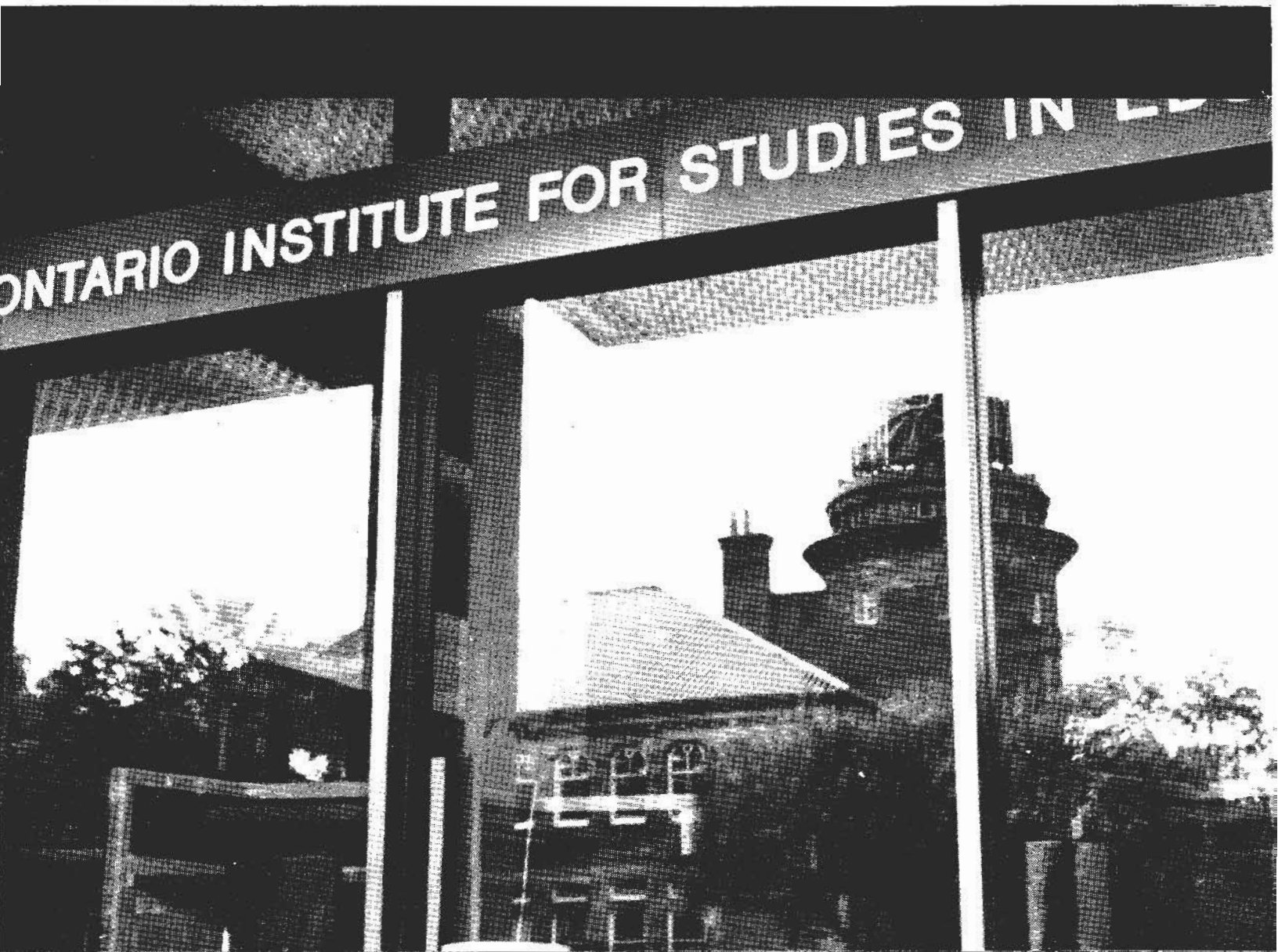


AHP newsletter

OCTOBER 1978

photo by Christina Kelly



Reflections on the Toronto Annual Meeting

Association for Humanistic Psychology
325 Ninth Street
San Francisco, California 94103
415-626-2375



newsletter

From the Editor:

This issue concentrates on the Toronto Annual Meeting. AHP Executive Officer LIZ CAMPBELL compares the meeting to that well—if unholistically—described elephant (page 7). MARILYN FERGUSON gives us the view of both the annual meeting and the pre-conference theme presenters' meeting from her *Brain-Mind Bulletin* (pages 9-11). Annual Meeting coordinator JACK DRACH reflects on different aspects of the meeting (page 12) and the editor reflects on one hundred other reflections (13-15). JENNIFER BOLCH takes time off from writing for Readers' Digest to digest the theme presenters' conference for us (17-19). MATT BULLOCK muses on the Annual Meeting, and JEAN HOUSTON uses part of her Presidential Address to tell us of her first important religious experience (22-24).

On to other things to round out the issue: some notes under the heading Transcendental Medication, some movie and book reviews, and finally, the Pro: action column.

Next month's issue will be a special non-newsletter: some of our founders and some of our keepers will tell us where they think we are, where they'd like to see us go, and we'll take off from there.

Til then, let us hear from you.

□

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Humanistic Psychology Institute

The Humanistic Psychology Institute's National Meeting, held August 15-19 at the University of California at Santa Cruz, was a very special event. In addition to the daily small group meetings of faculty and students, there were afternoon panel discussions, chaired each day by an HPI faculty member, which covered the Institute's new learning module program, candidacy essays, dissertation proposals and the mechanics of writing a dissertation.

Institute students Tony Stein, Ray Gottlieb and Bob McAndrews gave presentations on their areas of study, entitled respectively, Use of Computer Based Bibliographic Searching Techniques, The Role of Vision in Psychological Development, and Journeys—An Inquiry into Meaning and Value. Bob McAndrew's "Journeys" presentation became an especially joyful event with the appearance of his faculty advisor Gregory Bateson, looking hale and hearty.

On Friday evening, the Institute hosted a banquet and Community Night. Special guests were several of the Institute's Board of Trustee members, including Chairman John Rodwick. John paid a tribute to invited Institute alumni Rick Gilbert, Tom Bettinger, Royal Alsup, Lucinda McDermott, Lawrence Metzger and Sue Tempe. Gregory Bateson was again a special guest and the evening was climaxed with a talk by Brewster Smith, President of the American Psychological Association.

Institute President Donald Polkinghorne and Verona Fonte, Dean for Academic Administration, participated in AHP's innovative Presenters' Conference in Toronto and reported that it was a very exciting event.

The Institute has accepted four students in its new Master of Arts program which began in the current Fall Trimester, September.

Patty Walker has joined the Institute's staff as a secretary/receptionist. Patty, a recent graduate of Sierra College, lives in Mill Valley.

The first issue of *The Humanistic Psychology Institute Review* has been mailed to the Institute's at-large community and has been very well received. *The Review*, a journal composed of student and faculty articles, is available at \$2.50 per copy. Also, the Institute's new and expanded General Information Bulletin for the 1978-79 academic year has been recently printed. Write to Patty for copies of the Catalog and Review:

Humanistic Psychology Institute
325 Ninth Street
San Francisco 94103.

□

N E W S

PAUL BINDRIM, SAM KEEN, POLDI ORLANDO, JANETTE RAINWATER, BOB SAMPLES, WILL SCHUTZ and ANDREW WEIL will be the keynote presenters at Exploring Human Potential: The Search for Growth and Synthesis, the AHP Southwest Regional Conference to be held November 9-12 at Arizona State University, Tempe. Cosponsored by Arizona Personnel and Guidance Association. Contact Jim McClernan, Box 27910, Tucson 85726, 602-742-3319.

Between Dreams Revisited

The Fourth Annual Lake Erie Regional Conference will take place October 20-22 at Quail Hollow Inn, a mini-resort just east of Cleveland in Painesville, Ohio. We are hoping to capture some of the spirit of the recent Annual Meeting in Toronto and its theme of Between Dreams during our smaller regional meeting, entitled Evolution: Self and Society. In order to do this, we have invited Jack Canfield and Jean Houston to open and close the conference, respectively. We have encouraged presenters to address the theme of personal and collective evolution in their presentations. And finally, we would like to urge participants to bring to the conference your hopes, ideas, dreams about the crises and opportunities of this Between Dreams time. We would like to invite you to think about resources that we bring to meet the challenges before us, and to consider what it means to build new myths.

Various aspects of our conference have been designed to encourage and support this process. As at the Annual Meeting, we have scheduled small group discussions, following the opening session and late in the afternoon on Saturday, and following the Sunday morning plenary sessions. These groups will be facilitated by eight or ten presenters who will try to provide each of you with an opportunity to become involved in the main conference theme.

We hope you will be with us, to grow, to learn, to enjoy.

Institutes will be presented on Friday, October 20 only. Cost is \$35 and \$45, or \$10 less if you attend the weekend conference. Conference cost is \$30 for student AHP members, \$45 members, \$35 students non-members or seniors, \$55 non-members. There will be pre-registration for all multiple conference sessions (choice of twelve).

For registration information, write to Lois Rose, 1372 Forest Hills Boulevard, Cleveland Heights, Ohio 44118 or call 216-321-6766.

For room reservations, write to Quail Hollow, 11080 Concord-Hambden Road, I-90 and Ohio Route 44, Painesville, Ohio 44077 or call 216-946-7990. Rate for a single is \$25, double \$32, additional person, \$5. Quail Hollow offers sauna, whirlpool, large swimming pool, tennis courts (for night playing), golf course and beautiful wooded grounds.

□

Reflections : Annual Meeting

by Liz Campbell

I'm reminded of the story of the four blind men and the elephant, and the many descriptions of that animal, depending on which part of its body the men touched. Our annual meeting is such an elephant—depending on whom you talk to, the Toronto conference was an elephant of many textures. Those of us who worked long months planning the meeting went in with great expectations, knowing we were experimenting with some new modes, new ways of being together. The conference met many of our expectations. I felt we did engage the participants in consideration of some very large issues and common concerns. I was most heartened by the active participation of both old-time AHPers and many new people, by the intellectual excitement generated among the presenters and by the morning theme sessions. A sense of community, of coming together in a caring way to share matters of deep meaning, seemed to permeate these sessions.

Another exciting aspect for me was that AHP, the organization, was central in many discussions. In the past AHP, as sponsor of the conference, has deliberately maintained a low profile. This year there seemed to be a sense of AHP in the context of the broader world, and an awareness of the organization as a facilitative agent for personal and social change. I heard a lot less of "What's wrong with AHP is . . ." and much more of "What is the appropriate action for AHP, given our current resources and skills?"

I came away from Toronto with a deep renewal and sense of commitment to the goals of this Association. I do not know of another place where I would prefer to work right now. I feel there is an important purpose for each of us who have chosen to affiliate with humanistic psychology, and that we are faced with a tremendous challenge to put our humanistic values on the line via action that is appropriate to our stated beliefs. We will be addressing the question of what is appropriate action and we invite our members to participate in this process—through Chapters, regions, networking, suggestions, involvement in whatever ways seem best.

Many participants at the Annual Meeting touched other parts of the elephant. Some did not identify with the theme and found the conference too serious; some wanted more parties and felt a lack of community; some didn't like the facilities; some didn't like anything; others liked everything.

I suspect our Annual Meeting will continue to be a multi-faceted event, and hope we will continue to learn to be together in a large group and to meet the needs of most participants. □

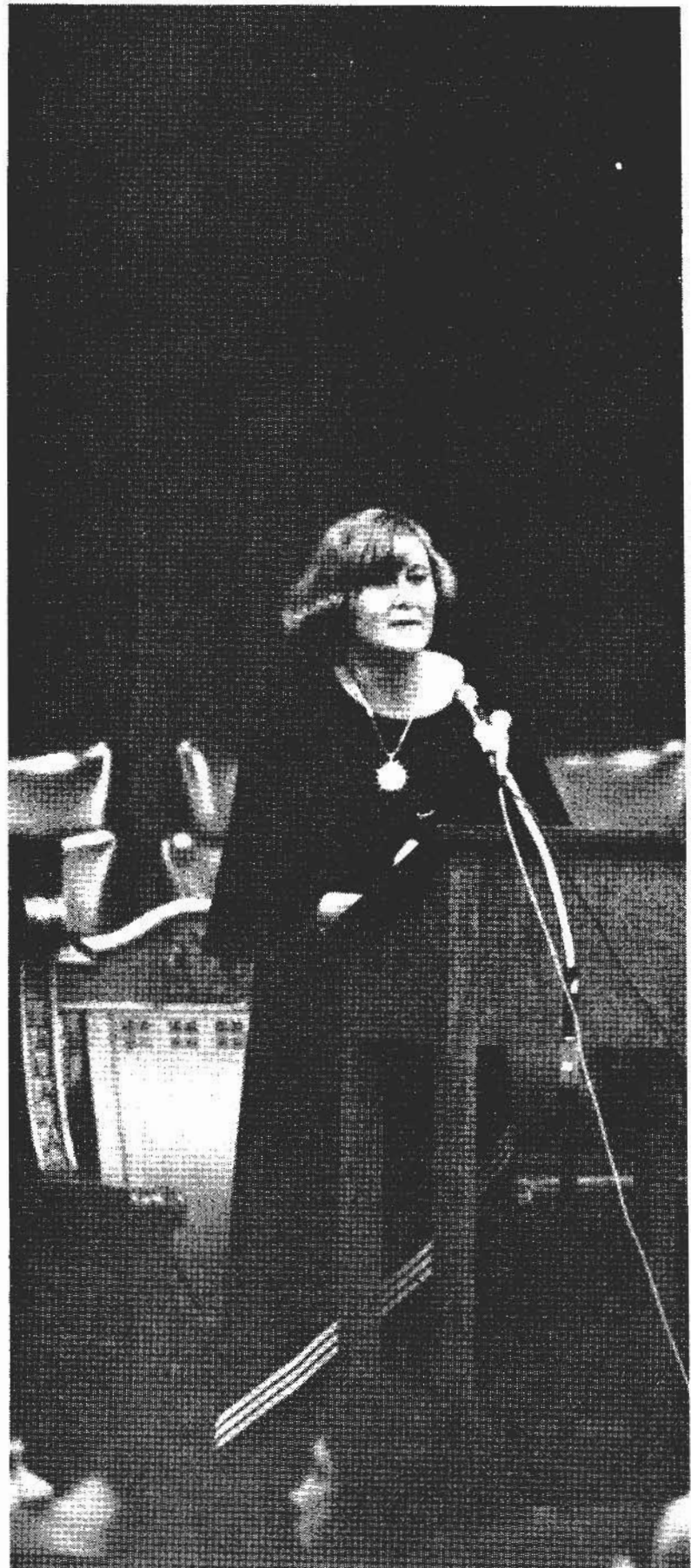


photo by Christina Kelly



THANK YOU, ANNUAL MEETING VOLUNTEERS

Almost 150 volunteers put in time to help create a successful 16th Annual Meeting in Toronto. Many did more than their share of work. To the core volunteers—those who took on the extra responsibility of organizing volunteer jobs—I want to express special thanks: Ann Barone-Wing, Glen Barone-Wing, Robin Bosak, Budd Dickinson, Harvey Lubin, Lou Rivero and Myra Wahl.

There were others—those who stayed at tables giving information long past the time they were scheduled to leave, monitors who did extra work such as checking on audio-visual equipment, people who volunteered time spontaneously because they were sensitive to the need, the Toronto residents, whose help was immeasurable, and the many others who were the silent support system, doing their jobs quietly and effectively. To all, thanks, and we hope you'll be with us in Princeton next year.

—Mary Lautner, Volunteer Coordinator

1979: PRINCETON II 1980: SNOWMASS

by Jack Drach

At its August meeting AHP's Executive Board selected sites for the 17th and 18th Annual Meetings. Mark your calendars:

1979: Saturday-Wednesday, August 25-29, Princeton University, New Jersey

1980: Saturday-Wednesday, August 23-27, Snowmass, Colorado.

Note 1) Precedence given to including a full weekend into Annual Meeting, rather than insisting on adjacency to APA meeting dates.

Note 2) APA meets September 1-5, 1979 in New York City and September 1-5, 1980 in Montreal.

Princeton University, the site of our 1976 (14th) Annual Meeting, will be the first site ever to host two AHP annual meetings. Snowmass is located in the Rocky Mountains about ten miles from Aspen, about 100 miles east of Denver.

The selection of Princeton University was not without trauma. The Executive Board considered the two researched choices, Princeton U and the Philadelphia Sheraton (see my article in last July's *Newsletter*) and chose the Philadelphia Sheraton... initially. Reasons: its high-density configuration; physical comfort; accessibility; reasonable guest room prices.

At the opening session in Toronto the announcement of the Philadelphia Sheraton met with responses that ranged between absolute silence and acute anguish. So the Executive Board changed its decision. Reasons: anti-Sheratonism; anti-Philadelphiaism; and Princeton's beauty, outdoor environment, lower room and board costs, first-rate conference staff, spaciousness, recreational capacity, space for children. Added fillip: the approximately 70 responses from readers of the July *Newsletter* article favored Princeton 3 to 1.

Jack is on the AHP staff. □



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Bob Logan

AHP Goes Public, Launches Era of Social Involvement

... to see ourselves as others see us department ...
from the September 4, 1978 *Brain Mind Bulletin*

by Marilyn Ferguson

In a significant departure from its historic past, the Association for Humanistic Psychology, meeting at the University of Toronto, launched a three-year program of pervasive social involvement. The organization also announced a break from its custom of holding its annual meetings in tandem with the American Psychological Association.

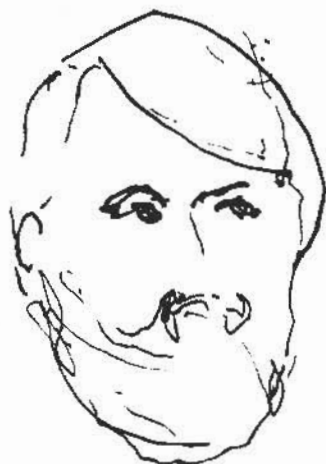
Before the convention, nearly one hundred persons attended an invitational conference to explore the theme of social transformation—how the principles of humanistic and transpersonal psychology could move from the personal to the collective level. Among the participants were economists, government officials, policy analysts, futurists, educators, scientists, publishers and some of the best-known psychologists of the US and Canada.

Moshe Davidowitz, program coordinator of the Annual Meeting, amended the Taoist saying, "As above, so below," to "As outside, so inside"—that is, changing perspectives must shift simultaneously within the individual and in the larger society.

"This is a time of crisis and opportunity, a transition," he said. "The crisis of the world is the crisis of you and me. This movement is trying to create some sane way to make it into the 21st century—and this meeting is a microcosm of those engaged in that effort, the only significant game in town."

... more

Both at the pre-conference and the Annual Meeting, speakers emphasized the need for dialectic, for a fusion of intuitive and rational principles, for intellectual rigor along with more sensitive human values. The occasion drew back into the AHP some of its founders and earlier members who had resigned during the early 1970s, when its activities seem to run in an anti-intellectual direction.



maul markley

O. W. Markley, organizer of the pre-conference, told *Brain/Mind Bulletin* that the return of these influential individuals, as well as the new involvement of those from outside AHP, is important. "But it's not just that we're now going back to the principles of the founders. The new thrust is toward social involvement but embraces radical personal transformation. It's a synthesis."

Elsa Porter, US assistant secretary of commerce, addressed the final session of the pre-conference. She urged participants to bring their skills to Washington—not for lobbying but to aid in "organizational psychotherapy", humanistic and holistic ways to make people in government feel relevant.

Jean Houston, the new AHP president, announced that "the ideas of our best thinkers" would be brought before various government agencies beginning in spring 1979. Scientific breakthroughs in understanding human potential will ease the transition of social institutions, she said.

The main conference theme, "Between Dreams," was taken from a phrase in *A Sense of the Cosmos* by Jacob Needleman. Needleman had warned that the United States finds itself in a time of grave transition. The old dreams of endless industrial progress have exploded. The danger, he had said, is in looking for a new dream rather than adapting to uncertainty: "We awaken to darkness."

"We may be 'between snoozes'," warned psychologist Rollo May, author of *Love and Will* and *The Courage To Create*. "There is that danger."

May, one of the AHP founders, said he had resigned during the period "when we were supposed to check our heads at the door."

"When this organization began," he said, "its aim was to broaden psychology to face the behaviorist phalanx. It no longer faces that, but it still has a purpose. If we disbanded the AHP, we would still have to have such a group—and we'd give it the same name."

Willis Harman of Stanford Research Institute, another of AHP's early proponents, said, "Many of our current social indicators—rising alienation, crime, mental illness, cultism, inflation—are typical precursors to revolution. There is evidence of a revolution in thought. Our basic premises are shifting dramatically and dynamically."

Harman said the "paradigm shift" is evidenced in the proliferation of networks and social movements, the popular withdrawal of legitimacy from old institutions (medicine, education, politics) and the rapid communication of 1) visions of alternatives and 2) existing inequities.

"We are undergoing a kind of 're-sacralization', a rediscovery of the spiritual nature of man," Harman said. The root word of psychology—psyche—means soul. "We're trying to find a balance between materialistic kinds of knowledge and 'soul' knowledge after a period in which we assumed that the only knowledge worth having was the kind that let us predict, control, manipulate."

Another SRI policy analyst, Peter Schwartz, said, "The crisis of civilization is inside us as well as outside. We need patience, trust, insight, diligence." Like Harman and other speakers, Schwartz emphasized the importance of the paradigm shifts within science.

Charles Hampden-Turner, outgoing AHP president, emphasized another refrain of the conference: the need to accept paradox rather than adopt a polarized view. "Historically, AHP took the other way from traditional psychology. If they were going to be specialized, we'd be holistic. If they were going to be tough, we'd be tender. If they were left-brain, we'd be right-brain."

"Now we're returning to Maslow's idea of synergy... If holism means anything, it means that we go from wholes to parts to wholes. It is a process... a dialectic."



Pick Ingrasci

George Leonard, author of *Education and Ecstasy* and *The Ultimate Athlete*, who will preside over AHP in 1980, also maintained that "the transformation has already happened. Stewart Brand [publisher of *Whole Earth Catalog*] used to say that if you want to lead a parade, go to a corner where a parade is passing by and get out in front of it. I think we found the parade."

Leonard, a former senior editor at *Look* and an early chronicler of the human potential movement, said he finds



George Land

CONNECTION

radically new, "transformative" thinking among "ordinary" people as he travels around the country presenting seminars.

"This process of change is on all fronts—an Eisenhower attack, not a Patton thrust."

The critical transformation took place in the 1960s, according to Walt Anderson. At that point, some vitality went out of the old paradigm. "The Tibetan lamas used to be called in after a death so that they could determine when the life force actually left the body, which may have been some time before physical death.

"We glimpsed something in those years, like the glimpse of a face in the mirror. The paradigm shift happens when you realize there *are* paradigm shifts." When you recognize the influence of your culture, you can transcend it into a "metaculture".

Author George Land used examples from science—the hybridism in botany, mutualism in biology and co-valent bonding in chemistry—to show the importance of recombining elements in order to bring about transformation.

The pre-conference and parts of the conference were videotaped, and audiotapes will be available.

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If we disbanded the AHP, we would still have to have such a group—and we'd give it the same name.

—Rollo May



Five Reflections on the Toronto Annual Meeting

by Jack Drach, Annual Meeting Coordinator

As the results settle from the Toronto event, these five reflections persist on the surface of my consciousness.

1) The attempt to involve registrants in considering the conference theme — by means of ten, three-morning, facilitated theme clusters—had mixed results. Some of the ten clusters were immensely participative and productive; others were rather chaotic; one was intensely cognitive. I rate the morning theme clusters as definitely worthwhile, especially when recognizing that they replaced the no-audience-involvement keynote plenary presentations of the past.

2) Past annual meetings have mostly dealt with the here-and-now growth of individuals. At Toronto the sweeping notion of individual and collective transformation of an evolutionary order was seriously and vigorously dealt with, in two areas: the morning theme clusters (see above), and the two-day conference of theme presenters which preceded the annual meeting (see Jennifer Bolch's article page 17).

3) The Toronto meeting was decidedly AHP-oriented, a marked contrast to recent annual meetings, at which evidence of the sponsoring organization was almost absent. This shift is directly traceable to current AHP leadership—Charles Hampden-Turner, Jean Houston, George Leonard (past, present and future Presidents), the Executive Board, Moshe Davidowitz and Mark Markley (developers of the annual meeting and the theme presenters' pre-conference), Elizabeth Campbell (Executive Officer) and a remarkable assemblage of AHP old-timers (e.g., Jack Gibb, Rollo May, Willis Harman, Dick Grossman, Floyd Matson) and new-timers (e.g., George Land, Elsa Porter, Barbara Trent, Don Michael, Jay Ogilvy, Rachel Lauer, Milton Friedman). These people and others are leading AHP to a broader stance, one which recognizes the value of humanistic psychology not only to individuals but also to societal change.

4) The development and staging of past annual meetings have been accomplished almost entirely (with notable exceptions) by volunteer individuals supported by a few AHP staff members. Groups contributed heavily to the Toronto event. Toronto's TORI Community gently tenderized the conference. Our host, the Department of Applied Psychology of the Ontario Institute for Studies in Education, sensitively offered their skills and facilities, as did the University of Toronto. The Toronto AHP Chapter solved numerous problems. And, for the first time, AHP's Executive Board and Regional Coordinators Council actively engaged the meeting as groups.



photo by Christina Kelly

5) A textbook case of how a small group of people can seriously strain such a complex conference still haunts me. Specifically, three persons representing their own viewpoint deliberately set up a surefire mixture of TV coverage and sensationalism (in this case, involving nudity). The huge success with which this strategy served their ends was at an expense that the perpetrators could not conceptualize. I regret the hurt that any agency or individual was caused by these antics.

In summary, I believe AHP's 16th Annual Meeting was worthwhile. It was a risky departure from the past. It was a gutsy (if not altogether successful) effort in expansiveness of theme, content, presenters and participation. I think it signaled a new level of maturity in AHP, the organization. Active AHPers, volunteers and staff, returned from Toronto fired up rather than burned out. AHP seems visibly launched on a broadened course (see Marilyn Ferguson's article, page 9). □

Annual Meeting Evaluations

by Carol Guion

About the Annual Meeting evaluation forms so many of you filled out so thoughtfully and returned to us: please know they are of enormous help to the annual meeting organizers, past and future. The forms are read and analyzed by at least four staff members. I asked to read them because it's a pleasure to see so many thoughts, opinions, feelings expressed, particularly around AHP's new annual meeting format.

I read through the hundred we've received so far, twice, typed eight pages of notes and quotes, and now feel ready

to present both a summary and a sampler to you. Because Stephen Stewart summed up well many feelings about the meeting as a whole, we've printed his entire letter. Following that there is a summary of opinions and ideas about the site and the structure of the meeting. Finally, there is a smorgasbord of opinions on the success or failure of our experimental conference format: morning-long theme sessions where participants chose one of ten groups, each of which considered the conference theme from a particular viewpoint (general systems, transpersonal, education, etc.).

An Open Letter to AHP

In Toronto, there was much to say and little time for it. It was my first annual meeting, and I was involved as much or more with taking it all in as I was with putting forth. I'm still very much in the midst of taking it all in. There is much that has yet to be learned out of this vast and near-overwhelming experience. I would, however, like to share briefly some of the ideas and intuitions beginning to emerge.

I came to Toronto very skeptical of "organized humanism". Formalization too frequently leads to rigidity and reification of comfortable and well-fitting ideas. What I found was beautiful "disorganization". The vast array of ideas and energies seemed to swirl, to dance chaotically around me; ideas of good and evil, of rationality and mysticism, and the energies of joy, love, anger and frustration. Yet, slowly there has begun to emerge a sense of some underlying unity to it all. It is difficult to verbalize this sense. Our language is structured for segmentation and compartmentalization. All of the array of ideas are facets of a whole, all aspects of a sameness. In my own state of development I can find no other way to express it. It is there. I sense the wholeness of human experience. It is this toward which we strive.

The theme of the meeting, of course, was "Between Dreams . . ." I came away feeling very clearly that we, as much as the rest of the humanity we hope to serve, are between dreams, in transition. There was confusion, uncertainty and conflict woven throughout the process, particularly the morning sessions. I was told that Toronto represented a new approach to the annual meetings, with a greater interest and effort toward theoretical formulation. The evidence of this newness abounded. Clearly, we are in the infancy of a process aimed at nothing less than the unification of humankind with the rest of its universe. I believe, in so striving, that we will approach also the unification of humankind with itself.

I would like to close this letter with a plea. Toronto is a small and very fragile beginning. Let us nurture this newness with continued energy. Let us continue the dialogue, with each other, and within ourselves. Let us continue in the joy and the frustration of the newness of the process and of ourselves within it.

Stephen Stewart

Stephen works at the Larue D. Carter Memorial Hospital, Indianapolis.

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Generally, the feeling about the physical setting of the 16th Annual Meeting was pleasure in the city of Toronto and the University of Toronto setting, and at having most events in one building. There was discomfort expressed at the distance between some session sites. Attendees spoke of a need for a communal gathering place; need for communal dining facilities with better food and more allowance for vegetarian menus; need for a large introductory event to open the meeting; need for better, less structured evening entertainment in more pleasant surroundings; need for more women's issues workshops and a women's gathering place; need for better facilities for handicapped participants; need for earlier mailing and more complete program material. Delight was expressed with the ease of registration and the friendliness of staff and volunteers. It was felt that the general quality of workshops was high, but many people would like to see an indication of the level of the presentation in the program; also, several people mentioned that they would like to see leaders present workshops at least twice.

Generally the theme sessions were felt to be important to the treatment of the theme as well as to the sense of community and of individual expression. The follow-up meeting (Annual Meeting '79, Princeton) is looked forward to, with its emphasis on "how-to-do-it". Below is a sampling of opinions and ideas, equally divided between pro and con for the sake of argument:

Please do follow through on possible means for continuing our thinking and acting on participating in our conscious evolution. This conference was the most exciting and growthful experience of my life, and I am stronger and more committed to pursue my own growth because I have met others at such a meaningful level.

One problem seems to be the difficulty of really thinking, growing, whatever in large groups. Ten groups of 100+ members seemed just too large; there's a lot of theory in group dynamics suggesting that work groups are ideally 6-15 or 20 people in size.

The morning theme session was an excellent balance of presentations and small group sharing. The presenters spoke directly from their experiences and were very moving and inspiring, evoking strong reactions which we had a chance to share and explore in our small groups.

Theme sessions were heavily intellectually oriented and I perceived little sharing and a lot of energy directed toward demonstrating one idea more valid than the one before it.

The theme clusters provided a grounding for me and an opportunity to be heard. Although the updates were not well attended, I would encourage the continuation of them, as well as the format.

I don't think you can pull off your plan; there are too many how-to-do-it solutions. I would suggest that you simulate various social conditions (adverse, e.g. poverty, racism, etc. as well as daily events, marriage, stress, etc.); have conference members form groups in these simulations and attempt to apply these solutions then come together with expert resource people to integrate the solutions.

I like the idea of relating the themes of the conferences and finding unity of purpose. I hope the strength and intellectual quality can be maintained—in which case it should be fantastic to get more into the practical methodologies.

I like the abstract. I can read "how-to-do-it" books anytime. I want (need) more than that.

Never have I been involved in such massive group participation where the human resources were available to surmount, avoid, incorporate the roadblocks of unstructured sharing to create so many beautifully intense, miraculous moments of community.

A practical, how-to-do-it guide to personal and collective growth and evolution, as stated in your description, sounds naive and simplistic. What we need desperately is an intensive dialogue as to what the purposes and goals of AHP are and ought to be. We can only provide guidance, intellectual, spiritual and emotional help—and provocation—and create a framework and sounding board for gauging and assisting future growth.

Theme excellent idea, but ideas were not revolutionary or even new much of the time.

... a turning point in my life.

It was a wonderful, breathtaking, brave idea that didn't work. People don't seem anxious to resolve such broad questions. Do the members of AHP really want to invest themselves in the collective evolution of the species? It's difficult enough taking care of your own act.

At first I felt angry and ripped-off, as if a group of intellectual theorists came in and took over "my" conference. I just wasn't in their space. I've found, however, a sort of transformation in my thinking—an opening up to thinking about something new—primarily this whole evolutionary crisis. I now enjoy having been exposed to it and am thinking more seriously about it.

I experienced involvement and closeness with others in my theme group. The group evolved in a most organic way. I don't really think it mattered which theme cluster one was in, that the bond of trust and mutual sharing and excitement that came from each cluster was equally fulfilling and growth producing.

Poets, bards, troubadours, etc. have always carried myths. Where are they? We seem to be talking about myths rather than experiencing them. Myths don't lend themselves to rationality.

I enjoyed the high intellectual involvement.

I think it is a shame to separate theory and practice; I think much could be joined by looking at the contradictions between them.

I always get what I don't expect and it's always a surprise.

We have an opportunity at this Toronto Annual Meeting to establish our own identity, to find our own roots in AHP as foundation for myths of the future.

—Rollo May



I strongly suggest fewer, more intensive, sessions in future years. Also, we could work on more practical aspects of community building. I think we all—or almost all—have the message of getting in touch or connected with our feelings, our emotions, and our inner selves. At this point it's like trying to kill a fly with a sledgehammer. I would like to see a shift in emphasis towards integrating these aspects with intellect into an integrated whole.

The theme is a most important one. It set a tone of seriousness and direction and commitment that felt very good and satisfying, balancing the always present lightness, fun and personal focus.

At nearly all the sessions that I attended—too much time was taken to get going—dragging audience—"setting the stage". (Democratic processes take time—when resource folk have been procured let them take over for at least a short time.)

Hot dog!

The theme was exciting and raised many many questions. The evening summaries could in no way do justice to the ideas that were put forth in the morning. Our cluster was so exciting that we met continuously from 9-12 without a break. The balance of presentation by panel and comments from registrants was preferred by the majority in attendance to the alternative of sub-dividing into small groups. Many questions were raised. I'd like to pick up next year where we left off this year. The presenters were superb; it was a thrilling experience.

Most of the discussion continued to center on what format to follow. An exhausting process after several days. The presenters attempted to please all—which was an impossible task.

I realized (again!) what a diverse group AHP is. I have the feeling that others experienced the conference differently and, in a sense, there were several different conferences.

Idea of some consistently meeting group where members build dialogue and relationship through conference is very good and also where criteria for choosing your group is a theme. Structure was too pre-defined and served little purpose.

I would have enjoyed more rap groups—on content, relationships formed around content have more to offer me than those formed solely around processes. I liked the intellectual stimulation and would ask for even more, in addition to the very personal processes.

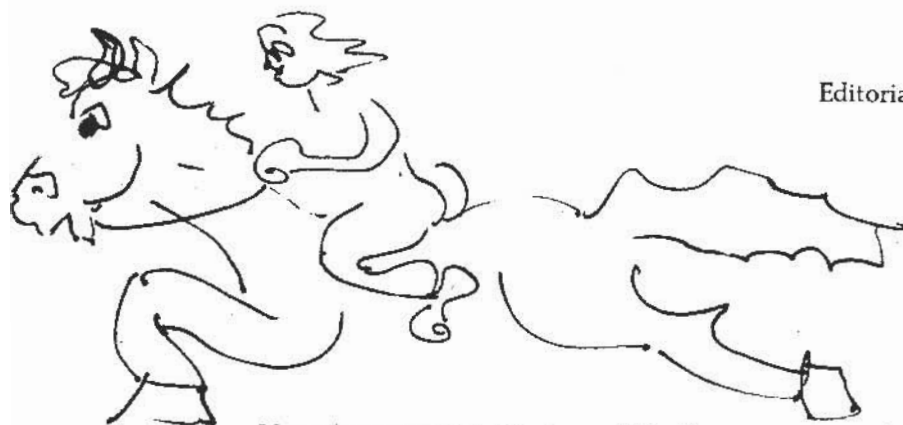
I think the theme section was a flop. I agreed with the theme and was looking for some concrete, specific action to accomplish more humanistic relating outside of AHP. I hope you will revert to the tracks idea with numerous choices within each track. The theme sessions could be one choice, not the only one.

I got out of it what I put into it.

Liked the format. With the diversity of afternoon workshops it was good to have a connecting theme to begin each morning.

I would very much like to see the cluster idea (meeting with the same group of people for some time every day) used at future AHP meetings. Possibly other ways of organizing clusters could be tried out (e.g. having a cluster with a facilitator but no presenters, encouraging people from the same city or area to be in the same cluster to facilitate follow-up, having a panel of presenters with a variety of approaches tackle a common problem).

The theme sessions worked well, should be kept and encouraged.



Editorial: "I didn't realize..."



A concern I heard expressed at the Annual Meeting was that AHP is aiming at the stars, flying among the clouds, risking the remove of its feet from the earth.

Allow a country lady to change the metaphor: the image of galloping a spirited horse along the cliff to the beach. Some people have wistfully told me they envy me that pleasure. Should I tell them that is just one frame of the movie?

Before there's any sprinting onto horses' backs there are other frames to see: Go out to the pasture in the misty morning. Call her and hope she comes to you. Feed her, and while she's eating, fix any broken fences, stack the

hay, shovel the manure. Then brush her, pick her hooves, see how she feels. Bridle her, and if you're not too stiff from a fall the day before you spring on to her back.

But you don't gallop right to the shore; you must walk and trot her for at least a mile to warm her up. On the beach, there's really only one small area of sand hard enough for a small controlled canter. A rock, a hole, loose sand, and she could go lame. But there's the stretch, you let loose the reins, off she goes and it's marvelous.

See? AHP does indeed gallop at breakneck speed along the beach to the sea. □

RE:ACTION

The following letter was written by Jack Drach, 1978 Annual Meeting Coordinator, to Henry Ebel, editor of Behavior Today.

Dear Henry Ebel,

This note offers four comments regarding your *Behavior Today* report (September 11, 1978), "...And Humanistic Psychology: How do you 'Structure' a Paradigm Shift?", about our recent 16th Annual Meeting.

- 1) BT: "Attendance at the recent Toronto convention of AHP appeared to be 'the lowest ever for any of their annual meetings...'"

Fact: AHP's Toronto conference had the lowest attendance (about 20% off) of any annual meeting since 1974; however, with one exception, attendance at Toronto was higher than at any of the 12 annual meetings previous to 1975.

- 2) BT: "...the morning sessions in Toronto were devoted to 'theme-structured' workshops seeking to pull together the contributions of a number of presenters—and the resulting dissatisfaction was voiced by one of those in attendance, who complained about this attempt 'to rechannel right-brain experiences into a left-brain mentality.'...the new format provided inadequate opportunities for individual interaction—a prized aspect of earlier AHP conventions..."

Fact: the 10 concurrent theme-related sessions (three mornings each) were *replacements* for the 5-10 theme-related keynote plenary presentations (almost always lectures or panels) of earlier AHP annual meetings. At Toronto the opening session (which had no provision for audience involvement) was the *only* keynote event.

Fact: Registrants' written evaluations and my own observations of the theme-related sessions at Toronto indicate that they varied widely as to the degree of

audience involvement, and in most cases the degree of involvement was high.

- 3) BT: "...a special pre-convention 'presenters' conference' attended by somewhat less than half of those scheduled to make presentations at the general meeting."

Fact: The pre-convention presenters' conference—more accurately described as the "theme presenters' conference"—was deliberately limited (and announced as such), by cost and size factors, to 100 attendees. Those invited were the annual meeting theme presenters (see "theme-related sessions" above) as well as the AHP Executive Board, AHP field personnel and others. Of the 47 theme presenters announced in the annual meeting printed program, 44 attended the invitational meeting and about 10 other late-selection theme presenters were added.

- 4) BT: "The rhetoric of a non-materialistic paradigm sounds terribly exciting until the moment when the gavel bangs, the session is adjourned, and the presenters take their checks to the bank."

Fact: No person receives *any* payment (travel expenses or honorarium) for presenting at any AHP annual meeting.

Added note: Approximately 20 leaders of institutes (separate, extra-fee, intensive workshops conducted prior to and following the annual meeting) do receive travel expenses and a percentage of the registration fees for their respective institutes.

Jack Drach, 1978 Annual Meeting Coordinator



PRESENTERS' CONFERENCE
1978 PARTICIPANTS

The Theme Presenters' Conference: Where Process Was Product

Walt Anderson
George Ardenfriend
Hank Basayne
Christian Bay
Buzz Blick
Jennifer Bolch
Ilona Brown
Joseph Brown
Rodger Bybee
Elizabeth Campbell
Susan Campbell
Jack Canfield
Walter Houston Clark
Del Coates
Ed Cornish
Sally Cornish
Sally Craig
Moshe Davidowitz
Jerry Diamond
Jacqueline L. Doyle
Jack Drach
Ken Dychtwald
Howard Eisenberg
Ed Elkin

Frank Feather
Jean Feinberg
Marilyn Ferguson
Verona Fonte
Liz Franklin
Stan Franklin
Milton Friedman
Sandra Friedman
Elizabeth Kent Gay
William B. Gevarter
Jerry Glenn
Owen Goldfarb
Gloria B. Gottsegen
Richard L. Grossman
Marilyn Grinager
Joan Halifax
Charles Hampden-Turner
Carmi Harari
Willis Harman
Raymond Hock
Jean Houston
Al Chung-Liang Huang
Richard Ingrasci
Leslie J. Kaslof
Christina Kenneally

Donald Keys
Ana Koehne
John Koehne
Gretchen S. Kolsrud
Stanley Krippner
Sabine Kurjo
George T. L. Land
Rachel M. Lauer
George Leonard
Susannah Lippman
Robert K. Logan
Francis Macy
Joanna R. Macy
O. W. Markley
Fred Massarik
Floyd W. Matson
Rollo May
Diane McGinnis
David McGovern
Barry McWaters
Donald Michael
John Molleson
Claudio Naranjo
Ruben F. W. Nelson
Stephen D. Nelson

Heather Ogilvy
James Ogilvy
Don Polkinghorne
Elsa Porter
G. Hinkley Porter
Karl Pribram
Bill Rhodes
Lois Rose
Tripta Rowe
Regina Ryan
Bob Samples
Mark Satin
Marilyn Saunders
Peter Schwartz
Robert L. Schwartz
Judith R. Skutch
Frank G. Sommers
Jeremy Tarcher
Peggy Taylor
Barbara Trent
Eric Utne
Alberto Villoldo
Jean Weaver
Nora Weckler
John Weiser

Who were those people huddled in meeting rooms for two and a half days before the 16th Annual Meeting began?

Nothing sinister or secret: it was a trial run for AHP, an effort to let the minds that were to guide the Annual Meeting seed and nourish each other in preparation for their task. Here's how it looked and sounded to a member-observer, Jennifer Bolch, a journalist from Daytona Beach, Florida.

One hundred of the top thinkers in a dozen different fields mixed minds for two and a half days before the 16th Annual Meeting in Toronto. The conference was invitational, designed to lay groundwork for a productive exploration of "Between Dreams: Toward a New Mythos", the Annual Meeting theme.

Those invited were on the Annual Meeting program as panelists, facilitators or other resource persons. They included psychologists, psychiatrists, economists, physicists, anthropologists, therapists, theologians, researchers, writers and futurists of all kinds.

Sounding at times like the best of enemies, the Presenters' Conference participants agreed to disagree and came out the best of friends, with the beginnings of a support network among themselves and a commitment to continue their dialogue. In their process of conflict, confrontation and resolution through the conference, in fact, they embodied some of the key ideas which arose from it: transformation, pluralism, contradiction, chaos, the demonic, despair, support and celebration.

TRANSFORMATION

We are in the midst of an enormous transformation which began with the secularization of values during the Renaissance and continues today in a rediscovery of spiritual values, according to Willis Harman, author of *An Incomplete Guide to the Future*. That transformation is taking place as organizations (such as AHP) challenge the existing assumptions of society and as a network of transformed individuals and communities begins to appear, Harman said. The most powerful tool for rapid change is the power of the public to challenge its own institutions once they don't conform to its belief system, he pointed out.

The transformation isn't in the future. It's happening right now, AHP President-elect George Leonard observed. "We don't make change happen. We are involved in change," he said. "We affect and are affected by it."

"We are not orchestrating the transformation; we are midwifing it," suggested AHP President Jean Houston.

Donald Michael, a professor at the University of Michigan, sounded a note of warning. Not only is much of the world not eagerly awaiting a transformation, it sees no use for it and plenty of threat in it, he pointed out. He predicted a "turbulent transition".

Leonard offered a slightly different perspective. "Mrs. Murphy in Iowa is already way ahead of us," he claimed, saying that "if there is a silent majority, it is a silent majority for transformation."



Will the transformation turn out to be dream or nightmare? "So far it looks more like a nightmare," said Charles Hampden-Turner, last year's AHP president. During the past few hundred years, "there has been a discernible upward curve in our technological prowess; there has been no visible moral progress," Hampden-Turner remarked.

Peter Schwartz, a futurist planner at the Center for Social Policy, Stanford Research Institute, suggested that our job will be "to create the pre-conditions for transformation" rather than trying to design the transformation itself. He compared it to navigating rapids: "the choices are very real, but the outcome is uncertain. And it is clear that no one action or set of actions will work for everyone every time." He urged fostering "a tolerance for ambiguity".

PLURALISM

This tolerance for ambiguity and acceptance of diversity which is so vital to transformation of society can occur only when we accept our own diversity, our own pluralism, philosopher Jay Ogilvy suggested. We must accept that "I am we", and that is most difficult for a culture rooted in monotheism, Ogilvy said.

The polytheism of the Greeks, whose gods represented different facets of themselves, was not just a primitive struggle toward monotheism, Ogilvy said. It was a recognition of the pluralism, the complexities and ambiguities of real people. Polytheism can teach us to let ourselves be several people, he proposed.

Houston offered the myth of the hero as the classic example of polarized, either/or thinking. We are moving beyond that to a pluralistic, both/and universe, she suggested, where we "not only tolerate ambiguity, but are learning to create with ambiguity."

CONTRADICTION

Closely tied to pluralism is the concept of contradiction, which we must learn to accept and work with if we are to avoid simplistic solutions which actually move us away from rather than toward our goals.

The more we try to polarize concepts, to live an either/or existence, to purify our truth, the more its opposite haunts us, Hampden-Turner observed. "They are tough, so we will be tender. They are determinists, so we will be free. The problem is not that we are this way or that, but that we feel we must be one way or the other," he remarked.

We need to develop a moral system which incorporates contradiction, the necessary movement between poles, Hampden-Turner went on to say. "We need toughness in the context of tenderness, tenderness in the context of toughness," he suggested. Otherwise, "the end will come—not with a bang or a whimper—but with the eternal verities mounted on a centrifuge, moving farther and farther from each other."

We weren't raised or trained to live with paradox, yet it is in the midst of paradox that synergy—the energy which is greater than the sum of its parts—can arise, Karl Pribram, professor of neuropsychology at Stanford University, commented. And Ogilvy criticized modern science for saddling us with literalism, the myth of the single truth, of "the right answer".

Some of the everyday contradictions which we must face were mentioned by Milton Friedman, a member of United States Representative Charles Rose's staff. When we cut off food to nations which are denying their people human rights, we punish the very people who already have been persecuted, he pointed out. And what is our stand when unemployed blacks testify in favor of a nuclear power plant because it will provide jobs, when we support employment opportunities for minorities but oppose construction of nuclear power plants? he added.

CHAOS

We are living in chaotic times, dangerous times, because the normal reaction of people to chaos, to uncertainty and conflict, is rage and blind attempts to stamp out whatever they perceive as the cause of that chaos and uncertainty.

Transformation is not all milk and honey; the chaos is part of it, and we must admit it and learn to work with it if it is not to destroy us.

"The new mythos is not necessarily a pretty thing," Houston observed. "We are the people in the parentheses, between one age and another," she went on to say. "This is a most exciting time to live."

Anthropologist George Land also offered a view of chaos as a potentially positive force. "From the unknown, from crisis, from catastrophe, something new and fine can be created," he said.

Jacqueline Larcombe Doyle, one of the founders of a therapy collective in Boston, suggested that what we can do for each other in these chaotic times is to "acknowledge our chaos, let our chaos show".



...photos by Valerie Rampone

THE DEMONIC

With myth as a thread which tied together the Presenters' Conference and the Annual Meeting, the mythic concept of the demonic was an ever-present force.

Therapist and author Rollo May, one of the founders of AHP, criticized the organization for allowing no place for evil, or the demonic, in its belief system. "We have no way to deal with negativity, and so we are rootless," he remarked. "When we leave out the demonic, we leave out an enormous part of everyone's experience," May went on to say.

DESPAIR

Many of the participants expressed despair at their own inner and outer chaos, at the complex paradoxes facing society and at the uncertainty of the road ahead. May saw nothing to despair of in their despair, however. "Without confronting despair, there is no genuine hope," he observed, and others agreed that "despair energizes".

SUPPORT

If indeed it is our role, how can we best be midwives at this transformation? One important way is to provide a support system for one another. "When we're walking in the dark, we don't need to be trying to draw maps for one another; we just need to hear each other's voices," Joanna Macy, a meditation instructor from Washington, DC, commented.

In fact, one of the three stated purposes of the Presenters' Conference was to develop a sense of community among those involved. And participants were offered a chance to extend that sense of community beyond the two days of the conference when Barbara Trent, a community organizer from southern Illinois, created and circulated a questionnaire which will form the basis of a support network.

AHP as a whole can be a support system for "people whip-sawed by the transformation," O.W. Markley, Presenters' Conference coordinator, suggested.

The best thing AHP can do is to "stay involved with individuals, raising their consciousness and helping them change," Friedman urged. "Cosmic jargon means nothing to me," he went on to say. "What means something to me is the loving interaction of the people in AHP." AHP is setting off concentric circles of social change by touching individuals in the ways it does best, he claimed

Elsa Porter, assistant US secretary of commerce, said that strategies for change and learning which work for individuals will work for groups and organizations as well. She urged AHP to help government leaders learn to be facilitators themselves for social change. "We can't change until we learn how to do it," she observed.

There are many people in positions of power in government and industry who would not be threatened by transformational ideas, Michael claimed. They already are involved in them in one way or another—they are meditators, for example. But they feel they are alone, he said. We need to contact them and get them connected with each other.

Rachel Lauer, director of school psychologists in New York, agreed. "There are many teachers, executives, government leaders who are 'almost there'," she said, suggesting that each government representative invited to a proposed AHP-sponsored conference in Washington next spring be asked to bring "one or two people who think like you", to start to nurture an embryonic network of decision-makers who think humanistically.

Michael drew a paradigm of organizations as learning centers. "We all are learners," he said. To become effective learners as organizations as well as individuals, we need to do four things, he suggested: live with and acknowledge high levels of uncertainty; embrace error, because mistakes give us the basis for moving on; pay attention to the future, in order to be more realistically responsible for the present; and have great confidence in the interpersonal skills which are the essence of humanistic psychology—listening, risk-taking, putting out our feelings, and acknowledging our ambiguities.

CELEBRATION

And finally, joyously, because they had been to the depths of the pit together and could afford to laugh, the Presenters' Conference participants spoke of celebration. "We celebrate diversity," Fred Massarik, former AHP president, remarked. "AHP's strength is that it doesn't speak with one voice, that it is so messy and all-encompassing."

Celebrational communities are and will be the very backbone of the transformation, Massarik suggested, "giving us something to do with the fullness and expansion that is on us." AHP as a whole, and the Presenters' Conference itself, are examples of such celebrational communities □

Some Musing Prompted by the Toronto Annual Meeting

by Matt Bullock

As usual with AHP conferences, I found myself inspired and bathed in human warmth at the Toronto conference. Last year I left the Berkeley Annual Meeting with a concern (which I expressed in a letter to the *Newsletter*) that AHP was headed in an activist direction which seemed to me inappropriate. I felt none of this direction in Toronto. On the contrary, I felt an increased concern with applying our minds in an effort to understand where the world is and to think through ways for us as individuals to contribute to a better world. In this somewhat more intellectual climate, there seemed to be no need for everything to be experiential.

This year, choosing most sessions on the basis of subject matter, I had the privilege of seeing and hearing a variety of brilliant, highly articulate women, including—if I may be excused for an incomplete list—Jean Houston, Jacqueline Doyle, Joan Halifax, Ilana Rubinfeld, Linda Scott and Helen Ansley (who, I understand, told a presenter with an age range chart up to 70, to extend his chart to include her, she being 78). I really felt that I was in a sexually equalitarian environment. It seems somewhat ironical, therefore, that I will also remember this conference as one involving some antagonism between the sexes.

I think that feminism is certainly the most exciting and probably the most influential movement in our culture today. I consider feminism an aspect of humanism and find no difficulty in calling myself a feminist. Being black in this country has sensitized me to oppression of all sorts and there is no doubt that women as a group have been and continue to be oppressed. (In my opinion, transcending an oppressive environment, whether it be racism, sexism, religious bigotry, fascism or simply authoritarian parents, is a key aspect of personal development for most people.) When I saw a workshop entitled *The Woman Psychotherapist: An Issue of Identity*, I was very interested and went to it, as did three other men and about two dozen women. The presenter seemed surprised at the men's appearance, but not unhappy about it. Her view was not shared by the entire group, however. One woman spoke up with apparent resentment and expressed a concern that she did not wish to be observed by men at the workshop. There seemed to me to be murmurings of agreement from some others. At this point, I got up and walked out. (I later learned that two of the other men also left and one remained through the workshop.) I was very sorry to miss the workshop since I think the concern of these women about their identity is just as much a human concern as my identity as a black person is a human concern. By a "human" concern, I mean one everybody should be interested in. I wanted to understand better the points of view of the women in the group and, if

appropriate, to express my support of them in what I would consider basically a search for human identity. I certainly feel my sense of human identity has been supported in AHP by persons of both sexes.

A second situation, which alerted me to a battle of the sexes of unknown dimension in AHP, involved the washrooms in Whitney dormitory, where I was housed. Each floor had a washroom in which the various facilities, except for washstands, were enclosed and private. I was on the second floor very close to the washroom, which on the first day of the conference bore a hand-made sign reading "co-ed washroom". The following day the first sign was replaced with another sign indicating that it was a women's washroom and that men should go to the first or third floor; at some point during the day, this sign disappeared. The next day, notes signed "The Office" appeared on various doors, including mine, expressing recognition that it was an inconvenience for men to go to other floors, but urging them to be "considerate". There also appeared on the washroom door a sign announcing that the washroom had been "liberated", urging "women unite against male oppressors" (or very similar words) and directing the men to the first or third floor. Later, an inscriber identifying herself as a woman wrote "ridiculous" on the sign and someone identifying himself or herself as a "person" claimed to "feel sorry for anyone so uptight, male or female". Later, this sign disappeared. I reluctantly and with some resentment at this point began to use the first floor washroom. (Incidentally, in the second floor washroom I had not encountered any "dirty" looks or heard any negative remarks from women. I had experienced only the usual AHP friendliness. Moreover, after I began using the first floor facilities, I found women also using them.)

I can understand the desire of people who feel oppressed to wish to segregate themselves from those they feel as oppressors under certain circumstances. They may wish to discuss strategies and tactics for fighting the oppressors, which, if known, would be less effective. They may wish to hide confusion and disagreements in the group and thereby present a united front to the oppressors. Often people who feel oppressed have given the oppressors the power to judge them and they fear the oppressors' disapproval. I do not quarrel with the right of any group of women, blacks or others to hold meetings from which others are excluded. (I understand that at the pre-conference TORI community, some men formed such a group.) Although I would not like to see many such meetings at AHP conferences, I do not think they should be prohibited, but I do think they should be so designated in advance. Otherwise, I think it should be clearly understood that all workshops are open to all persons attending the conference.

There is probably nothing to remind us that a person is just another human being than the image of the person on a toilet.

I have some difficulty understanding the washroom issue. It was not a physical modesty issue, since the washrooms had compartments that were quite private. I am not at all convinced that the majority of the women on the first and third floors would have preferred the inconvenience of going to the second floor just to have a non-co-ed washroom. The several women I spoke to about the situation all felt that the co-ed arrangement was preferable. The whole situation, it seems to me, presents an interesting question of changing norms. Where a norm exists, it acts as a standard without anyone making a specific decision. In this case, I assume that no authoritative decision was ever made. The evolution of norms in sexual relations these days is one of the things causing much confusion. It seems ironical that co-ed washrooms, an issue frequently raised as a kind of "red herring" by opponents of ERA, is here being raised as an issue by persons (or a person) purporting to be feminists. Since our next annual meeting will be at Princeton University, rather than at a hotel in Philadelphia, the same problem could exist next year. I would recommend that in making our arrangements for the next conference, people who prefer to stay on all-male or all-female dormitory floors be given an opportunity to express this preference. I also believe an opportunity for discussion should be created.

Both of the situations I have described raised issues of sexual equality. I think that sexual equality must be approached on at least two different levels: social structure and personal feeling. I can conceive of a society in which there were no officially recognized groups; in such a society all official decisions about an individual would be made without reference to any group identification by the person or of the person by the government. If we can assume that males and females were equally represented in this power group, I would say that this was the ultimately sexually 'equalitarian' society. In such a society, each individual would be able to pursue his or her own goals of self development and personal gratification without being inhibited or stigmatized because of being male or female. Moreover, the society's official blindness to group identity would encourage people to think in terms of their similarities rather than in terms of their differences. In this sense, individual uniqueness would become a common shared trait. So far in humankind's history, group consciousness has been a norm. The concepts of "friend" and "foe" have been part of our psychological inventory. Once a person has been identified as a member of a foe group, he or she, in a sense, ceases to be human or deserving of compassion and honest communication. "Superior" and "inferior" have been additional concepts widely held. One of the favorite methods of the superiors, i.e. the more powerful group, in dealing with "inferiors" has been to segregate them. Not only did this permit physical control but it was a form of psychological conditioning. The inferior was thus taught his or her "place". I can well remember black and white washrooms, black and white waiting rooms and black and white

drinking fountains in parts of the US a few years back. Inherent in this arrangement was the fact that it was a crime for a black person to drink from a white fountain, but vice versa was only a mistake. Historically, most societies have been controlled by males and have devised rigid roles for the two sexes. Masculinity and femininity (in contrast to maleness and femaleness) were concepts devised to measure the extent to which a person fulfilled the cultural roles.

A group which wishes to dominate another group psychologically must create an image of superiority. And so we have robes and crowns and stars and stripes and scepters and a myriad of symbolic trappings with which we seek to create a larger-than-life image. One thing which is never made part of such an image is a person's going to the bathroom. There is probably nothing to remind us that a person is just another human being after all more than the image of the person on a toilet. And so, we have executive washrooms, military officers' washrooms, judges' washrooms and men's washrooms (and, consequently, women's washrooms). Any group which feels itself superior will have its own washrooms. The opponents of ERA, I believe, are realistic in their fear that sexual equality leans in the direction of accepting co-ed washrooms. (As to ERA itself, I have already said I think the issue is a "red herring". Under ERA, separate washrooms would be perfectly acceptable, since both sexes would be treated equally.) The more men and women accept each other as equal fellow human beings, the less sense segregating them for performance of basic human functions makes.

Another dimension to the washroom issue involves our cultural standard of physical modesty. One of the things the humanistic movement is doing is redeeming the body. Not only are we finding it helpful to work with the body therapeutically, but we are "listening to" our bodies and according them a new respect.

I will conclude my musing by reference to the final workshop I attended called I Can't Help Myself: Sex Role Stereotypes in Country Music, presented by Linda Scott. I am obviously interested in sex roles, but I was absolutely ignorant about country music. I really found it surprising, even shocking, to realize that there are popular country songs which advocate not only an extreme double standard of sexual morality but also an extremely submissive, self-sacrificing and even masochistic role for women. Sexual equality for enthusiasts of this music presumably is not even a goal. I have considered that not only is it a goal among AHP people, but that in AHP situations, it is a substantially achieved fact. I do not mean by this that I think AHP men and women are completely purged of sexist feelings, but rather that AHP, as an organization, preaches, practices and encourages sexual equality in its functioning. Perhaps I am being naive. If so, I hope that I will receive enlightening feedback. □

Matt is a trial judge in Philadelphia and an enthusiastic AHP member. He has been involved in a variety of human potential movement activities during the past twelve years.

I Was Theologically Precocious

From her Presidential address at the Toronto Annual Meeting.

by Jean Houston

I was theologically precocious. Everybody agreed about that. Especially my Dad. "My kid is a no count bum when it comes to doing math," he'd tell anyone who'd listen, "but when it comes to the religion business she's a regular Aimee Semple McHouston! Go on Jeanie-pot, preach for the guys! And don't louse up your punch line!"

With that introduction I'd be trotted out in front of a bunch of cigar-chomping, whiskey-winded, bleary-eyed refugees from the back offices of Paramount who made up my Dad's writing coterie.

"Mazeltov, Jack. A lady rabbi for a daughter. And from such a distinguished old Cherokee family yet."

I waited patiently while this crew of religious fanatics exhausted their stock of Holy Ghost gags and religious one-liners, and then climbed up on a chair and raised my arms for quiet. After a suitable silence, broken only by somebody's belch, I began:

"In the beginning God created Hollywood and Vine ... and proceeded to draw an elaborate analogy on how God, the Vine, nourished even the most sinful and decadent of His grapes (i.e.: Hollywood), and how good and evil (Vine and Hollywood), were the basic building blocks of God's story-line, the one supplying the color and the other supplying the juice, but lately the plot had been getting out of hand, and if they all didn't watch out God was going to call "Cut!" and can it.

This sermon met with a thunderous silence.

"Yes, indeeeeeeed," wheezed one of the faithful finally. "The child seems divinely inspired, Jack... Andy Devine."

My theological beginnings were not the stuff out of which Luthers are made. My mother was a Sicilian Catholic with leanings towards Christian Science while my father was an Ambulatory Protestant. He had been born a Southern Baptist which he remained until he fell in love with Erma Mae McDermitt, the daughter of the Methodist



photo by Christina Kelly

minister, whereupon my father became a Methodist. Then he fell in love with Maudie Bullock who sang in the Presbyterian Church choir, so he joined up with the Presbyterians. Then he fell in love with Bethie Sue Schultz, a member in good standing of the Holiness Church, so my Dad became a Holiness. This could have gone on indefinitely, except that my dad came to New York and fell in love with my mother and had to become a Catholic in order to marry her. He took religious instruction from a young priest at St. Patrick's Cathedral. After six weeks of trading jokes instead of theology the priest finally said, "Oh, the hell with it, Jack! You're just a natural born pagan!" and gave him a learner's permit so he could go ahead and get married. From that time on my father made an inseparable connection between comedy and religion. Religion was where the jokes were. Religion was where the girls were. Religion was the source of all good and funny things. When, at about the age of four I asked my father to tell me about "sweet Jesus, meek and mild", I was answered with a hilarious description of Christ, the Comedian. When I turned five and was sent to Catholic school in Brooklyn, he would gag up my catechism and give me the most interesting questions to ask the nuns. Like...

"Sister Theresa, when Ezekiel saw the wheel, do you suppose he was drunk?"

"Sister Theresa, I counted my ribs and I counted Joey Mangiabella's ribs and we got the same number of ribs, and what I want to know is if God took a rib out of Adam like you said to make Eve how come...?"

"Sister Theresa, how do you know that Jesus wasn't walking on the rocks below the surface when he seemed to be walking on the water?"

"Sister Theresa, do you suppose that Jesus ever had to go to the bathroom?"

You would think perhaps that the shy quaver of a small child's voice framed these questions after school to the little

nun, when she and I were alone in the hush of an empty classroom?: Not at all. They were presented with all the delicacy of a circus calliope in the middle of a class, and generally when the Mother Superior was visiting.

Poor sweet Sister Theresa. Convent life had not prepared her for the theological thrusts of my father's imagination.

"Blasphemy!" she shouted one day after I asked whether she thought that maybe God had filled Jesus full of helium in order to make him rise. "Blasphemy, Blasphemy, Blasphemy!" she raged. (Sister Theresa had a rather curious lisp.) "Sacrilegious and Blasphemy..." And with the zeal of one possessed she stormed over to the supply closet, took out a large sheet of oak tag, and a bottle of india ink, marched over to the bulletin board, tacked up the oak tag, and, in large black letters, wrote:

JEAN HOUSTON'S YEARS IN PURGATORY

From that day on, any time I asked a question I shouldn't have Sister Theresa took out the bottle of india ink, climbed up on a stool, and Xed up more years in Purgatory. Each X stood for a hundred thousand years! By the end of the first grade, when I turned six, I had three hundred million years in Purgatory to my credit.

On the day of the great addition, when the X's were totaled up I returned home crushed by the vision of spending eternity being barbecued on a spit with time off to be on the swallowing end of millions of miles of Italian spaghetti. (There was something about Sister Theresa's theology which led her to equate endless torment with eating. Perhaps that's why she only weighed eighty-five pounds.)

With *major crisis* plastered all over my face, I stumbled into the house and refused to look at my father.

"What's the matter, kiddo," he asked, "you lost your mexican jumping beans...? No?... huh...? Well, lemme guess. You were run over by a trolley car and the cookies in your pocket got mashed to crumbs...No?... Oh, I know... You're growing leaves instead of finger nails, your toes are taking root, and now you're afraid you may have caught the chestnut blight".

"Daddy, I blurted out, "I'm going to Purgatory for three hundred million years, and it's all your fault!"

"Greeeeeat, Jeanie-pot-pie! You topped my lines! Keep that up and I'll put you on the air opposite Henny Youngman!"

"But it's true Daddy! Sister Theresa added up all the years and says that because of the questions I ask in school I've got to go to Purgatory for... Why are you laughing? Stop laughing, Daddy! It's not funny!"

My father stopped howling long enough to swoop me up on his shoulders and start moving his feet to the sound of a train clicking along on the tracks.

"Watch out!" he hooted. "Here comes the Purgatory Special! Purgatorypurgatorypurgatorypurgatorypurgatorypurgatory. Toot. Toot!"

And gathering up steam he raced with me out the door and down the block, keeping up his "purgatorypurgatorypurgatorypurgatory" all the way.

High on his shoulders I watched the amazed faces of the neighbors speed by. As he leaped across the street, dodging motorists but never losing the beat I shouted, "Where are we going, Daddy?"

"To the movies, kiddo! To see how the real saints had it. You think you got troubles? Wait'll you see how they hogtied poor old Bernadette!"

Within minutes we were seated inside the Brooklyn Fortway theatre watching *The Song of Bernadette*, a 1940's classic starring Jennifer Jones as the French peasant girl who saw a vision of Mary while praying at the grotto in Lourdes. We were surrounded in the darkness by good Italian Catholics, most of whom were watching this picture with the reverence accorded the Pope. When Jennifer Jones first made her appearance the old lady sitting next to me murmured, "Que bella questa Santa," and crossed herself.

I was spellbound and was identifying with Miss Jones at every turn. When the spectral white vision of the Virgin Mary appeared to Bernadette I had to resist an urge to fall to my knees. Instead I limited myself to a verbal outpouring of religious devotion: "Oh boy! Oh boy! Oh boy!"

The audience was entranced, the old lady beside me was muttering "Ah Santa Vergine," over and over again, when suddenly—a long, loud, whinnying laugh exploded our reveries.

"The child seems divinely inspired, Jack—Andy Devine."

"HYAH... HYAH... HYAH... hee hee hee ha ha ha HA HA HYAH... HYAH... HYAH... hee hee hee ha ha ha ha...!"

Beside me, my father, the source of this eruption, was striving mightily and unsuccessfully to contain himself.

"Daddy! Shhhh! This is the holy part!"

"Yeah. I know HA HA HA HA HA," my father brayed. "But that's old Linda playing Mary up there! You remember Linda, honey? Linda Darnell? We met her at that party in Beverly Hills. Good old Linda. Hot dog! I told her she'd go far!"

And with that he sputtered and choked like an old Model T only to dissolve helplessly into an unrelenting roar.

"Daddy", I ordered, desperate now. "Go to the bathroom!"

He obeyed, stepping over the knees of the old lady who stabbed the air in an evil gesture after him and hissed, "Diablo... Diablo!"

He returned sometime later, semi-chastened, and with only an occasional snort to remind us of his true feelings.

After the movie let out I began running home, heady with purpose. As I darted ahead of my father, he called out, "Hey Jeanie-pot, slow down. What's the matter? Are you mad at me? C'mon, take my hand—at least to cross the street. Where are you going anyway?"

...more

I bounced down on my knees, clapped my hands together in prayer, and, with an eye fixed on the dial of the wall safe prayed, "Please, Virgin Mary, please pop up in the closet the way you did to Bernadette . . ."



"I'm going to see the Virgin Mary", I replied, jerking my hand loose.

"Oh, izzat so? OK. Let's go together."

With that he grabbed my hand again and began skipping and singing down the street, trying to lure me into a Dorothy and a Tin Man routine.

"We're off to see the Virgin. The Wonderful Virgin of Lourdes

We'll join the hordes and hordes and hordes and Hooooordes . . .

The hordes to see the Virgin of Lourdes.

Wonderful Virgin of Lourdes.

We're off . . ."

"Quit that Daddy! I've got something to do. Let me go."

With a fierce tug I broke free and raced down the street only to call back—"And *don't* follow me! This is serious!"

Back at the house I loped up the stairs to one of the bedrooms which contained a large deep closet with a wall safe in the back of it. The clothes had been removed from this closet since Chickie had recently chosen to have her eight pups there and had continued to lease the area as a dog nursery.

"No doubt about it," I thought as I squinted speculatively at the closet. "It could easily pass for a grotto."

I scooped up the puppies and dragged a protesting Chickie out of her nesting spot. The grotto cleared, I bounced down on my knees, clapped my hands together in prayer, and, with an eye fixed on the dial of the wall safe prayed, "Please Virgin Mary, please pop up in the closet the way you did to Bernadette. I'd really like to see you. If you come I'll give up candy for a month . . . two months. OK?"

No Virgin Mary.

"Uh, Virgin Mary? Listen. I'm going to shut my eyes and count to ten and you be there in the closet when I finish counting. OK? 1-2-3-4-5-6-7-8-9-10."

No Virgin Mary. Only the dog carrying one of her pups back by the scruff of the neck to the site of my hoped-for Visitation.

I indignantly pulled them out again and kneeled down for serious business.

"Look, Virgin Mary? This time I'm going to count to . . . 23 . . . and when I open my eyes you try to come down from heaven and get into the closet. OK?"

I counted slowly with my eyes closed and trying to imagine at the same time a picture of the Virgin Mary winging her way down from the skies like some great white bird, and hovering over the Brooklyn Bridge looking for my house. At the count of 23 my eyes popped open. This time I was sure she'd make it.

No Virgin Mary. Just three more pups in the closet. Chickie had been making time if the Mother of God hadn't.

I dragged the dogs away.

"Virgin Mary? Maybe you don't know where I live. It's 1404 Avenue O. That's on 67th Street. It's the brick building with the stoop in the front. Etta Canzaneri is outside jumping rope. You go to the second floor and turn left. OK? Now I'll count to . . . 41 . . . so you should have plenty of time to find it".

Well, she must have gotten lost for she never did show up. At least not in the closet. I kept on trying for a while, counting to ever higher numbers like 52 . . . 87 . . . 103 . . . but all I ever opened my eyes to was an ever growing melange of puppies. Finally, I gave up, resigned to the fact that my efforts to lure heaven had failed. I gave up the ghost to the dogs as it were.

Spent and unthinking, I sat down by the windowsill and looked out at the fig tree in the back yard. Sitting there drowsy and unfocused, I must in my innocence have attained to a mood of complete openness and receptivity such as the mystics speak of, for suddenly, the key turned, and the door to the universe opened. I didn't see or hear anything unusual. There were no visions, no bursts of light. The world remained the same. And yet, everything around me, myself included, moved into meaning. Everything, the fig tree, the dogs, the wall safe, the airplane in the sky, the sky itself, and even my idea of the Virgin Mary became part of a single Unity, a tremendous symphony, and I knew that in some way it all worked together and was good. I was deeply impressed by that experience and the force of it influenced my entire life and my subsequent life's work of exploring and extending latent human capacities. □

Transcendental Medication

notes from the back of the prescription pad

Science reports that Arthur C. Upton (MD), director of the National Cancer Institute, "does not believe that vitamin C can prevent or cure cancer—or even the common cold for that matter—but he takes 500 to 1000 milligrams a day 'on general principles'."

###

World Health quotes World Health Organization's Director General Halfdan Mahler: "Given good will on both sides, an army of healers, traditional birth attendants and herbalists can help make our goal of health care for all by the year 2000 attainable." Traditional healers, village midwives and herbalists who are the only agents of health care for tens of millions now have WHO's support.

###

Martin Cross cites a Kaiser Foundation hospital study which learned that prospective patients who were put on a waiting list did as well as those who went into psychotherapy.

###

Edgar Allan Poe (by David Sinclair, Rowman and Littlefield, 1978), in this new biography, is described as a possible diabetic. Hence his drinking, described by George Bernard Shaw as "as much in his whole lifetime as a modern, successful American drinks, without comment, in six months" caused his death only because as a diabetic he overreacted to the alcohol.

###

The London *Sunday Times* article headed "Champ used hypnotism to win" described how chess-nut Spassky beat Korchnoi last spring because Spassky, who has been studying hypnosis since 1964, caused Korchnoi to sacrifice his queen in the 13th game because of an induced hallucination. A parapsychologist called in to run interference said, "Korchnoi was safe after that, but I dare not tell you how. We may need the defense again in the future." Other

opinions offered: a psychiatrist said K could have sacrificed his queen as a result of a Freudian slip, due to his fear of powerful women; another psychiatrist said he believed that occult powers were being mobilized by both players.

###

Now who's going to believe any lab report again? The US' biggest testing laboratory, Industrial Bio-Test, has allegedly conned the government with fake data that "proved" possible cancer-causing pesticides and chemicals were safe.

###

Larry LeShan reports, "An interesting side effect of both our intensive meditation and the healing seminars is a personal growth experience which the participants had not had elsewhere, the results of which appear to last over time." (Psychic Healing Training and Research Project; Box 9G, 315 East 68th Street, New York 10021)

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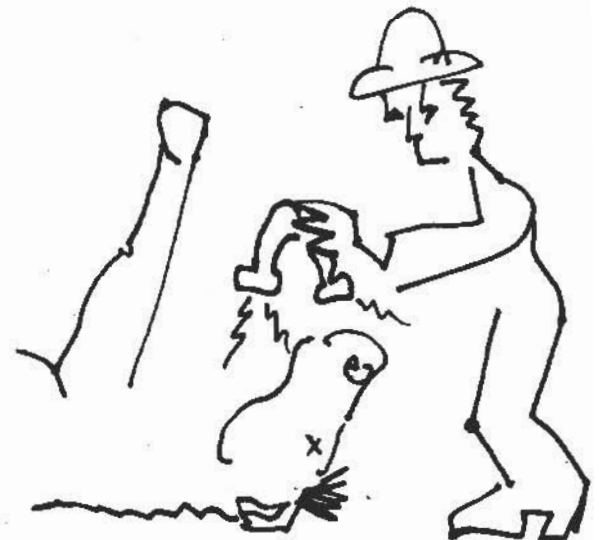
Paavo Airola's International Academy of Biological Medicine (Box 31313, Phoenix, Arizona 85046) publishes an annually updated *Directory* which lists its over 300 member/physicians by state and country. It is available without charge to those who are "looking for someone who uses nutritional and alternative approaches to health and healing".

###

The New York Times reports on Dolores Krieger, a nurse and professor at the NYU School of Education, Health, Nursing and Arts Professions, who has taught a course in "therapeutic touch" at the graduate level to more than 3000 nurses, physicians, therapists and at least two veterinarians* in five years. Krieger says the touch is about an inch away from the patient's body, "because we're dealing with energy fields that surround the body, and touching isn't necessary." In many instances, she says, the therapeutic touch can transmit body energy from a healthy nurse to a sick patient with an "energy deficit" and enable the person to deal more effectively with illness.

CG

* Ed's note: a few years ago my horse was shot by persons unknown. For two weeks she was a very sick lady, and we used every trick in the holistic health bag to heal her. One of the most difficult aspects was explaining to my "psychic healing" friends what the veterinarian was doing out in the field at midnight, shooting up the horse with syringes full of dead bugs...



BOOKS

RADIANCE: THE EXPERIENCE OF LIGHT

22 minute film written and directed by Dorothy Fadiman;
produced by Michael Wiese;
distributed by Pyramid Films
(Box 1048, Santa Monica 90406)

Reviewed by Foster Gamble

Tingling all over, warmth in my heart, slow, deep humming in my belly and spine, crystal clarity in my forehead, awesome openness in my whole nervous system: this was my experience of the film *Radiance*.

The visuals were spectacular and the information about light as a physical and spiritual force through history was interesting. However, it was the feeling of light which moved me so deeply.

The voice, the camera motion, the images, the music, the editing—they all coax perception to tune to awareness, too fleeting for definition, of powerful light frequencies which are our birthright.

Like the inviting movements of Aikido, this film echoes the primeval flows and patterns, rhythms and visions within us all. The draw to surrender my resistance was so strong, that seeing this film was like what the Tibetans call "Little Death". I could hear a concert of the music of my own death. It was exquisite.

I thank the creators of *Radiance* for manifesting this jewel.

Foster is an instructor in Aikido and is a graduate in filmmaking from Princeton University. □

Want your book reviewed? The best bet is to find your own reviewer and have her or him send the review directly to us. Or take your chances with the time and tide tables above the editor's desk.

BODYMIND

by Ken Dychtwald;

Pantheon Books, 1977, \$10.00.

SEEING WITH THE MIND'S EYE,

by Mike Samuels and Nancy Samuels;

Random House, 1975; \$9.95.

DIRECTING THE MOVIES OF YOUR MIND,

by Adelaide Bry;

Harper & Row, 1978, \$8.95.

Reviewed by Roger Snyder

In *Bodymind* the author blends what he has learned about his subject with the concepts of such thinkers as Reich, Lowen, Rolf, Feldenkrais and Perls, as well as with several yogic disciplines. After dealing with five components of "bodymind" (heredity, physical activity, emotional/psychological activity and experience, nutrition, environment) the author maps the major "body-mind" splits (right/left, top/bottom, head/body, etc.) and each section of the body to show how our bodies express our minds and vice versa.

This book is interesting, but often too much like a cookbook: "Flat feet indicate an ungrounded hockey puck way of relating to the world both physically and psychologically". A person with a downward tipped pelvis "...tends to be very sensual and feeling-oriented and might even lean toward being obsessed with sexual contact". Maybe. Maybe not. Anyone attempting to use this book as a recipe book ought to keep in mind the five "bodymind" components mentioned above and weigh any pronouncements against all five points.

Seeing With the Mind's Eye deals with the history, techniques and uses of visualization. The first section treats visualization in relation to fantasy/reality, visual images and words, perception, symbols, form/color. The second section deals with techniques for opening oneself to inner images. The final section deals with visualization in one's daily life, its use in healing, creativity, parapsychology and the spiritual life.

This is a large book filled with photos and art reproductions from many cultures. Of necessity in such a broad treatment, many areas (e.g., healing and visualization) are not treated in depth. But for the person who wants an overview of the field, this is the book.

Directing the Movies of Your Mind is an in-depth study that fits well with the Samuels book. The author tells us how to use our inner movies to create the life we want for ourselves, stay healthy, be creative, solve problems and find love, sex and friendship.

The work of healers who are using visualization to cure cancer and other life-threatening illness is well known. Here we have a book teaching us how to use those same powers to heal other wounds in our lives and to get more of what we want in life. The book is full of how-to-do-it exercises as well as case studies of those who have tried them and found them effective. □

Roger is on the faculty of the Humanistic Psychology Institute, among other things.

Theodore Rockwell, a nuclear engineer, graduate of Princeton and the Manhattan Project, works in Washington, DC.

HANDBOOK OF PARAPSYCHOLOGY,

edited by Benjamin Wolman;

Van Nostrand, 1977, \$35.

ADVANCES IN PARAPSYCHOLOGICAL RESEARCH

—Vol. 1: Psychokinesis,

edited by Stanley Krippner;

Plenum Press, 1977, \$18.95.

Reviewed by Theodore Rockwell

Few scientific topics are so often in the public eye and so seldom in the general scientific literature as parapsychology, sometimes called psychical, or "psi" research.* Although the field has several nationally refereed professional journals, from which over 1000 papers have appeared in *Psychological Abstracts*, this research has been generally ignored by the major journals serving psychology, medicine, biology and physics, the broader journals such as *Science*, and the semi-popular magazines such as *Scientific American*. Some scientists treat it as a belief system rather than a field of inquiry, and Christopher Evans writes of "almost universal scientific hostility" to this research. Yet in analyzing his own poll of *New Scientist* readers, he found: "parapsychology is clearly counted as being exceedingly interesting and relevant by a very large number of today's working scientists... a massive 88% held the investigation of ESP to be 'a legitimate undertaking'... a paltry 3% [considered] ESP an impossibility."¹

Most scientists have had little basis for judging the work for themselves. Although there are a number of excellent survey and state-of-the-art books², these are not widely known. Now, Wolman's *Handbook* and Krippner's biennial *Advances* volume provide an authoritative and accessible overview.

Wolman's *Handbook* organizes the various aspects of parapsychology in simple format: History; Research Methods; Perception and Communication; Physical Systems; Altered States of Consciousness; Healing; Survival of Bodily Death; Other Fields; Models and Theories; Soviet Research; Suggested Reading and Glossary. Each chapter proceeds as if the reader were scientifically literate, but unfamiliar with the field. The authors are at home with their subjects, and the bibliographies are extensive and solid.

Krippner's book is equally straightforward, concentrating (in Volume 1) on psychokinesis. Volume 2 will come out "in about a year" and will discuss extrasensory perception. Exceptional editorial experience as well as thorough first-hand knowledge of the subject matter characterize both books.

Scientists newly exposed to this subject may discover in these books areas where their special knowledge could improve on techniques on instrumentation used for psi research. Conversely, they may learn of methods of experimental control, data analysis or even fundamental concepts with important implications to their own work. But, most intriguing, they may find that their laboratories are equipped to replicate some of the strange effects reported, and may be tempted to try. And that is what science is all about.

For example, Krippner's book discusses a number of common instruments used to detect the possible effects of mind on matter, such as a cloud chamber, a laser beam, a system of isolated thermistors, a magnetometer, a random number generator and physiological data recorders attached to humans, animals or plants. Not everyone has access to a "proven psychic" (although a successful faith healer is often a good candidate), but the literature abounds with reports of finding unexpected capabilities in one's self, friends, or colleagues. Like many attributes of the human personality—e.g., hypnotisability, sexual response, artistic creativity—psi abilities are elusive and not always subject to call, and not everyone finds statistical evidence of such events persuasive. But the direct personal experience of watching a physical parameter repeatedly respond to an act of will is difficult to ignore.

To do original work in this field often requires skills from a number of fields such as psychology, electronics, statistics, biology. But a crucial part of the process called science is peer criticism, and any scientist can contribute. Psi research has been severely handicapped by being denied the creative interplay with the broader scientific community that normally comes from publication to a wider audience than is reached by the specialty journals. When this fails to occur, all scientists are impoverished to a real but indeterminable degree. If these books help attract the attention of other scientists to this fascinating, puzzling, important field of research, perhaps we can begin to realize the prophesy of astronomer Fred Hoyle: "When science begins the study of non-physical phenomena, it will make more progress in one decade than in all the centuries of its experience."

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- 1). The "hostility" reference is *Humanist* 37, No. 3, 22 (1977). The poll is reported in *New Scientist* 57, 209 (1973).
- 2). See, for example:
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J. Beloff (Ed.). *New Directions in Parapsychology*. Scarecrow Press, 1975, \$8.50.
R. A. McConnell, *ESP Curriculum Guide*. Simon & Schuster, 1971, \$5.95; \$1.95 (paper).
G. R. Schmeidler (Ed.) *Parapsychology: Its Relation to Physics, Biology, Psychology and Psychiatry*. Scarecrow Press, 1976, \$11.00.
R. A. White, (Ed.) *Surveys in Parapsychology*. Scarecrow Press, 1976, \$17.50.
R. A. White, and L. A. Dale, *Parapsychology: Sources of Information*. Scarecrow Press, 1973, \$7.50

*Psi phenomena are defined as apparently direct interactions of the mind with the environment, including ESP (extrasensory perception, the receipt of information) and PK (psychokinesis, physical effects imposed on the material world).

THERE'S A RAINBOW BEHIND EVERY DARK CLOUD
by the children at the Center for Attitudinal Healing,
19 Main Street, Tiburon, California 94920
(available from them for \$5.95 plus 50c postage)

Reviewed by Isabelle Mancebo

This beautifully-done book—a cause for much soul searching—was written and illustrated by the children in group sessions at Gerald Jampolsky's Center for Attitudinal Healing. These children, all dealing with life-threatening diseases, use a group therapy method whose spiritual framework and philosophy come from the writing in "A Course in Miracles" (Foundation for Inner Peace, 230 Central Park South, 14E, New York 10019).

It is only in very recent years that such a book could have been written, for the advantages of terminally-ill children's sharing their experience were not previously recognized.

In this book the children see death as a change in dimension. They express their fear and anger, their personal grief for their destiny, then they make peace within themselves.

An eleven-year-old boy said, "When you die your body leaves you and your soul goes to heaven. There it joins other souls and becomes one soul and sometimes the soul comes back to earth and acts as a guardian angel to someone." One child said, "Death is like jumping off a diving board and disappearing." Another said, "Death is like being in the light everywhere."

A battleground of sorts is evidenced throughout: fear versus love, good cells versus bad cells, until at last there is a melding of "all that is".

Both words and drawings show the children's change in thought, giving expression to their emotions, while the strength to deal with these emotions is released.

This book, published to raise funds for the Center to continue its children's therapy sessions, is a very beautiful tribute to the therapists and the families of these children; it is a graceful and dignified expression of the children's growth in strength and love. □

Crumbling columns division

In the Psi Matrix Part II article by Morton Leeds in last month's *Newsletter* a half inch of one column dematerialized. The printer said it was caused by a fold in the blanket (no doubt well after we had put the issue to bed). We reprint that one column, complete, and ask you to teleport it to page 16 of the September NL. Ed.

matter in some manner resembling the coding inherent in DNA that does not significantly alter it, but that can be read back by the right person, perceiving it in the right way. (Furthermore, the same encoding/decoding process that unravels ghosts might well help to explain psychometry.) Generally one searches for what happened to the object, or to the persons who handled the object most recently. The psychometrist holds the object still, or touches it, and allows a flood of information to flow in (often so much that the specific item that one seeks may be lost or ignored). There is concentration on the object, of which key facts may be unknown, cutting out the world of sensory impressions. Finally we may see dissociation and an altered state of consciousness, in which a part of the history of the object is hallucinated.

The Emotor Pair

This is a psi pair that uses motor processes in the tension between highly positive and negative relations with others.

The key to *healing* others is the relation between healer and healed. For example, hysterical processes, non-psi in nature, can be treated fairly easily this way.

Motor automatisms, in a sense, are the inverse of this. The person often is concerned about another person who died, or about death itself. With absorption in that concern, extreme body stillness and a quiet build-up of tension, a body part begins to perform on its own, often presenting significant elements of the dead person.

The psychological component of healing was well-utilized in the traditional medical world, but it has been underestimated by the modern one. The visceral brain, thalamic functioning, blood factors and the release of significant and relevant hormones, enzymes, trace minerals and other body microelements are all apparently involved in the healing process. To what extent are these elements affected by belief in the healer, help from believing others, by prayer or meditation, by individual set?

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