

The Genesis of This Book

This collection of articles, some of which were written forty years ago or so and others which are new, is curious in a number of ways. For one, it is personally curious: I am rather amazed that I have written these articles at all and now this book. Years ago, I did not have an interest in parapsychology or for that matter psychoanalysis. They were foreign subjects to me, about which I knew nothing. No one in my family, although well educated, ever expressed a desire for me to pursue a psychoanalytic career. Parapsychology itself would have been even more beyond the pale. In fact, I had other professional dreams, which I was pursuing when--seemingly out of nowhere--my path changed.

What happened? I had graduated from Yale Law School in 1968 and was working in Northern Arizona, on the Navajo reservation, as an Office of Economic Opportunity attorney for Dinebeinna Nahilnah be Agaditahe, Inc. (DNA, Inc.) which translates as "Attorneys who work for the economic revitalization of the Navajo people." It was a wonderful experience, living and working among the Navajo and Hopi, in the high and beautiful semi-desert, filled with great open expanses and surreal canyons and rock formations, including Canyon de Chelly and Monument Valley. I loved the experience, found the Navajo and Hopi people and cultures fascinating as I had previously found Black southern culture fascinating, living for one summer with a Black family and working as a civil rights worker in a small Southern town, Fort Valley, Georgia, for Martin Luther King's Southern Christian Leadership Council. I had learned that cultures themselves -- their details and the theories of causality that obtain to each one -- had a special hold on me.

But I was not in the best psychological shape, so after a year and a half, I left, and I went to Denver, where I entered psychoanalytic treatment with a New York educated analyst, originally out of New York Psychoanalytic Institute, by the name of Jule Eisenbud. And here is where the path I had thought I was on, to be a civil rights attorney, which had become progressively more problematic for me as I increasingly found the actual practice of law intellectually boring and at times ethically tortured, fell suddenly and completely away. Psychoanalysis filled a great and yawning gap in the way that I knew the world, a gap that I did not even know was there. It explained not only memory and personality and development, but it also dovetailed with my appreciation of great literature -- I had been an English major in college and briefly pursued a career in playwriting as a graduate student at the University of California at Berkeley. I took to psychoanalysis as if I had been shown a new land, with a bountiful harvest: I cavorted in it and gorged on it, reading on my own. It was a delight. Eventually, I dropped out of law, drove a cab, opened an art gallery, and then pursued a Master's degree in psychology at the University of

Northern Colorado in Greeley, Colorado. I was determined to become a psychoanalyst.

But there is another part to this story, and that is that Jule Eisenbud, the Denver psychoanalyst whom I had been directed toward by a psychiatrist in Albuquerque -- a psychiatrist who did not know him personally but may have known his writing and who never forewarned me nor ever explained his choice -- was also a foremost parapsychologist. To this day, I do not know why things happened in this way nor can I explain the fact that the one attorney I knew in Denver, Harris Sherman (he had been representing Native Americans as I had been doing) I then discovered was a close friend of Eisenbud's family. In fact, I found out about Eisenbud's work as a parapsychologist, when I visited Harris after seeing Eisenbud for the first time, and Harris showed me a copy of Eisenbud's recently published book, *The World of Ted Serios*, a famous study of a psychic photographer (about which I will elaborate frequently in this book). More importantly, Eisenbud's integration of parapsychology and psychoanalysis became as fascinating to me as did psychoanalysis itself. It was an exciting and rarely explored portion of this vast new world of psychoanalysis that I had discovered. I made it a point of going through as many of the references in *The World of Ted Serios* and Eisenbud's book *Psi and Psychoanalysis* as I could get my hands on; in effect these books and references, and my psychoanalysis, constituted my early psychoanalytic training.

Fast forward, a number of years after this rather brief (and first) psychoanalysis: I was writing some of the parapsychological/psychoanalytic articles that you will find here and that were published in the Journal of the American Society for Psychical Research. I was teaching Parapsychology at the Honors Program at the University of Colorado, and ultimately enrolling for my doctorate at the Clinical Psychology Program at the City University of New York.

Being interested in parapsychology as a psychoanalyst has never been exactly safe professionally. Early on, I knew this, my knowledge based on the career and experience of Eisenbud, who had been a darling of the New York Psychoanalytic Institute, until he was considered a black sheep as a consequence of his interest in parapsychology. He had never been made a Training Analyst (upon the publication of his first parapsychological article in a prominent psychoanalytic journal, an immediate movement to oust him from the New York Psychoanalytic Society was begun but did not succeed; nevertheless he was informed that he would never be allowed to become a Training Analyst there (Eisenbud, 2010)) and his parapsychological work, most particularly the psychic photography investigation of Ted Serios, to this day is taken as a sign of how far he went off track. Despite my enthusiasm for parapsychology, I learned early on in my own training as a psychology graduate student and then as a candidate at a psychoanalytic institute, to

keep my head down, so to speak. It might be said that I kept my head down a lot. I graduated from a foremost New York psychoanalytic institute, the Institute for Psychoanalytic Training and Research (IPTAR), eventually became a Fellow and Training Analyst (I was determined not to suffer the same fate as Eisenbud), a Fellow of the International Psychoanalytic Association and a member of the American Psychoanalytic Association, and President of the New Jersey Psychoanalytic Society, all the while keeping my head decidedly down. I developed my psychoanalytic practice for adults and children and adolescents in a small suburban town in New Jersey. I did not write anything parapsychological (although I kept notes on psi events that occurred when seeing patients) for decades.

The private practice of psychoanalysis is dependent in part upon one's reputation among fellow analysts and in the psychoanalytic community. It was only when I was elected President of my psychoanalytic institute, that I felt professionally safe enough to return to my interest in parapsychology in terms of publishing and speaking. Even then, at my institute, a demanding and sometimes conservative training institute, it has not been until recently that I have felt I can speak out readily about my findings or understanding of parapsychological process. (For another and even more curious reason for my ambivalence about speaking out, see the Appendix article entitled "Cloak and Dagger Psi Mystery Story.")