

# Psychical Research in Greece

## The 1935 European lectures of Angelos Tanagras

FOTINI PALLIKARI<sup>1</sup>

**Abstract** – The Greek Society for Psychical Research (GSPR), which flourished for 35 years in the 20th century, is currently not well recognized within parapsychology circles, either in its name or in its activities. Possible reasons may be its relatively short life almost entirely driven by the continuous efforts of one person, its co-founder and only president Dr. Angelos Evangelidis Tanagras (1875–1971). The current article pays a tribute to the many contributions of the Greek Society for Psychical Research to the international parapsychology, triggered by a recently recovered old manuscript, the typed German text of the renowned lectures that Tanagras delivered in Europe in year 1935. Tanagras had showed a film of Cleio performing telekinesis on a compass needle and had discussed the psychical research activities of the GSPR. He included in the lecture his theory of psychobolia, of which a summary is presented here. The content of these lectures is presented in the form of excerpts building the basis for the examination of the past research activities of GSPR. In a second part of the article, the mysterious case of the telekinetic medium Cleio will be further investigated, and finally the possible reasons why the GSPR has not survived until our current time are examined.

*Keywords:* history of parapsychology – Greek history – Greek Society for Psychical Research – psychic phenomena

### Parapsychologische Forschung in Griechenland: Die europäischen Vorträge von Angelos Tanagras aus dem Jahr 1935

**Abstract** – Die Greek Society for Psychical Research (GSPR – Griechische Gesellschaft für Psychische Forschung), die im 20. Jahrhundert 35 Jahre lang blühte, ist in parapsychologischen Kreisen sowohl vom Namen her als auch in ihren Aktivitäten derzeit nicht sehr bekannt. Mögliche Gründe könnten darin liegen, dass ihr relativ kurzes Leben fast ausschließlich auf die kontinuierlichen Bemühungen einer Person zurückzuführen ist, ihres Mitbegründers und einzigen

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Präsidenten Dr. Angelos Evangelidis Tanagras (1875–1971). Der vorliegende Beitrag würdigt die vielen Beiträge der Griechischen Gesellschaft für Psychische Forschung zur internationalen Parapsychologie, angeregt durch ein kürzlich wiedergefundenes altes Manuskript, den maschinengeschriebenen deutschen Text der bekannten Vorträge, die Tanagras im Jahr 1935 in Europa gehalten hat. Tanagras hatte einen Film von Cleio gezeigt, in dem sie Telekinese auf einer Kompassnadel ausübte, und die psychischen Forschungsaktivitäten der GSPR diskutiert. Der Vortrag präsentierte auch seine Theorie der Psychobolia, deren Grundzüge hier vorgestellt werden. Der Inhalt dieser Vorträge wird in Form von Auszügen präsentiert und bildet die Grundlage für die Untersuchung der vergangenen Forschungsaktivitäten der GSPR. In einem zweiten Teil des Aufsatzes wird der mysteriöse Fall des telekinetischen Mediums Cleio weiter untersucht, und schließlich werden mögliche Gründe erörtert, warum die GSPR nicht bis in unsere heutige Zeit überlebt hat.

*Schlüsselbegriffe:* Geschichte der Parapsychologie – Griechische Geschichte – Greek Society for Psychical Research – paranormale Phänomene

### ***Introduction***

This article covers three main topics related to the history of the Greek Society for Psychical Research (GSPR) and the personality of its president Angelos Tanagras. The first part presents the content of the parapsychology lecture that he delivered in the year 1935, the second part refers to the mystery surrounding the Greek telekinetic medium Cleio<sup>2</sup> and the third part discusses the conditions responsible for the relatively short life of the GSPR.

#### *The Early Years*

Angelos Evangelidis (1875–1971) was the eldest son in a wealthy Greek family of Smyrnaean origin, from a stern diplomat father who served at the Embassies of neighboring countries to Greece as consul officer (Pallikari, 2018b). Young Angelos studied medicine at the National University of Athens, Greece and in his early 20s he became employed by the Greek Royal Navy (1898–1923) as medical doctor (Tanagras, 2016, 2017). As a leisure pursuit, he funneled his exceptionally active literary talent into writing numerous novels that were published in magazines and newspapers and were later featured as books. His novels had a romantic character, portraying public life in Greece or his personal life in the Navy. They also revealed clear signs of

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2 Her nickname in Greek is “Κλειώ” (pronounced Klee-ó), which in Latin is directly translated as “Cleio”. To avoid a wrong pronunciation in a foreign language, her name was spelled “Clio”.

his early interest in the paranormal. Already in 1901, he had adopted his pen name “Tanagras”<sup>3</sup> which the Royal Navy officially accepted in 1917, having first been granted by the Greek ministry of interior affairs five years earlier (Pallikari, 2019).

### *A Prophetic Dream*

In his early 30s, Tanagras had an unusual and quite disturbing dream. He dreamt that his beloved mother became seriously ill, that her physical state deteriorated and that he had himself to take care of her, until her sad passing. Unfortunately, some years later his dream came true in all its dreadful details. This was an enormously hurtful experience for him, who had a particular bondage of affection for his mother. Ever since that experience, he lived carrying the guilt that due to his dream he had mentally initiated the illness and death of his mother.<sup>4</sup>

Giving in to the persistent questioning of his then young colleague Panayiotou, who later became Professor in the medical department of the National University of Athens (Panayiotou, 1981), as to why he started the GSPR in 1923, he confided in him that the real reason he decided to investigate psychical phenomena was exactly that dream. The “Theory of Psychobolia” (Pallikari, 2020a) he had formulated, reflects those early influences on his beliefs regarding psychical phenomena initiated by that dream.

### *The GSPR’s Rise to Fame*

In his role as the president of the GSPR, at a time when Greece was considered a remote and less comfortable location to visit, Tanagras managed to organize an international conference that gained the respect and appreciation of his fellow parapsychologists. It was the 4th International Parapsychology Convention in Athens of 1930, where delegates from all over Europe were treated luxuriously, enjoying a full intellectual program of morning lectures and afternoon recreational activities (Bestermann, 1930; Pallikari, 2017a).

The success of the conference did not only boost the position of Tanagras among the international parapsychology community, but it also had a favorable domestic impact. It raised the trust of both Greek academics and civilians towards himself and the GSPR. University profes-

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3 Greek names are conjugated; “Tanagras” is the nominative, while “Tanagra” is the accusative. In the past, his name appeared next to his publications as “A. Tanagra”, which means “belonging to”, or “by A. Tanagras”. References to him in the first person should add the “s” at the end.

4 Tanagras describes this event on page 223 of his autobiography (Tanagras, 2016) and also in Pallikari (2018b).

sors and eminent Greeks would regularly attend the crowded meetings of lectures and demonstrations of psychical phenomena at the GSPR. Consequently, Tanagras received invitations to give such lectures to the psychology students at the Athens University and to police officers. It was recorded (Tanagras, 1937c) that Tanagras was already lecturing psychical research by invitation since 1930 at the psychology department of the Athens University. Ordinary people would visit him seeking advice for paranormal activities happening to them.

Among the many visitors of the GSPR center in 1931 was a girl who claimed to have telekinetic powers and who soon became the telekinetic star of Tanagras bonding a collaboration that lasted for 17 whole years (1931–1948). The girl's name was Koula Gkioka,<sup>5</sup> which Tanagras soon changed to the pseudonym Cleio Georgiou to preserve her and her family's anonymity (Pallikari, 2009). Although her anonymity was carefully protected for all the years she collaborated with the GSPR, it was, however, revealed by Tanagras in his autobiography, which he began to write approximately around 1957 (see pages 123, 145, 360 & 468, in Tanagras, 2016). He also revealed the name of one of her brothers, professor Demetrios Gkiokas. Gkiokas was a mathematician who had translated famous mathematics textbooks into Greek. Tanagras had also added in his autobiography that Cleio had died suddenly. However, his narrative did not agree with additional evidence that later emerged from independent sources (Pallikari, 2020c), as will be discussed in the section “The mysterious case of Tanagras' collaboration with Cleio”.

### *Tanagras' European Lectures in 1935*

From August 26 to August 30, 1935, Tanagras attended the Fifth International Parapsychology Congress held in Oslo, where he was appointed President of the Conference and contributed two lectures to its program. The first one was titled *Evidence for telekinetic effects. The medium Cleio* (Tanagras, 1935a) during which he projected a film of Cleio performing telekinesis on a compass needle.<sup>6</sup> His other lecture was titled *Some cases of precognition explained by psychobolia* (Tanagras, 1935b), where he applied his theory of psychobolia to explain archived cases that had occurred around Greece.

The film of Cleio had particularly impressed the Oslo congress participants, earning him invitations by the representatives of Belgium, Denmark and Hungary to give similar lectures in their home countries, which he gladly accepted (Pallikari, 2018a).

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5 Gkioka is the female form for Gkiokas.

6 The 16mm Kodak film with Cleio's telekinesis was produced by Tanagras' colleagues prior to the Oslo conference (Pallikari, 2016: 429) to be shown at the conference. Tanagras also sent a copy in the 1970s to the German philosopher Gerda Walther (1897–1977), secretary to parapsychologist von Schrenck-Notzing (1862–1929), who in turn forwarded it to Benson Herbert in London for analysis (Herbert, 1971).

He hinted in his autobiography that his Copenhagen lecture was given in German language, while he clearly stated that he spoke German in Budapest. Most likely Tanagras delivered all three European lectures in German language, which must all have been identical in content. Luckily, the 13 pages (A4, approx. 4000 words) of the 1935 typed lecture manuscript have survived. He had titled it *Die neueren Ergebnisse der metapsychischen Forschung* [The latest results of metapsychic research] (Pallikari, 2020c). Extracts of it will be quoted throughout this paper serving as a trigger for recalling the past activities of the GSPR, describing Tanagras' theory of psychobolia and investigating his mysterious collaboration with the telekinetic medium Cleio (Pallikari, 2018c). The manuscript, whose original is added as an appendix, takes the reader 85 years into the past to gain some revealing insight into Cleio's story.

Tanagras had arranged his manuscript into seven sections. In the first two, titled "Die psychischen Phänomene und die Religion" and "Die psychischen Phänomene als Erscheinungen des Unbewussten" [The Psychic Phenomena and Religion; The Psychic Phenomena as Phenomena of the Unconscious], he argued that psychical phenomena were being observed at all times and places giving rise to most religions. He added that such phenomena that were thought to be miracles, actually originate from a "mysterious energy of the subconscious" which governs the unconscious functions of the body. Although the soul is indestructible, there is no possibility to communicate with the dead, he postulated, referring to the great scientific findings of his time, radioactivity and the discovery of electrons in atoms:<sup>7</sup>

The great founders of religion were all strong mediums and thaumaturgists, from Moses to Mohamed, whose ecstatic states are well known.

It is natural and understandable that the psychic phenomena, because of their supernatural characteristic, were considered in earlier times either as an association with the deceased or as a connection with a deity. In doing so, they fostered the development of belief in ghosts or modern spiritism that began around the middle of the last century with the phenomena in Hydesville in America and with Allan Cardec. [sic!] [...]

By the term subconscious, we understand that mysterious energy form that governs the unconscious functions of the organism and often manifests itself in super-material manifestations, formerly called miracles and now called psychic phenomena.

[...]

Indian philosophy named the subconscious the "unknown friend", Socrates called it his demon, Aristotle called it "entelechia", Descartes "inner feeling", Kant the "thing in itself", Schopenhauer "will", Bergson "Lebenselan" and so on.

Since the discovery of radioactivity and the electrical nature of matter, we know that bodies are made of energy and that the whole universe is ultimately nothing but creative

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<sup>7</sup> All translations from German or Greek to English are from the author.

Die neueren Ergebnisse der metapsychischen Forschung

1.) Die psychischen Phänomene und die Religion.

Die psychischen Phänomene sind zu allen Zeiten und überall beobachtet worden und haben den meisten Religionen als Basis gedient, besonders bei wilden Völkern, deren Priester stets mehr oder weniger mediale Fähigkeiten besaßen. Derartige Personen sind im Laufe der Epochen bald als Magier, bald als Propheten und Heilige, oder aber als Zauberer betrachtet worden, die man gerne verbrennen liess. Die selben Personen nennt man heutzutage Medien.

Die grossen Religionsstifter waren alle starke Medien und Thaumaturgen, von Moses angefangen bis zu Mohamed, dessen extatische Zustände zur Genüge bekannt sind.

Es ist natürlich und begreiflich, dass die psychischen Phänomene wegen ihrer ~~übernormalen~~ übernormalen Beschaffenheit in früheren Zeiten entweder als Verkehr mit Verstorbenen oder als Verbindung mit der Gottheit aufgefasst wurden, und dass sie dadurch der Geisterlehre oder dem <sup>modernen</sup> Spiritismus Vorschub leisteten, der um die Mitte des vorigen Jahrhunderts mit den Phänomenen in Hydesville in Amerika und mit Allan Cardec seinen Anfang nahm.

2.) Die psychischen Phänomene als Erscheinungen des Unbewussten.

Seit den im Jahre 1869 durchgeführten Untersuchungen der englischen "Dialektischen Gesellschaft" und seit der Gründung der "Society for Psychical Research" in London hat sich die experimentelle Wissenschaft dieser Phänomene bemüht und dabei die Erfahrung gemacht, dass dieselben auf experimentellem Wege und ohne Mitwirkung von Geistern hervorgebracht werden können. Man stellte fest, dass es sich dabei um wenig bekannte Eigenschaften des geheimnisvollen Unbewussten handelt, das Aristoteles schon vor 2000 Jahren beobachtet hatte, und das er Entelechie benannte.

Unter dem Begriff Unterbewusstsein, verstehen wir jene geheimnisvolle Energ

Fig. 1: The first page of the typed manuscript of Tanagras' 1935 lecture with handwritten corrections and underlined words (private collection of the author)

energy in the form of electrons and protons. Accordingly, we ourselves, like all matter, are part of this imperishable, creative energy. It follows, however, that we too cannot perish, regardless of whether or not we retain our memory after our death or not, a question that I recently addressed in a study.

In the third section of his talk, “Die Verborgenen Kräfte im materiellen Atom” [The hidden forces in the material atom], Tanagras expanded these scientific breakthroughs to introduce elements of his theory of psychobolia to account for psychical phenomena.

Modern physics teaches us that immense forces are hidden in matter of which we can have some idea when we look at explosives. [...] As already mentioned, however, we too are composed of material atoms. It follows that similar enormous forces must also be hidden in us, which are probably to be regarded as the cause and source of the mysteries and psychic phenomena hidden in us, while the latter often astonishes us with their super-material nature.

These forces, emanating from the lower layers of the soul, which mostly express themselves unconsciously but sometimes also consciously, manifest themselves in what we call, for example, instinct, drive, also telepathy, clairvoyance, psychometry, telekinesis, psychobolia, materialization, dematerialization, télépsychia and so on.

Well, how can one best evoke these phenomena? Experience has shown that any kind of reduced consciousness, from normal sleep to ecstasy, facilitates the occurrence of psychic phenomena. In fact, most of these phenomena also occur during sleep or in intentionally induced hypnotic states.

Tanagras then argued that psychical phenomena are generated by the unconscious human instincts that completely controlled human life a few millennia back and still control the behavior of animals. He then treated telepathy, clairvoyance and telekinesis in separate sections of his talk, arguing that they are regularly replicated at the GSPR during his public lectures.

In the fourth section of his lecture, Tanagras focused on telepathy, quoting the ancient Greek historian Herodotus and his 2500 old story of Croesus, the king of Lydia:

Telepathy is one of the most important psychic phenomena and has been the best proven phenomenon since ancient times. Already 2500 years ago it was experimentally proven by Croesus, King of Lydia. Herodotus tells us that in order to prove the authenticity of the oracles, he (Croesus) had his emissaries ask what he would do in a hundred days, without having decided anything about it himself. On the hundredth day, it came into his mind to cook sheep meat and turtles in a copper pot, and the Pythia of Delphi, questioned at the same time and obviously perfectly syntonized with him, guessed his thoughts and expressed them in the well-known hexameter.

[...]

The Greek Society for Psychical Research holds a large number of telepathic mediums who, in a hypnotic state, can guess with 90% certainty any thought that is vividly imagined



in their vicinity. Such transmissions are independent of distance. With good mediums, you can easily carry out telepathic experiments over long distances and achieve surprisingly good results.

In Greece, such experiments began as early as in 1928 with the Warcollier group in Paris and were continued with Professor Oesterreich of the University of Tübingen, with Professor Schröder in Berlin, with the parapsychologist of Poland, with Captain Rudolf Gross (?-1950)<sup>8</sup> of Vienna who proved to be an excellent medium, and more recently with Mr. Tyrrell<sup>9</sup> of the English Society. I will show you some examples from the series of these experiments so that you can judge the results for yourself.

At this point of the manuscript, the word “BILDER” was added to indicate the time to project the images related to his long distance telepathy experimental collaborations with other European parapsychology groups that he had formed up to that time.

### *Experimental Psychical Research at the GSPR*

#### *The Long Distance Telepathy Experiments*

The first collaboration in long distance telepathy experiments of Tanagras was with the research group of French chemical engineer and parapsychologist René Warcollier (1881–1962).<sup>10</sup> Tanagras met Warcollier, who was already involved in telepathy experiments with New York, during the Third International Parapsychology Conference in Paris in 1927 and suggested a similar collaboration with Athens. Their collaboration aimed at investigating whether thoughts could be transmitted directly from one mind to another, i. e. from Paris to Athens and vice versa, and lasted from January 15 until the end of May 1928 (Tanagra, 1931).

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- 8 Captain Rudolph Gross, an ex-military man and president of the second Austrian parapsychology society (Tanagras, 2016: 435), performed mentalist shows in addition to his long-distance telepathy experiments with Athens in the late 1920s at the Hotel Bristol in Vienna in 1916 (Hofmann, 2015). He was introduced to the long-distance telepathy experiments with Athens by the secretary of the Austrian Society for Psychical Research, Countess Wassilko-Serecki, and took her place when she had to travel (Tanagra, 1931). Other than 1950 as the year of his death in Vienna (Heindl, 1997: 541), the year of his birth and further information on him were not available.
- 9 G.N.M. Tyrrell (1879–1952) was a physicist and mathematician. He joined the British Society for Psychical Research, to which Tanagras referred, in 1908 and became its president in 1945. <http://www.survivalafterdeath.info/researchers/tyrrell.htm>
- 10 René Warcollier was a French chemical engineer, inventor and parapsychologist who devoted much of his career to the experimental study of telepathy by means of transmission of drawings (Si Ahmed, 2017; Evrard, 2017).





**Fig. 2:** A photo taken at the beginning of the lecture of Tanagras (2nd from left) in Budapest in 1935. The person next to Tanagras in bow tie is the president of the Hungarian Society for Psychical Research Janos Toronyi. Sándor Simonyi-Semadam, the former Prime Minister of Hungary and Honorary President of the Hungarian Society for Psychical Research, addresses him standing on the other side. The officer sitting on the far right of the table, is politician and military officer Gusztáv Hennyey (Parapsychology Foundation Archives, New York, NY)

the mathematician, physicist and radio engineer George Tyrrell (1879–1952) of the SPR in London.<sup>14</sup>

After 1935, Tanagras extended his collaborations in long-distance telepathy experiments with other research groups. In August 1936 he sent a letter to Gerda Walther in Munich sug-

As Tanagras mentioned in his 1935 talk, he had already collaborated with several research teams. After Warcollier, he began his collaboration on October 25, 1928, with Prosper Szmurło (1879–1942), treasury inspector and president of the Polish Society for Psychical Research in Warsaw (Szmurło, 1928);<sup>11</sup> then with Professor of Philosophy T. K. Oesterreich (1880–1949) at the University of Tübingen,<sup>12</sup> and the zoologist Professor Christoph Schröder (1871–1952) in Berlin (Mulacz, 2007).<sup>13</sup> He also worked with Captain Rudolf Gross (?–1950) in Vienna, an excellent medium himself, and with

11 Prosper Szmurło (1879–1942) was a Polish parapsychologist, journalist, founder and president of the Warsaw Psychophysical Society, which he founded in 1921; he was publisher and editor of the journal *Zagadnienia Metapsychiczne*. (In Allegro Archiwum at <https://archiwum.allegro.pl/oferta/jak-zwalczyc-brzydote-i-starosc-p-szmurlo-1929-i6712717277.html> and in Pawlak, 2014).

12 See <http://www.survivalafterdeath.info/researchers/oesterreich.htm>

13 Prof. Dr. Christoph Schröder was the editor of the journal *Zeitschrift für metapsychische Forschung*, Berlin, which circulated from 1930 to 1941. <https://katalog.ub.uni-freiburg.de/opac/>

14 George Tyrrell studied mathematics and physics at London University, and worked there under Marconi on radio communication (Society for Psychical Research, 2018).

gesting that she would put together an experimental group of 3–5 members at a certain date and time to try a long distance telepathy test with Athens.<sup>15</sup> Dr. Walther responded a few weeks later, apologizing that it was not possible for her to operate such a research team, and suggested that Tanagras could send the same request for collaboration to Dr. Hans Bender, assistant at the psychology laboratory of the University of Bonn, who had already carried out experiments similar to those of J. B. Rhine in the United States. She also wrote to Dr. Bender to suggest that he could perhaps keep in touch with Tanagras for the purpose of a collaboration in long distance telepathy. In 1937 Tanagras also tried to collaborate with the American botanist and parapsychologist Professor J. B. Rhine. (1895–1980) at Duke University, USA, which proposal however did not work out (Pallikari, 2017c). Furthermore, in 1938 he conducted long distance telepathy experiments with C. V. C. Herbert (1904–1988) of the SPR,<sup>16</sup> with the psychologist Gardner Murphy (1895–1979)<sup>17</sup> at the Columbia University in New York and much later in 1951 with psychiatrist professor Ferdinando Cazzamalli (1887–1958)<sup>18</sup> in Rome (Pallikari, 2020b). He had also reported that he was conducting telepathy experiments with a group in Alexandria, Egypt (Tanagra, 1931).

The sketches produced by his collaboration with C. V. C. Herbert were sent to the British Society for Psychical Research and are now in its archives in the library of the University of Cambridge in a file entitled “Distance experiments with drawings with Tanagras, year 1938”.

### *The Experimental Protocol*

Tanagras had agreed with Warcollier upon their strict experimental protocol in telepathy tests, to ensure accuracy in synchronicity of the testing sessions and for proper evaluation of results. He had offered detailed descriptions of the said protocol both in 1931 (Tanagras, 1931) and about 25 years later in his autobiography (Tanagras, 2016: 388–389). The earlier described experiment was slightly shorter in duration (40 minutes) as compared to the one he described in his autobiography (60 minutes). In this last case, he must have been recalling his 1951 collaboration with Professor Cazzamalli. Nevertheless, he must have adopted largely similar approaches in all his other long-distance telepathy collaborations that flourished after the Athens Parapsychology Conference of 1930.

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15 Archiv des IGPP Signaturen 10/6 (Nachlass Gerda Walther) und 10/15 (Nachlass Z. Wassilko-Serecki).

16 Christian Victor Charles Herbert, the 6th Earl of Powis: cf. *The Peerage, Person page 4989*. <http://www.thepeerage.com/p4989.htm> (printed version: Mosely [ed.], 2003).

17 Gardner Murphy was an American psychologist, parapsychologist and author (Wehrstein, 2018).

18 Ferdinando Cazzamalli was a medical doctor and professor of Neuropsychiatry at Università di Roma, who worked to establish the Società Italiana di Metapsichica in Rome in 1937 (Duggan, 2017).



**Fig. 3:** A photo of the Warcollier team in Paris, with whom Tanagras conducted long distance telepathic experiments. The names of the participants, from top left: Devresse, Archat, Buraud, Dufour, Bonnet, Gunzberger. Seated from left: Miss Bestel, Miss Cousinet, Mr Warcollier, Miss Thibaud, Mr Vigneron. The names were published in the 1928 August issue of *Psychikae Ereunae*. The handwritten note in Greek at the bottom by Tanagras reads “Τηλεπαθητική ομάδα Παρισίων, Βαρκολλιέ” (Telepathy group of Paris, Warcollier)(Parapsychology Foundation Archives, New York, NY)

The Greek team consisted of 8 to 10 participants, mediums, doctors, professors, engineers, lawyers, etc. If they had agreed that the test would take place at 5 p.m. at the GSPR, the Athenian team would gather two hours earlier. They set their clocks at the correct time by contacting the Athens Observatory before starting any experiment, taking into account the local time difference between the two cities.

According to the 1931 description of the protocol, there were four telepathic attempts, each lasting five minutes; two as “senders” and two as “receivers” for each team, with a 5-minute pause after each attempt. For the first two attempts, the Greek team were the “senders” and for the other two attempts, they operated as the “receivers”. As senders, the Greeks focussed their attention on objects, letters or numbers placed on a white screen in front of the participants, which served as visual telepathy targets (see figure 4). They stared at these pictures thinking of them intensely and clearing their minds from all other thoughts. The numbers or letters were

cut out of cardboard paper by Tanagras himself and, as with all other visual targets of Tanagras, were placed on the screen shortly before the experiment. The team of Warcollier was making similar preparations, yet independently. The experiment began with the note: "Attention! You begin." At the end of the 5 minutes, Tanagras would say the word "End!"

In his autobiography, he mentioned three 5-minute sessions for the "senders" in each experiment, each session followed by 5 minutes pause as before. At the end of the first 30 minutes, the teams changed roles and the group of "senders" became the "receivers". During their "pause" period the "receivers" tried to draw whatever images they had "received" while the "senders" were previously staring at the images. So a total of six sessions were performed in one sitting.

Each team archived their sketches and made duplicates. Tanagras performed this task in his own team. One such set of sketches was then immediately sent to the other team abroad, and its duplicate was kept for inspection and comparison. Four days after the experiment, Tanagras received by mail the sketches "transmitted" by the French team. He then proceeded to search for coincidences or, successful guesses. Presumably, Tanagras had not previously discussed their choice of visual targets with Warcollier. However, there is no information available as to whether Tanagras assessed the successful guesses alone or with the help of his collaborators, who were blind to the experimental conditions. Most likely, there were no "blind conditions" for the assessment of the successful guesses.

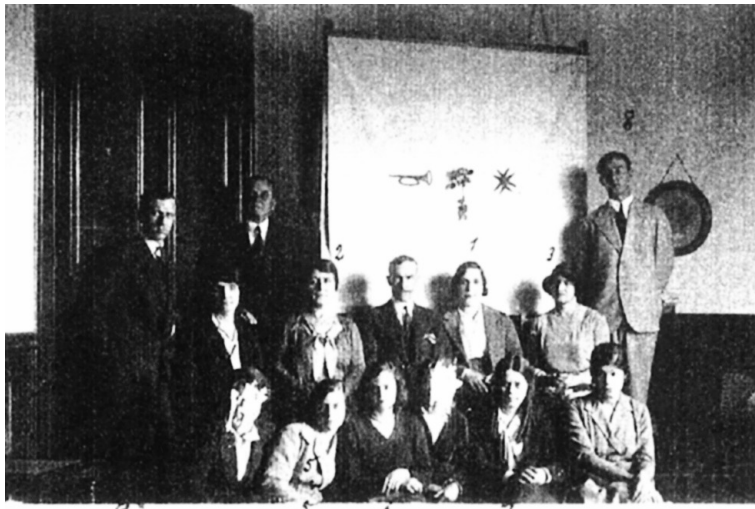
Tanagras made sure to publish those successful telepathic guesses either in newspapers (figure 12), or in articles (figures 5, 6 and 12 in Konstantinides, 1930). He advertised their experimental activity in order "to attract the attention of the readers towards the amazing achievements of psychical research", as he wrote in his autobiography (Tanagras, 2016: 389). He had also sent the sketches of his last collaboration with professor Cazzamalli in 1951 to the Parapsychology Foundation (PF) library.<sup>19</sup>

Tanagras explained that the only difference in experimental approach between his and that of the other teams was that he would put the Greek mediums into a state of hypnosis for the five minutes they acted as "receivers". He achieved this simply by the closing of their eyelids. The immediate reversion of their eyeballs indicated that the mediums were in a state of hypnosis. When necessary, Tanagras would awaken the mediums by a simple passage of his hand over their forehead (figures 8 and 9).

Having covered the phenomenon of telepathy, Tanagras moved on in his 1935 lecture to the experimental results of his team in testing the phenomenon of clairvoyance.

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19 The Parapsychology Foundation was founded by the psychic Eileen J. Garrett and the Hon. Frances P. Bolton in 1951. It is a non-profit organization, which provides a worldwide forum supporting the scientific investigation of psychic phenomena.



**Fig. 4:** The long-distance telepathy team of Tanagra (seated in the middle of the back row) in 1929. Pictures of objects as telepathic targets are attached on the white screen behind them. Standing on the right of the screen is his young colleague Panayiotou. Of the six mediums sitting in the front row, the faces of the first and fourth from the left were scraped off, making them unrecognizable (Parapsychology Foundation Archives, New York, NY)

### *Clairvoyance*

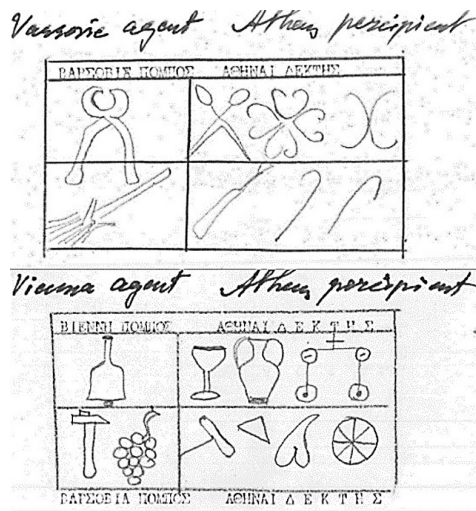
This section of the talk started with the description of the old dowsing technique in search for underground water and metals. It continued with the method by which the GSPR tested clairvoyance, providing an interpretation of their results based on the theory of psychobolia.

All of you have undoubtedly heard of dowsers who, with the help of a rod or a pendulum, can discover not only the point of origin but also the course of a spring. This phenomenon is explained by the radiations of water that affect the medium's nervous system and thus cause unconscious muscle movements that are transmitted to the rod or the pendulum.

But there are also dowsers who achieve the same and correct results even at great distances, for example by concentrating on a map that contains the location of the object to be detected. Such mediums, of which there are several, especially among Catholic priests, can not only indicate the presence of water, metal and other substances, but also diagnose illnesses and uncover crimes.

This phenomenon was experimentally proven by the "Greek society" in the following way: In each session, we placed about 100 identical envelopes in a box, each envelope containing a written word. Then we gave one of these envelopes, chosen at random, to the





**Fig. 5:** The team of Prosper Szmurlo (seated in the middle) in Warsaw, collaborating with the GSPR team in long distance telepathy experiments. The image of the pliers held by the person in front served as their visual telepathy target (Parapsychology Foundation Archives, New York, NY)

**Fig. 6:** Sketches exchanged during the long-distance telepathy experiments of Greece with Warsaw (top) and Vienna (bottom). The mentally projected sketches are on the left narrow column and on the right column are the telepathically received ones. The sketch of the pliers in the upper left corner from Warsaw is also shown in their group photo, which is held by a member of the Polish team. The handwritten notes on the sketches are added by Angelos Tanagras (Parapsychology Foundation Archives, New York, NY)

medium that had to guess the word it contained. For the medium to be able to guess the word, it is best to assume that some kind of medium's organism penetrates matter like an X-ray and returns to illuminate their consciousness, since it is very unlikely that the word written with a pencil on a folded piece of paper emits rays.

Such a process, however, contains a factor that is endowed with consciousness, which not only penetrates matter in an X-ray manner, but also takes note of its content and passes it on to the consciousness of the medium. This important observation should not be neglected while exploring of the riddle of man.

### *Telekinesis*

Next Tanagras presented the progress of the GSPR researching the phenomenon of telekinesis. Cleio's telekinetic effect on a compass needle, he claimed, confirmed his theory of psychobolia. He first referred to the false beliefs regarding haunted houses.

Several decades ago, in the absence of a scientific explanation, it was believed that the known phenomena of the so-called haunted houses originated from the return of the dead or from evil spirits. However, as soon as science approached these phenomena, it became clear that these manifestations always occur in the presence of people whose psychophysical balance is disturbed.

The study and verification of telekinetic phenomena is particularly important because these phenomena prove the existence of dynamic radiations of certain human organisms, and that these radiations are able to act like a conscious being on the outside world.

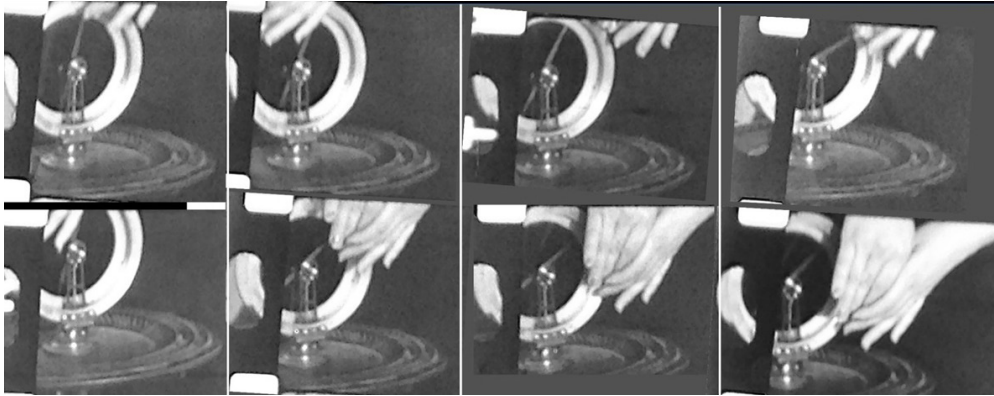
He then introduced Cleio's background, who had first turned to him in 1931, and projected the film of her telekinetic activity. In fact, Tanagras provided valuable and revealing information about Cleio's history, parts of which he later tried to conceal. He specifically said in his talk:

The Greek society had the rare luck to find in the person of Miss Clio such a medium in which the telekinetic radiations can be experimentally proven. Clio contacted the Society four years ago to obtain an explanation for the phenomena occurring in her home that seemed to be linked to her person. Clio, who is extremely hysterical, had lost father and sister in the course of a week.

Instead of causing a hysterical or neurasthenic crisis, this psychic shock manifested itself through telekinetic emissions that set furniture and other objects in motion, as if an entity imperceptible to the human senses wanted to draw attention to itself.

It must be noted here that Clio is a girl from a highly intellectual family. Clio herself had passed her university entrance exams and her brother is a high school teacher of physics. The movement phenomena occurring with her had such a seemingly conscious appearance that, in the absence of any other explanation, one really had to come to the conclusion that the precious dead relatives of the girl wanted to draw attention to themselves in this way.





**Fig. 7:** Eight frames from the 1935 Cleio film showing her hands operating on the large vertical compass. The hands are joined by the thumbs. Slim long fingers with painted nails causing occasionally the needle to weakly swing by 15 degrees about its original undisturbed position (The remnants of Cleio's film frames are part of the author's private collection)

After explaining the nature of telekinesis in detail to Cleio, I tried to make clear how important it would be to be able to experimentally determine that a dynamic force emanates from the organism and is able to act consciously. I asked Cleio to try to experimentally produce the above phenomena so that the existence of this emission could be proven beyond doubt.

Cleio's task was to consciously move an object under a glass bell or to influence the magnetic needle of a compass without touching it. After only one week Cleio reported joyfully that she had succeeded in influencing the magnetic needle and that she could repeat this phenomenon at will. Having immediately verified the experiment personally, I took Cleio to Professor Athanassiades at the University of Athens, where Cleio was experimented on throughout the winter of 1932. These experiments were published in the *Z. f. P.*<sup>20</sup>

Since that time, the phenomena have continued with her and are carried out at every meeting of the Society in full light and under strict control.

One may wonder why Cleio did not choose the option offered to her to exert telekinesis on an object under a glass bell instead on the compass needle. Tanagra felt confident that Cleio could not be using tricks in her telekinesis, because he had made sure himself to take appropriate precautions:

The most common and at the same time safest control is the following: Cleio is hypnotized to combat her stage fright and receives the post-hypnotic order not to see any of the

<sup>20</sup> *Z. f. P.* stands for the acronym of the journal *Zeitschrift für Parapsychologie*.



**Fig. 8:** Twelve frames from the survived old film of Cleio. Tanagras hypnotizes Cleio before her telekinesis performance. At first her eyes are open. Gradually her eyeballs turn upwards, indicating a state of hypnosis. Cleios hair seems to be blown by a strong wind, just like Benson Herbert described (Herbert, 1971 & 1972) (private collection of the author).

people present when she awakes. In fact, Cleio subjectively sees no one when she wakes up, which makes it much easier to carry out the experiments and control, as these are essential in such experiments if we want the young science of parapsychology to be recognized and successful.

So at the beginning of our experiments, I also had a magician come to the Society whom I asked whether he could imitate Cleio's magnetic needle phenomenon. He affirmed this question and showed me his arms to search. No, I said, I will not search you, I will move your arm as it is, several times over the compass, and if the magnetic needle remains still, it will prove that you have nothing suspicious hidden on you, such as a magnet or a piece of iron, etc.! Then the magician laughed and said that with this kind of control he could not produce or imitate the phenomenon.

The control just described is carried out with Cleio before each experiment. Her arms and even her head are moved a few times over the compass. After completing the control, I release the medium and after 4–5 minutes of intense nerve tension during which she strokes her hands over the compass, the magnetic needle moves, first a few degrees, and finally it makes full circles.

Before showing the film of Cleio, Tanagras drew the attention of his audience to the fact that Cleio was able to start and stop the movement of the magnetic needle at will:

The medium's radiation is voluntary, because Cleio can stop and initiate the movement of the magnetic needle at will. This experiment was filmed by me at the Greek Society and



**Fig. 9:** A sequence of 3 single frames from the enlarged remnants of the old (1935) 16 mm Kodak film of Cleio. It was apparently taken at the end of her filmed telekinetic session with the compass needle in the presence of other colleagues, including Dr. Vlastos in a white suit. Tanagras passes his hand over Cleio's head to bring her back to the state of alertness from her previous hypnosis and helps her to stand up. The film was taken on a rooftop, as Benson Herbert had described (Herbert, 1972). (private collection of the author)

the film was last shown at the Parapsychology Congress in Oslo. I am going to show you the film now.

Immensely proud of Cleio, Tanagras commented at the end of the film how important it was to have met her, as her telekinesis provides a direct explanation of psychic phenomena through his theory of psychobolia.

I believe that through this valuable medium, who can repeat the experiment at any time, the fact of telekinetic radiation, which is one of the greatest problems of parapsychology, has been definitely proven. And how much telekinesis means to science, you can see when you think of the phenomena of inhabited haunted houses, where this emission seems to act purposefully. We are, so to speak, on the verge of solving a problem that science has so far been powerless to solve, and for which even philosophy has always found nothing but fine words.

...The existence of this radiation, which fortunately is rarely dependent on the will and usually acts unconsciously on the basis of impressions pushed back into our unconscious, leads to the explanation of some highly strange phenomena that have not remained unknown to the peoples of all times.

These are:

1. The so-called black and white magic, provided that these are verified phenomena based on telekinesis, such as that of Cleio.
2. The so-called "evil eye" or the phenomenon of good or bad luck charm, which is also based on unconscious telekinesis. The conscious telekinesis is fortunately very rare and is called black magic. The unconscious radiation (psychobolia) on the other hand plays a major role in our lives. We do not yet know how to appreciate its extent.

## *Psychometry*

Tanagras moved on next to talk about the research at the GSPR in psychometry. He mentioned the American professor J. Buchanan (1814–1899)<sup>21</sup> who had coined the term in 1842, having noticed that the mediums would ask for an object belonging to the person for whom information was requested. Tanagras explained that according to his theory of psychobolia, the bio-radiation emitted from the body is responsible for the phenomenon, and he described how psychometry is demonstrated at the GSPR center:

It seems that just like the magnet transfers its properties to iron, we humans impregnate the matter we touch, for example, our clothes, our jewelry or the environment we live in, and this is obviously the radiation whose existence we have proven through the telekinetic experiments with Clio. The psychometry phenomenon is constantly repeated in the sessions of the Greek Society for Psychical Research, based on an old experience of Charcot, which I consider the most convincing and practical. We give a sheet of paper to the hypnotized medium and tell him to hold it in his hands for some time. Then a small identification pencil mark is done on one corner, the paper is mixed with 5-6 identical other sheets and all are handed over to the medium. It is now a matter of finding out the impregnated item, which our mediums always succeed in 90–100% of the cases.

But that's not all! It seems that the emanation, which – as we mentioned earlier – acts purposefully with the telekinetic phenomena, sticks to the objects for a shorter or longer time. For example, Professor Fischer of the German University in Prague, who specialized in psychometry, reported about quite strange experiments of this kind at the third Congress of Parapsychology in Paris in 1927.

He obtained weapons from the police with which crimes had been committed, *nota bene*, without first asking any further details about the crimes, in order to avoid thought transference. He mixed these weapons with other weapons that looked the same, but were new and therefore indifferent, and handed them over to the medium. When he or she had an indifferent one in his or her hands, the medium remained calm. But as soon as he or she touched a weapon with whom a crime had been committed, he or she became aroused and immediately began to dictate a description of the crime committed that corresponded exactly to the subsequently controlled facts. In the same way, when a letter was touched, these mediums described with astonishing accuracy the character of the writer and the circumstances under which the letter had been written.

Following the example of the Czech psychiatrist Oskar Fischer (1876–1942),<sup>22</sup> Tanagras

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21 Joseph Rodes Buchanan was an American scientist, Faculty Dean Professor in the Eclectic Medical Institute, in Covington, Kentucky, USA, and research pioneer in psychometry. The term “psychometry” literally means “measuring of the soul” <http://fst.org/buchanan.htm>

22 Oskar Fischer was a Czech academic, psychiatrist and neuropathologist whose studies on dementia

began in 1931 to lecture the police officers on the application of psychometry in solving crimes:

The phenomena of psychometry are ideal for providing valuable services to criminology. The Greek Society has been offering courses to the police officers every year for the past four years. In the past year, 500 police officers have attended these courses.

These, ladies and gentlemen, are some parapsychological phenomena that have been experimentally studied and confirmed so far. But how many more phenomena remain unexplored, such as the apports, or the fire resistance of the Indians,<sup>23</sup> recently demonstrated experimentally in London, or levitation, or Télépsychie! What a vast horizon there is opening up for the research work of the future! What hidden wonders in our bodies, which we do not know or even suspect, are waiting to be discovered! Lucky those who will experience it when man will find the key to the latent potencies in the material atom!

At that point, Tanagras added a short reference to his theory of psychobolia, which he had based on the scientific advances of his time.

The discoveries of modern physics show us that all creation consists of pure energy in the form of electrons, and that dematerialization and rematerialization constantly alternate within it. Einstein expressed this insight by saying that the mass transforms into energy and vice versa energy into mass. Mme Joliot, the daughter of Mrs. Curie, has confirmed the same finding in her last Nobel Prize-winning work, and added that these transformations take place in minimal fractions of seconds, reminding us of the occurrence of apports by mediums.

Consequently, there is undoubtedly a mysterious creative energy in the world in the form of electrons, of which we ourselves also consist, just like every pebble, every flower and, in general, every material form. Therefore we are part of the divine energy, whatever its nature. And this force that has created the whole universe, with all its miracles, has fantastic properties and unimagined possibilities, which are enclosed in every material atom.

In fact, we have a proof of this in the explosives, in the radioactivity and finally in the mediums. The explosives can cause incredible effects even in the smallest of quantities. We all know the effect of the gamma rays of radium and the dematerialization of radioactive bodies. And the discovery of the telepathic, clairvoyant, telekinetic and psychometric abilities in the mediums finally confirms the presence of these forces in us. What we

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and Alzheimer's disease were rediscovered in 2008. Fischer was born in a German-speaking family in Slaný of central Bohemia, near Prague.

23 Tanagras must refer to the practice of firewalking (Pallikari, 2017d), which he was able to reestablish in northern Greece, starting his efforts around 1936 and continuing until 1940 (Tanagras, 2016: 438–440, 532). He published the whole story in the Italian parapsychology journal *Metapsichica* (Tanagras, 1953), mentioning the fire walking practices by Indians.



**Fig. 10:** Tanagras posing between his mediums. On the right behind, marked with the number 3, is Cleio (Parapsychology Foundation Archives, New York, NY)

do not know is ourselves, the mysterious unconscious that is hidden within us. “Know Thyself”, «Γνώθι σ’ αὐτόν», is the highest Greek wisdom, which is engraved above the entrance of the temple at Delphi.

A concise description of the theory of psychobolia is provided in a separate section, while the next section deals with the enigmatic 17-year collaboration of Tanagras with his telekinetic medium Cleio.

### *The Mysterious Case of Tanagras’ Collaboration With Cleio*

#### *Cleio’s Telekinesis*

Tanagras wrote about the telekinesis of Cleio for the first time in the January 1932 issue of the GSPR official journal *Psychikae Ereunae* with the following words: “Her telekinetic activity was presented to the long-distance telepathy team of the Hellenic Society on November 5, 1931 during a session between Athens and London” (Tanagra, 1932a: 12).



# ΕΤΑΙΡΕΙΑ ΨΥΧΟ-ΦΥΣΙΟΛΟΓΙΑΣ

(ΨΥΧΙΚΩΝ ΕΡΕΥΝΩΝ)

HELLENIC SOCIETY FOR PSYCHICAL RESEARCH

FOUNDED IN 1923

ΝΟΜΙΚΟΝ ΠΡΟΣΩΠΟΝ ΑΝΕΓΧΡΙΣΜΕΝΟΝ ΕΙΣ ΚΟΝΟΦΕΑΣΙΣ ΙΣΤΑΜΕΝΟΝ

ΙΔΡΥΘΕΙΣΑ ΤΩ 1923

ΟΔΟΣ ..... - ΤΗΛ. 80.892

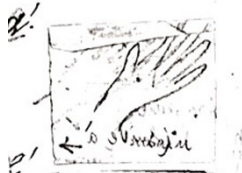


Εν Αθήναις τῇ 10 Ἰαννουαρίου 1951

Ἐπισημασθέντα ἀποφύκη Ἰταλίας  
καὶ ἐπὶ ἀφ᾽ ἑαυτοῦ. Συμπληρωθέντα  
Ἰταλίας ἀποφύκη



Εἰσέφρα → Ἰταλίας  
Ἰωάν  
Ἰταλίας



Ἐπὶ Σερβία  
ἀποφύκη  
Αγάπης  
Ἰταλίας

Ἐπὶ Παναγιώτη  
ἀποφύκη  
Θεᾶ  
Ἰταλίας

Εἰσέφρα  
Ἰταλίας  
Προσοφία



Fig. 11: A copy of the original sheet from Tanagras' memoirs, which shows cut-out sketches drawn during the long-distance telepathy test between Athens and Rome on January 10, 1951, is attached on a headed letter sheet of GSPR. Sketches left: Rome as "senders". Sketches right: Athens as "receivers". Cleio had contributed a sketch of rectangular shape at the bottom right, on which her name was written in ink pen in Tanagras' handwriting.



With these words he confirmed that Cleio had most likely contacted him for the first time long before November 1931. He then had time to familiarize with her telekinesis before granting her access to participate in the long-distance telepathy experiments. It also meant that telepathy experiments with London had begun,<sup>24</sup> like so many important other collaborations of the GSPR after the successful Parapsychology Conference in Athens in 1930.

Cleio was portrayed in Tanagras' 1935 talk<sup>25</sup> as being a studious girl from an educated family, who had passed the University entrance exams in 1935. That she left school in 1935 was also confirmed by Benson Herbert (1971), implying that she must have been about 19 years old at that time and that she had started her University studies in 1935. Most importantly, it indicated that she must have turned to Tanagras for the first time in 1931 at the age of 15.

### *Tanagras Provides Misleading Data About Cleio*

Tanagras had, however, provided misleading data about her age when he first presented her to the German parapsychology circles in his 1932 article (Tanagra, 1932b: 195), in which he wrote: "About three months ago, a 25-year-old girl introduced herself to the Hellenic S. P. R. to report on conscious telekinetic phenomena that were happening to her for two years." This seemed to be a typo rather than a deliberate error. He was probably not concerned about negative criticism against him because he had involved Cleio in public demonstrations of telekinesis at such a young age. A year earlier, he had presented his 16-year old medium Elpiniki as part of his long-distance telepathy experiments group (Tanagra, 1931: 165).

Tanagras, however, had provided further conflicting information regarding the reasons why their collaboration had ended and about the year in which it had ended. According to his autobiography, the reason for its termination was that Cleio had died suddenly at a young age. He implied that the time of her death was in 1947, after sixteen years of their collaboration. The related pages in his autobiography (Tanagras, 2016) are indicated in brackets before each quote. The underlined sentence in the following quote is discussed further below:

(p. 441) After the beautiful days of the Norwegian conference and the cities where I gave lectures raising the prestige of Greece and presenting the beautiful film of Cleio, we had the misfortune and sadness to lose this wonderful and valuable medium at the peak of her age, such that science will be difficult to discover again. [...] However, the good girl left a big gap in the Greek SPR, which could not be closed despite my efforts, and will not be filled due to my age and the conditions to which the GSPR is subjected. Primarily because

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24 Although Tanagras did not specify it, he most likely referred to his collaboration with Tyrrell which was already reported in 1935, while his collaboration with C. V. C. Herbert was in 1938.

25 See appendix, paragraph 6) "Die Telekinese".

of the difficulties of the experiment and the natural skepticism by those who hold an official scientific position, regarding similar phenomena that go beyond the normal [...].

(p. 430) It is a pity that the premature and unfortunate death of Cleio deprived psychophysiology of the experimental proof of one of its most important phenomena. I say most important because psychobolia [Tanagras' theory] proves experimentally that this psychic emission, externalized by the organism, acts consciously (telekinetic phenomena, evil eye, etcetera) and leads to extremely important conclusions about the existence of the psyche factor.

(p. 442) The noble damsel is now sleeping in eternity, after 16 consecutive years of co-operation with the Society, an utterly sincere and unselfish collaboration. It contributed as much as possible, in the effort to synchronize us too with the correct explanation of the enormous phenomena that we hide within us, that are inseparable parts of the eternal absolute. We are small gods and we ignore it. Let there be peace in her maiden sleep.

His characterization of her as “damsel” and “maiden” suggested that Cleio had died before getting married. Perhaps to provide a false estimate for the duration of their collaboration was the consequence of his poor memory. But not to give details of how she actually died was highly questionable and unbecoming to his character. He would normally provide ample details of the various events in his life, particularly when they involved the death of persons close to him. To the extent that he had even admitted in his memoirs that as a doctor he had administered a lethal dose to his mother, dying from a very painful illness, to ease her suffering (Pallikari, 2018b):

(p. 223) And when the progress of her disease reached a point where life was pure martyrdom for a human being, I took the responsibility before God and society, and with a mixture of Veronal and morphine, I hastened the end.

The last time Cleio's name appeared as the telekinetic medium of the GSPR was in 1948. It was when the GSPR had sent a letter to Professor J. B. Rhine on behalf of Tanagras dated April 19, 1948, asking him to investigate Cleio's telekinesis (Pallikari, 2017c). The letter is kept in the ‘Tanagras archives’ at the Duke University (Rubenstein Library and University Archives, Parapsychology Lab Records, Box 99, A. Tanagra folder). Here is the related extract:

Dr. Tanagra also asks me to tell you that as soon as he recovers, he will send you the article on psychical research in Greece and that he puts at your disposal the psychokinetic medium Mlle. Cleio for your experiments. If you have acquaintances among the Americans who are in Athens or among the professors from Harvard who are coming to Greece, it would be desirable if they come to see this extraordinary and unique medium, so that they can tell you about her. And then, a voyage to Athens is not too difficult. There are airplanes almost every day and we would be very happy to welcome you to show you our work and to organize a lecture where you would speak of your experiments.



Fig. 12: Tanagras published this picture in a newspaper article at the end of 1951, showing excerpts from telepathy test sketches with Italy. The selected sketches shown were from the Greek mediums Daphne, Konstantia, Zakynthinou, Pavlatou and Sibylla. No sketch was shown that was created by Cleio although she had also participated in these tests. Left column: Italy as “senders” and right column Greece as “receivers”.

evidence, to reconstruct the 17 years of Cleio’s life from 1935, when she entered the University, until she got the University position in 1952.

It must have taken Cleio 4–5 years of studies to graduate from the University. That she was a science student in 1938 was confirmed by Tanagras on page 40 of the 15-year commemorative

A year later, Tanagras published an article on his theory of psychobolia, where for the first time he did not discuss Cleio’s telekinesis (Tanagra, 1949).

He neither referred to her in an article in a Greek newspaper published in 1951, which advertised the successful long distance telepathy tests of his team with Professor Cazzamalli. Nevertheless, Tanagras had clearly recorded her name in 1951 on the sketches exchanged between Greece and Italy during the telepathy experiments that were later sent to the PF library.

#### *Elucidating the Cleio Mystery*

As Tanagras revealed in his autobiography (Tanagras, 2016: 352, 378, 385), Koula Gkioka was the real name of Cleio, possibly derived from Greek Christian names such as Vasiliki, Angeliki or Kyriaki. Girls carrying these names are fondly called “Vasilikoula”, “Angelikoula”, “Kyriakoula”, or simply as “Koula” using the last two syllables of the name. Which one of them belonged to the telekinetic medium Cleio?

A search in the archives of the National University of Athens revealed that there was indeed a faculty member named Vasiliki Gkioka, first employed as laboratory assistant in 1952. Further evidence indicated that she was indeed Tanagras’ telekinetic medium Cleio. Let us attempt, based on existing evi-







Greece, 'senders'	Italy 'receivers'			
				
				
				
Italy 'senders'	Greece 'receivers'			
				
				

Fig. 13: Excerpts from sketches exchanged during the long-distance telepathy experiment between Greece and Italy on January 17, 1951. Tanagras had arranged these sketches on a GSPR letterhead paper. Attached in the left narrow column are the images that each team attempted to mentally “project” to the other team. On the right column are the sketches of images “received”. Upper section: Greece senders, Italy receivers. Lower section: Italy senders, Greece receivers. Two of the Greek sketches at the bottom belong to Cleio, matched with a flask and a pear, which Tanagras considered to be successful guesses. Tanagras had Cleio’s name handwritten on this sketch for identification (Parapsychology Foundation Archives, New York, NY)

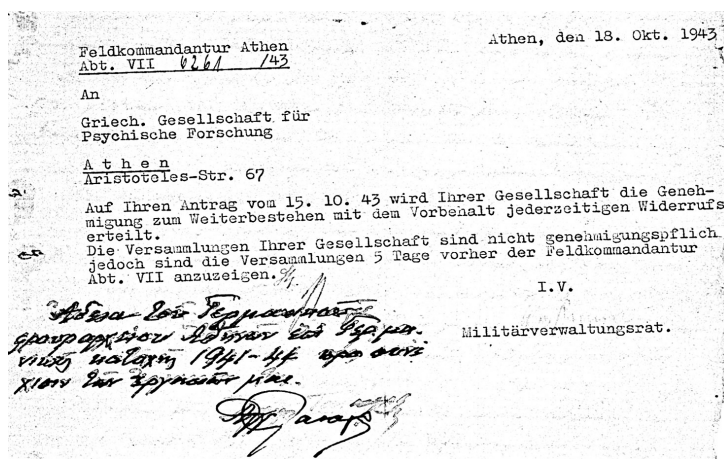


Fig. 14: Permission document issued by the German Kommandantur in Athens on October 18th, 1943, stating that the Greek Society of Psychical Research is allowed to continue its unhindered operation, provided they announce their lectures to the German headquarters 5 days in advance and under the assumption that the permission can be revoked at any time. The handwritten explanatory note at the bottom was added by Tanagras. (Parapsychology Foundation Archives, New York, NY).

issue of the GSPR journal *Psychikae Ereunae* (Tanagra, 1938). Greece entered then the turmoil of the Greek-Italian war and its occupation during WWII (1940–44). Before Greece could recover, there came the three years of civil war (1946–49). That period must have been particularly severe for Cleio’s family, her mother, her three sisters and her two brothers (Tanagras, 1932a), especially for her brother Demetrios, some seven years older than her, whose career was persecuted for his left-wing political orientation (Pallikari, 2018c).

However, the GSPR was operating during that period (Pallikari, 2018d) and Cleio was involved performing her telekinesis until 1948 and participating in other activities such as the long distance telepathy experiments until 1951. In fact, she participated only in seven of these experiments in 1951: from January 10 to February 28, as her name, handwritten by Tanagras on the related archived sketches, reveals. Those experiments with Cazzamalli’s group in Italy were taking place once a week (Pallikari, 2020b) until the end of 1951, with several breaks between late March and the middle of October. Yet, the sketches of the remaining tests no longer showed Cleio’s name, inferring that she had stopped participating around March 1951.

It makes sense to assume that Koula was offered the university position sometime in 1951 when she ended her participation in the GSPR tests for the following reason: It was customary

for the newly admitted staff of the university to begin their services as soon as the director of the laboratory or head of chair accepted their application. It required many months before their employment application could go through the final stage of approval by the “Greek Ministry of National Education and Religions”, which occurred for Cleio in 1952.

After taking great care to maintain her anonymity during the 17 years of her collaboration with Tanagras, Cleio, as a new academic, was not only too busy to continue her involvement in the GSPR, but also extremely careful not to be associated with parapsychological circles. In the 1950s to 1970s, male faculty members in Sciences considerably outnumbered their female colleagues, who had to be particularly careful in their demeanor to be taken seriously. Moreover, the “religions” section of the ministry’s jurisdiction that had employed Cleio was not in favor of Tanagras’ parapsychology society.

According to Athens National University archives, Vasiliki Gkioka had managed to climb up the ladder of academia in her career and be promoted to one of its higher ranks. Records showed that she was married at the age of 54, only some months after the death of Tanagras, and soon after she reached her higher faculty rank.<sup>26</sup> After 1983, however, her name is no longer registered in the university’s yearbook. Presumably, in that year she had reached retirement age at 67. According to the existing law, faculty members of the university could not maintain their academic position beyond the age of 67. This additional piece of information indicates that she was 19 years old in 1935, the year she had entered the University. Could all this mutually supporting evidence that so harmoniously paint Cleio’s background be just a scandalous coincidence of names and a rare correspondence of chronological dates?

The question still remains as to what really happened to make Cleio stop performing telekinesis for the GSPR in 1948, so that Tanagras had to declare her dead in his autobiography, only five years after their last collaboration. Let us consider two possible scenarios.

One might assume that Cleio actually possessed a genuine telekinetic ability, which diminished and disappeared over time. It may have been embarrassing for Tanagras to admit this, since he had based his theory of psychobolia entirely on her telekinesis. Therefore, he may have resorted to an insincere public excuse, declaring her death as the reason why her telekinesis was no longer available.

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26 She was promoted to this higher level by first writing a second advanced doctoral thesis (Υφηγήτρια, in Greek). At that time, there could only be one Professor in each university chair or laboratory, a position that could be filled by the next professor who carried this higher title as Gkioka did. However, promotion was only possible after the professor’s retirement. Neither this higher rank exists any more in Greek universities, nor the concept of a university chair, whereas nowadays more than one professor can belong to a university group or section.



A similar case of diminished telekinetic ability was reported in the case of the Russian telekinetic medium Ninel (known as Nina) Kulagina. Professor Vasiliev, who was testing her psi behavior, is said to have been so inspired by the 1935 film of Cleio with the compass needle that he prompted Ninel to try to reproduce the experiment (Herbert, 1971). However, it has been reported that Kulagina's telekinesis decreased over the years (Conrad, 2016), and this may have been the case with Cleio as well.

Alternatively, Cleio's telekinesis may have not been genuine and it may have eventually succumbed to severe criticism. Quite revealing are Tanagras' following words quoted in the previous section: "[...] because of [...] the natural skepticism by those who hold an official scientific position, regarding similar phenomena" (Tanagras, 2016: 441). Where was this skepticism coming from? The Greek academics had already tested and approved Cleio's telekinesis in 1932 and in 1947 (Pallikari, 2018c), which had boosted Tanagras' confidence enough to offer her telekinesis to J. B. Rhine for testing in 1948.

The skepticism against her telekinesis may have originated outside Greece, fueled by the agitation in the parapsychology circles due to the complaints of Tanagras against J. B. Rhine (Pallikari, 2017c). Since the true reasons for the termination of Cleio's telekinesis are still unknown, her case will continue to remain a mystery.

### *The Theory of Psychobolia*

During his 1935 lecture, Tanagras frequently made reference to his theory of psychobolia, which he had published for the first time in 1929 (Tanagra, 1929). Here is a summary of his theory.

Tanagras had assumed that there exists a form of energy of unknown nature in the universe, which has condensed to produce matter at all scales, from the galaxies down to the smallest insect. It is a "*Universal Nonmaterial Soul*", a term akin to the current notion of "*Global Consciousness*". When this energy condensed into particles of matter, a tiny part of it remained encapsulated inside the matter, carrying its powerful properties. Tanagras called this tiny part of psyche inside matter the "*Epipsychidion*", from the Greek word "Epi" (ἐπί), meaning nearby and the Greek word "psyche" (ψυχή). He also called it "*dynamolyton*" (δυναμόλυτον), from the two Greek words "dynamo" meaning force (δύναμη) and "lyton" derived from the Greek verb 'λύω', which means "to release".

Under special conditions, the epipsychidion is released from the living body through the mechanism of "psychobolia". The term consists of two Greek words: "psyche" and "volee, or bolee" (βολή), which means "throw". The special conditions for the release of psychobolia are strong emotions, such as admiration, envy, etc., activated by the sympathetic nervous system,



responsible for all involuntary bodily functions. That is, psychobolia takes place unconsciously from the living body of humans and animals although it is contained in all kinds of matter. This form of “bio-radioactivity” is able to affect both animate and inanimate objects, manifesting as telepathy, clairvoyance, telekinesis, precognition, the evil eye, etcetera.

However, although psychobolia is broadly spontaneous, it can also be controlled after adequate training. Those who can control it are the mediums, one of whom was the Russian monk Rasputin, as Tanagras claimed on the basis of his personal research regarding the historical data in the life of the monk.

*Telepathy* occurs when the released epipsychidion from a person affects the thought processes of another brain. Tanagras stated that since the epipsychidion is encapsulated in all forms of matter and only released by living matter, telepathy also occurs in animals. As for instance in dogs and birds that can sense an upcoming death, or sense when their owner returns home.

In *telekinesis*, Tanagras explained, the tiny yet powerful soul element epipsychidion is emitted by the body affecting other matter. Telekinesis is the most important of all psi phenomena, he claimed, because it gives evidence for the existence of the soul. Tanagras did not accept precognition of coming events as a separate psi phenomenon. He posited instead that it is just a combination of telekinesis and telepathy.

There is no prediction of the future, he claimed, but rather the creation of the future, explaining his position with the following example: If someone happens to have a vision of a car accident involving someone else, it can telepathically affect the brain of that other person who may be driving a vehicle at that time. Under this telepathic influence, the person may make a wrong move, which may lead to a car accident that appears as a telekinetic effect.

In *psychometry*, the epipsychidion of a person saturates objects that they happen to have held in their hands. The medium that comes in contact with the saturated object, being sensitive to the epipsychidion already absorbed in it, can read the information of the other person that was carrying it.

In *clairvoyance*, Tanagras further explained, the emitted epipsychidion is performing a more complicated task. It travels out of the medium through space and matter to a remote site, or remote scene, to gather information and returns to alert the medium of what it was about.

Upon death and with the disintegration of the body, the divine creative energy contained in the epipsychidion is released from it to merge with the ultimate creative, divine energy to continue its purpose, which is to sustain the material world and life in it.

### *The short life of the GSPR*

Why could the Greek Society for Psychical Research not survive to continue its work beyond the 20th century in the successful model of other sister parapsychology societies? The survival of an organization of that nature depends on its human and financial resources. The GSPR was running almost entirely by the efforts of Angelos Tanagras. Tanagras was its president, offering his spacious rented apartment near the center of Athens as the society's headquarters. He edited its monthly journal *Psychikae Ereunae* on a voluntary basis, while its subscribers would cover the printing costs. During the WWII occupation of Greece, these subscriptions declined to such an extent that the magazine had to cease its publication in 1942.

Tanagras had resigned from the Navy after 25 years of service, which ensured him a good pension, before he founded the GSPR. Every week, he offered public lectures and demonstrations of psychical phenomena with the help of the GSPR mediums, without receiving a salary for his services. He traveled through Greece to investigate and archive cases of paranormal nature and offer solutions to the affected people, covering the expenses himself and having no income other than his pension. He had completely given up his medical practice in order to escape the hostile criticism that he had established the GSPR as a pretext for seeking clientele. For that reason, he had composed a public statement, as he explains in his autobiography (Tanagras, 2016: 343):

However, once I had made the decision to set up a Society for Psychical Research to attempt aligning our country with the same level of strict scientific research as was the case in other countries, I did not hesitate. I knew above all that I could rely entirely on the experiment. That is, that I could make the phenomena of telepathy and clairvoyance, etc. happen at will with mediums. Furthermore, my declaration that I would no longer practice as a doctor would discourage any ill-wisher from claiming that I founded the Society to attract clientele!

His colleagues, however, could not follow his example, as they could not afford such luxury. Tanagras had not found eligible successors who were financially as independent as he was and who were able to withstand feisty attacks motivated by hostility to parapsychological practices. His younger colleagues and GSPR council members could only theoretically replace Tanagras. Since most of them were doctors in public hospitals, they could not volunteer their time to lead the GSPR, allowing their jobs to be threatened. Tanagras was aware of these problems as he wrote in his memoirs: "it will not be possible for my colleagues, all breadwinners, to leave their profession to continue the effort, as they have nothing to benefit from such a Society" (ibid.: 378).

In 1947, there was an independent attempt by a medical doctor and Member of Parliament to promote a bill to establish a chair of psychophysiology at the University of Athens, with Tanagras as honorary head, which was eventually not realized (Pallikari, 2017b). If that chair

had been created, Tanagras' colleagues would have been employed as university staff to support themselves and continue the work of the GSPR. It seems that Tanagras had not pursued such an opportunity adequately, as he later realized:

I confess that I never had any particular ambitions for the university, although I now see that I was wrong. Because if I had taken care of it, the work would not have been lost after my death. My colleagues, who could not expect any financial benefit from the Society at all, will be forced to practice the medical profession. But as my successors in the university chair, they would have been willing to continue my efforts. (Tanagras, 2016: 436)

In 1957, a change in the tenancy law forced the 82-year-old Tanagras to move to a smaller apartment, no longer being able to host the GSPR's public meetings and lectures. This event marked the official ending of the Greek Society for Psychical Research, while its presence gradually faded from people's memory with the years. Nevertheless, in spite of its premature termination, the legacy and contributions of the GSPR deserve an appropriate place in the history of parapsychology.

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### **Appendix: German text of the 1935 lecture by Angelos Tanagras**

*Editor's note: The following original German text of the 1935 lecture by Angelos Tanagras is slightly edited in that obvious errors such as punctuation mistakes have been corrected and the spelling adapted to the current German spelling. The manuscript is part of the author's private collection of Tanagras material.*

### **Die neueren Ergebnisse der metapsychischen Forschung**

#### **1) Die psychischen Phänomene und die Religion**

Die psychischen Phänomene sind zu allen Zeiten und überall beobachtet worden und haben den meisten Religionen als Basis gedient, besonders bei wilden Völkern, deren Priester stets mehr oder weniger mediale Fähigkeiten besaßen. Derartige Personen sind im Laufe der Epochen bald als Magier, bald als Propheten und Heilige, oder aber als Zauberer betrachtet worden, die man gerne verbrennen ließ. Dieselben Personen nennt man heutzutage Medien.

Die großen Religionsstifter waren alle starke Medien und Thaumaturgen, von Moses angefangen bis zu Mohamed, dessen extatische [sic!] Zustände zur Genüge bekannt sind.

Es ist natürlich und begreiflich, dass die psychischen Phänomene wegen ihrer übernormalen Beschaffenheit in früheren Zeiten entweder als Verkehr mit Verstorbenen oder als Verbindung mit der Gottheit aufgefasst wurden, und dass sie dadurch der Geisterlehre oder dem modernen Spiritismus Vorschub leisteten, der um die Mitte des vorigen Jahrhunderts mit den Phänomenen in Hydesville in Amerika und mit Allan Cardec [Kardec] seinen Anfang nahm.

## 2) Die psychischen Phänomene als Erscheinungen des Unbewussten

Seit den im Jahre 1869 durchgeführten Untersuchungen der englischen „Dialektischen Gesellschaft“ und seit der Gründung der „Society für Psychical Research“ in London hat sich die experimentelle Wissenschaft dieser Phänomene bemächtigt und dabei die Erfahrung gemacht, dass dieselben auf experimentellem Wege und ohne Mitwirkung von Geistern hervorgebracht werden können. Man stellte fest, dass es sich dabei um wenig bekannte Eigenschaften des geheimnisvollen Unbewussten handelt, das Aristoteles schon vor 2000 Jahren beobachtet hatte, und das er Entelechie benannte [sic].

Unter dem Begriff Unterbewusstsein verstehen wir jene geheimnisvolle Energieform, die unbewusste Funktionen des Organismus regiert und sich oft in übermateriellen Manifestationen äußert, die man früher Wunder nannte und jetzt psychische Phänomene nennt.

Es hat noch kein Genie gegeben, das diese in uns verborgene übernatürliche Kraft nicht zumindest in Form der Intuition anerkannt hätte.

Die indische Philosophie nannte das Unterbewusstsein den „unbekannten Freund“, Sokrates nannte es seinen Dämon, Aristoteles nannte es „Entelechie“, Descartes „inneres Gefühl“, Kant das „Ding an sich“, Schopenhauer „Wille“, Bergson „Lebenselan“ und so weiter.

Seit der Entdeckung der Radioaktivität und der elektrischen Beschaffenheit der Materie wissen wir, dass die Körper aus Energie bestehen und dass das ganze Universum letzten Endes nichts als schöpferische Energie in Form von Elektronen und Protonen ist. Demnach sind auch wir selber, wie alle Materie, ein Teil dieser unvergänglichen, schaffenden Energie. Daraus aber folgt, dass auch wir nicht vergehen können, ganz unabhängig davon, ob wir nach unserem Tode unsere Erinnerung behalten oder nicht, eine Frage, die ich kürzlich in einer Studie behandelt habe.

## 3) Die Verborgenen Kräfte im materiellen Atom

Die moderne Physik lehrt uns, dass in der Materie ungeheure Kräfte verborgen sind, über die wir uns bei Betrachtung der Explosivstoffe eine geringe Vorstellung machen können. Man hat berechnet, dass ein Gramm Kohle eine atomare Spannungskraft enthält, die der kinetischen Energie von drei Millionen Gramm desselben Stoffes entspricht. Wie schon erwähnt, sind aber auch wir aus materiellen Atomen zusammengesetzt. Daraus folgt, dass auch in uns ähnliche ungeheure Kräfte verborgen sein müssen, die wohl als Ursache und Quelle der in uns verborgenen Mysterien und psychischen Phänomene zu betrachten sind, welche letztere uns oft durch ihre übermaterielle Natur in Erstaunen setzen.

Diese, von den Unterschichten der Seele ausgehenden Kräfte, die sich meist unbewusst, manchmal aber auch bewusst äußern, manifestieren sich in dem, was wir zum Beispiel Instinkt, Trieb, ferner Telepathie, Hellsehen, Psychometrie, Telekinese, Psychobolie, Materialisation, Dematerialisation, Telepsychie und so weiter nennen.



Wie kann man nun diese Phänomene am besten hervorrufen? Die Erfahrung hat gelehrt, dass jede Art von herabgesetztem Bewusstsein, angefangen vom normalen Schlaf bis zur Ekstase, das Zustandekommen der psychischen Phänomene erleichtert. Tatsächlich ereignen sich auch die meisten dieser Phänomene während des Schlafes oder in absichtlich hervorgerufenen hypnotischen Zuständen. Die Pythias im alten Griechenland, die Asketen aller Religionen und die indischen Yogis erreichen kraft eines speziellen Trainings diese notwendige Ablenkung des Oberbewusstseins, worauf die latenten Kräfte des Unbewussten frei werden. Daher muss man, um parapsychische Phänomene hervorzubringen, einige Jahrtausende in der Entwicklung zurückgehen bis in jene Zeiten, als noch das Unbewusste mit seinen Trieben und Instinkten das Leben des Einzelindividuum vollständig beherrschte und leitete. So sind zum Beispiel auch bei den Tieren, deren Intelligenz im Vergleich zu jener des Menschen eine geringe ist, die Triebe unvergleichlich viel stärker als bei diesem. Und nun, welche sind eigentlich diese parapsychischen Phänomene?

#### 4) Die Telepathie

Die Telepathie ist eine der wichtigsten parapsychischen Erscheinungen und darf seit den ältesten Zeiten als das am besten bewiesene Phänomen gelten. Schon vor 2500 Jahren wurde sie von Krösus, König von Lydien, experimentell nachgewiesen. Herodot berichtet uns, dass er, (Krösus), um die Echtheit der Orakel zu beweisen, durch seine Abgesandten fragen ließ, was er in hundert Tagen mache, ohne noch selber etwas darüber beschlossen zu haben. Am hundertsten Tage fiel ihm ein, in einem Kupfergeschirr Schafffleisch und Schildkröten zu kochen, und die Pythia von Delphi, die gleichzeitig gefragt wurde und mit ihm offenbar tadellos syntonisierte,<sup>28</sup> erriet seine Gedanken und äußerte sie in dem bekannten Hexameter.

Die meisten Leute haben, ohne sich meist Rechenschaft darüber abzulegen, das Phänomen der Telepathie in ihrem Familienkreise schon selbst beobachtet. Gleichgestimmte Menschen äußern manchmal nicht nur die gleichen Gedanken, sondern oft auch gleichzeitig die gleichen Worte. Natürlich wären diese Beobachtungen nicht hinreichend, wenn man sie nicht auf die Grundlage experimenteller Übertragung stützen könnte. Die griechische Gesellschaft für psychische Forschung besitzt eine große Anzahl telepathischer Medien, die in hypnotischem Zustande mit 90% Sicherheit jeden Gedanken erraten, den man sich in ihrer Nähe lebhaft vorstellt. Solche Übertragungen kennen keine Entfernung. Mit guten Medien kann man leicht telepathische Experimente auf große Distanzen anstellen und dabei zu überraschend guten Resultaten gelangen.

In Griechenland haben derartige Experimente schon im Jahre 1928 mit der Warcolliergruppe in Paris begonnen und [sind] sodann mit Professor Oesterreich von der Universität in Tübingen, mit Professor Schröder in Berlin, mit den Parapsychologen Polens, mit Hauptmann Rudolf Gross aus Wien, der sich als

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28 Syntonisierte = gleichgestimmt war.

ein ausgezeichnetes Medium erwiesen hat, und neuerdings mit Mr. Tyrell von der englischen Gesellschaft fortgesetzt [worden]. Ich werde Ihnen aus der Reihe dieser Experimente einige Beispiele vorführen, damit Sie selbst über die Resultate urteilen können.

### BILDER!

Zwischen Menschen, die aufeinander abgestimmt sind, kommt es vor, dass sie bei einem Todes- oder Unglücksfall, der sich weit von ihnen abspielt, die Gestalt des Toten oder den Unfall innerlich wahrnehmen oder dass sie zu dieser Zeit einer unerklärlichen Melancholie und Depression verfallen. In allen metapsychischen Zeitschriften findet man derartige charakteristische Fälle, die man am besten durch einen der Telephotographie oder Bildübertragung gleichenden Vorgang in Zusammenhang mit einer Art Projektion des Unbewussten erklären kann.

### 5) Das Hellsehen

Sie alle haben zweifellos von Rutengängern gehört, die mit Hilfe einer Rute oder eines Pendels nicht nur die Ursprungsstelle, sondern auch den Verlauf einer Quelle entdecken können. Man erklärt dieses Phänomen durch die Ausstrahlungen des Wassers, die das Nervensystem des Mediums beeinflussen und dadurch unbewusste Muskelbewegungen hervorrufen, die sich auf die Rute oder das Pendel übertragen.

Es gibt aber auch Rutengänger, die die gleichen und richtigen Resultate auch auf große Entfernungen erzielen, indem sie sich zum Beispiel über einer Landkarte konzentrieren, die den Ort enthält, an dem sich das zu ermittelnde Objekt befindet. Derartige Medien, deren es besonders unter den katholischen Priestern mehrere gibt, können nicht nur das Vorhandensein von Wasser, Metall und anderem angeben, sondern auch Krankheitsdiagnosen stellen und Verbrechen aufdecken.

Dieses Phänomen wurde in der griechischen Gesellschaft auf folgende Weise experimentell nachgewiesen: Wir legten in jeder Sitzung zirka 100 ganz gleiche Couverts, von denen jedes ein geschriebenes Wort enthielt, in eine Schachtel. Sodann übergaben wir ein beliebiges dieser Couverts dem Medium, das das darin enthaltene Wort erraten hatte.

Damit das Medium das Wort erraten könne, nimmt man am besten an, dass irgendeine Art des mediale Organismus die Materie röntgenartig durchdringt und zurückkehrend das Bewusstsein erhellt, ist es doch sehr unwahrscheinlich zu vermuten, dass das mit Bleistift auf einem zusammengefalteten Papier geschriebene Wort Strahlen aussendet. Ein derartiger Vorgang aber enthält einen mit Bewusstsein begabten wirkenden Faktor, der die Materie nicht nur X-Strahlen-artig durchdringt, sondern ihren Inhalt auch zur Kenntnis nimmt und an das Bewusstsein des Mediums weitergibt. Diese wichtige Beobachtung darf bei der Erforschung des Rätsels Mensch nicht vernachlässigt werden.

## 6) Die Telekinese

Vor etlichen Jahrzehnten glaubte man in Ermanglung einer wissenschaftlichen Erklärung, dass die bekannten Phänomene der sogenannten Spukhäuser von zurückkehrenden Toten oder von bösen Geistern herrühren. Sobald aber die Wissenschaft an diese Erscheinungen herantrat, zeigte es sich, dass diese Manifestationen immer in Gegenwart von Personen vorkommen, deren psychophysisches Gleichgewicht gestört war.

Die Untersuchung und Verifikation der telekinetischen Erscheinungen ist besonders wichtig, denn diese Phänomene beweisen die Existenz von dynamischen Ausstrahlungen bestimmter menschlicher Organismen, und dass diese Ausstrahlungen wie eine bewusste Person auf die Außenwelt zu wirken vermögen.

Die griechische Gesellschaft hatte das seltene Glück, in der Person des Fräuleins Clio ein derartiges Medium zu finden, bei dem man die telekinetischen Ausstrahlungen experimentell nachweisen kann.

Clio meldete sich vor vier Jahren bei der Gesellschaft, um eine Erklärung für die bei ihr zuhause vorkommenden Phänomene zu erhalten, die mit ihrer Person verbunden schienen. Clio, die ausgesprochen hysterisch veranlagt ist, hatte im Laufe einer Woche Vater und Schwester verloren. Statt eine hysterische oder neurasthenische Krise hervorzurufen, manifestierte sich dieser psychische Schock durch telekinetische Emissionen, die Möbel und andere Gegenstände in Bewegung setzten, als ob eine für die menschlichen Sinne nicht wahrnehmbare Wesenheit die Aufmerksamkeit auf sich lenken wollte. Es muss hier bemerkt werden, dass es sich bei Clio um ein Mädchen aus einer geistig hochstehenden Familie handelt. Clio selber hatte die Matura bestanden und ihr Bruder ist Gymnasialprofessor der Physik. Die bei ihr auftretenden Bewegungsphänomene hatten einen dermaßen bewusst anmutenden Anschein, dass man in Ermanglung einer anderen Erklärung zunächst wirklich auf den Gedanken kommen musste, dass die teuren Verstorbenen des Mädchens auf diese Weise die Aufmerksamkeit auf sich lenken wollten.

Nachdem ich Clio das Wesen der Telekinese ausführlich erklärt hatte, versuchte ich klar zu machen, von welcher großen Wichtigkeit es wäre, experimentell feststellen zu können, dass eine dynamische Kraft aus dem Organismus emaniert und bewusst zu handeln vermag. Ich bat Clio, Versuche anzustellen, obige Phänomene experimentell hervorzubringen, damit die Existenz dieser Emission zweifelsfrei bewiesen werden könne.

Clios Aufgabe bestand darin, einen Gegenstand unter einer Glasglocke bewusst zu verschieben oder die Magnetnadel eines Kompasses ohne Berührung zu beeinflussen. Bereits nach einer Woche berichtete Clio freudig, dass es ihr gelungen war, die Magnetnadel zu beeinflussen, und dass sie dieses Phänomen nach Belieben wiederholen könne. Nachdem ich das Experiment sogleich persönlich nachgeprüft hatte, führte ich Clio zu Professor Athanassiades auf die Universität von Athen, wo man mit Clio während des ganzen Winters des Jahres 1932 Versuche anstellte. Diese Versuche sind in der Z.f.P. erschienen.

Seit dieser Zeit dauern die Phänomene bei ihr an und werden in jeder Sitzung der Gesellschaft bei vollem Licht und unter strengen Kontrollmaßnahmen durchgeführt.

Die dabei gebräuchliche und zugleich sicherste Kontrolle ist folgende: Clio wird hypnotisiert, um ihr Lampenfieber zu bekämpfen, und erhält den posthypnotischen Auftrag, beim Erwachen keinen der Anwesenden mehr zu sehen. Tatsächlich sieht Clio beim Erwachen subjektiv niemanden, wodurch die Durchführung der Experimente und der Kontrolle sehr erleichtert wird, weil diese bei derartigen Experimenten unentbehrlich sind, wenn wir der jungen Wissenschaft der Parapsychologie zur Anerkennung und zum Erfolg verhelfen wollen. So habe ich zu Beginn unserer Versuche auch einen Zauberkünstler in die Gesellschaft kommen lassen und ihn gefragt, ob er Clios Magnetnadelphänomen nachahmen könne. Er bejahte diese Frage und reichte mir die Arme, um ihn zu durchsuchen. Nein, sagte ich, ich werde Sie nicht durchsuchen, ich werde Ihren Arm, so wie er ist, mehrere Male über den Kompass führen, und wenn die Magnetnadel ruhig bleibt, so wird das beweisen, dass Sie nichts Verdächtiges, wie etwa einen Magneten oder ein Stück Eisen usw. an sich versteckt haben! Da lachte der Zauberkünstler und sagte, bei dieser Art von Kontrolle könne er das Phänomen nicht hervorbringen beziehungsweise nachahmen.

Die eben beschriebene Kontrolle wird mit Clio vor jedem Experiment von Neuem vorgenommen. Ihre Arme und sogar ihr Kopf werden einige Male über den Kompass bewegt.

Nach vollzogener Kontrolle lasse ich das Medium frei, und bereits nach 4 – 5 Minuten intensiver Nervenanspannung, während der sie mit ihren Händen über den Kompass streicht, bewegt sich die Magnetnadel, zuerst einige Grade, und schließlich beschreibt sie volle Kreise.

Die mediale Ausstrahlung ist fakultativ, denn Clio kann die Bewegung der Magnetnadel nach ihrem Belieben aufhalten und wieder veranlassen. Dieses Experiment ist von mir in der griechischen Gesellschaft gefilmt worden und der Film wurde zuletzt beim Kongress für Parapsychologie in Oslo vorgeführt. Ich werde jetzt auch Ihnen den Film zeigen.

#### FILM

Ich glaube, dass durch dieses wertvolle Medium, das das Experiment jederzeit wiederholen kann, die Tatsache der telekinetischen Ausstrahlung, die eines der größten Probleme der Parapsychologie ist, endgültig nachgewiesen wurde. Und wieviel die Telekinese für die Wissenschaft bedeutet, können Sie ersehen, wenn Sie an die Phänomene der bewohnten Spukhäuser denken, wo diese Emission anscheinend zweckbewusst handelt. Wir befinden uns sozusagen knapp vor der Lösung eines Problems, vor dem die Wissenschaft bisher machtlos dagestanden hat und für das auch die Philosophie seit jeher nichts als schöne Worte gefunden hat[:] der experimentelle Nachweis einer für unsere Sinne unsichtbaren dynamischen Komponente, die aus dem Körper ausstrahlend und zweckbewusst handelt.

Die Existenz dieser Ausstrahlung, die glücklicherweise nur selten vom Willen abhängig ist und gewöhnlich unbewusst auf Grund der in unser Unbewusstes zurückgedrängten Eindrücke handelt, führt zur Erklärung einiger höchst seltsamer Erscheinungen, die den Völkern aller Zeiten nicht unbekannt geblieben sind. Diese Erscheinungen sind:

1. Die sogenannte schwarze und weiße Magie, sofern es sich um verifizierte Phänomene handelt, die auf telekinetischen Erscheinungen wie denen der Clio basiert sind.
2. Der sogenannte „böse Blick“ oder das Phänomen des Glücks- oder Unglücksbringers, das gleichfalls auf unbewusster Telekinese beruht.

Die bewusste Telekinese ist glücklicherweise sehr selten und somit auch das, was man schwarze Magie nennt. Die unbewusste Ausstrahlung (Psychobolie) spielt dagegen eine große Rolle in unserem Leben. Ihre Ausdehnung wissen wir noch durchaus nicht richtig abzuschätzen.

## 7) Die Psychometrie

Vor zirka 100 Jahren fiel es Professor Buchanan in Amerika auf, dass Medien, wenn man sich bei ihnen nach abwesenden Personen erkundigte, meist nach einem Gegenstand der betreffenden Person verlangten, sei es nach Haaren, einem Ring oder einem getragenen Kleidungsstück. Anhand eines solches Gegenstandes waren ihre Angaben viel genauer als ohne. Buchanan beschäftigte sich mit dieser Frage und entdeckte das Phänomen der sogenannten Psychometrie.

Es scheint, dass wir Menschen – ähnlich wie der Magnet seine Eigenschaften auf das Eisen überträgt – die Materie, die wir berühren, imprägnieren, zum Beispiel unsere Kleider, unseren Schmuck oder das Milieu, in dem wir leben, und zwar handelt es sich dabei offenbar um jene Ausstrahlung, deren Existenz wir durch die telekinetischen Experimente mit Clio nachgewiesen haben. Das psychometrische Phänomen wird in den Sitzungen der griechischen Gesellschaft für psychische Forschung ständig wiederholt auf Grund einer alten Erfahrung von Charcot, die ich für die überzeugendste und praktischste halte. Wir geben dem hypnotisierten Medium ein Blatt Papier und heißen es dieses einige Zeit in den Händen zu halten. Dann wird an einer Ecke mit Bleistift ein kleines Erkennungszeichen gemacht, das Papier unter 5-6 gleiche andere Blätter gemischt und alle dem Medium eingehändigt. Es handelt sich nunmehr darum, das imprägnierte Stück herauszufinden, was unseren Medien immer in 90-100% der Fälle gelingt.

Aber das ist noch nicht alles! Es scheint, dass die Emanation, die – wie wir früher erwähnten – bei den telekinetischen Phänomenen zweckbewusst handelt, für eine kürzere oder längere Zeit an den Gegenständen haften bleibt. So hat z.B. Professor Fischer von der deutschen Universität in Prag, der sich auf Psychometrie spezialisiert hat, dem 3. Kongress für Parapsychologie im Jahre 1927 in Paris über ganz merkwürdige derartige Experimente berichtet. Er verschaffte sich bei der Polizei Waffen, mit denen Verbrechen verübt worden waren, notabene ohne vorläufig etwas Näheres über die Verbrechen zu erfragen, um Gedankenübertragung zu vermeiden. Er mischte diese Waffen unter andere, gleichaussehende, aber neue und daher indifferente Waffen und übergab sie dem Medium. Wenn dieses eine indifferente in Händen hatte, blieb es ruhig. Aber sobald es eine Waffe berührte, mit der ein Verbrechen verübt worden war, wurde es erregt und begann alsbald eine Beschreibung des verübten Verbrechens zu diktieren, die dem

nachträglich kontrollierten Tatbestand genau entsprach. In gleicher Weise beschrieben diese Medien bei Berühren eines Briefes erstaunlich genau den Charakter des Schreibers und die Umstände, unter denen der Brief geschrieben worden war.

Die Erscheinungen der Psychometrie sind hervorragend geeignet, der Kriminalistik wertvolle Dienste zu leisten. Die griechische Gesellschaft veranstaltet seit vier Jahren alljährlich Kurse für Polizeioffiziere, die im vergangenen Jahr von 500 Polizeioffizieren besucht waren. Dies sind, meine Damen und Herrn, einige parapsychische Phänomene, die bis jetzt experimentell untersucht und erhärtet worden sind. Aber wie groß ist noch die Anzahl derjenigen Phänomene, die noch unerforscht geblieben sind, wie zum Beispiel die Apporte oder die neuerdings in London experimentell vorggeführte Feuerfestigkeit der Inder, oder die Levitation, oder Telepsychie! Welch ungeheurer Horizont eröffnet sich da für die Forschungsarbeit der Zukunft! Welch verborgene Wunder in unserem Körper, die wir nicht kennen, ja nicht einmal ahnen können, gilt es zu entdecken! Glücklich jene, die es erleben werden, wenn der Mensch den Schlüssel zu den latenten Potenzen im materiellen Atom gefunden haben wird!

Die Entdeckungen der modernen Physik zeigen uns, dass die ganze Schöpfung aus reiner Energie in Form von Elektronen besteht, und dass Dematerialisation und Rematerialisation beständig in ihr abwechseln. Einstein hat diese Erkenntnis ausgedrückt, indem er sagte, dass die Masse sich in Energie umwandelt und vice versa die Energie in Masse. Mme Joliot, die Tochter der Frau Curie, hat diesselbe Erkenntnis in ihren letzten Nobelpreis-gekrönten Arbeiten bestätigt und hinzugefügt, dass diese Umwandlungen sich in minimalen Bruchteilen von Sekunden abspielen, was an das Zustandekommen der medialen Apporte gemahnt.

Folglich gibt es in der Schöpfung unzweifelhaft eine geheimnisvolle schöpferische Energie in Gestalt von Elektronen, aus denen wir selber auch bestehen, ebenso wie jeder Kieselstein, jede Blume und im allgemeinen jede materielle Form. Daher sind wir ein Teil der göttlichen Energie, welcher Natur sie auch sei. Und diese Kraft, die das ganze Universum hervorgebracht hat mit all seinen Wundern, besitzt phantastische Eigenschaften und ungeahnte Möglichkeiten, die in jedem materiellen Atom verschlossen sind.

In der Tat haben wir einen Beweis dafür in den Explosivstoffen, in der Radioaktivität und schließlich in den Medien. Die Explosivstoffe können schon in kleinsten Mengen unglaubliche Wirkungen hervorrufen. Wir alle kennen auch die Wirkung der Gammastrahlen des Radiums sowie die Dematerialisation der radioaktiven Körper. Und die Entdeckung der telepathischen, hellseherischen, telekinetischen und psychometrischen Fähigkeiten bei den Medien bestätigt endgültig das Vorhandensein dieser Kräfte in uns. „Erkenne dich selbst“ ist die höchste griechische Weisheit, die eingraviert steht über dem Eingang des Tempels zu Delphi.

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Welches sind nun die Schlüsse, die wir aus den parapsychischen Phänomenen ziehen können? Sie sind in jeder Beziehung von ungeheurer Tragweite.



Zuerst müssen wir unbedingt eine schöpferische Kraft in der Natur annehmen. Wir erkennen sie überall, in jeder Blume, in jedem Insekt, in der Zelle, die aus einer mikroskopischen Einheit zum Menschen wird, in den Instinkten, in den unbewussten Funktionen des Organismus sowie in der allgemeinen Entwicklung, die offensichtlich einem erhabenen Ziele zustrebt.

Ja, sie existiert so sicher, diese Kraft, [wie] wir selber existieren. Aber sie hat [anscheinend] nichts zu tun mit der Gerechtigkeit, denn die Grausamkeit regiert unerbittlich die Welt. Ein Tier frisst das andere, um zu leben, und die, die am Leben bleiben, müssen sich gegen die Unbilden der Natur verteidigen. Der Mensch, die sogenannte „Krone der Schöpfung“, ist aber noch unglücklicher als das Tier, denn er kennt außer dem physischen Schmerz den noch viel größeren seelischen Kummer, und ihn beschwert überdies noch das Wissen um den Tod, von dessen Bevorstehen das Tier wohl kaum etwas weiß.

So, bleibt uns das Geheimnis der Schöpferischen Kraft ihrem tiefsten Wesen nach unerklärlich und undurchdringlich.

Früher lehrte der Materialismus, es könne nichts anderes existieren als das, was wir mit unseren fünf Sinnen wahrnehmen könnten. Nun, die parapsychischen Phänomene zeigen uns im Gegenteil, dass es eine den Sinnen nicht wahrnehmbare Kraft gibt, die, wahrscheinlich durch Projektion, oft auf große Entfernungen hin Eindrücke vermittelt ohne Mitwirkung der fünf bekannten Sinne. Und die Erscheinungen der Telepathie, des Hellsehens, der Psychometrie usw. beweisen, dass diese Kraft, die sich bei medial veranlagten Menschen aus dem Körper hinaus projizieren kann, oft bewusst und zweckhaft handelt, als ob ein für uns nicht wahrnehmbares Wesen auf Grund der unbewussten Regungen des Mediums sich manifestieren würde.

Wir gelangen daher zu dem (allerdings nicht neuen) Schluss, dass es einen mit übermateriellen Kräften versehenen Faktor gibt, den wir Seele nennen können, gleichgültig aus welchen Quellen seine Impressionen stammen. Diese Erkenntnis allein müsste genügen, um der neuesten Wissenschaft unter allen Wissenschaften die erste Stelle zu sichern, sobald die Menschheit ihre Tragweite begriffen haben wird.

Die psychometrischen Experimente zeigen uns endlich, dass die latenten psychodynamischen Kräfte des Organismus die Materie derart zu imprägnieren vermögen, dass diese Imprägnation auch nach dem Tode des aussendenden Individuums ihre Wirkungsweise behält. Wir stehen hier vor wahrhaft verblüffenden Perspektiven, die sich nicht nur dem untersuchenden Philosophen, sondern auch der Allgemeinheit eröffnen. Denn die Parapsychologie begnügt sich nicht mit der Untersuchung geistiger Probleme, sondern sie setzt sich vielmehr auch praktische und menschliche Ziele.

Niemand kann leugnen, dass es in der heutigen Gesellschaft beklagenswerte Gegensätze und himmelschreiende Ungerechtigkeiten gibt. Es ist aber vergeblich, ihnen mit noch größerer Gewalt zu begegnen, um sie zu bekämpfen. Denn dadurch würden sich die menschlichen Leiden nur noch vermehren. Der Weg zur Änderung liegt anderswo und ist auch ganz verschieden von dem, den man bisher eingeschlagen hat.

Die Gewalt hat auf dieser Welt noch nie endgültig gesiegt, wenn sie auch vorübergehend Triumphe feiert. Aber vor der ewigen Gerechtigkeit sind ihre Tage gezählt! Denn die Gewalt kann nur die Materie und den Körper besiegen, die beide, wie diese, relativ und zeitgebunden sind. Wenn aber die Menschheit durch die Wissenschaft erst überzeugt sein wird, dass es außer dem materiellen Körper noch eine durch die telekinetischen Phänomene nachgewiesene immaterielle Kraft gibt, die ein wahrhafter Quell von Wundern ist, dann werden bessere Tage beginnen. Dann wird der Mensch begreifen, dass Übeltun eine Erniedrigung und eine Entfernung von der göttlichen Quelle bedeutet, dass infolgedessen zum Beispiel der Krieg das schwerste aller Verbrechen ist, und dann wird er genötigt sein, sich einer sozialen Einstellung zuzuwenden, die auf der Liebe zum Mitmenschen beruht und die zu allgemeiner Solidarität führt. Ein Ziel, das über alle anderen Bestrebungen des heutigen Zeitgeistes erhaben ist und das dereinst der Stolz des Menschengeschlechtes sein wird.

Allerdings, wenn es nach dem Tode nichts mehr geben sollte, so ermutigt uns jedenfalls der unsterbliche Gedanke des Sokrates, demzufolge nichts der Glückseligkeit des Nicht-mehr-Seins gleichkommt. Falls es aber dennoch etwas gibt, das den leiblichen Tod überdauert, wie es tatsächlich den Anschein hat, so wird es so schön und über jede Erwartung strahlend sein, dass keine menschliche Vorstellungskraft es auszumalen vermag!