

Exceptional Human Experience

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Flow in Everyday Life" (8). The last essay may be the most interesting--in it Csikszentmihalyi discusses "the future of flow." - R.A.W.

04037. Privette, G. Dynamics of peak performance. *Journal of Humanistic Psychology*, 1981 (Win), 21(1), 57-67.

Are there common elements in experiences of high level performance in different activities? This exploratory study initiates a research basis for understanding superior use of human potential. Peak performance, defined operationally as behavior that exceeds one's predictable level of functioning, represents superior use of potential in any human endeavor. Examined were episodes of peak performance reported by adult subjects in four groups: psychology, creative arts, adult education, and graduate counseling. Factor analyses and ANOVA of factor scores were used to compare reported experiences of superior functioning with those of average behavior. Results indicated that peak performance is an independent entity with distinguishing phenomenological dimensions. These dimensions of peak performance include: (a) absorption and clarity which comprise clear focus upon both object and self, (b) spontaneity and unrestrained behavior, and (c) expression of self. - DA

PLANETARY/COSMIC

THEORETICAL

04038. Pollard, Frank. A theology for the new age. *Journal of Religion and Psychological Research*, 1990 (Apr), 13(2), 94-96. 8 refs

The author proposes that "an integration of [several] concepts could constitute a new system of belief, a new religion, a new myth, a new directing mechanism in the lives of the inhabitants of this planet" (p. 94). He discusses five concepts. - DT

04039. West, Ross Evan. Gaia: The new Mother Earth. *New Realities*, 1989 (Sep/Oct), 10(1), 16-23. 3 photos

Unlike Darwin, who believed in the survival of the fittest as the biological basis of evolution, British chemist James Lovelock sees cooperation, not competition, as the engine of biological progress. A look at his Gaia Hypothesis and its implications for the scientific, ecological, and spiritual realms. - DA

POLTERGEISTS/HAUNTINGS

CASES

04040. Basterfield, Keith, and Bolten, Steven. Poltergeist: Warnbro (W.A.). *Australian Institute of Psychic Research (AIPR) Bulletin*, 1985 (May/June), No. 6, 10-11. 4 refs

In the summer of 1974, 1975 or 1976, Kath and her daughter, 4, came to live in Barry and Sue's house. Kath had an affair with Barry. This was known to Sue. Over three nights, loud knocks were heard on the windows of the house. The neighbor's children and police could not locate anyone outside the house. On night four, Barry pretended to go to work, but crept back to the house. At midnight, loud knocks sounded on the windows. As the knocks passed the front door, Barry fired a speargun through the door. He found no-one outside. The women became hysterical as more knocks sounded on the windows. All three went to bed. Later, Barry heard a loud scream. He found Kath lying in the hallway with her feet off the ground and her

hair back. Kath stated she had been dragged out of bed, after feeling cold hands on her ankles. Kath left the house at once, and Barry and Sue within the week. - DT/M.J.H.

04041. Frodsham, John. The picture that would not burn: An unusual haunting. *Australian Institute of Psychic Research (AIPR) Bulletin*, 1984 (Aug/Sep), No. 4, 3-5. 5 refs.

This article is an edited version of an article from *Fate* [March 1984, 85-90]. Mrs. R believed her house in a Perth (W.A.) suburb was haunted. She had burnt a morbid photograph of the gravestone of a child who had died in 1856, only to later find the photo back in its album. A photo of her father vanished from its shelf, only to later reappear. She saw the apparition of the "gravestone" girl in a hallway. A neighbor's child also reported a young ghost in the house. A glass utensil "flew" and smashed onto the floor. Mrs R suffered insomnia and felt oppressed by the house, but this was relieved by a Christian exorcism ceremony. Mrs. R, who is psychic, perhaps created the ghosts as "thought-forms" to resolve some inner conflict brought to the surface by the gravestone plot. - DT/M.J.H.

04042. Hough, Michael. Two haunted brothers. *Australian Institute of Psychic Research (AIPR) Bulletin*, 1986 (Feb), No. 9, 5-11. 6 illus; 22 refs.

During the first three months in their house, brothers Patrick and Brian (pseudonyms) had many unusual experiences, mostly upon waking up (hypnagogic imagery). Patrick reported apparitions of people standing near the bed; a wind that seemed to lift up the doona; a non-existent clock ticking; and cupboard doors moving (they were actually shut). Brian, listening to a relaxation tape, saw a scary devil figure. Patrick believed evil was at work; he became obsessed with witchcraft and numerology--a classic example of the "awareness trap." He set out on a 3000-km car trip in search of answers. The experiences changed Patrick from an atheist to a spiritual belief. Patrick, believing the house to be haunted, researched its history. However, it is more likely that, as a result of a traumatic relationship, Brian created the imagery himself. Patrick became drawn in by mutual contagion. Six months later, Patrick had lost his obsession. He now uses his imagery positively and creatively. [A reply by one of the brothers, Peter King, appears in *AIPR Bulletin* 10, 31-15.] - DA/M.J.H.

04043. Playfair, Guy Lyon, and Grosse, Maurice. Enfield revisited: The evaporation of positive evidence. *Journal of the Society for Psychological Research*, 1988 (Oct), 55(813), 208-219. 12 refs

From September 1977 to October 1978 the authors investigated spontaneous events in a North London house, the scene of what has become known as the Enfield poltergeist. Their findings were published in a book and widely publicized. They reflect here on some of the problems faced by those who claim to have obtained positive evidence. - DA

04044. Schwalm, Maurice. Psychological and mystical experience. II. The ghost with two guns and three graves. *Journal of Religion and Psychological Research*, 1989 (Jul), 12(3), 155-158.

Case of an apparition of a priest, Fr. Henry David Jardine, about whom Paul Wellman wrote *The Chain* (1949). The ghost of the priest is seen at Old St. Luke's Episcopal Church in Kansas City, MO. - R.A.W.

POPULAR OVERVIEWS

04045. Time-Life Books. (Editors). Hauntings.