

ANGELOS TANAGRAS, THE 1935 OSLO INTERNATIONAL
PARAPSYCHOLOGY CONGRESS AND THE TELEKINESIS OF CLEIO¹

By FOTINI PALLIKARI

ABSTRACT

In 1935 the president of the Hellenic Society for Psycho-physiology, doctor Angelos Tanagras, attended the 5th Congress of Parapsychology in Oslo. He presented, in a 16 mm film, the telekinetic influence of a young girl, Cleio, on a large nautical compass needle. The Cleio case and the Oslo Congress are the main topics of this paper. However, they also provide an opportunity to introduce the remarkable personality and work of Angelos Tanagras, who has been neglected by the parapsychology literature.

INTRODUCTION

The Cleio case involves telekinetic phenomena produced some eighty years ago by a young Greek girl known under the pseudonym Cleio. Cleio's telekinetic talents were studied in depth by the President of the Hellenic Society for 'Psycho-physiology', Dr Angelos Tanagras. Tanagras presented his report on these telekinetic scientific tests during the Fifth International Parapsychology Congress which took place in Oslo in 1935. He later recorded the events relating to the Congress in his as yet unpublished autobiography, which he sent in the early 1970s to the Elliot Garrett Parapsychology Foundation Library in New York, USA (Tanagras, no date). Not a lot has been written about the exceptional personality and work of Angelos Tanagras in the international parapsychological literature. His autobiography, together with his archival material, remains the best source of information.

The paper is divided into five sections, including the introduction. The second section deals with the personality and work of Tanagras, the founder of the Hellenic Society for Psycho-physiology. The third section gives an overall description of the Oslo Congress, as seen through Tanagras's memoirs. The fourth section discusses the telekinetic medium, Cleio, the scientific tests carried out to investigate her telekinetic activities, and briefly discusses the film made of her by Tanagras to show at the Oslo conference. The fifth and final section refers to the few lines written by Tanagras in a trembling hand on a very old piece of paper, which could be regarded as a presentiment case.

ANGELOS EVANGELIDIS TANAGRAS, PRESIDENT AND FOUNDER OF THE HELLENIC SOCIETY FOR PSYCHO-PHYSIOLOGY (1877-1973)

Dr Angelos Evangelidis Tanagras, an admiral of the Greek Navy, writer and psychical researcher, was born in Athens on March 7, 1877. He decided to join the navy as a doctor as a means to an end; he wanted to travel and see the world, having become attracted to the idea through the books that he read as a boy in his father's personal library. He was unable to enrol in the navy directly, since his sight was not

¹ Based on talks given in Oslo and SPR/PA joint conference (2008).

perfect. Instead, his solution was to study medicine and to join the navy as a civilian doctor. He graduated from Athens University, having first specialised in surgery and later in psychiatry, and became a naval doctor in 1898.

Possibly because of his admiration for the Tanagra statuettes found in Boeotia in Greece, he changed his name to 'Tanagras' while in the Navy. The permission to change his name was granted to him in April 1912 by the Greek minister of internal affairs.

His professional life abounded in achievements which brought him honour within Greek society. While in the navy he received distinctions and decorations for his work as director of hospitals (for infectious diseases in Athens in 1919 and of the sanitary office in Thessaloniki in 1918). He took part as a young volunteer in the



Figure 1
Angelos Tanagras in uniform (1932, Prof. Oesterreich's archives, Tübingen University, Germany)

Greco-Turkish War of 1897 and also in the Balkan wars of 1912-13, and was decorated for his bravery. He also experienced the First World War at first hand. In the wars he was treating wounded soldiers as a surgeon and sometimes taking part in the fighting at the front. As director of the public health office in Smyrna in 1922, he rescued the office archives during its destruction and brought them safely to Greece. These files are now registered at the Greek Ethological Society as “the Tanagras archives”.

He was a gifted writer, whose talent was evident from a very young age. In fact, he was the author of more than twenty literary works, on subjects ranging from the history, morals and customs of Greece, to those of the other countries which he had the opportunity to visit as the sanitary officer of the naval armed forces. His books combined historical material with plots possibly based on his personal adventures in foreign countries and in Greece. Some of his stories have been translated into other languages. He himself mastered several of the main European languages, including French, German, Italian and English. As a scholar of ancient Greek texts, he translated the tragedies of Euripides, *Medea* and *Hippolytos*, into Modern Greek. His literary and professional activities and awards made him one of the outstanding personalities in the Greece of his time.

Little is known about his personal life. Even though there have been several unsuccessful attempts by third parties to find him a partner in life, he refers in his private writings to only one true relationship, formed around 1908 during his postgraduate studies in Berlin, with a German painter. His writings give one the impression that he remained devoted to her throughout his long life.

It is likely that he developed an interest in psychical research because of a traumatic incident early in his life. As a young doctor he dreamt that his mother became ill with cancer, that she underwent an unsuccessful operation and that he was responsible for looking after her until she died. Some years later the exact sequence of events, as in his prophetic dream, came true. Tanagras, who was very close to his mother, was deeply affected by her loss. He formed the belief that his dream had somehow generated a “psychophysical turbulent wave” that had triggered his mother’s deteriorating illness. Tanagras carried with him a feeling of guilt over this episode throughout his life. He turned to psychical research in an effort to understand the power of dreams in predicting—or even creating—future events (Panayiotou, 1981).

In 1923, soon after resigning from his post as a naval doctor at the rank of admiral, Tanagras established the ‘Hellenic Society for Psycho-physiology’. The society’s name was chosen by him to emphasise its scientific approach to paranormal phenomena. More importantly, its name was also to be a reminder of the combination of Tanagras’s medical profession (physiology) with his inclination to the study of the psyche and psychical phenomena. For Tanagras, psychophysiology was the physiology of the psyche. In his own words, it referred to “the latent supernatural psychic powers residing in us” (Tanagras, 1955). Two years later he started publishing the society’s magazine entitled *Psychikae Ereunae (Psychical Researches)*; he continued as its editor nearly until the end of the Second World War, which saw the gradual dissolution of the society. He wrote the majority of the articles published in the magazine.

Once the psychophysical society was established, and his professional commitments came to an end, Tanagras was free to participate in the last three of the five parapsychology congresses organised by Carl Vett (discussed in more detail in the next section), and to take responsibility for organising the fourth of the series in Athens in 1930. Through these activities he made many close contacts in the world of parapsychology. These contacts enabled him to carry out long-distance telepathy experiments involving other European cities, such as Paris, Vienna, Rome, Warsaw, Tübingen, and also New York (Panayiotou, 1981).

Tanagras was very active within the field of parapsychology. He studied

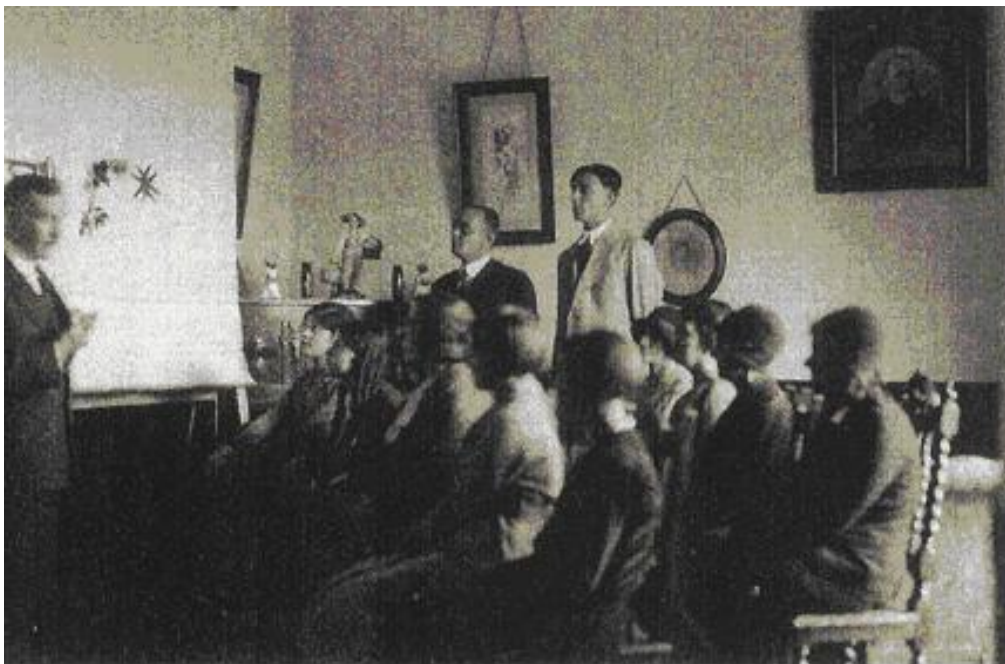


Figure 2.

Tanagras instructs collaborators before a long-distance telepathy experiment with Tübingen, Germany (Tübingen University archives). The gentleman standing at the back in the white suit is P. P. Panagiotou, a medical student at that time and later a professor at Athens University. Many years later he wrote an article in memory of Tanagras (Panagiotou, 1981).

spontaneous paranormal phenomena by visiting places all over Greece, talking to people and recording all trustworthy events. He carefully archived this work and published it in journals and in a book which was translated into French with the title *Le Destin et La Chance*, and also into English as *Psychophysical Elements in Parapsychological Traditions*. In order to explain a number of the phenomena he had witnessed, Tanagras proposed the theory of ‘psychobolie’. According to this theory, the soul emanates a substance which impregnates objects or affects the minds of other people after leaving the body, thus influencing their physical or mental state. To test his theory, various items impregnated by this “psychic substance” would be placed in sealed envelopes and shuffled with other similar looking envelopes that contained neutral objects. It is not clear how the objects became impregnated with this ‘soul substance,’ since the procedure is not well

documented, but it was probably done through hypnosis and suggestion. Tanagras confirms in his autobiography that his trained sensitives were able to detect the envelope with the 'soul substance' repeatedly, but there is no statistical information regarding these experiments.

Tanagras believed that hypnosis intensified psychic abilities. He also maintained the belief that it was the female body's special chemistry that made women's psychic functioning more sensitive. For this reason, he would mainly train female sensitives in self-hypnosis. In that state they participated in controlled experiments, such as long-distance telepathy experiments that were often performed in the lecture halls of Athens University. The chief of the Athens police and student policemen would attend these lectures, where it was explained to them how a psychic gift could be used in criminology. In fact, Tanagras wrote a book on this subject (Tanagras, 1937). Tanagras's archival material includes matching drawings from the many successful results of long-distance telepathy experiments that he conducted in collaboration with a psychiatrist, Dr Ferdinando Cazzamalli, who was living in Italy.

His long-distance telepathy experiments would normally last about two hours, including preparation. Prior to the experiment, Tanagras would instruct his group in the experimental protocol. The preparation involved his sensitives employing self-induced hypnosis, as he had taught them. The participants would be seated about two metres away from a white screen or a table on which there would be a letter of the alphabet, a number, or an object (see Figure 2). They were asked to concentrate on these items and attempt telepathically to transmit the associated mental images to members of the participating group in the other country. The objects or pictures to be telepathically transmitted were chosen and agreed upon each time by the entire group. The two experimental groups would take their turns in the role of either the sender or the receiver. Prior to the experiment (for example on the previous day) they would make a telephone call to arrange the precise time the experiment would begin on the agreed day, taking into account the time difference between the countries.

Each experiment consisted of four sessions. The experimental session would last five minutes, followed by a five-minute interval. According to the strict instructions agreed previously during a telephone call before the experiment, the Greek group would, for example, be the senders during the first two and the receivers during the last two experimental sessions. While in the role of the receiver, they would concentrate on their mental images for five minutes in a state of hypnosis and they would then transfer their impressions onto a piece of paper. Each experimental group would collect these drawings at the end of the experiment, seal and post them to the group in the other country. They would also include pictures or photos of objects on which they had been concentrating in order to telepathically transmit the image during the same experiment. This method enabled each group to compare the sent images with the received ones and thus decide whether the experiment had been a success or a failure.

In the August 1933 and January 1934 issues of the journal of the Hellenic Society for Psycho-physiology, Tanagras published the successful results of the experiments carried out between Athens and the group of Professor Oesterreich in Tübingen, Germany (Figure 4b). During this period, owing to Tanagras's continual efforts to

publicise his work, Athenian newspapers regularly included reports on these successful telepathic experiments.

The photograph in Figure 2 shows Tanagras instructing the sensitives and other collaborators before a telepathy experiment between Athens and Professor Oesterreich's team at the University of Tübingen. Some of the symbols to be telepathically transmitted are attached on the white screen behind him. In Figure 3, Tanagras is posing among his sensitives. The sensitives also participated in successful psychometry experiments through self-hypnosis, but no further information is available about those.



Figure 3.

Tanagras among nine of his sensitives. No. 3 on the right in the last row is his telekinetic medium Cleio (Tübingen University archives).

Several years ago I became acquainted with the youngest and last surviving member of the group of sensitives, Mrs Eleni Kikidou (second from the right in Figure 4a). In this photograph, taken at Tanagras' house where his society had its headquarters, Kikidou posed with another four of his sensitives, two of them in a state of hypnosis. Behind them, on the white wall, are two of the symbols to be telepathically transmitted, a crown and a Greek temple. Mrs Kikidou continued her work as a successful medium until her death at an advanced age about two years ago.



Figure 4a.

A group of Tanagras' sensitives; the youngest, second from the right, is Eleni Kikidou as a teenager.

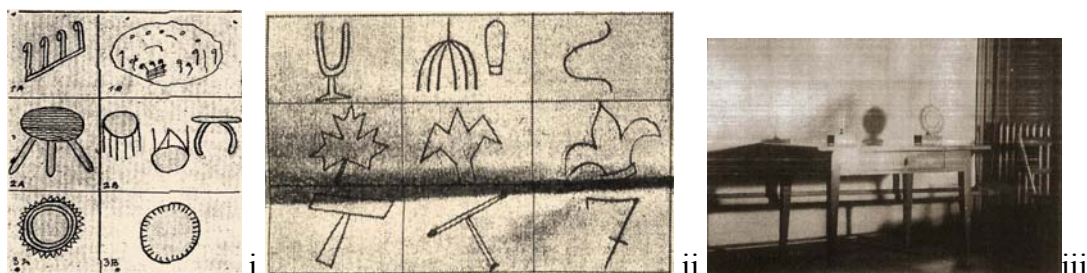


Figure 4b.

(i), (ii), Some of the drawings exchanged between Athens and Tuebingen during long-distance telepathic tests. (iii) The tuning fork and ornament used in the lab of Prof. Oesterreich and the success of their mental identification shown in (i) & (ii).

THE OSLO PARAPSYCHOLOGY CONGRESS

We now turn to Tanagras's contribution to the international parapsychology congresses. The Oslo congress was organised by Carl Christian Vett (1871-1956, see Figure 5), a Dane, in collaboration with Th. Werreide, Professor of Physics at Oslo University. Vett ran a successful business which he had inherited from his father. He used that fortune to finance various activities, such as co-organising a series of five international parapsychology conferences, as the occult was one of his great interests (Lachapelle, 2005). The congresses were originally meant to take place every 2-3

years, but that was not always feasible. Naturally, Vett chose Copenhagen as the place of the first congress, which took place in 1921. The next one was held in Warsaw in Poland, in 1923, the third in Paris in 1927, the fourth in Athens in 1930 and finally the fifth was staged in Oslo five years later.



Figure 5.
“Carl Vett (1871-1956), founder of the international parapsychology congresses” —
handwritten on the photograph by Tanagras (Tanagras, no date).

Unfortunately, Vett was criticised by other parapsychologists for allowing his enthusiasm for organising these congresses to override the necessity for scientific rigour in the selection of papers to be presented. This issue generated a great deal of conflict among parapsychologists during the 1920s (Lachapelle, 2005).

It took five years before the call for papers for the Oslo parapsychology congress was announced (Salter, 1935): “On the invitation of the Norwegian Society for Psychical Research, whose activity and enterprise are well known, the 5th International Congress will take place at Oslo from August 26th to 31st”. Initially it was planned to have a congress in London after the one in Athens, but that eventually came to nothing. At about the same time, the Norwegian Parapsychological Society was embroiled in a scandal concerning the Norwegian medium Ingeborg Dahl (Parker & Puhle, 2008) and that may have contributed to the delay.

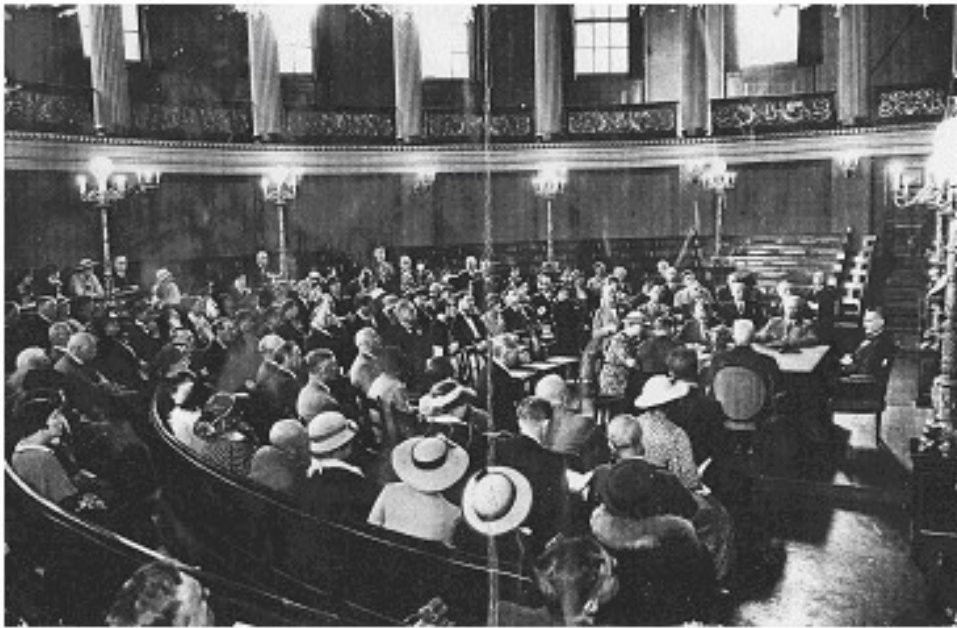


Figure 6.

The main Hall of the Oslo University during the Fifth international parapsychology congress; Tanagras in the president's chair on the right (Tanagras, no date)

Tanagras attended the Oslo Parapsychology Congress in 1935 in his capacity as President of the Hellenic Society for Psycho-physiology. The trip from Athens to Norway in the 1930s was long and tiring. Tanagras was going to present at the Congress the telekinetic activity of his medium, Cleio, who could apparently move the needle of a large nautical compass merely by moving her bare hands around it. After running several scientific tests on her at Athens University, he was convinced that Cleio's telekinetic abilities were genuine. His presentation at the Oslo congress was intended to alert the scientific community to the need for further thorough and independent investigation of this phenomenon. Since Cleio could not afford the trip to Oslo, Tanagras prepared a 16 mm film of her performing telekinesis on a compass needle, to show at the Congress. In fact, he had prepared in total four copies, or versions, of that film, that he intended to send to the British SPR at a later stage. On the boat from Copenhagen to Oslo, Tanagras had met for the first time Dr Gerda Walther, the secretary to the German parapsychologist Dr Albert von Schrenck-Notzing. Many years later, she would play an important role in rescuing the Cleio film.

On the first day of the congress and before the start of the lectures, Prof. Wereide and Carl Vett approached Tanagras to announce that he had been elected President of the Congress—a gesture of recognition which he found deeply moving. There were over seventy people attending; it was the rule at the congresses that only the officially elected representatives of each country were allowed to present papers. Tanagras kept for over 35 years his name tag with the picture of the Norwegian flag and also a congress pin given to him as a souvenir (Figure 7). Parapsychologists presenting their work included Charles Richet from France, Ferdinando Cazzamalli

from Italy, W. H. C. Tenhaeff from the Netherlands, Gerda Walther from Germany and Kenneth Richmond from England.

It is worth noting that, during the congress, Professor Wilhelm H. C. Tenhaeff announced that two chairs of psychophysiology were being established, one at his University, Utrecht, the other one in Leyden, while a psychical research laboratory was being created in Amsterdam under Professor Roels. Tanagras himself was equally pleased to announce, while not quite the creation of a chair for psycho-



Figure 7.

The name tag and pin Tanagras kept as souvenirs from the Oslo congress (Tanagras, no date).

physiology at the Athens University (although he later came very close to succeeding even in this goal), the fact that two Greek professors of philosophy had been informally introducing his psychophysiology lectures at Athens University. Tanagras would be invited to give regular talks at the University lecture hall, where he also demonstrated psychic experiments performed by his mediums. One of the mediums who frequently accompanied him during those lectures was his youngest sensitive, Mrs Eleni Kikidou.

Tanagras gave two talks in Oslo; these are included in the proceedings of the Congress in the Norwegian language (Figure 8). The first one was entitled *Bevis for telekinetiske utstrålinger Mediet Cleio*, (*Evidence for telekinetic effects of the medium Cleio*) and the second: *Noen tilfeller av fremsyn forklart ved psykoboli*, which reported on his theory of psychobolie (Tanagras, 1935). An outdoor group photo shows the delegates posing outside the Oslo University (Figure 9).

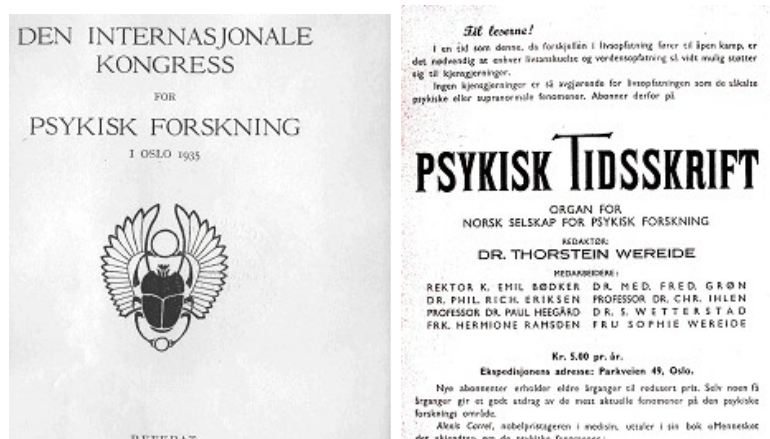


Figure 8.
The first pages of the proceedings of the 5th International Parapsychology Congress in Oslo, 1935 (Tanagras, 1935).



Figure 9.
Group photo of the Oslo congress participants. A. Tanagras and Th. Wereide are in the first row near the centre (Tanagras, no date).

CLEIO, THE TELEKINETIC GREEK MEDIUM AND HER 16 MM B/W FILM

Tanagras had met the 25-year old Cleio, sister of a mathematics professor at Athens Technical University, when she called to report poltergeist phenomena that occurred in their house. Cleio Georgiou was her pseudonym, chosen by Tanagras to preserve her anonymity; her real name was Koula Gioka. The strange phenomena began at the time when she suffered an emotional crisis after the simultaneous death of her father and sister. Her family thought that it was the spirits of the deceased relatives causing these unusual disturbing domestic incidents. Tanagras, however, realized that Cleio was directly responsible for the phenomena. He wanted to investigate them further, and he gave her a nautical compass that belonged to him, asking her to try and make its needle move. A few days later Cleio could not only move the needle at will, but could also make it stop and start it over again.

Since Tanagras was eager to investigate the phenomena scientifically, he arranged for exhaustive tests of Cleio's abilities to be conducted by professors of physics, mathematics and chemistry at the physics laboratory of Athens University. After these tests, the physics laboratory of Athens University issued a certificate endorsing the telekinetic abilities of Cleio. Tanagras included this certificate in his autobiography with the comment:

I prefer to attach this certificate protocol because I realize that when I am gone my work will similarly disappear, since my collaborators will have nothing to gain from this society and they will not abandon their jobs to carry on my work. Let the experts and the intellectuals of the future who are interested take notice of these results that were obtained in the presence of university professors.

The tests protocol certified by the physics laboratory stated that Cleio could indeed influence the magnetic needle. It confirmed that:

- By placing both hands 5-6cm above the compass she caused the needle to make substantial movements.
- When she retreated from the compass the effect decreased.
- She had no influence on a nonmagnetic steel needle.
- She had no influence on the spheres of a Cavendish Balance².
- There was strong reaction of the needle to the movements of the right hand. The effect of the left hand was weaker.
- She had no influence on charged and uncharged electroscope leaf³ by either hand.
- There was no effect on the magnetic needle when another person stood between Cleio and the compass, whether she touched the person or not, or whether the person was insulated from Earth.
- Cleio's fingers were photographed with Agfa film in darkness for a period of 18 minutes. No effect was observed. Photographs were also taken of Cleio in darkness for 15 minutes, but there was no effect on the film.
- Electrocardiograph readings showed no difference regardless of whether Cleio was in the process of moving the needle at the time or not.

² Cavendish Balance measures the strength of the gravitational field.

³ Electroscope leaf measures the strength of static electricity.

- Cleio had no observable effect on spectral lines.

Tanagras considered sending at least one of the four Cleio films to the Society for Psychical Research in England, to ensure that these telekinetic effects would be adequately preserved for future study. Although he himself trusted the reality of Cleio's telekinetic abilities, he was not mistaken in his belief that telekinesis observed only on photographs or films could be enough to convince others of its existence. He regretted that he could not afford to have Cleio demonstrate her abilities directly in front of the Oslo congress delegates. Nevertheless, Cleio did produce telekinetic phenomena regularly at the Athenian society's headquarters, which was Tanagras's house. Unfortunately, Cleio died unexpectedly at a relatively young age, thus depriving the scientific world of the opportunity to study her effects further (Tanagras, no date).

There is a mystery regarding the whereabouts of the four Cleio films, including the one that Tanagras showed in Oslo. In an interview, tape-recorded in July 1971, Gerda Walther mentioned that four years earlier she had made enquiries about Tanagras and the Cleio films, through a lady in Greece (Walter, 1972):

The lady replied that he was living alone and almost blind; his landlord had taken away most of his possessions, including, I believe, the Oslo film. Tanagras gave all the remaining films of Cleio to the lady who sent them to me and I now give them to you (i.e. Benson Herbert).

Cleio was consumptive and died many years ago, circumstances unknown. I have no data about the films. I have no projector; Tanagra himself at this time had no apparatus and could give no information concerning the film relics.

In 1972 Benson Herbert published a very detailed analysis of the Cleio film (Herbert, 1972). Apparently, the film came into his hands from Dr Walther. What happened to the Cleio films that Herbert apparently obtained some 35 years ago⁴ remains a mystery.

About three years ago, the sensitive Eleni Kikidou was contacted by a former mentalist, a Greek, who claimed that he had the Cleio film in his possession and that it had been given to him by Tanagras himself back in the seventies. The mentalist did send the reel of a 16mm film to Mrs Kikidou. On its metal spool Tanagras had engraved with a sharp object the name Κλειώ, i.e. Cleio in Greek. Inspection of the actual film revealed it to be damaged in many parts of various lengths, making it impossible to reproduce. Some surviving frames of the old film, however, showed Cleio's telekinesis with the compass, exactly as Herbert had described it, filmed on a rooftop on a windy day (Figure 10a). The mentalist admitted later that this was not the proper Cleio film, which he still had in his possession and which he was going to post to Mrs Kikidou soon. In spite of numerous attempts at negotiations over the last two years, he has as yet not sent 'the real Cleio film'.

According to Herbert's (1972) description, the film begins with a close up of Cleio. Her eyes are closed and Tanagras raises her right eyelid to reveal that the eyeball is turned upwards, a sign that she has reached trance state (Figure 10b). In

⁴ According to information from a private source, a videotape of the film was still being shown in public in the late 1970s.

the initial frames of the film, Tanagras lifts up a folded table where the compass would be placed, to show that there are no devices attached anywhere. To start with, the compass needle can be seen to react to a test with a bar magnet. Then Tanagras asks Cleio to turn her attention to the compass. She places her two hands together, interlinked by the thumbs with palms facing down (Figure 11).



Figure 10.

(a) A frame from the damaged Cleio film showing the scene on a rooftop on a windy day reported by Herbert. Tanagras is standing next to Cleio who is seated in the chair. The man in the white suit on his right is Dr M. Vlastos, who is supervising the tests. The photo in (b) was taken by the man on the far right. (b) A photo from the event in (a) published in 1935 in a Hungarian newspaper (Tanagras, no date)

As Cleio starts moving her hands around the compass, the needle does not react at all. But shortly after, while the hands continue to move, the needle begins to react, only by a very small angle and not necessarily following the direction of the hands. Soon that pattern of apparent interaction changes and the needle turns by a small angle to follow Cleio's hands. Herbert speculates whether that could be evidence of a hidden magnet in Cleio's hands. However, there does not seem to be evidence for such suspicions, since the needle soon aligns itself opposite to the position of the hands. The hands seem sometimes to repel and sometimes to attract the needle. There are even times when the needle moves although the hands are stationary above it. Eventually, there comes a point at which the needle's earlier gentle swing becomes a violent oscillation at quite wide angles as hands move anti-clockwise around the compass. This is succeeded by three whole free revolutions and then the telekinesis session comes to an end. Then: "Camera lifts to show upper part of Cleio's body above table. She moves her hands to her hair several times, patting it, giving fairly good view of palms at times, with no sign of magnets. Tanagra awakens her; close-up of Cleio's face; she smiles happily" (Herbert, 1972).

Tanagras became convinced that Cleio's telekinesis was genuine after she had been tested by a number of university professors who concluded that there was no evidence of cheating. Benson Herbert, who provided a detailed analysis of all the Cleio film frames, also agrees that Tanagras was not the kind of person to fake the film, and that the frames themselves do not provide any evidence of forgery. As Cleio passed away at a young age, she could not be subjected to further testing. Her phenomena, however, which had been publicised by Tanagras, later inspired Leonid Vasiliev to experiment with Nina Kulagina on the telekinesis of small objects (Ebon, 1983). Thus the work of Tanagras has left a clear mark on the world of parapsychology.



Figure 11.
Cleio performing telekinesis with
Tanagras' large nautical compass
(Tanagras, no date).

CONCLUSION

Tanagras was undoubtedly eager for his life's work in psychophysiology to be available to future generations to study and to build further scientific progress on it, leading to a better understanding of the paranormal phenomena. He was discriminating in his attitude to the subject, insisting on a purely scientific approach, and he was consistently critical of falsehood and fabrication. Interestingly, what seems like his last thoughts about his autobiography manuscript, written on an old, brown and crumbling piece of paper attached at the end of his archives, include the idea that his life's work may one day come to light, but certainly not in his (20th) century. It reads: "As to the insignificant references to me, I prefer that it [my biography] should remain buried in some archive. It may one day come to light, but certainly not in this century... In that case (i.e. of insignificant references), the matter is best left to rest in peace. Requiescat in pace".

His autobiography, written in Greek, had indeed remained buried in the Parapsychology Foundation library until the beginning of the following century, when I began to read it. Was there an element of precognition in Tanagras's thoughts about when his manuscript was going to be read, just as he may have foreseen his mother's death? There is no definite answer to this question, and it remains a matter of personal conviction. However, the one thing of which we can be

reasonably certain is that it would have been important to Tanagras to have an article about his life's work appear in the *Journal of the Society for Psychical Research*. Perhaps the time has now come for his biography to be awakened from its very long peaceful sleep.

Acknowledgements

I am particularly grateful to the executive director of the Eileen J. Garrett PF Library, Lisette Coly, for making available to me copies of the Tanagras material, as well as of other related publications. Special thanks are also due to Dr Carlos Alvarado for kindly assisting me in my literature search. I would also like to thank Dr Nancy Zingrone for her supportive presence during my PF library visit.

FOTINI PALLIKARI

*Athens University, Physics Department,
Solid State Section,
Panepistimiopolis,
Zografos, Athens 15784, Greece*

REFERENCES

- Ebon, M. (1983). *Psychic warfare: Threat or illusion?* New York. McGraw Hill.
- Herbert, B. (1972) Psychokinesis of Cleio, part three: analysis of 16 mm Cleio film, *Journal of Paraphysics (International)*, 6(2), 95.
- Lachapelle, S. (2005). Attempting science: The creation and early development of the Institut Métapsychique International in Paris, 1919-1931, *Journal of the History of the Behavioral Sciences*, 41(1), 1-24.
- P.P. Panayiotou, P.P. (1981). Article published 7-10 July 1981 in the Athenian newspaper ESTIA.
- Parker, A., & Puhle, A. (2008). The Ingeborg Dahl case revisited. *JSPR*, 72, 164-179.
- Salter, W.H. (1935). *JSPR* 29, 50.
- Tanagras, A. (1935). Bevis for telekinetiske utstrålinger Mediet Cleio, (Evidence for telekinetic effects of the medium Cleio); and: Noen tilfeller av fremsyn forklart ved psykoboli. In: *Den Internasjonale Kongress for Psykisk Forskning i Oslo, Proceedings of the 5th International Parapsychological Congress in Oslo*.
- Tanagras, A. (1937). *The use of psychical phenomena in criminology*. Private edition.
- Tanagras, A. (1955). *My scientific testament*. Athens. A. Zerbini.
- Tanagras, A. (no date). *Autobiography*. Unpublished manuscript. New York. Parapsychology Foundation Library.
- Walther, G. (1972) The Psychokinesis of Cleio, part two: Recollections of Tanagra, *Journal of Paraphysics (International)*, 6(2), 94.