

The Parapsychological Odyssey of Stanley Krippner

An Interview by Rosemary Pilkington

Stanley Krippner

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How did you get intrigued with and involved in investigating the so-called ‘paranormal’?

I was 14 years old when I had my first so-called paranormal experience. As a child, I was a voracious reader and wanted to own a set of World Book Encyclopedia. My aunt was a salesperson for World Book and was eager to sell a set to my family, not only for my use but for that of my younger sister as well. Our parents explained to us that we simply could not afford the selling price of 100 dollars. They owned an orchard and the weather conditions over that past year had not produced a bumper crop of apples, their chief source of income.

After hearing the news, I went upstairs to my bedroom and started to cry. I asked myself, “If not from my parents, where was the money to come from?” I had an uncle, Max Munson, who was fairly well to do, working in the dairy industry in Madison, Wisconsin, the state capital. I stopped crying and began to consider how I could make my funding appeal to Uncle Max.

Suddenly I bolted upright in my bed. A horrible thought entered my awareness: “Uncle Max can not help me because he’s

dead.” A moment later I heard the telephone ring downstairs. My mother answered the phone and let out a scream. My cousin was at the other end, informing her that Max, her father, had unexpectedly taken ill, had been rushed to a nearby hospital, and had died of a heart attack.



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It was many years before I shared this experience with family and friends. However, it spurred my interest in reading books and magazine articles about “parapsychology,” disciplined inquiry into reported experiences that appear to elude mainstream science’s concepts of time, space, and energy. Every week I listened to a radio show featuring Dunninger, the well known mentalist, and was fascinated by his alleged feats of telepathy, clairvoyance, precognition, and psychokinesis, four of the five labels affixed to the subject matter of parapsychology. The fifth area, the

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continuation of consciousness after death, also was of interest to me, but not something the intrepid Dunninger included in his repertoire.

I had attended public school in Cambridge and Fort Atkinson, Wisconsin, and went to the University of Wisconsin where I received a B.S. degree in speech education. My extra-curricular activities were the debate team and the forum committee of the Wisconsin Student Union. One of my elective courses involved the philosophy of religion, and my instructor, A. Campbell Garnett, introduced our class to the work of J.B. Rhine and his colleagues at Duke University in Durham, North Carolina. I asked Garnett, a president of the American Psychological Association, about Dunninger's effects and was informed that the mentalist was a clever sleight-of-hand artist and that there were explanations to everything I had heard on the radio. I thought to myself, "Well, I survived my mother's answer to my query about Santa Claus with equanimity, and so I can do the same when it comes to Dunninger."

However, Garnett took Rhine's experiments seriously and when I was elected president of the student union form committee, Rhine was high on my list of invitees. Frank Lloyd Wright, Eleanor Roosevelt, Trygve Lie, William Buckley, Norman Thomas, William McGovern, Julian Huxley, John Dos Passos, James T. Farrell, and Arthur Schlesinger, Jr. had accepted our invitations, so why not J.B. Rhine? To obtain funding for Rhine's lecture, we approached the All-University Lectures Committee; in turn, they asked the psychology department if it would be interested in co-sponsorship. The response from the department spokesperson was that such a lecture would leave an unfortunate "emotional aura: and would confuse students as to the nature of psychology." When Rhine agreed to pay his own expenses (following an invited lecture in Chicago for the American Chemical Society), we invited the psychology department to engage in a debate, an idea perfectly acceptable to Rhine. The response was that such a debate would be similar to one in which a scientifically trained atheist would debate a Roman Catholic Bishop on the topic: "Resolved: That the Immaculate Conception has been experimentally

proven." He closed his letter by advising us that our next lecture be "Recent Advances in the Art of Healing" by a popular African American faith healer of that era, Father Divine. As the date of the lecture grew closer, a psychologist advised his class, "If you are interested in ESP, you might as well hear about it from the horse's mouth—and from the greatest horse's ass of them all." The author of one of these insolent remarks went on to become president of the American Psychological Association; all three comments violated the rules of polite discourse that I had learned as a member of the university's debating team.

On the one hand, I could have been overawed by the reaction of these intellectual giants. But on the other hand, I had dined with James T. Farrell, the author of *Studs Lonigan* and other ground-breaking novels. I had introduced Frank Lloyd Wright to the student body and had fielded his often irreverent answers to audience questions. I had seen my photograph featured on the front page of the local newspaper with Trygve Lie, the first secretary general of the United Nations. I had bantered with William Buckley, William McGovern, and John Dos Passos about Wisconsin's junior senator Joseph McCarthy (who they supported but who I thought was a disgrace to the state). I had guided Eleanor Roosevelt, former First Lady of the United States, down the icy stairs of the Wisconsin Union Building following her inspiring address. Not too shabby for a Wisconsin farm boy! So I was ready to take on anyone who disparaged our committee's invitation to the world's premiere parapsychologist.

The student who had wanted to introduce Rhine bowed out, fearing retribution from his psychology professors. After a dinner, for which I had seated Rhine next to Dr. Garnett who had introduced me to parapsychology, we took Rhine to the lecture hall. One of Wisconsin's infamous snowstorms was raging, exam week was looming, and the Wisconsin Union Theatre was sponsoring a competing event. Nonetheless, Rhine attracted over 1,000 students and gave a brilliant lecture.

Shortly after the lecture, LIFE magazine published an article by Aldous Huxley, "The case for ESP, PK, and Psi"; the forum committee's status was boosted and

further discussion ensued. One of my psychology professors stated, at a public forum that I moderated, that no one had repeated Rhine's work. When I disagreed with him, he said that I, as chair, had no business interjecting my personal opinions into the discussion. Earlier he had singled me out personally for creating negative publicity for the department and creating bad feelings about psychology. This same professor later told his class that only schizophrenics dream in color, an allegation that would have shocked my friends and me had not the professor already compromised his integrity in his response to the Rhine lecture.

Once I graduated from the University of Wisconsin, I spent two years working as a speech therapist. While working for the Richmond, Virginia public school system, I made several visits to Duke University where I was hosted by J.B. Rhine and his wife Luisa discovering that the correct pronunciation of her name was "Lou-EYE-sah." During one of my visits, a medical researcher, G.R. Price, published an article in *Science* taking an extremely critical position on parapsychology, pointing out several ways in which Rhine could have "fudged" the results, claiming that experimenter fraud was the simplest explanation and most in accord with everyday experience. Rhine announced that he would initiate correspondence with Price instead of resorting to a war of words. Rhine's decision paid off; in 1972, *Science* (the flagship publication of the American Association for the Advancement of Science), published a letter of apology by Price.

In 1956, I started graduate work at Northwestern University and two years later invited J.B. Rhine to speak on behalf of Phi Delta Kappa, an educational society. Invitations were extended to all members of the psychology department and two of them actually showed up. (The psychology department chair had told his faculty that to accept the invitation would be to "disgrace" the department.) One of them, Donald Campbell, a future president of the American Psychological Association, politely stated that there was no repeatable experiment in parapsychology, that there was no known mechanism that could explain the results, and that Rhine's claim that distance made no difference violated the inverse square ration

established by physicists in which an effect diminishes in a predictable proportion over the miles. This initiated a civil discussion that impressed me for its courteousness; a quality that I had found lacking at the University of Wisconsin.

In 1960, Rhine telephoned me that there were alleged poltergeist ("noisy ghost") phenomena in the nearby town of Guttenberg, Iowa, and a fellow graduate student, Arthur Hastings, and I drove out to investigate. An elder couple, while being cared for by their grandson, found themselves immersed in a series of frightening incidents that included small explosions, flying objects, and furniture that crashed to the floor. A visiting sailor who weighed 265 pounds claimed that his mattress rose into the air and tossed him out of bed. By the time that Hastings and I arrived, the house had been studied by physicists and geologists armed with a Geiger counter, an oscilloscope, an ion detector, and argon radiator detector, none of which noted anything out of the ordinary. Thousands of curiosity-seekers had paraded through the house, doing more damage than had the alleged poltergeist. Hastings and I interviewed family members, noting that the grandson (who did not show up for the interviews) was in the same room whenever an incident occurred in the dark and in a nearby room when the disturbance occurred in daylight. The motivation was clear; the grandson had grown tired of baby-sitting for his elderly grandparents and once his pranks had scared them out of the house, he resumed his life as an Iowa playboy.

And what of the sailor who had been tossed out of bed after his mattress "levitated"? A few questions determined that he had imbibed several bottles of beer before retiring. So in this case, Hastings and I concluded that the spirits were inside the sailor rather than inside the mattress.

During my years at Northwestern, I took a break from academia each summer, serving as program director of Camp Richmond, a YMCA facility on the James River. Again, Rhine asked me to investigate a young psychic claimant; Margaret Foos lived in rural Virginia and claimed to have "X-Ray vision." A fellow camp staff member, John Scherer, an accomplished magician, and I made an appointment with the Foos family

and drove to their farm where we were treated to gracious southern hospitality. Margaret donned a blindfold and we were encouraged to stuff cotton into all the orifices to eliminate possible sources of light. However, we immediately noticed that Margaret only read newspapers and books at chest level; when we held them directly in front of her eyes, the X-ray vision vanished. On our way back to Camp Richmond, John Scherer and I dubbed what we had seen “the peeking down the corner of the nose” effect. I bought a surgical mask, asked campers to stuff the openings with cotton, and proceeded to read anything placed before me on the table. It was fairly easy to squint my eyes and relax my facial muscles so that a beam of light emerged from below my nose producing my own X-Ray vision. Needless to say, I showed the campers how the trick was performed, giving them a practical lesson in critical thinking and keen observation.

Rhine also suggested that I visit “Lady, the Wonder Horse” who lived on a Virginia farm run by her owner, a Mrs. Fonda. After collecting a small fee, Mrs. Fonda had Lady spell out my name and perform simple mathematical functions on a huge keyboard that had been placed on the floor. I was the only visitor that day, so I was able to ask some additional questions. But I noticed that before Lady would press her nose against a typewriter key, Mrs. Fonda would whip her gently with a switch, saying “Go faster, Lady.” I told Mrs. Fonda that Lady’s speed of response was fine for me, but then realized that the placement of the switch was tied to a response. If Lady’s left upper flank was struck, Lady would produce the letter “E”; for “S,” Lady’s right neck was struck. In my opinion, this was an incredible feat of conditioning that rivaled anything psychic.

When Mrs. Fonda asked if I would like Lady to predict something, I asked who the Democratic Party would nominate as Vice President. Mrs. Fonda asked who was in the running and I rattled off a number of contenders ranging from Stuart Symington to Hubert Humphrey to Lyndon Johnson. Lady promptly typed out “Johnson,” the name that was easiest to spell. Mrs. Fonda said that my request was a surprise because most of her visitors asked about finances or romance. I thanked Lady and Mrs. Fonda,

and left the farm. Of course, I thought of them again when Lyndon Johnson was selected as John F. Kennedy’s running mate during the 1960 Democratic convention.

Back at Northwestern University, a former president of the American Psychological Association, Gardner Murphy, was scheduled to speak at a psychology department symposium in 1959. Hastings and I wrote him, asking if he would be available to speak to a group of graduate students interested in parapsychology. He graciously accepted, as had H.H. Price and C.D. Broad, two eminent British philosophers who had also visited the campus for officially-sponsored symposia. Murphy’s recently published book, *Human Potentialities*, was my introduction to what was to become humanistic psychology, hence we had numerous questions for him, all of which he responded to with patience and graciousness. As Hastings and I drove him to his train station, Murphy mentioned that he was planning to spend the summer in Hawaii as a guest lecturer for the University of Hawaii. Coincidentally, I had planned to be in Honolulu for a wedding and he invited me to be his teaching assistant. I had also planned to attend the International Conference on General Semantics, presenting the poltergeist investigation that Hastings and I had conducted.

The summer of 1960 was an unforgettable experience, with ample opportunities to discuss parapsychology and related topics with Murphy and his wife Lois, herself a well-known psychologist. One morning we were alerted that a group of townspeople had discovered Murphy’s presence on the campus, and recalled his opposition to Senator McCarthy’s purported anti-Communist campaign in the 1950s. The rally never materialized but reminded me that old witch hunts die hard. Ironically, my last act on Murphy’s behalf was to buy him a Russian-English dictionary. He had heard that there was parapsychological activity in the Soviet Union and hoped to check it out while there for an academic symposium.

In 1961, I began a three-year stint as director of the Kent State University Child Study Center, teaching courses on learning disabilities and supervising a clinic where diagnosis and remediation was given by our graduate students. In addition, I obtained

significant results in a clairvoyance test with schoolchildren, my first published, experimental parapsychology article. The pupil making the most clairvoyant “hits” won a transistor radio, a desirable high tech apparatus in those days.

During those years, I took a side trip to Harvard University where I was a research participant in Timothy Leary’s psilocybin experiments in 1962. I had an incredible “trip,” one filled with visual imagery and philosophical insights. The one somber note was an image of Abraham Lincoln, head bowed, with a voice shouting “The President has been shot.” Lincoln’s image faded to that of the current president, John F. Kennedy. Again, his head was bowed and a voice shouted “The president has been shot,” a premonition that came to pass in 1963. I had written down my account of the psilocybin session, including the Lincoln/Kennedy imagery, and distributed it to close friends. My tragic premonition was probably coincidental, but nevertheless I had recorded it in some detail so that nobody could accuse me of “after-the-fact” recall.

What do you feel your most important contributions to the field have been?

The Parapsychological Association was birthed in 1959 and I have attended most of their annual conventions. At the 1963 convention, Gardner Murphy introduced me to Montague Ullman, a psychiatrist who had been appointed director of the psychiatry department of a community mental health center in Brooklyn, New York, a facility that was going to include a dream laboratory for the study of anomalous effects in dreams, one of Ullman’s specialties. The fact that I was number five on the list of people who had been approached to head the laboratory did not bother me; after all, my formal education on dreams had consisted of the allegation that only schizophrenics dreamed in color.

Following several pilot studies, one with the celebrated claimant medium Eileen Garret, Ullman initiated a decade-long experimental study in the Maimonides Medical Center Dream Laboratory; and I joined him in 1964. We devised a protocol in which a “telepathic transmitter” would interact with a research participant who would then enter a soundproof sleep room

for the night, with electrodes attached so that periods of rapid eye movement (REM) sleep could be monitored. The transmitter was given a randomly selected envelope and retired to a distant room; the envelope contained an art print (the “target”). The transmitter would open the envelope, view the target, and attempt to “send” its images to the participant, who, in turn, had been told to attempt incorporating the images into his or her dreams. Experimenters awakened the participant during REM sleep, tape recording all dream reports, which were later transcribed. Upon the completion of the experimental series (typically 8 to 10 nights), outside judges worked blind and independently with these transcripts and copies of the art prints, assigning numerical scores to each transcript-target combination. These scores were analyzed statistically to determine if the correct transcript-target matches differed from the incorrect matches. This occurred often enough to confirm the “telepathy hypothesis”; indeed, a meta-analysis of some 450 night-time dream sessions at our laboratory produced odds of 75 million to one against achieving such results by chance. Notably, five professional magicians visited the laboratory and examined the research protocol, concluding that it was too tight to permit unconscious cueing or conscious deceit on the night of the experiment, the only possibilities for chicanery being on the part of staff members who could have altered the transcripts before sending them to the judges or on the part of those statisticians who analyzed the data. As a result, the transcribers were advised to keep duplicate copies of the transcripts should an investigation be called for, and the analysis was assigned to outside statisticians who were not members of the laboratory staff.

Several attempted replications were carried out by investigators in other laboratories. Many well-known dream researchers initiated these studies, including Inge Strauch and David Foulkes, who obtained negative results, Calvin Hall, who reported positive results (but with data too sparse to permit statistical analysis), and Gordon Globus who reported equivocal results. After examining our experiments and those done elsewhere (principally in British university settings with participants

who stayed at home and were awakened at random intervals by telephone) Christopher Roe and Simon Sherwood (2009) concluded, "Combined effect size estimates for both sets of studies suggest that judges could correctly identify target materials more often than would be expected by chance, using dream reports" (p. 211). They also reported a significant difference between the two data sets; the results favoring those carried out at the Maimonides laboratory.

One psychic claimant, Malcolm Bessent, participated in two 8-night studies in which he attempted to dream about a target that would be randomly selected once he awoke; a phenomenon referred to as "precognition" by parapsychologists; both studies produced significant results but no attempt was made to repeat them in other laboratories.

Critics of this body of work cite the lack of replicability. However, in 2007 Michael Persinger, a Canadian neuroscientist and I published a retrospective study indicating a correspondence between putative telepathic and precognitive dream reports and geomagnetic activity, specifically low sunspot activity and electrical storms while participants were dreaming. Hence, if future studies yield greater replicability, and if they are executed under conditions that rule out coincidence, sensory cueing, statistical artifacts, and fraud, these data suggest that there are biological capacities for unusual behaviors that may be sensitive to geomagnetic activity, bringing these parapsychology-derived data closer to similar environment-brain interactions already reported in mainstream science.

In the meantime, I had married Lelie Harris and needed a steady income to put her two children through school. I accepted a teaching position at what was to become Saybrook University in San Francisco, California, one of the few accredited graduate schools that would allow students to write their Masters theses and Doctoral dissertations on parapsychological topics. At the same time, I edited nine volumes of *Advances in Parapsychological Research*, a well-received book series that summarized ongoing research in the parapsychological fields. My most notable publication was *Varieties of Anomalous Experience*, co-edited by Etzel Cardeña and Steven Jay

Lynn, and published by the American Psychological Association, which was pleased to see it become a best-seller. One chapter dealt with parapsychological phenomena, but several dealt with associated topics, such as anomalous healing experiences, past-life experiences, out-of-body experiences, and near-death experiences. In 2010 I co-edited *Debating Psychic Experience: Human Potential or Human Illusion?* I was able to pull together some of the most rigorous thinkers and researchers in parapsychology and some of the most articulate and knowledgeable critics of parapsychology, putting them against each other in a debate, one that was repeated *in vivo* at the annual convention of the American Psychological Association in 2011.

What might you have done differently, or what beliefs did you have when you entered the field that were changed through your experiences?

I do not think that my beliefs underwent important changes during my parapsychological odyssey. For example, I do not like the word "paranormal" because I believe that psi in all of its manifestations is "normal." Perhaps they were non-ordinary, but certainly not abnormal or even paranormal.

I would have done many things differently, however. At Maimonides, we developed a protocol that called for research participants to spend eight nights in the laboratory. This protocol produced six studies (four to study telepathy, two to study precognition), four of which were statistically significant. But we also tried variations of that theme, for example, using different targets at different times of the night. Our resources would have been better served staying with the standard protocol.

I also regret the experiment conducted with our "star" participant, Robert L. Van de Castle at the University of Wyoming. One of our staff members should have accompanied him to be sure that the basic protocol was followed. Van de Castle came very close to attaining statistically significant results, but was handicapped by the target selection. Too many of the art prints were similar in nature and this produced a handicap when Van de Castle

attempted his matching of the targets the next morning.

We conducted a pilot study with a medical student who claimed to have “out of the body” experiences (OBEs). We placed an art print on a ledge above his bed, an art print that was taken from a randomly selected envelope in a way that none of our experimenters were aware of its identity. On the last night of a four night series, he described the art print quite well and even mentioned its name in his description of what he perceived. He had to terminate the study to return to medical school, but I wish we would have kept track of him and called him back again during a vacation break.

Some of our high school and college volunteers went on to have illustrious careers in psychology and psychiatry. We did not keep adequate track of them, and could very well have asked them to contribute a short essay to a book reviewing what impact their experience at Maimonides had on their lives.

I could continue to list mistake after mistake, error after error, missed opportunity after missed opportunity. However, I am satisfied that our research protocol was tight enough to preclude sensory cueing, sense leakage, statistical artifact, fraud, or any of the hazards that provide challenges to parapsychologists.

What unusual experiences have you had that exceeded even your boggle threshold?

When people ask me about my most dramatic “boggle experience,” they expect me to tell them about the Brazilian psychic claimant Amyr Amiden. My first meeting with Amyr Amiden dates back to 17 February 1993 when a Brazilian psychologist, Margarida de Carvalho, and I led a tour group of 20 people through Brazil. This trip was sponsored by the Institute of Noetic Sciences, and included four days in Brasilia where we spent an afternoon at the Foundation of the City of Peace. The founder of the City of Peace and its affiliated International Holistic University, Pierre Weil, had persuaded Amyr Amiden to join our group for lunch.

Amiden told us that he had been born on 5 July 1941, and that he worked as an importer and also as a government workers'

union secretary. At that time, he lived in Brasilia, the capital city of Brazil. Of Syrian and Iranian descent, Amiden told us that he had been raised in the Muslim faith but now found inspiration in all religions. He also told us that his maternal grandfather was surrounded by unusual events and exerted considerable control over many of them. One of his brothers fought for the Allies in World War II.

A member of our group later wrote, "I was sitting in the lunch room about four feet behind Amyr at the City of Peace. I heard Dr. Weil say, 'Here it goes again.' His statement was in response to hearing something drop and bounce inside the room. Shortly thereafter, Stanley Krippner... walked over and retrieved a small polished black stone encased in mud from the floor. I watched with interest as they discussed it. At that moment, no one in our group, except Dr. Krippner, knew that Amyr seemingly manifested apports, i.e., appeared to be able to produce physical objects through mediumistic abilities. Dr. Krippner asked Amyr if he felt that the phenomena happened through the work of some spiritual force or entity operating in him. Dr. Krippner mentioned the name 'Christ' in this dialogue. Instantly, Amyr began to bleed from his palms and the backs of his hands. A dark red mark also appeared on his forehead. This phenomenon, called stigmata, allegedly indicates that an individual so heavily identifies with Christ that they express the marks of the crucifixion... Interestingly, Amyr is a Muslim although he was ecumenical in presenting his beliefs."

I recalled that beet salad had been served at lunch, and speculated whether the red fluid that appeared on Amiden's body could have been beet juice; however, I was reluctant to ask permission to inspect the fluid. After asking Amiden's permission, I invited the group to file past Amiden to observe the phenomenon.

Once our group was seated in a circle, Weil passed around an ornate cup that had been resting on a table in the lecture room; he described it as a communion chalice. A group member recalled that "water was in the cup when I held it in the circle." One member noted that Weil "showed us a chalice that Amyr held shortly before we

arrived. What appeared to be blood covered a cross on one side of the chalice. Dr. Weil explained that when Amyr picked up the chalice, the blood exuded from the cross. I picked it up for a closer inspection and, after looking closely at the marks inside and out, I passed it around to the rest of our group. When it returned, created within it were several communion wafers that had not been there when it left my hands. To the best of my knowledge, the chalice was in the hands, or within plain sight, of our group the entire time."

One group member saw Amiden the following day, recalling, "He seemed weary and exhausted. He said every month for about ten days he develops great thirst and needs to drink much water, tea, or coffee. He loses weight, and his saliva tastes acidic. During this time, phenomena occur, and he has greater healing power."

In November 1994, I sent a questionnaire to the other authors of this report. It was based on Rhea White's concept of "exceptional human experience" and the potential they offer for shifts and changes in one's worldviews and activities. The questionnaire asked: (1) "Would you consider the encounter with Amyr Amiden an 'exceptional human experience'?" (2) "If so, what portion of the encounter was the most 'exceptional'?" (3) "Now that a year and one half has passed since you had the encounter with Amyr Amiden, have you noticed any after-effects?"

Ten members of the tour group responded to the questionnaire. They all answered affirmatively to the first question. The aspects that were felt to be the most exceptional included the "falling stones," "the blood on the goblet," "the stigmata," "the numerous apports," "the objects being materialized," and "access into the process and content of a dimension of mind that most of us are unable to penetrate." One respondent added, "This was the most significant experience of my life."

In March 1994, I returned to Brasilia to work with a 7-person team studying the anomalous phenomena occurring in the presence of Amyr Amiden, incidents over which he claimed to have no voluntary control. We spent several hours a day with Amiden, who joined us after his occupational duties had been completed.

The settings for our work varied, but most of them were in Weil's office where we sat in comfortable chairs around a table. Amiden drove to the Foundation, was met in the lobby by one or more team members, and escorted to the office so that there could be no occasion on which Amiden entered the room prior to the session. Several sessions were held in the campus Meditation House; I investigated this site each morning to be sure it contained no unusual objects which could later be labeled "materializations." When the restaurant was the setting, Amiden entered and left with other group members. From the time that he arrived at the Foundation to the time that he departed, Amiden was in the presence of one or more members of the group.

When one or more team members felt that an unusual event had, indeed occurred, Ruth Kelson, a Brazilian physician, and I took field notes. Periodically, three members of the team rated each of these events on a 5-point Anomaly Observation Scale I had constructed. It ranged from 1 (no apparent anomaly) and 2 (slight degree), to 3 (moderate degree) and 4 (high degree), to 5 (extraordinary degree of apparent anomaly). The mean of each set of ratings was used for comparative purposes; the research design stated that an event would have to have a mean rating of 2.1 or higher to be considered an "apparent anomaly," a non-ordinal number selected to divide events which were felt to be easily understandable from those that were ambiguous or difficult to explain.

We also had the opportunity to inspect a large photograph of Gandhi that Weil had brought from his bookcase. Weil reported that when Amiden had first seen it, he remarked that the man in the picture had been killed. This statement is not remarkable, given the widespread knowledge of Gandhi's assassination. However, the following incident was quite remarkable; Weil observed the appearance of two blotches of a blood-like substance on the picture. He pointed these out to us and they were easily discernible.

The Spearman rank order correlation method was used to investigate associations between variables. This non-parametric statistic was used since it was deemed unlikely that the data, especially the ratings

on the Anomalies Rating Scale, were normally distributed.

When the means from the Anomalies Rating Scale from antecedent anomalous events were correlated with the corresponding 22 pulse readings the results were not significant. Kelson considered Amiden's pulse to be rapid and symptomatic of tachycardia. Kelson also stated that Amiden's blood pressure was considered to be slightly elevated from a medical point of view and symptomatic of hypertension. The systolic blood pressure readings did not produce statistically significant results but, the higher the mean rating tended to be for the event on the 5-point Anomaly Observation Scale, and this effect was statistically significant.

Geomagnetic readings were taken on only three days because the magnetometer was not available for the other sessions. When the mean ratings (on the Anomaly Observation Scale) of each daily session were compared with daily geomagnetic activity for the Southern Hemisphere, the results were statistically significant.

The objects that appeared anomalously included polished stones, coins from various parts of the world, Christian religious medallions, onyx jewelry, small gemstones, and a pair of linked metal rings. On one occasion, a magenta stripe appeared on a faxed document; a drop of water seemed to congeal into a diamond before our eyes. This event led to our naming the collective events, "The Magenta Phenomena." Various laboratory tests have been conducted with several items; for example, some of the stones were identified as agate, amethyst, a low-grade emerald, and a diamond.

The results of our investigation were so provocative that plans were made for a more formal investigation utilizing sophisticated psychophysiological monitoring equipment and the assistance of a Brazilian magician trained in sleight-of-hand effects (a crucial missing element from each of our completed sessions with Amiden). One reason the magician was needed was the fact that the gemstones that appeared are fairly common in Brazil; another reason is the fact that Amiden was in the import-export trade and would have had access to most of the other artifacts that

appeared. Unfortunately, Amiden's health necessitated cancellation of these plans upon the insistence of his physician, who had observed the increase in Amiden's cardiovascular and gastrointestinal problems following our March 1994 visit.

The Parapsychological Association has a long-standing resolution that a magician be present when macro-PK is being investigated, a position that Amiden never was able to fathom as it seemed to cast doubt upon his personal integrity. However, I assured him that I had no personal doubt as to his character and veracity. I congratulated him for his cooperation, knowing that he had participated in these sessions while putting his health at considerable risk. However, the data from these sessions is compromised by the absence of a skilled magician, the lack of a videotaped record, and the inability to conduct a follow-up session that would have determined if these phenomena were repeatable.

Yes, these incidents exceeded my Boggle threshold but so did the Maimonides dream experiments. Because the latter were better controlled I would have to give them the edge.

What advice would you give to young people entering parapsychology as to what areas of the field are of utmost importance and as to pitfalls of which they should be aware?

My two beloved mentors in parapsychology were J.B. Rhine and Gardner Murphy. I was their houseguest several times, was close to their wives, and in the case of Rhine, was also close with his daughter Sally, with whom I have had a wonderful relationship spanning decades. Young people can still view them as role models, even though they lacked personal contact with them. Rhine devoted his life to parapsychology (which I prefer to use the term "psi research") while Murphy made contributions to various fields in psychology and was once a president of the American Psychological Association.

Some parapsychologists followed the Rhine prototype, J. G. Pratt and Charles Honorton among them, focusing on psi research and making important contributions. Others followed the Murphy prototype, Charles Tart, John Beloff, Daryl Bem, and Gertrude Schmeidler among them,

enriching the field of psychology – and in the case of Beloff, philosophy as well.

My path has veered toward the Murphy prototype, not that I would compare my humble contributions to his in psi research or any of the other fields I have explored (hypnosis, shamanism, dissociation, dreams, war trauma, etc.). I have received accolades and honors from my peers in psi research but have also received half a dozen awards from the American Psychological Association and its various societies. A practical result of my diversity has been the ability to pay my bills (and those of my family members). And I really doubt that I could have done more for psi research than I have done – the statistical designs alone have become more complicated than what I can easily handle.

Therefore, one of my suggestions for neophytes in the field is to obtain a solid grounding in a discipline in which they can earn a living, and use that as a springboard for their entry into psi research. I recommend that they subscribe to psi research journals, attend conventions of such groups as the Parapsychological Association and the Society for Scientific Exploration, and join a listserv that will enable them to enter into dialogue with established parapsychologists.

I also recommend that they make themselves aware of the criticisms of the field, both those that are legitimate and those that are off-the-wall. Young people will need to provide intelligent responses to these critiques if they are to be taken seriously. In addition, I feel that belligerence is a pitfall. I once spoke to a psychological convocation at UCLA and a noted professor told me that this was the best exposition of parapsychology that he had ever heard. (I also spoke on psi research at another university and a faculty member told one of his colleagues, “Either Krippner is a liar or

he is completely psychotic,” not realizing that he was speaking to a friend of mine.) While co-editing the book *Debating Psychic Experience: Human Potential or Human Delusion?* I maintained cordial relationships with all the counter-advocates who contributed and they remarked that they and their positions had been treated fairly.

In retrospect, there are many decisions I would have made differently but there are many accomplishments that I think made a difference. Who knows how future scientists will view psi research in the years ahead? I believe that they will credit parapsychologists for expanding the scientific studies of human capacities, that they will use methodological paradigms pioneered in psi research for other topics, and will find clues in the parapsychological literature to resolving the perennial “mind-brain” problem and other conundrums that have been courageously examined by psi research while mainstream psychology has ignored or belittled them. Young people with an interest in psi research could make no more important choice than to devote at least part of their careers to sitting on the cutting edge – just so they do not get sliced to bits in the process!

In Homer’s classic mythic tale, *The Odyssey*, Ulysses is the only survivor of the troops he led to victory in the Trojan War. The others fell victim to a number of distractions and disasters ranging from sirens to shipwrecks. Young people who plan to conduct psi research, either as a vocation or an avocation, need grounding. Ulysses had his sailors tie him to the mast so he would not be tempted to succumb to the sirens’ songs; psi researchers need to be well grounded in scientific inquiry and skepticism so that their forays into the unknown add to the storehouse of human knowledge rather than the archives of human folly.

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