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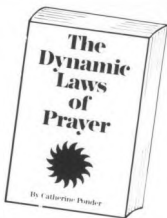
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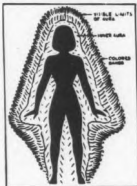


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## FROM THE EDITOR

Surely the most unbelievable ongoing story on the paranormal front concerns the "miracles" associated with Indian holy man Sai Baba, whose feats surpass anything ever claimed for any modern psychic. In fact, they make the fierce controversy over whether Uri Geller bends spoons by psychokinesis or sleight of hand seem no more than a frivolous exercise. The claims made for Sai Baba will go, I am sure, well beyond the "boggle threshold" of many of you who read Erlendur Haraldsson's article in this issue; but Dr. Haraldsson's conscientious research will also give you an idea why so many investigators, including skeptical magicians, have remained perplexed. Even if one day it should be proven that Sai Baba is a world-class trickster (of the kind chronicled, for example, in Ricky Jay's recent book *Learned Pigs and Fireproof Women*), he is certain to be remembered as a truly extraordinary man.

In "Fireproof People" Gordon Stein looks at some astonishing but nonparanormal human abilities. In "Psychic Healing of Multiple Personality" parapsychologist Stanley Krippner shows that in Brazil a bizarre treatment works where more conventional approaches fail. Asian scholar James McClenon reports that even in a culture very different from our own, people describe the same kinds of near-death experiences, suggesting that these transcendent visions may be something other than culturally-shaped hallucinations. . . . Enjoy the issue!

*Jerome Clark*

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# I SEE BY THE PAPERS

by Curtis Fuller



## QUOTE OF THE MONTH

*... there is nothing in the nature of science that excludes cultural variety. Cultural variety does not conflict with science viewed as a free and unrestricted inquiry. It conflicts with philosophies such as "rationalism" or "scientific humanism" and an agency, sometimes called Reason, that uses a frozen distorted image of science to get acceptance for their own antediluvian beliefs. But rationalism has no identifiable content and reason, no recognizable agenda over and above the principles of the party that happens to have appropriated its name. All it does now is lend class to the general drive towards monotony. It is time to disengage Reason from this drive and, as it has been thoroughly compromised by the association, to bid it farewell.*

—Paul Feyerabend  
*Farewell to Reason*

**A**RE SCIENTIFIC papers a fraud? John R. Durant, a reviewer for the *New York Review of Books*, quotes the famous British

scientist Sir Peter Medawar as saying that they are. They misrepresent science although they may report nature accurately, he says.

"The reason for this 'fraud' is perfectly plain," writes Durant. "The scientist's first duty is not to explain his or her success, nor yet to provide a blow-by-blow account of how any particular investigation was actually conducted; rather it is to gain professional recognition for what has been done."

All this is necessary, explains Durant, because our science is set up in order that the scientist shall receive the recognition necessary for him to be able to continue his research.

Therefore, the presentation of his research must meet the rules of the scientific establishment. It's an exercise in public relations in addition to whatever scientific significance it may have.

A staff tutor in biological sciences in the Department for External Studies at Oxford University, Durant expressed this view in a recent essay written for the *New*



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*York Review of Books* after reading two new basic books on Charles Darwin—his notebooks and correspondence. Darwin had to tread carefully in the kind of world in which his book *On the Origin of Species* appeared. Durant reminds us that the idea of evolution by natural selection is familiar enough today "but in 1859 it was a truly revolutionary insight, full of the most profound and unsettling implications for traditional views of God, nature, human nature and society."

Darwin presented his ideas cautiously. He feared persecution, remembering the persecution of the early astronomers. Insofar as possible he couched his arguments in conventional theological terms and his argument "excluded all but the most fleeting references to the religious implications" of his theories. When Darwin was mulling over his theories it took some time for him to summon the courage to tell even his closest friends and colleagues about his developing ideas.

The insights detailed in Darwin's notebooks and correspondence let us glimpse the ways in which theories are prepared for public scrutiny, says Durant. Darwin had to work cautiously and patiently not only on his theory but on its reception by his professional colleagues.

\*\*\*

**W**E WONDER how such a revolutionary theory would fare

today if offered to our modern skeptics. One fears not well. John Berger, writing in *Granta*, recently stated: "Modern skepticism challenges nobody and dismantles only theories of change."

Skepticism in the best sense is a fine thing. It has been debased by organizations such as the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) which, beginning with a forward-looking humanistic base, has become the spokesman for the scientific status quo.

CSICOP's particular target, as its name suggests, is the "paranormal" and especially psychic phenomena and parapsychology. CSICOP's views are wholly negative. Typically

its executive council has now approved the establishment of a new Legal and Consumer Protection Subcommittee, "*to research existing laws relevant to paranormal claims.*"

Note carefully the phrase I have italicized above. When CSICOP was formed one of its stated purposes was to investigate paranormal claims. It was almost instantly subverted by the publicity-seeking neo-Houdinis who run it. CSICOP long ago forgot it was planning to investigate paranormal claims. Now it is going to investigate the laws relating to paranormal claims.

It does not take much imagination to understand that this comes under the heading of Intimidation.

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The subcommittee will compile a summary of legal cases involving the paranormal and examine claims of the use of paranormal powers in the legal system, e.g., psychic lawyers, psychic judges, selection of jurors by psychic means and the use of psychics as expert witnesses. The organization plans "to research areas of the law that protect victims of fraud based on paranormal claims and to assist victims [to] obtain legal redress."

So far, it seems, the reverse has been true. Mostly the claims *against* CSICOP members and their ilk have been the ones sustained by the courts.



#### NOW IN THE USSR

**T**HE MEMBERS of CSICOP tend to be humanists, agnostics or atheists. That, of course, is their right. Apparently the opinion leaders of the Soviet Union also are humanists, agnostics or atheists. I tell you this not to denigrate either group but to point out that the Russian psychic Nina Kulagina recently won a libel action against a Soviet magazine purported to have 10 million readers.

The magazine *Man and Law* is published by the Soviet Justice Ministry. It described Mrs. Kulagina as "a swindler and a crook" and stated, "The demonstration of her alleged abilities was designed to 'mislead credulous people.'"



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The Moscow court ordered *Man and Law* to publish an apology to Mrs. Kulagina.

So here we have the materialistic society of the USSR defending the rights of an alleged psychic while the self-appointed CSICOP guardians of American rights-to-believe are scouring the law books for a way to limit them.

The testimony in the Soviet court is interesting. *Soviet Weekly* which reported the trial stated: "Of course, anyone has the right to doubt whether the extraordinary phenomenon of ESP actually exists and passions often run high on the subject."

"But the issue was one of ensuring that journalists produce proof to back allegations that question an individual's honor and dignity."

Two prominent Soviet physicists, Yuri Gulyayev and Yuri Kobzarev, both members of the Soviet Academy of Sciences, testified in court that scientists had yet to make up their minds about the "Kulagina phenomena," but the magazine continued that "however exotic the controversy might seem, the most important thing demonstrated by the court proceedings was that every Soviet citizen is entitled to legal protection against libel and slander."

The courts did not rule on the genuineness of Kulagina's ESP abilities, stating this was for science to determine. That, however, was not

the point at issue. *Man and Law* produced no proof that Kulagina was "a swindler and a crook." The Soviet court in this case, like American courts, assumed that she was innocent unless proven guilty. CSICOP, alas, begins with the premise that all psychics are frauds.



## IT MOVED

**A**DMITTEDLY Kulagina is controversial. In pre-Glasnost times *Pravda*, in the 1960's, labeled her a fraud guilty of obtaining money under false pretenses. According to *Psychic News* no evidence was ever produced to support this claim. A *PM* article in 1969 stated that "scientific evidence is

decidedly in her favor." Another Soviet national newspaper, *Moskovskaya Pravda*, also backed Kulagina.

*Pravda* itself later printed an eyewitness account of Kulagina's telekinetic powers by Leo Kolodny. He had been warned to look for hidden threads and other tricks but did not observe anything awry. Finally Kulagina told him, "No, I am receiving nothing today." Then . . .

"Seeing his disappointment, she strained every nerve in concentration. The journalist glanced at the cap of his pen, which lay on the table—and dropped his pen with amazement as he saw the top move.

"At first it makes a sharp jerk, another jerk and crawls towards the

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very edge of the table," he wrote. A tumbler was also crawling across the table behind the cap, "as if they were hauled in one and the same harness . . . I believe—and yet do not believe—my eyes."

*Psychic News* describes what happened next. "He looked for a normal explanation. Was Nina moving the tablecloth? If so, why were no other objects moving above the table?

"Were magnets concealed in her clothing? If this were the case, why was the glass tumbler moving?

"The puzzled journalist picked up his pen-top, examined it, then absentmindedly turned the tumbler over to cover the cap.

"Without being asked, Nina gazed at the glass. Slowly the cap began to move from rim to rim, inside the tumbler, which remained motionless."

The next day Kolodny returned with cameramen and the variety of phenomena was much wider. When the researcher Benson Herbert interviewed Kulagina in Leningrad in 1972, he watched her produce a burn mark on her wrist.

During another experiment Kulagina caused the hearts of two frogs to stop beating. A Leningrad psychiatrist challenged her to repeat the feat on him. Two minutes into the experiment the challenger's heart revealed "serious changes," its beat going "far above normal, showing great emotional stress."



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Five minutes into the test his heart stopped. Scientific observers reportedly became alarmed that the challenger would be killed if it continued.



### LEARNING BY TELEPATHY?

**A** WHILE AGO we described the behavior, in the United Kingdom, of certain sheep which have learned to cross cattle guards by going into a ball and rolling across. Once a few sheep learned how to do this, sheep all over Great Britain began to do it. This has been explained as an example of Rupert Sheldrake's theory of "morphic resonance." According to Sheldrake, a kind of collective memory

for many things is transmitted through both time and space between members of the same species.

Cattle guards are usually made of parallel steel tubes or rails set on the surface across a road gateway. The tubes have parallel gaps between them so that cattle or sheep cannot cross them. Thus they keep these animals from straying from their pastures but allow automobiles to cross without opening gates.

The importance of the behavior of the sheep is not only that they learned to circumvent these cattle guards by rolling across but that this ability appears to have spread from flock to flock without known communication.

Now Sheldrake writes in *New*



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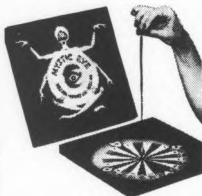
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*Scientist* (February 11, 1988) that cattle react to stripes painted across a road meant to simulate cattle guards, in the same way they react to actual cattle guards. And animals with no experience with cattle guards avoid these simulated guards just as do cows with experience with the actual guards. Sheldrake regards this as probably another example of morphic resonance. He feels that before cattle learned about real cattle guards they would not have avoided the simulated painted stripes.

\* \* \*

After writing the above, I received a report that British cattle seem to be smarter than American cattle. Does this mean morphic resonance has geographical limits and in this case didn't cross the Atlantic? At any rate, Jennifer Reese, a Herefordshire farmer, tested the phony grid with her 10 Herefords, which not only crossed the grid but seemed attracted to it.

**FIREFLEAS AND SUCH**

**V****ARGULA** is a tiny crustacean about the size of a sesame seed. There are 39 known species of *Vargula* but they all have one great ability in common: they can light up the Caribbean shallows at night with a dazzling display of blue chemical light. They show patterns of blue chemical dots and sometimes appear to explode with a

burst of luminiscence the size of a softball. At other times they can emit clouds of bioluminescent material.

*Discover* magazine recently reported on the research James Morin, a UCLA marine biologist, has conducted on Vargula over seven years. Morin thinks that the bursts of light are a kind of alarm system. He thinks the light turns away the smaller predators that feed on Vargula by making them visible to larger predators. The males and females both emit flashes but only the males produce the dot patterns. Different species have different displays which Morin believes help the females identify suitable mates.

Morin marvels at the "phenomenal amount of light" the little firefleas produce. "If I put a single fireflea on my fingertip and squashed it," he says, "I could read a newspaper from the light for about 10 minutes."



## EVEN FROM LEECHES

**P**HYSICIANS have known for some time that the saliva of leeches contains an antiblood-clotting agent which is valuable during surgery. Leeches produce hirudin which keeps the blood of their victims flowing but is difficult to purify for human use.

Now two Israeli scientists have discovered that real blood isn't necessary to start the saliva flowing in leeches; they drool at the smell of a

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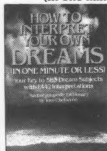


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chemical called arginine. The leeches suck at a device containing arginine and then the fluid is simply squeezed out of them. This technique produces a fluid which is easier to process and to study.

Additional valuable materials have been found in the leech saliva besides hirudin. They are expected to reduce the risk of such clot-related diseases as human strokes and heart attacks and make unnecessary some complicated surgery used to break down existing clots. The researchers expect that once identified these valuable medicines will not come directly from leeches but from genetic engineering.



## BUGS AT WORK

**D**URING THE first Arab oil crisis a number of crazy ideas were suggested for producing motor fuel by unorthodox methods. The only one tested seriously, as far as we know, was the production of gasohol which is quite successful, although it is more costly than petroleum fuels. Several proposals, made by serious scientists, suggested using bacteria or algae to produce oil.

Now work is underway at the Solar Energy Research Institute in Golden, Colo. To attempt just that, research is concentrated on screening various species of algae to find which will produce the largest amounts of fats and oils. From 50 to

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70 percent of the biomass of some of these tiny plants may be oils. In large quantities they can be converted into fuels by cracking or other methods.

The Golden company is screening thousands of strains of algae in conjunction with the Connecticut-based Microbial Products which is developing culture techniques. The search is concentrating on algae tolerant of salt water. It is expected that eventually production will be concentrated in the hot southwestern part of the United States where most available water supplies are salty.

Experimental ponds of a quarter of an acre are already in use. The most promising species of algae doubles its mass 1½ times a day but under more favorable circumstances can double it as many as four times a day. With present methods it is estimated that the price of gasoline would have to go to \$1.60 a gallon for the process to be competitive but that hardly seems prohibitive. But researchers expect the process won't be ready to provide fuel for industrial use for another two decades.



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The Electrical Power Research Institute, along with the Battelle Memorial Institute, has identified certain types of fungi that release an enzyme that turns the coal into a water-soluble liquid which has nearly the heating value of the original brown coal. The Houston Lighting and Power Company now is seeking bacteria that can convert lignite (brown coal) into natural gas.

Bugs can extract metals such as copper and uranium from low-grade ores that are not otherwise worth processing. When water is sprinkled over piles of this ore, the bacteria

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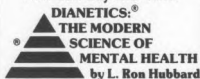
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convert the copper or uranium into a water-soluble form from which it can be recovered. The bacteria obtain their energy by oxidizing sulfur into natural gas.

Bacteria are also used by the pollution-control industry and giant companies such as Waste Management are finding them useful in degrading waste materials and in detoxifying specific kinds of pollutants. It seems likely we are only beginning to understand what a powerful ally we have in these tiny plants and animals.



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In 1982 a sponge diver discovered the wreck of an ancient ship off the Turkish resort town of Kas. His captain reported the find to the archaeologists of Texas A & M University and they undertook to explore the find. It is now thought to be the oldest known shipwreck, dating back to about 1350 B.C., the time of Tutankhamen of Egypt. Artifacts so far recovered have been identified as coming from nearly

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every culture known in the Eastern Mediterranean of that time, according to George Bass, a professor at the university.

Among the treasures found are silver, gold, ebony, amber, ivory and even ostrich eggs. Most of the gold appears to have been intended to be melted down as scrap but one unique object is a solid gold scarab bearing the name of Queen Nefertiti. The principal cargo of the ship was copper ingots weighing about 60 pounds each and storage jars holding a variety of cargo from resins to glass beads. Divers at the great depth at which the ship lies can work only 20 minutes at a time before putting their lives at risk and so the task proceeds slowly.

The archaeologists hope eventually to raise the hull and preserve it. Two or three more years of excavation will be necessary before the project can be completed.

\*\*\*

A more modern recent discovery in Egypt itself is a "priceless" collection of Byzantine gold coins found in the ruins of a Fourth-Century Coptic monastery. Ahmed Kadry, an Egyptian archaeologist, called it the largest and most important numismatic find in Egypt in 120 years. It consists of 820 gold coins, dating to the Sixth and Seventh Centuries, stored in pottery jars in two separate hordes buried below two monks' cells.

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When the Egyptians hid their tombs and treasures, they usually did a good job of it. Late last year members of a *National Geographic* archaeological expedition used Space Age technology to locate a dismantled 4600-year-old solar boat built to carry the spirit of the pharaoh Cheops on a nighttime trip through the heavens.

The pit containing the boat was discovered in 1954 about 60 feet from the southern wall of the Great Pyramid of Cheops but it was never explored. The boat was located most recently by using a specially designed carbide-tipped drill based on technology developed for lunar probes. A 3½-inch hole was bored through the five-foot thick limestone slab atop the pit and a small television camera was lowered through the hole; thus the boat was brought into view. It had been placed in the pit dismantled but appeared nonetheless to be in good condition.

A previously-discovered twin boat meant to carry Cheops on his daytime voyage through the heavens was excavated a number of years ago and laboriously reassembled. This reassembled, 143-foot-long "Royal Boat of Cheops" rests in a glass museum overlooking the southern wall of the Great Pyramid of Cheops and the pit containing the new discovery.



## NEWS &amp; NOTES

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# THE PURE LAND BEYOND DEATH

Typical of many buildings of Buddhist cultural influence, Xiangji Temple stands about 13 miles southwest of Xi'an in the People's Republic of China.

Similar reports of a beautiful and peaceful  
other world come across gulfs of time, space and culture.

By James McClenon

**V**ISIONARY AND near-death experiences contributed to the development of the theological foundation for the two major Buddhist denominations in modern Japan. The history of the evolution of medieval Chinese and Japanese Buddhism supports the argument that anomalous experiences have aspects that transcend the culture within which they occur.

Visionary and near-death experi-

ences contain central elements which can be found in many cultures. Near-death experiences frequently include reports of passing through a tunnel-like entrance, perceiving a light-filled environment, meeting a guiding presence, and entering a heavenly realm which has an extremely peaceful atmosphere conducive to emotional well-being. Studies indicate that religious beliefs do not totally cause the form of near-death experience a per-

son perceives since "nonbelievers" frequently report experiences harboring "religious" elements.

In *Heading Toward Omega: In Search of the Near-Death Experience* (1984), Kenneth Ring suggests that near-death experiences could contribute to a transformation of our society, bringing about a new consciousness. He derived this idea from his observation that many of those reporting near-death experiences state that these incidents profoundly transformed their lives, making them more selfless.

Ring's suggestion is not so farfetched as it might seem. Near-death experiences were a factor in the transformation of Buddhism in medieval China and Japan. The major sources for my description of the evolution of these Buddhist theologies are two papers published by Dr. Carl Becker in *Anabiosis, The Journal for Near-Death Studies* in 1981 and 1984.

About 600 years after the Buddha's enlightenment, the First Century A.D. saw the emergence of Mahayana Buddhism. Previously Hinayana Buddhism had focused on the *individual's* efforts to gain Nirvana by severing all bonds associated with the reincarnational cycle of births and deaths. Mahayana Buddhists conceived that a merciful Buddha, or similar entity, could aid those seeking their help. The belief evolved that some enlightened individuals, called bodhisattvas, delayed entering Nirvana until all others could join them. These godlike saviors had the capacity to use their own merit

for the advancement of others' spiritual progress.

As Buddhism spread, numerous bodhisattvas, deities, and demons were accepted into the divine cosmology. Buddhist deities were thought to reside in heavens of the north, south, east and west. The Buddhas of the north (Miroku) and south (Kannon) were only slightly worshiped except in Nepal and Java. The Buddha of the east (Akshobhya or Yakushi) was mentioned in some of the first scriptures to be translated into Chinese. Amitabha, or Amida, the Buddha of the west and known as the Buddha of Measureless Light, was destined to become the central figure of the Jodo-shu and Shin-shu sects, the two most



A Japanese Buddhist monk, Sozu Eshin (942-1017), painted his vision of being greeted by Amida and other bodhisattvas.

important modern Japanese Buddhist denominations.

Although Amida has no known origin in any historical personage and is not mentioned in Pali (early Buddhist) literature, he was thought to be the merciful ruler of the Western Heaven, a place where those worshipping him might reside after death. This Pure Land was designed by Amida for those seeking enlightenment, a place especially suitable for meditation due to its lack of distractions. Chinese legend suggests that in A.D. 148, Prince An-shih-kao translated the *Sukhavati-vyuha*, which described this heaven, into the Chinese language.

These scriptures state that the bodhisattva Dharmakara made 48 vows describing what must occur before he would accept perfect enlightenment. In vow 18 he promises that he will refuse enlightenment unless anyone who faithfully calls on his name 10 times will be granted birth in Amida's heaven. In vow 19 he swears that he will appear at the moment of death to all those seeking him, in order to guide them to the Pure Land. Vow 20 promises that those who earnestly seek him by desiring the Pure Land heaven and practicing virtue will succeed. Since Dharmakara has already attained enlightenment and become Amida, these vows are believed to be in effect.

Although social, cultural and political factors contributed to the evolution of later Pure Land precepts, visionary and near-death experience also shaped the doctrine's development. Even be-



In Xiangji Temple is image of Shan-tao (613-681), painter of his visions of the Pure Land. Monks used carved and painted images to promote meditation.

fore the arrival of this doctrine, Chinese people had reported and recorded near-death experiences in accord with the imagery of Amida's promises. Ancient Chinese, revived after being close to death, sometimes described seeing a powerful, merciful figure who came to guide them to a beautiful heaven. Since the early Chinese religion was based on ancestor worship, people were highly interested in the nature of the afterlife and sought clues concerning its attributes. For example, Tao-an, a Fourth Century A.D. Chinese monk devoted to Maitreya, de-

scribed his visions of Maitreya's heaven in the north, one similar to Amida's.

\*\*\*

A DOCTRINE found in both the Hindu Bhagavad Gita and early Buddhism said that humans determine the nature of their life after death by their thoughts at the moment of death. Focusing one's mind on a deity during life would certainly increase the probability that this thought would occur at the moment of death, allowing religious "union" and a blissful life after death.

Accepting this belief, Tao-an assembled seven of his pupils and led them in collectively vowing to seek rebirth in Maitreya's heaven. Legend tells us that when he died in A.D. 385, a strange priest appeared and pointed to the northwest, where the clouds opened and a beautiful heaven became visible to his dying eyes.

Tao-an's leading disciple, Hui-yuan, attracted more than 100 devotees and scholars to his famous monastery at Lu-shan Mountain. He led a group which vowed devotion to Amida and sought meditative visions of their savior and his Pure Land. Their austere meditative practice proved successful since Hui-yuan and many of his students had such visions. One student, Liu Ch'eng-ching, reportedly saw both the Pure Land and the Buddha on many occasions. Immediately before his death another disciple, Seng-chi, saw himself proceed through a void after which he beheld the Buddha Amida

and seemed to go through the whole universe in all directions. Hui-yuan also had a pre-death experience. In A.D. 414, he seemed to see something from his death bed. When asked by attending monks what he saw, he replied, "The Buddha is coming!" after which he died.\*

\*\*\*

A SECOND development in Pure Land doctrine occurred in the Sixth Century. A scholar from northern China, T'an-luan, had an apparent

\*Becker, 1981, page 163.

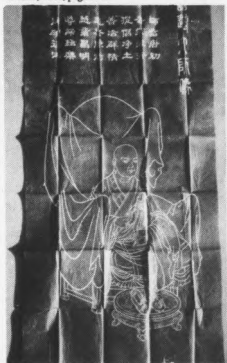


Image of the Chinese monk Shan-tao, noted for his visionary experiences, was produced from a stone rubbing of his carved memorial in Xiangji Temple.

near-death experience in which he saw a golden gate open before him while he was deathly ill. Upon recovering, he searched for scriptures that might explain this incident. After gathering many Taoist texts, he met the Buddhist monk Bodhiruci, who revealed to him the Pure Land doctrines. T'an-luan discarded his Taoist scriptures and devoted his life to spreading the Pure Land religion.

Certainly one factor contributing to the acceptance of this doctrine was its ability to explain near-death experiences, cognitions of seemingly great importance in the Chinese mind during this era. T'an-luan initiated not only the emphasis on *belief* in the Pure Land but on the practice of *chanting* the name of Amida as a method of reaching this heaven.

Tao-ch'o, born in 562, was inspired by the inscription on T'an-luan's tomb which led to his acceptance of Pure Land doctrines. At the age of 65 on his deathbed he had a remarkable experience:

T'an-luan appeared to him, and in a voice heard by all present, commanded that Tao-ch'o must continue to teach people for many years. It is said that flowers fell from heaven, which were carefully preserved by his followers. From that day on, Tao-ch'o became progressively healthier, even regaining another set of teeth, and continued to teach for almost two decades, living to the rare age of eighty-three.\*

One of Tao-ch'o's followers, Shan-tao (Zendo in Japanese; 613-681), was also prone to visionary experiences and painted 300 pictures of the Pure Land. The prevalence of Amida worship in China during this era is almost certainly due to his preaching. The use of carved and painted images to promote meditative techniques contributed to what might be considered "replicable experiments." If a person meditated intensely, he could obtain visionary and near-death experiences that supported the Pure Land doctrines.

For example, Shan-tao had many visionary experiences obtained through eating only small amounts of rice and vegetables, controlling his mind, repeating tens of thousands of mantras, and going without sleep for seven days. He also encouraged his followers to keep records of near-death experiences giving the religious movement an empirical nature. Not only did a "theory" regarding the Pure Land exist, but a "replicable" experimental procedure (intense meditation) was associated with a growing body of evidence supporting the theory. After his death Shan-tao was buried under the pagoda at Xiangji Temple. The later success of his doctrines depended, in part, on the eminence and fame of the monks who subsequently reported visions and near-death experiences supporting his teachings.

Ch'ia-ts'ai, who lived shortly after Tao-ch'o, compiled the first collection of near-death experiences, the *Ching-*

\*Becker, 1981, page 166.

*t'u-lun*. This document contained 20 accounts, half from monks and half from lay persons.

In at least one case, (that of "Dharma-master Chu-Hung") not only the dying person but all present were said to have seen the body of the Buddha coming from the Pure Land to welcome the dying monk. . . . In other cases, devout laywomen and laymen described visions of heavenly hosts on their deathbeds. In yet another, a butcher first had a vision of hell, where upon he was terrified into chanting the name of Amida; he then had a vision of Amida offering him the lotus seat, and passed peacefully away.\*

During the latter Eighth Century and early Ninth Century, Fa-chao, a monk residing at the monastery originally established by Hui-yuan (founder of the earliest Pure Land sect in China), had a vision of a monk, Ch'eng-yuan, who was to become his master. Afterwards Fa-chao experienced many remarkable visions under Ch'eng-yuan's guidance. He even learned a special five-tone chant from Amida himself while "visiting the Pure Land" in meditation. The Emperor reportedly heard Fa-chao's monks chanting this five-tone mantra from a great distance away, and when learning of the source of the sound, was converted to the Pure Land doctrines. Fa-Chao regularly had visions of the Pure Land where he listened to the sounds of water, birds and trees praising Amida.

\*Becker, 1984, page 60.

Like Fa-Chao, a later patriarch of the Chinese Pure Land religion, Shao-K'ang (or Shoko), was known as a musician and composer. After hearing of Shan-tao's doctrine, he prayed at the great monk's tomb where he heard a voice asking him to preach the faith. Shao-K'ang spread the Pure Land religion through Chekiang, his home province.

During this era the practices and teaching of Fa-Chao were transported to Japan and a Japanese Tendai Buddhist center was established at Mount Hiei. There Genshin (945-1017) followed a meditation technique which required walking continuously, even for 90 days, until a visionary experience occurred. Genshin is known for his paintings and writings of hell and heaven, and for furthering Amida-worship in Japan. Also at Mount Hiei, monk Ryonin experienced a vision of Amida which encouraged him to begin missionary activity. He awoke from one of his meditative visions bearing a scroll as proof of his heavenly visit, an event accepted as authentic by both his followers and the emperor.

\* \* \*

VARIOUS Japanese collections of miracle stories contain tales which coincide with Chinese descriptions of near-death experiences. The *Ryōiki*, which has stories mostly of the years from 724 to 796, provides specific names, dates, hours and locations for some of the near-death experiences it describes. Revived people told of seeing clouds and golden mountains,

golden palaces, and sometimes a hell where sinners were judged by Yama, the god of the dead.

Other Japanese collections of near-death experiences also support Pure Land doctrines and coincide with the patterns found in modern reports. These include the *Konjaku Monogatari* of the 11th Century, the *Fuso Ryakki*, compiled in the Mid-12th Century, and the *Uji Shui Monogatari*, probably dated 1215. All these manuscripts contain tales of deathbed revivals or resuscitated corpses who described encounters with deities and visits to heavens or hells. The Genko Shakuso described near-death experiences such as the case of the monk Enno, who "died" at age 57, yet revived to find he could not speak or hear for three years. Afterwards, he told of seeing the Pure Land.

Honen (1133-1212) is credited with being the founder of the Jodo (Pure Land) School of Buddhism in Japan. Although Genshin and Ryonin had taught the doctrines in their mountain monastery, they failed to attract a large following. In 1175, Honen came across the Chinese monk Shan-tao's admonition:

Only repeat the name of Amida with all your heart — whether walking or standing still, whether sitting or lying never cease this practice for even a moment. This is the practice which brings salvation without fail, for it is in accordance with the original vow of the Buddha.\*

Honen took this advice to heart and began chanting the name Amida over 70,000 times a day. This brought about frequent profound visions which he carefully recorded between 1198 and 1206. His visions correspond to near-death experiences in that he described heavens, hells, and Amida as the merciful individual whose function it is to guide those who seek him. Not long before his death, Honen wrote "One Sheet of Paper," a famous brief summary of his doctrine, which he considered fully complete. He expressed the idea that merely chanting the prayer, or mantra, "Namu Amida Butsu," without doubt in Amida's mercy, was all that was required in order to gain his guidance to the Pure Land.

Those who wonder why this learned monk advocated such a simplistic doctrine forget the profound impact that religious visions often have on experiencers. Modern near-death experiences often are reported as "more real" than normal experience, and sometimes they change a person's attitude for life. Honen was advocating the method he had found most valuable for inducing such experiences.

While Honen was on his deathbed, his disciples brought an image of Amida before him. According to custom, a dying man was to hold onto special five-colored cords attached to the image's hands in order to keep his mind focused on Amida at the moment of death. Honen remarked that the

\*Eliot, 1964, page 262.

ceremony was not necessary since, as a result of his continuous chanting, he had been gazing continually at the Pure Land, Amida, and the bodhisattvas for more than 10 years.

Early changes in Honen's doctrines may have contributed to later major modifications. After Honen's death, his favorite disciple, Shinran, argued that only one sincere prayer to Amida was truly necessary. Further chanting could be conducted merely as a form of thanksgiving for Amida's mercy. Shinran allowed monks to marry and found a wife for himself.

This revision of doctrine, a deviation from the earlier austere methods associated with altered states of consciousness, may have reduced the number of visionary experiences which supported Pure Land doctrines in earlier eras. In 1385 Ryōyo Shōgei (1341-1420) suggested, in a radical departure from previous tenets, that the Pure Land was merely a figure of speech and was simply metaphorical. According to his idea, the Pure Land is everywhere: What is required is merely a change of mind and heart, not of place. Earlier monks, guided by visions and near-death experience, would have been alarmed. For them, the Pure Land was real. Many had visited it at will and Ryonin had even brought back a scroll!

The histories and revelations of Pure Land masters suggest that religious doctrines evolved in harmony with the central elements of near-death and visionary experience. Individuals

separated by great distances and hundreds of years reported similar images of Amida's Pure Land. Universal commonalities within anomalous experiences may contribute to the similarities in religious images regarding deities, heavens and hells. The endeavor contained an empirical aspect. Monks, facing difficult questions regarding the meaning of death, devised meditational methods for obtaining information about the afterworld which supported belief in particular "theories." They collected data on visions and near-death experiences bearing on their "hypotheses" that the Western Buddha would meet the believer at the time of his death to escort him to the Pure Land.

Medieval Chinese and Japanese Buddhist monks felt, as do some modern near-death experiencers, that their visions of Amida's heaven were *more* true than *normal* reality. As long as a steady stream of verifying accounts supported this theory, the doctrines included belief in a "real" heaven. The fact that central elements exist within these experiences in different cultures and historical periods may help to explain why so many different religions believe in similar sorts of heavens and hells.

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## THE STAMP THAT FORETOLD THE FUTURE

By George W. Earley

ON MAY 14, 1918, stamp collector William T. Robey entered a Washington, D.C., post office. America's first air mail service was to begin the next day and Robey was there to buy, on their first day of issue, a sheet of 100 of the new 24-cent air mail stamps.

Prominently featured on the stamp was the Curtiss JN4-H "Jenny" airplane which would be flown by army pilots carrying the mail. And clearly visible on the drawing was the actual identification number, 38262, of one of those army planes.

Robey's purchase made stamp-collecting history. Through an incredible printing error, his sheet, and only his sheet, had the airplanes printed upside down!

He consequently sold that \$24 dollar sheet of 100 stamps for \$15,000 — a handsome sum in 1918. But by 1982, a single "Inverted Jenny," as

the stamps had come to be known, sold for \$198,000 and a block of four fetched \$500,000.

But the attention focused on the ever-rising value of those "Inverted Jenny" stamps has obscured a curious coincidence that took place the day after Robey's purchase.

On May 15, 1918, before a crowd at the Washington, D.C., Polo Grounds, army pilot Lt. George Boyle climbed into Jenny #38262 to inaugurate the air mail service by flying 5500 pieces of mail to Philadelphia.

For reasons never understood, Boyle, once airborne, went the wrong way and after flying but 20 miles made a clumsy landing on a Maryland farm. Though unhurt, Boyle found himself and his airplane upside down — Jenny #38262 was inverted in real life, just as it was depicted on those stamps William Robey had bought barely 24 hours earlier!

# PSYCHIC HEALING OF MULTIPLE PERSONALITY

Is exorcism of evil spirits a way to cure severe mental illness? It is if it works — and it's working in Brazil.

Part I

By Stanley Krippner

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IN 1840, the French physician Despine published a monograph describing his successful treatment of dual personality in a young woman named Estelle. Despine claimed that Estelle's secondary personality directed her treatment with guidance from a benign "spirit." Although this approach is not in vogue among Western psychotherapists, it would not be considered unusual among the mediumistic healers of Brazil's three major spiritist sects, Candomblé, Kardecismo and Umbanda.

This paper will review the development of spiritism in Brazil and describe how some Kardecismo practitioners deal with a condition referred to as "multiple personality disorder" (MPD) by Western psychotherapists. MPD in the United States is uncommon but not rare (Watkins and Johnson 1982). Many people who suffer from the condition do not receive appropriate therapy until some unusual or vio-

lent experience calls attention to their actual condition.

MPD is often referred to as a "dissociative reaction," other examples being amnesia and fugue states. It is not considered to be a psychosis, but it does represent a more severe psychological disturbance than those conditions described as neuroses. In MPD, a large segment of the psyche, including behaviors and feelings, has been "split off," apparently to eliminate an unwanted or painful part of oneself (Watkins and Johnson 1982:6). However, in MPD this "alter" segment of the psyche acquires a life and identity of its own.

It would be tempting to regard mediumistic possession, the incorporation of benign spirits, as analogous to MPD. Yet this would be far from accurate. Mediums are quite aware of the process and even when they claim to be amnesic for the experience, there are always colleagues eager to describe the session for them. Rather, the diagnostic category of MPD in Western psychotherapy most closely resembles

the spiritist description of "involuntary possession" used to describe those unfortunate individuals whose aberrant behavior is said to be due to long-term habitation and control by malevolent or immature spirits. Sometimes these spirits represent personalities from the victim's own "past lives" while at other times they represent "earthbound" entities who prefer not to leave the familiar earthly setting once they die.

### ORIGINS OF BRAZILIAN SPIRITISM

The first African slaves were brought to Brazil in about 1550 to work on plantations in the north-eastern part of the Portuguese colony. Many of them were appropriated, often with the complicity of avaricious people from their own tribes, from the West African coast, home of the Yoruba culture. Permeating the Yoruba belief system were stories about the spirits or "orishas." Powerful and terrifying, but so human that they could be talked to, pleaded with, and cajoled through special offerings, the orishas were part of the tradition brought to Brazil by the slaves. Upon their arrival, the slaves were baptized as Christians and forced to attend the Roman Catholic mass. They were allowed to hold their own religious services but encountered difficulty if the priests did not find pictures of Jesus, Mary and the saints upon the slaves' altars.

So it was that the slaves cleverly adopted the Christian spirits, combining them with their own orishas. Olorun, god of creation, was thought of as God the Father, or Jehova. Obatala, god of the heavens and of purity, merged with Jesus Christ. His daughter, Yemanjá, merged with the Virgin Mary, and her children with St. George, St. Sebastian, St. Catherine and various other Christian saints. There was no direct counterpart for Satan in Yoruba mythology. The closest that could be derived were the *ifas* and the *exus*, messengers of the gods and guardians of the temples who were quite mischievous, sometimes mixing up people's prayers and granting them someone else's request.

A few additional spirits eventually entered the panoply. The Wise Old Black Slaves (*os pretos velhos*) were archetypal parent images, and the Indians of the Seven Paths (*os caboclos*) embodied the best traits of the indigenous native Americans and their part-Caucasian descendants. Both categories of spirits were considered to be very important in healing ceremonies (Leacock and Leacock 1972). *As crianças* were babies who died at an early age, while any number of a practitioner's ancestors could surface during a worship session.

The slaves were freed in 1888, not long after Brazil declared its independence. Fifteen generations of Brazilians had heard the stories of

the orishas, of death by the evil eye, of illnesses cured by spirit counsel and of marriages saved by spirit intervention. In 1830 three black freedwomen had bought an abandoned millhouse to set up Brazil's first Candomble center. The three former slaves became mediums or "mothers of the saints" and their apprentices became "daughters of the saints." Both groups resurrected and adapted the Yoruba traditions, using the original names of the orishas and "incorporating" the spirits as they sang, danced and beat their drums. They also learned about herbs and about the special teas and potions needed by the sick and infirm (McGregor 1962).

In 1818 a group of mediumistic practitioners was organized around the principles of homeopathy. Later this group eagerly translated a book by Allen Kardec, a French spiritualist, which had been brought to Brazil from Europe in 1858. In it they found a faith more sophisticated than Candomble; it circumvented the drum beating and most of the orishas. Yet Kardecismo upheld the importance of incorporating spirit guides in healing services and religious ceremonies (Krippner and Villoldo 1976).

Umbanda was initiated about 1904; its founder claimed to be in contact with an American Indian spirit guide who taught him how to "purify" the African rites. Some Umbandistas use drums and make

sacrifices but others do not. All, however, emphasize the importance of spirit incorporation and all venerate Jesus Christ. In addition, Christian names are used for the saints rather than the African appellations (Herskovits 1937).

There are other mediumistic (or "spiritist") movements as well, but Candomble, Kardecismo and Umbanda are the three major syncretic groupings. Their ceremonies differ and their rituals vary, but they hold several beliefs in common: (1) humans have a physical body and a spiritual body; (2) discarnate spirits are in constant contact with the physical world; (3) humans can learn how to incorporate spirit guides for the purpose of healing.

In contemporary Brazil the spiritist healer may be a local medium, a hospital psychiatrist or a clinical psychologist. Each would consider the possibility of spirit "possession" and/or past-life evocation as the explanatory principle of some if not most cases of MPD. In my six trips to Brazil, I have had the opportunity to observe many exorcisms, healing sessions and mediumistic seances. In addition, I have interviewed spiritist healers regarding their views of MPD etiology and treatment.

It must be recalled that MPD as a diagnostic category represents a model of the psyche promulgated by Western psychotherapists. The Brazilian practitioners who have most eagerly adopted MPD as a

convenient label include orthodox psychiatrists and psychologists who employ drugs, hypnosis and the other modalities currently in favor among Western psychotherapists. Most spiritist practitioners (and their clients) have never heard of MPD, as such, and treat people with dissociative reactions with the same rituals, amulets and brews that have been used for centuries.

A third group, however, has emerged — primarily among the followers of Kardec. These practitioners have accepted the Western diagnostic category of MPD and have adapted their procedures to treat it. Their clients may or may not be familiar with the MPD label, depending on their level of education and sophistication. However, all the clients would be familiar with the notions of past lives and spirit possession. The notion of "selfhood" is quite different in Brazilian society, especially those aspects of it that are closer to the Afro-Brazilian traditions in which reincarnation and spiritism are an integral part of the worldview.

Although there is no uniformity of practice, Kardecismo therapy may involve the exorcism of offending "earthbound spirits," the integration of intruding "past-life personalities" into the client's behavioral repertoire, or a compromise in which some of these personalities retain their identity but emerge only on circumscribed occasions. The

latter alternative is often utilized in the case of clients who have been encouraged to undergo mediumistic training. Once they have become mediums, their other personalities can be of assistance in their vocational duties.

At the same time, these practitioners may refer some MPD cases to a psychologist or psychiatrist, claiming that the etiology of the dissociation is physical or sexual abuse as a child rather than the appearance of past-life personalities or offending spirits. I have seen this discrimination made in the case of other disorders; the more eclectic of the spiritist practitioners claim that spirit possession is one of many possible causes of dysfunctional behavior. Indeed, there are spiritist clinics and hospitals where a physician, nurse, social worker or psychologist might be called in to supervise a case. At the same time it is held that a painful childhood experience can produce a proclivity to later spirit possession or emergence of a past-life personality.

#### "PSICO-SINTESE"

**E**LIEZER CERQUERIA Mendes is a retired surgeon who heads a therapeutic community on the outskirts of Sao Paulo. He also sees clients at a Sao Paulo office on an outpatient basis and has organized therapeutic communities in four other Brazilian cities. At both locations he specializes in

treating epileptics, schizophrenics and MPD cases, especially those allegedly resistant to conventional therapy. Inspired by Kardec's writings, Mendes' basic assumption is that many of these individuals are psychically sensitive and that the manifestations of their sensitivity are often ignored or misinterpreted (Mendes 1982, 1985).

### **Etiology**

In the instance of MPDs, Mendes is of the opinion that the disorder can often be understood in terms of his clients' past lives. He believes that everyone's past lives are omnipresent, often exhibiting themselves as subpersonalities or emerging under special conditions such as illness or inebriation. For MPD cases, however, Mendes believes a hypersensitivity exists, often (but not always) triggered by traumatic childhood experiences. He finds more female than male clients suffering from MPD, supposedly because women are more emotionally sensitive and therefore more vulnerable to past-life manifestations.

According to Mendes, the onset of MPD for both sexes is generally between the ages of 16 and 25 but he claims to have seen cases in which MPD is apparent much earlier. In an interview with me, he described one case he had treated that involved a 12-year-old girl who, at the onset of puberty, began to play boys' games in the street. At the

same time, she started to criticize her rapidly developing female physiology. Mendes consulted a group of mediums he refers to as a "super-team" because of their alleged proficiency in diagnosis. The "super-team" reported that the client had been a male in a previous life and that this former personality had been evoked by the biological changes accompanying puberty. After about three months of psychotherapy, the alleged alternate (or alter) male personality had merged with the host female personality. The girl's gender was accepted by what Mendes referred to as the client's "psychological center," a deep-seated aspect of the psyche underlying all personalities, both host and alter.

### **Diagnosis**

To diagnose a case of MPD, Mendes relies on his "superteam" of three mediums. They place the client in an altered state of consciousness, typically through music and movement. Mendes finds that musical pieces by such "minimalist" composers as Philip Glass and Steve Reich are the most effective for this work. In making this choice, he departs from the rhythmic percussion music common to the typical Afro-American ceremonies found, for example, in Candomble. While the client dances to the music, the "superteam" attempts to contact the alter personalities. As they do

so, the client's movements, voice and facial expressions are observed, as they typically change from personality to personality. The "super-team" records in writing its observations concerning each personality that manifests itself.

Mendes feels that mediums are useful diagnosticians because MPD cases often have mediumistic abilities themselves. Trained mediums present a unified personality structure, however, which can be set aside during a seance when they attempt to contact a disembodied spirit entity. MPD cases, on the other hand, do not demonstrate this unity and are unable to function easily either as a medium or in any other social role.

### **Treatment: early phases**

Mendes refers to his therapeutic approach as "psico-sintese" because he attempts to synthesize various aspects of his clients' psyches. (This term evolved independently from Robert Assagioli's "psychosynthesis" in Italy and Salvador Roquet's "psicosintesis" in Mexico, although all three therapies exhibit certain commonalities.) Psico-sintese encourages MPD clients to display their various personalities, and each personality is given its chance for attention.

In MPD, Mendes asserts, each personality "lives in its own apartment," but therapy encourages them all to "enter the dining room."

Psico-sintesis stresses an affective approach to treatment, hence the emotional life of each alter personality is explored and compared with others. This comparison is made by the clients themselves, by the psychotherapists, by the mediums and — in the therapeutic community setting — by other clients.

In the case of people whose alter personalities represent former lifetimes, the goal of therapy is a merging of personalities by bringing them all into what Mendes calls the "psychological center." This merging first occurs emotionally as linkages are formed between personalities. One personality may have emotional strengths that the other personalities lack; the eventual synthesis can result in a fuller, more complex personality structure than what was earlier available for any of the personalities. Mendes claims that these alter personalities from former lives typically emphasize one of four styles: emotional, instinctive, intellectual or spiritual. These styles roughly correspond to the Jungian typology of feeling, sensing, thinking and intuition.

Clients are told that the rate of their integration is dependent upon them and their own efforts to elect a "psychological synthesis" of their various personalities. However, if there is the intrusion of a malevolent personality — from a past life or from another source — exorcism rather than merging is advised.

If it is difficult for a personality to manifest, one of the mediums may encourage it to appear through him or her. Mendes spoke of one case of a 42-year-old woman whose alternate personality spent more time in the medium's "energy field" than in the client's "energy field" for close to two years. Mendes claimed that this was actually beneficial for the alternate personality as it was able to reach a level of development with the medium, also a woman in her 40's, that had not been attained with the client. When the alternate personality returned to the client, it was easier for the integration to occur.

Mendes observed that the alter personalities are typically suppressed by the client's family when they make an early appearance. Later, if the client sees a conventional psychotherapist, the alter personalities are again suppressed by medication and/or electroconvulsive therapy. Mendes feels that behavior therapy treats the symptoms rather than the problem itself.

Mendes claims that he follows the affective aspect of his treatment with an "instinctual" approach. This next phase of the treatment is characterized by assisting the alternate personality to express itself physically through deep breathing, exercise, massage, painting, dance and dramatizations. Birthmarks and phobias of the presenting personality are thought to give clues as

to his or her past lives. For example, a scar on the neck could represent death by beheading in a former life; a fear of swimming could be related to a fatal drowning.

### **Treatment: later phases**

The final foci of treatment are "intellectual" and "spiritual," at which time all of a client's alter personalities are addressed. Their concurrent needs are stated and compared; this lays the groundwork for a possible "psychological synthesis" of the personalities.

Mendes feels that it is important that each of the alter personalities manifests itself. In the psico-sintese process, the weakest of the personalities is the first to merge with the presenting personality. As the weaker personalities disappear, the stronger alter personalities are given more attention. A medium works with the psychotherapist because the medium is often able to evoke the alter personality with more facility. It is Mendes' position that mediums tend to understand alter personalities better than do most psychotherapists.

Mendes claims that, at times, an alter personality may speak in a foreign language or with a pronounced accent due to the language spoken in its former life. When that language or accent disappears, the therapist knows that the alternate personality is beginning to merge with the presenting personality.

Integration is not desirable in all cases. If the alter personality represents someone else's former life, it may need to be expunged rather than merged. The alter personality might also represent a nonhuman "low spirit," such as an *ifa* or an *exu* is considered to be. Or it might be an alter personality of someone currently alive, such as a sorcerer. In these cases, exorcism may be practiced. Again, a team of mediums knowledgeable in such procedures can be used to dispel the intruding entity.

Another alternative is taken in the instance of those clients who become mediums and may retain one or more alter personalities to assist them in their profession. Mendes discussed one case in which a medium would allow an alter French personality from a former life to take control. This personality purportedly spoke in French and was able to obtain cultural information which purportedly was not available to the presenting personality.

Mendes conceptualizes the alter personality as living in a "parallel universe"; thus, it can be harbored in a way that poses no serious problem to the medium who, in fact, is able to evoke it when it is needed. This type of client moves from involuntary possession by the alternate personality to a voluntary incorporation of a personality from a former life.

### Group therapy

Mendes prefers the advantages offered by his therapeutic community to seeing clients individually. He considers a nondairy, vegetarian regimen optimal for his clients, and diet can be carefully monitored in the residential setting. Mendes finds dance therapy more effective when there are several participants because of the reactions which occur. Mendes refers to the large rooms where the dancing, dramatizations and exercise sessions take place as the "mad-o-drama" rooms.

Both the psychotherapists and mediums are present during the group therapy sessions to facilitate the process, to "channel" the crises that occur and to pay attention to the alter personalities that become manifest. Sometimes, MPD cases are combined with epileptics and schizophrenics in the "mad-o-drama" rooms. One person's manifestations of an alter personality might stimulate the uncovering of unconscious material by someone else.

Visitors and relatives are urged to join the melee because the inclusion of nondisturbed people is felt beneficial to the "energy field" that develops during each therapy session. Folk healers may be invited into group therapy sessions to attempt a "laying-on" of hands for receptive clients. Homeopathic practitioners may visit the therapeutic community and prescribe

specific remedies for individual clients.

If a client's condition deteriorates or does not improve, he or she is sent by Mendes to one of the hospitals run by Brazilian spiritists. In these hospitals there is an acceptance of the notion that the emergence of past-life personalities and/or possession by a discarnate entity can produce multiple personality disorders. In this section, both individual and group therapy is practiced; clients are again reminded that they are ultimately responsible for the rate of their own healing process.

## Results

Mendes claims to be able to rehabilitate 70 percent of his MPD cases, the average length of treatment being about three years. He purports to have an 85 percent success rate with epileptics, many of whom are trained to control their seizures by becoming mediums and incorporating spirits. With schizophrenic clients, Mendes claims only a 30 percent success rate.

Despite the larger number of clients Mendes has treated over the years, Mendes is not allowed to present his work at medical association meetings in Brazil. Other physicians consider psico-sintesis to be controversial and untested. In addition, according to Mendes, his therapy is too closely associated with Brazilian spiritist teachings to

win medical support, despite his own medical background.

Nor does Mendes fare better with Brazilian psychologists. He is not allowed to use the term "clinical psychology" to describe his work. Instead, he refers to himself as an "applied parapsychologist." In the meantime, hundreds of new clients find their way to Mendes for individual or group treatment every month. As a result, there would be no shortage of potential research participants for clinical studies, including the follow-up of clients once they are dismissed.

## Case study

Sonia was an 18-year-old client from the city of Salvador who could not establish long-term relationships with men. Her sexual behavior was characterized by a series of one-night-stands in which she engaged in intercourse but could not achieve orgasm. Sometimes she was told that she had fought bitterly with these men, but she had no memory of the conflicts. One evening, three men arrived at the same time for a date but Sonia only recalled accepting an invitation from one of them. In despair, she unsuccessfully attempted suicide on several occasions. She went in and out of hospitals where she was given electroconvulsive therapy and heavy doses of medication.

Sonia was referred to Mendes by a friend. During her first interview

with the "superteam," Sonia reportedly began to speak in French, a language she had never studied. A voice emanating from Sonia introduced herself as "Violetta," one of Sonia's former lives. Violetta claimed that she had lived in the 18th Century. Furthermore, she frankly stated that she wanted to kill Sonia because she would have more freedom if she could completely control Sonia's body. Violetta wanted to be more, rather than less, sexually promiscuous. It was Violetta who had fought with men who did not please her and who had accepted multiple dates only to embarrass Sonia. Further, Violetta stated that she attained orgasm easily and did not care whether Sonia was orgasmic or not.

The goal of Mendes' therapy focused upon limiting the power of Violetta while attempting a "psychological synthesis" of the instinctual side of her personality with that of Sonia whose instinctual aspects were poorly developed. Sonia was treated in Mendes' office rather than in the therapeutic community because she worked during the day.

After six treatments the host and alter personalities allegedly had merged to the extent that Sonia was able to achieve orgasm. Sonia's intellectual abilities were further developed by Mendes and sharpened to give her greater self-awareness and self-control.

However, another alter personal-

ity from the 16th Century emerged, that of Sarah, a Jewish housewife. At first Sarah's appearance complicated the treatment, but it soon became evident that Sarah provided the emotional maturity that both Sonia and Violetta lacked.

Sonia continued to be orgasmic and soon got married. Her husband began to attend therapy sessions, learning how to communicate with Violetta and Sarah. Another personality, Chen, then manifested itself. A male entity, Chen was introduced by Sarah as an initiate of a Chinese spiritual discipline.

Chen brought a spiritual tranquility into Sonia's life just as he had supposedly performed the same function for Sarah centuries earlier. Because Sarah had refused to renounce her Jewish faith, the Spanish Inquisition had burned her at the stake as a witch. Indeed, shortly after Sarah's appearance, Sonia developed spots on her body that resembled small burns. Sonia also developed red rings on her wrists where Sarah claimed she had been tied to the stake. Sonia wanted to wear her new swimming suit to the beach but feared that the burns had disfigured her. But Sarah said that the burns had served their purpose, correctly predicting that they would disappear in 48 hours.

Sonia claimed to recall seeing all three of the alter personalities when she was a child and considered them to be her spirit playmates. When she

told her mother about them, she was scolded, told that she was "crazy" and warned never to talk about them again. The recall of childhood experiences appeared to accelerate Sonia's therapy. A merging took place after 18 months of work with Mendes, and the "psychological synthesis" reportedly was still intact three years later.

Mendes commented that all three of the alter personalities were intelligent entities, making the therapy much easier. When an alter person-

ality is a child or a retarded person, therapy becomes a more difficult process because of these entities' limited social maturity, speech and intelligence. In the case of Sonia, however, two of the alter personalities represented Sonia's past lives, and the third was an entity known to one of them. According to Mendes, when the alter personality is somebody else's past life or an "obsessive spirit," therapy is considerably more time-consuming.

*This is Part I of a two-part article.*



### POLLING THE PARANORMAL

ACCORDING to a January 1987 report by the *Chicago Tribune*, about four in 10 Americans surveyed by Chicago's National Opinion Research Center say that they have had contact with the dead. Two-thirds claim to have experienced déjà vu and extrasensory perception and 31 percent say they have been clairvoyant at some time in their lives.

"What was paranormal is now normal," writes Andrew Greeley, the priest-novelist-NORC staffer, in *American Health* magazine.

In 1973 a NORC study showed that only 27 percent of Americans believed they had had contact with the dead. But its most recent poll of

paranormal experiences found that 67 percent of widows reported mystical encounters with dead spouses.

That finding, Greeley says, replicates a study conducted by the University of North Carolina in which many widows claimed to have seen their dead spouses, touched them, heard them and even talked with them.

P. Richard Olson, a professor of family medicine at UNC, said that administering psychoactive drugs failed to end these "visits." Furthermore, Olson reported that the psychic events didn't scare the widows. Rather, they found them helpful.

# HAUNTED HOTEL

We heard footsteps on the stairs, a baby wail, a woman scream—sounds that we knew had no earthly cause.

By C. Kutac

WHEN OUR FAMILY first saw the hotel at Fort Duchesne, in the winter of 1951-52, it was a cold, gray day. It was 20 below zero and the snow was hip deep. We had just left the Arizona desert and this frigid Utah weather was a real shock.

Ominous clouds were building up on the horizon and a cold wind was scraping tree limbs against the glass window panes. I would be lying if I said the hotel seemed forbidding. We felt nothing out of the ordinary as we carried our belongings to our new quarters. There was no premonition of the strange happenings that waited inside that building. I'm sure that had we been able to see what the future held, we would never have set foot in the old hotel.

The huge old building, dating back to the 1880's, had been used to house unmarried cavalry soldiers sent to keep peace with the Ute Indians. The hotel was flanked by other buildings, on either side, to house the married soldiers and their families. The fort was laid out in the shape of a horseshoe, formed around large parade grounds,



King, a Shetland sheepdog, watched as eerie footsteps ascended stairs.

complete with reviewing stand.

After the soldiers left the fort in 1910, it was turned over to the Bureau of Indian Affairs. The old buildings were used to house families of BIA employees. The hotel had some of its

doors permanently shut off, thereby forming several apartments, rather than dozens of single rooms.

When we first moved into the hotel, we had an apartment at the back of the building, on the ground level. There were five rooms in a row and a porch running the length of them. The ceilings were 10 to 12 feet high and the doors, made of solid wood, reached nearly that high.

Soon after we moved in, I settled down on the bed to rest. Suddenly one of those enormous doors was toppling toward me. I didn't have time to jump out of the way, so I rolled off the bed. The door thumped across the bed, right where I had been lying just seconds before. The door was three inches thick and heavy enough that it would have injured me. At the time we all thought it strange that the door hadn't sagged or squeaked and neither hinge had been loose. The door had simply pulled loose from both hinges at once.

Several times we blamed each other for being up and wandering around the apartment at night. There were only mother, father and I living there and each of us denied being the one who was up walking around in the wee hours of the morning. Yet we sensed and heard something or someone roaming about the rooms at night.

The first night we heard the screaming we were up and alert in an instant. We wanted to help the woman who was running hysterically up and down the corridor. The wordless wailing was like something out of a cheap

horror movie. We could never figure out exactly where the screaming was coming from and no one else in the hotel paid any attention to it.

\* \* \*

THERE WERE three families living in the hotel at the time and the next morning I made sure I talked with someone in each apartment. No one wanted to talk about it. Since no one was beat up or missing, I let the matter drop. Later I was to find out that this mysterious screaming was something that happened on a regular basis.

Many nights we were kept awake by the endless crying of a baby. Concerned, I finally asked a neighbor, "What's wrong with that baby in the apartment upstairs?"

The lady gave me a funny look and said, "There's no family living above you. The apartment is vacant."

"But we keep hearing a baby cry," I insisted. "I've been around babies enough to know a sick baby's cry when I hear it."

"I wouldn't talk about it if I were you," the neighbor cautioned. "I'm only telling you because you're new here and I want you to understand what's going on. The folks who lived up there used to have a baby but it got sick. It cried for weeks on end but the agency doctor couldn't find out what was wrong with it. That baby you hear crying died up there in the apartment above you."

My only response to these words was a look of astonishment. For once in my life I was at a loss for words.

"The parents of the dead baby moved to another house down the street. You can understand how it would hurt them to hear rumors about a baby crying in their old apartment above you."

It was only when we moved into the apartment in the front of the hotel that we began to realize the full extent of the paranormal happenings.

The front half of the hotel had been divided into two apartments, with each family having its own entrance. Right inside the front door were stairs leading to two bedrooms and a bath upstairs. To the right was the living room, with fireplace and a plush oriental rug which covered nearly the entire hardwood floor. The windows were three feet wide and nearly six feet high, with sills wide enough to sit on. The curtains were an old-fashioned floral pattern and were faded from the sunlight. There were an overstuffed chair and sofa and in the corner a massive old drop-leaf desk with many pigeonholes. There was even a hidden compartment in the back of a drawer but it was empty except for a thick layer of dust.

The kitchen was small, dark and dreary but the bathroom had a huge tub with four ornate clawed feet. There was also a beautiful marble washstand. Some of the furniture was antique, obviously left over from when the fort belonged to the army.

At the top of the stairs was a locked door which had once led to the various rooms on one half of the second floor. Peering through the keyhole, I could

see a long hall with doors on either side — much like a modern hotel corridor.

The first unusual thing we noticed, in the front apartment, occurred when we went to town for groceries. Nothing was disturbed or out of place but the marble-topped washstand in the bathroom had a deep crack running across its surface. All we knew for certain was the marble top had been perfect when we left for town and when we returned an unsightly crack had marred its beauty.

We hadn't been living in the front of the hotel for very long before we heard the footsteps. We were all sitting reading when we heard the bottom step of the stairs creak. Our Shetland sheepdog King cocked his head to one side and looked up at the stairs. His eyes followed the sound as each step on the narrow stairs creaked in turn.

This ascension of the stairs by phantom footsteps happened often and every time it did, King gave it his full attention. He never barked at the footsteps, although he would bark at any human being who came to our door. He was afraid of thunder but he never acted afraid of the creaking stairs; he simply was intensely interested in the footsteps.

The footsteps often came into my bedroom at night. They circled my bed and then went back out the same way they had come in. I was a teenager at the time and many a night I hid my head under the covers and waited until the footsteps were gone.

Occasionally, as the sun set and it



Four-year-old Roberta, who loved animals and babies, sought to visit empty, sealed-off hotel rooms from which came sounds of human occupation.

was time for the evening meal, we heard the rattle of dishes and the hum of conversation drifting down from upstairs. The clank of silverware accompanied the sounds from the vacant apartment on the second floor. I peered through the keyhole but never caught sight of movement of any kind. Even when we heard the noises, we couldn't see anything along that corridor. There was never any light of any kind on the second floor either. We knew the top floor was supposed to be vacant but the noises bothered us and we kept hunting for a logical explanation. We never found one.

AS IF IT weren't enough for our apartment to be the scene of strange occurrences, suddenly the garage became a place that filled me with a sense of depression.

The special agent on the reservation, Chuck Carter, had hidden a murder car in our garage right next to our family car. It was to be used as evidence in the case and he wanted it where it couldn't be tampered with and he thought no one would expect it to be in our garage.

He was right. Unfortunately, there was no way to get to our car without seeing the murder car's front seat splat-

tered with bloodstains. The more I tried to avoid seeing the gory sight, the more my eyes were drawn to it. And the fact that a husband had spilled his wife's blood all over the car's upholstery seemed unthinkable to me.

Most families that moved into the hotel moved out again as soon as possible. At one point only our family of three and a young couple with their four-year-old daughter Roberta lived in that huge hotel; the rest of the building was vacant. Only two staircases led to the second floor; one was in our apartment and sealed off and the other was in our neighbor's apartment. So it was impossible for anyone to be living up there without our knowing about it.

One day the young mother came to tell us she and her family were moving. She was nervous and had lost weight since taking up residence in the hotel. Shuddering, she said, "My little girl keeps hearing the cries of that dead baby. She wants to go up and play with it. It's running me ragged trying to watch her every second. She keeps trying to sneak upstairs to play with that baby."

"We hear it, too," I confessed. "What about the dishes rattling and the knives and forks clattering?"

"That, too," the young mother replied. "There's been times when I was late with supper and my little girl would hear sounds of a table being set. Then she'd want to go up and eat with them." The poor woman was on the verge of tears as she related how her daughter, with a child's curiosity, kept trying to

get upstairs.

We agreed it was strange that although many sounds came from the vacant apartment, there was never the odor of food cooking. Neither were there any of the normal smells associated with babies or soap or anything else one might have expected. All the manifestations were connected with the sense of hearing.

Another strange thing about the hotel was that it had no cats. We had lived in government housing in different states and on various Indian reservations and there had always been stray cats sneaking around the buildings, living in sheds and barns. Folks were usually glad to have them around because they kept the mice population in check. But not a single cat could be found anywhere near the hotel.

\* \* \*

WHEN OUR neighbors moved out, we were alone in that large building. It seemed even spookier because now we knew only we could have made any sounds. When we heard the baby cry, the woman scream, the footsteps or even the mealtime clatter, we knew no earthly cause was responsible.

Once as I was about to go up into the attic, a butcher knife came flying down out of the darkness. The tip of the blade stuck into the wooden floor right between my feet — and there it vibrated as if in warning. I changed my mind and decided not to go up into the attic then or ever.

We were told that a cavalry officer

nearly 70 years before had climbed the stairs in our apartment and hanged himself at the top of the stairs, right outside my bedroom door. It was claimed that the phantom footsteps began with his death and continued down into modern times.

I learned of three babies who died while their families lived in that hotel. There may have been more I never found out about. Several women had miscarriages while living there. Tragedy seemed to descend on any infant in that hotel, although four-year-old Roberta, who had kept trying to sneak up the stairs, managed to escape harm. Perhaps if she had accomplished what she wanted to do, it might have been a different story.

One night I awoke to find myself standing in front of my bedroom window. The curtains were pulled back and the window was open. My pillow and my blanket were clutched in my

arms. Had I taken one more step before waking up, I would have plunged about 25 feet to the ground below.

Eventually the hotel was torn down. The sturdy lumber that remained was used to build several small bungalows. But I couldn't help wondering what happened to the restless spirits of the hanged officer, the woman and the babies. Would they stay at the site of the no-longer-existing hotel or would they follow the lumber to the new houses being built from the wood of the hotel?

All I knew for sure is that when we moved out of the hotel and closed the door behind us for the last time, I felt great relief.

We had lived with the eerie footsteps, the hysterical screaming, the clank of silverware and dishes, the murmuring of voices and the crying of babies for over a year. It is not an experience I would care to repeat.



### EVOLUTIONIST'S PARADISE

**T**HE WILDLIFE of Madagascar, an island situated off the eastern coast of Africa, has developed in isolation for more than 30 million years. Anthropologists say the huge island has evolved over 100 species of birds and 140 species of frogs found nowhere else. Nearly 1½ times the size of California, the island has more than 6000 flowering plants not found anywhere else.

Madagascar's forests abound with a thousand species of orchids, which is more than on the African mainland, 50 times larger than Madagascar.

# FIREPROOF PEOPLE



Can science explain how someone can expose himself to searing flames yet suffer no burns?

By Gordon Stein

THOSE WHOSE school courses required the reading of classic literature may recall that "ordeals by fire" were common in ancient Greece and Rome. In the play *Antigone*, soldiers would hold a red-hot piece of iron or walk through a bed of burning coals to prove that they were innocent of charges against them. Many years later, long after the legal system had abandoned the ordeal by fire, entertainers took up the same challenge and tried to show that they could handle red-hot objects or immerse themselves in fire without injury.

Of course, there are also firewalkers, some of whom recently have offered courses that claim to teach you how to increase your will power to the

point where you can overcome pain and fear to walk through flames. Are all of these effects merely conjurers' tricks, or is it really possible for some human beings to make their bodies impervious to the normal effects of fire?

Let us understand from the beginning that two different types of explanation might be involved. Walking into a 400-degree oven carrying two raw steaks and emerging some 20 minutes later with the steaks now cooked, but the person still "raw," might be a conjuring trick. This feat, by the way, was one of the main features of several acts in the 1800's. At the same time, walking barefoot the length of a bed of hot coals might *not* be a conjuring trick in the sense that

there is no deception involved. The person really *did* walk on the bed of coals, exactly as it appeared. The man in the oven, however, did not spend 20 unprotected minutes in that blazing inferno, even though it appeared that he did.

Although many of the "fireproof" effects were performed as entertainment, other instances of apparent flameproofing are found in various native societies, in which invulnerability to fire is a sign of high status. For example, in the 1950's an elder of the Shona tribe, in what was then Southern Rhodesia, showed Frank Clements his disdain for Clements' ability to produce "fire" at will with his Zippo lighter. The elder picked up a burning stick and licked the flame, finally quenching it between his hands. His point was simply that "although you [Clements] can make fire at will, I [the elder] can handle it without damage."

Before we go any further, we should consider another problem. In the present we are often at a real disadvantage when we attempt to investigate the fireproof acts that people performed in the past. First, no one today performs anything comparable to the oven feats. That means that we can't simply get the opinion of a trained observer about how an act of this type was done. Instead we have to rely upon statements of inexperienced observers who did not know how to detect a magician's tricks or a charlatan's frauds. Worse still, all we often have as a source of information is a poster advertising the

fire king's act. These posters frequently contained more hype than truth, since their object was to attract an audience with fantastic claims of the performer's abilities. In short, it is difficult today to know exactly what feats actually were performed, much less to figure out exactly how they were performed.

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**I**NVULNERABILITY to fire occasionally was part of the "performance" of spiritualist mediums and others not known primarily as fireproof people. Among the most famous of these was Daniel Dunglas Home (1833-1886). Considered the best physical medium who ever lived, Home on more than 20 occasions reportedly picked up red-hot coals directly from the fireplace with his bare hands and occasionally stirred the glowing embers with bare hands as well.

Although we do not know how Home accomplished many of his feats, that does not necessarily mean that no trickery was involved. The oft-repeated statement that Home was never caught in fraud is untrue. On several occasions trained observers saw him cheat,\* but Home was never publicly

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\*In one instance, the *Journal of the Society for Psychical Research* reported (May 1903 issue) that a Mr. F. Merrifield clearly saw a materialized "spirit hand" attached to Home's shoulder and to Home's hand during a seance. "When the object receded or approached," Merrifield stated, "I noticed that the medium's body or shoulder sank or rose in his chair accordingly. This was pretty conclusive to myself and the friend who accompanied me; but afterwards, upon the invitation of one of the dupes [sitters] present, the 'spirit hand' rose so high that we saw the whole connection between the medium's shoulder and arm, and the 'spirit hand' dressed out on the end of his own."

denounced as a trickster.

Mention has been made of ointments or solutions that one was supposed to be able to rub on his skin to provide protection from fire or heat. Among these solutions were those that contained "sulfuric ether" (sulfuric acid) or alum, both repeatedly applied to the skin until it became thickened and insensitive. The idea seems logical, but thick skin still would burn even if with little or no pain.

It seems unlikely, however, that a performer could maintain a regular act based upon this method since he couldn't regrow or rescarify skin quickly enough. The burning smell also would be apt to drive the audience away. Finally, only a small portion of the body could be rendered insensitive to chemicals (even if they worked), so that would not explain how the tongue, lips and often the entire body, as in the oven performances, could be protected.

Some sources mention the repeated application of other chemicals as a paste. It is difficult to see how a hand covered by many layers of a paste would remain undetected, especially when it is the very part of the body used to grasp the hot metal.

There are a number of simpler methods by which one can appear to handle hot metal. The most obvious is to switch the hot metal for a cold piece at some point prior to handling it. Then there is the possibility of using a natural layer of moisture between the hot metal and the skin. This, the so-called Liedenfrost Effect, may explain how

red-hot metal can be touched to the tongue. The saliva on the tongue is vaporized by the heat and turns into a series of small spheres that act as an insulator. The effectiveness of this layer depends, of course, upon a short duration of contact.

In the instances in which molten metal is poured over a part of the body without harm, a stunt done by a number of the performers of the last century, the metal used was an alloy known as Mallot's metal. It melts at less than the temperature of boiling water and can be safely touched for short periods without burning the skin. Liquid mercury also may have been used, perhaps by substitution, in some of these performances.

What about fire-eaters, still occasionally seen at carnivals or fairs? They do seem to be able to quench flaming torches in their mouths and to blow out smoke and flames without burning themselves. According to Dan Mannix, a student of fire-eating and a performer in a number of carnivals and author of *Step Right Up* (1950), fire-eaters can do this only after much practice and many burns.

Still, they have to take some simple precautions to protect themselves from harm. They must always breathe out when flame is in their mouths, since breathing in will draw smoke and flame into the lungs, with much resulting damage. They know that the simple act of closing their mouths will put out all flames from lack of oxygen. And they know that saliva is a good barrier

for momentary protection against being burned. They use gasoline as a fuel and have to be careful about breathing in the fumes. In short, fire-eating is essentially a matter of care and practice.

A fair amount of interest recently has arisen in firewalking, the practice of which goes back thousands of years. It was often an integral part of religious ceremonies and formed a kind of "proof" that the deities were protecting the firewalker. Today courses that claim to give you the confidence or the ability to firewalk are being offered around the country.

There is no real "secret" to firewalking and no special treatment of the feet or special mystical invocations are needed. All that is needed is the proper kind of bed of coals and the confidence to walk briskly and firmly across it. Some cool, wet grass at the end of the walk is an added safety precaution.

Many different explanations have been offered over the years for how firewalking is possible. All of the lotions and salves suggested are simply ineffective. One idea is that the feet have to be wet, thereby allowing a layer of moisture to absorb much of the heat and to turn to steam (the Leidenfrost Effect). As many people who have tried it will tell you, however, wetting your feet before firewalking invites being burned. Hot coals can easily stick to a wet foot, and once they do, they retain contact long enough to burn you.

The secret of firewalking involves the distinction between "temperature" and "heat." Different materials at the same *temperature* contain different amounts of *heat*. For example, in an oven at 400 degrees the air can be safely touched with your hand, while a metal pan cannot. Air has a low heat capacity and poor heat conductivity, whereas metal has a high heat capacity and a high conductivity. Similarly, the ash covering a hot coal is like the air; it has a low heat capacity and low conductivity. The red-hot inner part of the coal is much higher in heat capacity, but still not high in conductivity. In any case, the heat capacity of the coals is much less than that of flaming wood.

Bernard Leikind and William J. McCarthy explain that when a person strides briskly and firmly across a bed of coals, his feet are in contact with any individual coal for less than one second. Only a few seconds is needed to cross the entire bed. When the cool, dry skin on the sole of the foot presses into the layer of white ash covering the glowing red coal, it cools the coal down, and is itself only slightly warmed. The ash acts as an insulator against the hotter inside of the coal. So firewalking is not a miracle, a violation of the laws of science, or a trick. It is a real phenomenon and quite within the laws of physics.

Another form of immunity to fire was that demonstrated by D. D. Home. Although fire immunity was only a small part of Home's repertoire, he did demonstrate it a number of times.

Perhaps his most convincing feat was in 1869, during a seance at the home of S.C. Hall. Home went to the fireplace and removed a large glowing coal, which he placed on the head of Mr. Hall, who had long, white hair. Home then drew Mr. Hall's hair over the coal, so that a red glow could be seen through the piled-up hair. After removing the coal, Home asked several of the bystanders if they would hold it or touch it. Several who touched it were burned. The source for this incident is always given as S.C. Hall's autobiography *Retrospect of a Long Life*. I have carefully examined this 600-page work, but have failed to find a single mention either of Home or of this incident. In one of his demonstrations, Home put his head in the fireplace, which was filled with glowing embers, and stirred the embers with his hand. He also held glowing coals without harmful effect.

Among his most unusual feats was the "transference" of his fire immunity to others. He could pass his hand several times over another person's hand and, if he thought you had enough "faith," give you the glowing coal to hold in your own hand without injury. This transference aspect is perhaps the most puzzling part of the whole phenomenon. How can a few passes of a hand cause another person to become immune to fire? Is it only a matter of self-hypnosis? Is it like firewalking, where almost everything depends upon self-confidence?

Interesting as Home is, several fea-

tures of his seances are suspicious, if we are considering the possibility of fraud. For instance, he often insisted that his audience not look directly at an effect. He also conducted an almost constant patter and moved incessantly about the room. Home also insisted that the lights be dimmed before his levitations, and suggested to his audience what it was about to see.

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THERE IS a wider context to this type of fire immunity. The handling of red hot coals or hot metal is a part of the religious rites of many groups. In Brazil, for example, members of the Batuque cult burn gunpowder in the palms of their hands and slowly pass the flames of candles along the skin of their arms and faces. In the United States are a number of cults, located mostly in southern Appalachia, whose members handle both fire and poisonous snakes. Formerly members of the Church of God headquartered in Tennessee, they now are independent Free Pentecostal Holiness churches. Cult members cite several biblical verses to justify their fire handling. Among them are "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2) and "Faith... quenched the violence of fire" (Hebrews 11:33-34).

Usually, they use soda bottles filled with kerosene and provided with a twisted rag wick, as torches which are passed slowly over the hands, feet, arms or fingers; or hands are held in the

flame for up to 10 seconds without visible agony. One fire-handler supposedly let a "nonbeliever" pour kerosene on his socks and then ignite them (his shoes were removed). The socks were destroyed, but the man's feet were uninjured.

The explanation given by the cult people for their feats is quite interesting and may help us explain many of the phenomena of fire immunity. They claim that they have complete faith in God's protective powers (a claim rarely invoked), or else they become "anointed." This anointing is a special power or state, supposedly granted by God, which varies in intensity and duration. The anointed person can almost always tell he is in this state because he is euphoric and his arms get numb — sort of the way limbs feel when they "fall asleep," when blood flow in them has been cut off. Anointed persons report that their limbs feel cold, indicative of diminished blood flow.

Fire immunity of this sort cannot be a simple matter of nervous system control, because the effects felt are not due simply to one part of the autonomic nervous system or the other. They seem mixed, which indicates a *chemical* effect. It just so happens that exactly the right chemical to produce these effects has recently been discovered in the body, where it occurs naturally. This chemical is B-Endorphin, sometimes called the brain's own opiate. B-Endorphin produces euphoria and *immunity against pain*. It can be released during such ordinary but

stimulating events as gambling, jogging or dancing. The highly emotional state of anointing, which occurs after much singing, praying, testifying and other religious furor, could surely trigger B-Endorphin release. This, in turn, could produce the immunity to pain and the euphoria also reported.

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THE TRULY mysterious cases of fire immunity are those performed in a seemingly hot oven. I.I. Chabert, who flourished in France in the 1820-1833 period, was perhaps the best known of these "fire kings." He performed many "fireproof" and "poison-proof" stunts. The latter need not concern us since his "swallowing" of acid, phosphorus, arsenic and cyanide obviously was a sleight-of-hand trick.

In 1826 he began performing the first of his oven feats, in which he entered an oven especially constructed on four pillars. This had a small opening for breathing and conversation. Entering the red-hot oven with a raw rumpsteak and a piece of raw mutton, Chabert remained inside until both were well done. He then emerged and joined the audience in eating the pieces of meat.

There is no doubt that Chabert was in the oven during the entire period while the meat was cooking. He could be seen and heard through the small opening. The time needed for the meat to cook could have been reduced considerably by the use of a bellows or forced air currents.

A serious problem, however, is that

we do not know exactly how the oven was constructed. In order to understand the method used by Chabert, we must know, for example, if the fire under the oven was only glowing coals at the time he entered it (as it would seem). Was the entire bottom of the oven itself open to the fire, or was only the center open? If so, it would be possible to put the meat to be cooked over the open part of the oven floor while Chabert stayed in a closed corner of the oven.

We know that the human body can withstand a good many minutes in 300-degree heat. Although staying in an oven this hot for 15 minutes or so puts a great strain upon the heart and circulation, experiments have shown that it can be done. The idea postulated by some that Chabert donned an asbestos suit with a hood while in the oven is possible but unnecessary.

Another performer of fire feats, who might be called a "fire queen," was Josephine Girardelli. She gave various demonstrations with red-hot metal, molten metal and acid; she also drank "boiling oil." Many of these effects probably can best be explained as sleight of hand and traditional magic, with no need to invoke bodily immunity to fire. Other people who did similar acts during the 19th Century were

Eugene Rivalli, J.A.B. Chylinski and a Mr. Richardson.

What we have found from our examination of the major phenomena that fall under the general classification of fire immunity is that some phenomena are genuine but not inexplicable by the laws of physics (e.g., firewalking); some can be done with careful practice (e.g., fire-eating); some probably occur in a state in which the body becomes more impervious to pain by means of natural chemicals (e.g., religious fire-handling). There are also cases in which sleight of hand or trickery is probably involved (e.g., touching molten metal).

What remains is a residuum of effects which we cannot explain at this time (the oven effects, for example). That is not to say, of course, that the oven effects or other so-far-unaccounted-for effects (such as Home's) were really cases of bodily immunity to fire. Conceivably the fire kings did their oven effects through a keen and sophisticated knowledge of the capacity of the human body to resist heat. Home may have used any combination of these methods.

However bizarre they may seem, the phenomena of fire immunity apparently do not involve effects beyond normal explanation.





Famed in India as a wonder-worker, Sathya Sai Baba, 61, lives in the village of Puttaparti, where he is head of a large religious movement.

# Sai Baba, Man of Miracles

Can he actually cause objects to vanish, produce foods out of thin air and teleport his body to distant places?

By Erlendur Haraldsson

**I**F YOU should be traveling in India and happen to bring up the subject of psychic phenomena — or “miracles,” as the Indians tend to call them — your Indian fellow-passengers are likely first to mention the name Sathya Sai Baba, if you asked them if they knew of anyone able to perform paranormal feats. Sai Baba is India’s “man of miracles.”

Sai Baba, now 61 years old, still lives in the remote village of Puttaparti where he was born. Puttaparti is a three- to four-hour drive from Bangalore, the largest inland city in southern India. The ever-swelling stream of pilgrims, devotees and the curious forced the authorities to build a decent drivable road to this sparsely-populated district, where the tiny villages are “just seconds from the Stone Age,” as someone once put it.

Yet from this area Sai Baba has

built up the largest and most vital new religious movement in India today. Perhaps it would be correct to say that the movement has been built up around him. His ashram in Puttaparti, Prashinti Nilama (The Abode of Peace), is now an independent municipality with a huge meeting hall, many large apartment complexes to house visitors, several school buildings, a hospital and recently even a fully-accredited university.



ERLENDUR HARALDSSON, Ph.D., is an associate professor of psychology at the University of Iceland. Widely respected as a parapsychologist, he has conducted research on such subjects as spontaneous ESP, personality correlates to ESP testing and deathbed visions. He became interested in the miracles of Sai Baba while conducting research on near-death experiences in northern India. On several subsequent occasions he met Sai Baba and witnessed his ostensible powers.

Sai Baba was born in a non-Brahmin family. At the age of 14 he declared that he was Sai Baba born again to attend to the welfare of his devotees. (The previous Sai Baba had been a saint living in a town some 120 miles east of Bombay and was little known in southern India. He lived around the turn of the century.) Sathya Sai Baba's non-Brahmin background was long an obstacle to his religious endeavors in a country so deeply rooted in tradition and a rigid caste system.

Still, in the United States alone there are over 100 Sai Baba study groups. His followers and admirers seem to have spread to most corners of the world. Sai Baba's extraordinary reputation as a performer of miracles has played a major role in the growth of his movement, which in India is believed to count perhaps a million or more followers.

Between 1973 and 1983 I made eight trips to India — the first two with Dr. Karlis Osis — to investigate these claims, many of which remind one of the kinds of miracles reported in the New Testament. The material I gathered quickly grew so large that I could do it justice only by writing a book. It was published in the United States as *Modern Miracles* (Ballantine Books, 1988) and in England as *Miracles Are My Visiting Cards*, a saying attributed to Sai Baba.

When Dr. Osis and I were in northern India visiting university hospitals gathering observations of deathbed visions from physicians and nurses (At

*the Hour of Death*, revised edition, Hastings House, 1986), we were repeatedly told stories about extraordinary psychic phenomena produced by Sai Baba. Such well-placed persons as a president of a medical school and a state governor enthusiastically reported having personally observed phenomena far more dramatic than anything one hears reported in Europe or North America.

We were told, "If you want to see miracles, go and see Sai Baba." When time permitted we went to Puttaparti, where Sai Baba is almost always surrounded by hundreds or thousands of visitors. They flock there to seek his help, to gain religious uplift or simply to have his darshan, as the Indians call it — that is, to benefit from seeing a holy man.

We were fortunate enough to be able to meet him. Many wait in vain for weeks in the hope of a personal interview. Many Indians approach Sai Baba as an avatar — an incarnation of the divine — but he suggested that we Western scientists not necessarily think of him in these terms, although we, too, have an Atman or Christ within. Our interest was in the paranormal. Sai Baba emphasized spiritual and ethical issues but gave us several interviews and hence opportunities to observe him at close range.

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IN THIS article I would like to give a brief description of the kinds of claims that are so abundantly made about Sai Baba. A wealth of observa-



At Puttaparti Sai Baba almost always is besieged by hundreds or thousands of visitors who flock there to seek his help or spiritual inspiration.

tions and experiences of Sai Baba's apparently astonishing powers were reported to me in dozens of in-depth interviews with devotees, admirers, ex-devotees, Sai Baba's critics and those who have had only casual encounters with him. The claims of paranormal

phenomena come in a great variety, ranging from materializations of objects to healings and in-body levitations from place to place; from reading the "secrets of the heart" to intrusions into dreams which Baba may then relate to the dreamer when they meet.

Such was the case reported to me by Gopal Krishna Yachendra, the younger son of the late Raja of Venkatagiri. His father was deeply impressed with Sai Baba. In 1950 he invited him to his palace some 230 miles from Puttaparti, where Sai Baba lived. It was a tradition that if the Raja invited someone to his palace a member of his family would escort the visitor from the latter's residence. The old Raja asked his son Gopal Krishna to do so but the young man refused with the curt comment that he was "not interested in any babas, gurus or swamis."

The following night, Gopal Krishna told me, he had a "vivid dream of Sai Baba, who gave me two mango fruits to eat. I relish mangoes more than anything else, and the mangoes in the dream tasted delicious." He woke up with an urge to go immediately to Puttaparti, which he did. At his arrival in the town Sai Baba said to him, "Bangaru [a word of endearment meaning very good gold], when you thought of not coming to Puttaparti, these two mangoes made you run." Gopal Krishna told me he had not related the dream to anyone and this was the first remark Baba made to him.

Gopal Krishna has been a leader of the Congress Party in his district and a

member of the Andhra Pradesh state parliament.

### **Appearing and disappearing objects**

The appearance and disappearance of objects such as jewelry, edibles and, most frequently, vibuti (sacramental ash) is the most frequently-reported phenomenon associated with Sai Baba. Those who have spent much time with him agree that the number of objects he produces — apparently out of thin air — is on the average day somewhere between one and two dozen or more. This is in line with my observation of him. Apparently he has been doing this since he first displayed his gifts in his early youth some 45 years ago. How he produces all these objects, day after day and year after year, has remained a mystery to those around him and gradually caused his fame to spread to most corners of the globe.

Amarendra Kumar spent a number of years with Sai Baba as a personal attendant on a day and night basis in the early 1950's. He reported, "He would produce, out of nothing, some beautiful, wonderful, delicious eatables, such as jellaby, marzipan, ladu. Such beautiful sweets, as if fresh from the oven, and sometimes so damn hot — too hot in fact — as if you had just taken them out of the frying pan." And he would frequently do this when they had been sitting for some hours on a river bank singing religious songs and chatting.

Often he would give them fruits: "As far as he was concerned there was

no such thing as a fruit being 'out of season'. . . . Anytime, anywhere, he can produce anything. . . . Many times he would give us figs that he plucked from an ordinary tree." Often he would ask those around him, "What would you like to have?" and he would give it to them. "Sometimes he produced things as large as nine to 12 inches in height: idols. And good idols. The metal was good and the figures were extremely beautiful."

These appearances of objects seem to have been commonplace with him in his early days. Sometimes he did not even touch the things that appeared. Krishna Kumar, Amarendra's brother, who also spent some years with Baba, reported, "We used to coax him. Suppose somebody says, 'Swamiji, this is not in the season for grapes. We want grapes.' He would therefore immediately say, 'Pluck a leaf,' and [after a leaf had been plucked] there would be a bunch of grapes in our hand, without him touching the hand."

Two professional musicians and singers, Lakshmanan and Raman, who also stayed with Baba for some years, reported, "He produced so many things, hundreds of them, so many that it is hard to remember individual cases." One incident was especially vivid:

"Once we were having a meal with him in Madras. Then he took up a piece of rice from his plate, held it in his hand and said, 'Bring me a magnifying glass.' It was brought and he invited us to look at the small grain of rice on which was engraved a carved

picture of a girl with Lord Krishna."

Practically everyone who has a personal encounter with Sai Baba sees him produce something with a particular wave of his hand. I have seen it dozens of times. Perhaps as much as every third person who has an interview with him comes away with a personal gift from him, ring, pendant, sweet or some other small object. According to Indian belief, such prasad (holy gift) serves as a link with the guru and — as the American anthropologist Lawrence Babb puts it — such objects are supposed to "transfer the efficacy of his power (as his grace or favor) to his devotees."

Since Sai Baba usually sees people in small groups, he may produce several objects in each interview. Worth mentioning because of the biblical connection are cases of multiplication of food and the production of whole meals for a group of people. Such incidents were reported by a number of informants.

During our first visit Sai Baba presented Dr. Osis with a beautiful golden ring. This ring had a large stone of some solid substance which was covered with an enameled colored picture of Sai Baba encased in it. The picture, oval in shape, about two centimeters long and 1½ centimeters wide, was framed by the ring. The edges of the ring above and below the stone, together with four little prongs that protruded over it from the circular golden frame, kept it fixed in the ring. Thus it was set as firmly in the ring as if the

stone and the ring were one solid object.

In an interview during our second visit, we tried repeatedly to persuade Sai Baba to participate in controlled experiments. At one point he seemed to become impatient and said to Dr. Osis, "Look at your ring." The stone had disappeared from it. We looked for it on the floor but no trace of it could be found. The frame and the prongs that should have held it were undamaged; we examined them afterwards with a magnifying glass. For the stone to have fallen out of the frame, it would have been necessary to bend at least one of the notches and probably also bend the frame at some point, but neither had been done. Another alternative would have been to break the stone in the ring so that it would fall out in pieces.

When Sai Baba made us aware of the stone's and the picture's absence, we were sitting on the floor about five or six feet away from him. We had not shaken hands when we entered the room and he did not reach out to us or touch us. As we sat cross-legged on the floor, Dr. Osis had his hands on his thigh and I had noticed the picture in the ring during the interview and before the incident occurred. My first reaction was that the picture had suddenly become transparent. Two persons, Dr. D. Sabnani from Hong Kong and Mrs. L. Hirdaramani from Sri Lanka, whom we had met for the first time during the interview, certified that they had observed the large golden

ring with Sai Baba's picture on Dr. Osis' left hand before the picture disappeared. When the picture could not be found, Sai Baba somewhat teasingly remarked, "This was my experiment."

This was probably the most impressive case that we observed together, since Sai Baba's hands never came near the ring during the incident.

Dr. Osis consulted a professional magician in New York, Douglas Henning, who is considered one of the most sophisticated and knowledgeable magicians in the world. After viewing movies of Sai Baba and discussing our observations, he said that even with his magician's art he could not duplicate all the feats he saw in the films. He considered the ring incident beyond the skills of a magician. He also said magicians cannot produce objects on demand, as Sai Baba apparently sometimes does.

The obvious and crucial question is: how does Sai Baba do it? Is it sleight of hand? None of his former attendants — or anyone for that matter among the dozens of persons who had lived with him or been able to observe him extensively and whom I interviewed — seemed to have a clue as to how Sai Baba does these feats, indoors, outdoors, in a moving car or airplane or during a casual visit to a family. Any time, any place, he seems to be able to give away vibuti, ornaments or edibles from the enigmatic source that Baba sometimes jokingly refers to as the "Sai stores."

In my book I deal in detail with the various explanations favoring or opposing the genuineness of these phenomena. We once asked Sai Baba about his explanation of how he can perform these feats. He replied with an analogy: "We are all like matches, but the difference between you and me is that there is fire on mine."

### Teleportations?

The "materializations" of objects are just one part of Sai Baba's enigma. Another is the truly mind-boggling apparent teleportation or disappearance/appearance of his own self and body.

Several persons who were with him in his early years testify to this phenomenon. Mrs. Radhakrishna reported, "As we were approaching the river and passing a hill on our right-hand side, he would sometimes suddenly disappear. He would, for example, snap his fingers and ask those around him to do the same. And hardly had we snapped our fingers when he had vanished from amongst us and we could see him on top of the hill waiting for us."

Most of the witnesses reported this phenomenon in basically the same way. The circumstances differed, however. M. L. Leelamma, who now is a professor of botany at a college in Madras, spent much time with Sai Baba when he was in his 20's. She reported that sometimes they had played a game; those around him would try to touch him, but just as someone was about to do so, he would disappear and then

appear somewhere else close-by.

Miraculous phenomena are reported to take place not only in Baba's presence but also away from his bodily location. Let us first mention cases of his appearances. Western cases of apparitions are usually brief and no speaking is reported. Not so with Sai Baba.

On December 13 and 24, 1964, Baba was reported to have appeared at the home of a principal of a vocational training school in Manjeri, Kerala, in southwestern India. He was said to have been seen by 40 persons. We were able to locate 10 witnesses to that event. Although the memories of some of them were no longer clear on details, they did agree on the central aspects.

The apparition was said to have come in response to a physically ill eight-year-old girl, Sailaja, who had prayed desperately for help the night before. The apparition — if indeed it was an apparition — was supposed to have healed Sailaja, performed a religious service (bhajan), produced valuable gifts "by a wave of the hand," as is Sai Baba's fashion, and even to have eaten supper with them.

Because that sounded more like a flesh-and-blood person than an apparition, we explored the possibility that Baba had paid an in-person visit to create a stir of publicity. After a long search for his whereabouts that day, we found some evidence — entries in a guest book and a printed announcement of his talk — to indicate that on

December 13 he stayed at the Palace of Venkatagiri, which is on the other side of the Indian peninsula. We also found a number of details which would be hard to explain with the assumption that the visitor was an impostor pretending to be Baba.

In another case Sai Baba's apparition allegedly helped a sick businessman by holding him above water after he had sleepwalked and fallen into a well. Another man and his wife reported a case in which Baba's apparition had scared off a burglar who was attempting to rob their home while they were visiting the Puttaparti ashram some 200 miles away. The burglar was later caught and told his side of the story to the police.

### **Vibuti in distant places**

Vibuti — sacramental ash — is in India a symbol of creation as well as destruction and perhaps a reminder of the ephemeral nature of personal life. Vibuti is widely used in India but no religious leader makes use of it as frequently as Sai Baba. He gives it away more often than anything else. It has been reported falling off his forehead in processions and gushing out of his mouth and feet. It is like a trademark for him.

In India in particular, but also in Europe and America, there exist a large number of shrine rooms in the homes of Sai Baba's devotees. These shrines often contain Sai Baba pictures which are more or less covered with vibuti, which is supposed to have

appeared spontaneously on the pictures. This has been going on in the Sai movement for almost 30 years but apparently became almost epidemic in the early 1970's and continues to this day.

In Bangalore, Bombay, Calcutta, Madras and practically every town in India where I have looked for it, I have found and visited shrine rooms with photos covered with vibuti (and some with the powderlike kum-kum and the fluid amrith). A mere examination of these pictures gave no clue as to whether the vibuti appeared paranormally or was placed there by other means. In some cases where the pictures had been framed, the ash could be seen both inside and outside the glass.

The claim was made that these substances started unexpectedly and miraculously to appear on the photos, often in the homes of persons at the periphery or even outside the formal Sai movement. Such was the accountant in Calcutta. He was not a devotee of Sai Baba at that time but had bought a photo of him and hung it up in a corner of his bedroom where he and his wife had placed a number of photos of Indian holy men and deities. Soon afterwards spots of vibuti started to appear on that photograph. The spots grew till some photos were partly covered with the substance.

In another case two highly qualified scientists at the prestigious All India Institute of Science in Bangalore, Drs. P. K. Battacharya and K. Venkatesan, reported they had independently seen

vibuti actually settling on the pictures.

It is a fact that one needs only to throw vibuti on a photo for some of it to stick, so the phenomenon is easy to fake. Still, the astounding quantity of these claims, many of them now coming also from America and Europe, poses serious questions for the investigator.

In a way the distant vibuti phenomenon resembles the "weeping madonnas" and "bleeding crucifixes" that have been reported in Catholicism. Also reminiscent of miraculous phenomena associated with Catholicism are reports of a beautiful fragrance — odor sancti — suddenly arising in Baba's presence and also far away from him. An industrialist from Madras on a business trip to Finland reported one such incident to me. He was living in a guest room belonging to a Finnish firm when he suddenly smelled a beautiful aroma typical of Sai Baba.

It is impossible in a brief article to exhaust the kinds of phenomena accredited to Sai Baba. I have, for instance, not discussed the healing cases. These are even two claims of Lazarus-like resuscitations.

Much of the phenomenology of the Sai Baba cult is right out of the New Testament and the wonders of *Thousand and One Nights*. In written history it is probably unique in the variety of the phenomena and the abundance of the claims from witnesses, although Sai Baba himself tends to downplay the phenomena and often refers to them

as "small items." The difficult and important task, he once told Dr. Osis and me, is to change the heart and our habits.

### The question of genuineness

Are the phenomena real? Are they paranormal?

Before we address these questions, we should keep in mind that we are dealing with a variety of phenomena which cannot be lumped together. Even a very long article would not suffice to deal with each of them separately. In this article I can give only my general impression. I refer interested readers to my book *Modern Miracles*.

We wanted to engage Sai Baba in controlled experiments. He rejected that request. Hence we have no experimental evidence for the genuineness of the production and transformation of objects. The question of sleight of hand could therefore not be directly assessed. Only one accomplished magician, Fanibunda of Bombay, has had an ample opportunity to observe Sai Baba over a period of several years.

"Keen to find out whether Baba was actually materializing the various objects from thin air as claimed by his devotees," he said, "or if he was producing them by sleight of hand," he approached Sai Baba as a skeptic but became convinced of the paranormality of the phenomena. I have been able to detect fraud in two other Indian swamis who claimed to produce physical paranormal phenomena but I was unable to do so with Sai Baba, al-

though I could observe him much more frequently.

From the 1940's to the present day Sai Baba has had a number of close personal attendants and associates, in fact a whole succession of them. They took care of his room and even had the key to it. They washed his clothes and took care of other tasks. They stayed with him day in and day out, often even slept in the room; some stayed with him for years. I made much effort to trace these attendants and succeeded in interviewing most of them at length.

Two of them had left the Sai movement and some were critical of him as a person or of his claim to being an avatar. But when it came to the question of how Baba has managed to produce an endless stream of objects out of his hand for over 40 years, no one was able to offer a clue or any evidence of fraud. The attendants were as puzzled as those who have seen him do it only once or twice. They had seen him produce fruits out of season or

unavailable locally as well as objects on demand.

In India I followed up many rumors and had lengthy discussions with Sai Baba's critics, such as former Bangalore University president Dr. Narasimhajah, who led an investigative committee which, despite its most determined efforts, was unable to come up with any tangible evidence of fraud. In 1976 there developed a national controversy in India: Was Sai Baba genuine or not? Even the prestigious *Times of India* printed an editorial on that question. As a result newspapers and weeklies and also Dr. Narasimhajah's Miracle Committee received an enormous amount of mail. In all this mail not one clue appeared to shed light on Sai Baba's ceaseless production of objects.

All this — and other points I have not raised here — strongly suggests that some of the phenomena may indeed be genuine and this is the reason why they are worth studying.



# THE FATE CRYSTAL SURVEY

**I**N ASSOCIATION with Prof. Lawrence Jerome of the University of San Francisco, FATE is conducting a survey of our readers' use of crystals and crystal power. The results of this survey will appear in an article in a future issue.

Your answers will be kept strictly confidential. The completed questionnaire should be sent to Lawrence Jerome, 10301 Serrano Ct., San Jose, Calif. 95127.

- 
1. How did you become interested in crystals and crystal power?  
☐ through friends   ☐ reading articles   ☐ Shirley MacLaine TV show  
☐ psychic fair   ☐ other: \_\_\_\_\_
  2. How long have you been interested in crystals?  
☐ less than 1 year   ☐ 1 to 2 years   ☐ 2 to 5 years   ☐ more than 5 years
  3. Sex:   ☐ M   ☐ F
  4. Age:   ☐ under 18   ☐ 18-25   ☐ 26-40   ☐ 40-60   ☐ over 60
  5. Do you own any crystals?   ☐ yes   ☐ no  
If yes, what is the value of your crystals?  
☐ \$0-\$50   ☐ \$50-\$100   ☐ \$100-\$200   ☐ \$200-\$500   ☐ over \$500
  6. Do you wear crystals?   ☐ yes   ☐ no  
If yes, how often?  
☐ once a month or less   ☐ once a week   ☐ daily   ☐ always
  7. Would you describe yourself as a "crystal worker"?   ☐ yes   ☐ no  
If yes, choose the categories that best describe your work:  
☐ self healing   ☐ healing others   ☐ healing at a distance  
☐ meditation and/or self improvement   ☐ astral projection/travel  
☐ ESP (telepathy, clairvoyance)   ☐ channeling  
☐ influencing people and events   ☐ other: \_\_\_\_\_
  8. In your experience, do crystals work best when the recipient of its energies (healings, ESP, etc.) participate in the energizing?   ☐ yes   ☐ no  
How successful have you been when recipients do *not* take part in the energizing?  
☐ not at all   ☐ somewhat successful   ☐ very successful
  9. When you are trying to influence others (ESP, projections, healings) what is the maximum effective distance between you and your subject?  
☐ subject must be in same room   ☐ 100 feet   ☐ 1 mile  
☐ 100 miles   ☐ no limit. Other: \_\_\_\_\_
  10. Do you tell recipients you are directing crystal energies toward them?  
☐ yes   ☐ no   ☐ sometimes
  11. Would you be willing to participate in scientific tests of crystal power?  
☐ yes   ☐ no  
If yes, include pertinent information:  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State/Zip \_\_\_\_\_  
Phone \_\_\_\_\_

# THE ANIMALS CAME CALLING

The cat looked strange and its behavior was peculiar — but it gave me the answer I was seeking so desperately.

By Wanda Sue Parrott

**S**TRANGE ANIMALS have put appearances into my life at very odd times, usually when matters of life and death are concerned or when I



Writer Wanda Sue Parrott has had a lifelong interest in the paranormal.

simply have a lesson to learn.

If you've ever had unusual experiences with animals, my true experiences might shed some light on the things you, too, have wondered about.

For instance, it's said that dogs are man's best friend. I have a good friend who underwent cancer surgery and was told if he didn't develop further symptoms within seven years, she would be free and clear. Her dog developed the same kind of cancer she had had removed and seven years later the dog died, but its master remained healthy. Did the dog die so that she could live?

Nikola Tesla, who discovered alternating current and gave us the electric lights we enjoy today, had a close relationship with a bird. And we all know the dove is a universal symbol of peace and brotherly love.

A bird came into my life on January 16, 1987, five days after I'd lost a close friend. Although I knew my friend was out of pain, I couldn't seem to rise above my personal sense of grief.

Knowing it was not healthful to sit

around and brood, I went shopping on Friday afternoon. It was slightly after dark when I pulled up in front of my apartment house on the heavily-trafficked street in the San Fernando Valley area of Los Angeles.

As I neared the tall, heavy glass double doors leading into my building, I saw that something was on the stairs. It looked like a bird. It was a bird. Larger than the ordinary pigeon but smaller than a chicken, the brown bird was huddled in a corner at the top of the stairs.

As I approached, it perked up. Instead of flying away, the bird strutted forth to meet me. It preceded me to the centermost place before the door and began pecking at the door, obviously conveying the message "let me in."

It was a brown bird with a slight top notch. And its tail feathers were long and graceful, like a dozen quills stuck into a pen holder. Such birds were not native to a city area but I'd seen plenty of quail at the Descanso Gardens about 10 miles northeast of North Hollywood. And this looked like a mature quail.

It entered the foyer with me and immediately pecked at the brown carpeting, indicating it was both unafraid of human beings and very hungry.

The beautiful bird spent the night with me. Not knowing what to do with it, I attempted to provide comfortable quarters by turning my bathtub into a minisuite. In one end of the tub I set a large dish filled with hamster food, tuna shreds and a sliced apple. The

other end contained a large wicker wastebasket on which it could perch comfortably, sinking its fairly large talons into the fibers the way it might clutch a tree in its native habitat.

With the shower doors shut, the tub was a perfect enclosure for this serene guest which evinced no fear of me. I called it "pretty bird" the way I address my pair of chattering parakeets and it cocked its head to the left, then the right, gazing into my face with placid dark bright eyes.

Early on Saturday I began making phone calls on the bird's behalf. I called the animal shelter. Someone there told me the shelter would take the bird but would put it painlessly to sleep. I called a lost-animal volunteer service. No one had reported a lost pet quail. Descanso Gardens could take it but not for a few days.

At last someone gave me the name of Wildlife Waystation, a nonprofit organization tucked away in the mountains north of Los Angeles on a 160-acre ranch. There volunteers cared for more than 500 kinds of wild animals and they would be happy to take my quail.

Saturday afternoon I talked to the bird, saying, as if it could understand English, "I am going to put you in a box and take you to a nice new home. You can't stay in my tub because the faucet leaks and I need to take a bath." The bird nestled in my arms, resting its head against my chest, and into the large box it went.

\* \* \*

IT WAS nearly sundown when at last I found the waystation. I'd driven miles along a winding road that led through isolated, rugged terrain. Upon arrival I was greeted by a pair of friendly strolling peacocks, their beautiful blue feathers glistening in the fading sunlight.

Nearby was a playful monkey in a cage and a few yards away was a large wildcat so intent upon preening itself that it didn't notice my arrival.

The bird was happily accepted by the volunteers. And then a strange thing happened. The bird puffed up. It began to glow with an iridescent hue which turned to a copper-golden radiance. Golden light filled its small corner of the room.

"Your quail isn't a quail at all," one of the staff said. "It's a golden Chinese pheasant, a female, and she'll be very happy here. We have a male Chinese pheasant. You've contributed to con-jugal bliss."

As I released my golden friend, a sense of warmth, peace and love filled me and I realized this gentle creature, which had spent exactly 24 hours in my care, had lifted me from the void of depression associated with loss of my friend. I was singing inside as I drove home.

And along with the song in my heart was the realization that animals have played a major role in my life — for they always come to me at a time I need them.

An example is my little tortoise-shell cat Punky. When I moved into

my apartment building back in 1977, a number of straggly mean alley cats lived out of the dumpsters in the alley. The small, spotted cat who hadn't a speck of white on her was different from the rest. She didn't seem so wild. Yet she would not let me touch her. After nearly seven years of trying to pet her, I gave up. Little did I suspect that when she was ready, she'd come calling.

About four years ago a close friend and companion moved away. I was at a loss and I felt a huge void which needed filling. But how?

One night there came a tapping at the door. When I went to the screen, there was the alley cat who'd managed to avoid me for seven years. Her little paw was stuck in the screen door and the door was banging from her struggle to free her claw.

I brought her in, was stricken with the lovely pumpkin-hued colors spread across her back and nicknamed her "Punky" for Pumpkin. She crawled on to my lap as if to say, "Well, I'm here now." She's been with me ever since.

How or why she came at that particular time remains a mystery. Our building has heavy security gates at all entrances. She couldn't have wriggled under the gate or nosed her way through it.

Her arrival was unusual. But Punky is an unusual cat. When she first arrived, I showed her the parakeets' cage and said, "That is a no-no." She has never attempted to go after the birds. In fact, I can leave the cat and birds to-

gether in a room all day and Punky even sits and looks at the cage.

She's a longtime pet. Most of the animals that come into my life strangely, however, remain only a short time — just long enough to teach me a lesson or force me to change my mind or redirect my consciousness to a newer, better way of thinking.

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**A**GNEW was a prime example of a tiny creature that taught me a great lesson. He was my son's "mealy" worm.

Agnew was about half an inch long. His neutral cover blended with the oatmeal in which he lived in a capped coffee can. For moisture Agnew consumed juicy bits of fresh apple.

One night I was awakened out of a sound sleep by a dream in which the tiny worm was shrieking in pain, "Help me! I'm lost and thirsty."

It was not that he was speaking in English. But I was able to interpret his signals in my own native language. Agnew was in trouble, panicking and suffering so strongly that his vibrations were sending powerful signals into the atmosphere.

I leaped up and rushed to my son's bedroom. Sure enough, Agnew's coffee can had toppled from the table, spilling the contents on the yellow carpet which was strewn with little boy's shoes, socks, comic books and model cars.

The oatmeal was fairly easy to see, but nowhere could I find the body of one tiny worm which blended in with

the wool and warp of the rug. To dying little Agnew the rug must have seemed like a vast desert and the objects around him mountains a weary traveler couldn't possibly climb in his search for an oasis.

I was shocked into the realization that the tiniest living creatures can experience the same sensations man "the king of earth" is capable of feeling. They just don't express themselves in language we can understand. But they, too, fight for the right to live — and cry for help when they're unable to solve their own dilemmas.

Alas, poor Agnew perished. But I learned another lesson from my brief encounter with him. It is this: On an instinctual level the human being has an inherent capacity to want to help save lives. So why is man always at war with his own species?

\*\*\*

**M**Y FRIEND Myles Ferguson is a rugged, masculine, good-looking man who once told me that his life was changed by a cockroach. He'd



Myles Ferguson's weird experience with a cockroach changed his life.

found the bug in his apartment and promptly got out the spray gun, saturating the little creature in the kitchen.

Myles went back to bed and settled down to sleep but an odd, disturbing sound kept him awake. It sounded like a person gasping and dragging heavy chains behind him. The sound came nearer. And nearer.

After a while the sound stopped. Myles snapped on the bedside light. The cockroach had followed him down the hall, climbed the bedclothes and was lying on its back on the bed as if to say, "Why did you harm me? I meant you no harm."

Myles now is an immaculate housekeeper, making certain no crumbs are scattered around to entice bugs into his home. In this way he won't feel forced to kill any living creature.

There's an old saying that goes: When man lives in harmony with the natural kingdom, nature lives in harmony with man. This must have been true in Hawaii because I had a very strange experience there that I can't explain. The year was 1971.

I'd gone to the islands to contemplate whether or not to make a major change in my life. It was a decision that would affect not only me but my whole family. I was tied up in knots, literally, and was suffering terrible stomach cramps.

On the way to my hotel I walked down a garden path outside the hotel near the beach at Maui. A large cat stepped out and followed me. It was a brown cat, about the size of a small

dog. Its markings looked more like those of an owl than a cat. And it did not look like a house pet. Nor did it look like a bobcat or other type of wildcat. Its features were round and its head and feet knobby. It marched brazenly beside me, meowing fiercely.

It followed me onto the elevator and rode up about five floors, then followed me into my room. We shared a meal of mahi-mahi in the room. Then I went out to the balcony to rest on the chaise lounge, because I felt ill from the cramps.

The cat jumped onto my stomach and began kneading and pawing the places where the knots were most painful. Then it lay down, emitting a powerful vibratory purr which sent cascading ripples throughout my nervous system. I saw flashes of light and suddenly was "out of this world" in sleep.

I awakened with a start. The cat was gone. So were my cramps. My mind was clear and fresh and I knew the answer to the problem I'd been contemplating.

I caught a glimpse of a small four-legged creature in the corner of the balcony. A lizard was staring at me. For a moment our gazes interlocked. Then the lizard darted through the grillwork of the balcony and ran down the side of the building.

I conducted a thorough search of the hotel room. The cat wasn't there. I called for room service.

But the search yielded only the bellboy's remark: "It was Madame

Pelee, the goddess of the volcano. She can assume animal forms to help people or scare them away. She must have liked you. Not everyone who comes to Hawaii is so lucky."

I might have dismissed the boy's bizarre conjecture — that the cat turned into a lizard — if such a strange experience had happened only that one time. But that's not the case.

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**B**ACK IN 1963 I was pregnant and living in Monterey, Calif. I was working as an I.Q.-test writer with a test bureau on the peninsula. On Friday, September 13, I came home around noon. Monterey is a seaside town. Our garden was filled with beautiful flowers. Red fuchsias hanging like fat red teardrops, golden nasturtiums climbing the side of the cottage and the ancient fence outside the small backyard, red geraniums and pink tea roses all nestled around the pine trees that grew wild in the area.

That particular afternoon a rain-storm had blown in from the sea, soaking the land and making the flower garden shine with a million moist diamond drops. The sun broke through the clouds and the world looked like a jewel box.

There was a sudden tapping at the door. When I opened it, a small jet-black dog, glistening from its soaking, was shaking with cold. I let it in. The dog dried itself before the stove in my kitchen.

Soon the dog was dry and I let it out. Then a most amazing thing happened.

On the front porch, where the dog had been moments before, there appeared the biggest rabbit I have ever seen. It was so large that it filled both my arms when I gathered it to my breast. It was puffed up and sparkling with moisture. But the strangest thing about the rabbit was its color. It was silver.

It weighed about nine pounds and its nose was soft and pink. It nuzzled my cheeks and mouth as if trying gently to kiss me.

"I don't know where you came from, little friend," I said, "but I'll put you in a nice safe place." I took the bunny into the backyard and made sure the gate was securely locked. No dogs could get in and the rabbit couldn't get out. It would have a feast on the greenery and a dry place beneath the house.

But the rabbit disappeared in the blaze of a golden ray of sunlight.

And moments later, while I was in the bathroom, I was suddenly inspired to write a poem, part of which is reprinted here exactly as I first wrote it so long ago on toilet tissue:

*By my life and by my being  
By some errors, some foreseeing,  
By the very soul that whispers  
As in lives it has before,  
Saying now and saying ever  
When the force of life does sever  
Child from womb in birth's one  
action,  
I will step upon the shore.  
Be it Will, or be it Karma,  
I will come to life once more.*

Within hours my infant son Ted had put in his appearance on earth, weighing in at nine pounds.

Ted seems to have inherited my strange propensity for unusual encounters with animals. In 1986, on a chilly winter evening, he led an all-night search-and-rescue effort in which we saved six abandoned newborn baby possums which were scattered like Easter eggs throughout the ivy outside our apartment house.

We bedded them down on a towel in a scrub bucket and fed them warm milk from an eyedropper. And we wondered what a family of possums was doing in a neighborhood filled with cars, dogs, cats and human animals.

Next morning Ted delivered them to a shelter and we never learned their fate. Our home was merely a "halfway house" for them as it has been so many times before for lost or visiting animals.

We've had gerbils that sing, a small tortoise that holed up in Ted's boot for more than a year and perked right up when, having been discovered, it was put into a tub of water, and a dying goldfish that responded to a gentle massage that was not easy to administer, considering the tiny size of the creature and its slippery scales.

I've sat in the park watching butterflies soar on drafts of warm air and they've landed on my open hand when I've silently thought, "How beautiful

you are." Once, without knowing it, my friend and I sat on a hill of red ants; she was bitten badly and I didn't get even a scratch. And in my 52 years of life I've never had a single bee sting.

In ancient witchcraft practices animals were "familiar" connecting the human with nature. But I am not a witch and know nothing of the "craft."

I do know my life has been enriched because of my strange connection with members of the animal kingdom. Not all my encounters have been placid and peaceful, however.

For instance, late one night I heard a tapping on the door. When I opened it, I found a large brown box on the porch. Thinking someone had sent roses, I quickly opened it and was greeted with a menacing hiss.

Inside the anonymously-delivered box was a large, mean badger, its sharp teeth bared and its beady black eyes warning me to keep my distance. I did. I gave the creature food and water and locked it safely in the storage shed outside, along with lawnmowers and other tools. There was no possible way it could get out. I then spent a sleepless night trying to figure out what to do with the badger.

I needn't have worried. Next morning the room was empty except for one small, bright-eyed brown mouse which watched from a corner as I searched for the badger. Then, in a flash, it skittered out the slightly ajar door and disappeared.



# TRUE

## MYSTIC EXPERIENCES

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 3510 Western Ave., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

### THE PREMATURE ECHO

By Lawrence Headrick

**A**BOUT 4:00 P.M. on a June day in 1981, I parked my new pickup truck in the shade, ready to install a CB radio. A few minutes into the project the quiet was interrupted by a loud crash, followed by two metallic crunching sounds. They came from a rural road near my home in Tunnel Hill, Ga. I dropped my tools and hurried into the house to ask my wife Diane if she had heard the sounds. She said she hadn't heard anything unusual. I was somewhat puzzled because the sounds had been quite loud to me.

If an accident had happened, I felt I should go and offer assistance, if needed. I cruised the road for about a mile in each direction but found nothing to indicate an accident. More puzzled and a little

shaken, I returned to the house and decided to rest awhile before dinner. By the time I returned to my project it was almost dark.

The work completed, I got a "radio check" from a trucker on U.S. Highway 411 about two miles away. It was dark and I was putting away my tools when I heard the



Lawrence Headrick

crash once again. I looked quickly toward the road and saw taillights making circles in the air. Then came two crunching sounds just as I had heard them some five hours earlier.

The accident involved a late model Ford Torino driven by a lady from Cleveland, Tenn., just across the border from my home in Georgia. Fortunately she was not seriously hurt, but she still wears a scar from the accident that was preceded by its own echo.—*Tunnel Hill, Ga.*

### HONEY SPOOKY

By Marilyn Taliaferro

I HAVE NO idea of how small or how large Honey was. He was invisible, but I have found that he was not an imaginary creature. He was real to my daughter Amy and was a blessing in that he provided her with the comfort of his companionship.

The first clue that Honey had come to live with us occurred on September 25, 1968, when Amy made her entrance into the world and our hearts. As I lay in the labor room of St. Francis Hospital in Topeka, Kans., the nurse left for a moment. When she returned, she asked, "Did the maintenance man change the light while I was gone?"

I told her I had not seen anyone touch the light. She remarked that, for some reason, the room looked brighter.

Other strange things started to happen. When Amy was four

months old and sitting in her baby seat, she reached her tiny hands toward a ceramic mother cat and kittens which had been placed on a high shelf. She laughed as the ceramic figures moved slightly and then fell to the floor. In Kansas we never have had an earthquake, or even the slightest tremor. I decided that a passing truck, or a plane, had shaken the house just enough to cause the figures to fall.

At the age of seven months Amy suffered a severe case of intestinal flu. Her pediatrician told me she could have water or weak tea, but no milk. That night, when I gave her a bottle of weak, sugared tea, she protested loudly. My husband Phillip and I lay in bed and listened to our baby girl cry herself to sleep, determined not to go against the doctor's orders.

In the morning I rose early and immediately checked on Amy. In her crib was a bottle half-full of milk. I woke my husband and demanded why he had given Amy the milk she was not supposed to have. He indignantly informed me that he had not given her any milk.

On the table in the kitchen I found the large milk container from the milkman that we affectionately called the "Cardboard Cow." It was very heavy and not easy to move, especially for Amy, who could not have gotten out of her crib. How she had obtained the milk was a mystery at the time.

Nothing else happened to indicate that Honey Spooky was in our midst until Amy was 10 months old. She was walking and her favorite pastime was attempting to turn the knobs and dials on the TV set. One particularly exhausting day, after Amy had been getting into everything, I was readying her for bed when she rushed to the TV and started turning all the knobs and dials as fast as she could. I smacked her hand and carried her off to bed, crying.

The next morning I was amazed to find every one of the knobs and dials of the TV scattered about the living room floor. I tried to coax Amy into showing me how she had gotten out of her crib, but she proved unable to climb over the high rails. Looking at me as if I had gone mad, my husband reported that he most definitely had not been messing around with the TV. It was then I realized that we had a ghost of some kind living with us.

As Amy grew able to talk, she often spoke of "Honey Spooky." I learned that he was, in her own words, "an angel ghost man." She would offer interesting bits of information and when I asked her where she had learned such things, she would reply, "Honey Spooky told me."

Other happenings suggested that something unusual inhabited our home. While visiting the neighbor downstairs, I would hear footsteps



Marilyn Taliaferro

in our empty apartment. Objects occasionally were found missing and turned up in odd places.

One day when Amy was three, we took a bus to Wichita to visit my sister Mary Warner. Amy babbled endlessly about Honey Spooky to a couple of airmen on the bus, pointing to the seat directly behind her and emphatically stating that he was sitting right there. She answered their questions in such an assured and adult manner that when they left the bus they looked convinced that ghosts were real.

A couple of days before we were to leave, my sister told Amy that she could take home with her a set of salt and pepper shakers to which she had taken a liking. On the day we were to leave, Amy reminded my sister of the salt and pepper shakers, wanting to pack them with our things. My sister could not find them and told Amy that when she did find them she would send them.

As I was packing, I found the missing shakers tucked neatly in my suitcase. I told Amy it was wrong to take what belonged to other people and she should apologize to her aunt for taking the shakers. Amy put her hands on her hips and spoke in the direction of a chest.

"See, you got me in trouble!" She then turned to me and said with great innocence, "Mommy, I didn't know that Honey had moved them. He said that Aunt Mary had given them to me, so he put them in the suitcase." I reported this to my sister, who already had heard so much about Honey Spooky that she was willing to accept Amy's story.

Honey entered our lives many more times until Amy was six. We moved away and presently I realized that Amy no longer mentioned Honey. She told me Honey had said she no longer needed him. He intended to live with another child.

Now aged 19, Amy still believes that Honey was what he said he was, "an angel ghost man." She refuses to believe he was just a figment of her imagination.

Guardian angel? Poltergeist? What Honey was, I'll never know. But he was a member of our family for six years — and to tell the truth, I miss him.—*Topeka, Kans.*

### A WARNING VOICE

By Alice Rhoads

**I**N THE WINTER of 1937-38, while visiting my sister Lilli



Alice Rhoads

Winslow in Jefferson, Oreg., my four children and I often accompanied her to the senior high school in Salem, where she taught art in the evenings on a W.P.A. program. We amused ourselves by roaming the vacant rooms and hallways until she finished her classes.

One morning in early December an inner voice instructed me to abide by whatever decision was made by my brother-in-law Art Winslow when I asked if he would drive us to the school again that evening. So when he said, "No," we all stayed home, including my sister's three children.

My 12-year-old daughter and I cleaned house, she putting into a neat row the shoes of all the seven younger children after they were in bed. She planned to show them off when my sister and Art returned home. When they did not arrive by 11:00 P.M., we also retired, thinking that they were late because they

had gone Christmas shopping.

About 6:00 A.M. the phone rang and my sister told me that she and Art were in the hospital. She had a gash on her leg where the corner of the heater had cut her; his upper arm was broken, set together with a pin. They had, Lilli explained, suffered the injuries when the driver of an oncoming car, blinded by some fog that had settled in a dip in the highway, had crashed head-on into their car.

I realized that someone beyond had warned me to remain home. It made me weak to imagine what might have happened to all of us if we had been crowded into that car.—*Spokane, Wash.*

### A DREAM OF SMOKE

By Larry Bernecker

IN AUGUST 1974, I purchased a coin-operated laundry in Green Hills, Ohio, a northern suburb of Cincinnati.

The business had been closed and the equipment was run down. I decided to repair the washers that were salvageable and replace the rest. Since I was not trained in such repairs, it took me quite a bit of time to salvage eight machines out of 20.

For several nights I dreamed of the frustrations I had experienced

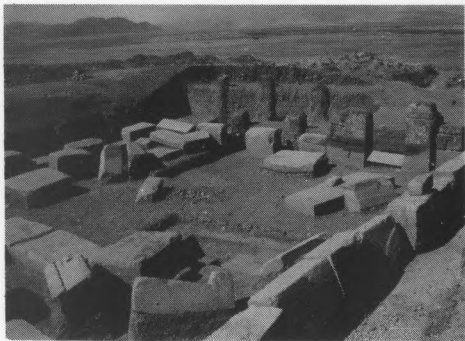
in my work. My last dream was of getting up from bed and driving to the laundry. I completed the morning routine and was relaxing behind the counter when I smelled something electrical burning. I started in the front of the store and worked my way towards the back, checking everything electrical. Finally I saw smoke coming from the second to last washer.

Opening the machine, I found that the smoke was coming from the motor. It took me about two hours (in my dream) to replace the motor with one of the extra motors from the discarded machines. As soon as I successfully tested the machine, I woke up. As I lay thinking of how real the dream had seemed, my alarm clock sounded.

At the laundry that morning, I went through my usual routine. And while resting behind the counter, I found it hard to believe when I smelled smoke. Something electrical was burning. Wasting no time checking anything else, I went directly to the second to last washer, pulled the plug and opened it up. What I found, of course, was a burned, ruined motor. It took two hours to replace. When I plugged it in it worked, as my dream had shown it would.—*Cincinnati, Ohio.*



# AN EMPIRE TO RIVAL ROME



Excavated ruins of a temple lie on a hilltop in the village of Luqurmata, east of Tiwanaku. In the background are the Pampa Koani and Lake Titicaca.

For hundreds of years the power and glory of Tiwanaku endured—but its end was sudden and complete.

## Part II

By William Mullen

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**T**HE NATION of Bolivia needs help desperately, and a project like Alan Kolata's, however nebulous it

may be for now, is welcome. Indeed, he probably would not be working there except for the fact that several key Bolivians were attracted to the possibilities of resurrecting the raised fields in an attempt to solve modern-day problems.

"Between Wendell Bennett and

Alan Kolata there exists a profound difference," says Carlos Ponce, Bolivia's leading archaeologist and a powerful national political figure. It was Ponce who, perhaps more than anyone, had erected the most barriers against foreign archaeologists in Bolivia since the 1952 agrarian revolution.

"What Alan has been doing is social archaeology — restoring a forgotten technology to the altiplano that may once again be its salvation. It is applying science for the good of the people, which is much more important than the practice of archaeology for archaeology's sake."

Victor Andrade is an influential retired Bolivian diplomat who served at various times as ambassador to the U.S. in the administrations of every U.S. President from Franklin D. Roosevelt to John F. Kennedy. As a young man Andrade knew Bennett when Bennett was working in Bolivia, and now he has befriended and aided Kolata.

"What I like about Kolata's work," Andrade says, "is that he is not searching so much for artifacts and gold as for knowledge. One of the problems of Bolivia is its lack of cheap fossil fuels. We know there is an abundance of water underneath the altiplano, and if we had coal or natural gas, we could draw it up and make the place a Garden of Eden.

"But if Kolata can unlock the secrets of Tiwanaku agriculture, we may not need the fossil fuels. It is an as-

tounding venture he has going there, truly."

"You can't imagine archaeology being that relevant in the United States or any other industrialized nation," Kolata says. "But in a heavily agrarian country we may be able to rehabilitate an ancient indigenous technology that is superior to what they are using today."

Kolata's expedition is uncovering far more than the raised fields and their technology. Kolata hopes also to locate and uncover an entire Tiwanaku town and from it reconstruct the details of the daily life in the empire.

The best prospect is Luqurmata. Located on the Pampa Koani's marshy shoreline off Lake Titicaca, it is here that Bennett found a minor temple



Tiwanakan skull shows backward slope of forehead, formed by clamped boards in babyhood, that was a mark of distinction among elites and commoners.

complex on a man-made hill 50 years ago. Bennett surmised then that the temple complex was a largely uninhabited ceremonial center.

"Bennett, of course, didn't know about the raised fields," Kolata says. "Once you realize they are there and what they are, you have to wonder how the people were organized to build, maintain and use them. The Pampa Koani is only one area of many large raised-field systems that were operating around the entire Titicaca lake basin. It's one of 20 such sites on the Bolivian side of the lake alone. What we have here is very much analogous to a modern corporate farming operation or a socialized agricultural system. No minor civilization could have accomplished something on such a grand scale as this. It could only have been done in this part of the world in those times by a highly organized, disciplined central state."

Because much of the interest in Tiwanaku previously had been in its monumental architecture, no archaeologist had made an effort to find the habitations of its ordinary citizens. Because the Pampa Koani had become the central focus for his raised-field excavations, Kolata naturally chose the Luqurmata temple site for his search.

In 1986, his first season of excavation at Luqurmata, Kolata has been aided by six other archaeologists, three of them Americans and the other three Bolivians, including Oswaldo Rivera, his longtime partner, who serves as codirector of the expedition. The

Americans are Charles "Chip" Stanish, a recent doctoral graduate in anthropology from the University of Chicago; and two doctoral candidates, Marc Bermann from the University of Michigan and Gray Graffam from the University of Toronto.

Virtually every discovery the team is making at the Luqurmata site is a new page in the history of Tiwanaku. As a separate culture, Tiwanaku probably began as a village sometime before 1000 B.C. on the site, 10 miles west of Luqurmata, of what later became the imperial city. It was one of many cultures that emerged along the lake and around the altiplano, a place well suited as an incubator of civilization. The Andes have been described as a sort of "vertical archipelago." From Lake Titicaca early men were only a day and a half by foot from radically different environments, including deserts, jungles, temperate plains and frozen glaciers.

As primitive Indians began to group together and settle down to a lifestyle of farming and animal husbandry in and around the Andes, they became increasingly adept at developing useful crops. In the altiplano they developed *quinoa* and *cañiwa*, grain plants unique to the region. They also developed hardy tubers well adapted to the Andean cold — *oca*, *olluco*, *mashwa* and, above all, the potato, of which they grew more than 200 varieties, adapting them to the climatological conditions that changed with every 600 feet of elevation.

In the lower, warmer levels, other plants developed into important staple crops, particularly corn. Each climate had its unique staple products, and because of the close proximity of the various regions, intertribal trading began naturally. In the altiplano the llama was domesticated into large herds and used for food, wool and as a pack animal, which probably encouraged trade even more.

As populations grew around the lake, agriculture intensified, too. There is archaeological evidence that the first raised-field systems near the lake had begun by 1000 B.C. Nobody knows who originated the system, but Tiwanaku must have been foremost in perfecting it. By 100 B.C. Tiwanaku was emerging as the most important urban center on Lake Titicaca. The products from its raised fields fed the growing trade routes to neighboring kingdoms, and trade became the impetus for empire building.

"Most Andean cultures," Kolata says, "did not want to rely on simple trade to get the foods and goods they needed from other climatological zones. They wanted direct access to these things, so they colonized the areas that produced what they needed rather than rely on uncertain trade partners."

Tiwanaku simply followed that same colonizing pattern, but it was more successful in doing so than any civilization before it. By A.D. 100 it ruled all its neighboring kingdoms at the south end of the lake. By A.D. 400 it had defeated its main rivals, the

Pukara people in Peru, and ruled the entire lake basin while continuing to push its boundaries west toward the Pacific and south toward Chile and Argentina.

Luqurmata was probably one of the early conquests of Tiwanaku and one of the empire's first satellite cities and agricultural colonies. Today Luqurmata is not so much a village as a group of scattered farms along the edge of Lake Titicaca. What distinguishes it from other villages in the Pampa Koani is a 100-foot-high hill sitting in its midst. The hill's slopes and crest rise in sharp, ruler-straight lines.

The straight lines of the hill's slopes give it an appearance of being man-made. In fact, it *is* man-made. It was the temple hill of the Tiwanaku colonizers, constructed 2000 years ago.

On the hill's slightly flattened crest, the remains of two temple buildings poke through the tough, tundralike grasses that cover the Luqurmata landscape. They were smaller replicas of the Kalasasaya temple in the imperial city and of the sunken temple that sits in front of the Kalasasaya. The two structures are positioned precisely to face east so that the rising sun shines through their doorways at dawn.

Kolata began his dig at Luqurmata last summer around the outer perimeters of Luqurmata's temple buildings on the hill. Three skeletons — two of them headless, the third with no head and torso but its legs and pelvis intact — were discovered buried at the base of a temple wall. The mutilated re-

mains were testimony that even the priest in the minor temples of Tiwanaku's colonial areas had the authority to conduct human sacrifices.

The Luqurmata temples themselves are classic specimens of Tiwanaku's remarkably sophisticated architecture and construction techniques. Each block in the temple bears curious markings that hint at the complex organization of Tiwanaku's construction industry. On each block in the smaller, sunken temple is a symbol about eight inches across consisting of a single dot in the center and six dots forming a circle around it. Blocks in the larger temple have similar symbols, with eight dots instead of six encircling the central dot.

"These markings," Kolata says, "probably were made by architectural engineers constructing the temples, both of which seemed to have been erected at the same time. We believe the markings were made to show the workmen to which temple each block belonged, almost as though the blocks arrived at the site with a prefabricated design."

Each of the blocks was carved to exacting specifications, meticulously and precisely shaped to fit tightly together in forming the temple walls. Corners are perfectly squared, indicating a knowledge of geometry, and the entire complex is undergirded with a network of drainage sewers that 2000 years later continue to keep the temple floors dry.

But temples are not Kolata's central

concern. His real quest at Luqurmata was an ordinary Tiwanaku house, so he dug in the slope behind the temples that tapers gently for several thousand yards toward Lake Titicaca.

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WHATDREW Kolata and his colleagues to the slope were the pottery shards dating from Tiwanakan times that he found there scattered on the open ground. Millions of them remain, a certain indication that it was once a busy urban place. There are so many artifacts of an ancient town that even the latrine hole the archaeologists dug for themselves at their camp at the base of the temple hill proved a rich source of ancient pottery.

There were about 10 acres of such riches to choose from; where, Kolata had asked, should they begin their search for a Tiwanaku dwelling?

"With the [limited] number of trained people we have here," he says, "you can't do actual excavation work on even one-half of one percent of the site." Archaeologists don't just dig randomly. They use a precise methodology to give them an educated guess as to where they can dig most profitably.

One of the first things required is to make a detailed topographical survey map of the excavation site. The map is overlaid with 50-square-meter (roughly 50-square-yard) grids, and each grid is broken down to one square meter components. Using the map, the archaeologists systematically examine the terrain of the site, plotting out with

stakes and string a square-meter section at a time within each 50-square-meter quadrant.

On their hands and knees, they comb the square-meter plot, collecting, counting and bagging every man-made artifact they find within the stringed boundary. The count for each of these plots is duly recorded and precisely positioned on the larger site map. Artifacts go to the base camp for later analysis.

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WHEN THERE ARE a lot of pottery shards on the ground in any given location, say 100 or more pieces in a square-meter area, archaeologists become excited. The presence of so many shards on the soil surface in a given area often indicates the location of ancient dwellings.

Using such techniques, Kolata chose an area about 75 yards down the slope from the temples as his first likely site of an ancient Tiwanaku house. Assigned to direct the excavation, Marc Bermann started digging late in August 1986.

Bermann's crew consisted of six local farmers overseen by a skilled archaeological laborer called a *maestro*, or master. Maestros are workmen who have been trained in the scientific techniques of a dig — what to look for and how to scrape away the earth to minimize damage to any underground artifacts the diggers might come upon.

A dig is an excruciatingly slow and tedious process. Soil is scraped away in layers just a few inches deep at a time. The crew sifts each layer of soil

through a sieve at the site looking for any artifacts that might be present. The archaeologist on the site, in this case Bermann, looks for changes of texture in the soil.

What he wanted to find was evidence of human habitation, a long-ago abandoned garbage heap, a crumbled wall or, best of all, a floor. If he could find a floor, he could usually find a cooking area. If he could find a cooking area, he could find ashes from cooking fires. Ashes can be crucial because through carbon dating, an archaeological technique invented only 40 years ago, an archaeologist can determine when the people who left the ashes lived, be it 100, 1000 or 3000 years ago.

Within days of beginning his dig, Bermann found a floor and carbon ashes. He also found wall foundations, garbage heaps, burial vaults, bones and complete pottery pieces. Expanding his site, he found not just one floor but several, along with more burial vaults and more wall foundations separated by pathways. He had come upon not only the first Tiwanaku house to be unearthed in modern history but a complete Tiwanaku workingman's neighborhood.

"Tiwanaku is no longer a cathedral in the sky," Kolata said after the discovery by Bermann and his team. Now he has proof that the temple sites were far from being largely uninhabited religious pilgrimage areas. "It was a real, live place, with people living in it. By the time we are finished, much of

pre-Columbian history will have to be rewritten."

Each bit of bone, pottery, stone utensil and even some badly rotted bits of cloth recovered from the Luqurmata house sites and burial tombs will eventually add to the forgotten story of Tiwanaku.

So will the ancient garbage heaps, archaeologically called "middens," found adjacent to the houses. Searching through a household midden, archaeologists can find evidence of what the occupants ate. Establishing what was in the daily diet of average citizens of a civilization can lead to a lot of knowledge about the civilization itself.

The middens revealed llama bones, so llama meat was part of the diet, complementing such other local produce as potatoes, oca, olluco and mashwa, along with the quinoa and cañiwa grains. This was no surprise.

But there were bones also of ocean fishes in the Luqurmata middens. That would confirm the view that the Tiwanakans produced food in such abundance that they could trade surpluses for desired foods from various and distant regions — ocean fish as well as lowland corn, tropical fruits and hot peppers. The presence of remains of these foods in the middens of average Tiwanaku houses in Luqurmata can only mean that these foods came routinely and inexpensively over trade routes to all Tiwanaku citizens.

The pottery found in and around the houses bears the artistic markings of

"classic" Tiwanaku, a period roughly spanning A.D. 300 to 700, when the empire was at its artistic and technological zenith. By analyzing the pottery at a later time in the laboratory, the archaeologists can fix the dates that people actually lived in Luqurmata.

That classic Tiwanaku period coincides with the Roman empire's final stages of collapse. Much of Europe then was still dominated by barbaric peoples barely past the stage of tribal, rock-throwing warfare. Luqurmata, on the other hand, had already enjoyed four centuries as a peaceful colonial outpost and was settled into the rhythms of planting and harvesting its fields, a rhythm that would continue for at least six more centuries.

The religious lords of Luqurmata, perhaps distant kin of the supreme emperor-priest at the capital city, inhabited the upper precincts of the temple hill in the town. The commoners living on the slopes below them paid obeisance to the lords and accepted the elitist state religion. But they were actually more prone to practice animism, the worship of the spirit of hills, streams, trees and even household objects, much as the Aymaras of today continue to do while professing to be Roman Catholics.

To the elite, however, the animism of the commoners meant little so long as they paid their taxes, which were exacted in two ways. At harvesttime a certain percentage of the produce from the raised fields went to the state. Some of this was probably used for trade

with communities elsewhere in the empire, and some was stored in state-owned warehouses for the common good, as a hedge against years of poor harvests.

In addition to the harvest tax, commoners were also subject to a labor tax, whereby men and women were required to spend specific times during the year working directly for the state. The men labored on such public projects as building and maintaining the raised fields, the imperial roads and the state-owned warehouses. Women probably were expected to weave for the state. Weaving was a highly developed art in Tiwanaku. Using the wool from the llama, alpaca and vicuna, artisans developed several highly specialized and sophisticated techniques that resulted in tapestries, batiks and tie-dyed and other textiles.

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USING NATURAL dyes, they incorporated important religious and cultural symbols such as pumas, condors, snakes and llamas into their designs. Textiles were an important communication device in a culture without the written word, serving to record and transmit cultural information around the empire. Kolata believes, for example, that stonemasons designed elaborate building friezes and adornments in cloth and used them as templates as they sculpted the designs into stone.

Indeed, while gold, silver and gemstones were valued commodities in Tiwanaku, real wealth was counted

in textiles. No pre-Columbian Andean society — either before or after Tiwanaku — seems to have had any form of money for trade, but all of them valued fabrics to the extreme. Perhaps textiles were a major means of barter exchange.

Luqurmata was a regular stop for the llama caravans plying the trade routes of the empire. At Luqurmata the traders would pick up textiles and other objects fashioned by local artisans along with the produce from the fields. In turn they would drop off the foods and goods from other colonial outposts, including great supplies of coca leaves.

The leaves were chewed universally in Tiwanaku times by the commoners and elite alike as a mild stimulant. Not much more potent than a cup of coffee, coca was used to counter the exhaustion easily brought on by the altiplano's thin atmosphere. The practice continues today with the Aymaras. Indeed, the local workmen hired by the archaeologists sometimes find themselves being mirrored by the faces of their ancestors depicted in pottery heads, the cheeks of both ancestor and workman bulging with the ubiquitous leaf.

If the 37 local workmen Kolata hired have any interest in the ancient houses they are uncovering, they hide it well. The only time they show much excitement is when the archaeologists uncover tombs that were dug near the house sites. But the excitement has a great deal more to do with superstition

than with simple curiosity.

Some workmen refuse to work when a tomb is opened. Those who do work often cover their mouths with their hands so as not to breathe in the spiritual essence of the tomb's occupant. One day Bermann cuts a finger while digging up bones from a tomb, and when his helpers see blood on the bones as he hands them up, it causes a complete work stoppage. Graffam falls ill with altitude sickness after opening another tomb. His helpers tell him that it is because he did not give an offering to *Pachamama*, Mother Earth, before disturbing the remains of the dead. They now insist that he pour liquor around a tomb before opening it.

Running Luqurmata was undoubtedly a difficult task. The lords of Luqurmata needed a lot of technical help to oversee the fields and administer the town. So they must have shared their enclave of better homes on the top of the hill with a second tier of elites who perhaps boasted some royal blood themselves.

Among them were architects, stonemasons, agricultural engineers, professional traders, soldiers and managerial overseers, including bookkeepers and historians. Despite the lack of the written word, a society as complex as Tiwanaku had to keep records of business transactions, both state and private. These records were kept by specialists who used knotted cords as memory aids and memorized past business and the lore of the empire in order to preserve it all as oral history.

Farther down the hill, where Bermann uncovered the first Tiwanaku houses, is an area that more than likely was reserved for artisans, specialists or personal servants to the nobility. Judging from the ruins Bermann has uncovered, their homes were not very large or particularly ornate, probably made of adobe brick and covered with thatched roofs.

Agricultural workers and their overseers lived in numerous scattered sections away from the temple complex and close to the fields in which they toiled.

Apart from times of war or the great disasters of failed crops, probably the most significant disruption of the routine of Luqurmata's daily life came upon the death of the supreme emperor-priest. On such an occasion, Luqurmata would be emptied of its highest-ranking citizens, who would get on their royal litters to be carried to the golden city and take part in the rites of succession.

In the case of an emperor's death, there would be several days of city-wide mourning, while the royal kin gathered from far and wide for the state funeral. The mourning would be characterized by an almost-universal beer-drinking spree, the citizenry reeling and wailing through the avenues.

The dead emperor was buried in a tomb specially constructed for him in one of the temples, his body interred with an immense collection of his wealth, including golden objects, jewelry and textiles. If they were so in-

clined, the wives of the departed leader could have themselves put to death so they could accompany him into the tomb as well.

The empire's new leader would be selected from among his sons, usually but not always the eldest of them. If other powerful lords felt that a younger son showed more forcefulness or capacity to lead, he would be installed after a period of court intrigue. At his installation the city's broad avenues would again fill with reeling, drunken revelry.

As soon as the new emperor was firmly in place, the various lords of the kingdom would disperse to their respective fiefdoms, taking up the business of the empire once again.

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**I**F LIFE FOR the commoners and the colonial subjects of Tiwanaku was a good deal less sumptuous than that enjoyed by the elite, it was not without its benefits. First and foremost, the empire offered them security. There was freedom from hunger. And with Tiwanaku's vast armies, there was constant protection from the hostile kingdoms and savage tribes that lurked on the empire's frontiers.

That the empire existed for so many hundreds of years is testament enough to its success and the relative satisfaction with which its citizens regarded the government. "Tiwanaku was the longest-lived empire of all the Andean civilizations," Kolata says. "There is no doubt about that. During the centuries of the imperium, there was proba-

bly a *Pax Tiwanaku*, a long, long period of almost universal peace, so it would not be surprising for people to trade their independence for the security of the empire."

But sometime later after A.D. 1000 it all ended. The empire collapsed, the raised fields were abandoned, and Tiwanaku existed no more. No one has a very firm idea why.

"The only thing we're certain of is that in a 50-year period Tiwanaku disappeared very rapidly and very completely," says Ponce, dean of Bolivia's archaeological investigators. "We don't know what the cause of the eclipse was. We can only disprove some of the early theories and speculate on some later ones."

One of the earliest theories was that Tiwanaku was wrecked by a cataclysmic earthquake. No archaeological excavation, however, has produced any evidence of such a catastrophe, nor is there any geologic record of an event in the Andes powerful enough to have brought down an extensive empire.

Another of the theories was that the empire was invaded and routed by outside armies. Again, Ponce says, there is no archaeological evidence to bear out the theory. Except for the looting that occurred after Europeans arrived in the Americas, Tiwanaku's temples and religious icons by and large have remained as its people left them. Had Tiwanaku been conquered in ancient times, the temples and icons would have been smashed or carried away.

ONE UNTESTED theory holds that Tiwanaku was victimized by a prolonged drought. There is a very modern precedent for such a drought, the so-called El Niño effect of an upper-atmospheric change that has denied adequate rains to equatorial regions in continents ranging from Africa, Asia and South America throughout the 1970's and 1980's.

"We can date the end of Tiwanaku as an organized state more or less between 1150 and 1200 A.D.," Ponce says. "In the United States a great drought ended the great pueblo civilization at the same time. A complex state like Tiwanaku, even with its vast storage facilities, would not likely be able to survive a prolonged drought and repeated crop failures for 10, 20 or more years."

Whatever caused the collapse of the empire, it was supplanted by smaller kingdoms made up of the former subjects of Tiwanaku. The smaller kingdoms, constantly at war with one another, retreated from the vast plains of the altiplano to fortress towns on the mountain sides and adopted a form of terrace farming.

The former lands of the empire were rent with war for more than two centuries. Trade routes died, and technology and artistry regressed. The new minikingdoms that replaced Tiwanaku were still fighting among themselves for survival when the armies of the newly emerged Inca empire marched down from Peru in the 1430's and conquered them all.

Pachaquaq Inca Ypanqui founded the Incan empire in 1438, when the Tiwanaku empire had been dead for perhaps 300 years. Pachaquaq made the conquest of the former Tiwanaku lands his first order of business in establishing his empire. He personally visited the ruins of the Tiwanakan imperial city, and when he returned to Cuzco, he ordered that his own royal capital be remodeled on the lines of Tiwanaku.

The Incas were worthy inheritors of Tiwanaku. Within 90 years the Incan empire far outstripped Tiwanaku's in size, subjugating lands from Colombia to Chile for 3000 miles around. Trade routes, art and architecture began to flourish again in the Andes. Incan agriculturists, while not reviving the centuries-old raised fields of Tiwanaku, showed an amazing knowledge of irrigation and hydrology of their own, bringing mountainside terrace farms into bloom.

The Incas entrenched themselves so firmly that it appeared their reign over the Andes would match Tiwanaku's in longevity. But it was not to be.

In 1492, when his three small ships landed on a small Caribbean island, Christopher Columbus in effect breached the watery barrier that had allowed the Americas to develop independently from the rest of mankind for tens of thousands of years of splendid isolation. The sudden appearance of Europeans proved to be every bit as incomprehensible, frightening and

dangerous for indigenous American civilizations as it would be today if alien spaceships were to land among us.

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TO BE SURE, the Europeans brought to the New World an overwhelming array of weaponry, technology and knowledge that the native Americans had never seen before: sailing ships, horses, guns, swords of tempered steel, wheeled carts, the written language. But of all the things that the conquering Europeans introduced into the Americas, the most devastating were the diseases of the Old World, particularly smallpox, to which the long-isolated natives had no natural immunities.

By the time the first Spaniards landed in Mexico in 1511, the aboriginal populations of the major Caribbean islands were already well on their way to total extinction. In 1528 news spread through the Incan empire that strange, alien men who traveled in large houses that moved through the ocean had been sighted along the Peruvian seacoast. By that time smallpox was killing hundreds of thousands of Aztecs in Mexico and had already moved through Central America into South America.

By the time Francisco Pizarro began marching on the Incan empire with his first, full-scale invasion in December 1530, the deadly European diseases had done much of the conquering for him.

Recent investigations indicate that

Huayana Capac, the great Inca emperor of that period, and many of the most influential members of his court probably contracted smallpox and died around 1526. Their deaths set off a struggle of succession between two of the emperor's sons. The civil war that followed was still being waged by the time Pizarro arrived in Peru, and the combination of war and pestilence effectively destroyed much of the Incas' capacity to resist Pizarro's conquest.

So, like Tiwanaku, the Incan empire abruptly became history. Stunned and sickened, the Inca people looked on in horror as the Spanish invaders smashed their most sacred temples and idols, ripping them apart for gold and silver which were melted down and sent back to Spain.

The Spaniards went so far as to violate the tombs of the dead Incan emperors, ignoring, to the amazement of the Indians, what to them were the truly valuable caches of fine textiles and grabbing only the gold and silver. To the Incas, it was clear that their conquerors were crude barbarians.

Barbarians or not, the Spaniards prevailed, and in prevailing they discarded the Incas' superior form of state management for their own. Wanting to control the countryside, the new rulers forced the Indians off their lands and into newly created villages and a form of tenant farming that drastically cut the amount of land under cultivation. The complex, finely engineered systems of Incan irrigation and crop-

ping fell into disuse, and the soil became depleted.

Even the long-dead Tiwanaku culture along Lake Titicaca's shores was not spared from the destruction and greed that came with the Europeans. In the 1500's the Spaniards learned of the existence of Tiwanaku and the fabulous ruins of its scattered outposts. The Spanish crown began to grant licenses to loot the ruins the same way it granted mining licenses.

It did not take long before every known Tiwanaku temple site was hacked apart. Many of the exquisitely carved stoneworks in Tiwanaku's imperial city still lie on the ground, horribly gouged by Spanish looters as they stripped the ancient temples of their gold cladding.

In fact, until the middle of this century, vast quantities of the stoneworks of Tiwanaku's imperial city were used as building material for churches and houses. In the 1890's a British construction company contracted by Bolivia to build a railroad from La Paz to Peru went so far as to dynamite temple stoneworks, including irreplaceable monolithic icons, to turn them into gravel for the train tracks.

Time is no respecter of tradition, including European tradition. Many of the grand churches built by the Spanish as they pushed into Bolivian provinces are now crumbling ruins themselves. There are no priests to serve in them, and the colonial artwork and golden adornments inside them are often stolen by looters.

Bolivia's Aymara Indians, descendants of the ancient Tiwanakans, were introduced to Catholicism by the Spaniards, but to this day they are still only grudging converts. They observe Christian rituals, but they also continue to pay homage to the ancient animist spirits and to celebrate the ritual days observed in Tiwanakan times. And on those days they dress up in outlandish costumes that caricature the Spaniards as if to mock the people who erased their heritage.

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**B**OLIVIA NOW is much more aware of Tiwanaku's invaluable cultural legacy and despite the country's poverty is fiercely protective of it. Fortunately, the ancient Tiwanaku empire was so vast in size that many of its greatest works still survive in many sites.

Luqurmata is one of those sites, but Alan Kolata says it is only a starting point for preserving what is left of Tiwanaku. There are other satellite communities even larger and more important than Luqurmata that have never been closely examined by archaeologists. In September 1986 Kolata visited one, Khonko Wankané, a day's walk from the imperial city of Tiwanaku, and laid out plans for the next year to continue to examine its raised-field system, which is even larger than that of Luqurmata.

The unexcavated temples and palaces of Khonko Wankané look like nothing more than mounds of scrubby pasturage. But underneath the mounds

are temples and palaces Kolata believes were much larger and more significant than those in Luqurmata. The only visible evidence, however, is three great monoliths lying on the ground near the mounds. Lichens have already badly damaged the monoliths, much to Kolata's chagrin.

"This monolith is a cultural treasure like the Taj Mahal," Kolata says as he strokes one of the fallen icons, "but because it's in Bolivia, nobody gives a damn. We've got to find somebody to fund the preservation of all this. There are a lot of secrets here. A dead city waits under our feet."



## EASTER ISLAND SPACE AIRSTRIP A REALITY

*By George W. Earley*

**E**ASTER ISLAND, long known for those enigmatic stone statues so beloved by Erich von Daniken and other ancient-astronaut buffs, may be about to enter the space age legitimately.

For some years now the island has had an airstrip, not an overly large one but adequate to handle the modest influx of tourists and scientists to this oceanic flyspeck 2300 miles off the Pacific coast of Chile.

NASA, concerned that space shuttles launched from Vandenberg AFB in California but forced to abort their missions short of achieving orbit, would find the Easter Island airstrip far too short to land on. And even if the shuttle did get safely down, the present runway is too small to handle the cargo planes needed to bring the cranes and other equipment required to lift the shuttle onto its special 747 transport plane for a flight back to the United States. In fact the airstrip

won't accommodate that particular 747.

So NASA has entered into diplomatic negotiations with Chile for permission to bring the Easter Island airfield up to space age standards.

Meanwhile, science-fiction writer G. Harry Stine is enjoying a quiet laugh about the entire situation. Stine, writing as "Lee Correy," wrote a four-part serial, "Shuttle Down," which appeared in the science-fiction magazine *Analog* beginning back in December 1980.

The plot? A space shuttle launched from Vandenberg AFB has a problem shortly after takeoff and has only one place to land—Easter Island! Stine's story, which clearly foretold every problem that such an emergency landing would create, embarrassed NASA which had never considered such a possibility. Now—five years later—life imitates art as NASA acts to keep Stine's predictions from coming true.

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# QUIRKS OF FATE

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by Harold Helfer

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Luigi Bettino, a sword swallower, died on a Milan, Italy, stage. He hiccuped.

●

Delighted with the new moped she got for her 16th birthday, Tracey Faulkner of South Yorkshire, England, felt even more of a glow a few hours later when she made off on it to her first job. She never reached it. She and a truck collided and Tracey was killed. A year before her boyfriend was killed — also while riding a moped.

●

It was poor timing on the part of a bandit in Pompano Beach, Fla. But Scott Gooding, using a phone outside a convenience store that was being held up, didn't mind the timing at all. When the man emerged with a gun and a bag of money, Gooding simply nabbed him. He's a detective.

●

Hunter Steven Pittman and companions shot a deer and put it in their pickup truck near Avery, Ga. But it turned out the deer wasn't quite dead and it mustered up enough to kick a nearby shotgun, thus allowing the dying animal its revenge. The buckshot tore through the cab and struck Pittman, who was wounded seriously enough to be taken to a hospital.

●

A speeding motorist led New York state police on a wild chase but it didn't have a happy ending for him. The chase ended when he slammed into an above-ground swimming pool on a Highland Falls lawn. What couldn't make the driver, Matthew Tosolini, feel any better is that the residence was that of William Stone, the town's police chief.

●

Floyd and Agnes Chipp had lived in their West Manchester, England, home for 75 years. Newlyweds when they moved in, the Chippes later raised their six children there. It was also a gathering place for the neighbors. But skyrocketing property tax rates were more than they could handle and they lost their home. They were too proud to ask for help. Three days later they were dead. "They lost their will to live," said their doctor. "They died of broken hearts."

●

It was a good thing that a policeman happened to be passing by a certain place of business in Indianapolis, Ind., where he thwarted a burglar from accomplishing his mission. It would've been mighty embarrassing for the company since it was a burglar-alarm business but wasn't rigged with a burglar-alarm system.

# BOOKS

## NEWS & REVIEWS

by J. Gordon Melton



### NEW AGE VISTAS

**I**F PUBLISHING is any indication, the New Age movement is alive and well, at least for the moment. Both the large general-interest bookstores and those that specialize in occult-metaphysical material are finding volumes on New Age themes among their fastest sellers and the number of psychically-oriented centers that have adopted, at least outwardly, a New Age image is growing.

Most visible on the New Age shelves are books on channeling and crystals. The former has presented this generation with a new look at trance mediumship which had almost died out in the 1970's. The latter has succeeded mostly in bringing ridicule to the metaphysical community because of the often outrageous claims uncritical enthusiasts are making about every flake of shiny stone.

Among channelers none has yet attained the status of J. Z. Knight, through whom an entity named Ramtha speaks. Last year one of the television networks decided to do a hatchet job on Knight but she and her organization, Sovereignty, Inc., have survived that ordeal with few scratches. The proliferation of videos, cassettes and books

emanating from Sovereignty testifies to Ramtha's continuing appeal.

My shelf now contains seven titles by and about Ramtha. Although I am not a follower of Knight's teachings, I must admit to some fascination with channeling and with this talented medium. Anyone who wants to know more about both should read Knight's *A State of Mind* (Warner Books, New York, N.Y., 1987, 447 pages, \$15.95). This autobiography, the most complete account yet published of Knight's development as a medium, reveals that — contrary to an impression one may have gained from earlier, briefer accounts — Knight had a variety of psychic experiences coupled with a personal history that included a decision to leave a conservative church.

Possibly FATE readers will be most interested in Knight's report of a UFO encounter she underwent while in high school. The incident, she says, occurred at a slumber party. Mysterious lights appeared and she walked toward them in full view of the other girls who, strangely, forgot what they had seen until the memory was revived years later. This account further highlights the strange connection between channeling, contactees and UFO close-encounter phenomena. When pressed,

most channels claim some kind of UFO connection and assert that outer space (not the spirit realm) is the real home of the entities they channel. The very term "channeling" originated among flying-saucer contactees.

Modern channelers also differ noticeably in one regard from the older Spiritualist mediums. They show no interest in proving the independent existences of the entities they channel; instead the channelers divert attention to the teachings (and occasional prophecies) the entities lay out. The teachings are simply held up as so obviously worthy that other considerations (such as establishing the objective reality of the teachers) are irrelevant.

In other words, the channeled entities proclaim a set of teachings (religious, philosophical and ethical) and suggest we blindly accept them for their inherent value. When pressed on the question of Ramtha's authority to teach, Knight, for example, simply repeats the entity's claims and insists they be taken at face value. Ramtha purports to be an ancient ascended master of the Great White Brotherhood.

I find Ramtha's authority (and that of other channeled entities) nonexistent and the teachings shallow and ethically dubious. But if you want to know what the channels are teaching, *Ramtha, an Introduction*, edited by Steven Lee Weinberg (Sovereignty, Inc., Box 926, Eastsound, Wash. 98245, 1988, 195 pages, \$9.95, paperback), is a good place to start. At their best the teachings present a way of empowerment; that is, they sanction the discarding of past training and rules and advocate the use of one's own creative power. That teaching lies behind the most quoted Ramtha

teaching: "You are God!" The emphasis on personal striving also may explain why most of the channelers are upwardly-mobile young adults.

Typical of the many crystal books appearing these days is Catherine Bowman's *Crystal Awareness* (Llewellyn Publications, St. Paul, Minn., 1988, 202 pages, \$3.95, paperback), intended to be an introduction to the value and use of crystals.

After telling us she hopes to teach us how to release hidden levels of consciousness through crystals, Bowman proceeds to make the only believable statement in the entire book: "To date, there is no hard scientific, medical or psychological evidence to corroborate the fact [sic] that crystals help to raise conscious awareness."

In recent decades extensive research has been conducted into consciousness and many techniques of consciousness alteration have been demonstrated. None involves crystals. We do know that a bright object such as a crystal ball can aid concentration and assist in the exercise of telepathic powers. Nothing Bowman says enlarges on that one basic observation. The next 100 or more pages merely subject us to her ramblings about occult energies of doubtful existence and to instructions on playing various metaphysical games, including one in which we are to build a headpiece which allows the quartz crystal to rest against the third eye (forehead to the uninitiated).

With books like these being widely read and circulated, it is no wonder that evangelical Christians have felt threatened by the New Age. Second only to the number of books produced by the New Age movement in recent years is

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The formulation of early Church doctrines was marked by dissension and bigotry. The Gospel of Peter was rejected because it differed from the chosen synopses. The Gospel of Thomas was rejected because it espoused Gnostic views. Other books were rejected because they contradicted the authority of Paul.

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the number denouncing it as a sign of Satan's assault on goodness and truth. Most of these books are awful; they are an embarrassment to the Christian community.

Still, a handful stand above the rest and deserve mention. One of them is Karen Hoyt's *The New Age Rage* (Fleming H. Revell, Old Tappan, N.J., 1987, 263 pages, \$6.95, paperback). Hoyt, on the staff of the Spiritual Counterfeits Project, an anticult organization headquartered in Berkeley, Calif., has compiled a set of essays which, while uneven, provide some necessary criticisms of a movement which has great difficulty in honestly looking at itself. The opening essays by Robert Burrows, for example, give a historical perspective on the movement. To their credit the book's contributors eschew the sorts of silly charges of demonic possession and sinister conspiracy that have distorted so many other Christian anti-New Age volumes.

Nonetheless Hoyt's anthology cannot escape the seemingly inherent weakness of Christian antioccult books. Like others in the genre, it is written as if the authors had never talked with any New Agers to see if they really believe the opinions ascribed to them. Hoyt and company also fail to understand the appeal of an impersonal divine (as opposed to a personal deity) and they continually assert, in the face of overwhelming evidence to the contrary, that the New Age necessarily leads to ethical nihilism. Given the sins so often committed by people claiming to follow Christian ethics, we Christians would do well to exercise caution before we accuse people of other religious persuasions with a lack of ethics.

## OTHER REVIEWS

**LOST LANDS AND SUNKEN CITIES** by Nigel Pennick, Fortean Tomes, 1 Shoebury Rd., East Ham, London E6 2AQ, England, 1987, 176 pages, £8.50, paperback.

*Lost Lands and Sunken Cities* is not, as you might suspect from the title, another book about Atlantis, although that subject, Noah's flood, Mu and a couple of other familiar topics are briefly touched upon. This is primarily a book about chunks of the British Isles which, according to tradition or investigation, have disappeared under water during historical times — that is, from about the time of the Roman conquest.

I must admit that I had never heard of any of the lost lands that Nigel Pennick discusses. I tried to look some of them up in my encyclopedia but could find a short entry on only one, Lyonesse, a land that allegedly connected Land's End in Cornwall with the Scilly Isles. According to the encyclopedia, Lyonesse is a "learned fabrication" and not genuine Cornish tradition at all. The encyclopedia declares that the existence of such a land in historical times is "impossible."

Most of the other pieces of "lost" British coastline Pennick covers are quite small and exceedingly obscure. I doubt that a book this British will find much of an audience in America.

The author is clearly a diligent researcher but I am in no position to judge how complete (or incomplete) the evidence he presents is. There is, however, something odd about his research.

He talks of folklore and tradition and he quotes *The Domesday Book* and other medieval sources, 18th- and 19th-

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Century magazines and the accounts of antiquaries up to about 1920. But there is virtually no evidence cited from more modern geographical and oceanographic research. It would seem to me that the exploration of coastlines — the British coast and elsewhere — over the last 60 years should have added enormously to our store of knowledge. Yet little, if any, of this has found its way into Pennick's books.

The author is described as a "prolific pamphleteer in subjects related to the ancient arts of geomancy and the 'Old' religions of the British Isles." He is, I suspect, a true antiquary-romantic in the tradition of William Stukeley, an 18th-Century investigator and eccentric. Pennick likes old manuscripts, traditional poems and the leisurely accounts of gentlemen travelers. Modern science with its complicated equipment and mathematics is distinctly unromantic, even disagreeable. So modern evidence is ignored, not necessarily because it conflicts with any pet thesis of the author but simply because it is modern.

Perhaps I am being unfair to Pennick and there is some other reason he has chosen to leave out the findings of modern science, but there certainly is a distinctly mid-19th-Century flavor to this book, as there is to most of British Forteanism. That nation's Fortean aspirers to be Victorian curiosity collectors. It is an avocation that has its attractions but in an age of specialized knowledge the ultimate value of such activity is probably miniscule.

*Lost Lands and Sunken Cities* is well illustrated with maps, prints and some old (naturally) photographs. It's a book that is more charming and eccentric than it is convincing. — *Daniel Cohen.*

**SCIENTIFIC ENIGMAS** by Robert B. Downs, Libraries Unlimited, Littleton, Colo., 1987, 154 pages, \$17.50.

*Scientific Enigmas* is a skeptical book, and not a very good one. It fails because author Robert B. Downs did not fairly review the literature of the various subjects with which he deals. He apparently is familiar only with the skeptical literature on many of the subjects and knows little or nothing of the better nonskeptical literature.

The book examines a number of scientific "mysteries," some controversial, some not. Each chapter is devoted to a specific question: "The Origin of Life," "Dinosaurs," "Atlantis," "Noah's Ark," "Pyramids," "The Bermuda Triangle," "Loch Ness, Bigfoot and Other Monsters," "Astrology," "Flying Saucers — UFOs" and "Extrasensory Perception — ESP."

Where the less controversial subjects are concerned, Downs manages good, short synopses of the literature in a couple of pages, with sensible and unobjectionable conclusions. But when it comes to the more debatable issues (about which more diligence and fairness are needed because of their very controversiality), Downs fumbles badly. The UFO section is one case in point. Here the work of Philip J. Klass is the last word on everything; one would think that no books that expressed an opposite point of view (or subjected Klass' theories to critical scrutiny) even existed. The cryptozoological section is also filled with a complete omission from the short "References" list of any of the large pro-monster literature.

Another problem is a number of errors of fact, including ones that could

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easily have been corrected if Downs had examined a wider range of the literature. For example, Downs seems unaware that the Piasa rock painting at Alton, Ill., has been gone for more than 100 years. He also does not know that the Russian aviator Roskovitsky's supposed report of a sighting of Noah's ark was a hoax. In fact, in the Noah's ark chapter Downs commits the opposite sin, namely of relying entirely on the uncritical literature. He does not even appear familiar with the best book by far on the subject, Howard Teeple's *The Noah's Ark Nonsense* (1978).

*Scientific Enigmas* is intended as a quick reference for those who want "solutions" to many of the world's mysteries. If only things were that simple!

Most of the mysteries *are* mysteries because we do not have enough information about them to be able to come to firm conclusions. Downs' rehashing of a few facts and some opinions isn't going to solve most of them. Indeed, some of his "facts" are wrong and some of the opinions worthless. The result is a book that, far from helping the reader, will in the long run only confuse him more, when he finds that the "mysteries" Downs pronounces solved continue to puzzle better-informed and more open-minded inquirers. — *Gordon Stein.*

**THE INVISIBLE TEMPLE** by Peter Roche de Coppens, Llewellyn Publications, St. Paul, Minn., 1987, 276 pages, \$9.95, paperback.

Peter Roche de Coppens' *The Invisible Temple* is a clear illustration of how ritual magic is designed to promote the transformation (not degeneration) of human consciousness. Subtitled "The

Nature and Use of the Group Mind for Spiritual Attainment," de Coppens' book centers on the esoteric aspects of Christianity and Judaism. Hence de Coppens writes at length about the mystical principles behind the Lord's Prayer, the Nicene Creed, the Beatitudes and the Ten Commandments. The result is a basic introduction to esotericism, or what Aldous Huxley called the "Perennial Philosophy."

Although *The Invisible Temple* relies too much on visualization techniques for my taste (it is difficult to know, for instance, where the imagination ends and true mystical transport begins), it does offer a systematic way to get in touch with one's internal faculties and powers. As an introduction to beginning mysticism and magic, it is a good, if simplistic, guide to the psychic arts.

Its one major drawback is that de Coppens does not deal directly with higher spiritual practices which emphasize *conscious* withdrawal of one's attention from the body-mind complex altogether by means of a real (not imaginary) inner current of light and sound — not merely intonations or affirmations suggesting such an effect. For instance, de Coppens relies too heavily on mind projection and not enough on actual, verifiable "dying while living" — direct perception of transpersonal realities.

The invisible temple that de Coppens writes about at length is not located in the imagination or in the external world as he suggests on page 77. Rather, the inner temple is man's consciousness. Nobody needs to imagine it, project it or write books about it to make it real — it is already the only true reality of man's condition. — *David Christopher Lane.*

# —REPORT FROM THE— **READERS**

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These columns of **FATE** are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to **FATE Magazine**, 3510 Western Ave., Highland Park, Ill. 60035

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## HAWAIIAN PSI

An important legal case involving the teaching of parapsychology is going on in Hawaii. It will test several fundamental American rights, including academic freedom and free speech. It involves Gharith Pendragon, a teacher who for over four years taught non-credit courses in parapsychology and psychic phenomena at five University of Hawaii campuses.

As reported in the August 1987 issue of **FATE** ("Taking Hawaii Skeptics to Court" by Loyd Auerbach), Pendragon is suing the University of Hawaii, some members of CSICOP, including magician James "The Amazing" Randi, and the Hawaii Skeptics/Quackery Action Council, Inc., a Hawaii-based debunking group, for violating his right of free expression, depriving him of his livelihood without due promises and defaming his character. Pendragon wants the University of Hawaii to let him continue teaching courses in parapsychology and he is seeking more than \$1 million in damages from the defendants.

For over a year now a group of Hawaii-based debunkers closely associated with CSICOP have waged a cam-

paign against the teaching of subject matter involving alternative medicine and parapsychology. These debunkers have never attended Pendragon's classes where they could have engaged him in open and honest debate. Instead, University of Hawaii faculty members, who were also members of these "skeptic" groups, went to the university administration and caused the university to take the position that parapsychology is not a science and therefore not a valid subject to be taught in the University of Hawaii system.

Soon thereafter the university received numerous letters of support for the topic of parapsychology from eminent parapsychologists and scientists, but the university administrators gave no objective consideration to these letters, nor did they bother to respond to the parapsychologists' offer to answer questions and provide information about their subject. Instead the university responded to the debunkers' pressure and canceled Pendragon's courses in all but one of the schools. This was done to "protect" the public from points of view different from those the debunkers hold.

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If well-funded groups such as CSICOP, which has a growing number of national and international affiliates, are able to win a victory in Hawaii, the future will be grim for those who do not favor this kind of academic McCarthyism.

If you believe that you have a right to make your own choices and judgments about controversial subjects, that individuals and groups should be able to explore new phenomena and that educational institutions should be places where all points of view are examined without regard to outside pressure from small extremist groups, we hope you will contribute to the Hawaii Defense Fund for Open Science Foundation, a nonprofit corporation which has been established to promote science and resist attempts by others to limit free inquiry. The foundation's first project is to raise financial support to help offset the high costs of litigation in the Pendragon suit. The foundation has applied for tax-exempt status. — *The Board of Directors, Hawaii Defense Fund for Open Science Foundation, Box 4989, Kaneohe, Hawaii 96744.*

## AUTHOR REBUKES REVIEWER

I am the author of the book *UFO Crash at Aztec* reviewed by Jerome Clark (April 1988 FATE). Wendelle C. Stevens was only a contributing author, as the book states in the opening pages. It is evident that Mr. Clark didn't read the book completely through. Such comments as pertaining to the Dr. Claude E. Steen case (pages 276-279) attributed it to Stevens when in reality it was my own case. This is depicted by the continuity from Chapter I-IX, where my name is used continually through-

out, and per my statement to Mr. Clark during a telephone conversation on October 19, 1987.

I will not comment on his negative remarks about the book and its subject matter; he is entitled to his opinion. I know what I found out and believe every word that I wrote as fact. Readers of the book will have to make their own judgments.

Mr. Clark omits the statement made by Dr. Robert I. Sarbacher to Wilbert B. Smith on September 15, 1950, when Smith asked, "I have read Scully's book on the saucers and would like to know how much of it is true."

Sarbacher, a consultant to the U.S. Defense Research and Development Board, answered, "The facts reported in the book are substantially correct." We all know that the main thrust of the Scully book, *Behind the Flying Saucers*,

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(Continued from page 116)

mentioned "Project Blue Book") that he knew practically nothing about UFOs.

Smith's notes were from his own subsequent reconstruction of his and Sarbacher's conversation. They were not, in other words, a direct word-for-word transcription of what exactly was said. I suspect that in reality Smith said something to the effect that a recent book claimed there were recovered UFOs and bodies, and was this true? When Sarbacher answered yes, he was more likely affirming the general idea than Frank Scully's particular version of it. In our own conversation what few details Sarbacher could remember seemed far more consistent with the Roswell event than with the Aztec yarn.

If Richard Doty's paper referred to a crash at Aztec (and Linda Howe tells me it did), then it is not telling the truth. Steinman-Stevens' 625-page book (which, by the way, I *did* read from cover to cover) notwithstanding, the Aztec crash is a claim with no supporting evidence.

### GHASTLY ERROR

I found "The Poltergeist in the Pub" (January 1988 FATE) interesting, but with one flaw — April 8, 1985, could not have been Easter Sunday. My son was born April 8, 1949; April 8, 1950, was his first birthday and was Easter Sunday. Looking at a long-range calendar, I found Easter would not fall on April 8 until some time after the year 2000. In 1985 April 8 was Tuesday. —G. Oppitz, Oregon City, Oreg.

April 8, 1985, was not Easter Sunday. Nor, however, was it a Tuesday; it was a Monday. —The Editors.

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## THE HISTORY

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## THE ORIGIN

Their origin uncertain, the debate goes on: Are they the words of the LORD, theavings of an ALIEN race with an understanding superior to our own, or the LEGACY from a dead and forgotten civilization who passed to us a priceless gift to be cherished and revered? It is not our place to decide their origin for you, however, one thing is undisputable: Those who read these ancient writings are blessed for doing so.

These writings are many. And although the purpose of some of these tabloids remain a mystery to be unlocked by some future generation, the purpose of others had been unlocked to allow many individuals to realize their life long dreams. To ask for more from such a gift seems selfish and full of greed.

## GOOD FORTUNE

What can these gifts of gifts bring you? They can only bring what you ask of them. But again, what more could one desire?

A Missouri widow believed herself condemned to a life of loneliness. Her heart was empty, she desperately needed a soul mate to share her life. She had all but given up when a friend shared the scripture of LOVE with her. After receding the verse nightly for six weeks, she received three proposals of marriage. Grateful and amazed, she passed the gift on to her cousin, who was married twelve weeks later. For these women, the gift was precious, the gift was LOVE.

An Illinois man dreamed of wealth. He wished to provide for his wife and children as any man who truly loves his family desires. Like most however, the dream was only that and heartache prevailed. After receiving the writing of riches, he recited it daily for two months without exception. Impatient, he began to disbelieve just as it happened. A single one

dollar lottery ticket brought him the riches he had wished for. For this man, the gift was not just money, it was a beautiful home for his family, furs and jewels to lavish upon his adored wife, and an education for his children which would not have been possible otherwise.

An Arizona man was ill since childhood. Hopes for a normal life were all but forgotten. With asthma since birth, he felt cheated for not knowing the true joys that others took for granted. The gift was shared with him and almost immediately he was blessed. He disposed of his medicine for the first time in his life and began to feel a life force surge from within him. He walked his dog, a pleasure to him that most think a chore. He now enjoys softball, tennis, swimming and skiing.

The joy he finds in these activities replace those of a long forgotten youth. He then shared the gift with a friend thought to be terminally ill with cancer. Within three weeks, it went into recession never to resurface. Doctors have no explanation. For these men, the gift was LIFE.

A New York woman yearned for the respect of others and to control her own destiny. A drifter by nature, this dream seemed unattainable. After receiving the scripture of power, she began working in a nationwide fashion boutique. With new found conviction, she quickly became the manager of the local shop. Four months later, her store became the most profitable in the chain. Her success spread in an unusually speedy manner. In month number six, the corporate office, in an unprecedented maneuver, named her vice president of marketing. They made no explanation, but she did not need one. She was now successful, admired and powerful in her own right. She had control of her destiny and a captivating influence on others. For this woman, the gift was POWER.

Happiness, the desire of most, can be quite elusive. A Florida woman had lost her daughter never to be seen again, so she thought. After fourteen months, police had all but given up on finding the two year old girl. Her mother received the gift of HAPPINESS and recited it nightly. Eight days later, the girl was miraculously found in a shopping mall unattended. They were finally reunited as a family. For this woman, the gift was the greatest of all. HAPPINESS was her beautiful daughter.

## IT'S YOUR LIFE

These stories give you an idea of what your life can bring. There are thousands just like them. What you want from life is your decision. Whatever it may be, it can become reality.

Some superior being intended for us to be blessed with everything we desire. Some greater consciousness gave us a simple tool to control our own circumstance. Why no explanation was left is of no consequence. Perhaps it was lost or perhaps they expect faith. Thousands have been blessed, so can you.

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