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WHEN GHOSTS ATTACK

The belief in possession and attacks from the spirit realm has been with us for centuries. Is sexual assault from the other side possible as well?

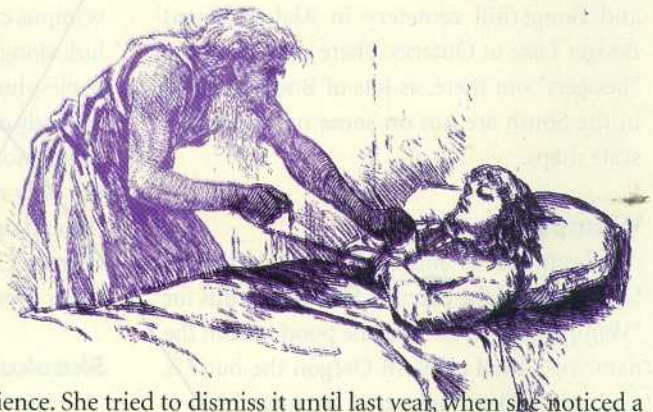
by Marcia Jedd

While living temporarily in her mother's basement, Mary Klein awoke to the sound of heavy breathing in her right ear. "I tried to get up and I couldn't move. I couldn't talk or scream. It felt like there was a hand over my face," she says.

She was unable to move her spread-apart legs, and her shoulders felt pinned down. Her dog barked repeatedly and backed away from her bed. Her cat escaped into an adjoining room. An innate sense told Mary that she was being accosted by a large male presence without a physical form. "I had to figure out how to convince this entity to leave me alone, and I started to will it to do so in my mind," she says.

During the attack, Mary felt rubbing on her pelvic bone. "I got very angry with the entity and I think he knew it," she says. After several minutes, the presence and the pressing sensation vanished. "There was no actual penetration, but I was sore for two days," she recalls.

This wasn't Mary's first experience with the paranormal. She had witnessed poltergeist-type activity in a childhood residence, hearing noises and seeing a dark presence in a particular room. Later residents of the house reported activity in the same room. But for years Mary was too terrified to talk about her latest experience.



She tried to dismiss it until last year, when she noticed a book in the library about ghost attacks. A few weeks later, she felt bold enough to tell her mother, who admitted similar, less severe experiences. That was more than five years ago. Now, Mary reports no other attacks and remains convinced it was a random incident.

For Carla Moran, a single mother with four children living in California in the mid-1970s, nothing seemed random about the repeated and apparently violent attacks that, like Mary's, felt like rape. Carla sought psychiatric counseling and books on the subject, and while in a bookstore, she happened to meet Kerry Gaynor and Barry Taff, two parapsychologists specializing in haunted-house and poltergeist cases. Gaynor and Taff volunteered to investigate Carla's case. Her story was overdramatized in the 1982 movie *The Entity* and a book of the same name. Neither treatment was completely factual.

Carla was initially accosted by what she perceived as three entities — two holding her down while the third assaulted her. Over the course of nearly a dozen incidents, the number of per-

petrators decreased to just one. Carla reported attacks that simulated penetrating rape in some instances. Her teenage son described a particularly vicious attack in which Carla was thrown by the malevolent force and hit her head. He tried to intervene, but he was also thrown, breaking his arm. ("In the filming of *The Entity*, the actor playing the son broke his arm in that scene, and the curtains tore from top to bottom without explanation," recalls Gaynor.) Carla later moved to Texas and the attacks subsided and eventually stopped.

Despite on-site investigations by Gaynor and Taff, as well as psychics and professional photographers, the attacks on Carla never occurred in the presence of non-family members. Gaynor observed only bite marks on Carla's neck and bruises on her body. But general paranormal phenomena in the house was observed by many. Strange lights started to appear on the walls. Investigators covered the walls and ceiling with black cardboard and told the light source to move to certain spots. The light obeyed. On several occasions, it floated into the middle of the room, gaining speed and dimension, and formed into a distinct human-like figure before dissolving.

Gaynor remains convinced there was legitimate paranormal activity in the house, but he stresses that there was no evidence of anything paranormal about the attacks. If Carla did experience sexual assault, possible sources could have been a random violent spirit or disturbances in her psyche, such as subconscious childhood abuse memories.

The experiences reported by Carla and Mary are similar to other reports of attacks by unknown forces having sexual or rape-like characteristics. Gaynor speaks from examination of 900 cases over 25 years. "Sexual aspects to cases are not that unusual," he says. "It's far more a part of [paranormal] phenomena than is recognized. These may very well fall into the domain of psychological disturbances."

Demon and Poltergeist Lovers

Reports of phantom sexual attacks go back centuries to the realm of the incubus and classic demon lovers. The incubus is a male demon who lies on sleeping women to have sexual intercourse or otherwise abuse them. The succubus is a female version of this demon, and attacks men. Bruises and cuts might appear on the victim's body following such encounters.

"This is an ancient phenomenon utilizing popular figures in our culture, archetypes, and myths," says Brad Steiger, whose many books on the paranormal include *Sex and the Supernatural* and *Haunted Lovers*. According to Steiger, incubi have many modern spins. The intruder may take on the form of a priest, a rock star, or other respected or idolized figures. Alternately, a visitation could be triggered by a UFO sighting or alien contact. "Seeing a being seems to open the doorway," says Steiger. "They may not be aliens in the extraterrestrial sense, but other non-physical lifeforms indigenous to this planet."

One of the most commonly accepted explanations for entity attacks, especially when the victim reports pressing sen-

Rape Is Rape

No Matter What Dimension You Live In

by Riba Gleich

One of the most shocking — and influential — experiences of my life occurred when I was about 12 years old. It is perhaps my earliest memory of contact with the spirit world.

It was winter 1967. All windows and outer storm windows were shut tightly, keeping the elements out and the heat in. I slept in a beautiful four-poster canopy bed — every little girl's princess fantasy come true. I never liked being in utter darkness, and I welcomed whatever light came through my window at night.

One night, I was warm and cozy but I just didn't feel like closing my eyes. I looked over to one of my windows and I could swear I saw one side of the curtains move, as if pushed to the side. I tried to focus on the window, to see if this was really happening. The curtain had returned to its normal position, so I chalked it up to imagination and fatigue. I didn't even think about this seemingly minor incident until after the main event, which would take place within a week.

I was having a terrible nightmare in the middle of the night. It felt like *The Twilight Zone*, but didn't resemble any episode I had ever seen. I was walking down a small, empty city street at night. The windows in the buildings were all dark, and the only illumination came from old-fashioned streetlights. The city was completely deserted. I became aware that someone was following me. There were no footsteps, just the sense of a presence behind me. Every time I turned to look, a shadow would dart into a storefront or alleyway. I never saw the person hiding, just the shadow. It was getting closer and closer, but always ducking out of sight. Finally, sensing danger, I once again

turned to check the shadow's position, and it was upon me. It leaped...and I woke up.

My heart was in my throat and my adrenaline was pumping. I sat up slightly, resting on my elbows, trying to catch my breath. The air around me felt cold, which was unusual. There were no drafts in my room and I knew the heater was on. My white furniture took on an eerie, almost phosphorescent glow. It was extremely disconcerting. Suddenly, something came down on me — hard — knocking me back into a fully reclined position. The blanket was at once pulled taut across my whole body, as if someone had put a hand on either side of me, rendering me a motionless prisoner. Then, there was something heavy on top of me. My head was forced to the side by this weight. I was absolutely terrified. In the next moment, I heard an evil laugh echoing in my left ear, as if this being's head were right over mine, its mouth to my ear. I can't remember what I was thinking — only the sheer terror of wondering what was happening and whether or not I was going to die.

I couldn't move, and I got the impression that if I made an effort to struggle, it would be worse for me. I don't know how I knew it, I just did. So I lay there with the horrible thing on top of me, when I became aware of a surging sensation in my lower abdomen. It was not altogether unpleasant — at least, not painful — but I remember feeling revolted, on the verge of nausea. There was no internal pressure of any kind, just this tingling, moving feeling inside of me. Not only had I never experienced sex, I didn't even know about the birds and the bees yet. It wasn't until years later that I realized what had happened to me that night: I was raped. By whom or what, I do not know.

The attack seemed to go on forever, but I couldn't say how long it actually lasted. I just kept waiting, praying for it to end. I was too afraid to cry out or make any noise, but in my head I was screaming, "Stop...stop...please stop." Finally, the sensation in my abdomen stopped. I don't remember actually feeling the weight being lifted, but I sensed I had been released. I didn't move for quite some time, not knowing if it was still around. I tried to move my head, and I could. I was too afraid to move more than that, so I just lay there, stunned, horrified, and exhausted. I must have fallen asleep that way.

My mother came into my room the next morning, shouting, "Time to get up," and quickly walked out again. A second later, she returned with a peculiar expression on her face. "How'd you do that?" she asked. I realized the blanket was still pulled taut across my whole body up to my neck, and tucked under me at least an inch all the way around, including my arms. I felt like a mummy. I was upset. I wanted to tell her and be comforted by her, but for some reason I felt embarrassed, and she probably wouldn't have believed me anyway. It was difficult loosening myself under the blanket, so my mother helped. She asked again how I had managed to tuck myself in so tightly. I made some innocuous remark and never revealed anything to her.



Barbara Hershey played a victim of spectral attack in *The Entity*.

sations, is sleep paralysis or "night heavies," a phenomenon linked to out-of-body experiences. "If your torso hasn't awakened when you come to consciousness, you feel like there's pressure on you," says parapsychologist Loyd Auerbach. But while victim Mary Klein has experienced the related sleep phenomenon of lucid dreaming (dreaming with awareness), she notes that during the attack she was fully awake, felt considerable physical discomfort, and heard heavy breathing.

To understand the topic of assault by entities, it's important to differentiate between poltergeists, ghosts, and other types of spirits. The word *poltergeist* literally means "noisy ghost." But an accepted theory is that poltergeist activity is actually energy that leaves one's body and has conscious or unconscious effects. Dishes falling off a shelf, loud noises, and other poltergeist-associated activity may emanate from a living human — for example, an adolescent with repressed anger, sexual energy, or hostility. "That energy *causes* the poltergeist," emphasizes Gaynor, adding that the energy typically manifests within ten feet of the person or "agent" causing the phenomena. "Poltergeist activity can be an externalization from the person himself or someone in the family," adds paranormal observer Bufo Calvin.

Attacks may also be a form of psychokinesis (PK) — the mind's influence on material objects, events, and energy. PK energy can bring on self-inflicted wounds such as cuts, bleeding, and bruises. The victim could be her own perpetrator, as her unconscious "dark side" manifests. Calvin suggests that mentally unstable adults may fall prey to such self-attacks. When sudden and unex-

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pected violence, noises, or other disturbances happen repeatedly in close proximity to a particular person, they are classified as Recurrent Spontaneous Psychokineses, or RSPK. Gaynor and Taff suggest that the case of Carla Moran had all the symptoms of RSPK activity.

This is not to say that sexual assault cannot be the work of actual ghosts — although in the majority of haunting cases, there's nothing to worry about. Most hauntings are simply recorded impressions of an event, and do not interact with the living world. But other types of spirits are akin to concentrations of energy, and the non-human realm can encompass parasites or psychic residues. "These parasites feed off human vibrations and become stronger or energized," says Steiger. Parasites can be found anywhere, often in public spaces such as hotel rooms.

Calvin goes so far as to suggest that a discarnate, non-human entity in search of a fix would attack a human sexually to gain energy. "Sexual energy is very strong, powerful energy," says Calvin. Indeed, orgasmic energy is associated with cosmic energy. Sexual energy, as the second chakra, is linked to creativity. That chakra is located in the sexual organs and governs relationships, sex, and reproduction.

Meanwhile, lower-level entities could purposely attack a human to inflict pain, says Calvin. Hypnotherapist Dr. Bruce Goldberg agrees, arguing that attacks of a sexual nature can fall into the broad arena of "psychic attacks." Psychic attacks, both sexual and non-sexual, may be inflicted by troubled discarnates or ghosts. But the most severe psychic attacks, which may contain sexual overtones and produce physical wounds, make up only a tiny portion of the phenomena, and might derive from true black magic or demonic activity requiring an exorcist, says Goldberg. Another twist is a non-human spirit posing as a human spirit in order to deceive a victim. Furthermore, "What have been perceived in history as incubi and succubi could really be witches or demonic spirits in an astral body," Goldberg adds. Suspected encounters of these types should be treated with caution.

But truly related to the dark side is the notion of consensual sex between a human and a discarnate entity, whatever its form. "One can invite this," says Steiger. "It's one of the most dangerous things a human can do — ultimately courting possession." ■

Marcia Jedd is a Minneapolis, Minnesota, writer who has covered the topics of astral travel, alien contact, and the soul-trading "Walk-ins" for FATE.

Sexual assault by spirit entities is uncommon. If you think you may have been victimized in such an attack, contact the Organization for Paranormal Understanding and Support (OPUS) at 925-689-4198, or write PO Box 273273, Concord CA 94257.

I tried to put the whole incident out of my mind, but it caused many sleepless nights thereafter. The terror has stayed with me ever since. But what could I do about it? Who could I talk to? I tucked the memory away for years, thinking I was the only one this could ever happen to. I didn't want people to think I was nuts. I did, however, decide to seriously pursue an understanding of the supernatural. Perhaps I would find some answers to help me cope with my trauma and conquer my fear.

Years later, in my mid-20s, I was enjoying a little Christmas libation with two friends. I don't know how, but we got on the subject of ghosts. One friend was obviously feeling very comfortable under the effects of the egg nog and began to tell us something she claimed she had never revealed to anyone. She started with the disclaimer that she knew we'd think she was crazy, and then she flat out told us she had been raped by a ghost when she was a teenager, and that, without question, she had been sexually assaulted by someone or something she could not see. She had never experienced the supernatural before or since, and it had been absolutely terrifying. I was almost shocked sober. I immedi-

I remember feeling revolted, on the verge of nausea.

ately told her of my experience, thinking, *At last, someone I can share this with. I'm not alone.* The shock and relief were mutual.

Around 1982, I went with a friend to see the latest ghost movie, not knowing the details ahead of time. It was *The Entity*, the film based on the documented case of Carla Moran. I couldn't believe what I was watching. The story depicted the experiences of yet another woman being raped by an unseen assailant. After watching her story, I almost felt grateful it had only happened to me once. I soon realized I was not the only one to have been terrorized by these phantom perpetrators. After much study of ghost phenomena, eventually my fear would give way to fascination.

I wouldn't wish an experience like mine on anyone, but in a way, I kind of view it now as a gift. Whoever or whatever was in my room that night opened a door for me, leading me to a life-long pursuit of a larger truth, about who and what we are and the eternal nature of existence. Terrifying as it may be, there is certainly comfort in the notion that something of us survives beyond the mystery of death. And hopefully, most of us will find more positive, productive ways of expressing our newfound freedom in the afterlife than sexually assaulting unsuspecting, innocent victims. ■

Riba Gleich was a segment producer for the television show *Strange Universe* and is a freelance writer living in Burbank, California. She has interviewed hundreds of paranormal and UFO researchers, experiencers, and witnesses around the world.

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FATE recently caught up with Dr. Barry Taff, a renowned parapsychologist, author, and from 1969 to 1978 a researcher at UCLA's now-defunct parapsychology lab. Taff led the investigative team on such landmark cases as "The Entity" (see pages 16–19) and the San Pedro hauntings. He holds a doctorate in psychophysiology from UCLA and has investigated more than 3,500 cases of paranormal and UFO phenomena in southern California in the past 30 years. He has also conducted extensive studies in telepathy, precognition, and remote viewing. Taff shared his recollections, views, and observations of paranormal sexual harassment and attacks.

FATE: Out of all the cases you've investigated, how many would you say involve some kind of sexual activity?

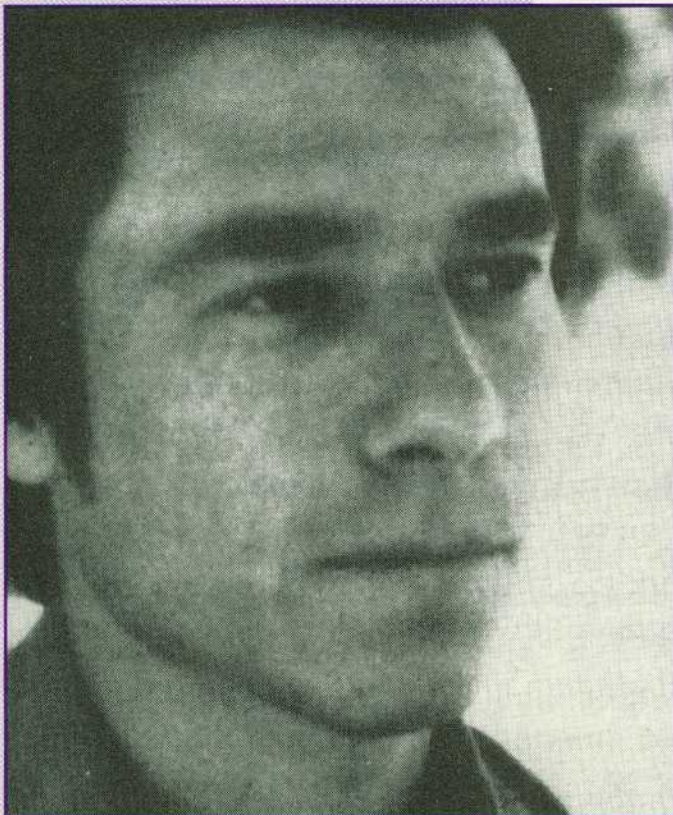
TAFF: It occurs on occasion, but it's fairly uncommon. I would say five to ten cases out of all those I've investigated involve some kind of sexual activity.

FATE: Is there any particular type of case in which this is most likely to occur?

TAFF: There is evidence to suggest that in the majority of these cases, this phenomenon is linked to the human subject and that the sexual encounters are a product of his or her own psychokinetic manifestations. I believe the "Entity" case, at least in part, falls into this category. Then of course, there are those few cases where all indications lead to the probability of the perpetrator being external in nature, a separate entity.

FATE: How can you tell the difference?

TAFF: It's extremely difficult to draw a line between these two types. First and foremost, we look to the experiencer of the



Dr. Barry Taff circa the "Entity" case of the 1970s.

Entity

An interview with parapsychologist Barry Taff

phenomena to observe his or her psychological profile. There is an established set of characteristics commonly associated with "poltergeist agents," or PGAs, which, although it cannot be deemed 100 percent accurate, at least gives us a reference point for further investigation.

FATE: PGAs?

TAFF: PGAs are those we believe are inadvertently responsible for generating the unusual activity going on around them through psychokinesis. This is the ability to subconsciously manipulate energy and matter in one's immediate environment without any physical interdiction.

PGAs are often children in pubescence or adolescence, sometimes even young adults. The generic psychological profile of a PGA can be described as an emotionally volatile, depressed, anxiety-ridden individual with excessive amounts of pent-up hostilities and unresolved, deep emotional conflicts. Simply put, they are a mass of conflicting impulses. It is interesting to note that an exceptionally high percentage of PGAs suffer from one form or another of epilepsy.

FATE: Do you think there is a link between epilepsy and poltergeist activity and, therefore, these sexually oriented paranormal encounters?

TAFF: Epilepsy is essentially a violently chaotic electrical discharge within the brain which can dramatically affect the central nervous system. We have discovered that when epileptic PGAs take their prescribed medication, it not only quells their seizures, but it also seems to abruptly terminate these psychokinetic outbreaks. This effect suggests that the region of the brain responsible for epilepsy in some individuals may also mediate psychokinetic functioning. This might be the first physical correlation between a paranormal process and human physiology.

FATE: What about cases that suggest an external influence at work?

TAFF: What makes these cases unique is that most, but not all, of the experiencers are generally free of any history of paranormal encounters, that is, until they enter a "haunted" environment.

One of the most famous cases is the old Ozzie Nelson house in Hollywood Hills. Ozzie Nelson died of cancer in this house in the mid- to late 1970s. In the early '80s, I was called in by the new residents. The woman living there described various unnerving encounters. Chief among them were recurring bouts of fondling,

Man

by Riba Gleich

groping, and caressing of her breasts, buttocks, and groin area while she lay in bed. She was so disturbed by the encounters that she didn't want her name to be used in reference to this case and subsequently made a hasty departure from the house.

FATE: *Had this ever happened to her before?*

TAFF: She had absolutely no history of paranormal experience prior to moving into the Nelson house.

FATE: *What about the man living there?*

TAFF: While he did experience enigmatic shadows, doors and windows opening and closing spontaneously, and the various utilities turning themselves on and off, he was never sexually accosted.

FATE: *Have you ever personally experienced a sexual paranormal encounter?*

TAFF: Yes, in fact, I have. In early August 1987, I was asked to house-sit by a friend in Studio City, California. My reason for accepting his offer was simple — it was a beautiful home. There was no hint that there was anything unusual about this house, and my friend didn't mention anything. Afterward I found out that he intentionally withheld information because he wanted to see if, without prior knowledge, I would experience anything while staying there.

Upon arriving, I put my duffel bag down on the bed. When I later returned, it was on the floor, a considerable distance from the bed. I placed the duffel back on the bed. Later that evening, I returned to find it once again on the floor and a portable music system was now on the bed. I was concerned about the possibility of a prowler in the house, but why would a prowler move small items around the room? This activity eventually escalated into loud pounding on the walls, objects appearing and disappearing in the house ["apports"], and glowing balls of light which I observed and photographed. However, the most spectacular event transpired the very first morning I awoke in the master bedroom.

I awoke out of a deep sleep, feeling a pinch on my left side. I was startled but thought I must have been dreaming. It was only 6:08 in the morning, so I attempted to go back to sleep. Just then the comforter to the left of me on the bed rose up as if someone were getting into bed with me.

The bed depressed next to me as if under the weight of a body. Then, what felt like a human female body cuddled up against me, where I could feel its breasts, the torso and legs, and the sense of extremely long, thick hair. There was a strong floral

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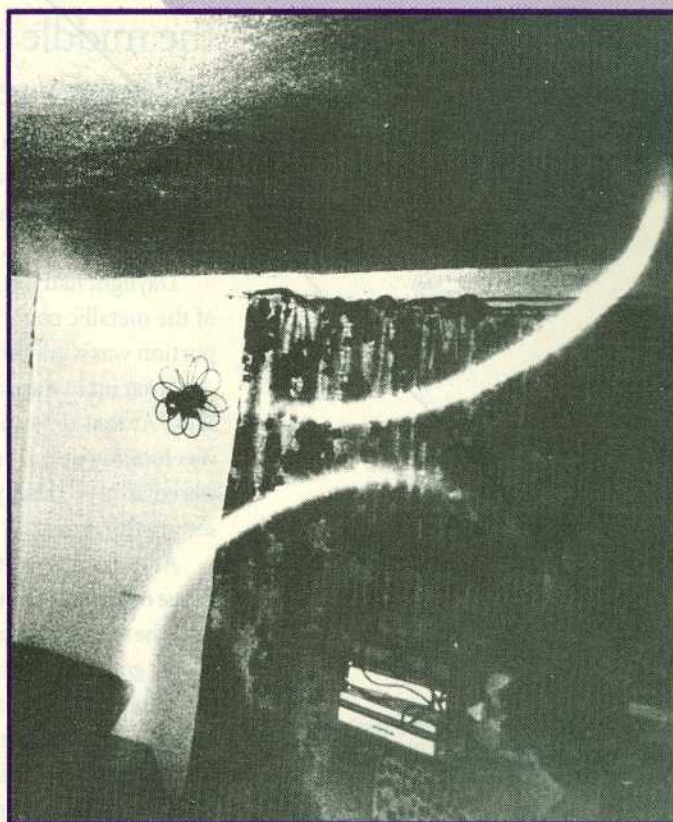
scent. Suddenly, I felt what seemed like an arm move affectionately across my chest. At that point I decided to reach out and touch whatever it was lying up against me. Immediately the presence recoiled, the comforter went up, and the bed rebounded to its normal position. Needless to say, I was shocked.

On two other occasions, I felt the covers being pulled back from my feet and someone trying to tickle them. I never saw anything visually, even in broad daylight.

FATE: *What conclusions can you draw from your personal experience and the cases you've investigated regarding the sexual aspect of paranormal phenomena?*

TAFF: Whatever the source of this phenomenon, whether it be an extension of the subconscious human psyche or a true discarnate intelligence, there appears to be a distinct sexual component. There are certain individuals who appear to be more susceptible to this type of encounter, and, in addition, there are certain environments which appear to be more conducive to this phenomenon. We are nowhere near understanding the dynamics of these supernatural events. We do know that this phenomenon can manifest many of the physical characteristics of a living human being, and, therefore, can also mimic physical sexual behavior, whether it be playful or, on occasion, violent. Just like with living human beings. ■

For more in-depth information on the "Entity" case or any of Dr. Barry Taff's other cases, see his recently published book Aliens Above, Ghosts Below: Explorations of the Unknown, which can be downloaded from the Internet at <http://www.netbooks.com>.



A photo of strange light phenomena in the "Entity" case.

Barry E. Taff Ph.D.

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Scott Corrales

The archangel Michael, leader of the struggle between good and evil forces in the Bible

I saw Watchers in my vision, a dream vision, and beheld two of them argued about me...and they were engaged in a great quarrel concerning me. I asked them: 'You, why do you argue thus about me?' They answered and said to me: 'We have been made masters and rule over the sons of men.' And they said to me: 'Which of us do you choose?...'"

The preceding is a fragment from the *Testament of Amram*, a document written in Aramaic which forms part of the

Qumran scrolls, more commonly known as the Dead Sea Scrolls. The entire fragment, some eight patchy paragraphs, relates a story told by Moses' father, Amram, to his children, concerning the burden of choice: whether to serve the evil Watcher Melkiresha, a viper-faced demon, or his counterpart, the Watcher Melchizedek, who is ruler of the "Sons of Light."

Much has been made over the last few decades of the link between the role played by the biblical Watchers and that played by

(H) Angels or Aliens?

*The Mysterious
Biblical "Watchers"*

by Scott Corrales

UFOs and their occupants, as well as the phenomena associated with them. This order of nonhuman beings, which fell from grace on account of their transgressions with "the daughters of men," are at the core of a current controversy. The viper-eyed Melkiresha, allegorical though it may be, is strangely reminiscent of some of the more reptilian UFO entities that have been reported in a number of encounters. The Watchers, as described in the Bible or by the Tibetan monks who discussed the topic

with the Russian artist/mystic Nicholas Roerich (whose paintings of Asian hill-forts are often referred to in the writings of H.P. Lovecraft), are in essence a race of beings which have always lived in the skies and lord over humanity, reveling in intermarriage with humans. The biblical Noah, for example, was the offspring of a Watcher.

Struggles of Angels and Men

Mexican author Luis Ramírez Reyes describes interaction between the same kind of strange beings and humans taking place in our very own times. While the following report would perhaps be better filed under “alien aggression,” there are certain elements which make it a more suitable fit for “interaction between humans and hostile spiritual agencies.”

In 1993, Rafael Perrin, a television talk show personality, was hosting a party one night at his apartment in Mexico City’s swank “Zona Rosa” district. Around midnight, he stepped out onto his balcony to catch a breath of fresh air when, looking down to the sidewalk, he noticed a wounded dog lying on the sidewalk, twisting and howling. Moved by the sight, Perrin left his apartment to assist the suffering animal, but was prevented from touching the dog by a “young fellow dressed in rags,” who in spite of his reduced circumstances did not act like a beggar. The youth told Perrin that a band of aliens roaming the streets of Mexico City had inflicted harm upon the canine with a small beam-emitting device they carried on them. Perrin was further astonished when the young beggar went into a lengthy discussion of the beam weapon’s origin, its effect, the nature of the predatory aliens and the damage attributed to “unknown parties” that was common in the area. The youth was about to heal the suffering dog using a similar device which “reversed the effect” of the harmful beam.

Rather than staying to witness the miraculous cure, Perrin ran back up to his apartment to fetch his camcorder, hoping to capture on film the curing of an injured animal by means of nonhuman technology. But when he returned to the scene, the young beggar was nowhere in sight.



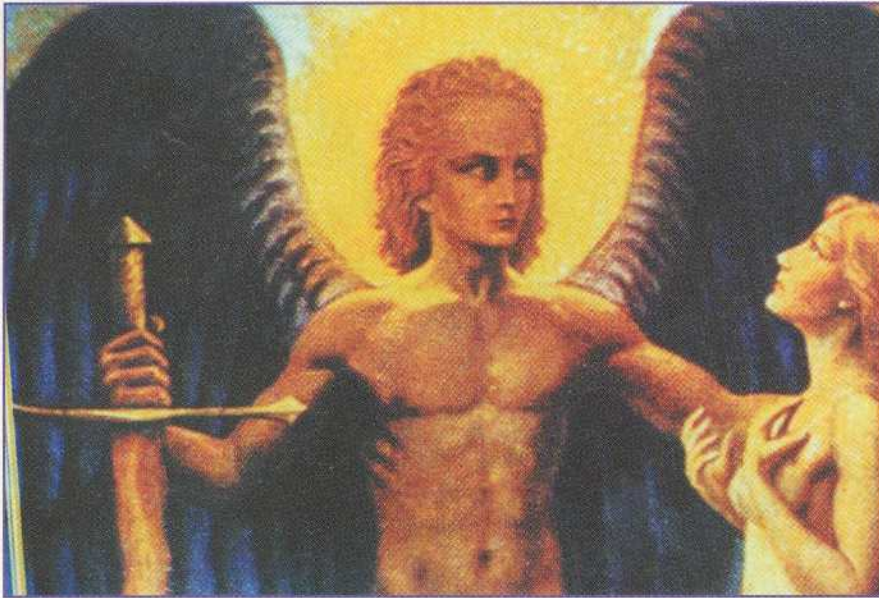
Aside from protecting humans, angels have always been seen as engaged in suppressing the forces of evil

Perrin saw only the no-longer-wounded dog walking away down the sidewalk. “Imagine how I regret not having remained to witness the way in which that person used the device and...listening to his accounts of how there were aliens among us, fighting and squabbling with each other over control of the earth.”

Readers may take Perrin’s story, as told to Ramírez Reyes, with a grain of salt, but note the similarity to biblical accounts of

warring factions of angels (or the mysterious Watchers) and the propensity of angels to appear as young human males endowed with special powers.

In November 1991, Monica María Ortega, a young Colombian woman, told of a nocturnal sexual encounter with an alleged “alien” (which could well have been one of the Watchers) on a nationally syndicated TV show. Far from being one of the current crop of Greys, her nonhuman



Some angels took an interest in "the daughters of Men"—have aliens followed their example?

lover was more in step with the traditional sky people, elementals, or other creatures who have interacted with humans on a biological level in traditions that span the globe. Ms. Ortega was 12 years old at the time and living in New York City when this tall, blond, green-eyed entity suddenly materialized in her bedroom.

"At first, I saw two lights. I felt a presence, and naturally felt scared. One light was red in color and the other was green," she recalled. The lights told her not to fear for her safety. As she began to fall asleep, in spite of the luminous globes' presence, she felt caresses and kisses all over her body as her nightclothes were removed. "I felt something spread my legs open and a sharp pain soon after. I woke up, terrified, and saw a being in a tight-fitting outfit in bed with me. His eyes were so green that it made me dizzy to look at them. I found him very handsome, was attracted to him and fell in love."

Monica's lover and his silent companion (never manifested in human form) told her that they traveled around the world. Curiosity, they advised her, was the motivation for their sexual contacts.

In 1987, Monica had her third contact with the Watchers. After two years, she had moved back to Colombia, and was overjoyed at seeing her otherworldly lover again. At the end of their encounter, Monica expressed a desire to go with him to "his

world," but the being turned her down. Nineteen years old at the time of the interview, the young woman had still not had sex with a human male. "They have the advantage," she explained, meaning the Watchers, "of not making you pregnant."

A History of the Watchers

The mystical figure of Apollonius of Tyana—sorcerer, philosopher and indefatigable traveler—visited a place, according to the chronicles, known as the City of the Gods, whose inhabitants allegedly "lived on the earth, yet outside it at the same time." Said parallel universe or dimension was located in the Himalayas, and as Apollonius and his guide, Damis, would near their destination, the more unreal the landscape became. Apollonius' larger-than-life adventures include teleportation away from the court of the Emperor Domitian in A.D. 96, and other occult phenomena.

Could these skills have been learned in the City of the Gods? Considering Apollonius' stature in ancient history, could he himself have been a Watcher?

Metal disks have been reported in the skies over the Himalayas for centuries. These have been considered manifestations of the Watchers by the lamas of Tibet and Nepal—"a sign of Shamballah," the subterranean (or extradimensional) land ruled by a higher order of beings who visit our world in gleaming metallic vehicles. Fore-

most among Shamballah's denizens is the Rigden-Jye-Po, the King of the World, who is identified with the leader of the Sons of Light mentioned in the Dead Sea Scrolls.

The Scriptures Speak

To the dismay of those who expect hard-boiled facts every time, the vast majority of the literature concerning the Watchers lies in mythology and in religious documents such as the Old Testament.

In the Apocryphal book which bears his name, the Old Testament figure Enoch is taken to heaven to intercede on behalf of the fallen Watchers with the angels of the highest heavens. The appeal is turned down: for having taught the secrets of nature to human females, and worse yet, for having conceived children with human females (the giant Nephilim), the 200 spirits involved are condemned to never again regain their lofty status.

We are given the names of the ring-leaders of this heavenly conspiracy, and one of them, in particular, does more than ring a bell to a ufologically-minded ear: Semyaz. While phonetic similarity proves nothing, it is unusual that the leader of the alleged "Pleiadans" visiting Billy Meier at his Swiss retreat should call herself Semjase. Meier's claims have been at the center of a number of disputes, mainly accusations of fraud concerning the fantastic UFO photographs which he circulated.

What evidence suggests that the Watchers mentioned by the ancient religious chronicles, and the entities that accompany the UFO phenomenon, are one and the same? A careful examination of certain contemporary cases, along with some outstanding ancient ones, can leave no doubt as to the conflict between the fallen Watchers (the 200 which descended in the ancient Middle East, led by Semyaz/Semjase), the "Forces of Good," and hapless mortal humans, stuck squarely in the middle.

Quetzalcoatl—Watcher in the New World?

"But life had need of an intelligence to embrace the universe. We cannot provide it, said the Old Ones. It has never had it, said the Earth Spirit. Man was little more

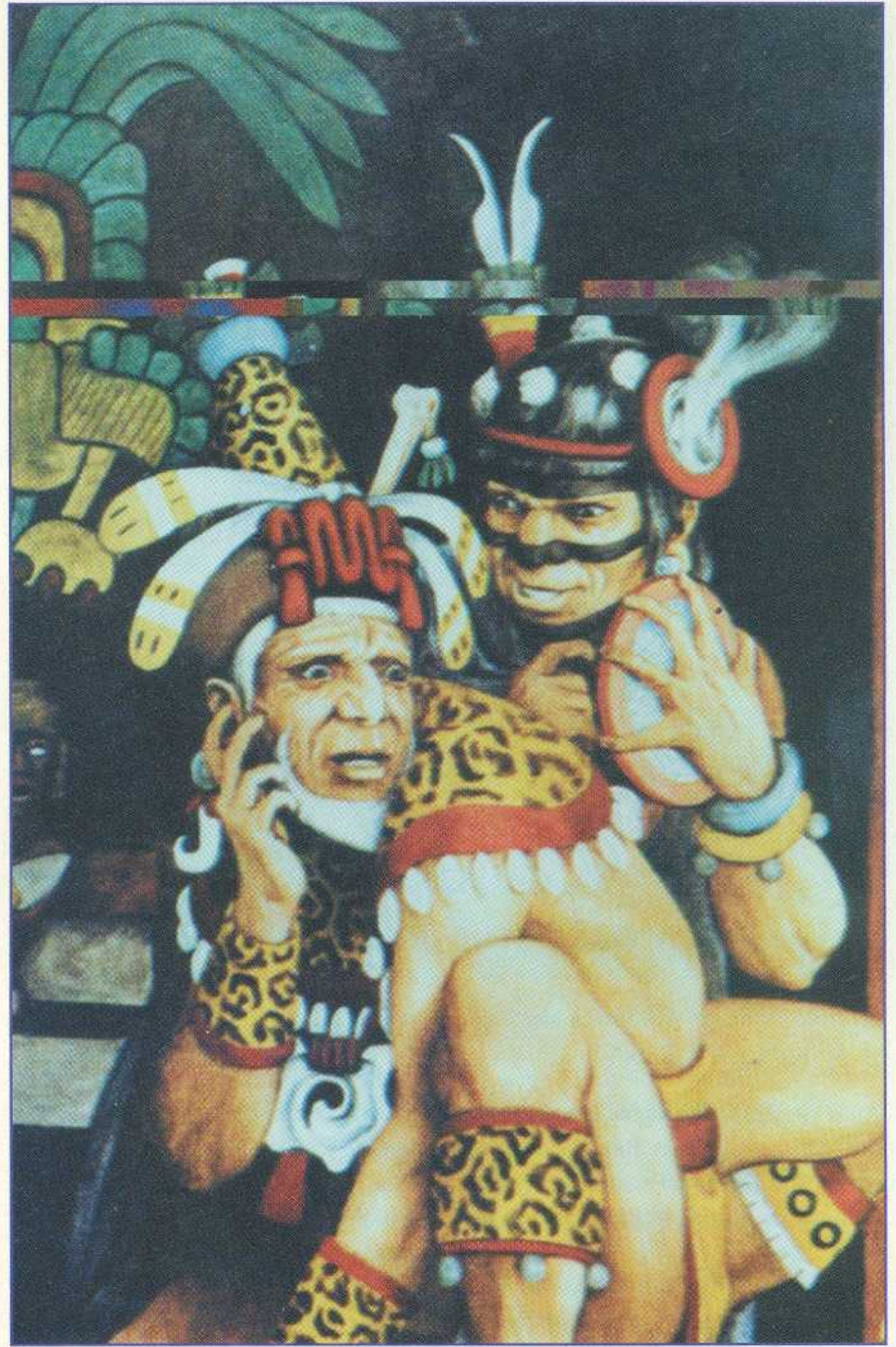
than an empty, soulless *bhuta*... it was thus that Venus sent the mightiest being of the planet, Sanat Kumara, the Fire Lord, who descended upon Earth escorted by four great lords and a hundred attendants."

An author risks ridicule by employing a quote from Madame Blavatsky's *Book of Dzyan*, one of the mainstays of Theosophy, and allegedly one of mankind's "forbidden books." It is nevertheless an acceptable risk when dealing with the widespread notion that at some point in human prehistory (or "primohistory," as author Robert Charroux termed it), entities from other worlds, whether spiritual or physical, descended upon the earth on a civilizing mission.

The Venusian lord Sanat Kumara and his retinue allegedly instructed primitive man in the skills of agriculture and beekeeping, much in the same way that Semjazz's crew of Watchers went about the business of teaching the rudiments of civilization to the ever-attractive "daughters of men."

The Mesoamerican traditions of Ce-Acatl-Topiltzin-Quetzalcoatl, "Our Noble Prince Feathered Serpent," whose link to the planet Venus is paramount throughout Aztec legend, represent another surprising corollary to the tutelary presence of the Biblical Watchers. Two versions of the Quetzalcoatl legend have survived to our times. The most familiar deals with the fall of the god-king who was deceived into having sexual intercourse with his sister (shades of Arthurian legend). In repentance, he built his own funeral pyre and apotheotically returned to the planet Venus. Using his "magic mirror" of pure obsidian, Tezcatlipoca showed Quetzalcoatl his reflection—that of a wizened old man with a skull-like face. Recoiling in horror, the god hid himself until his enemy lured him out again, intoxicating him with wine and leading him to his downfall.

The second version involves the timeless, titanic struggle between Tezcatlipoca (embodiment of the physical world) and Quetzalcoatl (representing the mind and spirit). Quetzalcoatl is a truly protean figure—a teacher, master of esoteric lore, a demiurge in a world gripped by awesome forces, giver of laws and civilization.



Using his magic mirror, the evil Tezcatlipoca shows Quetzalcoatl a distorted image of himself

It is little wonder that so many Mexican rulers and high-priests assumed the culture god's name, causing much confusion to archaeologists and historians of later centuries. There was even an order of priests named Quetzalcoatl, whose semi-monastic rule (predating Christian monasteries) urged them to emulate the kindness and holiness of the Feathered Serpent in every way.

All ancient records agree that Quetzalcoatl made the discovery that maize was

suitable nourishment for his human subjects. This fact is a troubling one for modern scholars, since the cultivation of maize goes back some 9,000 to 10,000 years. Admitting the existence of a great civilizing force such as this so far into the past upsets the historical tables to no end, so this information is safely relegated into the realm of myth.

"Quetzalcoatl the Man"—to differentiate him from the deity—has been identified in recent times with an Irish monk,



Can the Watchers be identified with aliens?

a Viking warrior, the Apostle Thomas, a Grand Master of the Knights Templar, and myriad other identities. But all evidence points toward an initial man or superman of that name existing nearly 10,000 years ago, at the very dawn of the Neolithic Age. His existence has been entwined with the mystery of timeless pyramids of Teotihuacan. This connection, coupled with the sheer antiquity of the site, have led some authors to make the fantastic claim that the “feathered serpent” emblem found at the Temple of Quetzalcoatl in Teotihuacan represents no modern reptile, but the head of a dinosaur millions of years old.

Benign, Malevolent, or Both?

Although “scientific” ufology cringes at the mention of any angelic/demonic involvement, the recent spate of abductions engulfing the world provides cases that could be seen within such a context. Abduction researcher Barbara Bartholic has

singled out a case in which a youth faced what at first appeared to be a “Nordic” type of male alien who reverted into a reptilian form, assaulting the unsuspecting young man and leaving furrows across his back.

While this sobering incident is presented in the light of the shape-shifting ability of a particular alien race, it is strongly reminiscent of texts of a religious nature which state that demons can sometimes appear as “angels of light,” which is what the tall, blond alien visitors have been associated with.

The dichotomy over whether the Watchers are benign or evil has been approached with the same caution reserved for the “good angel/bad angel” case. As in the fragment from the *Testament of Amram*, we can see the existence of two very different kinds of Watcher. Some yogis, for instance, believe that the Dark Angels have been confined to certain dimensions. Renaissance authors wrote of the nine-day-long fall of the vanquished angels into Hell, based upon Greek legends of the casting of the Cyclops into Tartaros—so distant that an anvil would take nine days to hit bottom. Could there be a connection between the negative order of beings and the allegedly extraterrestrial visitors we are entertaining today?

In 1947, one Señor C.A.V. encountered strange amoeba-like beings in the desert outside Lima, Peru, who took him aboard their landed vehicle. The conversation between the stunned Señor C.A.V. and his

nonhuman hosts turned to spiritual matters. They replied mockingly to his question about God, stating: “We are like Gods.” Either the beings had a very high opinion of themselves, or they ranked among the fallen Watchers.

In the Kwa Sizabantu mission station in South Africa, a woman approached German theologian Kurt Koch to confess a strange encounter in the Namib Desert with a robot-crewed UFO. In the course of a telepathic conversation with the mechanical aliens, one of them declared: “God is not going to answer your prayers anyway. But we can fulfill your wishes.”

More stories abound with regard to the benevolent Watchers, both in antiquity and in the present. A truly bewildering case of Watcher intervention into human life is submitted by Spanish UFO researcher Salvador Freixedo in his book *Ellos: Los Dueños Invisibles de este Mundo*. When a brush fire broke out on the estate of Colombian journalist Inés de Montaña, farmhands ran to and fro trying to create fire breaks in the middle of the night. Enormous tongues of flame lapped at the black skies while the journalist and her trusted housekeeper, Jovita Caicedo, looked on in sheer terror.

The old wooden farmhouse from which they beheld the breeze was about to be incinerated when “a helicopter of light,” as de Montaña describes it, swooped in from the western sky. The coruscant light came closer, as low as the tops of the coconut palms, leaving a wake like a comet’s tail in its path. It then began to emit a blast of intense cold, which had the effect of extinguishing the raging fire, dousing it as effectively as would have tons of water.

Montaña’s incredible story was devoted an entire page in the newspaper for which she worked. “What you have read is the truth, supported by the testimony of four people who felt the effects of a strange phenomenon, and by the fact that in over 30 years, no one has been able to say that there has been fantasy, fiction or deceit in the thousands of words I’ve written,” she stated.

Frank Smythe, a mountain climber ascending one of the Himalayan peaks, allegedly observed a “pulsating tea kettle”

which seemed to be monitoring his progress. Smythe noted that before seeing it, he'd had the sensation of someone benignly watching his efforts.

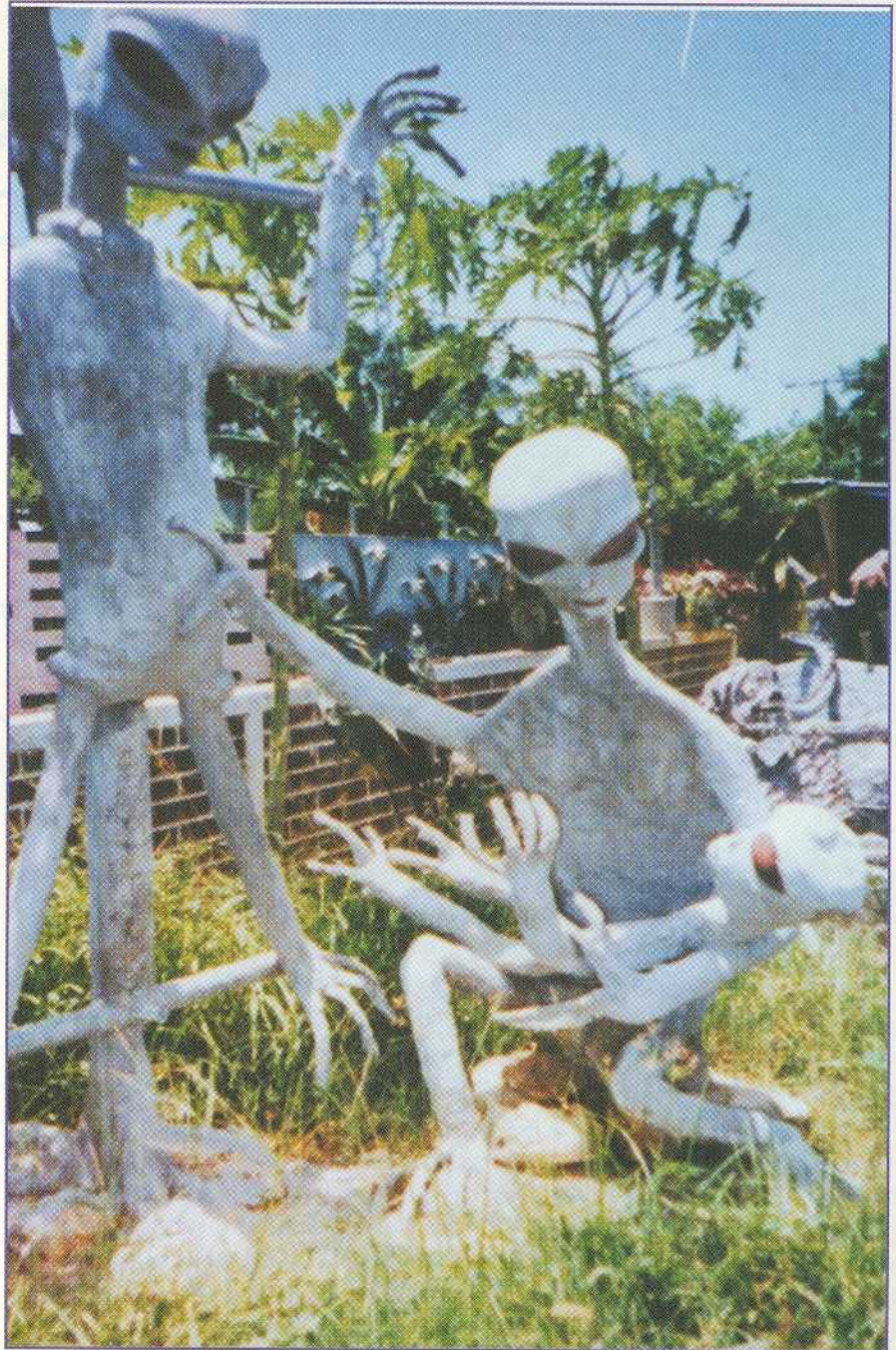
It has been suggested that what we are seeing is "police activity" of a sort on the behalf of the positive Watchers, as they go about their appointed rounds, fending off the attacks of the renegade contingent. While some may find this hard to accept, some confirmation can be found in events which took place in Spain during a very heavy period of UFO activity in that country in the early 1980s. **ONU CAT**

The town of Isla Cristina, on Spain's southern coast, was plagued by UFOs, giant creatures thrashing across the tidal swamps, and a host of other hair-raising and disturbing phenomena. Maria Echague, a resident of the town, witnessed two tall, slender, white-haired figures who appeared to move in unison some 40 meters from where she stood. Amazed by the odd beauty and synchronicity of movement displayed by the beings, Ms. Echague found herself thinking "Que sois?" (What are you?) The beings turned in unison to show her the raised thumb, index and middle fingers of their right hands (a classic esoteric gesture, symbolizing the triumph of spirit over matter) and mentally replied: "We are teachers," before disappearing.

The Watchers continue to stage spectaculars for the benefit of those whom they contact and the spellbound followers of these "modern prophets" as well. Augusta de Almeida, a contactee from the Philippines, was advised by her "alien brothers" that an aerial display of their majesty would take place over an arena on June 12, 1992. Four hundred onlookers witnessed golden spherical and cigar-shaped vehicles of varied geometry over the stadium at 8:05 P.M. that evening.

Conclusion

Talk of supernatural Watchers—"Sons of God" who mated with human females at the dawn of time and were cast out from their lofty position by divine powers—tends to annoy the believer in extraterrestrial visitors and/or ancient astronauts. But it would be both unrealistic and un-



Alien "Pietà": Equating aliens with religious icons has become commonplace

wisely to discount the strong paranormal component that exists in the UFO phenomenon. Some expressions of this phenomenon echo the persistent notion of a primeval struggle between good and evil factions that is at the root of many different mythologies—the clash between Ormuz and Ahriman in Zoroastrianism, that between Ouranos and the Cyclops in Greek myth, the struggle between Bacaab-Quich, and Tohil in the Mayan cosmology,

and the struggle between Quezalcoatl and Tezcatlipoca.

As Amram cautioned his children in his testament: "I leave you my books in testimony, that you might be warned by them..." ✕

Scott Corrales is a frequent contributor to *FATE*, and the editor of *Inexplicata: The Journal of Hispanic Ufology*.

ther-in-law, the general, who was abducted and zombified by the aliens. It makes me wonder about possible errors in some of his plot summaries of movies I've not seen.

And, at times, I think he stretches a bit much in putting some films in to his "saucer movies" category. *Contact*, the Jodie Foster movie made from Carl Sagan's book, is apparently classed as a saucer movie simply because one human character slightly resembles Marshall Applewhite who led the Heaven's Gate cult to kill themselves in anticipation of being reborn aboard a huge spaceship allegedly following comet Hale-Bopp.

But all in all, accept his movies-influencing-ufology thesis or not, *Saucer Movies* is a fascinating read and, if nothing else, will send you to your local video shop to rent some of the lesser-known films Meehan tells you about. And you'll find a complete list of all the films in an appendix.

It is an expensive book, as most such reference books are, but you can always lobby your library to buy it. And they should.—George W. Earley

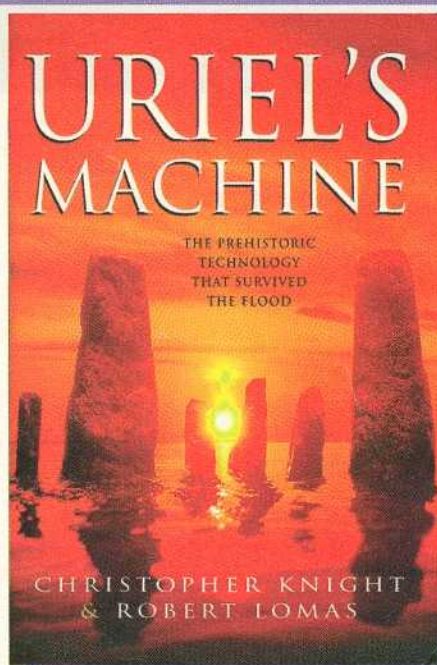
Uriel's Machine The Prehistoric Technology That Survived the Flood

By Christopher Knight and Robert Lomas

Element Books (Boston, Mass.), 2000, Hardcover, 480 pgs., \$27.95

Europe's megalithic sites have tantalized viewers for centuries. Who built the stone structures at Stonehenge, Ireland's Newgrange and Scotland's Skara Brae? What were these places used for, and why were they inexplicably abandoned?

Uriel's Machine answers these questions, and so much more. In a stunning tour de force, the authors round up the usual suspects in the field of enduring enigmas—Rosslyn Chapel, Noah's Ark, stone circles, the Knights Templar, the demise of the dinosaurs, and more—and combine them into one coherent theory. They take such disparate threads as angels, Druids, comets,



calendars, and Freemasonry and weave them together to form a tapestry picture of the Earth's prehistory that, amazingly, makes sense.

Knight and Lomas, both Freemasons, began their research into the origin of civilization by trying to find historical proof for some of the arcane knowledge embodied in Masonic rituals. They focused their attention on Masonic legends of Noah and the Flood. Using new geological findings and their own archaeological breakthroughs, they discovered that a widespread, devastating flood is not just a myth, but happened—twice—as the result of comet hits. According to a book discovered by a Freemason in the 1700s and recently corroborated by translations of the Dead Sea Scrolls, Noah's ancestor, Enoch, had been warned of the impending flood by a being Enoch described as an angel, named Uriel.

Uriel took Enoch to a northern land and taught him how to watch the sky for the death-bringing comet. The authors believe Uriel's sky-watching "machine" was actually one of the British Isles' stone circles, and to test their theory they even built one themselves. They then show how this astronomical knowledge was preserved through the ensuing millennia, hidden in King Solomon's Temple and rediscovered

by the Knights Templar.

Anyone who's ever wondered if the Bible is truth or fiction, what the spirals and diamonds carved inside the Newgrange chamber mean, or why different languages share similar words will find the answers here.

Despite the vast breadth of scholarly information in this book, it's an easy and interesting read, with its main points conveniently summarized at the end of each chapter. While some of the authors' premises require a leap of faith, they're always logical and based on the latest scientific discoveries. *Uriel's Machine* provides plenty of food for thought as it postulates a new paradigm of the Earth's history. It's a keeper.—Janet Brennan

SEXUPOS Sex & the Paranormal

by Dr. Paul Chambers

Sterling Publishing Co. (New York), softcover, 1999, 192 pgs., \$14.95

Do you think a lot more people would be interested in the paranormal, if they knew how—well, how sexy it really is? You have lovelorn ghosts seeking a partner, witches engaged in magical rites *au naturel* and aliens conducting breeding experiments. It all sounds like the worst of tabloid material, but in truth, there is a long history of such things, leading inevitably to the question—just what is the relationship of sex to things that go bump in the night? (You know what I mean—not *that* kind of bump in the night!)

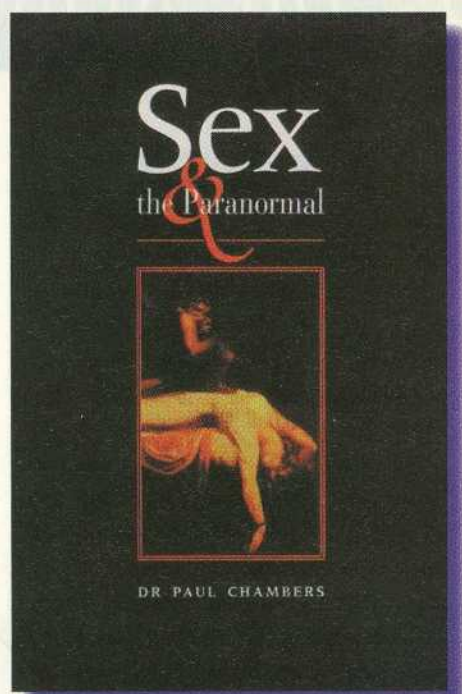
Sex of course is primarily concerned with energy and the generation of life, so naturally enough, it soon became entwined with religion and nature worship, fertility and the harvesting of crops. The problems began, according to Chambers, with the division of good and evil into two distinct camps. This probably came about in order to explain death, sickness, and natural calamities in the world. As Christianity featured one omnipresent God, it did not make sense that He could be responsible for such acts, so therefore it was necessary

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to create a separate evil entity who would be responsible. Any sexual acts that were considered strange or perverted were unconditionally assigned to the Devil. This in turn played into the hands of those who considered all forms of sex to be animalistic and debased, leading to trials of those suspected to have relationships with demons. What we believe to be the puritanical attitude of the Victorian period actually goes back a long way.

Generally, when someone dies, sex is supposed to be the last thing they have in mind, as ghosts apparently do not have the physical attributes to engage in such practices any longer. But maybe this is not the case, as there have been well-documented cases of spectral sex, in addition to the incubus and succubus of the Middle Ages. The link between adolescents and poltergeist activity is well established. The suspicion is that when the sexual energy is bottled up in some individuals, whether through repression from religious convictions or lack of opportunity, it must eventually break loose and express itself externally. It is small wonder then that many of the celibate saints were tormented by visions, stigmata, and apparent demons. Some of the ghostly rapists have been horrific in appearance. This might be engineered by the entity itself in order to gain what he or she wants from the living being. The question of whether these entities have a separate existence or whether they are psychological constructs by a living personality remains an open question. In the early 1970s, David Hufford of the Folklore Department of Memorial University in Newfoundland investigated the nature of "old hag" attacks and other supernatural assaults and concluded there is far more evidence for these cases than there is for UFOs or lake monsters.

In modern times, there has even been an attempt to harness the power of sex-



ual energy with the orgone machines of maverick psychoanalyst Wilhelm Reich, once described as Freud's most brilliant student. He ran afoul of the authorities for his beliefs and sometimes dangerous experimentation, in much the same way as the nature worshippers ran into the stone wall of the church inquisitors. Modern occultists have made attempts to use "sex magic" to reach higher spiritual planes. Shunamitism is a seldom-used term for the transfer of sexual energy from one person to another, simply by being in close proximity. This would, in effect, be either like the Fountain of Youth, or a form of vampirism, depending on your point of view. Chambers suggests that so-called Satanic abuse cases, particularly with day care centers and schools, simply do not hold up as actual events, and are basically a modern form of panic/witchcraft scare that has erupted periodically in the past. Males are not immune to such panics either, as there have recently been reports of penis-snatching panics in such African nations as Nigeria and the Ivory Coast, as well as on the island of Singapore back in October 1967.

Finally, we come to amorous aliens who seem to regard Earth as sort of a Playboy mansion for their benefit. Some

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of the early contactees reported close encounters with real knockouts. It wasn't until 1957 that matters took a different road. Brazilian farmer Antonio Villas Boas reported a sexual liaison with an alien woman who he was somewhat repulsed by. Today's abduction phenomenon bears strong similarities to some of the supernatural seductions of the past, leading some authorities to suspect it is all of subjective origin, or a product of false memory syndrome.

In the end, Dr. Chambers admits to being as puzzled as anyone else, as to whether these weird events are totally subjective, or whether they have an objective component. Perhaps it is a bit of both. He has presented an aspect of the paranormal in this book that is often overlooked or the subject of embarrassed laughter, and done so in a way that poses more questions. A thorough exploration of two mysterious elements of human existence.—*W. Ritchie Benedict* ■

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SEXUFOS

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mirrors in various places, and we were being observed. It was an eerie sensation, but nothing I would have pinned down as paranormal. Besides, "paranormal" was not in my vocabulary at the time.

As the busy years went by, years filled with homework and birthday parties and frantic mornings getting everyone ready for school, I managed to block out many odd sensations. I was also attending college to become a Registered Nurse and was in the middle of a tense and difficult marriage. The last thing I wanted to deal with was the possibility that our house was, well—unusual.

My oldest daughter told me she saw her sister in one room, when, in reality, she was in the other. She told me of seeing what she termed "the Mist," a floating, milky white figure that used to appear by her bedroom door. I chalked it up to all the stress in our lives and active imaginations. I had no way to deal with what they were saying. I didn't believe in ghosts or apparitions or the paranormal. I didn't believe in life after death. I didn't believe in anything except showing love to family and friends and even strangers. But any other belief had absolutely no cubbyhole to fit into in my consciousness.

Strange Happenings Increase

As the months and years went by, the paranormal occurrences in our home increased. We had strange odors coming out of nowhere, balls of light dancing at our ceilings. Worst of all, something was happening at night to me and my oldest daughter. After being asleep for an hour or so, I'd wake up with a sensation of being pushed into my bed. Sometimes I could actually see, and hear, the bed indenting under the new weight being placed upon it. I wasn't able to move. It felt like my chest was being constricted, making it difficult to catch my breath, and sometimes, horrifyingly, I could feel my legs, arms and, once or twice, my breasts being stroked. I couldn't scream, couldn't cry—and had a harder time denying what was going on. It was with terror that I learned my daughter was experiencing the same thing. She wasn't as frightened by it, however. She just



The Nightmare by Henry Fuseli

felt that we had spirits residing with us who were trying to communicate something. Not having been brought up like I was, her mind was wide open to any and all possibilities. I remained skeptical, even with these awful nighttime experiences.

Night Terrors

I remembered having had a few episodes, in my early adulthood, of "night terrors," also known as sleep paralysis. I would wake up, immobile in my bed, unable to turn or speak. After a few moments, I'd fully awaken and that would be the end of it. What I was experiencing now had little resemblance to sleep paralysis. These

"suffocating dreams," as I began to refer to them, came and went, sometimes disappearing for months at a time, only to recur with more frequency and force than before. Yet I remained unconvinced of anything supernatural going on in my house.

I took the scientific route. I attended an accredited class on the paranormal, read psychological texts and insisted, beyond all reason, that it could all still be explained by overactive imaginations and stress. However, ever very slowly, I began to listen to my children. I observed them as they went about their lives. They were well adjusted and appeared happy most of the time. They were bright and creative; and

DE → HUMANIDS

much less frightened than I. We were experiencing so many odd things, and they would just assume we had spirits, assume they meant us no harm and couldn't quite understand why I was so frantically upset by all of it. What did they know in their hearts that I did not? Even more poignantly, they even expressed compassion for whatever form of spiritual beings they felt resided with us. It was time for me to shed my skeptical skin and try to understand what was causing the paranormal free-fall occurring in our home.

New Age Education

With clenched teeth and a resolute attitude that nothing existed beyond what was scientifically proven to be, I forced myself to attend lectures on subjects I'd always thought "way beyond the fringe." Life after death. Near death experiences. Psychic fairs. Tarot readings. Reincarnation. I bought books on Native American spirituality, paranormal investigations, and hauntings throughout history.

My New Age education had wonderful ramifications. I didn't believe everything I heard or read; I just felt my heart and mind open up, like a grateful flower greeting a newly found morning sun, to the understanding that anything is possible. That it was okay to delve into the seemingly fantastic, that it wasn't necessary to believe everything, just to open up enough to let possibilities in. It was nothing short of a revelation. I learned that it was okay to retain a healthy sort of skepticism—the kind that protects us from steering head-on into someone else's idea of the truth. The kind that protects us from charlatans. But it was also okay to listen to what others had to say on all variety of subjects. It was okay to let myself "feel" whether or not they were sincere, whether or not what they were saying resonated with what I thought might be true.

I had some disappointments along the way. Most notably, I attended separate lectures given by two well-known psychics. They both insisted they could communicate with those that had passed beyond. Many of the people in their audiences were obviously hurting, grieving for some loved

one. Both of these psychics were off the mark most of the time, but even more disturbing, they were not compassionate toward those they purported to help. They were doing "cold readings," guessing most of the time. And then when, by chance, they hit on something someone in the audience could grasp at, they milked it for all it was worth.

No Compassion

One of them, after being told by an audience member that her brother was sick, simply said, and I quote, "Your brother will be dead within two weeks." The woman screamed and was led off the stage. No counseling. No comforting hug. Nothing. Behavior like this was not the earmark of a sincere psychic. I believe some people have the ability to contact those who have passed on, but without compassion, without the understanding that their task is not

To me, nothing is impossible. I consider some ideas just more probable than others, that's all.

only to contact loved ones, but to be sensitive and sincere to those who grieve, those psychic abilities can be terribly misleading and hurtful. I believe there should be ethical guidelines for professional psychics to follow.

But, aside from the disappointments, these lectures and books opened me up enough to really see what was going on in my home. And once those emotional and intellectual floodgates were opened, I was willing to listen to anything. I approached my house very differently, and was able to say, "We have a haunted house." It took me a while longer to add, "So what are we going to do about it?" I listened to everything my children had to say, as well

as friends and relatives who'd experienced paranormal activity in our home. I also listened to myself, and stopped doubting all my experiences, stopped trying to make what was happening in our home fit my formerly narrow view of reality. I talked to my neighbors, one of whom had experiences in our home when he was baby-sitting there as a teenager. My daughters and I investigated the history of our house. We learned a lot about what was formerly on our land, about who and what might be haunting our home. And then, with the help of my brother, had renowned psychic investigator Dr. Hans Holzer and medium Marisa Anderson help the spirits in our home "go to the light." It was an amazing experience.

Coming to Terms

Our haunting had come full circle. No longer is our slumber punctuated by "suffocating dreams." No longer do we feel "watched." Our home is joyous and comfortable and warm. For me, the whole experience turned itself into a very personal journey.

I barely feel like the same person I was so many years ago. I was so lost in a narrow world of accepting only the scientifically provable aspects of life. Sometimes, while I'm driving my car, I look up at a particularly beautiful spectacle of clouds, no longer thinking of them as simply accumulations of various gases. Instead, I pull my car off the road and gaze at their magnificence, their promise of how wondrous and unknown our Universe really is. I am comfortable with being "intelligently skeptical," listening to reports of all sorts of unexplained phenomena with an open mind and an open heart. To me, nothing is impossible. I consider some ideas just more probable than others, that's all. All ideas have worth, no matter how strange. What is considered strange today might very well herald the truth later on in history.

Newfound Faith in God

I think, above all else, this journey into the depths of the paranormal has helped me to embrace a newfound belief in God and in a life beyond this one. Not the

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