



are likely to improve from a CAM practice in the midst of a long term disease process. It will be useful to test the limits of generalizability of their findings using the authors' analytic ideas in efficacy studies focused on applying complementary/alternative techniques with other chronic problems. The authors are to be congratulated for their design and conduct of this study, and for tenacity in analyzing the data.

Ann Nunley in *Intention, Authenticity and Essence: The Challenge of Evocation*, her presidential address to our society helps us to consider the nature of personal transitions under the guiding auspices of intentionality. Ann speaks about both healing and teaching, not so much as vocations, but as evocational activities. Can one be taught how to teach? Can one be taught how to heal? We know there are protagonists with answers on both sides of these questions, and we can well imagine these basic issues fomenting intensive debate as well as—we hope!—meaningful resolution in decades to come. Ultimately, perhaps as part of the fundamental how-to issue of our times, both teaching and healing can be thought of as different means to bring spirit into matter. Either activity requires one to learn a process that, when approached with integrity, brings us into closer connection with others and the world around us. In engaging in such processes, we continue our own development, and move toward becoming whom we are. As Ann, advises, “the trail leads ever onward!”

One of the lucky things about ISSSEEM having co-presidents from time-to-time, is that we are treated to a “two-for-one,” when it comes time for both to address the Society. Bob Nunley follows some aspects of Ann's themes with a social twist in *The Geography of Community Intention: We Are What Our Neighbor's Eat!* As a society, we have begun to transition toward enhanced relatedness. We often experience improvement in interpersonal communication to the point of nearly instantaneous awareness of our neighbor's values and intentions. Up to the present, this startling enhancement of communion has generally been turned to commercial rather than prosocial or prospiritual purposes, but as Bob points out this limited use of technology by no means needs to be the case. Instead it is entirely possible to use available information to build information-based communities for those who operate with similar values, interests and intentions. Bob, ever the troubadour, crystallized this notion with a song in his multimedia presentation, “All that you are, I am,” and its corollary, “All that I am, you are.” After reviewing historical elements

of his suggested use of geodemography in building community for “mystically-inclined scientists and scientifically-inclined mystics,” he reviews some of the building blocks, geodemographic applications, group meetings, and personal choices that can contribute to this goal.

In *A Double-Blind EEG-Response Test for a Supposed Electro-Magnetic Field-Neutralizing Device: Part I: Via the Clinician Expertise Procedure*, Norman Shealy, Timothy Smith, Paul Thomlinson, and William Tiller have provided a provocative inquiry into one mechanism that may help to account for effects of a device designed to neutralize harmful effects of EM fields. This placebo-controlled research, among other findings observed a significant quieting of frontal and frontal-temporal EEG activity. Since the latter area is activated in anxiety and depression, these results may provide preliminary explanation of potential health benefits accruing from use of a “charged” talisman.

Finally, on the cover of this issue, Ann Nunley treats us to a symbolic image of transition on several levels. On the purely physical level, substance of the Earth itself is drawn upward through the veins of the roots, through the feminine pineapple symbol of good fortune, transitioning from the purely material into ephemeral Life, spiking upward with masculine thrust toward the sky. On the emotional level we are engaged by a representative of Life who speaks to us of Beauty. On the mental level, male and female rest in the chrysalis of their emerging dream, with a single poignant blossom above, and one yet higher on the way, pregnant with unformed possibilities. On high, with subtle strains of singing, the moon calls the journey *ever onward*, where most likely another level of transition awaits.

