Central and South America are popular destinations for travelers seeking psychic or spiritual experiences. More modern, local sites, where a variety of paranormal events have occurred, are also popular destinations for adventurous living souls. Amateur and professional ghost hunters seek the spirits of the dearly departed in Seattle's Victorian mansions, old theaters, historic sites, and countless other places including graveyards and the famous underground city. Modern buildings, city parks, restaurants and bars, and ships, such as the Vietnam-era destroyer USS *Turner Joy* in Bremerton, also serve as targets for ghost hunters.

Throughout the past two millennia, the popularity of belief in ghosts has waxed and waned, similar to religious activity. When a rediscovery of ghosts and their role in our lives occurs, skeptics label the notion a fad or an aberration of modern lifestyles. Perhaps people are uncomfortable with the idea that ghosts exist because it involves an examination of our nature and our concepts of life, death, and after life. These concepts are most often considered in the context of religion, yet ghost hunters recognize that acceptance of the reality of ghosts and a life after death is a personal decision, having nothing to do with religious beliefs or church doctrine. An intellectual approach enables the ghost hunter to explore haunted places without religious bias or fear.

The great frequency of ghost manifestations in the Puget Sound area, as evidenced by documentary reports on TV and other news media, reflects some people's open-mindedness and wide-spread interest in ghostly experiences. Ghost hunting is becoming a weekend pastime for many adventurous souls. Advertisement of haunted inns, restaurants, and historical sites is commonplace. It is always fun, often very exciting, and may take ghost hunters places they have never dreamed of going.

ABOUT THIS BOOK

Chapter 1 of this book will help you, the ghost hunter, to research and organize your own ghost hunt. Chapters 2 through 6 describe

several locations at which ghostly activity has been reported. Unlike other collections of ghost stories and descriptions of haunted places, this book emphasizes access. Addresses of each haunted site are included along with other information to assist you in locating and entering each location. Several appendices offer organizational material for your ghost hunts, including a Sighting Report Form to document your adventures, lists of suggested reading and videos, Internet resources, and organizations to contact about your experiences with ghosts.

GHOST HUNTING IN SEATTLE AND THE PUGET SOUND REGION

The very word *ghost* immediately brings to mind visions of ancient European castles, foggy moors, and dark, wind-swept ramparts where brave knights battled enemies of the crown or heroines threw themselves to their deaths. The fact is that ghosts are everywhere. A history based in antiquity that includes dark dungeons, hidden catacombs, or ancient ruins covered with a veil of sorrow and pain is not essential, but contemporary versions of these elements are common in many American cities.

Indeed, Seattle and many nearby communities have all the ingredients necessary for successful ghost hunting. Indians who inhabited the region for a thousand years or more frequently engaged in intertribal warfare while practicing a spiritual lifestyle that included communication with the dead. Since 1851, the region has been populated with people from a variety of cultures who experienced tremendous changes in their lives. These include the transitions from a wilderness to a nearly lawless American territory to admission to the Union in 1889 as the forty-second state, as well as the passage of thousands of people through the city during the Alaska gold rush of 1896-98.

Some of these changes were brought about by military campaigns, including Indian wars and skirmishes with white settlers such as the battle of January 25, 1856. Yellow fever and influenza epidemics of the 1850s and 1870s also brought tragedy to many families, ending lives at young ages and creating spirits who have yet to let go and move on.

In 1889, a catastrophic fire destroyed large portions of the city—including the business district, all the railroad terminals, and all but four wharves. Other disasters such as floods and earthquakes also played a role. Ten years earlier, a smaller but devastating fire destroyed part of the town and many wooden markers in the city cemetery. The destruction of grave markers created spiritual unrest a few years later when the cemetery was relocated. Some graves were not discovered, and the bodies were left behind to be covered by a new park and modern streets. Major earthquakes shook the region in 1949, 1965, and 2001, forcing many people to leave their homes and businesses. Some lost their lives.

All these tragic events added to the region's ghost legacy and left powerful emotional imprints created by spirits of the dearly departed who felt a need to stay on. A significant contributing factor was the loss of lives by sudden, often violent events, sometimes at young ages. These unfortunate people passed with great emotional anguish, leaving their souls with a desire to achieve their lives' objectives or with a sense of obligation to offer protection to a particular place or person. Some ghosts remain on the earthly plane for revenge or to provide guidance for someone still alive.

Seattle, Tacoma, and other Puget Sound communities have had their share of criminal activities and social injustice. The Wah Mee massacre of February 18, 1983, resulted in fourteen victims. Serial killer Ted Bundy used to stalk the Queen Anne and University districts. Even peaceful places such as the Des Moines Marina Park and Tacoma's Point Defiance Park were the scenes of tragic child murders. Years ago, the Old Pierce County Courthouse in Tacoma was the site of several hangings and prisoner suicides. On March 25, 2006, a crazed gunman shot six young people in Seattle's Capitol Hill district after an all-night party.

These events produced many used, abused, confused, and forlorn spirits who remain with us after their deaths. Their souls seek lost dreams while they remain attached to what little they gained during their difficult lives. Many ghosts who harbor resentment, pain, a sense of loss, or a desire to complete their unfinished business still roam the darkened halls of courthouses, hotels, theaters, cemeteries, modern buildings, and many other places throughout the region that are accessible to the public.

WHAT IS A GHOST?

A ghost is some aspect of the personality, spirit, consciousness, energy, mind, or soul that remains after the body dies. When any of these are detected by the living—through sight, sound, odor, or movement—the manifestation is called an apparition by parapsychologists. The rest of us call it a ghost. How the ghost manifests itself is unknown. There seems to be a close association, however, between aspects of the entity's life and its manifestation as a ghost. These include a sudden, traumatic death; strong ties to loved ones who survived the entity or a particular place; unfinished business; and strong emotions such as hatred and anger or a desire for revenge.

Ghosts differ from other paranormal phenomena by their display of intelligent action. This includes interaction with the living, performance of a purposeful activity, or a response to ongoing changes in the environment. Ghosts may speak to the living to warn of an unforeseen accident or disaster, give advice, or express their love, anger, remorse, or disappointment. They may also be trying to complete some project or duty they failed to complete before death. Some ghosts try to move furniture, room decorations, or the like to suit their preferences.

Some ghosts appear solid and function as living beings because they are unaware they are dead. Others appear as partial apparitions because they are confused about their transition from life to death. Occasionally, paranormal activity is bizarre, frightening, or dangerous. Witnesses may see objects fly about, hear strange sounds, or experience accidents. This kind of activity is attributed to a poltergeist or noisy ghost. Most authorities believe that a living person, not the dead, causes these manifestations. Generally, someone under great emotional stress releases psychic energy that creates subtle or spectacular changes in the environment.

Noises commonly associated with a poltergeist include tapping on walls or ceilings, heavy footsteps, shattered glass, ringing telephones, and running water. Objects may move about on tables or floors or fly across a room. Furniture may spin or tip over. Dangerous objects, such as knives, hammers, or pens, may hit people. These poltergeist events may last a few days, a year, or more. Discovery and removal of the emotionally unstable living person often stops the poltergeist.

HAUNTINGS

Hauntings and apparitions may not be the same thing. In fact, some professional ghost hunters and parapsychologists make a clear distinction between these two kinds of paranormal phenomena. They share a lot of the same features in terms of what witnesses see, feel, or smell, but a haunting may occur without the presence of a spiritual entity or the consciousness of a dead person. People have reported seeing pale, transparent images of the deceased walking in hallways, climbing stairs, sitting in rocking chairs, or sitting on airplanes, trains, buses, and even in restaurants. Some have been seen sleeping in beds, hanging by a rope from a tree, or walking through walls. Most commonly, a partial apparition is seen, but witnesses have reported seeing entire armies engaged in battle. Unlike ghosts, hauntings do not display intelligent action with respect to the location—they do not manipulate your new computer—and they do not interact with the living.

Hauntings may be environmental imprints or recordings or something that happened at a location as a result of the repetition of intense emotion. As such, they tend to be associated with a specific place or object, not a particular person. The ghostly figures tend to perform some kind of repetitive task or activity. Sometimes the haunting is so repetitive that witnesses feel as though they are watching a video loop that plays the same brief scene over and over. A good example is the image of a deceased grandmother who makes appearances seated in her favorite rocking chair.

There is a lot of evidence that people can trigger and experience these environmental recordings by visiting a particular site, touching an object that was a key element of the event, and psychically connecting with the event. Images of hauntings have been picked up on still and video film and in digital recordings. The location of strong environmental imprints can also be discovered through devices such as electromagnetic field detectors. Higher magnetic readings have been found at locations where psychics frequently experience hauntings.

HOW DOES A GHOST MANIFEST ITSELF?

Ghosts interact with our environment in a variety of ways that

may have something to do with the strength of their personality or the level of confusion concerning their transformation by death. The talents or skills they possessed in life, their personal objectives, or their level of frustration may be their reason for trying to get our attention. Some ghosts create odors or sounds, particularly those associated with their habits, such as the smell of cigar smoke or whistling. Many reports mention the odors of tobacco, oranges, and hemp as most common. Sounds, including voice messages, may be detected with an audio recorder (see Electronic Voice Phenomenon in Chapter 1). Ghost hunters have recorded greetings, warnings, screams, sobbing, and expressions of love.

One of the most common ghostly activities is moving objects. Ghosts like to knock over stacks of cards or coins, turn doorknobs, scatter matchsticks, and move keys. For many, it appears easy to manipulate light switches and television remotes, move windows or doors, or push chairs around. Some ghosts have the power to throw objects, pull pictures from walls, or move heavy items. As a rule, ghosts cannot tolerate disturbances within the places they haunt. If you tilt a wall-mounted picture, the ghost will set it straight. Obstacles placed in the ghost's path may be pushed aside. These seemingly minor indications of ghostly activity should be recorded for future reference on the Sighting Report Form in Appendix A.

Ghosts can also create changes in the physical qualities of an environment. Ice-cold breezes and unexplained gusts of wind are often the first signs that a ghost is present. Moving or stationary cold spots, with temperatures several degrees below surrounding areas, have been detected with reliable instruments. Temperature changes sometimes occur with a feeling that the atmosphere has thickened, as if the room was suddenly filled with unseen people.

In searching for ghosts, some people use devices that detect changes in magnetic, electrical, or radio fields. However, detected changes may be subject to error, interference by other electrical devices, or misinterpretation. Measurements indicating the presence of a ghost may be difficult to capture on a permanent record.

Ghosts may create images on still cameras (film or digital) and video recorders, such as luminous fogs, balls of light called orbs, streaks of light, or the partial outline of body parts. In the 1860s, this was called

spirit photography. Modern digital photographs are easily edited and make it difficult to produce convincing proof of ghostly activity.

Humanoid images are the prized objective of most ghost hunters, but they are the least to be experienced. When such images occur, they are often partial, revealing only a head and torso with an arm or two. Feet are seldom seen. Full body apparitions are extremely rare. Some ghost hunters have seen ethereal, fully transparent forms that are barely discernible. Others report seeing ghosts who appear as solid as a living being.

WHY DO GHOSTS REMAIN IN A PARTICULAR PLACE?

Ghosts remain in a particular place because they are emotionally attached to a room, building, or special surroundings that profoundly affected them during their lives or to activities or events that played a role in their deaths. A prime example is the haunted house inhabited by the ghost of a man who hanged himself in the master bedroom because his wife left him. It is widely believed that death and sudden transition from the physical world confuse a ghost. He or she remains in familiar or emotionally stabilizing surroundings to ease the strain. A place-bound ghost is most likely to occur when a violent death occurred with great emotional anguish. Ghosts may linger in a house, barn, cemetery, factory, or store waiting for a loved one or anyone familiar that might help them deal with their new level of existence. Some ghosts wander through buildings or forests, on bridges, or alongside particular sections of roads. Some await enemies, seeking revenge. Others await a friend for a chance to resolve their guilt.

UNDER WHAT CONDITIONS IS A SIGHTING MOST LIKELY?

Although ghosts may appear at any time, a sighting may occur on special holidays, anniversaries, birthdays, or during historic periods—such as July 4 or December 7— or calendar periods pertaining to the personal history of the ghost. Halloween is reputed to be a favorite night for many apparitions, while others seem to prefer their own special day or night on a weekly or monthly cycle.

Night is a traditional time for ghost activity, yet experienced ghost hunters know that sightings may occur at any time. There seems to be no consistent affinity of ghosts for darkness, but they seldom appear when artificial light is bright. Perhaps this is why ghosts shy away from camera crews and their array of lights. Ghosts seem to prefer peace and quiet, although some of them have been reported to make incessant loud sounds. Even a small group of ghost hunters may make too much noise to facilitate a sighting. For this reason, it is recommended that you limit your group to four people and oral communication be kept to a minimum.

IS GHOST HUNTING DANGEROUS?

Ghost hunting is not dangerous, but it can be frightening. Motion pictures and children's ghost stories have created a widespread notion that ghosts may inflict harm or even cause the death of people they dislike. There are a few reports of ghosts attacking people, but these are highly suspect. People who claim to have been injured by ghosts have, in most cases, precipitated the injury themselves through their own ignorance or fear. The Abbot of Trondheim ghost was reputed to have attacked some people decades ago, but circumstances and precipitating events are unclear. Authorities believe that rare attacks by ghosts are a matter of mistaken identity; that is the ghost misidentified a living person as a figure the ghost knew during its life.

It is possible that attacks may be nothing more than clumsy efforts by a ghost to achieve recognition. Witnesses of ghost appearances have found themselves in the middle of gunfights, major military battles, and other violent events yet sustained not the slightest injury. You will be safe if you keep a wary eye and a calm attitude and set aside tendencies to fear the ghost or the circumstances of its appearance.

Most authorities agree that ghosts do not travel. Ghosts will not follow you home, take up residence in your car, or attempt to occupy your body. They are held in a time and space by deep emotional ties to an event or place. Ghosts have been observed on airplanes, trains, buses, and ships. However, it is unlikely that the destination interests them. Something about the journey, some event such as a plane crash or train wreck, accounts for their appearance as travelers.

HOT SPOTS FOR GHOSTLY ACTIVITY

Numerous sites of disasters, criminal activity, suicides, devastating fires, and other tragic events abound in Seattle and the Puget Sound region, providing hundreds of opportunities for ghost hunting. Visit the locations described in Chapters 2 through 6 to experience ghostly activity discovered by others or find a hot spot to research and initiate your own ghost hunt.

Astute ghost hunters often search historical maps, drawings, and other documents to find the sites of military conflicts, buildings that no longer exist, or sites of tragic events now occupied by modern structures. For example, maps and drawings found online or displayed in museums, such as the Seattle Museum of the Mysteries, or at historic locations, such as Fort Worden in Port Townsend, may be a place to start. Doc Maynard's Public House on Pioneer Square in Seattle (entry point to the underground) and the site of the Martha Washington School for Girls on the shores of Lake Washington, may point you to the former locations of houses, bars, brothels, churches, schools, docks, logging camps, farm houses, or graves that lie under parking lots or streets. This information, which is often unpublished, may provide the key to a successful ghost hunt.

Fires and floods have caused a large number of sudden and tragic deaths in the Seattle region resulting in quite a few ghosts and hauntings. Several small-scale fires occurred in the 1860s and 1870s killing more than one hundred people and destroying wooden buildings that had been constructed with blood, sweat, and tears. In 1879, a large fire swept through the former Seattle cemetery at Denny Way and Dexter Avenue North, destroying many of the wooden grave markers. A few years later, the cemetery was relocated, but because of the lack of grave markers some bodies were left behind. People who died in these disasters and those displaced by other tragic events may haunt the site of their graves, favorite bars or restaurants, workplaces, or cherished homes.

In 1889, a huge fire swept through central Seattle, destroying hundreds of homes and businesses and killing many unfortunate souls who could not outrace the flames, smoke, or collapsing structures. The fire destroyed more than twenty-six city blocks, setting up a municipal debacle that created the famous underground city. Ghost

hunters can enter Seattle's underground via Doc Maynard's Public House on Pioneer Square.

In some of Seattle's older neighborhoods, homes of many well-known residents, such as railroad magnate H. C. Henry's 1901 mansion in the Harvard-Belmont District, are reputed to harbor ghosts. Other mansions built by mayors, industrialists, judges, and timber barons that are open to the public include the H. H. Dearborn home and the C. D. Stimson mansion on Minor Street.

It has been said that all ships are haunted. Seattle has a collection of vessels that interest ghost hunters with an affinity for maritime history and sea-going spirits. At the Maritime Heritage Center on Lake Union, the 1904 vintage lightship *Swiftsure*, 1889 tugboat *Arthur Foss*, and 1897 schooner *Wawona* are open to visitors. Across Puget Sound is Bremerton, the home port of the Vietnam-era destroyer *Turner Joy*. This ship, now open to visitors, gained fame as one of two U.S. naval vessels targeted by the North Vietnamese in the Gulf of Tonkin incident.

Fascinating histories and ghostly atmospheres outside of central Seattle may be found in historic homes such as Chinaberry Hill, an 1889 Victorian inn and cottage in Tacoma; the 1900 home of John and Ida Gibson in Issaquah; and the 1887 Captain John Quincy Adams house in Port Townsend. Situated on the western shore of Puget Sound, Bremerton and Port Townsend have several historic buildings that are popular weekend destinations for ghost hunters. Access is easy because many of these places are bed-and-breakfast inns, restaurants and bars, museums, or shops.

Towns north of Seattle offer historic districts and other venues that have been investigated by professional and amateur ghost hunters. These include the Mount Baker Theatre, Bayview Cemetery, and Shuksan Rehab facility in Bellingham. Fairhaven's Sycamore Square and Patti Lierman's Off the Wall Antiques, Everett's old movie theater, and Edmonds' Anderson Cultural Arts Center are great destinations for I-5 travelers. Everett is also the home of Robert Louis Stevenson's sailing vessel *Equator* and his ghost.

For adventurous ghost hunters who don't mind a slow ferryboat ride or a hair-raising seaplane hop, the magnificent and picturesque San Juan Islands offer unique opportunities for contact with Indian

spirits. At some of the resorts, inns, and restaurants on the islands, ghost hunters may encounter hauntings created by farmers and fishermen, former owners of estates, and resort patrons who came for secret rendezvous.

Many churches dating from the nineteenth century exist throughout Seattle, Tacoma, Everett, Snohomish, and Port Townsend. Some of these old places of worship include graveyards. Most of them, such as the former Methodist church on Sixteenth Street in Seattle's Capitol Hill district (now an office building) and the First Presbyterian Church on Franklin Street in Port Townsend, are beautifully restored. These churches are accessible to visitors as points of historical interest. The grounds of some of these fascinating places contain graves of well-known pioneers, in addition to mass graves of those who died in the epidemics of the nineteenth century.

Several cemeteries dating from the mid-nineteenth century are scattered about the region. Many of them have fascinating architecture, epitaphs, and lists of occupants. These cities of the dead include some unusual tombs and crypts, some marked by peculiar monuments.

Black Diamond Cemetery, located southeast of Seattle, was opened in the 1880s to serve a thriving coal-mining community. The dangerous work brought an early end to a hard life for many of the miners. On foggy nights, the lamps of long-dead coal miners can be seen as the spirits of the men walk the grounds. Some of these spirits create orbs that have been captured on film, while others whistle as they walk.

North of central Seattle in Capitol Hill, the Grand Army Cemetery houses the remains of locals who served in the Civil War, most of them in the Union Army. The adjacent Lake View Cemetery is notable for several obelisks that mark the graves of Masons. Some of these Egyptian-style monuments stand thirty feet tall and create a bizarre atmosphere. Cemeteries in Enumclaw—southeast of central Seattle—include Buckley and Evergreen Memorial Park. Local ghost hunters have conducted several investigations at these locations.

At the Western State Asylum in Steilacoom—southwest of central Seattle—more than three thousand numbered grave markers are the only monuments marking the passing of asylum inmates. These markers, about the size of a paperback novel, contain no names or

dates. Visitors and ghost hunters have experienced intense paranormal phenomena there.

The best way to see Seattle's cemeteries and learn fascinating histories of those entombed there is to tour them with a knowledgeable guide. (See Appendix D.) These places are too spooky and possibly unsafe after dark unless you are accompanied by people who can insure a pleasant visit.

LOCAL GHOST HUNTERS

Two local organizations can help you locate suspected haunted sites, provide information about previous ghost investigations, and sharpen your skills as a ghost hunter.

The Washington State Ghost Hunting Society is a nonprofit organization that focuses on the scientific investigation of poltergeists, ghostly activity, and other paranormal phenomena. Many of its members are experts in physics and engineering and professionally trained in the use of audio and video equipment. Other members are talented psychics and sensitives. (See Appendix E.)

AGHOST (Amateur Ghost Hunters of Seattle-Tacoma) is considered by many to be one of the most advanced paranormal research groups in the Pacific Northwest. Its investigations have been featured on several television programs and in newspaper articles. AGHOST combines the most advanced high-tech approach to ghosts with the insight of psychics and has produced some amazing results. AGHOST conducts three to four investigations each month in apartments, hotels, open land, and at businesses and private homes. AGHOST hosts special events and offers classes and training seminars.

TWO SIMPLE RULES

Two simple rules apply for successful ghost hunting. The first is to be patient. Ghosts are everywhere, but contact may require a considerable investment of time. The second rule is to have fun.

You may report your ghost hunting experiences or suggest hot spots for ghost hunting to the author via e-mail at Ghosthunter@jeffdwyer.com.

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