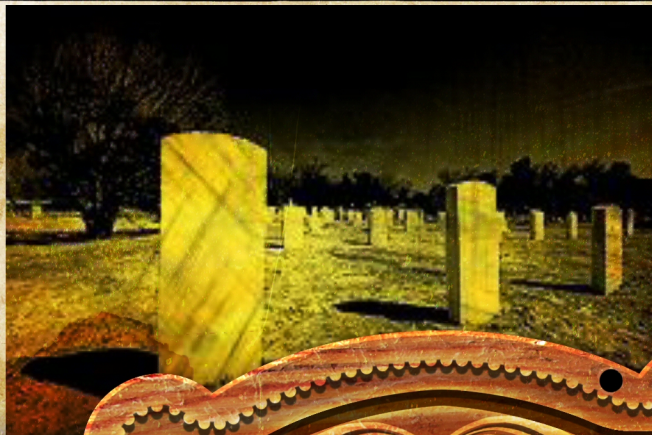




REPORT

FAIRVIEW CEMETERY

INVESTIGATION



*Albuquerque
New Mexico*

NM009A

SOUTHWEST GHOST HUNTERS ASSOCIATION



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The word “investigation” is defined as
“a searching inquiry for ascertaining facts; detailed or careful examination.”

The key word here is “facts”. Do ghosts exist? No, it has not been proven. Therefore are no facts to investigate.

What we do have is the testimony of the witnesses and this is where an investigational process will work. Investigations are often viewed as a skeptical activity because the main goal is trying to determine what the witness actually saw. Is it explainable or not? This is done through critical thinking and an event replication process developed by SGHA. This is an important concept because what defines a haunting or ghost sighting is “Multiple witnesses reporting unusual phenomena over a period of time”. If these phenomena can be explained, the witness reports are no longer validating paranormal activity as a cause and thus there is no ghost or haunting. Additionally historical research may be done in an attempt to validate facts.

It is important to understand that the goal of an investigation is not to find evidence of the paranormal but to attempt to identify any natural or manmade causes of the reported phenomena

Definition of Terms

Investigation Status: Unsolved investigations will have either an open or closed status. An investigation is given an “Open” status if:

The investigators were unable to replicate all of the witness events. Something significant remains that is still unsolved.

It is important to understand that an “open” investigation does not mean that the unsolved facts are paranormal in nature. It simply means that we have exhausted our resources and cannot solve the “open” items/events.

A “Closed” status indicates that there is insufficient data or confounding variables that prevents replication or identifying possible explanations. This often occurs when investigators do not have direct access to witnesses or some other environmental change have occurred that creates confounding variables.

Confidentiality Notice

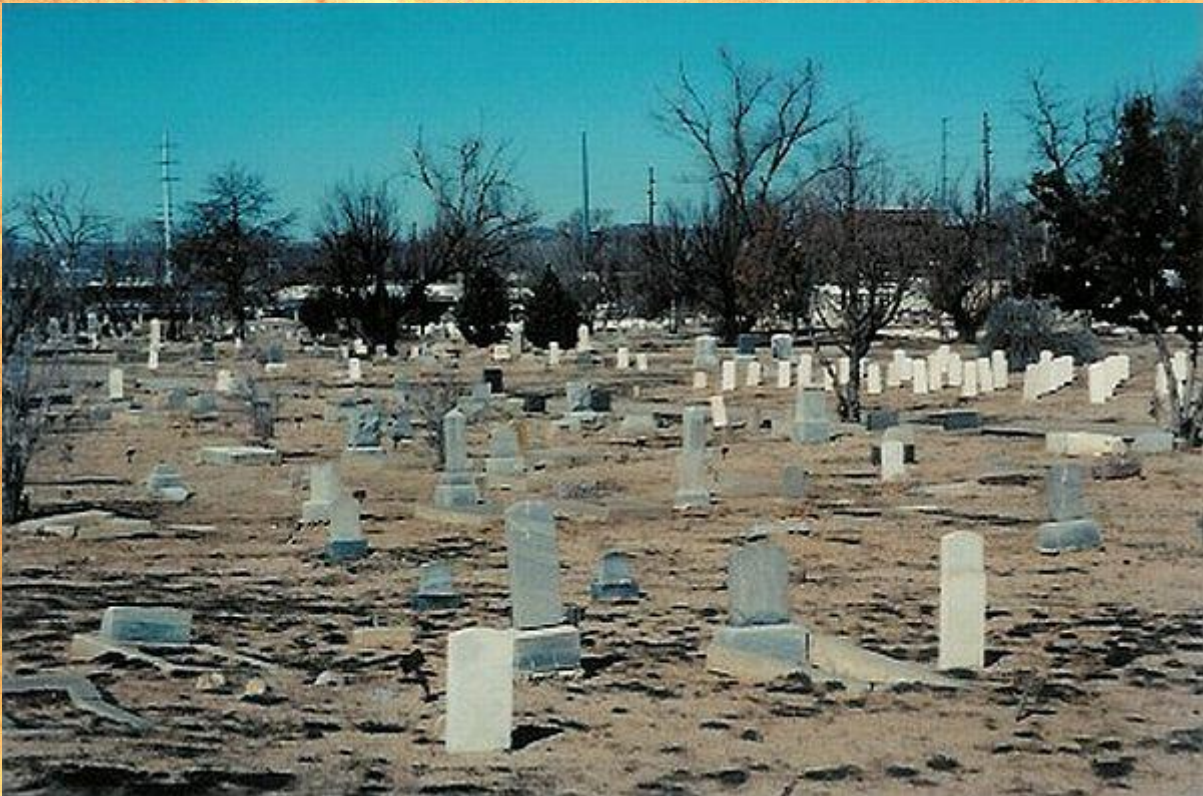
Many of the witnesses interviewed have wished to remain anonymous in exchange for presenting their accounts of paranormal experiences. We honor that request and thus witnesses will often be identified by aliases. Any coincidence between aliases and actual persons is unintentional.

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Part 1: Location Information

Fairview cemetery, Albuquerque, New Mexico



Part 2: Location History:

In November of 1882, a letter was written by Elias Stover, first president of the University of New Mexico, and was printed in the Albuquerque Morning Journal, informing the Board of Trade Association that individuals were burying their friends along the side of a sand hill which was never intended to be a cemetery. Thus, we have the humble beginnings of Fairview Memorial Park. Not too long after this letter was published, a group of prominent local individuals got together and formed the Albuquerque Cemetery Association. The first documented burial at what became the Fairview cemetery was on February 23, 1881: Mosheim Perea, a young lad from Corrales.

Fairview Park evolved in three phases, each reflecting the tastes of the times of its creation. Wanting to mimic cemeteries on the east coast, the first (north) section was designed in the Victorian style of the late 1800s with romantic

landscape and long curvy roads. Individuals who did not own a family estate were interred in the northwest area of this section in long rows from 1881 to 1908. During these early years in Albuquerque's history, many a child and infant died from disease or were stillborn and were buried in a special area for these unfortunate children. This section is being administratively split out as a non-profit entity and named Historic Fairview Cemetery.

In 1892, the Albuquerque B'nai B'rith lodge incorporated the Jewish Cemetery Association and acquired two acres of land in Albuquerque's east mesa. In 1902, Congregation Albert acquired that land which became the "Congregation Albert Cemetery" subdivision of Fairview's north section.



SGHA investigators at the cemetery

The middle section of the park, developed in the 1930s by the Strong family, long-time caretakers of the park, was built in the City Beautiful design style with a grand symmetrical, geometric pattern of lanes. This subdivision included three perpetual care tree-lined garden areas with a “modern sprinkling system.” Well-to-do families built in this section. Mausoleums were designed, as advertised in 1931, in “the Kingly Way since the Pyramids of Egypt.” More than a few who had loved ones buried in the older areas asked to have the remains moved to this fine-looking new locale. The southern-most section of Fairview reflects a more modern style with no overall theme, but with groupings of burials and ground-level markers.

During the early 1900’s, as more people came to Albuquerque either to start a new life or to find the cure at a tuberculosis sanatorium, more space for burials was needed. Many who relocated did not make it and ultimately died from tuberculosis. The records show grave after grave listing this devastating disease as the cause of death. Many of those who died were poor and buried in pauper graves right next to those who were the known in society, wealthy socialites. Death shows no mercy; making it a sad time for all stricken by this disease.

In the United States, cremations became popular in the 1920s and 30s. If an Albuquerque family wanted a loved one to be cremated, the deceased had to be shipped to Denver or Phoenix and his cremains were returned to our city. So, in 1934, Fairview opened its doors to New Mexico’s first crematory. It was located in the middle section of the cemetery. The hollow tile and white stucco building is a beautiful adaptation of California mission style, designed by Brittelle and Ginner, and constructed by Kilbourne L. House. The crematory remained in this structure until it was damaged by a small fire in 1982. The building was then internally redesigned to hold offices, a family consulting room and the columbarium for cremains. The crematory was relocated to a building just east of its original site.

Fairview Memorial Park is and always has been a very inclusive public cemetery where so many of Albuquerque’s communities have come together for

their final resting place. It is an important part of Albuquerque history with over 30,000 burials, uniting families and strangers both past and present.

By Susan Greene, Fairview Historian

Relevance of History to reported phenomena:

None

Part 3: Witnesses

This section identifies the witnesses to the reported activity.

Name	Sex	Connection with reported incident	Interviewed
Edward Gonzales (Eddie)	M	Saw an apparition when he was driving on McEarl street and turning onto Columbia Drive.	Yes
Tricia Hayward	F	Saw an apparition of a man in a "dark suit" moving across the northeast end of the cemetery.	Yes
Don Hayward	M	With witness 2 (Tricia). Reported same phenomena.	Yes

*Witnesses given aliases are noted by a **

Part 4: Reported Phenomena (General)

Various rumors surround the older section of the cemetery that range from sightings of apparitions to the practice of necromancy. The most interesting reports have come from passing motorists who claim to have witness apparitions in the cemetery that suddenly vanish.

SGHA received multiple e-mails from witnesses concerning the sightings of apparitions. All of the sightings occurred from vehicles travelling on Columbia Drive.

Part 5: Phenomena reported during Ghost Hunts

No phenomena were observed during ghost hunts at this location.

Part6: Hypotheses and Testing

Witness 1: Edward Gonzales

Interview Notes:

Eddie was on McEarl street, turning south onto Columbia drive when he saw an apparition of a man walking in the cemetery. He estimates that the sighting lasted for "a few seconds". After the sighting he drove straight home. During the interview he admitted that he believed in ghosts and was frightened after his encounter. He did not go back to investigate and avoided driving down that section of Columbia afterwards.

Hypothesis:

The apparition was an actual light or a reflection of light in the cemetery.

Testing:

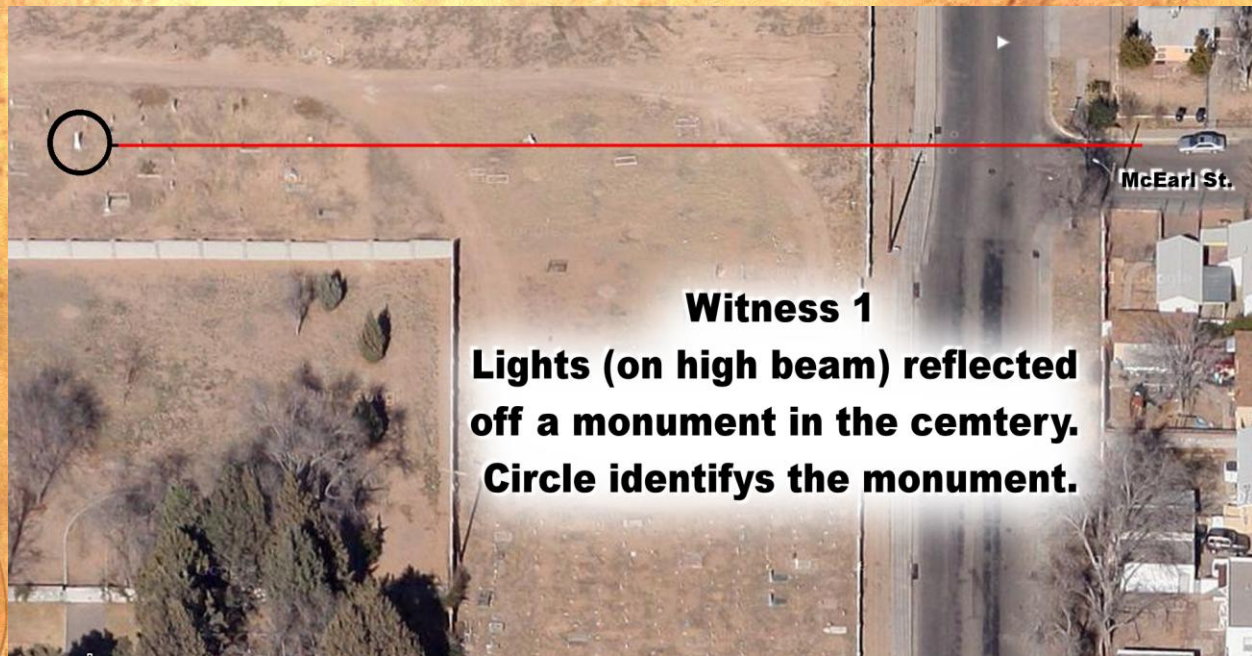
We started by searching the area around the cemetery where Eddie saw his apparition. We were specially looking for any light sources or objects that could reflect light.



We later discovered several monuments that had to potential to reflect the light from a vehicle travelling west bound on McEarl Street.

The team then began testing this hypothesis by driving down McEarl and noting any reflective effects it caused inside the cemetery.

On our sixth test it was discovered that if the high beams were on, the headlights reflected nicely off a large monument. The reflection was constant with the size of the apparition Eddie saw. As the vehicle turns on Columbia, it also creates the illusion of movement.



Replication:

The phenomenon was successfully replicated with the witness present. The witness identified the replicated phenomena as identical to what he observed the evening of his encounter.

Final Results:

The apparition was successfully debunked as being caused by truck headlights (on high beam) reflecting off a monument in the cemetery.

Witness 2: Tricia and Don Hayward

Interview Notes:

Tricia and Don were driving north bound on Columbia drive when she noticed a man walking in the cemetery. As she watched the man suddenly disappeared. She pulled the car over just past the junction of Columbia and McEarl. Both witness looked for the man but he had vanished. Had they just seen a ghost?

They got out of the car and hopped over the cemetery wall. They went to the area where they last saw the man and discovered a desecrated grave. Believing that they had just seen a ghost they fled from the cemetery.

During the interview we discovered that Tricia and Don had been talking about ghosts just before their sighting. This is probably why they noticed the man in the cemetery instead of just driving on by it.

Hypothesis:

The simplest explanation would be a person walking in the graveyard. During this investigation we encountered four people walking through the cemetery, using it as a shortcut to apartments and dwellings to the north of the cemetery.

Testing:

During the interview the witnesses showed us where they were when they first saw the man and where they pulled their car over afterwards. From talking to



the people we came across in the cemetery, we found a break in the cemetery wall which they used as a short cut. We then began to map out the light sources in the area. The only prominent one was the streetlight at the corner of McEarl and Columbia.

We soon came across the desecrated grave that the witnesses had discovered. We now had the three waypoints we needed to test our hypothesis.

Hypothesis:

With the only light coming from the streetlight, the power pole casts a shadow across the cemetery. If a person entered the cemetery through the break in the wall and was walking in line with the power pole shadow (heading west), a viewer in a car could misperceive that the person disappeared. In reality, they had simply changed their direction, which was concealed by the shadow of the power pole.



Replication: It took several attempts to replicate this as the illusion lies upon the position of the car and the person walking in the cemetery to line up correctly.

Final Results: We were successfully able to replicate the event that was seen. Don was present during the replication and agreed that it matched what he had seen.

Part 7: Conclusion

The phenomenon identified as being paranormal in nature was investigated and found to have more likely explanations. As such, there is not a probable rationality to believe that this location is haunted. The case of the building having paranormal activity is not sufficient enough to cast a benefit of a doubt or to meet the burden of proof required.

Part 8: Photographs

