

Parapsychological Monographs

No. 7

*David
Griffen*

Psychophysical Elements
in
Parapsychological Traditions

A. TANAGRAS

PARAPSYCHOLOGY FOUNDATION, INC.

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Psychophysical Elements in Parapsychological Traditions

(Originally published under the title

LE DESTIN ET LA CHANCE)

Supported by more than 100 unpublished cases
confirmed by the Greek Society for Psychical Research

A. Tanağras

Health Officer of the Greek Royal Navy
President of the Greek Society for Psychical Research
Chairman of the Fourth International Congress of
Psychical Research, 1930

*"Your theory, as you conceive it, will one
day become the truth of the future."*

—Maurice Maeterlink to the author.

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TRIBUTE TO ADMIRAL TANAGRAS

In publishing this monograph, *Psychophysical Elements in Parapsychological Traditions* (a translation of *Le Destin et la Chance: la Psychobolie humaine*), the Parapsychology Foundation wishes to pay tribute to the life and work of the author, Admiral Angelos Tanagras, founder of the Hellenic Society for Psychical Research.

This work has never before been available in English, and it is presented here in commemoration of Admiral Tanagras' ninetieth birthday, on May 20, 1965.

At the Foundation's International Conference on Religion and Parapsychology, Mrs. Eileen J. Garrett, the Foundation's President, conveyed a message to Admiral Tanagras on behalf of the participants, expressing their respect and esteem for him as a living symbol of the great traditions of psychical research to which modern parapsychology is heir.

A retired Admiral in the Greek Navy, and a physician, Dr. Tanagras is a Commander of the Order of King George, as well as holder of the Golden Cross and many other military decorations. He was organizer in 1930 of the Fourth International Congress of Psychical Research, in Athens. In addition to his writings on Greek history and legend, he was for many years editor of and contributor to *Psychic Research*, a journal published by the Hellenic Society for Psychical Research, and his writings have appeared in such periodicals as *Revue Métapsychique* and *Zeitschrift für Parapsychologie und Metapsichica*.

PREFACE TO ORIGINAL FRENCH EDITION

Until 1929, in treatises on psychic research dealing with premonitions, one could find only attempts at explanations which were either inadequate or humanly inconceivable, and which invariably led to predetermination, as, for example, the fourth-dimensional theory.

The theory of Psychoboly, which appeared in resumé in the *Zeitschrift für Parapsychologie* (Berlin, November, 1929), revealed to scientific research *a new power influencing human life* which until now has been ignored by science, except for the experiences of ordinary people.

Publisher

PREFACE TO PRESENT EDITION

New scientific facts in support of the Theory of Psychoboly, as well as the fact that the first edition is out of print, have made this edition necessary.

A. Tanagras

If you have a new point of view or an original idea, if you show people and things in an unexpected light, you will surprise your reader. But your reader does not like being surprised. All he wants are those foolish things which he already knows. Do not try to enlighten him. He will protest that you are insulting his beliefs. What are new ideas? They are almost an impertinence!

Anatole France

INTRODUCTION

When we come across authenticated phenomena of premonition or luck, inflexible destiny and chance appear to be obliterated in the face of a hidden causality which springs from latent powers in man himself—powers which are embedded in the remarkable human subconscious and which are liberated under certain conditions, causing man's impulses to act upon living or inorganic matter.

Any force able to induce the latent powers of the subconscious to *gain ascendancy over the conscious mind* could achieve results exceeding all our materialistic conceptions and give the impression of being either *fate, fortune, or a miracle*.

Any deep impression which is driven back into our subconscious and which strives for expression (*Freud*) can at times release in people possessing a certain type of organism (such people as dynamolytic or psychobolic mediums) an emanation which is demonstrated by telekinetic phenomena and which, after a fortuitous premonition, seems or tries to express this fulfillment in three ways:

1. *By direct unconscious telekinetic action on inorganic matter* (on motor cars, trains, or ships, for example, with resulting breakdowns, derailments, shipwrecks, etc.).

2. *By direct influence on the tissues or functions of a living organism*—a phenomenon known in all parts of the world as the "evil eye."

3. *By action on living organisms in the form of telepathic suggestion* (e.g., unconscious influence on the brain of the driver of a car or, in general, on the will power of the individual, causing involuntary movements, changes of direction, plans, opinion, etc.).

4. *By a temporary or permanent influence on the life of the individual* (i.e., temporary good or bad luck, a blessing, a curse, etc.).

The action of this psychobolic emanation constitutes a new power influencing human life.

This book will be little understood in our own age. Any new idea needs a great deal of time to take root; gradually, it is examined, discussed, and re-examined, until it is finally accepted.

There are very few intellectuals and men of science who are without bias and who, having investigated so-called *telekinetic* phenomena, see the emergence of a new law of nature—a law which governs human destiny and whose manifestations have been known to ordinary people for thousands of years.

The author has been well aware of this unfortunate threat to his work. He has considered it his imperative duty, however, to state the truth as he sees it, in the unshakeable belief that the future belongs to him and will prove him right.

In the meantime, he has been compensated by the fact that advanced intellectuals and investigators (such as Maeterlinck, René Sudre, the author of the Introduction to *La Métapsychique humaine*, Professor Schroeder, editor of the *Zeitschrift für Metapsychische Forschung*, Bruck, Delewsky, de Vesme and Javorsky) not only perceived the unveiled truth but at times even fought for it.

Not only have there been so-called “serious” critics who, for the most part, have nothing to do with science and who have written the most amusing nonsense; there have also been scientists who, angry at being forestalled on a subject which they believed to be their exclusive territory, have not hesitated to stoop to dishonesty. There have also been certain scholars who have made a name for themselves in this new science and who—without thinking of their duty toward themselves or their readers and after having scarcely turned the pages of the book or taken the trouble to read it—have described the theory of psychoboly, the new unorthodox doctrine, in a completely false and inaccurate fashion. I must admit that I have wondered at their so-called scientific conscience.

Unfortunately, the type of scientist who over the centuries has refused to believe in photography, in vaccines for smallpox, rabies, and anthrax, in the discovery of microbes and puerperal infection, and even in the phonograph, is still legion. It would be too naive to seriously discuss with these people such matters as telekinetic phenomena and animal psychoboly. But time will compel them to see reason, as it did their predecessors. Once again, in spite of everything, sooner or later the truth will prevail.

Note: All the facts recorded in this survey are taken from the records of the Greek Society for Psychical Research and have been published in its official monthly journal. Furthermore, any interested person may discover more on this subject from his own sphere of activity. He will be told facts which are identical in every way. There is not one country in which such phenomena are not recorded.

PART ONE

Chapter 1

THE CHAIN OF CAUSES

Since the phenomenon of premonition is one of the most widely proved, and since it belongs to the sphere of phenomena which have compelled recognition in all parts of the world since earliest times (e.g., the oracles and soothsayers), both in the experiences of ordinary people (in premonitory dreams) and by higher thought (from Socrates* to Schopenhauer), we shall spend no time in producing fresh proofs. Nor is it necessary in this survey to deal with the undisputed fact that there are predetermined events in nature, such as the great laws of creation, the movements of heavenly bodies, eclipses and comets, which can be calculated with the precision of seconds.

Our object is to prove that there is no predetermination *in the details of life*, with which premonitions are most frequently concerned. In fact, although there is beginning and end, growth and decline, blossoming fructification and changes of season, these great laws are by no means revealed in a rigid and mathematically-strict fashion. On the contrary, they are dependent on a chain of other phenomena in nature which inevitably influence them. This is an essential point of our survey. Thus, evolution, alternating conditions, and the duration of each form of life depend in their details on thousands of other interdependent phenomena—on good or bad weather, on abundance or barrenness, and on all manner of accidents which may occur at any time.

For example, would anyone think of destiny while watching the movements of the leaves or the rippling of waves caused by the vagaries of the wind, or when seeing a branch broken by the sudden flight of a bird, or while witnessing the death of an ant crushed beneath the wheels of a car? Would anyone think that a higher power had led the ant under the wheel at the very moment when the car was about to pass,

* Apart from his Daemon (his subconscious) which advised him what he must do and what he must avoid, Socrates maintained on several occasions that "those who know how the Gods predict the future to men are never deprived of their advice." In the same way, when "men are in doubt about what to do for the best, on each occasion the gods come to their aid by foretelling the future through the intermediary of soothsayers and advising them for the best" (Xenophon: *Memorabilia*).

in order to have it killed? The force of the wind casts a seed on a barren plot of earth. The plant which grows from this seed is inevitably weak and short-lived. Is it necessary to interpret this event as predetermination? A type of fate for the seed? Is it not therefore only foolish human egoism which would want to detach itself from all other forms of life when the science of physics teaches us that the whole of creation is composed of a single creative energy in the form of electrons?

It is not our intention here to discuss the question of free will, which the dogmatic religions profess; the final solution of this question will only be discovered by biological studies of heredity.

Physics and the observation of nature have proved that an evolutionary creative energy in the form of electrons composes and governs creation—the creation of human beings, of the galaxies, and of the tiniest pebble on the beach. This mysterious energy—considered in the light of the laws governing the universe, of the functioning of the human organism, of human instincts, and of psychic phenomena—is proof of so much wisdom, harmony, beauty, and foresight that it should cause us to think and respond with deep admiration.

At the same time, however, we must admit that this power *appears to have nothing in common with the most summary forms of justice, compassion, and goodness*. There is a law of cruelty in the animal kingdom; one animal devours another in order to live, and those who survive lead, for the most part, a nightmarish life of perpetual danger and the cruelty of the elements. Man, who has ceased to eat his kind, is compelled to labor painfully for his bread and butter. Sickness and physical pain make of life a hell on earth for the majority of human beings; and man, less fortunate than the animals, possesses the capacity for *moral suffering and for the conception of death*. Animals, at least, know nothing of moral suffering and are completely ignorant of the vision of death which has always haunted the “king of creation.” For us, alone, death is an unfathomable mystery. How can so much harmony and wisdom exist along with so much injustice, with so much indifference to suffering, and with death? Why such indifference to those details of creation and life which, especially for the intelligent human being, are questions of primary importance? And yet we meet so much foresight and wisdom in the human being! Maeterlinck was right when he said that if he were God he would be ashamed to have created Man.

Thus, it is clear that *in nature things do not occur with the mathematical precision of the movements of heavenly bodies*. Nature itself, in its evolutionary struggle, proceeds cautiously, ever experimenting in order to discover what is best. As for the mathematical precision of certain phenomena, it is even difficult to give as an example the movements of the heavenly bodies. It is a well-known fact that comets, in tracing their orbits, influence the movements of neighboring stars and compel them to deviate from their course, or are themselves influenced by stars. Thus, like everything else in nature, these movements also appear to be relative. In actual fact, there should be only *creative energy*.

DETERMINATION AND MATHEMATICS HEISENBERG'S PRINCIPLE OF INDETERMINATION

The problem of determinism was previously the sole monopoly of philosophy. Today it occupies a place in all the so-called positive sciences, particularly in physics, mathematics, astronomy, etc. Recently, *quantum mechanics* posed this question, and from a noticeably fresh point of view, in Heisenberg's *principle of indetermination*—a principle dealing with the *impossibility of rigid forecasting* from the physico-mathematical point of view (indetermination), leading to the *negation of determinism*.

Boussinesq, at the end of the last century, fought determinism, taking his stand on the fact that certain differential equations admit of "singular integrals," and that even the calculus does not permit a choice between two solutions or two trajectories equally complying with the equations and equally possible.

Thus, there is apparent indetermination from the mechanical point of view. It is for this reason that Boussinesq retains a place for the action of a *nonmechanical guiding principle* which serves to impel or switch, as it were, the material points to places where these physico-chemical forces will open up several paths to phenomena, preferring one of these paths to any of the others. Life, in general, could be one of these guiding powers, able to distinguish a living organism from an automaton in obedience to laws which are still unknown or hardly suspected and which are irreducible to physico-chemical laws expressed by the differential equations of the movement.

Paul Janet and Renouvier welcomed this idea. Heisenberg shows the impossibility of determining, with perfect precision, the *position* and *impulse* of a point. It is not possible to measure atoms without avoiding some inaccuracy. Any method used in measuring the path travelled by a corpuscle alters the speed of the corpuscle and consequently makes its *determination impossible*.

Louis de Broglie, in his preface to the "Physical principles of the quantum theory" by Heisenberg, expresses himself as follows:

"There is no need to emphasize the philosophical interest of the questions dealt with in this book. Undoubtedly, never before has physical science brought pabulum to philosophical reflection more than it has done at the present time. With the doubts expressed by Heisenberg, all our old beliefs in the strict sequence of material facts are, or at least appear to be, overthrown."

Sir Arthur Eddington, the celebrated British astronomer, insists that determinism has gradually disappeared from modern physics. Ten years ago, all physicists were in actual fact determinists on the question of inorganic phenomena. Today *probability* has succeeded deterministic certainty.

"The way in which a simple atom or electron behaves comprises a very large proportion of indetermination. To bet that an electron will do so and so is generally as uncertain as betting on a horse."

According to the current theory, says Eddington, all future events are *indeterminate to a greater or lesser degree*, and they differ only by the margin of uncertainty. In the whole of physics there is a unified system of secondary laws and a continuous gradation when proceeding from foreseeable phenomena, possessing overwhelming probability, to phenomena which are *entirely indeterminate*.

Eddington's general theory of *indeterminism* is bound up with the *statistical probabilism of modern physics* and with the "*principle of indetermination*" of quantum mechanics.

Indetermination in nature has recently been proved by Academician Camichel, director of the Toulouse Electrotechnical Institute, in hydraulic experiments in which certain streams of water, in laboratories and in rivers, appeared under certain conditions to challenge the predictions of the physicist and the classical laws of equilibrium.

If, by some process, we increase the speed of a small current in the laboratory, the stream which normally follows the center line of the water gate hesitates for a moment in its bearing and then bends toward one side of the channel, to which it firmly adheres.

Everything occurs as if the increasing speed had caused the stream to veer toward the right or the left without apparent reason—of its own free will. If we repeat the experiment, we find that neither of the two sides is favored. The stream turns sometimes toward one side and sometimes toward the other. We therefore say that this phenomenon is *indeterminate*. It seems to elude the laws of classic equilibrium.

This indetermination appears not only in the microscopic world but also in macroscopic phenomena of nature. At the beginning of this survey, we made it clear that the seasons by no means succeed each other in a rigid and mathematically rigorous fashion. Sometimes they begin early and sometimes late. Sometimes they are shorter and sometimes they are extended, being influenced by other phenomena in nature.

The history of the world never repeats itself exactly. The undemonstrability of determinism thus follows from the very simple proposition of the nonrecurrent nature of the events which go to make up the history of the universe. But what mainly interests us here is the nature of Boussinesq's *nonmechanical guiding principle*. We have seen psychoboly in action in the long list of phenomena we have given. Can we then exclude the possibility that psychobolic transmission forms *at least a part of this principle*?

Maeterlinck who, unlike most philosophers, has delved deeply into this important question, tells us in his book *Avant le grand silence*:

If Boussinesq's non-mechanical principle were established beyond all doubt, then the whole universal mechanism, that is to say, the supreme law which governs the Cosmos, would again be called in question, and *personal will power, more or less similar to that in man, would make its reappearance above the blind sequence of cause and effect*.

But if we accept *this strange, personal will power, similar to that*

in man, as being that power which religions call "God," it would no longer lead us toward atheism but toward something still worse.

If the cosmos were governed by a will power of this kind—for example, condemning innocent children to agonizing death in an accidental explosion or permitting the birth of paralytics and the mentally ill, in order to satisfy a whim or for amusement—then nothing would remain. All hope would be lost for the present and the future. But, in such an impasse, human psychoboly provides the key to the mystery and the satisfying logical and human solution to the problem.

It is *we ourselves*, as *integral and autonomous parts* of creative power, who, by unconsciously intervening according to our relative impressions, act upon our fellowmen.

Chapter 2

THE EXPLANATION OF PREMONITIONS

If there is no such thing as predetermination in nature, what is the explanation of the numerous cases of premonition which have been fully verified?

Leaving aside human presentiments of earthquakes and changes in the weather, etc.—presentiments which are explained by the response of a hypersensitive nervous system to electromagnetic or atmospheric disturbances—it should be noted that accounts of premonition come to us mainly at second hand, after imagination has added to or distorted the details. The importance of this fact cannot be too strongly emphasized, and we shall record only those cases of premonition which have been fully verified.

A large number of premonitions could be explained (see René Sudre, *Introduction à la Métapsychique*):

1. *By coincidence*, which can by no means be excluded.
2. *By telepathy*. Examples: Thought transmission, in a dream, by malefactors preparing an evil deed which is carried out some days later; thought transmission by statesmen preparing for war, or by a professor whose thoughts, in preparing the questions for the following day, are transmitted to one of his students in sleep. It should be noted here that telepathic phenomena, in various forms, play an important part in premonitions.
3. *By clairvoyance*. Example: Presentiment of some accident, for example, which must occur as the consequence of a cause already in existence; i.e., premonition of a disease which has not yet appeared but the germs of which already exist in the organism, etc.

CASE 1. Mr. C. Logothetis, a professor at the University of Athens, reports the following case:

“When I was young, I had a dream in which I saw my small cousin Pan Tsaoussidis drowning in a river, in spite of the desperate efforts of his father to save him. Being very much affected by this, I rushed to tell my grandmother about my dream. She said that it was bad—a very bad omen. Three days later, the little boy, who had enjoyed perfect health, was struck down by meningitis, of which he died a week later.”

(signed) *Prof. C. Logothetis*

This professor, who had psychic powers, had a subconscious presentiment of the meningitis germs which were developing in the body of his cousin, and his brain symbolized the fatal outcome as death in a river. This presentiment, therefore, is an example of *clairvoyance*.

CASE 2. Dr. D. Markopoulos had a dream on the 15th of August in which a lady of his acquaintance, in tears, was calling to him to save her child. The following day, the lady did in fact call on him, weeping, and cried out: "Doctor, doctor! help me, save my child, I am losing him!" The little boy, who in the morning had apparently been in good health, was suddenly stricken by a deadly fever.

Dr. Markopoulos, who had published records of a number of psychic phenomena of all types, in the *Psychikai Ereunai*, saw by means of clairvoyance the development of microbial germs in the body of the child.

CASE 3. Extract from the *Psychikai Ereunai*, January, 1926:

A journalist, Mr. Anghelos Drossos, who possessed remarkable psychic powers, had a dream in which he saw his two little daughters playing. The face of one of the children, his daughter Aura, was all black. In the morning Aura was in excellent health, but Mrs. Drossos, to whom he described his dream, expressed her conviction that the child was about to fall ill. In fact, that evening, the little girl came down with a fever—and acute enteritis—which kept her in bed for a month.

(signed) *Anghelos Drossos - Stassa Drossou*

CASE 4. Extract from *Psychikai Ereunai*, November, 1932:

Mr. P. Kapsis, a journalist, was at Loutraki (a watering place near Corinth) with Mr. Athanatos, editor of the Athens newspaper *L'Homme Libre*, and they were planning a trip to Mycene. After playing a little roulette at the Casino, Mr. Kapsis made himself comfortable in an arm-chair, and then, although he was not asleep, he thought he suddenly heard the voice of his son John, aged four, who was in Athens, calling out to him insistently, "Daddy, come, please come."

Mr. Kapsis was so impressed by this hallucination that after telling his story to Mr. Athanatos he immediately took his car and returned to Athens, where he arrived at five o'clock the following morning. He found his family in excellent health, and with a sceptical smile he recalled his anxious premonition and spoke of the faith which people generally have in such phenomena. He went to bed in good spirits, but about eleven o'clock his wife awoke him, very worried. Young John had just had a haemorrhage of the kidneys, and acute nephritis had suddenly set in.

(signed) *P. Kapsis - Lili Kapsis*

Mr. Kapsis, who had psychic qualities, unconsciously sensed, by means of clairvoyance, the disease which was developing in the organism of his child, and his brain symbolized the feeling by means of an acoustical hallucination.

CASE 5. From *Psychikai Ereunai*, January 1, 1925.

Mr. Athanasius Vryzakis dreamed that he was standing in front of a large, unknown house, and that he entered it. He came across a trap door, which he opened. He then went down some steps, finding himself in a long passage with closed doors on either side. He opened the last door and saw, lying on the floor near the fireplace, his aunt, Mrs. Anne Aravandinou, whom he had visited that very morning because she was suffering from a cold. To the left of the fireplace he saw his father. At that time, his father was a judge in Agrinion (Greece) and was enjoying good health, but in the dream he was *half skeleton, half man*. Mr. Vryzakis was petrified when his father raised his hand and bade him leave. He fled and then awoke, very moved by his dream. A few hours later, he fell asleep again and had the same dream. Five days later his aunt died. On the same day his father was stricken with hemiplegia and died within forty-eight hours.

(signed) *Ath. Vryzakis - Frosso Vlachou*

It is obvious that this was a case of double clairvoyance by Mr. Vryzakis, who subconsciously felt the gravity of his aunt's chill as well as the hemiplegia in the process of formation in his father's body. In any case, even if death had not occurred following the hemiplegia, the vivid impression of the dream would have been the same. This was not a case of premonition, however, since the morbid condition already existed at the time of the dream.

4. *By suggestion*.* In actual fact, certain particularly sensitive people, when affected by autosuggestion, may not only meet with failure in their job or profession but may also become ill, or even die of a stroke, as has been observed frequently among people in declining health who are haunted by the idea that they will die at a time foretold by themselves.

The influence of ideas upon the human organism is proved by the fact that healthy people have been known to die upon receipt of news which may be false; by Darwin's *mimicry*; by the evils of the crucifixion; by the "sweating of blood" in fanatical hysterics (Thérèse Neumann); by idioplasy in hysterical expectant mothers; or by the development of a genuine blister under an ordinary piece of paper placed on the skin of a hysteric who has been made to believe by suggestion that it is a vesicatory. Here is an example of the latter case, involving a doctor:

CASE 6. Dr. Pan. Panayotou, of Athens, Greece, who himself possessed remarkable psychic qualities, having participated with great success in telepathic experiments over a great distance between Athens-Vienna-Warsaw-Berlin (1929-31), reported the following case, which was published in *Psychikai Ereunai*, December, 1929:

"When I was a small boy, I was taken, on the Feast of the Archangels, to a fair, where I was offered some cakes. When I returned home,

* See the interesting book by René Allendy: *Le problème de la destinée*.

I refused to give any to my brother. My mother, in order to make an impression on me, threatened that the archangels Michael and Gabriel would punish me for my selfishness. That night I dreamed that I saw three policemen, one of whom began hitting me on the legs with a fir rod. The next morning we saw some bluish marks on my legs, and my mother attributed this to the Archangels. The marks were, of course, the result of the subconscious action of my imagination upon the bodily tissues, under the influence of the dream, in a manner similar to that in the case of Thérèse Neumann."

(signed) *Dr. P. Panayotou*

Here is a sequence of events establishing consequences which may result:

CASE 7. The president of the medical association of Janina, in Epirus, Greece, told me that a rich shepherd, who was more than ninety years of age, had come to consult him about a slight indisposition. He was afraid that he was going to die. The doctor, wishing to reassure him, tapped him on the shoulder:

"A man of the mountains like you has a body of iron. Don't be afraid. You still have five more full years of life."

The doctor believed that in saying this he had given the nonagenarian a sufficiently long period. But the shepherd, who did in fact have a body of iron, impressed upon his memory the words of the man of science, as if they were an oracle. *The doctor had said so.* From that time he began to count the years, the months, and the weeks. And on the last day of the fifth year, he died of heart failure.

But if suggestion has such a powerful influence on the organisms of healthy people, what effect might it have on the sick and dying? The Greek Society for Psychical Research has verified a number of cases in which the dying have exactly predicted the time of their death. Here are a few examples:

CASE 8. Extract from *Psychikai Ereunai*, December, 1929:

On the day of his death, the captain of the vessel DEMETRE BERATIS asked his son if it were midday yet. He was told that it was 7:30 a.m. Shortly afterward, he asked his daughter Anne the same question. It was scarcely 8 o'clock. He continued to ask this question until 10 o'clock, after which he was no longer able to recognize those around him; he died at midday precisely.

(signed) *Ath. Beratis - Anne Verbitzky - Ant. Vlassopoulos*

CASE 9. Extract from *Psychikai Ereunai*, of the same date:

Fifteen days before his death in November, 1924, Const. Sifneos began to ask on which day of the week the Feast of the Archangels would occur. He was told that it had already passed.

"You don't understand me," he told his listeners. A few minutes

later he repeated the same question, adding that he was calculating the date of the Feast according to the Gregorian calendar, which is thirteen days behind the Julian. On the day of the Feast of the Arch-angels, beginning at 3 a.m., he asked several times if it were eight o'clock yet. At 7:30 a.m. the clock chimed. He turned around and made a gesture of scorn toward the clock. He died at exactly 8 o'clock.

(signed) *Minos Sifneos - Despina Sifneou - Vassiliki Spanopoulou*

CASE 10. Dr. Dionyssios Koutsikopoulos (Patras, Greece) reports the following case, which was published in *Psychikai Ereunai*, January, 1927:

"My brother-in-law André Agapitos was gravely ill. It was a Saturday, and we were expecting the end. Observing our anxiety, he said to us, 'Stop worrying. It won't be today. I shall die next Thursday.' When Thursday came, his general condition showed a marked improvement. I gave him some injections of camphorated oil and artificial serum, but at about 6 o'clock he closed his eyes and died."

(signed) *Dr. Dion. Koutsikopoulos*

CASE 11. Extract from *Psychikai Ereunai*, February, 1934:

Dr. Nic. Fistas (Florina, Madeconia) reported the following case:

"My uncle, aged eighty, was dying as the result of a serious heart disease. The marriage of his daughter had been postponed for financial reasons, and she was distressed because her father would not be present. Suddenly the old man opened his eyes and said to her: 'My daughter, do not be sad. I shall die a week after your wedding.'

"The marriage took place three weeks later. Exactly eight days after the wedding, the old man died."

CASE 12. Dr. D. Detsikas reported the following case, published in the January, 1928 issue of *Psychikai Ereunai*:

Mr. Hippocrates Papapetrous' daughter Ella, aged seventeen, was seriously ill, in September, 1927, with typhoid fever. She told her stepmother that she had had a dream in which her mother had told her that she would come for her when she was seventeen. From this dream she concluded that she would die when she had reached that age. A few days later, the intense autosuggestion caused an intestinal haemorrhage, from which the young girl died.

(signed) *Dr. D. Detsikas - Hipp. Papapetrou - Helena Mitsakis - Io Detsika - Xanthippe Kalostypi*

CASE 13. The orthopedist Dr. Michel Chryssafis (Athens) reports the following case, published in *Psychikai Ereunai*, January, 1929:

"I had a patient suffering from ankylosis of the right knee, upon which Dr. Sirdaris had applied a plaster of Paris bandage. One day she told me she had dreamed that she was again in the same clinic and that a similar bandage was again being applied. Ten days later, when I was just going to bed about 11 p.m. I suddenly had a vivid mental picture of this patient. Shortly afterward, somebody came to tell me that when

coming out of a cinema she had slipped, fallen, and broken her right thigh bone. The patient was taken immediately to the same clinic, and two days later Dr. Sirdaris put on a fresh plaster of Paris bandage.

(signed) *Dr. Michel Chryssafis*

Should we interpret a case of this kind as one of predetermination by an omnipotent force amusing itself by torturing an unfortunate sick woman? Would it not be more logical to admit that strong autosuggestion caused the patient to slip, and that subconscious psychoboly had played a part by directing the fall onto the right thigh bone?

CASE 14. A nurse at the Athens Polyclinic had predicted to Second Lieutenant Demetrios Karelak that in 1927 he would be promoted but that he would die after his promotion. In December, he was suddenly promoted and stationed at Larissa (Thessaly). From then on, he received strong autosuggestions to the effect that his death was at hand. In December, while hunting a turtledove, he saw the bird fall onto the roof of a hangar at the aerodrome. He climbed up in order to get it, but his foot slipped; he fell from the roof and was killed on the spot.

(signed) *Dr. P. Panayotou*

In this case, the nurse was probably a good telepathic medium, who unconsciously picked up the thoughts of people at the Ministry of War who were secretly preparing a list of promotions. The fulfillment of the first part of the premonition led to strong autosuggestion in the mind of the lieutenant, who, feeling that his death was inevitable and as soon as he found himself in a dangerous situation (on the roof of the hangar of the aerodrome), made a false step—possibly the result of a sudden dizziness.

CASE 15. Dr. Vassilios Lambikis, a doctor who is well known in Athens, was about to take his medical examinations, at the same time as his friend Evangelos Lolos, who he knew to be one of the best students. The night before the examination, he had a dream in which he saw water flowing in abundance from the well of their house—about which he was very pleased. His friend Lolos, however, could not see the water, and Dr. Lambikis was obliged to draw some and give it to him. He told Lolos about his dream. The following day, at the examination, Lolos had an attack of stage-fright; he could not utter a single word, and Dr. Lambikis tried to help him.

(signed) *Dr. Vassilios Lambikis*

CASE 16. Mr. Achille Kyrou, editor of *Hestia*, one of the principal newspapers in Athens, told me one day that he had dreamed during the night that a man had attacked him and hit him on the head with a stick. The following day, while walking up the stairs, he bumped his head against a projection on the landing, with a resulting bruise on the very spot which had been bruised in his dream.

(signed) *Achille Kyrou*

From such examples it is evident that certain premonitions are fulfilled for reasons which are basically quite fortuitous. For instance, when one dreams that one has bumped one's head (case No. 16), or that one has fallen as the result of a false step, or that, having fallen, an arm or a leg has been crushed by a car (case No. 38), the suggestion unconsciously becomes a reflex suggestion which is set in motion when occasion produces the disastrous event. The individual makes a false step, or he unconsciously puts an arm or leg under a car wheel. The suggestion—especially one which is driven into the subconscious—by appearing in the conscious mind as a memory, impresses itself in the nerve centers of the spinal cord and is converted into a *reflex phenomenon*.

It is as a result of this reflexive memory mechanism, born of continuous usage, that we acquire the various abilities which are sometimes transmitted by heredity to our descendants (who become pianists, painters, craftsmen, etc.). In this way certain phenomena can be explained which have occurred as a fulfillment of premonitions and which, having caused a vivid impression and been driven into the subconscious, reappear at the fatal moment as reflex phenomena and are carried into effect. In this connection, we may perhaps refer to the stage-fright of artistes. There are also people who, after fortuitous autosuggestion—as for example, the fear of falling in the middle of a road where cars are passing to and fro, or when they are crossing a road—feel themselves staggering and ready to fall.

Can this be a case of predetermination symbolically communicated by the subconscious? A case of predetermination of details that are pointless and without rhyme or reason? Would it not be more logical to see this as subconscious autosuggestion which tends to be realized and which would, in fact, be realized unconsciously, functioning in the same way as the organism which unconsciously repeats, by reflex action, any act which habit has impressed upon the automatic centers of the nervous system?

CASE 17. Mikes Vrouzis lived in Syra (Greece). He was fifty-four years of age and enjoyed good health. Twenty years ago, when he was in India, a fakir predicted that he would return to Greece a rich man, that he would suffer from a boil, that he would then lose the greater part of his fortune, and that he would die at the beginning of 1933 without having been ill. Upon returning to Greece twenty years later, Vrouzis lost half his fortune. After his loss, he almost died of a boil. Having recovered, he lost a substantial part of the money which he still had. However, he was in good health—several minor bouts of lung congestion having been completely cured—when, on January 3, he called the younger of his daughters, aged seventeen, and said to her:

“My child, this afternoon I shall die. As your mother has a very soft spot for you, try to cheer her up, also your sister. . . .”

The young girl tried to persuade her father that he was wrong to be alarmed, and that it was perhaps the impression left by a bad

dream, but Vrouzis repeated his words with conviction and, in fact, shortly afterward, had an attack of dyspnea. A doctor was called immediately, but in spite of his efforts Vrouzis died at four o'clock, without any symptom of disease.

The phenomenon of suggestion would be the cause of identical symbolic dreams in people who experience a presentiment of some event by telepathy or clairvoyance. There are in fact people who, for example, when they dream of an old woman or a king, feel sure that misfortune will befall them. Other people, when they have dreamed that they are having a tooth extracted, are sure that either a relative or an intimate friend will die.

These symbolisms, repeated from person to person and in newspapers, act upon the imagination of persons with mediumistic powers and, in the event of a similar incident—death, for example—cause an identical symbolic dream: the appearance of an old woman or a king, the extraction of a tooth, etc. A positive symbol is thus created which eventually, and by dint of repetition, becomes a suggestion for the masses. Symbolisms of this nature, gathered by observers, have produced the Dream Books.

5. *By paramnesia* (Sudre's duplicative precognition*).

Can one, however, explain all the forms of premonition by telepathy, clairvoyance, suggestion, chance, and paramnesia? How does one explain the prediction of a shipwreck, a train collision, a car crash, or a death, if suggestion and clairvoyance are excluded; and, finally, how does one explain premonitions of the death of an unknown person? . . . Thus, in order to explain a further large group of premonitions which are apparently inexplicable, we must consider another agent which has been completely neglected until now—an agent which produces, in the first place, *telekinetic phenomena*, and the possibility of *telepathic suggestion*, already proved by Ochorowicz, P. Janet, Richet, Bruck, etc.

* See: René Sudre. *Introduction à la Métapsychique humaine*, one of the best works on metapsychics, together with those of Professor Richet and Dr. Thomas Bret (Lisbon). The most recent is *Parapsychologie*, by Professor Driesch.

Chapter 3

TELEKINETIC PHENOMENA

I do not think it necessary to give a detailed explanation here of telekinetic phenomena*, which were not only verified long ago by such great scientists as Crookes, Lombroso, Richet, and von Schrenk-Notzing, etc., but which are witnessed regularly at the present time in all countries of the world, and recently with Rudi Schneider at the Institut Métapsychique, Paris (see Osty's experiments). Since 1931, in Athens, the medium Clio, who has been investigated at the Physics Laboratory of the University of Athens, influences the magnetic needle by will power, in full light. In referring those who wish to go thoroughly into this question to treatises on metapsychics and to journals of the same type, I would only emphasize the fact that, at all times during these manifestations of phenomena, not only were movements of objects observed, without material contact, *but also damage to the objects which had been used in the experiments.*

The mysterious agent of these phenomena—which have been investigated since 1924 by Professor Berger Condes de Berger of Jena, as well as by Cazzamalli, Adrian, Kornmüller, Jarper, Gibbs Gerard, Loomis, Harvey, Hobbart, Yamagiva, Dusser de Barenne, Foerster and Marinesco—draws its impressions from the subconscious of the medium; and although their exteriorization is entirely unconscious, they have been produced several times by means of skillful suggestion—if not at the same sitting, then at subsequent ones. I myself have been able to produce them experimentally with the medium Philodiki, in Crete, as well as with Clio (see *Psychikai Ereunai*, Vol. 1925-26).

Thus, if the subconscious cause of the telekinetic transmission is envy, or a desire for vengeance, or simple antipathy, the phenomena manifested consists of *rapping*, of *objects being broken*, of *food soiled or spoilt*, of *clothes torn*, of *spontaneous fires*, of *indisposition* due to action

* Telekinetic phenomena were customary among the Jewish priests of the Old Testament, in order to communicate with Jehovah (Ourim-Thoummim). Witch doctors of some savage tribes also make use of such phenomena in order to find out what the spirits are thinking. This practice is in current usage, especially in Corsica, by diviners who are blind from birth and who wield strong influence on the people.

on the vasomotor nerves by falling, etc. If, however, the medium is inclined to joke with or startle those present, there are movements or disappearances of a temporary nature.

The author, who in the beginning was very sceptical about the reality of "apports," had to retract after the latest discoveries of Joliot-Curie (who received the Nobel Prize) concerning the experimental dematerialization and rematerialization of matter.

The results of these experiments are as follows:

(1) When rays of photons (atoms of light) attack the nucleus, heavy bodies disappear by changing into photons of a weaker intensity, while at the same time a positive electron and a negative electron are produced (rematerialization).

(2) On the other hand, when matter absorbs protons, the proton disappears and photons are transmitted, causing radiant energy (dematerialization).

This change is effected in one hundred millionths of a second. But immediately such phenomena can be produced by human beings, we have the explanation for certain hitherto inexplicable premonitions—namely, *psychobolic* transmission.

Let us imagine, for example, that as a result of natural anxiety in nervous people, one of such persons has a "premonitory" dream of a car accident or a shipwreck just before starting on a journey. Let us also imagine that the person who had the dream (*or those people to whom it was told*) possesses telekinetic powers. As the impression of the dream is now in the subconscious, it tends to come true (Freud). And on the very spot indicated by the dream, at which, of course, the impression is most vivid, the telekinetic phenomenon is set in motion by the person concerned, *or by the others*, by means of a fault produced in the vehicle or an explosion on the boat. From observation by several writers, it is known that, under psychobolic influence, even articles made of iron have been broken or misshapen. In this way, the premonition is fulfilled. But it is not a case of premonition; it is simply a *telekinetic phenomenon*.

Ochorowicz has noted phenomena of this kind, and Bozzano, in quoting them in his very interesting book on premonitions, gives a quite different interpretation.

It may reasonably be objected that telekinetic mediums are exceedingly rare. But let us not forget that manifestations of such premonitions are also rare, and that the majority of these subconscious influences pass unobserved, without taking into consideration the influence of that particular transmission known since earliest times, in all countries, as the "Evil Eye."

Another explanation of this phenomenon would be that a subconscious tendency which is about to be fulfilled *could be picked up by a telepathic medium on that "wavelength" and produce in him a premonitory dream representing the tendency which has been realized. This might still be considered as a premonition. It is nothing of the kind. It is only a telepathic phenomenon!*

We can see how complex these phenomena are at times. But a close examination reveals the truth. Here are some characteristic examples:

CASE 18. When Mrs. Athena Beck, the wife of a German living in Greece, was a young girl, she attended a school run by nuns. She had a friend there, a young girl who secretly bore her a grudge and who always behaved unkindly toward her. When they left school, her friend, in tears, told her that she had always been jealous of her.

The two girls continued to see each other after marriage. Mrs. Beck noticed that whenever her friend came to visit her some object in the house was always broken—especially vases, bowls, mirrors, etc. Even the domestic staff noticed this and, when they saw Mrs. Beck's friend coming, they rushed to burn incense *in order to exorcise her bad influence*. Eventually, she noticed it herself and said: "My dear Athena, I shall not come again, because I can see that there will be nothing left standing in your house. . . ."

What is still more curious is that whenever Mrs. Beck dreamed about her friend she was prepared, on the following day, for unpleasant events, indisposition, quarrels, etc.

(signed) *Athena Beck - Lucie Beck*

In the above case, telekinetic influence is obvious. However, we are confronted with other unexpected features of the transmission. It seems that Mrs. Beck dreamed about her friend whenever there was something unpleasant in the air, and that the unfortunate memory of her friend had become a symbol in her mind.

CASE 19. The Rev. George Charitidis, archpriest of Megali Vryssi, near Salonika (Greece), has reported the following case, concerned with telekinetic influence on a phonograph spring:

"Last year, some friends came to see me, among whom there was a lady, and we started to play the phonograph. As soon as it began playing, the lady exclaimed:

"'Father, what an excellent tone your phonograph has!'

"Hardly had she finished her sentence when the spring broke. I learned afterward that the lady in question had the 'evil eye,' and her admiration for the phonograph cost me 200 drachmas to have it replaced."

(signed) *Rev. George Charitidis*
November, 1932.

CASE 20. Mr. Alex. Yannaros, editor of the Athens newspaper *Hesperini*, had in his home an old, Venetian chiming clock which did not work. Suddenly, one day, it was heard ticking and chiming at three o'clock in the morning. It continued to function until five o'clock in the afternoon, when it again stopped. Three days later, Mr. Yannaros' mother, who enjoyed perfect health, had an acute haemorrhage from a stomach ulcer at exactly three o'clock in the morning.

(signed) *Paul - Nicolas - Alex. Yannaros*

CASE 21. The same clock, which had stopped going, suddenly started one day. In the evening, Mr. Pierre Yannaros, founder of the newspaper and father of the narrator, had an attack of dandy fever. The son had recognized the evil influence of the clock and wanted to break it but was prevented by his family from doing so. On the following day, at 3:30 a.m., Pierre Yannaros died. Unfortunately, because his death was so unexpected, the family had not noted at what time the clock had stopped.

CASE 22. Ten days after his father's death, Mr. Alex. Yannaros was feeling unwell. He took his temperature and noted the early symptoms of dandy fever. At the same time, the clock's chimes were heard, although it was not actually going. Usually, the chiming was heard every half-hour, for a period of five minutes. On this day it continued to chime all the twenty-four parts in its repertoire for a whole hour. By then, Mr. Yannaros no longer wished to keep it. He gave it to his uncle, who, in turn, rid himself of the unwelcome object by offering it to a friend.

(signed) *Alex - Paul - Nicolas Yannaros*

It is evident that in the above cases there was a telekinetic influence on the clockwork, caused by the subconscious thoughts of a member of the Yannaros family—a family which, in fact, seemed to be very gifted psychically.

CASE 23. Mr. and Mrs. Const. Papadimitriou, well-known members of Athens society, observed that at the exact time of the death of an intimate friend, Helene Issigoni, their English clock, which had always functioned perfectly, suddenly stopped.

Furthermore, when their cousin Hypatia Vafiadaki died in June, 1935, two Swiss clocks, one in the room of the dying woman and the other in her son's room, stopped simultaneously at the exact moment of death.

(signed) *Mr. and Mrs. Const. Papadimitriou*

CASE 24. Colonel George Polymeros reported to me the case of a psychobolic woman at Pramanta (Epirus), where he himself was born.

One day the woman, in a visit to his family, particularly admired a crystal vase in a cupboard. Scarcely had she completed her sentence "Oh! isn't this a pretty vase . . ." when a tinkling sound was heard and, to her great dismay, the vase broke. She knew the reason only too well.

"I'm so unlucky," she cried, "I was the one who broke it; I shall put my eyes out."

On the island of Peloponnese, there is a legend of a psychobolic peasant who, forced to live apart from his family because of his formidable powers, finally exerted a fatal influence on his small daughter as the result of his intense affection for her. According to the story, after the death of his child the tragic father put his own eyes out.

CASE 25. Mr. Aristide Peridis, a member of the Greek Society for Psychical Research, reported that near his villa in the picturesque village of Houdetsi, Crete, there was an enormous mulberry tree belonging to the house next door. About twelve o'clock one day, although there was scarcely a breath of wind, the mulberry tree came crashing down. A few days later, they heard that Marie Daskalaki, the owner of the house, had died on the same day in Athens. From exact information received, it was established that the tree collapsed at the very moment of her death.

(signed) *Mr. Ar. Peridis - Mrs. Ar. Peridis*

CASE 26. Mrs. Alexandra Choremy, a donor to the Greek Society for Psychical Research, has reported the following case:

Mrs. Stapleton Cotton, of Alexandria, Egypt, had gone up to the next floor of the house in which she lived with the Shutes family. In the meantime, her maid, seeing that she was not there, decided to go out. When Mrs. Stapleton returned, she found, to her great annoyance, that the door was locked. She had to return to her friends, but the maid continued to be absent, and as Mrs. Cotton seemed to be very upset, Mr. Shutes himself went down. He returned a moment later, saying that the door was open. Then they all went down and saw that the door of the apartment was in fact open.

"How did you open it?" he was asked.

"Just by will power," he answered.

"Can you do it again?"

Mr. Shutes agreed to do so, and the door was closed again. He concentrated, and then, to everyone's surprise, the click of the bolt in the lock was heard, and the door opened by itself. Mr. Shutes was so exhausted, however, by the mental strain that he almost became ill.

CASE 27. Extract from *Psychikai Ereunai*, December, 1933:

Mr. John Kyriakos, engineer, of Odos, Antheon, Athens, was with his wife one evening in 1930, at the home of his friend Dionyssios Livadas. Mrs. Livadas was also present. It was between nine and ten o'clock in the evening, and they were talking about a large English pendulum clock which was suspended on the wall facing them; it was not going. Mr. Livadas was saying that the clock had stopped a long time ago, and that everything had been done, in vain, to make it work. Mr. Kyriakos then said jokingly to the clock, holding out his hand toward it:

"Well, you Englishman, are you going to go or not?"

Everyone present then saw the pendulum begin to move. To their surprise, the clock started to go. Even Mr. Livadas, who could not believe his eyes, crossed himself and invoked St. Gerassimos, the saint of his birthplace. They all watched in silence and saw that the hands of the clock were moving. After five minutes, the clock stopped again.

In this case, it is evident that Mr. Kyriakos unconsciously acted as a telekinetic medium. An unconscious dynamic transmission impelled

the pendulum to function for a certain period, just as it would have done after a thrust of some kind.

CASE 28. From the book *Tam-Tams*, by the Italian explorer Attilio Gatti, member of the Italian Royal Geographical and Anthropological Society (Payot-Paris, 1933):

"We seemed to be the victims of a witch doctor's trick, or of a curse.

"Angry, covered with oil and dust, we looked at each other without daring to express our feelings in words. The heat of the Mozambique sun appeared to be deliberate, in order to roast us to a turn or melt us completely. For the second time in half an hour, one of the enormous tires of our truck had burst with a violent and mournful sound. This seemed to us quite incomprehensible; the tires and inner tubes were new and were guaranteed for thousands of kilometers; we had landed at Beira only a few days previously and had not even done two hundred miles.

"One might say that this was not such a calamity, but the heat was so stifling that the thought of repairing a puncture was a nightmare. We looked at our companions, at the truck, and at the African landscape with positive loathing and set to work. Bomba, our film operator and mechanic, grumbling and grunting, slid beneath the truck, struggling heroically to force his enormous paunch beneath the axle so that he could place the jack in a good position.

"I, myself, was on the tin roof of the truck—which the sun had transformed into a red-hot grill—hopping about like a grasshopper, trying to disconnect the spare wheel without covering myself with burns.

"None of the five native boys whom we had engaged was near enough to help us. When the first puncture had detonated, these poor creatures had jumped off the truck, terrified, tumbling over two or three times on the grass and then running as if all the demons in the world were after them.

"At that painful moment, a voice came toward me: '*Musungu!* (Sir),' it said, 'take us with you to Vila Pery.' From my burning-hot position, I looked down to see who had called out. The request had come from the oldest of three witch doctors who had stopped near our truck. I had never seen a man display so much dignity. Protected against the rays of the sun by a simple piece of animal skin around his waist, he appeared detached from the vulgar contingencies of nature and looked at me with the tranquil majesty of an Arab. His gaze was very disturbing. His eyes seemed to hold all the wisdom of heaven and earth, and he contemplated me with a mixture of disdain, pity, and amusement—without insolence, but with an understanding patience.

"It was my third encounter with this trio. An hour earlier, while we had been breaking camp and preparing to start off again after a good breakfast, the three had suddenly appeared from nowhere and asked me the same thing. I had had to refuse, as our truck was already heavily loaded and we were traveling across rough country, full of treacherous holes and small ant hills.

"I had repeated my refusal half an hour earlier, when the same solemn procession of witch doctors had rejoined us while we were repairing our first puncture. Now I was tempted to change my mind and let them come, because the sinister expression of the old witch doctor was causing me some uneasiness. Before I could answer, a pitiful entreaty was heard from below the truck. 'Please, sir, don't take them. We are already full up. . . .'

"Somehow, the wheel was changed and we set off, feeling so angry with everything and everybody that I did not even reply to the renewed request of the witch doctor: '*Musungu*, take us to Vila Pery. . . .' Ten minutes passed, and then—another puncture.

"Panting and perspiring, we set about repairing the tire without the courage to say a word. Then, of course, the three witch doctors appeared, moving toward us slowly and solemnly. I was expecting a further request . . . but nothing of the kind! This time they passed us by without uttering a word. But they gave us such an ominous look that my uneasiness increased.

" 'Listen,' I said to my companions, 'I am wondering if these three fellows aren't plotting something. I'm almost ready to believe they have placed an evil spell over us. . . .'

" 'Nonsense!' croaked the professor, hopping about in the dust. 'If Bomba had examined everything before we left, instead of —'

" 'This truck is in perfect order,' Bomba shouted, dropping his jack and approaching the professor, his huge, moon-shaped face purple with anger. 'If you had been reasonable and not insisted on loading all the scientific instruments in Africa on one single miserable truck. . . .'

"I left them to fight it out and went back to work, but I could not rid myself of the sinister impression I had gained from the witch doctors. One hears strange tales in Africa.

"We were finally ready to leave once again, but we went forward slowly, expecting a fresh explosion at any moment and telling ourselves sadly that now we had no more spare wheels. Traveling carefully, we passed the witch doctors. Bomba, who was driving, thought it was a good opportunity to have his revenge for the heavy exertions which he had undergone beneath the truck. He gave a noisy toot with his horn and was overjoyed to see the witch doctors run like mad.

"We made progress for a few more minutes. Then suddenly, and for no reason, the engine stopped.

" 'Curse the day I came to Africa!' Bomba cried out, almost in tears. He inspected the spark plugs, blew into the carburetor, fiddled about with the magneto, and even sounded the horn, in order to discover the cause of the trouble. I tried to help poor Bomba, but everything appeared to be in order, although it was impossible to start the engine or even to obtain the slightest sound. Then I decided to try an experiment.

" 'Just leave the engine alone,' I said to Bomba, 'we shall wait a moment or two.'

"Bomba darted a glance at me which clearly indicated that he

thought I was going mad. The small group of natives then appeared and were about to pass us once again without saying a word.

“‘Hi, there, witch doctor, get up here with your friends,’ I said to the oldest of the witch doctors, indicating the roof of the truck. They stopped and looked at me, to see if I were serious. Then they decided that everything was in order.

“‘*Musungu*, may your journey continue in peace!’ replied the old man, and they clambered onto the roof. As soon as they were settled, I carefully pressed the starter. Was it luck or magic? A coincidence or a piece of sorcery? I just do not know. All I can say is that the good old engine started immediately, with perfect steadiness. We looked at each other, and for the first time that day we started to laugh, although it is true that we were laughing more in order to conceal our astonishment than because we found the situation amusing. From that moment onward, the engine ran perfectly. No more punctures occurred, and, whereas during the first part of the day we had covered only ten miles, in the second part we completed the rest of our journey, about ninety miles, a feat which entailed traveling at an astonishing speed.

“When we arrived at Vila Pery, we stopped in order to set up camp, and the three doctors slowly and carefully descended from their perch.

“‘Your journey has been carried out in peace,’ the oldest said solemnly, with the indifference of a man paying off his taxi, and the three of them turned and left, as grave and majestic as fate itself. Bomba gave them his friendliest smile and a most cordial farewell.

“‘You know,’ he said to me, ‘I think it’s best to keep well in with people like that.’”

CASE 29. Dr. Pan. Kargados, of Kamares, Patras, Greece, reported the following case in *Psychikai Ereunai*, March, 1933:

“One of our cousins, the late Athanassios Kontoyannis, of Kamares, lived in Cairo, Egypt. His eyebrows were joined together, and so he was a psychobolic type. Having returned to Kamares, he found himself one day on a hill about three hundred meters from the railway station, when the train drew near with several trucks of merchandise.

“‘My goodness! what a lot of trucks that engine is pulling!’ he exclaimed. At that moment, and before the train had stopped, four of the trucks broke loose and were left behind, without any sign of damage.”

CASE 30. In 1929, Mrs. Helene Cavallieratou, who lived in Piraeus, dreamed that her son George had been run over by a car. In the morning, without telling him anything about her dream but vividly affected, she called a priest and asked him to say a prayer at her home, while she herself knelt to pray.

On the same day, as her son was crossing Stadium Street in Athens, a car passed near him. One of its wheels caught on a stone, which flew up and hit him on his right leg and caused an injury. When he told his mother what had happened, she in turn told him about her dream,

and both of them discovered to their surprise that the accident had occurred at the exact time of the prayer.

(signed) *Helene and George Panayotis Cavallieratos*

This was the case of a premonition which almost came true, or which, at least, was *partially realized*. *It means that fate is not necessarily omnipotent and rigorously prearranged*. Would it not be preferable to admit subconscious psychobolic influence of the mother, rather than a limited and restricted predetermination?

CASE 31. Mr. Gregory Papaconstantinou, a telegraphist, of Amorgos (Cyclades, Greece), reported the following case to us:

In August, Evangelia Ghiavra, of Kato-Chora d'Amorgos (Cyclades, Greece), known as a person whose presentiments came true, was preparing to go with her father to the vineyards to gather grapes. Her father wanted to take his pickaxe with him. She tried to dissuade him, as if she had been seized by a bad presentiment. But the old man was obstinate and put the pickaxe on his shoulder. On their way home, as he was about to help his daughter, who was carrying a full basket of grapes on her back, he bent over her and, as he did so, the pickaxe slid and struck her on the head, injuring a spot behind the right ear. She bled so profusely that she lost consciousness.

It may be objected that experimental telekinesis has a very limited sphere of influence. *I would reply that it is not necessary to go any farther than to the direct percipient of a premonition in order to ascertain the cause of its fulfillment*. If the premonition has been revealed, those who knew about it, especially when they are present at what takes place, *may be the cause, and the unconscious cause could be sought among them*. Even if nobody has had any knowledge of the premonition, we might, as we have already said, admit *telepathic perception between the percipient and some psychobolic third person under the influence of vivid autosuggestion tending toward fulfillment*.

In such case, since this autosuggestion has *already existed* for some time previously at the place of the disaster which is in the process of realization—on a boat, on a train, in a car, etc.—*the percipient of the premonition has only picked up telepathically* the impressions of the psychobolic person, whose anxious imagination, under the influence of nervous anxiety, has already revealed the scene of the disaster.

The two facts related by Dr. Mattiesen in his critical article on the "Theory of Psychoboly" could be explained in this way. The facts concern the Berlin medium Frieda Gentes, who foresaw the death of her sister in a railway accident, and the fire at the Bazar de la Charité, in Paris (1897), which was foretold by two mediums, one of whom was in London. Thus, it would not be necessary to seek the cause of the disaster either with Frieda or in London. *It had to be present* both on the train and at the Bazar. Moreover, the perception of the events, in both cases by persons *known for their psychic powers*, is fairly characteristic.

However, even in the case of remote influence by a psychobolic person, I could add, in support of my case, the telekinetic phenomena at the moment of death (see the *Proceedings* and Bozzano) which are sometimes manifested over considerable distances. But I think I can confine myself to these two explanations. The action of long-distance psychoboly, although possible and demonstrated by the phenomena I have mentioned, does not seem to me to be indispensable to the explanation of certain cases of premonition. Who, in fact, could maintain that the agent which causes such phenomena as *apports* and the fire immunity of Brahmins will stop when confronted with no-matter-what difficulty or obstacle in fulfilling its subconscious tendencies at a time when the science of physics has scarcely begun to conceive the incalculable forces latent in the material atom? Minimum quantities of explosive matter give an impressive example of this. This forceful subconscious which governs all the mysterious vegetative functions of the organism—this little entelechic God which we hide within us, being part of creative energy in the form of electrons—could not be subject to any boundaries or have any limits imposed on its activity.

Moreover, even today, not only among primitive tribes who know of psychic phenomena from experience, but also in India and Tibet (and perhaps, to a certain extent, in all places where civilization and Christianity have not yet destroyed primitive conceptions based on the experience of centuries), there exists the blind belief that native priests, who are always more-or-less-able mediums, can exercise a miraculous influence on nature—causing or stopping the rain, making fertile fields arid, starting fires, etc. (see the interesting books on this subject by Sir James Fraser and Alex. Neel). Fraser, without being a psychophysiologist, states as a theory that there are people possessing an exceptionally sensitive nervous system (mediums) who find themselves in such close contact with universal harmony that all their states of emotion have a repercussion on nature.

According to the evangelists, Jesus Christ also imposed his will on the elements:

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? how is it that ye have no faith?

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

THE "TEMPESTARII" IN ROMAN TIMES

We have already described (page 33) such people as witch doctors, lamas, and ascetics—persons who were supposed to have the power of influencing the forces of nature—and the interesting explanation of Sir James Fraser that there are people with an exceptionally sensitive nervous system who are in such close contact with universal harmony that all their states of emotion have a repercussion on nature.

Is it possible, with a clear scientific conscience, to refute such an opinion when we are confronted with the whole unknown world of mysterious radiations which intercross around us and are revealed by psychism (we need only think of the super X cosmic rays), and when one of the most eminent astronomers of our time, Sir James Jeans, in order to give an example of the concatenation of these formidable forces, says that *a toy dropping from a child's pram disturbs the movements of the stars. . . .?*

In Roman times, Numa was instructed by Picus and Faunus (Ovid Fasti III, 291-342) in the art of conjuring up lightning, and Tullus Hostilius made a reputation for himself in this type of experiment. In order to attract the lightning and to remove it, scholars had certain formulae (such as, so it is said, *violence against Jupiter himself*) which they practiced (Pliny). The essence of their doctrines, the *art of lightning*, is contained in the *Libri Fulgurales* and was studied and commented on by Roman scholars (Moissonneau).

The conjuring up of lightning comprised two methods, to entreat (*exorare*) and to entice (*elicere*). The Tuscan Haruspices were among the most skilled at controlling the winds and storms. The Middle Ages also had its *tempestarii*, from whom the peasants obtained security against hailstorms (Bouché-Leclerc).

Dion Cassius (LXXI, 8) and Seneca (Q. Nat. IV. 6) mention similar phenomena, in which the people believed implicitly. The law of Emperor Constantius (421) *authorizes the practice of magic* for agriculture, so that the ripened grapes should not fear the rains or become flattened by hail. (Cod.Th.IX, XVI, 3). This law was even introduced into the Justinian Code (Cod.Just.IX, XV, II, 4). On the other hand, from the outset, those practices which tended to be harmful to others were prohibited. The law of Emperor Constantius, of December 4, 357, states that those "*who disturb the elements, by means of the art of magic, should be thrown to the lions, as they were hostile to nature.*"

Thus it was believed that they could preserve and nurture plants and animals, give milk to sheep or render them sterile, produce epizootic disease, etc. (Moissonneau).*

* Out of curiosity, we add the following extract from Mme. Blavatsky's book *From the Caves and Jungles of Hindustan*:

"The true Raja Yogis are far more interesting. The sacred books attribute to them the following gifts: prediction of coming events; understanding of foreign tongues; *cure of diseases*; the art of thought-reading; seeing what is happening thousands of miles away; the power of preserving the appearance

In conclusion, it can be seen that experience, over the centuries, *of the unlimited power of psychodynamism has been the same in all ages.* If these facts are ever proved by experiments, they will provide the key to certain cases of premonition which are at present inexplicable—such as, for example, the prediction of an imminent disaster caused by a thunderbolt, etc.

Clio, at the Greek Society of Psychical Research, influences the magnetic needle at a distance. Could not similar mediums act as a lightning conductor of electricity in the atmosphere, or could they direct the discharge to a place which their anxiety, acting upon their imagination, has transmitted to their subconscious?

But let us not proceed too quickly nor anticipate future research.

CASE 32. The Greek Society for Psychical Research has verified the following case, which was published in *Psychikai Ereunai*, March, 1929.

Mr. Const. Papadimitriou, a member of the SPR, went with his friend Etienne Dandria to one of the best telepathic mediums in Athens, named Constantia, who plays a preponderant part in the telepathic experiments between Athens, Paris, Vienna, and Berlin.

At the end of the sitting, Constantia had a vision of Mr. Dandria in an airplane en route to Italy. She was very frightened and advised him against such a journey, because she had seen the aircraft fall into the sea and Mr. Dandria rescued with great difficulty.

Mr. Dandria made this journey frequently on the Italian "Aero-espresso." A few days later, he received a telegram and would have left by the same route if his wife, recalling the prediction, had not stopped him. The following day, the airplane which he would have taken fell into the sea, off Corfu, and two people were killed.

At the Constantia sitting, there were also present Mr. Adolphe Scalea and Mr. Fortunato Danon.

(signed) *Const. Papadimitriou - Etienne Dandria*

Was this a case of abortive predetermination (if so, everything is not rigorously and inexorably prearranged), or was it the unconscious influence of some psychobolic person who had heard of the prediction and who was himself a passenger on the airplane? As a possible explanation, we could not even exclude telepathic perception, by the medium, of psychobolic action 'tending toward fulfillment' and originating from a third party.

From all that I have recorded here, I must assume that we could by no means exclude the possibility of a telekinetic agent in the explanation of certain cases of premonition.

of youth during incredibly long periods; the power of leaving their own body and entering that of other people; *the power of killing or taming wild animals by a look*; and finally, the magnetic power of subjugating people and forcing anybody whatsoever to carry out their orders without these orders being manifestly stated."

Chapter 4

TELEPATHIC SUGGESTION

Just as in the case of telekinetic phenomena, suggestion, unconsciously transmitted by telepathy, appears to play a very important part in premonitions. Ochorowicz, Richet, Bruck, P. Janet, etc. have proved the possibility of telepathic suggestion. We know the story of Dr. Ochorowicz who, by telepathic suggestion, saved the life of one of his patients who was about to throw himself out of a window.

We also know that there are people who, at public meetings, by fixing their gaze (i.e., by concentration) on anyone present, are able to compel that person, after some time, to return their gaze. There are also psychobolic people (very few, however) who, by concentrating their will power, can cause people upon whom they fix their gaze to stumble or even to fall (see chapter on the "Evil Eye").

But as soon as we know that this force depends, for the most part, on the subconscious, and that its voluntary exteriorization is exceedingly rare, and as soon as we know that all psychic phenomena display their greatest intensity when produced unconsciously, we can assume what should be the power of unconscious telepathic suggestion.

Now, can we exclude the possibility that a medium, under the subconscious influence of a premonitory dream, can act telepathically, by means of suggestion or vertigo, upon the brain of a driver, mechanic, or sailor who is "tuned in" to the medium, thus causing a breakdown, collision or wreck? As far as the range of suggestion is concerned, we cannot too highly recommend a study of the masterly works of Professor Flournoy.

Even in the cases just mentioned, the harmful influence might have been exerted as much by the percipient of the dream as by any other person who would have obtained knowledge of it, provided such person had the power to cause unconscious suggestive phenomena through his psychic powers.

Thus, the possibility of unconscious suggestion between two syntonized brains under the influence of a dream and causing a premonition can by no means be excluded. Let us imagine, for example, a person who dreams that on the following day, at a certain time and place, he will meet a certain person. If there are two people who possess syntonized mediumistic qualities, and who can communicate mentally, *the im-*

pression acts subconsciously, causing a type of suggestion or involuntary pressure (Drang), leading the percipient at the exact time to the location of the dream. That is why the majority of such people, when questioned, will reply that they went a certain way *without really knowing why.*

Since *voluntary* manifestations of telepathic suggestion perceived by our senses are very rare, we cannot conceive of the number which act upon us unconsciously and pass unnoticed or are attributed to other causes. How many times are we seized by a fancy to do something of a contrary nature at the last moment, without apparent reason, and how many times do we experience feelings of nostalgia, desire, and sudden tendencies, without being able to explain the cause?

Voluntary telepathic suggestion embraces *a very limited number of cases* which are of a purely experimental nature, whereas unconscious suggestion, as active on our part as it is passive on the part of people thinking of us, seems to have an incomparably greater sphere of action, since it depends on the subconscious, and since, as we have just said, psychic phenomena display their greatest intensity when produced unconsciously.

Autosuggestion by impressionable people can indeed cause nervous disorders, which are sometimes fatal.

A lady of my acquaintance (and cannot all of us count somebody of nervous disposition in our circle of friends and acquaintances?) told me that every time she dreamed of an accident she was literally panic-stricken. After dreaming of a car accident, even the sight of a car would make her feel giddy and she would feel herself staggering, with an inexplicable but almost irresistible tendency to throw herself under the wheels of the car. This strange feeling was accompanied by a sensation of anxiety until she was safely on the pavement. Thus, the fatal power of autosuggestion is transformed into a reflex action.

Croesus, king of Lydia (Herodotus I) had a dream in which he saw that his favorite son Attis was about to be killed by a weapon with a steel point. Frightened by this dream, he relieved his son of his duties as commander-in-chief of his armies in the war, arranged for him to get married, and removed from his apartments all weapons with a steel point. At this time, Adrastus, son of the King of Phrygia, took refuge at Sardis, having been banished by his father and deprived of all means after he had accidentally killed his brother. Croesus, true to the old friendship which linked his family with that of Adrastus, reassured him and bade him welcome.

Some time later, in fear of an enormous wild boar at large in Mysia, the inhabitants begged Croesus to send his son at the head of a band of noble Lydians to hunt for the animal. Croesus willingly agreed to send his best hunters; but, recalling his dream, he flatly refused to let his son go. Attis was very dissatisfied with this decision and with the life of inaction his father had imposed upon him. He complained bitterly and declared that a wild boar had neither hands nor a weapon with a steel point, and that the dream did not predict his death by the teeth of a wild animal. Croesus finally gave in but entrusted his son to Adras-

tus, asking Adrastus to bring Attis back safe and sound. Since Adrastus could not refuse, he gave his promise and accompanied the young prince. Arrived in Mysia, they tracked down the boar—and as Adrastus struck at the animal, he pierced Attis with his javelin and killed him.

When he returned to Sardis, Adrastus fell on his knees before Croesus and implored that he be killed on the funeral pyre of his victim; but Croesus pardoned him, saying *that he was not to blame for what he had unconsciously done*—that it was one of the gods who had foretold the event to him in his dream. Adrastus killed himself, nevertheless, on the tomb of Attis.

It is quite clear that in this case the *autosuggestion* of the dream had acted upon the subconscious of Adrastus and had led his hand to hurl the javelin at the unfortunate prince, thus fulfilling the prediction in Croesus' dream.

CASE 33. Extract from *Psychikai Ereunai*, May, 1927:

Mrs. Athena Koudouna, a schoolmistress of Amphilochia (Greece), went to visit a colleague of hers, Mrs. Marie Chlora, who possessed psychic powers and whom Mrs. Koudouna asked to tell her fortune by the cards. Mrs. Chlora did so willingly and predicted that the following afternoon Mrs. Koudouna would meet a sailor who would greet her, with one foot on board his ship and the other on the jetty.

Mrs. Koudouna returned home and told her husband of the prediction. The next afternoon, a sailor—who was a relative of Mr. Koudouna and who had just arrived on his sailing boat—carried out the prediction to the letter by greeting the lady with one foot on board his ship and the other on the jetty.

(signed) *Athena Koudouna - I. Koudouna*

The explanation of this event is obvious. It was the result of telepathic suggestion—by Mrs. Koudouna to the sailor.

CASE 34. The Greek Society for Psychical Research has verified the following case, which was published in *Psychikai Ereunai*, April, 1928:

During the night of Friday, March 17, 1928, Mrs. Catherine Georganta dreamed that her husband, while returning from Laurium (Attica), was involved in a motor car accident, that the vehicle had overturned, and that the passengers had been thrown into a gully. She therefore begged him never to return from a trip by car. Mr. Georgantas, who had to go to Laurium on business, forgot his wife's appeal and hired a car for his return trip on a Saturday at 4:30 in the afternoon. Near the village of Liopessi, he saw a motor lorry approaching from the opposite direction and remembered his wife's warning. He advised the driver to reduce speed, as they were traveling at about forty miles an hour.

The driver felt hurt at this remark and replied:

"I am a very safe driver, sir; there is nothing to worry about."

A few moments later, despite all the driver's efforts, the two vehicles collided—fortunately causing no serious damage.

(signed) *Spiridion Georgantas - Catherine Georganta*

This is another premonition only half fulfilled. Fate, then, that remarkable power, is not omnipotent and its decrees may sometimes be frustrated by rival agents. . . . Would it therefore not be more logical to see in this accident a case of telepathic suggestion by Mr. Georgantas on the mind of the driver?

CASE 35. The Greek Society for Psychical Research has verified the following case, published in the *Psychikai Ereunai*, January, 1932:

On October 27, 1931, Mrs. Toula Sp. Kouroukli dreamed that she and her husband were in a car, crossing a public square, when they met a flock of sheep and injured one of them. That evening, about seven o'clock, they went to the cinema by car, and Mrs. Kouroukli—under the influence of her dream—continued to caution her husband. Suddenly, a short-sighted man collided with the car and his left eye was injured.

(signed) *Toula Kouroukli - Spiridion Kourouklis*

I think it more logical to ascribe this to telepathic suggestion on the part of Mrs. Kouroukli (who, furthermore, had psychic powers) than to believe in predestination.

CASE 36. Mrs. Milka Ractivan and her niece Angelique Kapetanaki reported the following case:

On the night of Thursday, November 24, 1929, I dreamed that the priest had come to our house to recite a prayer, as usual. But we had forgotten to write down the names of the people he was to mention, and my aunt dashed them off in a hurry, omitting to add my own name.

The priest picked up the paper and said: "Why is Angelique's name not written down?" My aunt then noticed her omission and added my name at once to the list. At that point I woke up. The following day my dream came true in all its details. The priest arrived; my aunt hurriedly wrote out the list of names, forgetting mine; and the priest pointed out the omission to my aunt, who then completed the list.

(signed) *Milka Ractivan - Angele Kapetanaki*

Is it more logical to consider all these trivial and gratuitous details as having been fixed in advance than to see in them simply the result of telepathic suggestion by Mlle. Kapetanaki (who is gifted with very strong psychic qualities) on the priest and her aunt?

CASE 37. The brother of the maternal grandfather of Mr. Const. Zavitsianos, Greek politician and leader of one of the opposition parties, had gone to Russia when Count Capo d'Istria was Minister of Foreign Affairs and had been engaged by the Count as his private secretary. Being implicated in a revolt against the Tsar's government, however, he was court-martialed and sentenced to death. The sentence was commuted to life imprisonment, and he was exiled to Siberia. After some time, he was freed and returned to Greece.

When his boat was nearing Corfu, he dreamed that nobody had come to meet him and that his parents no longer lived in their old house. In his dream, he approached their new home, which had been

pointed out to him, and his heart was filled with anxiety at the reproaches which he knew would be made. He knocked at the door, holding his luggage.

A maid opened the door. He entered and was confronted by his angry father, who, with a gesture, pushed him aside, saying:

"You good-for-nothing! Get away from me! Go to your mother—she will have something to say to you!"

He went up to his mother's room. When she saw him, she rose and showed him the door. "Go away," she said, "and a curse be upon you." Here his dream ended.

The next day, upon his arrival at Corfu, he discovered that not only had his parents moved, but that their new house was exactly like the one in his dream. And the details of his reception, by both his father and mother, were fulfilled to the letter.

Mr. Zavitsianos' father recounts this incident at every opportunity.

(signed) *Const. Zavitsianos*

In this case, it is evident that there was a telepathic transmission of the appearance of the new home by his parents, who were thinking of their prodigal son, and telepathic suggestion by the son to his parents regarding the details of his reception.

CASE 38. Extract from the *Psychikai Ereunai*.

Mlle. Daphne Christovassili, daughter of the former Deputy of Janina, dreamed that she had slightly injured the forefinger of her left hand and that she had shown the injury to her mother, saying:

"I have cut my finger."

"No, you haven't; you are not hurt," replied her mother.

Mlle. Daphne insisted: "Yes, I have; it is bleeding now."

In fact, in her dream she did see her finger bleeding.

The next morning, as she was telling her mother the story, she tried to cut a slice of bread, *which she very rarely did*, and cut herself slightly at the same spot she had seen in her dream.

"Just look," she said to her mother, "I've cut my finger."

"But you haven't cut yourself," replied Mrs. Christovassili.

"Yes, I have," insisted the girl, "it is bleeding now." Her finger was, in fact, bleeding.

(signed) *Mrs. Alex. Christovassili - Mlle. Daphne Christovassili*

It is evident that in this case there was unconscious autosuggestion, acting as a reflex phenomenon in the mind under the impression of the dream.

CASE 39. The Greek Society for Psychical Research has verified the following case, published in the October, 1929, issue of *Psychikai Ereunai*:

On November 23, 1928, Basil Eleftheriadis, housepainter, who lived at Nea Sfagia (Athens), dreamed that a gypsy was casting a spell over his left foot and was saying to him: "Don't go tomorrow where you intend going, as I shall cast a spell over your foot and you will suffer. . . ."

The next morning, the man did in fact feel that his leg was in pain (evidence of intense autosuggestion) and, describing his dream to his mother Stavroula and his wife Maria, he asked them to rub his leg with a little spirit. After they had done so, he went to his work at Kifissia, near Athens.

Some time during the day, he left his place of work to visit a friend of his—a bus driver—who asked him if he would take the place of his conductor as far as Athens. Eleftheriadis agreed. Near the village of Maroussi, a *de luxe* car which had been following, and in which two ladies were traveling, moved to overtake the bus and caused him to fall on the platform of the bus. His left foot was seriously injured.

He was taken immediately for first aid treatment to a chemist's shop in Maroussi, and later to the Evangelismos Hospital, where the surgeon, Dr. Karayannopoulos, amputated. A month later, he died as a result of the accident. The family brought an action for damages through Mr. Nafpliotis, a barrister of Athens.

(signed) *Stavroula and Maria Eleftheriadi*

In this case, which is somewhat difficult to explain, there is one valuable pointer: the deceased had been particularly susceptible to suggestion. The impression of the dream, in fact, had caused his leg to become numb. Would it then be reasonable to concede the existence of an omnipotent power which had predetermined that the unfortunate worker would lose his foot and die after a month of suffering? It is true, from observation of nature, that creative power is indifferent to pain and death, but it is involved only indirectly by virtue of its creative and evolutive power. Would it not therefore be more logical to assume intense autosuggestion on the part of a person who is exceedingly susceptible to suggestion—a suggestion which in this case, under the influence of the dream, would have reacted on the brain of one of the two drivers and caused him to make a wrong movement? Would it not be logical also to assume that at the same time, under the influence of the same autosuggestion, the victim's left leg had, by reflex action, moved beneath the car?

In addition to this explanation, there would also be that of telekinetic influence on the steering wheel.

CASE 40. Extract from the *Psychikai Ereunai*, July, 1926.

Mlle. Olympia Eram, of Smyrna, dreamed that on the second day of Christmas there was a knock at her door and that her fiancé, whose right eye had been injured while out hunting, was brought in. The next morning, she told her dream to her mother, who said:

"I feel sure that your fiancé's father is going to die. . . ."

A year later, precisely on the second day of Christmas, her fiancé, who was out hunting, was accidentally blinded in the left eye by one of his companions.

(signed) *Olympia Eram - Lina Eram*

CASE 41. The Greek Society for Psychical Research has verified the following case, published in the *Psychikai Ereunai*, March, 1928:

During February, the six-year-old son of Helena Papoutsidaki, who lived in the Athens suburb of Kaissariani, suffered a series of nervous fits which were repeated four times in eight days. During these fits, the boy thought he saw a fair-haired lady (the Virgin or a saint) who threatened to have him "run over by a car."

A priest was brought in to exorcise the child, to no avail. His mother wanted to take him to the church, but the boy refused for fear of being killed by a car. Then his grandmother intervened and took him to Eleusis, where she lived. She kept him at her home, and the child expressed no desire to go out. One day, however, he insisted on going out to play with his friends. He did so, in spite of his grandmother's orders, while she was away at the communal well.

At that moment a car appeared. The little boy quickly mounted the pavement and pressed himself against the wall. However, the car skidded just in front of him, mounted the pavement, and crushed the boy against the wall.

Mlle. Amelia Chinopoulou, schoolmistress of Kaissariani, was quite willing to help in verifying this case.

(signed) *Helena Papoutsidaki - Amelia Chinopoulou*

Thus, if we admit fate, obviously an omnipotent and conscious power, not only has it condemned an innocent child to death; it has also been cruel enough to reveal it to him through a fair-haired lady. Is not such a conscious power more cruel, therefore, than an habitual evildoer? Such is the absurd point we reach with this precious thing called fate, whereas the indecipherable mystery of creative willpower—which is indifferent to everything not connected with its evolutive goal—pays no attention to either pain or death. Would it not be more logical to see here an unconscious influence by the psychobolic child on the brain of the driver of the car—an influence which caused him to make a wrong movement?

PSYCHOBOLY AND CREATIVE ENERGY

One might, however, logically object: yes, but if this psychoboly exists, who created it? If there is a power which is responsible for both predestination and psychoboly, then it comes to the same thing. To beg the question is not to solve it. At the beginning of this survey, we emphasized that, apart from the great laws of nature, the details of life depended on inconstant influences—due sometimes, as far as man is concerned, to the development of an *independent intellect* upon which an impression might cause a particular sensation, resulting from time to time in an unconscious psychobolic emanation.

It would be difficult to imagine these results as due *directly* to creative energy, *since integral parts of this energy have become inde-*

pendent entities. It would be identical to holding the father responsible for the demands of his children. The *conscious feelings* of individuals would be a more logical explanation of the matter.

Taking this individual independence into consideration, I think we should regard *psychobolic* intervention as being *absolutely individual* and as being the *indirect result of the conscious mind which evolution develops in the individual*.

This independent action might also be attributed, in the same way, to independent spirits (good or evil) which, although created by creative energy, would react on human destinies in accordance with their good or bad character or with individual fancy. However, since such an hypothesis would lead us into territory which is less certain and less scientific, and which contradicts elementary logic, we shall revert to the hypothesis of emanation.

CASE 42. Mr. Alex. Stefanidis, who was studying medicine at Padua (Italy), dreamed on the night of May 3, 1930, that he was traveling at great speed on a motorcycle when it overturned. He barely escaped with his life by leaping onto a tomb which opened beneath him. Here his dream ended.

The next day, about midday, an Italian friend invited him for a ride on his motorcycle. He refused, but his friend insisted, and Mr. Stefanidis related his dream. The Italian laughed at him, and in the end he accepted his friend's invitation.

As they started out, it began to rain and they were compelled to travel at a speed of about six miles an hour. Shortly afterwards, the motorcycle overturned and they were both thrown unconscious into a ditch on the side of the road. They were taken to a hospital in Padua and a few days later had quite recovered.

(signed) *Alex. Stefanidis - George Stefanidis -
Aristide Peridis - Helene Stefanidi*

CASE 43. Dr. Dem. Vlachlidis, president of the Medical Association of Janina, reported the following case, published in the November, 1926, issue of the *Psychikai Ereunai*:

Helene Tairaga dreamed one Saturday night that on the following day, Sunday, her son Manthos would be brought to her dead on a stretcher. In her dream, he had been accidentally killed by another huntsman at the Lake of Janina while hunting wild duck.

On Sunday morning, she told her son about the dream and urged him not to go hunting. He laughed at her story and left with the rest of the hunting party. He was accidentally killed by a huntsman and brought home to his mother on a stretcher at 5 o'clock, as predicted in her dream.

The mother insisted that the men who carried the stretcher were the ones she had seen in her dream. But it was quite natural for her to have known her son's friends.

(signed) *Dr. Dem. Vlachlidis*

This is undoubtedly a case of telepathic suggestion by the mother to the son, who transmitted the impression of the dream to a friend mentally tuned-in for the purpose of unconsciously firing at him.

CASE 44. Mr. Spiridion Dimitriadis was a counselor at the Areopage (Supreme Court of Appeal). The possessor of psychic powers, he attempted one day to carry out *automatic writing*. He asked for news as to the health of the family of one of his friends at Patras (Greece)—a Mr. Michel Frangopoulos. The reply came that they were all well but that misfortune would befall them shortly, either by train, car, or. . . . Then the pencil stopped writing. Mr. Dimitriadis then asked if there were no way of averting this calamity.

"No, it is destined to happen," came the reply, which he communicated to his wife and her niece.

Six days later, they received a telegram from Karlsruhe, announcing that Mr. Sp. Sklavounos, an engineer and nephew of Mr. Frangopoulos, had been drowned in the Rhine when the river steamer on which he had been traveling capsized.

Mr. Dimitriadis then asked, by the same means, if this was the misfortune that had been prophesied. The reply was in the affirmative, with all the details of the accident. These were verified a few days later by a letter received by Mr. Frangopoulos.

This story caused a sensation at Patras.

(signed) *Spir. Dimitriadis - Mrs. Dimitriadis*

It seems probable that the subconscious mind of Mr. Dimitriadis picked up an unconscious autosuggestion by some individual possessing telekinetic powers. This autosuggestion was fulfilled in Germany and directed toward its fatal outcome. The details of the second communication would have been due to telepathic perception by Mr. Dimitriadis from people at Karlsruhe who were acquainted with the details.

CASE 45. Mrs. Euthalia Dermoussi, who in 1928 lived in Patras (Greece), opposite the home of Mr. Sp. Dimitriadis, counsellor at the Supreme Court of Appeal, suddenly had an intense presentiment that some disaster would befall his household, particularly his maidservant. That night, she dreamed that misfortune had already reached Mr. Dimitriadis. The next morning, she described what she had seen to her daughter Nausica and told her she thought she should warn Mrs. Dimitriadis to be on her guard. Her daughter objected to this, saying that they were not on visiting terms with their neighbors' family. The mother therefore contented herself with going to the window, in the hope of seeing the neighbors' maid and warning her. She waited in vain for a few minutes, until she was called away from the window by somebody in the house; but at the same time, she heard cries which appeared to come from a cobbler's workshop behind the house, where quarrels frequently took place.

Under the influence of her presentiments, she rushed to the window and was told that Mr. Dimitriadis' servant had inadvertently upset an

oil stove. This had caused an explosion, and the small daughter of the Dimitriadis family—who had been standing next to the servant—had suffered dreadful burns of the face.

It is pointed out that Mrs. Dimitriadis (who possessed pronounced psychic powers) had had a very strong feeling of melancholy a few days before the accident and had cried without knowing why. When a friend of hers had asked why she was crying, she replied that she did not know why nor what was the matter with her.

(signed) *Spir. Dimitriadis - Mrs. Dimitriadis - Mrs. Euth. Dermoussi*

Are we to think of this as a case of omnipotent destiny—which, as we have already seen, in its indifference, can condemn an innocent child to an atrocious death? Would it not be more logical to see it as a case of autosuggestion by the maidservant or by another person—originating from the ever-present danger represented by the use of the stove, and which, by means of telepathic suggestion, would have caused the servant to perform a wrong action or become a little absent-minded, thus causing the accident? As the repeated autosuggestion tended toward realization, it would have found two good percipients: Mrs. Dimitriadis and Mrs. Dermoussi, the latter even having the feeling that it concerned the maidservant.

CASE 46. Dr. Dionyssios Markopoulos reported to me the following case, which was published in the *Psychikai Ereunai*, March, 1930:

On December 17, 1895 (I recorded the date), a friend of mine dreamed that, when he was seen entering the house of a girl whom he loved, an altercation resulted, to the detriment of the young lady.

The following day, under the influence of the dream, he did not go to the young lady's house. He met her by chance, however, on the street. She was with a girl friend. They told him that they were alone, and he suggested that they take a stroll. They agreed. Upon their return, they unexpectedly met the young lady's brother who, very annoyed, asked my friend for an explanation. The next day my friend learned that his sweetheart had been severely reprimanded.

(signed) *Dr. D. Markopoulos*

In this case, it would be logical to assume, instead of predestination, *telepathic suggestion* from the person who had the dream to the young girl's brother—which unconsciously led the brother to a meeting with the others and to the consequences which ensued.

CASE 47. Extract from the *Psychikai Ereunai*, October, 1925:

Colonel J. Dimitriadis, who was taking his siesta, dreamed that it was raining and that, as he was in civilian dress, he asked his daughter to bring him his umbrella. She did so; but when taking it out of its case, she tore it slightly with her nails. In his dream, he saw himself later in the day on the Place de la Concorde in Athens, seated outside the "Hebe" café. Two men came toward him, one of whom—dark and of expressive features—said in an impertinent manner:

"Good day, sir. Don't you recognize me?" When the Colonel said,

"No," the man added: "Don't act as if you can't understand. Aren't you the editor of the *Sabah* [a Constantinople newspaper]?" "What are you babbling about?" said the Colonel. "Do you know whom you are addressing?" And as the stranger began laughing derisively, the Colonel called out to him sharply:

"Go away, you idiot. I am Colonel Dimitriadis!"

The stranger, very embarrassed, raised his hat and left, saying to himself: "Queer . . . what a remarkable resemblance!"

At that point the Colonel awoke and forgot his dream. He got ready to go out and, as it was raining, asked his daughter to fetch his umbrella. She brought it to him and, upon taking it out of its case, slightly tore the material with her nails. The Colonel then recalled his dream, described it to his daughter and his wife in full detail, and left.

Walking down Patissia Street, he remembered that he was to go to Constitution Square. He arrived in front of the "Hebe" café, in order to take the tram. At that moment, he saw facing him a young man who he thought was a relative of his. But he suddenly recognized the man in his dream, who, when three or four paces away from him, greeted him insolently, saying:

"Good day, sir. Don't you recognize me?" And when the Colonel said he did not, the young man continued, while laughing derisively:

"Don't act as if you can't understand. Aren't you the editor of *Sabah*?"

"What are you babbling about?" said the Colonel angrily. "Go away, you fool. I am Colonel Dimitriadis!"

The stranger then raised his hat, apologized, and said to himself: "What a remarkable resemblance!"

In fact, as the Colonel learned later, he himself resembled the editor to an unusual extent—an Armenian whom the Turks had hanged. Very much impressed by this incident, the Colonel returned home immediately and asked his wife and daughter to repeat the dream which he had described to them. Then he told them of the strange sequel.

(signed) *Colonel J. Dimitriadis - Nina and Marie Dimitriadis -
Pericles Kalaisakis*

It will be noticed that the dream was not fulfilled in every detail. In the dream there were two strangers. In the actual episode there was only one, who the Colonel thought was a relative.

This phenomenon, which is exceedingly complicated, could be explained by the Colonel's telepathic suggestion, both to his daughter, concerning the umbrella, and to the unknown man. The latter, who knew the editor of the paper and who had previously caught sight of the Colonel, whose resemblance to the editor would have struck him, impressed the Colonel during his sleep and unconsciously suggested to him this imaginary dialogue. The stranger, in turn, was telepathically influenced by the Colonel, to come involuntarily to the place of the dream and to repeat the same phrases. In any case, these two people seem to have been exceptionally tuned in to each other.

CASE 48. Ioannis Koutsis, a post office employee of Aliartos (Boeotia), was a great friend of George Pelonis, of Levadia, who in October, 1933, was in Athens, where he was taking a course of instruction in a school of wireless telegraphy. During the night of December 30th, Koutsis dreamed that his friend was standing in front of him, looking very worried. Koutsis asked him what had happened, and his friend then started to cry. Koutsis was affected to such a degree that he too began to cry. At this point in his dream, he suddenly awoke and found his pillow wet with tears. At the same time, he felt a violent pain from a tooth which had never ached before. He was compelled to go to the chemist's shop, in order to obtain a sedative.

He was very much surprised to receive a letter the following day from his friend Pelonis, who wrote that about midnight he had had a violent attack of toothache, and that, as he could not sleep, he was writing this letter, which he would post that morning in the box on the train; the letter thus arrived at its destination within a few hours.

It is strange, Mr. Koutsis emphasizes, that the time of the dream and the time of his friend's toothache coincided exactly.

(signed) *Ioannis Koutsis - George Pelonis*

It is obvious that this is a case of telepathic transmission between the two friends—with *autosuggestion of toothache*, originating from the identical impression of Mr. Pelonis.

CASE 49. Extract from the *Psychikai Ereunai*, February, 1934:

Mr. Const. Papadimitriou, a member of the Greek Society for Psychological Research, who is very well known in the commercial world of Athens, has reported the following case:

My wife owns a ring which is embellished with a diamond of great value and of rare luster. One night she dreamed that she was in the room with me, our daughter, and our son-in-law Mr. Hadjialexiou, a naval officer, and that all of us were very much worried because the diamond had been lost; we had been searching for it for several hours. At last, it was found by my son-in-law, and my wife showed it to us in the palm of her hand, where it flashed with a very special brilliance.

On the following day, my wife described her dream to us, but before long we had completely forgotten it. Four days later, during a performance at the National Theatre, my wife noticed that she no longer had her ring. She immediately told me the disturbing news and added that she thought she had lost it the previous day at the Pantheon Cinéma, when she had taken off her gloves. We went to this cinéma, but all of our approaches to the employees there were fruitless. We returned, feeling that the ring had been definitely lost, when my son-in-law said to my wife: "Mother, let's look around a little . . . especially in the chest of drawers or somewhere else. . . ." But feeling hopeless, and believing that she had lost the ring outside the house, my wife thought any further search was a waste of time.

It was only after a lot of persuasion that she agreed to continue the search, and then, opening a small casket, in which she never placed her

jewels, she discovered the ring. She had no doubt put it there in a fit of *absent-mindedness*. Feeling very happy, she immediately put it in the palm of her hand, and, under the bright electric light, the diamond produced an extraordinary brilliance.

What is curious about her dream, insists my wife, is that it was faithfully repeated down to the smallest detail, including the position of each one of us and the expressions on our faces.

(signed) *Const. and Mrs. Papadimitriou - P. Hadjialexiou*

The explanation for this case would be telepathic suggestion from Mrs. Papadimitriou, (who possesses very marked psychic powers) to those present, and telepathic communication between her subconscious, which knew where the ring was, and her son-in-law.

CASE 50. Mrs. Nitsa Yalistra, daughter of the late Mayor of Piraeus, has reported to us the following case, published in the February, 1934, issue of the *Psychikai Ereunai*:

In the summer of 1929, Mrs. Yalistra lost a ring, set with a beautiful diamond, of which she was particularly fond. The ring must have dropped from her finger in the garden. It was found by a brother of the maid. She kept it for about ten days and decided to return it only when the newspapers announced that a five-thousand-drachma reward would be given to the person finding it.

Mrs. Yalistra, who had to postpone her journey to France as a result of her loss, had the following dream on Saturday night:

It was after lunch, and preparations were being made for the siesta, when her husband, who suffered greatly from the heat, decided to lie down on the divan in the dining room, where it was cooler. Mrs. Yalistra's mother accompanied her daughter to her room, and they went to sleep. In her dream, Mme. Yalistra had a secondary dream.

She heard somebody knocking three times on the door, and then her maid appeared in a red dressing gown, her hair dishevelled. Her hand was outstretched, and she was showing Mrs. Yalistra the ring, saying:

"Madame, here is your ring."

When she woke up, Mrs. Yalistra told her husband about her two superimposed dreams. He shrugged his shoulders and said: "Don't bother me with your dreams." However, she was so convinced that the ring would be found that she said to her mother:

"Mother, the ring will be found today."

At midday, her husband said he wished to lie down on the divan in the dining room because of the excessive heat. Her mother went with her to her room. She had scarcely dropped off to sleep when three knocks on the door aroused her. She saw her maid in a red dressing gown which she did not recognize, and with her hair dishevelled. Holding the ring in her outstretched hand, she said to Mrs. Yalistra:

"Madame, here is your ring."

(signed) *Mrs. Paul Damala - Mrs. Nitsa Yalistra*

What are we to think of these two incidents? That some all-powerful destiny, fixing in advance the smallest and most insignificant details

of life, arranged for the two diamond rings to be lost and found, that the family of Mr. Papadimitriou, at the time of the discovery of the first ring, had adopted positions which had been rigorously predetermined, that Mrs. Yalistra's husband would prefer, on a particular day, the divan in the dining room to the bed in his bedroom, that the maid would put on a red dressing gown and let down her hair, that she would be induced to knock on the door three times and repeat the above sentence—all for a fanciful whim which laughs at anxiety and pain, and sometimes even at misery or death?

Would it not be more logical to assume telepathic suggestion by the two women—especially since both of them, judging from other psychic phenomena reported by them to the Society, seemed to be endowed with strong psychic powers? As far as Mrs. Yalistra's dream is concerned, she must have picked up telepathically the decision of the maid and her brother to return the ring, and her mind created the scene which was suggested to the maid. The latter, under the influence of telepathic suggestion, carried out the details of the dream in a state of semi-somnambulism.

TELEPATHIC SUGGESTION, POST-HYPNOTIC STATES AND REFLEX PHENOMENA

Psychobolic interpretations may perhaps appear to be rather self-assertive to people who are only slightly conversant with suggestive and telekinetic phenomena. However, how many times, after dreaming that we are in a certain place, that we are doing a certain thing, or that we have said such and such a thing, do we find ourselves the next day—sometimes without clearly knowing why—going to the place of our dream and doing and saying *more or less* what we did in our dream. I must point out, however, that, as we have frequently seen, it is very rare for *all the details, which are more or less modified, to be realized exactly*. Thus, if we ask people who have realized their dreams in this way why they have gone to a certain place for no reason, they invariably reply that they did or said something *without really knowing why*; that their legs carried them to that spot; that they could not say exactly why this occurred; etc.

It may be objected that such phenomena are rare, but certain cases of premonition are just as rare without being any the less true. For example, if Mr. Christovassili's daughter, who never cut bread herself, on the morning after her dream unconsciously picked up the knife and the bread and cut her finger, she acted as if she were performing a reflex action. Could such phenomena be due to a more or less unconscious curiosity to see whether the dream would come true or not? It *seems* not, because the majority of the people questioned replied that they went to places without actually knowing why. . . . They felt as if "their legs were carrying them there." However, when Eleftheriadis unconsciously

put his leg under the wheel of the car, he did not, of course, do so out of curiosity; and this action vividly recalls to us the irresistible force of post-hypnotic suggestion and reflex phenomena.

In post-hypnotic suggestion, the subject blindly carries out the actions suggested to him, even when they are contrary to his principles. The power of suggestion is even stronger than the all-powerful instinct of self-preservation. Anybody who has carried out similar experiments is in a position to verify the power of suggestion when the subject, under the influence of a kind of pressure irresistible to the force of reflex phenomena, braves danger and ridicule.

Reflex phenomena are, of course, due to habit. If we are accustomed to placing the soap on the right side of the wash basin, our hand will proceed, by a right-hand reflex action, to the place it knows, even if we move the soap to the left. Here, of course, it is not a case of habit but of *autosuggestion*.

THE SUBCONSCIOUS AND AUTOMATISM

In autosuggestion, with its almost incredible influence, both on the *conscious* mind—as in suicide, ascetism, and mastery of pain (for example, the case of Mucius Scaevola)—and on the *subconscious* (stigmata, a piece of paper acting as vesicatory) we arrive at an important conclusion: that among certain people, who are impressionable and subject to suggestion, a vivid impression, which is driven back into the subconscious, can, as the result of repetition or recollection, cause autosuggestion which gives rise to reflexes.

A similar hypothesis could by no means be excluded, especially when we think that telekinetic phenomena can sometimes turn *against the medium himself*. We are therefore confronted with the explanation of a fact which never fails to astonish, not only in the fulfillment of premonitions but also in the psychic and psychological world of everybody with an inner life.

The attitude—if not hostile, at any rate unfriendly—of the subconscious to the conscious mind, and the animal, vegetable, and mental elements which make up the conscious self—have they not a common interest in the maintenance of the existence of the individual?

We can therefore see that sometimes the subliminal element acts in a manner not only contrary but at times hostile to the tendencies of the conscious mind. The sole cause of this phenomenon is attributable to the various *automatisms and unconscious reflexes* which the hard struggle for existence and the sexual instinct have impressed on our cells during the interminable centuries which preceded us. These vivid impressions—which, as a result of repetition, have been transformed into instincts and reflexes—*govern at all times, unknown to us, our actions and our destinies, and sometimes, in their blind automatism, turn against us, especially if we are highly impressionable.*

The creative force of which we are composed, reduced to a material concentration, comes under the fatal influence of its environment, *but we would be wrong to confuse the subconscious with reflex automatisms.*

Irrespective of similar cases and due to the power of personal auto-suggestion, how many times, having decided upon a certain matter, do we do *exactly the opposite at the last moment*, without really knowing why? We are sometimes subject to influences the origins of which we are unable to analyze. Could not such cases be due perhaps to unconscious telepathic influences emanating from persons who greatly desire such a solution and who, possibly having psychobolic powers, act as agents upon us, the unconscious percipients? We cannot exclude similar possibilities in which unconscious telepathic suggestion, having influenced our subconscious, has been unable to reach our conscious mind and to warn us precisely and clearly.

We have seen how the intense thought of Pelonis, suffering from violent toothache, caused a similar pain, basically groundless, to his friend in Boeotia—so intense a pain that Koutsis had to take a drug in order to obtain relief.

Thus, we find ourselves confronted with great problems, the solutions of which we can barely glimpse but which future research cannot fail to penetrate and perhaps solve.

However, not only the phenomenon of unconscious telepathic suggestion, but also logic, appear to plead in favor of the hypothesis that another group of premonitions could be explained by such action of entelechic psychodynamism.

TELEPATHIC SUGGESTION BETWEEN MAN AND BEAST

Telepathic suggestion might be said to operate between all intelligent animal organisms, especially between man and beast.

CASE 51. On January 2, Mr. George Skourtis, a canvasser, had the following dream:

He dreamed that he returned home about midday and that his small dog, who was very intelligent, ran to meet him; instead of gamboling as usual, however, he jumped onto the settee in the hall and turned over and over on a pretty green cushion which a lady friend of the family had given his wife as a New Year's present. Mr. Skourtis also noticed that the dog had turned over on his back on the cushion and was waving his paws in the air.

In the morning, he told his wife about his dream and added that he had liked the cushion so much that, when it had come, he had warned Flox not to touch it, although it was not the dog's habit to jump on the settee. About midday, upon returning home, he and his wife, to their great surprise, saw Flox, instead of performing his usual

gambols, jump suddenly on the settee and turn over on the cushion, with his paws in the air, exactly as in the dream.

(signed) *George and Aspasis Skourtis*

The story of a similar dream, involving a monkey, has been published. These two cases offer, I think, striking and indisputable examples of telepathic suggestion between man and beast. And nobody would claim, I think, that the movements of the two animals were predetermined by a superior power.

Chapter 5

THE LEGEND OF THE "EVIL EYE"

Once on the track of these interpretations, based on an agent which produces telekinetic phenomena, we might arrive at the explanation of other cases of premonitions, also apparently inexplicable. If this mysterious agent, transmitted from the medium's body like a type of X-ray or super X-ray, provides proof of a similar influence on inanimate matter, why should not this influence be extended, directly or indirectly, to living organisms, and indeed to the animal organism? Is not telepathic suggestion a proof of this? Since human thought, as we know (see Darwin's "mimicry"), can influence fanatics to believe that their limbs bear the wounds of the crucifixion, and that an ordinary piece of paper can play the part of a vesicatory,* why deny the possibility of similar influence on the thoughts of a psychobolic medium? . . .

A Russian scientist, Metalnikoff, carried out a curious experiment. He immunized two groups of rabbits against cholera, by repeated injections of vaccine. With each injection, he arranged for the animals of the first group to hear the sound of a bell, or he scratched them lightly on the back. With the animals in the second group, he injected them without any preliminary maneuvers. When immunity had been obtained, the injections were stopped. The immunity gradually ceased. Then, at the sound of the bell or upon being scratched on the back, the rabbits in the first group became immunized again. They resisted the injection of cholera bacilli, whereas those in the second group succumbed rapidly.**

The psychic agent could therefore act in two ways. Either *directly*, by changing the tissues, as in the case of hysterics for whom an ordinary piece of paper could act as a vesicatory (*cf.*, also, people possessing a sterilizing influence on the tissues by means of the suspension of decomposition and putrefaction or the fossilization of plants which are submitted to "radiations" from their hands for a few minutes), or *indirectly*, by telepathic suggestion, already proved by Ochorovicz, P. Janet, Richet,

* See the interesting book by Dr. Thomas Bret (Lisbon), *Supernatural Healing or Metiatry*.

** See "Annals of the Pasteur Institute," February, 1931, quoted by E. E. Bonnet in *Vie et Survie*, pp. 160-1, and by Maurice Maeterlinck in *Avant le Grand Silence*.

Bruck, etc. Within the experience of ordinary people, there are such phenomena as a "singing in the ears" and "blinking of the eyes," in themselves rather insignificant but having, in this connection, a special importance.

In almost all countries, certain minor troubles in the functioning of the senses—particularly hearing, sight, etc.—have been linked up with recollection by an absent friend or relation, or an unexpected visit ("his eyes are blinking," "her eyelids are fluttering," "my ears are burning," etc.). All such phenomena could be explained by the influence of psychic transmission, acting directly or indirectly on the tissues.

Dr. Pan. Kargados (of Kamares, Greece), from whom we have reported several observations of the same type, has remarked that, regularly, whenever his "eyes blinked," it was impossible for him not to receive some unexpected and important news.

"It is generally believed," says the doctor, "that when this slight nervous spasm affects the right eye there will be good news. However, other people believe the opposite and say it is the left eye. As for myself, I have recently been able to verify this phenomenon in a convincing manner. For three days running, I had such a spasm. It was persistent and unpleasant, as never before. I was therefore awaiting with anxiety some unusual event when I suddenly heard that a close friend, suffering from neurasthenia, had shot himself with a hunting rifle. From that moment the blinking stopped and did not return. It is therefore evident that my poor friend, who had been constantly thinking during those three days of putting an end to his misery, and of the impression which his death would cause me, acted on my subconscious, causing this spasm corresponding to a conscious impression, which had become a habit."

This hypothesis could also explain certain phenomena preceding some event and considered to be omens or premonitions (noises, broken objects, etc.), as well as the secular legends of the "evil eye," "hoodoo," "magic," etc. It is indeed a fact worthy of note that from time immemorial, and in all latitudes, other strange phenomena—excluding autosuggestion—have been observed (influence on children, animals, etc.), and have been thought to be attributable to the harmful influence of certain people; such phenomena have been recorded for years and are known as witchcraft, hoodoo, the evil eye, etc.

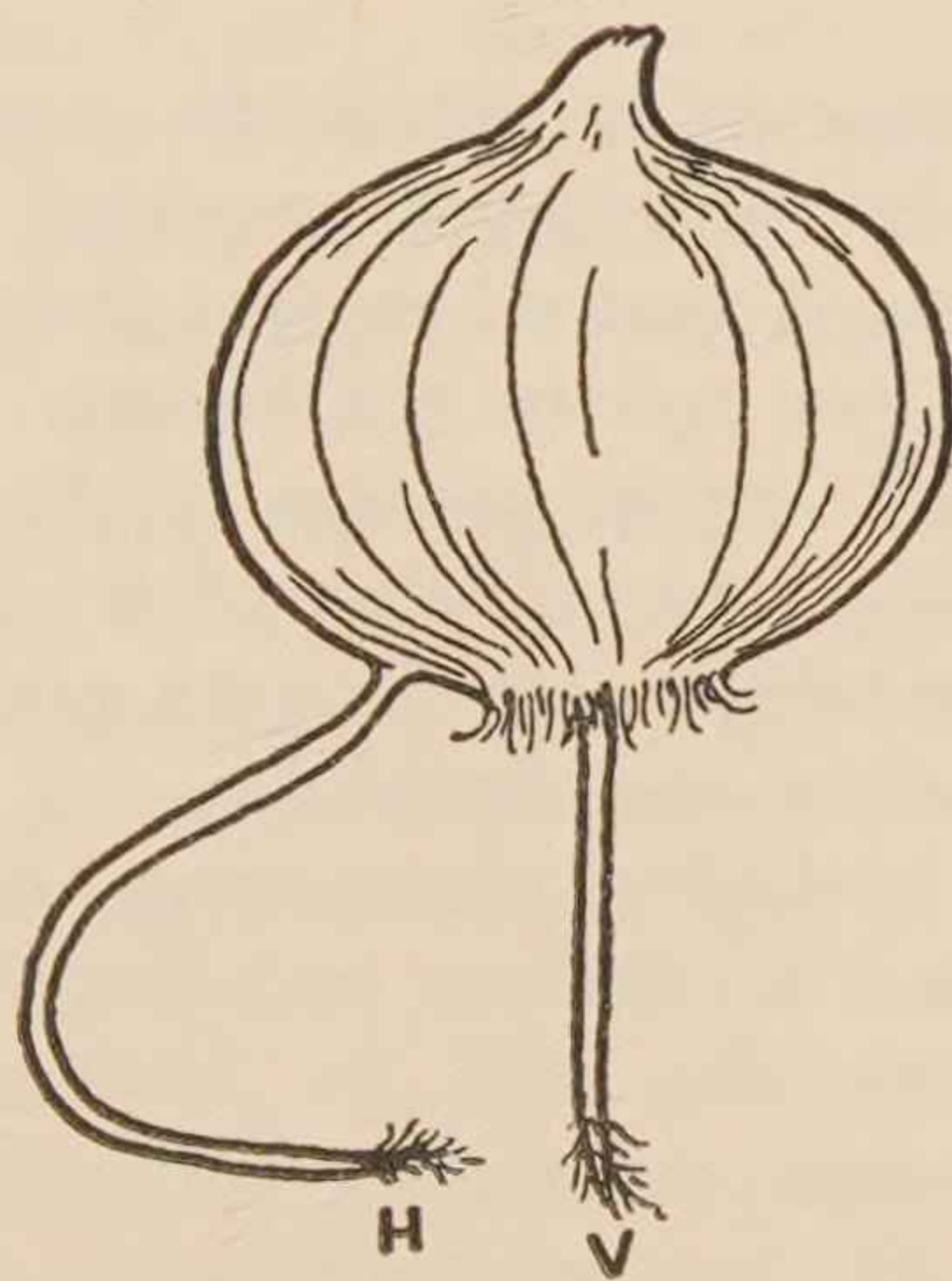
As for myself, my scepticism on this subject was rudely shaken by the evidence of experiments supplied to me by a lady who was a member of Athens society. We were chatting one day about phenomena of the "evil eye," and, observing my doubts, she claimed that she could prove such phenomena to me by making certain passers-by, whom I would point out to her, fall down. We therefore arranged to meet the next day at a large Athens café. Of ten people whom I pointed out, she succeeded in making six or seven fall down, or at least stagger, by merely fixing her eyes on them.

The emission of wave radiations by living creatures is not an exceptional phenomenon. Leaving aside the classical experiments of Berger, all substances, whether animate or otherwise, produce a thermal radia-

tion. It therefore seems hardly probable, *a priori*, that this emission is restricted only to radiations visible to the human eye. *Other radiations, such as infrared or ultraviolet, whose existence we have overlooked, can also be emitted.*

The basic experiment on this subject is represented by figure I. Of the roots which grow out of an onion bulb, we choose two: H and V. The first root, secured by a glass tube in a horizontal position, is kept at a distance of one or two centimeters from the subterminal part of the second root, V. This part is characterized by the presence of absorbent down, and it is here that the growth of the root is produced by cellular multiplication. After three or four hours, part V—opposite H—is cut up into thin sections by the microtome and examined under the microscope. On the cuttings a distinct asymmetry is observed. It is known that cellular multiplication, or *mitosis*, is effected by means of division into two, according to the known rules of all biologists. Observation has shown that this action of proliferation is always distinctly greater on the side of root V, which is opposite H. The latter has therefore carried out at a distance, and by its mere presence, an action which Gurwitsch, in order not to prejudge the cause, has entitled *mitogenetic induction*.

Gurvich's
basic experiment



This accelerative activity is found in all forms of life, both animal and vegetable, as a process of rapid proliferation—the rate of growth, according to conditions, being between 30% and 100%. Micro-organisms are not exempt from this law, and I remember that M. and Mme. Magrou, during their study of *bacterium tumefaciens* cultures at the Institut Pasteur, established on many occasions the mitogenetic activity of these microbes. Mlle. Choucroun, during her research, found that the fertilized eggs of the sea urchin were particularly sensitive to induction; and during their development, this is demonstrated by their aberrant shapes—that is to say, by the appearance of veritable monstrosities.

The actual facts thus having been established by biologists of all countries and all schools of thought, it now remains to determine the

cause. Gurvich attributed these facts to *ultraviolet emission* by the proliferating cells, and his opinion was based on solid reasoning. Mitogenetic activity, transmitted through the transparent quartz for this radiation, *is checked, like the ultraviolet itself*, by interposing a sheet of glass. Then again, it has been established that ultraviolet, which is produced directly by a Ruhmkorff coil or a quartz mercury vapor lamp, would promote proliferation, *provided that its current were very weak, since a stronger dose of this radiation would cause the death of the cells*. This fact is similar to that regarding the property of certain alkaloids which, energized by a very weak dose, are transformed into poisons when administered in stronger quantities. We shall also draw attention, in passing, to a similarity between the action of the ultraviolet and that of X-rays, which, when regulating or accelerating cellular proliferation below a certain power, necrotize the tissues when a certain threshold of intensity has been overstepped.

Furthermore, since 1931, Rajewski's device has enabled him to reveal ultraviolet rays of a biological origin. Since 1935, R. Audubert has succeeded in displaying them in a manner permitting of no doubt.

The sciatic nerve of a frog, stimulated by chloride of silver electrodes, doubles the number of discharges from an aluminum cathode cell, each 2 square centimeters of which is sensitive to a power of 10^{-10} ergs/s.

The experiment succeeds even when the nerve is mechanically stimulated by sudden and repeated shocks by a blunt knife in paraffin. The emission is that of several thousands of photons (of 2350 Å) per second and per square centimeter.

A frog's egg in process of development likewise provides photons. The discharges are eliminated by the interposition of a sheet of glass which absorbs the wavelengths greater than 2500 Å, which is sound proof that they are ultraviolet.

These biological phenomena are no doubt also chemical phenomena, but with that mysterious peculiarity which constitutes life.

We may also add, in justification of Gurvich's hypothesis, that this mitogenetic activity is propagated in a straight line, like that of light—that it is capable of being reflected in a mirror, and of being deflected and dispersed by a quartz prism. On the other hand, we may be surprised that up to now it has refused to allow itself to be revealed by the photographic plate, even after exposure of forty-eight hours. It was observed, however, that the amount of ultraviolet emitted by mitogenesis *is extraordinarily weak and less than that which corresponds with the photographic threshold*. According to Gurvich, the emission of ultraviolet is not a phenomenon reserved for living media; it is also found in a large number of chemical reactions—the phenomena of oxidation, hydrolysis, and electrolysis which have been observed on nonliving media. Similar results have been established in Paris by M. and Mme. Magrou, and in Berlin by Herr Siebert.

And so to this psychodynamic emission, from the human body, which produces telekinetic phenomena; has it not been proved in experiments by Rudi Schneider (Osty's experiments)? Has it not been

demonstrated continually in the offices of the Greek Society at Athens by an amateur, Mlle. Clio, who, at will and operating under any form of inspection considered necessary, is able to turn and stop the compass needle—a film of which was shown at the last International Congress in Oslo?

At all events, the conception of the theory of psychoboly was born of the evidence furnished by this lady under test conditions.

It even seems that people of this kind are not especially rare, although they are compelled to hide carefully their harmful power. To mention only the simplest form of psychoboly, such people succeed almost infallibly in forcing a person to turn his head in their direction merely by fixing their eyes on the back of the person's head and concentrating strongly.

Ten years ago, when passing through Kozani, I was able to verify the details of a medium who seemed to be truly extraordinary but who unfortunately, after his marriage, completely lost his power. These details were published in the *Psychikai Ereunai*, in 1925 and 1926.

CASE 52: During the time of the Ottoman occupation, Calliopi, a girl twenty years of age, had a terrible fear of the Turks—especially the soldiers. When she met one in the street, she invariably made him fall down merely by looking at him. Finally, this power of hers was discovered and the whole town spoke about Calliopi, to such an extent that after a similar incident had befallen a Turkish officer the police prohibited Mr. Chalkias, in whose service the young girl was employed, from letting her go out.

One day, however, when Calliopi was standing at the door, she saw a Turkish soldier on the small balcony opposite, and as soon as she looked at him he fell face down into the street. The Turks then wanted to put her to death, although she declared that the phenomenon was absolutely unconscious and caused by fear; when she wished to produce it, *it did not function*.

As for the opinion of the ancients, of popular legends originating from a superficial impression of the direct role of the glance in the production of evil-eye phenomena, these seem to be without foundation. Impressions are communicated by the glance. That is a fact.

But although the retina, the essential part of the organ of vision, is a continuation of the optic nerve (that is to say, of the brain), and even if we admit that psychoboly is emitted by the nervous system, it would be difficult to accept the view that the psychobolic emission is produced by the retina.

Experience tells us that an *emotive state* (blessing, curse, envy, admiration) is necessary for the production of the psychobolic emission, and it is certainly not the retina—an organ which simply transmits impressions to the brain—that is the source of the emotions.

THE WISDOM OF THE AGES AND THE "EVIL EYE"

The legend of the "Evil Eye"—one of the most widely known legends in the world—has found advocates even among the most celebrated seekers of antiquity. Democritus, Aristotle, Plutarch, Heliodorus, Pliny, Virgil, Cicero, and Moses believed in it; and the first four even tried to explain it.*

In discussing the evil eye, Plutarch, in his *Symposiakon*, says that the facts bear out the legend in a miraculous fashion, and that it is not fair to reject a fact the cause of which is unknown when there are a thousand proofs in existence. By seeking the cause, one removes the miraculous. When no cause can be found, one begins to wonder, which means to philosophize; those who reject strange things reject philosophy itself: "Miraculous occurrences give support to the legend, and it is not right to disbelieve information for lack of cause when an event has occurred thousands of times and an account of its cause escapes us. In short, the man who looks for a good reason for everything takes away the elements of the miraculous. Where an obvious reason is absent, one begins to be at a loss and this is the business of philosophy. Thus, in a sense, those who refuse to believe in the miraculous are rejecting philosophy."

A little farther on, Democritus says that envious persons project from their eyes images *which are not devoid of perception*—images which are full of wickedness and maleficent power: "They project against those they envy images which are perceptible neither by the senses nor instinctively, but are full of evil and malice from those who project them."

These images, projected by envious people, enter the organism, causing disturbances and a harmful reaction, both physically and mentally.

In the same article, Democritus even tries to describe the emanation: "The person giving this violent and flashing look gives out a remarkable power, so that a man can do and suffer many things because of it."

Finally, Aristotle** refuses to consider the legend of the "evil eye" as a superstition. He believes in a *chemical power* of the organ of vision—of which naturalists understand nothing: "I would deny that it is a matter for superstition but rather a chemical power of the sense of sight, concerning whose nature the physiologists have no explanation." And he affirms that the glance of a woman during menstruation has a similar effect on the polish of bronze mirrors.

Heliodorus, a fourth-century bishop, tried to explain this phenomenon by claiming that the "envious eye" corrupts and makes the atmosphere harmful by the transmission of poisonous emanations through reflex action. (Theag. and Charicl. III.7).

* Refer to the ancient Greek expression, "to have an evil or irresistible eye."

** In *Problems K 34*.

The Virgilian shepherd who saw that there was nothing left of his lambs but skin and bone exclaimed (Eclogues III, 103): "Nescio quis teneros oculus mihi fascinat agnos . . ." and Aulu Gelle reports (Noct. Att. IX, 4) that in Illyria there existed strange people who did harm to men and to things with their eyes.

In any case, with the knowledge we have today, the influence of the "evil eye" is not so inexplicable if we bear in mind that *X-rays can cause serious injury to the tissues*, to such an extent that, when using them, doctors are compelled to protect themselves by means of a lead plate.

ENVY AND ADMIRATION AS PSYCHOBOLIC AGENTS

Furthermore, among all races, psychobolic persons bearing happiness or misfortune have been observed and pointed out, and it was even believed that a means had been found of protection or cure from harm through the intermediary of other persons with equal psychobolic powers (exorcizers). As we have already said, experience has shown that any *emotive state* can cause favorable or unfavorable psychoboly (blessing or curse). Envy and admiration, particularly—two feelings which, from the psychological viewpoint, have many points in common, since we always wish to take possession of something we admire—would be predominant causes of psychobolic manifestations.

Thus, there are persons—especially gamblers—who, from experience, avoid parading their good fortune or even showing their successes or possessions, for fear of exciting feelings of envy (slander or scandal-mongering). Likewise, among the Jews, the rabbis advise their followers never to expose to view what they have bought.

In addition, Greek wisdom itself, having observed the phenomenon among people who parade their good fortune, has formulated this experience in two well-known expressions: "The jealous divinity" and "Zeus, scourge of the conceited." This assumes an envious divinity (see also the Gospel). Faith in this conception had such strong roots that sometimes people inflicted punishments on themselves or deprived themselves of some cherished article "in order to appease the gods" (for example, Polycrates throwing his ring into the sea).

Several people—including myself—have observed almost constantly that when, looking forward to a happy event about which they are really confident, they express their pleasure publicly and thus anticipate its enjoyment, some obstacle almost invariably arises and the event for which they have been longing never takes place. The opposite occurs when a person expresses pessimism about something considered to be hopeless, or about a calamity which has been dreaded. This phenomenon would be caused by favorable psychoboly (commiseration) or by unfavorable psychoboly (envy), effected by the impression produced. In the same way, similar feelings would strengthen or reduce the individual resistance by acting on the subconscious.

WHITE AND BLACK MAGIC

Although, in most cases, telekinetic influence is unconscious, there are nevertheless, as we know, similar *voluntary* phenomena carried out by mediums by dint of concentration and patience (telekinetic experiments), especially as the two important nervous systems—the voluntary one (brain) and the independent sympathetic system—intercommunicate in their courses. I myself carried out such experiments in Crete in 1935 with the medium Philodiki, as well as with the amateur Clio, who influences the magnetic needle from a distance at will. Thus we are suddenly confronted with the probable solution of another legend in which humanity has never ceased to believe, in spite of superstitious exaggerations and the ridicule of charlatans. I refer to so-called *white or black magic*, which aims at either good or evil. We come across this legend, which seems to be as old as man himself, in remotest antiquity—in Mexico, Babylon, Egypt, China, India, and Greece (*Idylls of Theocritus*).

White or black magic is still officially practiced in our own day, not only among savage tribes but also in Europe—especially in small localities—either by genuine mediums or by charlatans.

We know that black magic can be performed in two ways. There is the *homeopathic* method, in which the portrait or effigy of the person to be harmed is pricked or burned. Secondly, there is the method of *transference*, in which the same mischief is practiced on a puppet containing the hair, fingernails, saliva, pieces of clothing, etc., of the person in question. Apart from these two methods, there is a third one: that of the knots mentioned by Pliny and Virgil. We also see in the Koran that Mahomet had to submit to their evil influence and was only saved when the knots tied by a Jew had been undone. And in comparatively recent times, in 1705 in Scotland and in 1718 at Bordeaux, people were condemned by the courts to be burned alive for the same reason. We know that particularly in ancient times, and above all during the Middle Ages, actual epidemics of blind faith and the baleful influence of sorcerers and sorceresses—for the most part quite inoffensive and innocent people—were observed. Blood flowed freely before the Moloch of superstition, spurred on by the panic of the mysterious evil spell. But, here again, we see that no legend has been able to survive through the centuries without some basis of fact.

Since telekinetic phenomena can sometimes be produced *even voluntarily*, as in telekinetic experiments, we cannot deny the possibility that, in the same way, psychobolic mediums can exercise their power *voluntarily* either in favor of or to the detriment of other people, by *direct* telekinetic action (a change in the living matter) or *indirectly* by telepathic suggestion. On this subject, moreover, we have the legend of the *benediction* (protective psychoboly), and of *malediction* and *slander* (harmful psychoboly), which seem to fit in perfectly with observations of the “evil eye,” especially since they come from people in a *pronounced emotive state*.

In any case, as we have already said, so-called "magic" seems to have as its basis voluntarily-produced psychoboly. Images, effigies, and puppets, which represent the person to be harmed and which the sorcerer buries or pricks with needles or daggers amidst "magic" rites and so-called "cabalistic" phrases, would only be methods of acting on the subconscious and causing the exteriorization of the harmful psychoboly.

But since mediums of this kind are very rare, the same is probably true in the case of similar influences. Consequently, voluntary phenomena cannot be considered as a social danger, since the majority of such cases have been exaggerated by superstition and are due only to charlatanism. At all events, sooner or later the law must classify these practices as being attempts on life.

Chapter 6

PSYCHOBOLIC INFLUENCE ON PLANTS

First of all, let us examine some cases of psychobolic influence on plants, apart from Pliny (H.2), who writes that in Africa there was a tribe of sorcerers who, by pronouncing incantations, caused trees and plants to die or wither. Among such cases we can quote primarily the withering of the fig tree by Jesus Christ, who, as we shall shortly see, was exceedingly psychobolic.

CASE 53. "Now in the morning as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

CASE 54. One summer, Chr. Belonias, a doctor of law, was at his birthplace of Santorin (Thera, Greece), and every morning he would admire a beautiful jasmine plant at a nearby house. One day he saw that this plant, which had been in blossom the day before, had withered. In great distress, the lady of the house told him that a peasant woman with an "evil eye" had come and, being enraptured with the beauty of the flowers, had said:

"I shall pick one, whether you like it or not," and, after she had smelt it, said: "Tell me, do you water your jasmine with rose water to give it such nice flowers?"

"That was enough," said the lady. "A few minutes later the plant dropped and died just like a human being!"

CASE 55. In 1910, the family of Mr. Belonias was having some repairs carried out on the St. Artemios Chapel, which was shaded by a magnificent jujube tree, when a certain Marie Xagorari, known for her "evil eye," passed by.

"Oh, madam! what a fine tree!" she cried out in admiration.

"How fresh it is under its shade. . . . Jesus! it is a real paradise!"

A quarter of an hour later, they sent one of the workmen to tell us that the holy tree was in the process of withering. . . .

We ran toward the chapel and saw that the tree was in fact visibly withering.

"Madam!" the workman said, "we shall have to cut down the branches at once if you want to save the tree. The "evil eye" has struck it, and it will die. . . ."

However, all our efforts were in vain, and this true story has since remained legendary at Santorin.

(signed) *Dr. Christos Belonias - Mrs. M. Belonia - Mrs. C. Sorotou*

CASE 56. Dr. P. Kargados, a doctor of medicine at Kamares (Patras, Greece), has reported the following case in *Psychikai Ereunai*, March, 1933:

A young girl came into my garden one day to ask for some flowers and particularly admired a pot of white chrysanthemums which were in blossom:

"Oh! what lovely chrysanthemums!" she exclaimed.

At that time, I did not pay any special attention to the flowers, but the next day the plant had begun to look sickly and at the end of three days it faded completely.

This girl had the reputation of possessing the "evil eye."

(signed) *Dr. P. Kargados*

CASE 57. Mr. Emm. Hadjigrigoris, a lawyer, of Rethymno, Crete, Greece, has reported to us the following facts, published in the *Psychikai Ereunai*:

One of my friends and colleagues, the lawyer Mr. Emm. Tsirimonakis, who had come to visit me, saw a magnificent begonia in my study. He liked it so much that he asked me to lend it to him for the following day, which was his birthday. I agreed to do so, but the next day I saw that the stalk, leaves, and flowers were faded as if they had been scorched. Even the roots of the plant were affected, except for one which I immediately transplanted in the vain hope of saving it.

I felt sure that this was an effect of the "evil eye," and I expressed my opinion to Mr. Tsirimonakis. He confessed that he had the "evil eye" to an extreme degree and told me of several similar incidents.

(signed) *Emm. Hadjigrigoris - Emm. Tsirimonakis*

CASE 58. I heard also from my father that a cousin of his had a biferous lemon tree in the courtyard of his house at Chora, in the district of Sfakia (southern Crete)—a lemon tree which bore flowers and fruit at the same time. A peasant named Alexas Santalis, who was known to have the "evil eye," saw and admired the tree. Twenty-four hours later, it withered and had to be uprooted.

(signed) *Emm. Hadjigrigoris*

Such cases could be multiplied indefinitely and are to be found in all parts of the world.

Chapter 7

PSYCHOBOLIC INFLUENCE ON ANIMALS

CASE 59. Dr. N. Kokarakis, of Zaros, Heraklion, Crete, reports that the shepherds in Crete are profoundly convinced that it is not the fastest among them who succeed in catching sheep and goats which have strayed from the flock, but those who have the "eye" and who are therefore able to cast a spell on the animals.

Dr. Kokarakis has also told the Greek Society for Psychical Research a brigand's story about the bewitching of dogs:

"In the gang to which I belonged and which for years terrorized the provinces of Rethymno and Heraklion, we had a comrade who was indispensable when it came to carrying out an action which involved the necessity of *bewitching* dogs. [In Greece the dogs in the villages and sheepfolds are particularly fierce.]

"Whenever we approached the house or sheepfold where we were going to operate, the comrade in question would put a small pebble under his tongue and remained motionless for some time, while concentrating. [Always the inevitable concentration and consecutive "abstraction" for the production of psychic phenomena. The pebble under the tongue would facilitate the effort of concentration.] We then set to work. We leaped over the walls and smashed in the doors without being disturbed in the slightest by the dogs, who either appeared to be asleep or looked at us without moving. This effect only failed *when the comrade was drunk or if a woman approached him.*"

(signed) Dr. N. Kokarakis

CASE 60. Concerning the bewitching of dogs, Mr. Zannas, former Air Minister in the Venizelos cabinet, told us that sometimes, during the Greek-Turkish war of 1912, when his soldiers entered a village, the men had to confront dogs who were particularly ferocious. When this occurred, they only had to call on one of their comrades who was known as a "healer" (therapeutic medium) and who had the gift of bewitching dogs. He went up to them and concentrated; and as he did so, the most savage dogs drew back, tails between their legs, and fled without even barking.

CASE 61. Mr. Hadjigrigoris, lawyer, of Rethymno, Crete, Greece, reports that the shepherds, and particularly a certain Father Callisperas, of the village of Assi Gonia, are able to work spells on rams and billy goats for the purpose of rendering them impotent. They can even cast spells on dogs, rats, and crows, which cause damage to flocks by devouring newly-born lambs and kids. As for the bewitching of men in order to render them impotent, this is an article of faith for all; there are even people who specialize in this—not only to bewitch but also to cure.

CASE 62. Professor C. Kourouniotis, the ephor of antiquities and head of the archeological section at the Ministry of Education, has reported the following case, which was published in the *Psychikai Ereunai*, January, 1929:

In 1920, during the Greek occupation of Asia Minor, Professor Kourouniotis was at Eskisehir, for the purpose of examining the local antiquities. For his accommodation, an empty house had been requisitioned, and in the door of this house, at a height of about six feet, a swarm of bees had built their nest.

Every effort was made to dislodge the nest, without success, and, as the maidservant was very disturbed by the proximity of the bees, they were advised to call in a *hodja* (Turkish priest) who had the ability of “exorcising” and would therefore be able to solve the problem. Mr. Kourouniotis acceded to the appeals of the maid and called the *hodja*, who came in the evening and stayed for some time in order to pray.

The bees were not seen again and no dead bees were found, as would have been the case if fumigation or a poison had been used.

(signed) *Professor C. Kourouniotis*

CASE 63. Monsieur A. Laforest, a French literary man, in his description of a journey through the virgin forests of Colombia, related the following episode:

“By pure chance,” he began, “I was witness to a genuine miracle, the most impressive and most improbable of the improbable things it has been my lot to see. This is not an invented story, nor is it a trick. I guarantee the absolute truth of the facts I am about to describe, as I saw them. . . .”

Monsieur Laforest had gone out to hunt wild pigeons, and en route he met the beadle of the church of Simiti, who volunteered to take him to a spot where game was present in large numbers and which was on the same road as the one which he himself was taking. When Laforest asked him where he was going, he replied in a very disarming manner:

“Oh! I’m just going to get rid of Joselito’s fish worms”; and as Laforest did not understand, he went into detail:

“It is an ‘exorcism.’ One morning I go here, another morning there, in order to get rid of fish worms. I am the only one in the whole country who can do this. . . .”

Laforest still did not understand, but he remained silent and waited to see what would happen. They soon arrived at Joselito’s wood cabin and Joselito explained to the beadle that the white worms had invaded

his store of salted fish; he showed them about a hundred fish hanging on an iron wire. The beadle examined the fish, which were full of worms, and shook his head.

"Oh course!" he said, "they will only disappear by exorcism." He then stepped back a pace and began repeating the following words in a low voice:

"Le conjuro animal inmundo . . . Salga! . . . Salga! . . . Salga! . . . Creo . . . Creo . . . Creo! . . ."

Hardly had he completed his final words when the worms began to drop from the fish like iron filings.

Joselito then thanked the beadle, as if what he had just done were the most natural thing in the world. I approached the fish to examine them. Not a single worm remained. A few words from the beadle had been sufficient to loosen them from the flesh in which they had been buried. I could not understand it at all, but the miracle had been carried out before my own eyes.

Was it witchcraft? . . . Was it prestidigitation? . . . It hardly matters! Is it therefore necessary to go to Colombia in order to see such miracles? I do not know. But for the first time I had seen a man, with such power and at the same time such simplicity and ease, performing a miracle without any publicity and with so many safeguards against any trick or hallucination.

However, as soon as I returned to Simiti, I hastened to see the priest, in order to tell him what had occurred. The good man shook his head:

"No, it is not witchcraft," he said, "it is simple exorcism (that is, prayer) accompanied by great faith. My beadle is the simplest and most devout of all my parishioners. The words themselves are meaningless. . . . Be like my beadle and you will possess the same power. . . . Such things do not surprise anyone here. Sometimes flies lay their eggs in the wound of a horse, thus making the wound fatal. But my beadle heals the wound from a distance of several kilometers, provided he is told in which part of the animal's body the wound is situated."

CASE 64. The Reverend D. Missailidis, archpriest of the village of Cherson, near Salonika (Macedonia), who possesses very marked psychic powers and about whom the *Revue de S.R.P.* has often published reports of interesting psychic phenomena, has recorded the following event:

Before his return to Greece, having been priest to a Greek community in the Caucasus, Reverend Missailidis was invited to visit a Russian farmer, whose field of sunflowers was infested by worms which were causing great damage. Since, in the Greek Orthodox Church, there are special prayers composed by St. Basil, and other saints, against such cases, the Reverend Missailidis began to recite the prayers with deep fervor. Then, to his great surprise, he saw a phenomenon which, in his own words, he will never forget. The worms, which were present in large numbers, began to drop off the plants and flee like a minor torrent in the opposite direction.

(signed) *Rev. D. Missailidis*

CASE 65. Mr. G. C. Theophilopoulos, of Amalias, Greece, a member of the Greek Society for Psychical Research, has reported the following case, which was published in the *Psychikai Ereunai*:

"My father's mother-in-law, Diamanto Livani, née Andricopoulou, of the village of Lasta, in Gortynia (Peloponnese, Greece), who lived at Amalias, was a completely illiterate woman, but she had a heart of gold and was recognized by everybody as a *therapeutist*. She carried out this work without payment, 'for the good of my soul.'

"The good lady excelled in the cure of illnesses caused by the 'evil eye'—both to human beings and animals—and she was very proud of this. I can quote one case, to which I was an eyewitness:

"One day, a carter, of Amalias, named Anghelis Platis, came to us to request help for his horse, who was suffering from ischuria (retention of urine) and who was in a piteous state. The old lady willingly agreed, and we followed the carter.

"The horse was young and restless and seemed to be suffering very much. The old lady then asked for a weight from a pair of scales, and with this weight she made the sign of the cross, three times, on the animal's belly. While doing so, with deep concentration, she mumbled some unintelligible words which to me were both trite and meaningless. However, a few minutes later, the horse adopted a characteristic position, emptied his bladder, appeared suddenly to be relieved, and recovered all his vitality. The carter, father of a large family, whose horse was his sole means of livelihood, thanked the old lady with tears of gratitude. She, her face gleaming with joy, declared herself happy to have 'done some good.' "

(signed) *G. C. Theophilopoulos*

CASE 66. Mr. Hadjiyannis, member of parliament for Thessaly, told me the story of a certain sorcerer, Thanassi Rebellas, of the village of Halki (Thessaly), who was the terror of mothers in the district because of the harm he caused, when he admired or envied something, by a glance. Mothers who met him by chance when they were with their children hastened to ask him to eject a little saliva from his mouth in the direction of their children; or else they brought to him a child which had been stricken by the "evil eye." They did this because he not only caused the effects of the "evil eye" but also cured such effects. Mr. Hadjiyannis told me a case to which he was a witness. One day, Thanassi stopped in front of a threshing machine to admire one of the horses drawing it. A few moments later, the beast fell down and expired without apparent cause.

CASE 67. Mrs. Julie Voulpioti, wife of a former minister, who was paying a visit with her family to the monastery at Katerinou, near Missolonghi, at the time of her departure had a sudden presentiment that some misfortune would occur to the mule on which her daughter, Mrs. Altani Koroneou, would be mounted.

Her anxiety was so intense, because of other presentiments of this kind which had come true, that she did not allow her daughter to

mount the beast. The prior, Agapios, therefore arranged for her to ride on his mule, and the other mule was loaded with baggage. About half-way, the animal suddenly began to kick, broke the cord by which it was attached to the mule behind it, and plunged into the chasm below. This incident created a big impression and the prior declared that Mrs. Voulpioti must be a saint to have had this "divine revelation."

(signed) *Julie Voulpioti - Spirid. Voulpiotis*

Would we not be humbling God if we believed that He had condemned the innocent mule to death in order to satisfy a whim which would be considered cruelty in a human being? Is it not more logical to attribute the accident to the unconscious psychoboly of Mrs. Voulpioti, released by a purely chance idea—that is to say, to an emanation from the little God whom we conceal within ourselves and which is produced by our human impressions?

CASE 68. Mr. Emm. Tsatsarinakis, a schoolmaster of Heraklion (Crete, Greece), who is an excellent medium, having several times given proof of telepathy, as well as other phenomena, has reported the following incident:

"When I was young, my mother took me to the country, to pick olives, and loaded the necessary equipment on a horse. When we were leaving the village, she asked me to get up beside her; but I refused, because I suddenly had the idea that, at a certain point along the route, the horse would take a false step and that my mother would fall and injure her head.

"I wanted to tell her about my presentiment, but I was afraid that if I did so she would put a wrong construction on my words and beat me for having 'presaged misfortune,' something which everybody in our village carefully avoided.

"Finally, I could not bear it any longer and told her of my fears. 'So you're foretelling misfortune for me, are you?' she said, 'well, we'll see about that!'

"At the spot in question, the horse took a false step and threw my mother, who received a head injury. When we reached the fields, where my brothers were already working, she told them what had happened.

"'It isn't his fault,' she said, 'the priest who baptized him said the holy words the wrong way round or else had dealings with the Nereids [another belief of the Greek people, inherited from ancient mythology].'

"I worked hard the whole day in order to appease her wrath, but in vain. On the return journey, she gave me a sound thrashing with a stick, saying, 'that will teach you next time to foretell something bad for me!'

CASE 69. Mrs. Antigone Sakali, a member of the Greek Society for Psychical Research, who herself possesses psychic powers, reports the following case:

"A few years ago, my aunt, Kyra Kambanaki, was still living at Andros (Greece), on the island where I was born. She was well known for her 'evil eye,' as she exerted an evil influence on everything which

inspired her to admiration. When she admired a child, the parents hastened to ask her for a small piece of her dress, which they would throw into the fire in order to subject the child to a form of fumigation. They believed that this would neutralize her influence.

"One day, on Trinity Sunday, our farmer brought from the fields a lovely little lamb, which was my favorite. A few days later, my aunt, who had come to us on a visit, saw the lamb and admired him very much.

"'Isn't he nice and fat,' she said, 'he'd make a delicious dish.'

"I protested vehemently against such an idea and quickly took the lamb into the garden, away from her glance. But hardly had I closed the door when the lamb fell to the ground, writhing and foaming at the mouth. I rushed to him in order to help him, but in vain. We then sent for the local butcher, Kriticos, who told us at once:

"'The animal has been bewitched. It's the "evil eye." He's finished. . . .' The lamb, in fact, did die. Since then, I have been very much afraid of my aunt and have avoided her as much as possible."

(signed) *Mrs. Antigone Sakali - Mrs. Helena Kairi*

Dr. P. Kargados, of Kamares, Patras, Greece, has reported the following cases:

CASE 70. "Last year (1931), I had a partridge in a cage. One morning, my son Andrew, a medical student, was cleaning the cage when a young girl from Kamares, Evangelia Katzouri, who was known to possess the 'evil eye,' came in. She asked us what we had in the cage.

"'A partridge,' my son replied.

"'Pretty bird!' said the girl, admiring the partridge. Scarcely had she finished saying these words when the bird began to beat his wings desperately; then he fell dead. My son was deeply impressed by what he had seen. At that moment, I arrived and was able to confirm what had occurred."

CASE 71. "A few years ago, I was hunting near the village of Ano Ziria, at an altitude of about 2500 feet, with my dog Rosinoula. On our return journey, I met a friend who was known for his 'evil eye' (I shall not mention his name) and who asked me if the dog were mine. After he had left us, and when he was about 160 yards away, the dog dropped dead. I attributed her death to fatigue—as the dog was very small—although we had been walking for scarcely three hours; but those who knew my friend well assured me that it was his 'evil eye' which had killed the dog."

CASE 72. Dimitra Tsekoura, of Kamares—a woman who was well known for her "evil eye"—was sitting one day with some other women, in front of her door, when George Daskalopoulos, an animal merchant, was seen arriving from the village of Longos.

"What a lovely horse!" said the woman, "would you like me to make the rider fall down?"

Both rider and horse immediately fell to the ground. The rider received a head injury, blamed the horse and began to beat him, to the ironic laughter of the women. Those who witnessed this scene made it their business to reprimand the sorceress and threatened to reveal the truth to the injured man.

(signed) *Dr. P. Kargados*

CASE 72A. Dr. Chr. Belonias, a doctor of law, has reported the following case:

"The peasant woman whose evil influence on plants I have already described came one day to a small-holding owned by my family in the country. She arrived just as a ewe was about to give birth. She exclaimed in admiration: 'What a beautiful animal! What lovely wool—just like silk. I'm sure she'll have three little ones. My ewe isn't worth much. Her babies die as soon as they're born. . . .'

"A few minutes later, the ewe fell down in convulsions and died.

"'You ought to have your eyes torn out, you she-devil!' shouted Markesina Gallou, who looked after the small-holding. 'You're always causing trouble of this kind.'

"This incident occurred in October, 1931, and it is still quoted at Santorin as a typical example of the 'evil eye.'"

(signed) *Dr. Chr. Belonias*

In India, it is believed that the Raja Yogis (Royal Yogis), representing the highest degree of initiation, have the power to kill wild animals with a look—that is, by their will power ("by a word," so to speak). Madame H. Blavatsky, the founder of Theosophy, describes similar episodes concerning a tiger and serpents (*From the Caves and Jungles of Hindustan*). It is even believed in India that a lock of hair from an animal killed in this way is the best talisman against animals of the same species.

CASE 73. Mr. Joseph Marcopoli owned a small fox terrier, of whom he was particularly fond. At the beginning of September, Mrs. Marcopoli, while taking him out for a walk, met a friend who expressed her great admiration of the dog.

"Isn't he a beauty! I wish I had one like him . . . what a gorgeous creature. . . ."

Mrs. Marcopoli returned home with the dog, and when his meal was put before him, the family noticed that he appeared very nervous; then he became scarcely recognizable, his body becoming puffed up and shapeless. Mrs. Marcopoli wanted to call the veterinary surgeon, Dr. Kiappe, but they assumed that this was a case of the "evil eye" and decided to try a method which is very common among the Greek people—a method which they had been taught by a simple woman during her period of service with the family:

It is the custom in Greece to burn an oil night light almost constantly in front of the icons. The method of combating the effects of the

“evil eye” consists of saying a short prayer—after which a drop of oil is placed on the end of one’s finger. Another short prayer is then said and several signs of the cross are made over the stricken person or animal. The oil is then dropped into a glass of water. If the drop spreads in the water and disperses, it is a sign that the case is one of the “evil eye”; if not, the drop remains round and well defined (ancient Chaldeans).

In the case of this little dog, the oil dispersed in the water; half an hour later, the dog had entirely recovered.

Inspired by curiosity, Mr. Marcopoli tried the experiment again, but this time the drop of oil did not disperse in the water.

On another occasion, Mrs. Marcopoli burned her hand. She was in great pain and they were about to call the family doctor, Dr. Lorandos, when they had the idea of trying the night-light method again, although this was not a case of the “evil eye.” Was it therefore a case of autosuggestion by Mrs. Marcopoli? Whatever it was, the pain immediately eased and she slept peacefully. Whether or not it was autosuggestion, the drop of oil had dispersed in the water.

Mr. Marcopoli tried the same method with Mrs. Maud Paterson, wife of the former British Consul at Mytilini, who was suffering from migraine; the drop of oil dispersed in the water, although they had no success with her sister, who was in good health.

It is worthy of note that Mr. Marcopoli obtained the same result with Mrs. Paterson, even *from a distance*, by concentrating his thoughts on her; and he pointed out that the method was successful even when he repeated the words of the little prayer in a different language.

(signed) *Joseph Marcopoli - Marie Marcopoli*

The night-light method, which was well known and in constant use among the ancient Chaldeans, is still in current practice among the Greek people, and I have been able to verify cases on several occasions. What are we to think of the dispersal of the drop of oil? Is it due to the influence of the healer’s psychodynamism—of therapeutic psychoboly—which calls to mind the *therapeutae* of antiquity?

In the experiments we have mentioned, the therapeutic influence acted not only against the “evil eye” but also in cases of ordinary indisposition (pain)—which proves that psychobolic persons can exercise their ability in all physiological disturbances of the organism. The legend of the *therapeutae*, in the light of new discoveries in physics (X-rays and cosmic super-X-rays), does not seem to be ordinary superstition. It should be noted that dispersal of the oil did not occur *when the healer was aware* that the person on whose behalf he was carrying out the treatment was not ill; this proves that it is a question of autosuggestion influencing the subconscious and thus producing curative psychoboly.

Chapter 8

PSYCHOBOLIC INFLUENCE ON HUMAN BEINGS

As we have already mentioned, this type of influence has been observed and recorded in all ages and in all parts of the world by ordinary people, either as a *spontaneous* action ("evil eye"), or as a *voluntary* action (hoodoo), or as *deliberate* use of the "evil eye," or as magic, etc.

In Chapter 5, we noted some characteristics of the first type (blinking of the eyes, singing in the ears), and of the second (the power of certain persons to compel others, by concentration, to turn their heads or to fall, etc.) However, the psychobolic emission seems to produce certain symptoms in some people who are perhaps easily subject to influence, especially children. These symptoms, although more or less pronounced, are nearly always the same, and we shall try to specify them.

SYMPTOMS OF PSYCHOBOLIC INFLUENCE (EVIL EYE)

Indisposition — dizziness or headache — cold sweat — persistent yawning — sometimes very high temperature up to 104 degrees Fahrenheit — tendency to vomit — fainting fits as during periods of cardiac insufficiency or shock caused by diminution of the sympathetic nervous system after adrenalin injection (experiments by Dr. Panayotou) — sometimes convulsions in children and torsion of the ends of the eyelashes (Dr. Kargados). Finally, as a sign of the disappearance of the harmful psychobolic influence, and of recovery, *repeated yawns* are observed, not only on the part of the sick person but especially on the part of healer—possibly as the result of autosuggestion, although sometimes the healer is the first to begin yawning.

METHODS OF RECOGNIZING PEOPLE AFFLICTED BY THE "EVIL EYE"

It is curious to see to what extent popular wisdom has directed its observations to the subject of the evil eye, and even toward recognizing its influence. Among the Greek people, there are three methods which are equally widespread:

The first is by means of cloves which, after a short prayer, are thrown on lighted coals. If they burst, the sick person is declared to have been stricken by the "evil eye."

The second method is the one involving the night-light and the drop of oil. After saying the prayer, the healer thrusts his little finger into the night-light which is burning in front of the icons and withdraws a blob of oil. He drops this into a glass of water, filled by himself from the tap, without saying a word to anybody (another method of concentration). If it is a case of the "evil eye," the drop spreads and disperses in the water; but if the person is not afflicted, the drop of oil remains round and well defined (see page 71).

The third method consists of measuring the body of the sick person two or three times with a piece of string. If it is a case of the "evil eye," the string becomes, or rather appears to become, much longer than usual. However, there are people who claim to recognize "bewitched" persons at first sight.

SELF-ENCHANTMENT

In the days of antiquity, it was believed—and maybe it is still believed today—that there is a state of *self-enchantment*.

Plutarch speaks about this in the case of the handsome Eutelidas, who, while looking at his reflection in the river, fell sick and lost his beauty:

"In times past Eutelidas' ringlets were beautiful, but when mortal man looked at his reflection in the river Dinieis, he was stricken by the 'evil eye' and fell gravely ill."

Also, in Theocritus, when the young shepherd Damoetas looked at his reflection in the sea, he spat three times so that he should not be stricken by the "evil eye." (Id. VI).

Dr. Th. Lalapanos, of Missolonghi, Greece, has recorded the following report of self-enchantment—unless it is a case of the "evil eye":

"When I was twelve, I was playing in front of the church door when I saw a very worried-looking old peasant woman coming out of the church. My father, who was the priest, also appeared. He was threatening her with the fires of damnation, as she had been *exorcising* illnesses, especially styes on the eyes.

"The old woman then became angry and, making the sign of the cross, said:

“‘Blessed Virgin Mary, make a sty appear on the eye of the priest’s son, so that they come and ask for my help.’

“The next morning, to the surprise of everybody, a typical sty had formed on my eye. We did not go to the old woman, however, but had it seen to by the usual medical means.”

(signed) *Dr. Thomas Lalapanos*

Concerning my own personal experience of the influence of the “evil eye,” I should like to record the following case:

CASE 74. “I was once in a provincial town, for the purpose of checking on certain psychic phenomena, and was invited to lunch at the home of the president of the local medical association. While I was there, the maid returned from a walk with the doctor’s small daughter, aged two. The child was agitated and complained of a headache, and the thermometer showed that she had a temperature of 100. They hurriedly put her to bed and fussed over her, in spite of the remonstrances of the maid, who said that the child had been entranced by a man *with joined eyebrows* who had stroked her. The maid advised them to send immediately for a certain old woman, who was known to have the power of exorcising the ‘evil eye.’

“Naturally, nobody took any notice of what the maid said—except possibly the mother, who seemed to be undecided. The next day, in spite of the father’s treatment, the condition of the little girl deteriorated; and in the afternoon her temperature rose to 103, without anything to justify such a temperature.

“I went in to see the child, and at the same time an old woman arrived, led by the maid. The mother, somewhat embarrassed, said to me: ‘Doctor, don’t think me silly for believing in superstitions, but I am a mother and I have seen so much of these things that I can’t help trying this out for the sake of my little girl. . . .’

“As I was curious to see what the old woman would do, I first of all observed her features carefully. There was nothing in common with our conception of the features of a “witch.” She seemed a pleasant little old woman, with nothing extraordinary about her—neither in her appearance nor in her expression. It was therefore with some disappointment that I watched her ‘exorcising’ preparations.

“After throwing a glance at the child, she declared that she was undoubtedly under the influence of the ‘evil eye’ and asked for some grains of incense and a glass of water. She threw the grains of incense into the fire near the child, leaned over her, and mumbled some unintelligible words. She then extinguished a small piece of lighted coal in the glass of water and gave the child a mouthful to drink. The ceremony was over.

“What attracted my attention was the introversion of the old woman and her ‘detachment’ when she was bending over the child and uttering her ‘incantation.’ Was this not a kind of diminishing of the unconscious mind, as in the case of ascetics when they perform cures by means of their prayers, of Yogis when they achieve their miracles, and of scientific mediums when they attain this state by self-entrancement or hypnotism?

"At all events, the father, who was completely sceptical, shook his head; we went out together, returning two hours later. To our great surprise, the child was sleeping peacefully. It was a peaceful and health-restoring sleep, without any trace of fever. The old woman had achieved a successful cure.

" 'This is not the first time that I have seen such cures, doctor,' the mother told me. 'I have seen them with my own eyes. It is definitely not a coincidence. Certain people can exercise good or evil influence on others.'

"This occurrence, although still not excluding the possibility of chance, made a deep impression on me. I therefore wanted to see the old woman again and subject her to a closer examination. She told me that her father had been an alcoholic, which had caused his death, and that she had inherited the healing power from her mother, who had taught her the method and the words of the prayer. The words, incidentally, were almost incoherent and of no importance. I asked her why she did not teach her technique to other women, so that they might become more useful to others. But the old servant protested at this. No! Even if she told everybody what she knew, they could not do what she did. *They did not have the power to do so.*"

CASE 75. Dr. Pan. Kargados (of Kamares, Patras, Greece) has told me an identical case, which was published in the *Psychikai Ereunai*:

"In November, 1932, my brother Constantin invited to dinner a friend of his, a professor, who expressed great admiration for my brother's small daughter Maroula. He played with her and said that she would become a very pretty young lady.

"As soon as he had left, the child became sick and her temperature rose to almost 104, without any reason for such a high temperature. I administered quinine, without success. The following day, the child was still sick. Her mother declared that she was under the influence of the professor's evil eye, which had once before exerted the same harmful influence over her.

"Then, acting in accordance with popular experience, she sent a message to the professor, asking him for some sweets which he had *touched with his tongue*, to give the sick child. While waiting, I noticed that *the edges of the child's upper eyelashes were twisted*, which is said to be the case with children who have been entranced and which I have myself verified several times.

"At last the sweets arrived and were given to the child to chew. She immediately recovered her liveliness, and her temperature dropped. The next day her eyelashes were back to normal."

CASE 76. Mr. Emm. Hadjigrigoris, a lawyer, of Rethymno, Crete, Greece, has told us the following story:

"In the village of Aghia Irini, near the town where I live, two peasants, known to possess the evil eye, are dreaded by all the inhabitants. As soon as anybody sees these men admiring no-matter-what, there is a

rush to neutralize their evil influence either by prayer, by the burning of incense, or by the fumigation of an *article belonging to the sorcerers*."

CASE 77. Nor does the New Testament lack similar cases. In the Acts of the Apostles (Chapter 5), it is said:

"But a certain man named Ananias, with Sapphira his wife, sold a possession. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

"Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things."

TWO CASES (78 AND 79) ON THE PSYCHOBOLY OF JESUS*

CASE 78. "On a certain day when there had fallen a shower of rain he went forth of the house where his mother was and played upon the ground where the waters were running: and he made pools, and the waters flowed down, and the pools were filled with water. Then saith he: I will that ye become clean and wholesome waters. And straightway they did so. But a certain son of Annas the scribe passed by bearing a branch of willow, and he overthrew the pools with the branch, and the waters were poured out. And Jesus turned about and said unto him: O ungodly and disobedient one, what hurt have the pools done thee that thou hast emptied them? Thou shalt not finish thy course, and thou shalt be withered up even as the branch which thou hast in hand. And he went on, and after a little he fell and gave up the ghost. And when

* From the Apocryphal Gospels, Tischendorf edition.

the young children that played with him saw it, they marvelled and departed and told the father of him that was dead. And he ran and found the child dead, and went and accused Joseph."

CASE 79. "After that again he went through the village, and a child ran and dashed against his shoulder. And Jesus was provoked and said unto him: Thou shalt not finish thy course. And immediately he fell down and died. But certain when they saw what was done said: Whence was this young child born, for that every word of his is an accomplished work? And the parents of him that was dead came unto Joseph, and blamed him, saying: Thou that hast such a child canst not dwell with us in the village: or do thou teach him to bless and not to curse: for he slayeth our children.

"And Joseph called the young child apart and admonished him, saying: Wherefore doest thou such things, that these suffer and hate us and persecute us? But Jesus said: I know that these words are not thine: nevertheless for thy sake I will hold my peace: but they shall bear their punishment. And straightway they that accused him were smitten with blindness. And they that saw it were sore afraid and perplexed, and said concerning him that every word which he spake, whether it were good or bad, was a deed, and became a marvel. And when they saw that Jesus had so done, Joseph arose and took hold upon his ear and wrung it sore. And the young child was wroth and said unto him: It sufficeth thee to seek and not to find, and verily thou hast done unwisely: knowest thou not that I am thine? vex me not.

"And as the Jews weer counselling Zacchaeus, the young child laughed greatly, and said: Now let those bear fruit that were barren and let them see that were blind in heart. I am come from above that I may curse them, and call them to the things that are above, and even as he commanded which hath sent me for your sakes. And when the young child ceased speaking, immediately all they were made whole which had come under his curse. And no man after that durst provoke him, lest he should curse him, and he should be maimed."

CASE 80. During the reign of Napoleon III, the opera singer Massol was the favorite of Paris audiences. He was surly, moody, and taciturn, and because of the odd way in which he looked at people with his dark eyes, it was said that he had the "evil eye."

Whenever he sang the aria of the curse in Halévy's *Charles VI*, the audience was transported with enthusiasm. But when the opera was produced for the first time and Massol, with eyes upturned, was imploring Heaven to hear his prayer and kill his enemy, a theater workman, who was *at the very spot toward which Massol was looking*, fell onto the stage and was killed.

This incident created a deep impression, and the opera was not played again for a long time.

Some time later, at the second performance, Massol, not daring to look up toward the roof again, fixed his eyes on the orchestra. When he

had finished his song, the conductor, Mr. Habeneck, felt ill, and three days later he died. At the third performance, the public filled the Opera House, anxious to see if there would be a third victim. Massol, who was terrified, decided to look toward the only box which was empty and which belonged to a young businessman who had been prevented from coming earlier because of preparations for a journey. Hardly had the fatal aria begun when the merchant appeared in his box. The next day, he left on his journey and died during the day from heart failure. From then on, Massol no longer sang that aria. He resigned, and retired from the Theatre.

CASE 81. The Rev. George Charitidis, archpriest of Megali Vryssi, (near Salonika), who has psychic powers, reported to me the following case:

"In 1908, I was the priest of the orthodox church at Karaourgan, in the Caucasus (Russia), near the Turkish frontier. One day, the manager of the Russian post office, Mr. Goutkof, gave a dinner to which he invited the officials of Karaourgan and some Turkish officers. After dinner, there was dancing, and Mr. Goutkof's small daughter Emily, barely seven years of age, did a Georgian dance with remarkable grace and was heartily applauded. One Turkish officer, in particular, *whose eyebrows were joined*, was considerably impressed, and his eyes never left the little dancer.

"As soon as the dance was over, Emily felt ill. Her temperature rose, and she fell moaning into her mother's arms. After a few minutes she lost consciousness, in spite of the capable attention of the Russian doctor, Dr. Pavlodolski, who was unable to account for her sudden indisposition.

"'It's very strange,' he repeated, 'I can find nothing unusual at all in the child's system, and yet her condition continues to deteriorate. I just can't understand it!'

"As Mr. Goutkof was a personal friend, I expressed to him my suspicion that his little daughter might be under the influence of the Turkish officer's 'evil eye.'

"'Now,' I said to him, 'as our religion recognizes the power of the "evil eye," ask somebody to get my breviary for me, so that I may recite the prayers against sorcery.'

"But the doctor, who was a materialist, interrupted me:

"'Father,' he said, 'if another man had said that, I would not have protested. But you are an educated man. How can you believe in these superstitions of the *moujiks* (Russian peasants)?' I replied that as my religion admitted the existence of sorcery, I, too, had to admit it. The doctor smiled pityingly. In the meantime they had brought what I had asked for and I started to pray, full of faith in my God. After a very short time, the little girl's temperature dropped to 96; she opened her eyes, asked for lemonade, and kissed her mother. The mother then lit a candle and started to pray, while the doctor could hardly believe his own eyes."

CASE 82. "In the parish of Megali Vryssi, near Salonika, there lives a farm laborer, with joined eyebrows, who possesses the 'evil eye.' As a result, for forty years the other peasants have never allowed him to enter the cowsheds or sheepfolds, because whenever he admires an animal, it dies two or three minutes later."

(signed) *Rev. George Charitidis*

CASE 83. Dr. S. Rologhis (of Rethymno, Crete, Greece) has reported the following case, which was published in the November, 1928, issue of the *Psychikai Ereunai*:

"On the Tuesday of Easter week in 1928, my little daughter was confined to bed with a gastric fever; it cleared up completely after thirteen days of treatment. A week later, my wife had a dream in which she saw the Blessed Virgin holding little Marie in her arms, together with the Christ Child. Marie was embracing and smiling at her.

"This dream worried my wife when—after a period of two weeks, during which the child had been in excellent health—my sister-in-law, Mrs. Georgia Zakaki (who possesses psychic powers) also had a dream, in which she saw her father, who had been dead for eight years, digging a grave in the cemetery. She went up to him and asked what he was doing.

" 'I am opening up a grave,' he replied.

" 'Whose grave?' I asked.

"He shrugged his shoulders in reply. Mrs. Zakaki ran away, very frightened and—still in her dream—met little Marie, who was on her way to the cemetery with another child about five years of age. Mrs. Zakaki asked her where she was going and, with a movement of her head, Marie indicated the cemetery.

" 'But, Marie, what are you going to do in the cemetery?' the little girl's aunt continued. Just as her grandfather had done, Marie shrugged her shoulders; she resisted with all her strength when her aunt tried to hold her back. She tore herself from her aunt's arms and ran toward the cemetery.

"Mrs. Zakaki, who was worried by this dream, went to see her sister and insisted that Marie should not be sent back to school yet, so that her convalescence could be watched more closely. But the child had already returned to school. Three days later, she had the symptoms of influenza, from which she died after twenty-two days. The following day, there also died a boy, five years of age, who had been choked by a quinine lozenge which had lodged in his throat and who had lived near the spot where Mrs. Zakaki had seen her niece going to the cemetery."

(signed) *Dr. St. Rologhis - Mrs. Helene Rologhi -
Mrs. Georgia Zakaki*

It is probable that the mother—having by chance had the first dream while she was still in a state of anxiety caused by her daughter's illness, which was barely over—as a result of her story had produced in her psychobolic sister a suggestion based on the significance of the dream. This suggestion was strengthened by the second dream, after which un-

conscious psychoboly played its destructive part by causing the two deaths.

The death of the second child by suffocation appears at first thought to be far more difficult to explain than that of Marie. However, in order to prove its psychobolic origin, we have a valuable pointer—namely, that the deadly emission struck at a child *near the place of the dream*; that is to say, near the place of suggestion of the psychobolic subject. This proves that the emission sought its victim under the influence of this suggestion. If, on the other hand, we should say that the answer is predestination, we would have to admit the factor of an omniscient and omnipotent God of the dogmatic religions, without whose will not a hair would fall and who would be even lower than the most heartless evil-doers. Such a premise would be absurd, especially since scientific research has replaced this idea by that of an evolutive creative energy—indifferent to our material ills and establishing in nature the law of the right of the strongest. Would it not therefore be more logical to leave creative energy alone and recognize the cause of such phenomena *in ourselves*, simple organs of evolution and slaves to our heredity, puppets of our impressions and at the same time defenseless victims traveling toward a mysterious destination of which we are ignorant?

After all of these carefully detailed reports, can we deny the existence of such phenomena? At all events, they are vouched for by popular experience. They are typified by telekinetic phenomena and proved by the possibility of telepathic transmission of suggestion, either to cause an involuntary movement or to *instill an idea or modify one already in existence*.

Moreover, as soon as we are compelled to admit the fact of telepathic influence of thought on the organism, in the form of suggestion, as well as the reality of telekinetic phenomena, *we have the explanation, in an entirely new light, of a large number of premonitions which are most difficult to explain; and this explanation is not contrary to logic*. This new light opens up immense horizons for the explanation of so-called “magic,” “luck,” “unlucky days,” “curse,” talismans (see Bozzano’s interesting study on this subject), etc., as I pointed out for the first time in the *Zeitschrift für Parapsychologie*, of November, 1929 (Berlin).

In fact, under certain conditions, the bodies of certain mediums develop paranormal properties by emitting a strange kind of energy which is particularly demonstrated in telekinetic phenomena and the action of which sometimes resembles that of *X-rays and super-X-rays*, which Gurvich verified in his experiments on the roots of plants and which we have described on page 55. Is this a type of human radioactivity? This is not impossible, as physics teaches us that, *under certain conditions, all bodies can become radioactive*.

Proceeding from the latest achievements in physics, according to which the forces latent in the material atom are beyond our conception (for example, explosive matter), we might say that the latent forces in

the organism of the mysterious subconscious are *sometimes liberated under particular conditions, carrying with them the imprint of our secret impulses*, and that, as soon as they are liberated, they act in accordance with these very impulses.

(See, also, in the New Testament, the miracle of the cure of the woman who was suffering from an issue of blood and Jesus's asking who had touched him ". . . because I felt a virtue had gone out of me." And also, in the Gospels, according to St. Luke (6:19): "And the whole multitude sought to touch Him: *for there went virtue out of Him, and healed them all.*"

Chapter 9

THE TENDENCY TO SATISFY OUR REPRESSED IMPULSES

Since Freud, we know that any impulse or desire which has been repressed and stifled, thus producing autosuggestion, strives for satisfaction. In people who are psychobolic, *this phenomenon, instead of setting up a neurosis, under the influence of its inward tendency, produces telekinetic or other phenomena* acting on animate or inanimate matter (the evil eye). Nevertheless, it is very strange to see these secret forces of the mysterious subconscious, the source of all the wonders hidden within ourselves, being led blindly by childish or evil impressions and by passions of the imagination, causing such people to break plates and dishes or to indulge in the tricks of a badly-brought-up child if the psychobolic person is of limited intelligence, or to kill innocent animals and produce sickness in babies.

How does this quasi-divine *entelechy*—the cause of so many miracles, producing instinct and governing the functions of the organism (which, as we see from psychic phenomena, *is almost unlimited in its action*)—become the subjugated and obedient slave of an imagination based on relative data? There must, of course, be an almost insuperable obstacle to the manifestation of its more sublime characteristics.

We ought to see this obstacle *in its material (electronic) coalescence*, which fetters it, so to speak, in bonds of iron, in the same way as latent, inconceivable forces are fettered within the material atom. Furthermore, we know from physics that the intermediate stages between energy and matter (electromagnetism and different radiations) possess supermaterial properties which *are the more pronounced the less dense their coalescence* (X-rays, super X-rays).

It is a well-known fact in physics that these rays, representing phases of the dissociation of matter (X-rays and gamma rays of the emanation of radium and Roentgen rays), are not deflected by a magnetic field and possess a higher power of penetration, as they are able to pass through several centimeters of steel. Even *super X-rays (cosmic rays)*, which represent one of the last stages of the dissociation of matter and which approach closest to *pure energy, can easily pass through lead almost six feet thick*.

On the other hand, electromagnetism, which is far more dense, and which is nearer to matter, *does not display any greater powers of creative energy* and keeps them restricted in a latent condition.

This is why entelechy, in trying to exteriorize itself in order to evolve matter, gropes and hesitates so much—trying all directions, as if it did not know where to go, and fatally relying on the relative and misleading data of the material senses.

In psychobolic people, the terrific forces of the subconscious (intra-atomic energy), which are spontaneously exteriorized like a kind of intermittent radioactivity, constitute a constant danger to the environment in which they exist (evil eye). They may be compared to a child holding a loaded pistol.

Fortunately, people like this are somewhat rare. However, knowing, as we do, that, under certain conditions normal subjects can become psychobolic (in the case of curses, blessings, etc.), and that any material body in nature can become radioactive under the influence of certain factors, *it is better to abstain from searching for premonitions.*

“Do not tempt providence!” we are advised by the wisdom of the ages. Not to tempt means to avoid stimulating the imagination of a medium, or of a person who asks for premonitions, or of people who have learned about them and who might be or might become psychobolic under the influence of fortuitous autosuggestion. Since unconscious psychoboly is able to exert an influence which is sometimes fatal, an attempt of this kind risks incurring *exceedingly dangerous* results.

This point of view immediately leads us to another question which we have already mentioned. This is the case of *psychoboly emanated voluntarily*, to the detriment of other people—or “black magic,” as it is called. Although somewhat rare, owing to the scarcity of individuals possessing this faculty, it is nonetheless practiced in all parts of the world, with results which, it is true, are mainly doubtful, but which, nevertheless, do not lack disturbing reality (see Fraser’s book on magic among the savages).

CASE 84. Published in *Psychikai Ereunai* in 1932:

“One day, when I was sixteen, I was called to a house in the village where we lived. I was promised some money and almonds if I would help three women who were there to ‘baptize a doll’—on condition, however, that I did not mention it to anybody.

“I willingly agreed and, as my grandfather was a priest and as I was accustomed to helping him at mass, I was handed a religious book and asked to sing certain hymns. All this seemed rather funny to me and I was amused, *in spite of the serious aspect of the women* (concentration), when I saw one of them break one of the baptized doll’s feet, saying: ‘May the foot of my husband, who does not love me, also be broken in this way.’

“A few days later, I told my sister what had happened, and she threatened me with worse punishment if I became mixed up again with what she called ‘sacrileges.’

“Some time afterward, we heard that the woman’s husband, who was in America, had in fact broken his leg, and my family forbade me to breathe a word of what had taken place during the ‘baptism.’

"I later heard from an eyewitness how the accident had occurred. 'There are some black-letter days in the course of each year,' he said, 'and the poor man fell under a loaded truck and broke his leg. He was six months in hospital. . . .'"

(signed) *Emm. Tsatsaronakis*
Schoolmaster at Heraklion (Crete)

Such cases can be found in all ages and all countries.

EMOTIVE STATES IN PSYCHOBOLIC PHENOMENA RECURRING MEMORIES

It has frequently been observed that psychobolic phenomena occur when the person producing the phenomena is in an emotive state, especially when he feels *admiration* or *desire* for anything. *As these two feelings are almost identical*, it appears that they constitute the *principal cause of harmful psychobolic emission* and that the effects occur immediately after emission, whereas other emotive states—such as indignation, anger, hatred, affection or repentance vis-a-vis somebody—exert their influence some time after the emission, *but with permanent results* (curses, blessings, etc.).

The harmful influence of envious admiration has been observed in all periods and among all nations, and it is very probable that this observation was the source of the Greek sayings that "the divinity is envious" and that "Jupiter punishes those who believe themselves to be above others." (Greek: "The jealous divinity" and "Zeus, scourge of the conceited.")

The Jewish rabbis advise their co-religionists never to expose to view even the food which they purchase in the market, for fear of exciting envy. In Greece, too, the people attach great importance to this sentiment, and they have even created, beside the *Kakomeletema*, a particularly expressive word, "glossophagia" (to destroy or do evil with the tongue), meaning the destructive action of psychobolically envious persons. See also the *malaverba* or *maledista* of Roman times.

HEREDITY AND PSYCHOBOLY

We have stated in this survey that any event which seems to be a premonition has occurred by means of a psychobolic emission following a chance impression. However, there may be cases where the cause might be found elsewhere—in the depths of subconscious heredity buried deep in the mysteries of our inner selves.

In fact, it has been observed that the genetic cells, the ovule and the spermatozoon, appear to possess a mnemonic power beyond all imagina-

tion, as they can produce, by direct or indirect heredity, a being sometimes resembling, in a striking fashion, a forebear whose chromosome he possesses.

This resemblance relates not only to the outward appearance, the shape and color of the body—to the point where baldness commences at the same place on the head, or where a mole recurs more or less at the same spot—but also extends to character (courage, timidity, greed, seriousness, humor, tenacity, superficiality, etc.), the talents (music, mathematics, etc.), and sometimes even to gestures.

This mnemonic power, wherever it may be in the cells, *does exist*; and when we observe the intensity of this power and realize the significance of such details as I have just mentioned, and the fact of their perpetual recurrence, we may wonder why other memories of past lives, at least the most vivid among them—such as crimes, suicides and tragic accidents—should not also reappear and be repeated in the life of the new being.

We should not, therefore, exclude the possibility that such *ghost memories*—which haunt our subconscious self like vague phantoms—might, under certain favorable conditions, *pass into the conscious self* during a dream or any state of reduced consciousness and, in psychobolic persons, release the emission of fulfillment.

The psychobolic agent and the mechanism of fulfillment still remain the same, of course. It is only the cause which, in such an event, is not due to a chance impression. In any case, whatever this kind of energy may be which acts on inorganic or living matter, I thought it necessary to distinguish it by a special name; in my article, which was published in November, 1929, in the *Zeitschrift für Parapsychologie* (Berlin), I called it *psychoboly* from the Greek words *psyche* (soul) and *ballo* (to throw or strike).

AN EXCEPTIONAL CASE OF PSYCHOBOLIC INFLUENCE ON HUMAN BEINGS. A MOTHER UNINTENTIONALLY CAUSES HARM TO HER CHILDREN

CASE 85. I had already formed my opinion on the subject of *psychoboly*, by a study of the psychobolic premonitions and phenomena verified by the Greek Society for Psychical Research, when I unexpectedly came across a phenomenon which was one of the most unique and convincing in my experience. This phenomenon justified my latest doubts and confirmed the psychobolic interpretation.

One day I was visited by a lady in her sixties, dressed in deep mourning and the mother of nine children, one of whom was a high official and a friend of mine. She was at the end of her tether, and had come to unburden herself to me, in the hope of finding a cure for her troubles.

The lady in question believed that she was the fatal, albeit unintentional, cause of her children's misfortune. She imagined that at the moment when each of her children was conceived she heard, during the sexual contact, a voice in her ears predicting her child's future; and these predictions had been infallibly realized.

She observed that the impressions of the misfortunes and accidents which reached her conscious mind were influencing her subconscious and, coming to the surface every time they were repressed, repeated themselves in a kind of tragic nightmare affecting the new life she was to bring forth. The way in which the phenomenon was carried out was as follows:

At the moment of sexual contact, she felt in herself a kind of *dissociation of personality*. Her existence was separated into two beings, not only distinct but also opposed and contradictory; the second being was her *conscious "self."* She then heard an inner voice which predicted the future to her, while at the same time she saw enacted before her, as in a cinematographic film, the future of the child to be born. Sometimes she even heard two different voices contradicting each other.

The lady firmly believed that the conception of the child occurred at exactly the moment of sexual contact—which was obviously due to autosuggestion, although she affirmed that she had always verified the accuracy of this, taking into account the duration of the pregnancy and the birth of the child.

The child, as she categorically affirmed, was always born exactly nine months later.

While the lady was speaking, and weeping at the same time, I tried to analyze her words and to submit her thoughts to a critical examination, putting questions now and then to see if I were dealing with a case of hysterical *self-accusation*. However, all my information, the medical reports I had obtained, and the psychic phenomena which she had noted *completely confirmed her story*.

At the conception of her first child, she had been thinking since the morning of that particular day: "Today I shall become pregnant." As the time of sexual intimacy drew near, she experienced a distinct feeling of distress, and the voice in question murmured in her ear:

"The child will be a daughter. She will be lame and die at the age of four-and-a-half."

The child was a girl, and as soon as she began to walk her mother noticed that she was limping, because of a congenital defect. The child died when she was exactly four-and-a-half.

Surprised at this fulfillment of the prediction, the mother experienced the same phenomena at her second pregnancy, and her *dissociated self* spoke to her for the second time:

"Your child will again be a girl. She will have a mole on her left side and will die when she is four months old. This is your punishment for thinking what you did during the conception of your first child. . . ."

This prediction also came true, to the very letter. The baby had a

mole at the place described and died at the age of four months, following bronchitis.

At her third pregnancy, the voice foretold that the child would again be a daughter, that she would have a cyst on the left eyebrow, and that she would die when she was eight months old. This was exactly what happened.

Appalled by these events and fearful of the future, the mother lived in a state of continual anxiety until at her fourth pregnancy, she heard the voice:

"Your child will be a boy and will die at the age of thirty, of tuberculosis. . . ."

At that moment, the terrified mother's other self braced itself and tried to react. "No, no! He will not die . . . he will get better. . . . But when he is thirty-two, his legs will become paralyzed and he will remain in that condition. He will make his way in society and die at the age of seventy-five. . . ."

This time a son was born. He fell ill at the age of twenty but recovered. When he was thirty-two, he suffered from polyarthrititis; his legs became paralyzed and he was treated by Dr. Demetrius Vassilidis (of 3, rue de Marseille, Athens), who confirmed the story to me.

With her fifth child, the voice predicted to the lady that she would have a daughter who would die in childbirth. This time, again, the mother reacted and cried out:

"No, no! She will not die . . . she will live . . . but she will not have any children. . . ."

This was in fact what happened. The girl, who was born nine months later, did live, but she did not have any children. Her mother's reaction had saved her; but to offset this, she was childless.

With her sixth child, the voice predicted that she would give birth to a son who, when he was ten years old, would be run over by a car. However, shortly afterward, the voice continued:

"It will not happen when he is ten, but when he is three, and he will not die."

In fact, at the age of three, the child was run over, at Patras, by a car coming from Chalandritsa, but without disastrous consequences.

For her seventh child, the voice foretold that she would give birth to a very beautiful daughter. *In fact, the little girl who was born became a woman of truly remarkable beauty.*

But it is here that the real tragedy begins.

With her eighth child, the lady had the impression that one of her acquaintances had developed an illness (bronchopneumonia), and at the same time that another friend of the family had died as the result of being choked by a piece of melon which he had swallowed the wrong way. *This is of particular interest, as this detail leads to the confirmation of the mother's tragic suspicion, puts us on the track of the mysterious voice, and points to the solution of the problem.*

At the moment of sexual contact, the voice predicted to the mother that she would give birth to a son who, when he was twenty-eight, would

be taken ill with bronchopneumonia, *just like the friend we have just mentioned*. The young man recovered, but five days after his convalescence he died of asphyxia, *just like the friend of the family mentioned above—but not by a piece of melon*.

Why did not the maternal instinct react in this case as it did with the other children? This is indeed a mystery. There are times when our will power seems to become paralyzed. In any case, the terrified mother did not have the strength to react, and from then on she lived in her own inner world of agony—all the more so because she had never revealed to anyone except the family doctor, Dr. Panoutdopoulos, what had been happening.

At that time, the family moved to Athens and took as their medical consultant the well-known doctor, Demetrius Vassilidis, to whom the weeping mother opened her heart. She told him the nightmare of her tragic life—particularly as the voice predicted to her, at the conception of her ninth child, that she would give birth to a son who, when he was eighteen, would be taken ill with tubercular adenitis, from which he would recover.

Acutely mystified by this confession, Dr. Vassilidis tried to enhearten the poor woman and at the same time resolved to follow closely the development of the latest predictions, in order to verify the truth of the extraordinary story he had just heard.

Two years later, the ninth child was taken ill with tubercular adenitis; he was treated and cured by Dr. Vassilidis.

The fact that this prediction had been fulfilled impressed the doctor. He waited with impatient curiosity for the year when the eighth child—a son—would reach twenty-eight (in 1931). In fact, in 1931, *the young man was taken ill with bronchopneumonia, from which the doctor was able to save him only with the greatest effort.*

The first part of the prediction had come true. The patient then started his period of convalescence, and the doctor forbade him to smoke, so that there would be no irritation of the lungs, which were still very weak. But the young man could not hold out; after he had smoked a few cigarettes, laryngotracheal inflammation set in.

Meanwhile, his sister's marriage was celebrated. His sister was the young girl who, according to the prediction, would not have any children. The next day the convalescent, who was preparing to leave for the country with his mother, went out to buy some cigarettes, in spite of the strong objections of his elder brother. At the foot of the stairs he was caught smoking, and a violent quarrel broke out between the two brothers. After the quarrel, the convalescent, feeling very angry, ran up the stairs in a furious hurry and went into his room. *An edema of the glottis immediately occurred, and the young man died of asphyxia after a few minutes.*

Thus was the prediction fulfilled in its entirety. . . .

When I had heard this improbable story, I hastened to see Dr. Vassilidis. He confirmed all the details to me and expressed his amazement. I then went into a minute examination of the past history of the

tragic mother and submitted her to a detailed interrogation, in order to rescue from oblivion the features of the drama of this tragic life.

She told me that she had been brought up by a stepmother, with whom she was not happy, and that she had married twice. Both marriages were marriages of convenience. I paid particular attention to her confession that by nature she was *completely frigid* and so indifferent to sensuality that she often asked her friends what feelings they experienced with their husbands. This detail, as we shall shortly see, is of the greatest value for the psychoanalytical interpretation of the phenomenon. I also discovered that the lady had remarkable *psychic powers*, which had manifested themselves several times during her life.

Married when she was very young, she immediately had a presentiment that her husband would die from tuberculosis within two years; this did in fact occur. However, the presentiment might have been caused by her personal influence on her husband's health, or by a hereditary tuberculosis known to exist in the community in which she lived (Patras, Greece). It is only the coincidence of the date on which death took place, exactly two years later, which led to the suspicion of psychobolic influence on her part.

Remarried two years later, she looked at her husband one day when he was lying down and received an impression, in the form of a vision, that he too would die, of cancer of the kidney. This came partly true; he died of cancer of the prostate, after losing his fortune. We can see from this example that the fulfillment of premonitions *is not rigid*, and this fact is of great importance in our investigation.

This second premonition, in which any presumption of coincidence, as on the first occasion, was improbable, could be explained by clairvoyance. The lady, who possessed metagnostic powers, would have felt the existence of the cancerous lesions developing in her husband's body, and her subconscious would have communicated the impression to her conscious mind. Should we consider these to be cases of clairvoyance, or of psychobolic influence? We could not say definitely without knowing the details. Osty has authoritatively described diagnoses of diseases by clairvoyants.

But the clairvoyant powers of this lady were not limited to two cases. If, when looking at or thinking of somebody, she had the impression that the person in question was going to die, it invariably happened after a time. The phenomenon of telepathy also seemed to be highly developed in her. Before the marriage of her daughter, she intended her to marry somebody else, but she heard the voice say to her:

"No! Such a marriage will not take place."

The project did, in fact, fall through. The lady must have felt, by means of a telepathic channel, the decision of the daughter's fiancé to break off the engagement.

On another occasion, before the promulgation of the law on rents—when it was suggested to her that she should appoint a lawyer as her representative—she refused, saying, without knowing why, that the article of the law which concerned her would not come into effect. In fact, on

the following day, her prediction was proved correct by the newspapers. I consider that her prediction was no doubt due to telepathy from the people who already knew that the article in question would be eliminated.

Regarding the physical phenomena, which interest us to a greater degree for purposes of our psychobolic interpretation, two months before the death of her second child great surprise was caused by an icon falling down for no reason whatsoever. The lady regarded this phenomenon as ominous. She asked herself who was going to die, fearing for her child and praying fervently that God would take her instead. Two months later the child died.

This phenomenon, even if due to a coincidence, very probably set in motion the harmful psychobolic influence of the mother and caused the death of the child, as in the cases already recorded.

However, this was not the only phenomenon. The day after the wedding of the daughter who, according to the prediction, would not have any children, there was on the table a number of glass dishes which had contained the sweets, chocolates, and preserved fruits eaten at the reception and which were waiting to be removed. Suddenly they heard these glass dishes rattling loudly, as if they were all broken. Very disturbed, the lady wondered what new misfortune this portended. An hour later, there occurred the death of her son as the result of an edema of the glottis, which we have already described. In this case, too, the phenomenon appears to have set the fatal psychoboly in motion.

Finally, one more phenomenon: I do not know whether it should be attributed to telepathy or to a psychobolic influence similar to that which popular experience believes is due to the so-called "curse" (maleficent psychoboly).

One day, the same lady became very angry with one of her tenants who was withholding payment of his rent. She cursed him, saying she wished that he would kill himself. Five or six days later, the tenant committed suicide, after losing his money on the stock exchange.

What conclusions are we to draw from this strange story, which would appear to be very improbable were there no living witnesses to its truth?

Should we believe that a higher power ruling over the earth had been amusing itself by torturing the poor woman, not only by killing her children and devising insignificant details just for fun (such as a mole on the left side or a cyst on the right eyebrow) but also by predicting what would happen?

This, I think, would be quite absurd. Is it not more natural to see in this nightmare the influence of a *subconscious individual agent*, acting in accordance with the mother's impressions (a friend's pneumonia, asphyxia by a piece of melon), a carefully conducted psychoanalysis of which would reveal the cause and the origin?

Dr. Constantinidis, the vice-principal of the municipal mental institution at Athens, with whom we subjected the lady in question to a thorough examination, is of the opinion—which I entirely share—that the causes of these phenomena should be sought in the *libido*.

This poor psychobolic woman was originally married to a man who was absolutely indifferent to her feelings, and she was forced to submit to his desires *without the compensation of sensual enjoyment which is the case with all normal women*. This state of affairs continued into her second marriage.

From her bitterness and resentful depression there arose a psychic disturbance which, having discovered a particularly emanatory organism instead of a neurosis, released the psychobolic phenomenon—a phenomenon which turned sometimes against the husbands who were indifferent to her, sometimes against her future children (because of the pains of childbirth and the general problems accompanying the birth of a baby), and sometimes against those people, such as tenants, who gave this psychobolic woman cause for resentment, finally affecting even inanimate matter (i.e., telekinesis), as a sign of psychic disturbance.

The psychiatrist, Dr. Simsa, of Prague, observed a similar phenomenon in Hilda, the well-known ectoplasmic medium. In her case, pregnancy caused the abrupt disappearance of the phenomena, but they reappeared immediately after confinement, turning *exclusively against the new-born child*. When the piercing cries of the baby were heard and people came running toward the child, who was lying alone, they found *marks on his body or the impressions of fingers on his neck, originating from attempts at strangulation*.

In Hilda, *two opposing feelings were struggling, one of which was subconscious*. Hilda loved her child, but, being poor and obliged to work for a living, she was subconsciously irritated by this human intrusion which not only prevented her from working but also needed food, clothing, etc.

One could thus explain the periodical deaths of new-born babies on such and such a day after their birth in certain families which already have a large progeny and in which each new baby naturally increases their hardships. The existence of a psychobolic person in the family provides the key to the phenomenon by the *emission of ectoplasm acting in accordance with subconscious impressions*. Thus, in the majority of cases, there are found on the body of a dead child the same signs as on Hilda's baby.

And now, we may ask, up to what point could psychoboly have caused phenomena, similar to those which have been described, to affect the children of the lady in question?

Concerning the appearance of the mole on the left side of the first child's body, the cyst on the right eyebrow of the second child, and the beauty of the fifth child, we already know the influence which a vivid impression can exercise on the organism of pregnant women who are impressionable and susceptible. There are women who have given birth to children bearing marks or disabilities which impressed the mothers during pregnancy. An example is the wife of the well-known writer Bjoernsen. She had two children. The first one had a squint; the second had a wart on his nose. The two children were born after a train journey during which she had received unpleasant impressions of passengers with these disfigurements.

But what chance impression of this kind could compare with the disturbing hallucination of that mysterious voice whispering in the ear of the tragic mother about the future of her children, especially after the fulfillment of the first three premonitions?

Has psychoboly the power to cause sickness and death? We have the answer to this question in direct telekinetic phenomena, in the influence of unconscious telepathic suggestion, and above all in the facts concerning the harmful influence of the psychobolic emission (evil eye) which we have just explained, especially when released by a subconscious impression.

Moreover, with what we know of the characteristics of animal *entelechy*, telepathy, clairvoyance, apports, psychometry, telekinesis, and the fire immunity of the Brahmins, we have no right to fix a limit to these qualities, particularly when physics teaches us that the latent forces in the material atom are incalculable.

The destructive anxiety of the mother having been aroused by the approach of each predicted catastrophe, latent autosuggestion subconsciously released the fatal psychoboly at the propitious moment. The rattling of the glasses the day the seventh child died, a sign of the subconscious agitation of the mother, whose psychoboly was preparing to act, is valuable and convincing evidence of the exteriorization of this power.

THE NATURE OF PSYCHOBOLY PEOPLE WHO ARE SYMPATHETICOTONIC AND VAGOTONIC

What is the nature of the psychobolic emission? It is clear that it is indistinguishable from the telekinetic emission, and the reason for its characteristics must be sought in the agent constituting the animal organism in the form of electrons, *psychodynamic* energy, the *entelechy*, which Aristotle foreshadowed so accurately and which he called "Entos-Echein" (to contain internally, in itself).

This is the agent common to all psychic manifestations, whether they consist of telepathy, clairvoyance, psychometry, telekinesis, etc. We distinguish phenomena by their form of action or manifestation, but *the agent of them all is the same—entelechy*, the polymorphous protea, which assumes all shapes and *whose action has no known limit* (intra-atomic forces).

Has this entelechic agent as its emanative source the sympathetic nervous system, which is the sole basis of all subconscious functions of the organism? This is probable, especially as the production of all psychic phenomena seems to require *a certain diminution of the conscious agent* which—having appeared at a very late stage in the scale of evolution—seems to conflict with manifestations of psychic phenomena, which demand, as it were, *a recedence of the individual in the evolutionary*

scale to enable them to be produced—a return to the phase where instinct entirely superseded intellect or, at least, a comparable state (detachment, trance, etc.).

Thus, as the psychobolic emanation, in all probability, depends on the sympathetic nervous system, it would be natural to consider people (both the sympathetotonic and vagotonic types) suffering from hypersensitivity as being particularly susceptible to psychobolic dynamolysis.

CASE 86. At the beginning of 1914, Major Elias Bardopoulos was living in Sophocles Street, Athens, with his married cousin Dr. Ioanis Bardopoulos, whose wife had very marked psychobolic powers. From the day of the Major's arrival, Mrs. Bardopoulos had a very strong intuition that he would be involved in an accident and that he would be killed as the result of a fall caused by taking a false step or something similar. It seemed as if an inner voice were saying to her every day:

"Isn't it a pity! Poor Elias! To be killed by a fall. . . ." She told her husband of this strange sensation; she also told her two brothers-in-law, Photis and Stathis Bardopoulos, and her doctor, Demetrios Dedes. They all laughed at her.

In May, at the beginning of the hot weather in Athens, the Major decided to rent a room in the house opposite. He made the necessary arrangements and went to lie down that evening for the first time when he experienced a headache. He therefore got up and expressed a wish to take a trip into the countryside. His sister-in-law suggested Kolokythou and he set off at 7 o'clock, together with the doctor and Mr. Athanasius Papadimitriou, an official at the Ministry of the Interior. As they were departing, Mrs. Bardopoulos was on her balcony and saw them leaving, the Major in the middle. "What a pity!" she said to herself, almost unconsciously, for the second time. "Poor Elias—he's going to fall down and be killed."

About 11:15, she began to worry, and her anxiety increased when she suddenly saw, as in a vision, the Major in shirtsleeves and covered with blood, lying on the ground following a fall on the staircase. This agonizing obsession persisted until 4 o'clock the following morning, when her husband knocked at her door. "Elias is dead!" she said to him as soon as he came in.

"How do you know?" was his reply.

"Not only do I know that, but I also know that you are not wearing a jacket under your coat, that your shirt is bloodstained, and that you are wearing Elias's ring which you took from him. I saw all this in a vision a little while ago."

Well, this is what happened. When he returned home, together with the doctor and Lieutenant Minos Velonakis, the Major took off his jacket and wanted to go to the bathroom. Despite the doctor's entreaties, he did not take a candle. As he did not yet know his way about the house, he found himself in the kitchen. It was in course of repair, and a large opening had been made in the wall. The floor suddenly gave way beneath him, and he fell from a height of eight feet, suffering a critical injury of the head.

The doctor, who had also removed his jacket, noticed that the Major had not returned. He went outside and, hearing groans, found the Major lying in a pool of blood. He took him immediately to the hospital in the Place de la Concorde, where he died.

(signed) *Eudocia Bardopoulou - I. Bardopoulos -
Photis and Stathis Bardopoulos - Minos Velonakis*

This was a fortuitous and imaginary impression on the part of the medium, possibly as the result of an accident of the same kind. We saw this in the case of the unhappy mother who predicted the death of all her children at the very moment of their conception. In the above case, the impression developed into an *idée fixe*, an intense autosuggestion which, having been driven into the subconscious mind, released the psychobolic emission. This emission found favorable ground in the organism of the Major on the day he felt ill, and it exercised its evil influence on the brain of the unfortunate man by making him go in the wrong direction. As for Mrs. Bardopoulou's vision—the bloodstained body in shirt-sleeves, her husband with no jacket beneath his coat, etc.—these were due to telepathy.

This maleficent activity of psychoboly, operating by telepathic suggestion, calls to mind certain involuntary actions which sometimes play a fatal part in the life of the individual. How many times have we done something deplorably stupid—inexplicable on the basis of the simplest logic—and some time later have asked ourselves how we could ever have done such a stupid thing?

How many times have we experienced fatal weaknesses, inexplicable gaps in our will power, or moments when we feel paralyzed and incapable of reacting to danger?

When the harmful role of these psychobolic influences, acting upon us directly or indirectly, has been examined carefully, man will realize that experience over the centuries has not been at fault in recognizing the evil powers attributed to certain people.

PSYCHOBOLIC EMISSION AND ELECTRONIC DISINTEGRATION

A study of emanations from radioactive bodies—alpha rays (positive electricity), beta-rays (negative electricity), and gamma rays (X-rays)—and particularly of the teachings of modern physics on the disintegration of electrons, may perhaps provide us with valuable data for the explanation of the absorbing problem of the nature of the psychobolic emission.

We know, in fact, that, under the influence of various factors, electrons not only seem to change their orbit but, above all, disintegrate and dematerialize, spreading in a straight line like X-rays, which are not deflected by a magnetic field. Consequently, they do not possess any mass and are not material.

Processes of disintegration acting on heavy atoms appear to be the cause of the majority of physical phenomena, such as light, heat, electromagnetism, X-rays and Super-X (cosmic) rays (verified by Gurvich's experiments; see page 56), which can easily pass through lead masses more than sixteen feet thick. Even the sun of our own planetary system loses, in a period of twenty-four hours, 360 million tons of its weight in such radiations.

Therefore, on the ground that the psychobolic emission could only be caused by the *sympathetic nervous system*, insofar as it is involuntary, we can postulate the logical hypothesis that it is perhaps a similar disintegration of the electrons forming the atoms of its nerve cells under the influence of our subconscious impressions.

In that case, it would appear as if our mysterious entelechic subconscious—the source of instinct, organic functions, psychic phenomena, etc.—would also include among its miraculous powers a disintegrating influence on the atom, as well as on light, heat, electricity, X-rays, etc.

The resemblance of harmful psychobolic action to the destructive influence of X-rays and even super X-rays (cosmic rays) on the organism makes this a plausible hypothesis until further and better evidence is able to replace it.

CASE 87. Mrs. Eugenie Kriezi was the wife of a retired cavalry major and had spent the summer of 1926 at the seaside resort of Glyfada (Saronic Gulf). She had a dream the night before she returned to Athens.

She dreamed that she saw the maid bend down and lift up her two-year-old daughter Fannoula, who was unconscious, her head on one side and her lips pale, while cries of "Water, water!" were heard. Mrs. Kriezi awoke, feeling very worried and thinking that the peacocks from the nearby house were crying out "Water, water!"

In the morning, she told the dream to her mother, her husband, and Floron, a friend of the family.

The same day, the Kriezis returned to Athens, and they could not fail to see that little Fannoula was somewhat depressed. Even her grandmother asked her: "Why do you say 'good morning' to grandma so sadly, Fannoula?"

Meanwhile, as the bathroom was not yet ready for use, Mrs. Kriezi instructed the maid to heat some water and bring it up to the room to wash the children.

Until then, the children had been in the garden, and the Major told them to come indoors to have their bath. A moment later, Mrs. Kriezi heard cries, "the water! the water!" and, rushing toward the spot, she saw the maid lifting up Fannoula, who was unconscious, just as it had happened in her dream.

The poor child, while playing near the container full of boiling water, had fallen into it. She died eleven hours later from burns.

(signed) *Mrs. Eugenia Kriezi - Major Adrian Kriezis -
Mrs. Domna Mathiopoulou - Alex. Floros - Mrs. Aida Florou*

This case would be very difficult to explain if we did not have the data of the previous convincing case, as well as of case 30. It should also be observed that Mrs. Kriezi has very strong psychic powers. The only explanation for this tragic case would be that of telepathic suggestion, on the brain of the child, which caused dizziness just when she was near the boiling water, or of subconscious telekinetic influence by the mother—acting as in the case of Hilda, whose child showed signs of strangulation.

We have examples of a similar contrast between the conscious and the subconscious mind in ectoplasmic and telekinetic phenomena which cause unpleasant results, both for those present and for the medium producing the emission (slapping, damage to food and clothing, noises which keep one awake, etc.).

In such cases, one may wonder whether there are around us destructive forces which are ready to seize upon any thought that impresses us deeply and which carry out their mission more or less faithfully in its various details. Furthermore, the universe is a ceaseless work of creation, sometimes deviating from original thought under the influence of impressions in the surrounding atmosphere.

Mimicry, studied by Darwin, the stigmata of the hysterical mystics of St. Francis of Assisi up to the time of Thérèse Neumann, the resemblance of races due to the constant impression of the same physiognomies (mimicry)—are not all these proofs of the influence of mind over matter?

The almost irresistible tendency of premonitions to fulfill themselves, giving the impression of an inexorable determinism—does not this stem from the same tendency of the material organism to submit to the power of the mind? Would not this phenomenon be due to a manifestation of the same mimicry which constitutes one of the great laws of nature?

As for the origin of these forces of fulfillment, both good and evil, there could be only two sources: the material organism itself, undergoing dynamolysis under the influence of the impression—a kind of psychic radioactivity (psychoboly); or ambient nature. One must choose between the two.

CAN PSYCHOBOLY AFFECT EVERYBODY WITHOUT DISTINCTION? PSYCHOSTHENIA

We have shown that only people who are psychobolic are able to exercise a good or evil influence on those close to them—either consciously (by curses, blessings, therapy, or white or black magic) or unconsciously (by the evil eye). But can this psychoboly affect everybody?

It appears that this influence is less dependent on the power of the psychobolic person than on a kind of *individual self-defense* (psychosthenia), which would create weak or inaccessible (psychosthenic) regions.

Thus, there would be *psychosthenic* persons who are unaffected by psychobolic influence. They do, in fact, exist, especially at an adult age. However, this *psychosthenia* does not appear to be permanent, as we shall shortly see in the case of some individuals who seem to be immune to bullets in the thick of battle. On the contrary, it appears to depend on some curious factors, the principal ones apparently being the *lack of faith* (hesitation), from the psychic point of view, and *sexual relations*, from the physiological point of view.

THE REACTION AGAINST PSYCHOBOLY

Would any kind of reaction be possible against manifestations of subconscious psychoboly? If we take into consideration the fact that, in many cases, it has been possible to avoid, frustrate, or diminish its effects, *the reply seems to be in the affirmative*, at least to a certain extent.

Thus, it has sometimes been noted that people have been able to avoid death following a premonition, by not going to a certain place where a disaster was about to occur (shipwreck, fire, car accident, etc.). We also saw, in case 29, how the fervent prayer of the mother seemed to reduce to a minimum the disaster which threatened her son. Prayer, *like any other method of concentration*, should facilitate the psychobolic emission. But can anxiety and the concentration of prayer achieve the same neutralizing effect in all such cases by creating the emission of an opposing psychoboly? We sometimes come across problems in daily life which cause us to despair, and then we suddenly find an entirely unexpected solution which no calculation could have justified.

It seems, however, that when the first impulse has been too vivid, or when the emotion caused by the misfortune which has been predicted is not powerful enough, the counter-emission is not sufficiently strong to offset the evil influence which inexorably tends towards its fulfillment.

Dr. N. Kokarakis, of Heraklion, Crete, once remarked that at one stage in his life, when he was still a student, all his dreams invariably came true the following day. He tried to react against this state of affairs, which continued to repeat itself, but failed. Indeed, as the feeling of the premonition was not sufficiently strong, the psychobolic counter-emission was not powerful enough to nullify its realization. Furthermore, in such cases, we must also take into consideration the fact that sometimes the psychoboly can originate from a *third party who is more emanative*. In this case, the stronger of the two emissions prevails.

Among factors which can facilitate the favorable psychobolic emission, or which can activate *psychosthenia*, apart from the concentration which we have already mentioned, we must also include any emotive,

spontaneous feeling which can act on the subconscious, the source of the psychobolic emission. Above all, we should note that *absolute faith*, charity, and, in general, acts of benevolence, sacrifice, and moments of great decisions, by diminishing conscious logic, bring about a subconscious condition which is propitious for the release of the neutralizing psychobolic emission.

POPULAR METHODS FOR NEUTRALIZING THE PSYCHOBOLIC EMISSION

At all events, as observation of harmful psychobolic influence has compelled recognition throughout the centuries, means of self-preservation have been sought. Attempts have thus been made to attract or deflect the attention of the "evil eye," as follows:

1. *By unusual objects* (ornaments representing an eye, imitation pearls in loud colors, in order to divert the attention of psychobolic persons, etc.).

There are mothers in Greece who fix on their baby's bonnet a gold coin or a blue stone, to attract the attention of the fascinator. In other places, mothers do not wash their children's faces, to keep them from attracting the admiring glances of psychobolic subjects.

The Greeks called these "talismans" *probaskánia*, which means "against the evil eye"; they were usually in the shape of the *phallus* and were attached to the child's neck. The Romans suspended behind the Triumphers' chariot the effigy of a "god of the evil eye" in order to preserve them from similar influences.

The Romans believed that they could deflect the influence of the "evil eye" by repeating the phrase: "Praefiscine -i," somewhat like a wish meaning "may he not be stricken by witchery!"

2. *By autosuggestion* (charms; crosses, a small pig or four-leaf clover in the form of a charm; in Algeria, the *Hand of Fatima*; "Pisistratus had a gigantic grasshopper erected in front of the Acropolis," etc.).

3. *By psychometry* (relics of saints impregnated with their protective psychoboly, or coins or small gifts from people known to be lucky from the psychobolic point of view).

4. *By strong-smelling plants* (garlic, rue, etc.), or by fumigation.

We may also recall that, in the *Odyssey*, Mercury saves Ulysses from Circe's incantations by giving him a magic plant called *moly*, which had a black root and flowers as white as milk.

The four-leaf clover and amber were also thought to have protective powers against the evil eye; and for this reason women wore necklaces and bracelets made of this material, as well as a ring called *pharmakítes*.

Likewise, when one had a feeling of admiration for somebody (especially because of that person's good state of health), and in order not to harm him unconsciously (*mátiasma*), there was the custom of *knocking*

on a piece of wood, as if the wood were a good conductor of the harmful psychoboly and the person were trying to deflect its current in that direction (in Germany, it is called "Holzklopfen"—"knocking on wood").

It was also believed that the same neutralizing effect could be obtained if one ejected a little saliva in the direction of the person causing admiration, as if the harmful psychoboly were being cast to the ground by means of this secretion from the psychobolic person.

CASE 88. At Carpathos (Dodecanese Islands, in the Aegean Sea), when a woman is pregnant, it is kept secret, as far as possible, for fear of the "evil eye."

After confinement, when the neighbors are allowed in to congratulate a new mother, she is hidden from view by means of silk bed sheets, for the same reason. At the same time, garlic, leaves of rue, etc., are placed behind the door in order to offset any evil influence. It should be noted that, all over Greece, people believe in the properties of these plants.

Almost everywhere there exists the belief that one should never present a cat to a friend, or give him sharp objects, such as needles, pins, or scissors, *without first pricking him with the point of the article in question*. Would this be in order to neutralize its evil influence, demonstrated by experience? Does not electricity flow with the help of contact points? In Roman times, magicians hammered in nails in order to cure sickness, believing that they were pinning down the disease.

Naturally, there is sometimes a great deal of imagination or superstition in these beliefs; but the stories are an echo of the wisdom of centuries, and the object of science is to strip them of their fiction in order to discover the hidden truth. The material on this subject is immense and, if not identical throughout the world, at least presents powerful analogies. If we were to collect the popular legends on this subject—current in all countries—we could produce a rich store of literature.

POPULAR EXPERIENCE OF PSYCHOBOLIC THERAPY

Just as with the methods described for recognizing people attacked by the "evil eye," popular experience has always believed that certain people have the power of acting favorably when concentrating in moments of danger caused by the evil eye (therapeutists). For this reason, at such times, people hurry to recognized healers who can help them by means of their power of neutralization.

In Greece, moreover, if a child is suspected of being under the influence of the "evil eye," somebody who is known for his "neutralizing" power (a therapeutic medium or therapist) is immediately called in and is quickly able to deal with the trouble; by means of concentration, he produces a contrary, i.e., therapeutic, emanation. It has even been said that such methods of concentration (prayers), called conjurations

(*épodai*), were far more effective than medicines. Socrates also made a similar observation when he said to Plato:

“In any case I had said that this medicament was a plant, which had to be used *together with a special prayer*. By using it and repeating the prayer at the same time, one is completely cured, *but this does not happen if the prayer is disregarded*.”

This is the secret of the ancient *therapeutae*, and of the healers of today. It is their psychodynamism which works the cure, a type of beneficent psychoboly acting on the sick person as a kind of curative X-ray liberated by the concentration caused by the conjurations or by the simple prayers of today.

THE EFFECT OF THE SALIVA

Just as in the case of the influence of the healer's emission, since the remotest period of antiquity there has been an article of faith based on the conviction that the saliva of the fascinator has an intensely curative, indeed radical, effect. We even find in Theocritus some passages concerning the effect of the saliva. It is believed that the condition produced by the psychobolic emission could be neutralized by the *agent's saliva*, by sweetmeats which he has touched with his tongue, or by fumigations with pieces of cloth or hair, etc., belonging to him (psychobolic impregnation). This action could be interpreted by the fact that the saliva of the psychobolic person, who is already aware of the harm he has unconsciously caused, also contains a small part of his psychoboly, no longer emitted under an impression of bad thoughts (envious admiration) but of repentance and the wish to atone for the wrong. At all events, the therapeutic action of third parties cannot be ruled out. In similar cases in Greece, persons displaying keen admiration—especially for a child, an animal or a plant—are asked to *spit over* the object of admiration. This practice is also mentioned by Theocritus.

It is curious to note that in several parts of the world there exist legends about the role of the saliva. In New Zealand, Africa, and the Sandwich Islands, people never spit in front of their enemies for fear that they will pick up the saliva and use it harmfully. The Chilote Indians put the saliva of an enemy inside a potato, which they then suspend to meet the smoke rising from a fireplace, in order that the enemy might wither and die. In Nigeria, when two natives make a vow of friendship they exchange saliva, which they use, in the event of betrayal, to cause harm to the false friend (Sir James Fraser).

DOES DESTINY EXIST?

After what we have stated above, can we say that all cases of premonition are capable of explanation? I would say no! But if we

consider that the majority of stories of premonitions reach us at second hand, we might say that—on the basis of chance, suggestion, telepathy, clairvoyance, paramnesia, and psychoboly—we are able to give satisfactory explanations for the *great majority* of cases put before us. Nevertheless, how can we explain certain cases which cannot be interpreted in any of the above ways?

Even in cases which have been completely checked, it must be pointed out that *they have not always been fulfilled in all their details—which would not be the case if the whole of life were rigorously planned in advance.*

We could not even maintain that in such cases it is not a question of details not fulfilled but of premonitions incompletely or insufficiently transmitted from the subconscious to the conscious mind. For not only have we observed premonitions repeated several times (especially in dreams) which are not fulfilled in all their details, but other premonitions which were not realized at all or were frustrated.

This failure of premonitions to be fulfilled in detail or as a whole—this possibility of their being obstructed—constitutes a valuable source of facts for the complete explanation of premonitions. These facts show that it is by no means a question of inexorable or irrevocable predestination, but rather of an uncertain action carried out *more or less* as the result of unfavorable conditions or lack of power.

Therefore, this “inexorable” destiny *seems to be dependent on unforeseen circumstances.* This is exactly what we set out to demonstrate at the beginning of this survey—that is to say, *that destiny does not appear to exist outside the broad outlines of creation (beginning, end, etc.), and that there are other agencies, still unknown or insufficiently studied, which we are beginning to glimpse and which can influence its details.*

THE COMPLETE EXPLANATION OF PREMONITIONS DEPENDS ON A STUDY OF THE PROPERTIES OF ANIMAL PSYCHODYNAMISM

Thus, the truth is beginning to emerge, and we must hope that the science of tomorrow, based on new facts, will prove the theory of psychoboly to be entirely correct.

To resort to predestination in order to explain premonitions would imply admitting a limit to the manifestations of animal psychodynamism. Since almost all the explanations we have mentioned come to us from faculties already investigated, such as telepathy, clairvoyance, psychoboly, etc., it would mean admitting that animal psychodynamism does not possess any other powers and that the list is definitely closed. *However, such a limitation would be both arbitrary and illogical.*

When physics *hardly dares conceive of the forces latent in the material atom*, and when so many unexpected horizons are opened up

by an experimental survey of apports, by the fire immunity of the Brahmins (carried out every year in February for religious purposes and, under the organization of Harry Price, repeated in 1935 as an experiment by Fakir Kuda Bux in London before several professors, doctors, etc.), and by death-bed telekinetic phenomena, who would dare assert that everything stops at that point and that we have reached the end of the unfathomable mysteries of the latent forces buried in our subconscious?

Who can say that new experiments based on other powers of our *entelechy*, still unsuspected, will not open up to us in due course new avenues of explanation?

The complete solution of the problem of premonitions depends on a study of the properties of psychodynamic entelechy.

PART TWO

Chapter 1

PEOPLE BORN WITH A SILVER SPOON IN THEIR MOUTH — BIRDS OF ILL OMEN

Does luck exist? Or is this a meaningless word without foundation? Are there really people who are born to be happy and others predestined to failure all their lives, irrespective of their intelligence and actions?

It is true that over the centuries history has always produced this strange phenomenon, that various religions have represented *luck* as a goddess, and that in all languages we find a multitude of relevant expressions such as "to be born with a silver spoon in one's mouth" — "you lucky devil!" — "he was born under a lucky star" — "he brings bad luck" — "bird of ill omen," etc.

Greek wisdom also decreed: "Everything is luck and not good sense!"

We do, in fact, see people every day who are neither gifted nor intelligent nor active and for whom everything succeeds in a way which might be called outrageous because there is nothing to justify such inexplicable successes. Everything turns out to their advantage, sometimes even including acts of imprudence committed. Merit, reason, and intelligence cannot stand up to this incomprehensible force. "Fortune has a better idea of things than we have," Montaigne tells us.

Popular proverbs have not failed to emphasize this point: "Good luck comes when you are not looking for it." "Fortune favors fools." It is claimed that even people of limited intelligence possess this faculty. In his excellent little book on "*Chance*," Rey says that "a person of mediocre ability, thrust forward by fortune, is stronger than a man of superior wisdom who is reduced to the bare resources of his mind. A fool often succeeds where ability fails. *Luck* pays no attention to human values. The important things in life, which ought to be guided by logic, follow quite a different course, which eludes the power of man and throws all ideas of reason into confusion."

There are in fact some unlucky people who dishearten the least superstitious among us. Even they sometimes hesitate and, from experience, prefer to avoid people who are thought to bring bad luck. From another aspect, businessmen and those whose lives are at stake—such as soldiers in battle—blindly believe in luck, and, *generally speaking*, all those who have succeeded in life admit that at some time or another they have had to rely more on luck than on their intelligence.

GAMBLERS' BELIEF IN LUCK

For instance, try to contradict *luck* or even to discuss the subject with gamblers, who are always closely concerned with it. You will see that, without exception, they all believe *blindly* in a kind of *fickle power* which sometimes favors one and sometimes another and which has marked predilections for certain people who, curiously enough, as if inspired by their power as benefactors, *can communicate this virtue* for a short time to others, just as the priests of certain savage tribes transmit fire immunity or as a magnet transmits its properties to a piece of iron.

Gamblers are not alone in possessing this faith in luck. In all periods of history and in all social spheres, it has been observed that some people seem to bring fortune or misfortune—regardless of their character, *since their mere presence is sufficient to produce the effect in question*.

Among the Greek people, there exists a belief that the person who enters the house on the first day of the month can influence the whole of that month either favorably or unfavorably; and this first visit is awaited with genuine concern. There is even a Greek word for this which cannot be translated (*podariko, kalo podariko, kako podariko*). It means "the influence of the feet." Thus, those who exercise a favorable influence are called "*kalopodaroi*" (possessing a good influence in the feet), and in Macedonia (Northern Greece) "*aspropodaroi*" and "*mauropodaroi*" (white feet and black feet).

This belief might therefore be based on the view that some people bring *good luck or bad luck, which is transferable*, and that such people, at certain times and under the influence of autosuggestion created by the tradition, emit either a *protective or harmful psychoboly*.

It may also be that the visitor in question is entirely innocent of any psychobolic action and that the facts observed are due to autosuggestion by members of the family, *causing them to emit this psychoboly*. We can by no means exclude such a possibility.

Be that as it may, when we survey the course of history it is difficult to reject the existence of good luck or bad luck in the case of certain well-known people, irrespective of their personal qualities. Research workers of the future will find in this source ample material to draw upon, in order to show, by striking examples, not only the repercussion of psychoboly on the person who has emitted it but also on matters of a general nature.

We have only to mention the names of the Corinthian patriot, Timoleon, the Roman Paul Emil (Plutarch), Augustus, Julius Caesar, Pompey, and Lucullus, who always had luck with them and who, with resources which were sometimes extremely limited, obtained almost incredible results (Timoleon with 6,000 soldiers exterminated the Carthaginians with 75,000 men in Sicily; and Lucullus, at the head of 15,000 legionaries in Armenia, overcame the army of Tigranes, numbering 250,000 men, with losses of only five dead and five wounded).

Timoleon's belief in luck was so great that he erected an altar in his home to the goddess *Automatia* (automatism) and offered up sacrifices

to her. He declared that everything he had achieved was due *to pure luck*, and, when haranguing the citizens of Syracuse, repeated several times that he was thankful to God who, wishing to save Sicily, had written down his name as the person who was to carry out his decision. (Plutarch: *Life of Timoleon*).

Now, none of these people we have mentioned was normal. After he murdered his own brother, Timoleon became a misanthropist and wandered for twenty years in the most solitary parts of Corinth.

Caesar was "omnium viroum mulier et omnium mulierum vir. . . ." Paul Emil was particularly addicted to the phenomena of soothsaying and died after three days of ecstatic delirium. Scipio Africanus spent long hours in the Temple of Jupiter, believing that he was in touch with the gods and had nocturnal visions. The life of gourmandizing and of crazy excesses of expenditure indulged in by Lucullus is legendary.

Since we cannot continue indefinitely on this subject, we shall confine ourselves to setting down at random a fragment of the life of the Cypriot philosopher Demonax, in Athens, as told by Lucian (Vol. II, pp. 203-206). This account deals with psychobolic influence on third parties:

"Towards the end of his life," writes Lucian, "when Demonax had reached a very advanced age, no matter in which house he entered to dine and rest, the occupants believed him to be the personification of a protective deity and that a *good daemon* had entered their home. The women who sold bread appealed to him from all sides to give them preference in his purchases, believing that he would bring them good luck. Even the children offered him fruit and called him "father."

PSYCHOBOLIC PERSONS AND TELEKINESIS

In order to provide some explanation for the phenomenon of luck, man, as the result of experience, has had to recognize and believe in the good or evil power of certain people without, of course, being able to conceive or understand the nature of this power. Analogous psychic emissions have been experimentally proved in our own day, as we have already said, by *telekinetic phenomena*.*

There are people who not only unconsciously emit a form of energy operating *conscious* movements of objects—which we call telekinetic phenomena—but who also possess a disintegrating influence on the connection of molecules, as proved by objects which have been broken telekinetically (see Lombroso-Proceedings-Bozzano), the dematerialization and rematerialization of matter (apports), etc. We need only mention here the Schneider brothers—and the Greek medium Clio, who influences the magnetic needle in full light. (See also Schrenck-Notzing, Sünner-Osty-Simsa, etc.).

* See page 24 dealing with telekinetic phenomena among the ancient Jews, savages, and Korean soothsayers, as a means of soothsaying.

As early as 1900, Marcel Mangin had expressed in the *Annals des Sciences Psychiques* (May-June) the same hypothesis concerning the secrets of Desbeaux, the gambler. "Why," he asks, "should there not be an emission from Desbeaux capable of influencing the roulette ball?"

Following Marcel Mangin, Dr. Emery Desbrousse developed the same argument less explicitly, and in 1928 Dr. J. Valkenier Suringar published a letter in the French *Revue Metapsychique*, of January-February 1928, containing the same idea: that the medium could exercise an influence which would stop the ball at the number required. However, we shall see shortly that this rarely depends on the medium's will power.

In 1909, Ochorowicz was surprised to see the famous medium Stanislava (who appears to have lost her psychic powers recently) influence, while in an hypnotic state, a prestidigitation device which—thanks to a small hidden mechanism—recorded the time desired. Stanislava was able to influence the mechanism, under conditions of rigorous control, to *stop at the time she herself wanted*. Ochorowicz obtained the same results with a small roulette wheel, but the medium insisted that the action was due to a "spirit guide." However, the so-called spirit declared that he extracted the necessary power for this action from the medium and those present, and the strain on Stanislava's nervous system during the experiments was such that her hands were perspiring.

Ochorowicz believed that these telekinetic movements were due to the *hands or to fluidic projections* (ectoplasm). However, he considered the influence of this power on the moving objects (a ball) as being less proved.

The same results were obtained with Stanislava in 1909, with a transparent folding screen, by a research society in the physics laboratory of the Industrial Museum at Warsaw.

In 1926, a certain Ignazio Torraca, of the Italian province of Puglia, created a formidable stir in Italy with his predictions of the winning numbers of the *Banco Loto*, the national lottery.

In the first week of January, he had first of all predicted to his fellow citizens that they would win on the numbers 30 and 49; this came true. The following week, he predicted that they would win on numbers 21, 54, and 82, and all of his compatriots were completely successful. The numbers even came out in the order given by him. One prominent man won 450,000 lire and another 100,000. Torraca was considered almost a benefactor by his native province.

The third time, he predicted successfully the numbers 43 and 76, thus definitely establishing his reputation. The diviner received thousands of letters daily, and there was considerable excitement. But then his success came to a halt. His subsequent predictions *failed completely*, causing financial losses to such an extent that he was compelled to disappear in order to save his life. (C. de Vesme).

Chapter 2

PSYCHOBOLY AND THE INTERPRETATION OF LUCK

In setting down this theory of psychoboly, we have tried to explain some premonitions by telekinetic phenomena. We shall soon see that the same phenomena can also explain certain cases of *luck*. In this connection, we should like to record the following facts, which have been fully checked by the Greek Society of Psycho-physiology; and we could easily find similar cases among gamblers.

CASE 88A. One evening, after a few glasses of champagne, Mr. A. Benicopoulos, stockbroker, and Mr. Aristide Louros, chemist, both well-known members of Athens society, went into the Casino at Dionysos, near Athens. Without explaining why, but with perfect assurance, Mr. Benicopoulos laughingly approached the *petits chevaux* table and handed the croupier 50 francs, saying:

"I want No. 26 to win."

The horse did in fact stop at 26. Mr. Benicopoulos left his stake on the same number and, full of the same assurance, repeated:

"I again order you to stop at 26."

For the second time, to the astonishment of those present, the horse stopped at No. 26. Then, for the third time, Mr. Benicopoulos, keeping his stake on the same number repeated:

"I again order you to stop at 26."

And for the third time the horse stopped at No. 26, amidst general excitement, while the lucky gambler, who was himself amazed, drew his winnings of 30,900 drachmas.

(signed) *A. Benicopoulos - Dr. A. Louros*

It is evident that in this case the gambler—thanks to the champagne, which induced a state of light "detachment"—emitted psychodynamic energy which stopped the ball at the number he wanted.

CASE 89. In June, 1931, when Mr. Andrew Moschonas, son-in-law of George Souris, the celebrated Greek satirical poet, was at Lout-raki, the Greek watering place, he went into the Casino. He sat down at the roulette table, next to Mme. Mizzi Heck, a Viennese lady who was living in Athens and to whom he had previously been of service. When Mme. Mizzi saw that he was losing, she said to him:

"Put your stake on No. 14, which I see you prefer, and I shall get it to win."

Mr. Moschonas did not believe what she said to him, but, impressed by her confidence, he put 500 drachmas on No. 14.

Mme. Mizzi then leaned over the roulette and, concentrating, her hands clenched in the direction of the ball, she started to repeat:

"Fourteen, fourteen. . . ."

To Mr. Moschonas' great surprise, the ball stopped at 14, giving him a win of 10,300 drachmas. Mme. Mizzi then said to him:

"I shall get it to win again, but wait a minute until I get some air on the veranda, as it has made me tired."

She returned shortly, herself again.

"Now I'll be able to do it for you," she said.

Encouraged by her self-assurance, Mr. Moschonas staked 1000 drachmas on the 14. The same performance of intense concentration was carried out by Mme. Mizzi, and for the second time the ball stopped at 14, winning him 20,600 drachmas.

The lady, completely exhausted and bathed in perspiration, then said:

"It's all over now. . . . I can't do any more."

Those who witnessed this incident were filled with amazement.

(signed) *Andrew Moschonas - Mme. Mizzi Heck*

When Mr. Moschonas told me this story during the summer of 1932, when I was at Loutraki, I immediately asked to be introduced to Mme. Mizzi, who was also there. I asked her why, as she had this power, she did not exploit it to win whatever she wanted.

"Because I lack sufficient faith in myself," she replied. *"Every time I have tried, I've been afraid, and I can only do it at certain times for somebody else, and not for myself."*

Naturally, I did not fail to ask the lady to visit the offices of the Greek Society for Psychical Research when she was in Athens, so that these facts might be entered in their records. She graciously promised to do so. However, if Mme. Mizzi possesses this power under the influence of *faith*, if only from time to time, there is no doubt that this is a telekinetic phenomenon. Here is another example:

CASE 90. Mme. Foula Meletopoulo, wife of the manager of the Savings Bank of the medical corps, went one day with Dr. John Chrysikos and his wife to Loutraki, where there was a casino for roulette.

As they were nearing this holiday town, Mr. Meletopoulos said that he would speculate 500 drachmas on roulette, whereupon his wife advised him to put the money on No. 17. Shortly afterwards, she also added Nos. 14 and 16, although still insisting particularly on No. 17.

When they reached Loutraki, the game had not yet started. They remained for a time on the veranda, and when Mme. Meletopoulo entered the gaming room later she saw her husband already sitting at the table. At first he had put his stakes on 14 and 16 and had lost. But when he placed his stake on 17, he won an amount 35 times his stake money, totaling 2,625 drachmas.

Taken in isolation, of course, this incident could not be considered as particularly noteworthy, but it was repeated when the Meletopoulos couple were again at Loutraki with Dr. Dem Floros and Dr. Doukas. When they had paid their restaurant bill, which came to 300 drachmas, Mme. Meletopoulos advised her husband to put his money on No. 3. He won 1,750 drachmas.

When I questioned them, the doctors Chryssikos and Floros confirmed this story. But the former added that Mme. Meletopoulo, who seemed to possess very marked psychic powers, had told his wife that she would give birth to a child on the following day, September 19th, which was earlier than expected. The first symptoms appeared at 3 o'clock that morning. Mme. Chryssikos was immediately transferred to a clinic, where the baby was born the next day, September 20th.

(signed) *Mme. F. Meletopoulo - Dr. J. Chryssikos*

CASE 91. A well-known Athenian, Mr. Pericles Levidis, who was at Loutraki, lost 2,000 drachmas one evening at roulette when he put his stakes on numbers 18, 28, and 29.

When he returned to his hotel, he undressed and began to glance through *Hestia*, the Athens evening paper, which the hotel page had placed on his bed. However, he had the feeling that he had already read the paper, and he then noticed that the page had accidentally brought up an old newspaper of May 28th.

This number impressed him, and he had a strong feeling that he would win at roulette that evening. As he could not rid himself of this obsession, he dressed, went to the Casino, and staked the sum of 100 drachmas on No. 28. The number won *twice in succession*; and when he played 28 again later on, the number came up *a third time*, giving him a win of 20,000 drachmas.

CASE 92. On another occasion, while Mr. Levidis was playing piquet with the manager of the casino, each of them marked up 27 points, a rare occurrence in this game.

This coincidence impressed him, and he said: "This evening I shall definitely put my money on No. 27 . . ."

However, that evening, as he only had 1000 drachmas notes in his wallet, he wavered and did not play. No. 27 came up *three times in succession*.

(signed) *Pericles Levidis*

In the above two cases, autosuggestion, having acted on the subconscious, must have caused the telekinetic phenomenon.

We might have tried to explain away the stated facts more or less baldly as coincidence if this had not been opposed by a calculation of the probabilities and if we had been unaware of telekinetic phenomena. Similar facts have all too frequently been observed in various parts of the world, and the calculation of probabilities sets a limit on the great power of coincidence. But, faced with the reality of telekinetic emission,

how are we able to exclude the possibility of a similar dynamic influence emanating from certain people with a special type of organism—for example, telekinetic mediums?

One might object by saying that mediums of this type are very rare, and that phenomena involving luck have been observed in people who have never experienced telekinesis. However, we must take into account the fact that not only are such phenomena rare but that sometimes quite normal people have unexpectedly observed telepathic phenomena, premonitory dreams, etc., in their own lives.

The latest discoveries in physics (see the works of Professor Joliot-Curie and Sir James Chadwick, both of whom received Nobel prizes in 1935, Professor Joliot-Curie and his wife for chemistry (discovery of artificial radioactivity) and Sir James Chadwick for physics) have finally proved that certain material bodies of atomic power, particularly from borium (atomic number 5) to kalium (atomic number 19) can, under the influence of certain agents such as protons, neutrons, and super-X-rays, become temporarily *radioactive*.

As kalium is one of the principal constituents of the human body, can we exclude the possibility of a kind of human radioactivity which we call telekinesis and which has also been proved in experiments by Clio? It should also be noted that we are referring only to a very small part of such phenomena, as the majority of these manifestations—which have been wrongly associated with other causes—pass completely unnoticed, for example, telekinetic phenomena related to the cohesion of material molecules—which are known under the name of the Evil Eye—and so on (cf. broken objects, etc.).

Temporary radioactivity of the human body would explain rare cases of psychic activity. A striking example, recalling Mlle. Clio's influence on the magnetic needle at the Greek Society for Psychical Research, is the following:

CASE 93. In March, 1925, Mme. Ellé Bellefanti (who is the niece of Mr. Lanitis, Deputy for Cyprus, and who, on the strength of phenomena verified by the Greek S.P.R., appears to possess very marked psychic powers) was at a clinic in Alexandria, where she was receiving treatment for polyneuritis. Her bed was some distance from the window, but she could see the blue sky through the glass. She had a fervent wish that the window be opened, so that she could breathe the fresh air, but the push button was too far from her bed for her to reach. She was looking wistfully at the window, when suddenly she saw the casement open of its own accord. She was very much surprised at this occurrence.

Naturally, by itself, we could not take this story into consideration, but it was followed by a similar incident which took place in Athens in 1934.

A member of Mme. Bellefanti's family, suffering from asthma, was being visited by friends who began to smoke, causing the risk of a fresh attack. Mme. Bellefanti, very annoyed, did not know what to do. She

did not dare open the door or the window, for fear of a draught of cold air. Suddenly, she saw the top part of the door, which was glazed, open by itself. From then onwards, adequate ventilation was assured. The event at Alexandria had been repeated.

(signed) *Mme. Ellé Bellefanti - N. Lanitis*

In the course of his experiments, Professor Winther of Copenhagen, through the medium Mme. Rasmussen, was able, *at will*, to effect movement of small balls made of various materials and suspended in glass containers. For a whole year, the medium Mlle. Clio was at the Greek S.P.R. (see *Zeitschrift für Parapsychologie*, May, 1932). In 1933 she was investigated at the Physics Laboratory of the University of Athens by Professor Athanassiadis, and in the presence of all the assistants she influenced the compass needle at will and in full light, even causing it to perform complete revolutions.

Thus, we have been able to examine just *a few* cases of the phenomena of *luck* which can be interpreted scientifically, particularly as in case Nos. 83 and 84 the agents were well able to produce psychic phenomena—in the one case by means of a light “detachment” caused by champagne and in the other by means of voluntary concentration.

Chapter 3

TELEKINESIS EXPLAINS ONLY PART OF CASES OF LUCK

Is the telekinetic phenomenon sufficient as an explanation of the good or bad luck caused by certain people? We cannot claim that it is without recourse to other properties of entelechic psychodynamism, particularly *telepathic suggestion* (Ochorovicz-Janet-Richet-Bruck) and the conscious action of telekinetic emission, as observed among almost all mediums (movement and disappearance of objects subsequently found in places which may be inaccessible, spontaneous disappearance and reappearance of articles in the pockets of people present, dematerializations and rematerializations—the possibility of which has been proved by the Nobel-prize experiments of Joliot-Curie—etc.; see also page 25). Here are some examples:

CASE 94. In early November, 1932, a young lady told Professor Spir. Calliafis, an inspector of Arsakeion, Athens, that she had had a dream about him. In her dream the professor had purchased a Naval lottery ticket, the number of which ended with 9; she advised him to buy such a ticket, feeling sure that he would win. The professor, who is a member of the Greek S.P.R., bought two tickets whose numbers ended in 9, and *one of them won 40 drachmas*.

(signed) *Professor Sp. Calliafis - Mme. Athena Calliafa -
Constantia Alexion*

CASE 95. Extract from *Psychikai Ereunai*, February, 1926:

The well-known Greek man of letters, Babis Anninos (now deceased), while in Castellamare, Italy, dreamed that his dead mother was urging him to make a note of three numbers which, according to her, would win the "Banco Loto" the next day.

The third number was 53 or 58, and as Anninos was writing down 53, his mother corrected him.

"That number is 58, not 53," she said.

The next day, as Mr. Anninos was passing a lottery bureau, he remembered his dream. He went inside and wrote down the three numbers he had been given by his mother. As he was writing the third number, he hesitated and instead of 58 wrote 53. No. 53 won.

(signed) *Babis Anninos (deceased)*

Cases concerning the realization of such a prediction appear at first sight to be inexplicable or lead, perforce, to the most absolute determinism. How, indeed, could one explain that a number which had been predicted would be the winner from among thousands of others? However, if we think of telekinetic phenomena—either spontaneous phenomena or those observed at seances, and if we closely study their manifestations, we shall come across cases of telekinesis which are *strangely cognitive and similar* to those in question. How many times, in fact, have we not noticed the movement of objects which are out of reach, and sudden disappearances and reappearances under the strictest control?

We could only explain such phenomena by dynamolysis of the subconscious psyche acting in a conscious fashion under the influence of impressions which have been repressed in the depths of our unconscious mind.

I myself have attended seances in which this force removed and replaced the spectacles of those present, in complete darkness and with startling precision. Under such conditions, prestidigitation and fraud were impossible. No normal person would have been able to remove and replace spectacles in complete darkness and with infallible assurance, without touching or even brushing the skin.

Confronted with facts like these, where logic finds it hard to yield to the evidence produced, can we exclude this same telekinetic force from our considerations, especially since all such phenomena *occur only in the case of people who are recognized as being psychic, or, in other words, emanative or psychobolic?*

CASE 96. Mr. Spiridion Georgandas, whose telekinetic powers we have already reported in Case 34 (in which a motor car collided with a truck), had the following dream on February 24, 1934:

He dreamed that he had bought two quarters of a ticket in the Greek Naval lottery (two tickets at 10 drachmas each), that the draw had taken place, and that he had read in the papers that he had won second prize. Still in his dream, he looked in his wallet to see if he could find the tickets, but they were not there. He then awoke. He told his wife about his dream, then his brother-in-law, and Mr. Alex Dimitriou.

Two days later, it was Saturday and the Feast of the Saints-Theodores. Mr. Georgandas was on the Place de la Concorde, in front of the flower market, looking at the people buying flowers for the graves of their departed and dreaming of the possibility of an after-life. He then remembered his dream. At that moment, a seller of lottery tickets came along and offered him two tickets at 10 drachmas each—that is to say, two quarters of a whole ticket. Still under the influence of his dream, Mr. Georgandas bought them without even looking at the numbers.

When he arrived at his office on the following Monday, he sent an employee into town on business. When the man returned, he mentioned

in the course of conversation that there had been a large crowd outside the lottery offices. Mr. Georgandas looked at his ticket, which was 9954.

That afternoon he met a former minister, Mr. Takis Botzaris, to whom he described his dream. They then went together to the Titania Cinema, where they stayed until 8:30. After the show, Mr. Georgandas went to the station at the Place de l'Omonia to take the train to Phalera, where he lived. He heard ticket sellers calling out the numbers of the winning tickets. He bought a list, looked at the number which had won second prize, and was surprised to see that he had been successful with a win of 10,000 drachmas for his two quarter-tickets.

(signed) *Spiro Georgandas - Catherine Georganda -
Alex. Dimitriou - Takis Botzaris*

Mr. Georgandas' telekinetic phenomenon (Case 33), described in the first part of this survey, puts us on the trail of the psychobolic interpretation. It is the same agent which, under the influence of Mme. Georganda's dream, unconsciously produced the car accident. The psychobolic emission, released under the impression of the dream, acted on the driver's brain and the dream was fulfilled.

In this particular case, are we to assume *telepathic suggestion* on the brain of the people drawing the numbers, or rather a conscious *dynamic* influence which placed the number of the winning ticket into their hands? We should not be surprised even by this latter hypothesis when we know that the exteriorized telekinetic emission from the medium's body *acts in a conscious manner*. This is one of the essential points of the psychobolic interpretation.

As for the theory of telepathic suggestion, how many times does it happen that, thinking we have met somebody we know on the street, we find that we have made a mistake? Would it therefore be impossible, under the influence of unconscious telepathic suggestion, to see one number instead of another?

CASE 97. Mr. Dionyssios Mantzavinos, a bank employee, dreamed that he had bought a ticket in the Greek Naval lottery, that the last three digits were 179, and that this ticket had won. He described his dream to his friend Mr. Vassilios Papamentzelopoulos, a lawyer of the Bank of Greece and treasurer of the S.P.R., who urged him to buy such a ticket. On Constitution Square in Athens, they hailed a ticket seller, but he did not have the number required. They then sat down outside the Café Zacharatou. A few minutes later the ticket seller came up to them and said that he had come across a ticket elsewhere, the number of which ended with 179. Mr. Mantzavinos immediately bought the ticket, and it won a prize of 500 drachmas.

(signed) *Dion. Mantzavinos - Vas. Papamentzelopoulos*

CASE 98. Dr. P. Panayotou has verified the following case, which appeared in *Psychikai Ereunai*, October, 1929:

Mr. Evangelos Christododoulou dreamed, in September, 1929, that a seller of lottery tickets was trying very hard to make him buy one—as-

sureing him that the ticket he was offering, number 37744, would win first prize. Mr. Christodoulou did not buy any tickets, but the next day, to his great disappointment, he saw that the number in question had won first prize.

(signed) *Dr. Pan. Panayotou*

Would it be too risky and illogical to see in all these cases, instead of predetermination, the influence of psychoboly *acting telekinetically in a conscious manner*, or *telepathic suggestion* on the person drawing the numbers, causing *visual hallucination*? Would such influence be more difficult to comprehend than the Hertzian waves in radio, or Marconi's experiment in which, from his laboratory, he switched on the electric lights of a town in the United States?

CASE 99. Extract from *Psychikai Ereunai*, February, 1933. Verified by myself:

Mr. Achilles Zissis, a high-ranking officer in the Greek Navy, one day met his brother-in-law, Mr. Bogdanos, outside the Admiralty offices in Athens, and Mr. Bogdanos described to him a dream he had had the previous night. In his dream, he and Mr. Zissis had bought a lottery ticket, No. 30215, between them, and this ticket had won a prize of 15,000 drachmas, which they had shared. Convinced that this number would win, he urged his brother-in-law to look for a ticket bearing the number and to buy it. To encourage him, he handed him half the cost of the ticket.

Mr. Zissis noted the number and then went with Mr. Manolatos, captain of a corvette, to the Café Gambetta, on the University Boulevard. There they were joined by a frigate captain, Mr. Tsirimokos, who, seeing a seller of lottery tickets, called him over in order to buy some tickets. Mr. Zissis recalled his brother-in-law's dream. He bought a ticket at random, without even looking at the number, and put it in his pocket. The next day he read in the evening papers that he had won 5,000 drachmas, and that the ticket he had bought by a mere fluke bore the number 30215, the number in the dream. Unable to believe his own eyes, he telephoned his brother-in-law in the morning, to verify the number. He then told him the news.

It should be pointed out that the day before the draw, while returning with his wife to the Salamine Dockyards, Mr. Zissis had told her about the ticket he had bought, but she was used to his buying tickets without winning anything and had chaffed him about it.

"No," he said with strange conviction, "this time it's certain!"

As for Mr. Bogdanos, he was not sure that his brother-in-law would come across the number in his dream and did not even trouble to look in the newspapers. However, during the night, his wife dreamed that they had won in the lottery and that they would share the prize.

(signed) *Achilles Zissis - Mme. Zissi - Mr. and Mrs. Bogdanos*

This premonitory dream, like the majority of its kind, was not realized *in all its details*, since the prize was 5,000 drachmas instead of

15,000. This, as we shall shortly see, is a fact of paramount importance for our survey, because it constitutes proof that *there is no such thing as a destiny that is rigorously and mathematically preordained*.

It should also be noted that this case concerns a family *possessing psychic powers*, as proved by the dream of Mme. Bogdanos (sister of Mr. Zissis). We should see this as a case of thought transmission between a sister and her brother, who already knew that the number in the dream had won. We should not therefore exclude the possibility of subconscious telekinetic influence by a member of the family acting *in a conscious manner*, as in the case of telekinetic phenomena. Thus, only the coincidence of the ticket purchased by Mr. Zissis would remain inexplicable. However, even excluding chance, can anybody, we repeat, set a limit to the manifestations of human entelechy when physics teaches us that even the latent forces in the material atom are incalculable?

Forming, as we do, a part of creative energy in the form of electrons, we conceal within ourselves *all possibilities*, especially since we cannot fix the limits of what is possible in creation. At any moment, in our studies of the great enigma of the human organism, we may find ourselves face to face with experimental realities which a short time ago would have appeared absurd.

"It is absurd, but it is true!" Thus concludes, epigrammatically, Professor Charles Richet, one of the greatest pioneers in metapsychics.

Although we developed this subject in the first part of the present survey—namely, the conscious operation of the telekinetic emission, as well as the role of telepathic suggestion—we consider it necessary to record more of such phenomena, so that we may better comprehend and demonstrate their influence in the case of luck with which we are dealing.

CASE 100. Dr. Ignatius Papaconstantinidis of Athens, well known for his psychic powers, reported the following case in *Psychikai Ereunai*:

"I was about to take my doctorate examinations when, four or five days before the critical day, I dreamed that I was being questioned by two examiners, a professor of anatomy and a professor of obstetrics. The former was questioning me on the anatomy of the kidney and the latter on puerperal fever.

"The professor of obstetrics was not listed among the examiners. However, I studied the two subjects very carefully and on July 20, 1902, presented myself for the examination. Imagine my surprise when instead of the professor of ophthalmology, who had gone to attend a congress, the professor of obstetrics arrived. He did in fact question me on puerperal fever, while the professor of anatomy questioned me on the kidney."

(signed) *Dr. J. Papaconstantinidis*

It is clear that the doctor, who possesses remarkable psychic powers, influenced the professors telepathically by suggesting the questions to them. The idea that the professor of ophthalmology would be replaced

is explainable by telepathy. While preparing to leave for the congress, he would have asked his obstetrics colleague to take his place. This event reacted telepathically on the preoccupied mind of the candidate.

CASE 101. Dr. N. Lorandos, a well-known Athens doctor, has reported the following case in the January, 1928, issue of *Psychikai Ereunai*:

When Dr. Lorandos was studying for his doctorate in Paris and had to appear before Professor Debrun, he had a vivid intuition that he would be examined on bronchopneumonia. This feeling persisted in the presence of the professor, who, to his great astonishment, began to question him on bronchopneumonia.

(signed) *Dr. N. Lorandos*

CASE 102. Mr. Pan. Véinoglou, a veterinary surgeon, of Karditsa, Thessalia, Greece, reported the following case in *Psychikai Ereunai*, November, 1931:

"In 1923 I was studying surgery at Alfort, France, and was awaiting my turn to be examined by Professor Coquet.

"Five minutes before I was to enter the professor's study, I had a strong presentiment that he would question me on *nephrectomy*. When I went in, I took at random from the box on the desk one of the slips of paper on which the subjects were written and handed it to the professor. He noted my name, unrolled the piece of paper, and read out in a loud, clear voice the subject on which I had to answer: it was *nephrectomy*."

(signed) *P. Véinoglou*, veterinary surgeon

This is undoubtedly a case of unconscious *telepathic suggestion* from Mr. Véinoglou to the professor, who *believed*, by visual hallucination, that he was reading the word "nephrectomy," in the same way as we sometimes think that we recognize a friend or acquaintance.

A professor of theology at the University of Athens, Mr. Greg. Papamihail, reported to me a similar case in his own experience. Following a dream, he unconsciously influenced the deacon of the Jerusalem Church to read a passage from the Gospel which Mr. Papamihail had seen in his dream the previous night.

CASE 103. A few days before his doctorate examinations, Dr. P. Panayotou, of Athens, dreamed that the professor was asking him what he knew about the plain of Marathon, where malaria had broken out. On the day of the examination, the professor actually questioned him on malaria and its treatment.

It is evident that Dr. Panayotou, who is himself a very good medium, unconsciously suggested the subject to the professor.

Chapter 4

PSYCHOBOLY AS A FACTOR OF LUCK

Thus, as simple telekinetic phenomena lead us toward the most probable interpretation of certain phenomena of *luck*, the more complicated activities of human psychodynamism appear to throw light upon another type of the same phenomena: psychobolic influence on living organisms, which we have already studied.

THE "PARCAE" OF MYTHOLOGY

We have seen the importance which popular wisdom, the fruit of centuries of experience, attaches to the psychobolic influence of certain people, and its faith in the protective or harmful power of such influence (blessings and curses).

One of the most ancient legends of this kind, originating from the Moirae of Greek Mythology and the Parcae of the Romans, is the one which maintains that every child is born to a fate which is ordained, sometimes by these self-same goddesses (whom Greek parents try to appease by placing preserved fruits near the cradle for the first two or three nights) and sometimes—in fact, far more frequently—by persons present.

The latter, usually the parents, immediately the child is born, begin to predict good things for him: a long and happy life, wealth, beauty, bravery, wisdom, etc. It is natural, of course, for them to be *moved and touched* by the sight of the little creature (emotive state). Such a feeling releases that form of psychoboly known in the legends as a "blessing." But, of course, this emission can only be produced if there are psychobolic persons among those present, or if someone, under certain conditions, is able to become psychobolic, which seems very probable.

It remains for us to know the extent of this psychobolic influence, its field of action, and particularly *whether or not it is lasting*—if, as is claimed, it has the power to accompany a human being throughout his life, smoothing out difficulties or pursuing him with its wrath. In other

words, is it capable of producing a kind of *stabilization of the "law of series"* throughout a whole lifetime, from the impression produced by beneficent prognostications on the subconscious minds of those present? Since popular assurance as to this matter is not adequate, a careful and thorough study of cases of this kind will perhaps give us the answer.

THE QUESTION OF HOROSCOPES

The fulfillment of certain horoscopes has apparently nothing to do with any kind of predetermination, especially since it is *very seldom that these are fulfilled in all their details*.

If the subject of the horoscope or those with knowledge of it are psychobolic, the prediction may be partially fulfilled by their influence alone—even in cases of the "evil eye," and to an even greater extent if the person in question is suggestible (in the case, for example, of death from paralysis of the heart as the result of autosuggestion).

In any case, the fulfillment—even if only partial and *particularly in the case of people in a prominent position*, (kings, princes, well-known heirs, etc.)—would really be due to the unconscious influence of third persons who were psychobolic, including those who would have known about the horoscope and would continue to remember it with interest, or even sometimes with a superstitious kind of faith, to see whether or not it was fulfilled.

This persistent and sometimes passionate interest, this superstitious faith, especially when it concerns matters of national importance or people in the public eye, *by developing into autosuggestion and passing into the subconscious mind of psychobolic persons*, would produce a lasting psychobolic emission and finally lead, even after a number of years, to the fulfillment of the horoscope, to a *greater or lesser degree*.

This might well be the explanation for certain popular prophecies which sometimes survive for centuries after the death of the person who made them.

The author Prentiss Mulford, who has perceived things which other people did not or would not see, says that "The formulation in thought or the exteriorization of each of our desires causes its fulfillment to be brought nearer. . . . This phenomenon is far more powerful when we think of it intensely and according to the number of people expressing the wish." Every thought is a reality and a force. Every thought is a vital part of our future for good or evil.

Without any hesitation, the American writer has given the explanation for the realization of certain horoscopes.

To these maxims we should like to add that the wish which is formulated becomes incomparably more effective when, with time and repetition, it penetrates into the subconscious, where the mysterious key to human psychoboly is situated.

SERIES OF ACCIDENTS EXPLAINED BY PSYCHOBOLY

The same principle would apply to those cases in which several disasters of the same kind occur (explosions, shipwrecks, derailments, etc.). The vivid impression caused by the first disaster would produce *autosuggestions* in psychobolic people who were on the spot—such as passengers, drivers or workers. These autosuggestions would pass into the subconscious and release the fatal psychoboly, causing the fulfillment of the subsequent mishaps.

The inexplicable deaths of archaeologists working on the excavations of Tutankhamen's tomb would be due to a similar cause, namely, psychobolic action, very probably by natives who firmly *believed that this violation would bring misfortune to those who indulged in it*. This is proved by the fact that death did not strike the principal person concerned—the director of the excavations, who must have been a *psychosthenic* individual—but some of the people who were working under him and who apparently offered less resistance.

SUPERSTITIONS REGARDING THE NUMBER 13, FRIDAY, ETC.

Prejudices concerning the number 13, especially at the table and on Friday the 13th, the superstition that three people should never light cigarettes from the same match, and a host of other prejudices, are not supposed to involve anything fatal. *However, we would advise that one never experiment with the subconscious mind of superstitious persons.*

Since you never can tell whether there are psychobolic persons in your circle of friends, *never seat thirteen at the table*, and never trifle with other such prejudices, although they may have no proper foundation. The formidable power of such people might be released under pressure of an *involuntary suggestion*.

OBJECTS BEARING GOOD LUCK OR BAD LUCK

A favorable or harmful influence seems likewise to be created by *objects* permeated with this strange psychobolic emission. We have only to think of talismans, charms, mascots, historic jewels which bear misfortune, a hangman's rope, horseshoes, fishing nets, relics of the saints, etc., provided, of course, that the result has not been caused by auto-suggestion. This preconception—if it is one—is carried by some savage tribes to such lengths that among certain Eskimos the young men sometimes kill their own mothers (mothers are always more attached to their

children), dry the body, and always carry it around to protect them in battle.

This last-mentioned example, which has for long remained inexplicable, may today be interpreted as a form of *psychometry*,* a kind of *memory* impressed on the object in question, or, rather, unconscious impregnation of articles used by us (such as the magnet which transmits its properties to iron) with a type of psychic radiation which appears to act according to both the conscious and subconscious tendencies of the person who has emitted it. Thus, objects belonging to "radioactive" psychobolic persons who have been loved by their fellowmen—such as philanthropists and saints—would be impregnated with a beneficent psychoboly. The opposite would apply to objects belonging to envious persons who find pleasure in evil. (Refer also on this subject to the strange influence of certain houses impregnated by their occupants, such as gamblers, wantons, etc.)

In Russia, if one wishes someone well, there is the custom of giving him a silver coin. In Greece, merchants set great store by money received from their first buyer, believing that it may bring them good luck or bad luck (*Sephies*). The millionaire Rockefeller also appears to have noticed that articles received from him bear good fortune, since he has given a dime to everybody who approaches him. In all cases of this kind we should, of course, recognize psychobolic and psychometric influence.

This impregnation of the material concerned would thus act favorably or otherwise, in exactly the same way as the emission from the *living medium*, who, as a result of his unconscious psychoboly, transmits good or bad luck; and this appears to be yet another confirmation of our hypothesis as to the existence of *psychobolic subjects*.

In Alexander David Neel's interesting books on Tibet, where psychic phenomena appear to be an everyday occurrence, centuries of experience and the untiring efforts of ascetics to develop the latent, miraculous powers in our being, provide us with several valuable observations. We can generally see that the psychobolic emission, which is released subconsciously by ardent faith or even voluntarily (magic), is able to convey "miraculous" properties to ordinary objects. As examples we may mention firearms which lead the owner to commit a crime, articles which bring good or bad luck, and so on. One of the most widely known Tibetan legends is the story concerning a dog's tooth which a merchant, on his return from India, presented to his narrow-minded old mother, who had demanded that he give her some relic such as a genuine tooth of Saripouta, one of the most eminent of Buddha's disciples.

This dog's tooth, placed on a small altar, was surrounded by such reverent feelings and so many emanations from idolizing fanatics that after some time it began to emit rays of light. This story gave rise to a Tibetan proverb:

Meu gus yeu na — Khui so eu tOUNG!

* See *Traité de Métapsychique*.

This means that veneration can cause light to emanate even from a dog's tooth. . . .

Earlier, I mentioned Prentiss Mulford as a man who intuitively felt the psychobolic truth expressed with impregnated power by various objects (psychometry). Some of our thoughts impregnate even our clothes which, after a certain time, are literally crammed with these spiritual elements. Each thought is part of ourselves. Our latest thought is part of our latest *self*. A person who after some time puts on old clothes is impregnated with thoughts to which he has long been a stranger. From our old clothes there comes back to us what is left of old sorrows and old afflictions which have impregnated them in former times. In this way, the present ego is burdened with the old and dead ego of past years. Nature never attires itself in its old dress. It is for this reason that faith in talismans and the relics of saints has a foundation of truth; they are impregnated with the emanations of the persons to whom they used to belong.

Chapter 5

LUCKY DAYS AND UNLUCKY DAYS

We now arrive at another question.

Are there really people predestined to be lucky or unlucky? Could not this preconception be due quite simply to the character of the individual in question, depending on whether he is intelligent or of narrow views, timid or adventurous, hesitant or courageous?

Of course, a good deal of the misfortune of certain people must be due to their individual natures. However, as we have seen, there are some remarkably strange cases in which misfortune appears to *be entirely independent of any influence, either direct or indirect, of the persons concerned* (for example, gamblers).

Furthermore, objection to the belief that any person is born lucky or unlucky, and that all depends on the intelligence and actions of the person concerned, crumbles when confronted with another fact observed over the centuries—*that of lucky days and unlucky days*.

Indeed, everyone, whether lucky or unlucky, has days when, irrespective of personal actions, everything goes smoothly or otherwise. There is also a remarkably curious fact—one which is observed by people of all races and which we have already considered in detail—*that misfortunes never come singly*.

The almost daily occurrence of such phenomena has had such an effect on the everyday experience of people that they have even tried to turn it to their advantage. For example, there are people who, when they see the beginning of a *series* of misfortunes, try, after the first two, to create a third by artificial means, in order to close the traditional cycle. Some persons try to achieve the same result by doing themselves harm, for example, by tearing their hair, etc.

THE "LAW OF SERIES"

Similar observations led the biologist Kammerer, who was taken so prematurely from science, to formulate this theory in a singularly unusual book entitled *The Law of Series* (*Das Gesetz der Serie*), which awaits fresh research to unravel its mysteries.

Kammerer maintains that, when the conditions governing the *law of series* have been sufficiently studied, life today will give future generations the impression of *something like the life of primitive man or of savages*. ("Unser heutiges Kausalleben wird dem Serialleben der Zukunft erscheinen, was das Leben nackter Wilder oder Urmenschen, die Mangel litten an allem, wessen die am noetigsten beduerften, dem raffiniertesten Luxus eines Kulturcentrums der Jetztzeit erscheint"—page 369).

More recently, the Academician Camichel, director of the Institut Electrotechnique of Toulouse, has verified by means of laboratory experiments what is called "the memory of the flowing water."

Here is a river in its "minor" bed, that is to say, *at its lowest level*. The waters rise, causing the river to *overflow* and therefore fill its "major" bed, that is to say, the bed marked by the banks, fortunately temporary, of its *maximum flow*. If we place an obstacle *between the two kinds of banks (minor and major)*, the swelling of the waters will strike it and impose alterations on the current. This is to be expected. But what is not expected is that when the river has returned to its original bed and the obstacle has become dry once more, the *minor current* does not revert to its old flow, as it would have done if there had not been any obstacle.

In other words, the current "remembers" the restrictions imposed on it by the temporary obstacle, with which it has no further contact. The "flowing water" therefore retains, as a memory in its permanent eddies, the "story" of the rise which disappeared. And this memory—in other words, the *inherited* eddies of the rise—can last for weeks, for months, for years, or for centuries.

We would emphasize that this is not a question of changes which the rising of the water may cause in the shape of the banks or bed of the river. That is quite another matter. We are talking about river beds which theoretically cannot "lose their shape" and which, as for example *in laboratories* engaged in research on hydrodynamics, are constructed of concrete. To effect such changes it would suffice to increase the speed of the small experimental current.

Thus, if we get the current to pass into two small dams of equal size, the water vein would hesitate for a moment.

Take a "concrete channel," perfectly dimensioned, into which the water flows without meeting any physical obstacle in its passage, *however small*, which would cause it to divert its current toward one bank of the channel rather than toward the other.

Across this channel let us install a uniform *dam*, containing, exactly in the middle, a *sluice gate*, which we open. The water vein, coming out of this central sluice gate, traces its course in the geometrical axis of the channel. There is nothing surprising in this. There is no obvious physical cause which would produce a *diversion* of the water current in one direction or another in relation to the sluice gate axis, which is axially symmetrical with the whole. However, on both sides of the vein two cylindrical whirlpools or "rollers" are formed. There is still nothing

mysterious about these whirlpools: the friction against the banks acts as a brake on the current in such a manner that the water swirls symmetrically between the vein, the dam, and each bank. The central vein flows normally toward the dam. This regimen of normal flow is called the "Poiseuille regimen." It is characterized by a *stability* which gives the flowing water of the vein the appearance of a cylinder made of beautifully-cut glass. *All this is in accordance with the classical laws of mechanics.*

By some process (for example, raising the level of the head-bay), let us increase the speed of the current. The vein *hesitates* for a moment in its course and then veers toward one of the banks of the channel to which it "adheres" in a *stable* manner.

Everything has thus occurred as if the growing speed had impelled the vein to swing toward the right or the left without apparent reason—of its own *free* will. In fact, if we carry out the experiment again, we would note that neither of the two banks is privileged: the vein gravitates sometimes toward the one and sometimes toward the other. We would say that this occurrence is "indeterminate." It seems to depart from the laws of classical equilibrium.

In Camichel's experiment, if, during the current's period of hesitation, we place into it a wire which is as thin as the experiment will allow, say, 1/600th of a millimeter in thickness, making it almost invisible, and we place it on the right, the *deviation* is always effected *toward the left*. This tiny "obstacle" is sufficient to *repel* the vein. On the other hand, once the vein is established in its new *stable regimen* on the left, we can move the wire as we like, within the vein or outside it, and try to get the current to reverse its decision; but nothing happens. The vein flows calmly around the wire without leaving its acquired position. We describe this occurrence as "irreversible."

The same phenomena are noted in large-size, free-surface systems. For example, in Banlève's laboratory, in a channel four meters wide, a vein comes from a central fissure with a width of 1 m 40, discharging 3600 liters of water per second, and is pushed back toward the opposite bank by a vertical rod 0 m 025 in diameter, placed, on the surface of the vein, at a distance of 2 meters from the lower part of the fissure at the start of the operation. The vein, being directed in this manner, remains stable and retains the same position, even if the rod is taken away or moved into the channel, the vein and outside the vein.

We can draw two important conclusions from these investigations as far as their applications are concerned, and it is necessary to state these conclusions quite clearly. On the one hand, there is the sensitivity of the vein to extremely low speeds which occur at the start of the movement of the water; and on the other hand, there is the stability of the vein when we are dealing with considerable speeds.

In the drawing reproduced below from a survey by Jean Labadie, if we take the water vein to position 2, starting from the left bank (the nearer side), the vein remains deflected to the left, and this is the first of the two configurations possible at this point. But if we take the vein to *this very same position 2*, starting from the right bank (the further

side), we shall see that it continues to be attracted to the right bank; and this is the second of the two possible configurations. However, if we lead the vein to position 4, starting successively from first one and then the other bank, we will come across the same symmetrical phenomena.

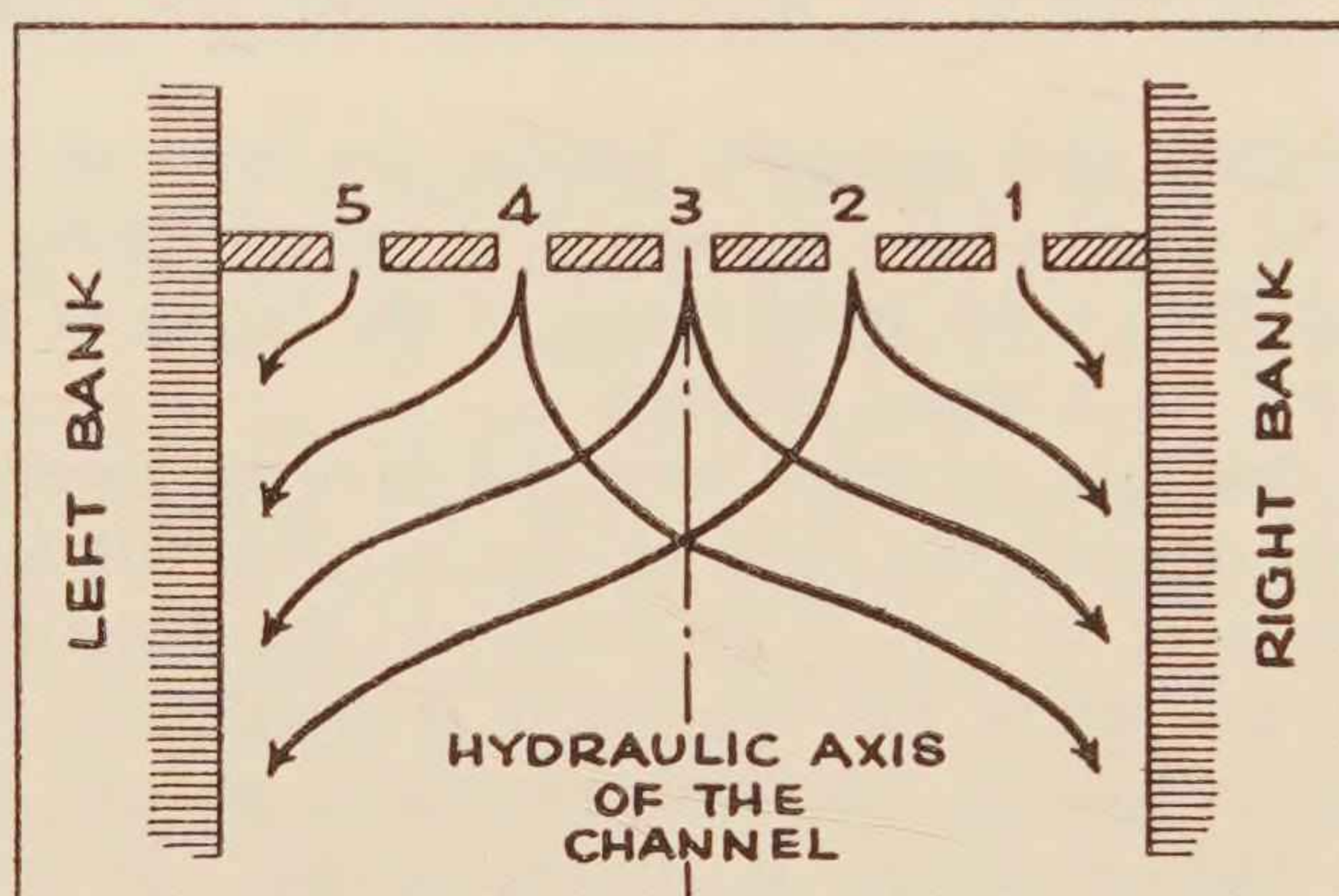


FIG. 1. — Diagram showing the multiplicity of “solutions” obtained by the movement of a channel alongside a dam.

If a “mobile sluice gate” moves on the dam from one bank to the other, the water vein which it feeds remains inclined toward the nearer bank; thus, the crossing by the positions 1, 2, 3 and 4 keeps the vein turned toward the left bank. It is necessary to reach position 5 to enable the vein to be diverted toward the right bank. In the same way, the movement of the sluice gate in the directions 5, 4, 3 and 2 would keep the vein diverted toward the right bank; it is only at 1 that the vein would break loose from the right bank and go toward the left bank.

We can therefore see that, in accordance with what we have said, the water vein, in its movements, “remembers” its previous history.

In the same way, if we open two symmetrical sluice gates in our dam, we note a characteristic phenomenon: the mutual attraction of the water veins. The currents from the two symmetrical sluice gates join and become a single current, which also undergoes the phenomenon of *indetermination*. But the choice of the current for either one bank or the other is determined *by the order of the opening of the sluice gates*.

For example, we open gate A (in Fig. 2) and allow the permanent regimen to be established. We then open the symmetrical sluice gate B. The two veins draw together and the current resulting from their confluence turns *toward the bank nearer to the sluice gate first opened*. If we had first opened gate B, the confluent current would have turned toward the bank nearer to B.

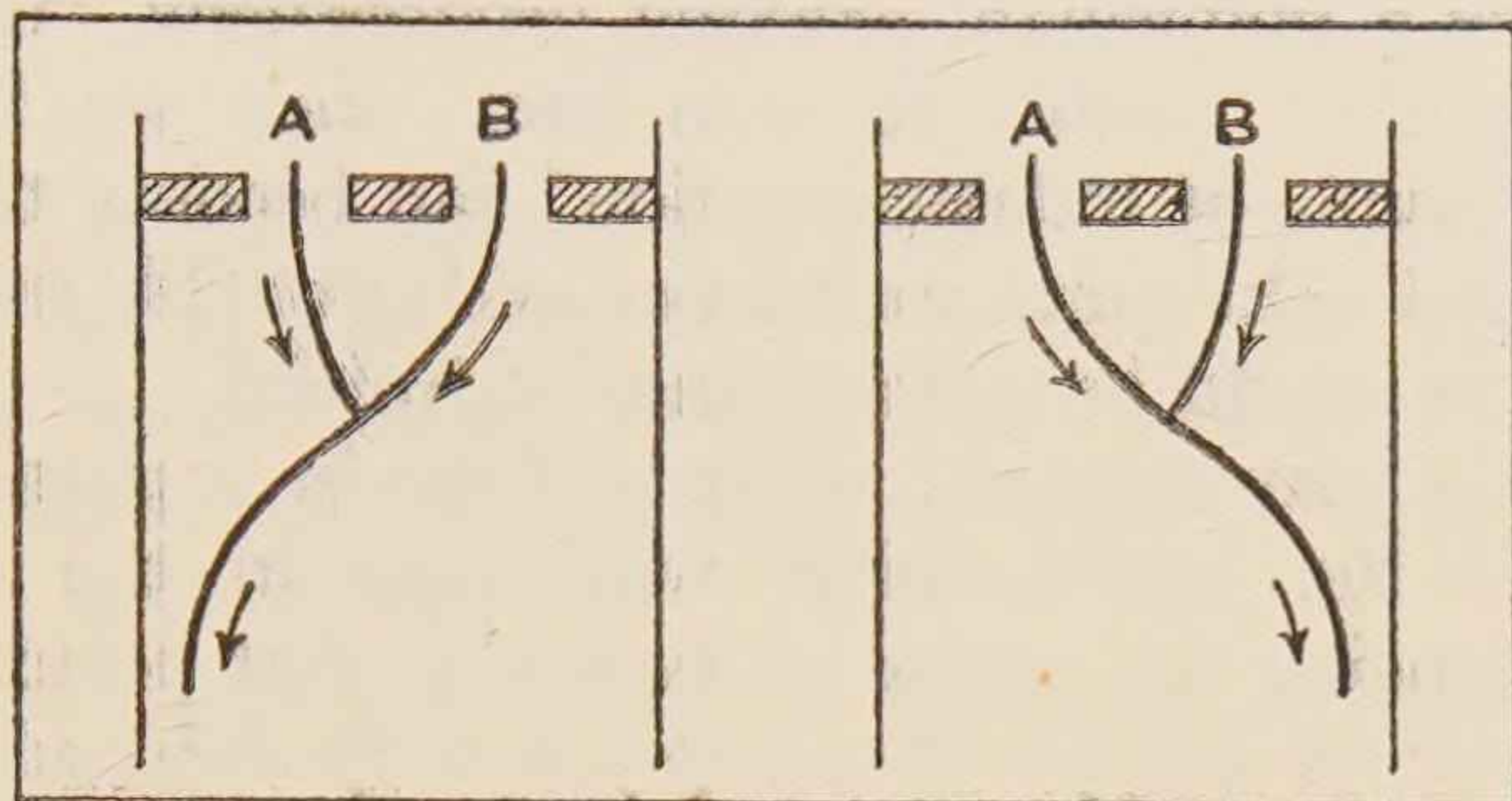


FIG. 2. — Multiple solutions obtained with two channels opened one after the other in the dam.

If gate A is opened first and then B, the two veins which join up are deflected toward the bank nearer to A. If B is opened and then A, the two confluent veins are deflected toward the bank nearer to B.

Thus, the final result here depends on the order of the operations: this phenomenon reveals what mathematicians call *non-commutativity*.

To conclude, we should like to lay stress on a statement which is more immediately productive: “for ‘indetermination’ read ‘chance.’” It is by turning to this (by means of the *statistical* calculation of probabilities) that modern atomic mechanics has been able to utilize its “principle of indetermination.” However, “chance,” as revealed by hydraulic indetermination, is far more precise in its challenge to the mathematician. Regarding the case in point, it is no longer a matter of working “statistically” *on a large number of operations*; it is obvious that if the experiment of the flow of the central vein in a perfectly symmetrical structure were repeated ten million times, the physicist would establish the same “average number” of spontaneous deviations to the *right* as to the *left*.

But what interests us is *to be able to direct this action*, and this is precisely what the Camichel wire, acting as a kind of trigger, enables us to do. We should then be able to give tit-for-tat to the great god Chance, while classical statistics contents itself with blindly recording the well-known law of averages (“large numbers”). This having been said, its consequences are tremendous. Let us content ourselves with outlining them. The role of pointsman for a water vein played by the controlling rod may be transposed by thought into many other phenomena, for example, the “crystallization” of a saline solution.

The *chemical reactions* display similar effects. We know that certain reactions are *controlled*, (that is to say, “accelerated” or “retarded”) by the action of “catalyst” substances. But these catalyzers only intervene in reactions by the effect of their presence—in exactly the same way as Mr. Camichel’s rod, which actuates the decision of a water vein three hundred times larger than itself, without participating in any of its movements, and which the water vein could carry off like a straw.

If mathematicians can discover the means of utilizing this chance

phenomenon like a pointsman, working progressively, "irreversibly," and "non-commutatively," unable to turn back, then we believe that the well-known "principle of indetermination" can become the starting point of a form of physicochemical mechanics and probably even of biological mechanics, which would be extraordinarily fruitful.

And now we may wonder: what is there in a person's destiny that is equivalent to the hardly-visible wire used in the experiment and capable of influencing the course of events in that person's life for good or evil? Would it be a type of *autopsychoboly* induced by autosuggestion, or the psychoboly of a third person (evil eye, blessing, curse, hoo-doo) which, once emitted, continues to influence constantly the life of that person just as the wire does which decides the direction of the current?

In any case, all the facts gleaned from the experiment we have described appear to lead to this explanation.

There are, of course, "strong-minded" people who shrug their shoulders at these observations, which controvert the experience of centuries, and who utter the eternal refrain of shallow, narrow-minded, and overly conservative people: "superstition!" However, such people have said the same thing in all ages in connection with almost all the great discoveries: of Pasteur when he discovered microbes, of Semmelweiss's revelation of the cause of puerperal fever, and of many others. Experimental telepathy, photography, Hertzian waves, and radio telephony or broadcasting are too recent for us to have forgotten their history. When Wirchow was invited to examine the stigmata of Louise Lateau, he did not just say "fraud" or "miracle" when he went to see her. He simply remarked: "One does not rejoice at verifying a new fact. On the contrary, it is frequently painful" ("Ueber Wunder").

Scarcely forty years ago, scientists of the Institut de France ignominiously dismissed a representative of Edison who had presented them with the first phonograph; and Professor Bouillaud, one of the greatest men of that time and himself a member of the Institut de France, a year later wrote a signed article in which he said that it was incredible that sensible people should believe that a human voice could come out of a wooden box.

Thus, the majority of official men of learning, when they are told of a new concept which contradicts what they have been taught, even when it is a fact proved in experiments, are afraid of ceasing to appear all-wise, and they have the same feeling, if not the same sincerity, as Wirchow. They inwardly resent people who cause them to worry and who upset their digestion, and confine themselves to expressing emphatic rejection or scornfully shrugging their shoulders. One of the most striking examples of this misoneistic conservatism and shameful scientific apathy is the fact that every year, when Brahmins publicly demonstrate their fire immunity, upsetting all our ideas of physics and chemistry, it is only the universities and academies of science which remain unmoved. They deem it more appropriate to shut their eyes to the facts and ignore them. Fortunately, progress also shrugs its shoulders and laughs at time and at men.

PERIODICITY IN NATURE

Moreover, is not everything in nature, as we have already seen, a question of periodicity? We could call it a gigantic rhythm, periodically producing the same changes and the circumstances which follow: the four seasons, the tides, the eclipses, the comets, the deluge of successive shooting stars, and so on.

One of the great laws of nature is *mimicry* (described by Darwin), according to which every animal organism tends to take the color, and sometimes even the shape, of the environment to which it is transported. Is not this a tendency which repeats itself? Repetition seems to be a *fundamental property of energy condensed into matter*. Thus, energy which, in its least material forms (X-rays, super X-rays, etc.) is propagated in a straight line, immediately condensed by attraction from the *proton* into a material *electron*, begins to describe an orbit, *which is always the same*, around it, until a greater force compels it to change its orbit or finally tears it away from the atom (radioactivity).

As already stated, it is perhaps therefore necessary to seek the cause of the "law of series" in the fundamental properties of energy condensed into electronic matter, *that is to say, in the manifestation of material life*.

If, for example, one day there is a thunderstorm or the sky becomes overcast for a few hours, we may expect to see the same phenomenon repeat itself, more or less intensely, *almost at the same time for two or three days in succession*. Also, in a raging sea there are always *three waves*, one after the other, which led the ancient Greeks to call the storm "Trichymia" (three waves).*

But what is the reason for this curious phenomenon of *series*, in good or bad luck, in happiness or misfortune, the same series as in physical phenomena? Are we ourselves subject to unavoidable influences which, when released, have a tendency to repeat themselves, on a lesser scale, in the same way as the orbits of the electron? Would such influences be common to both large and small phenomena in nature, including minute elements of living matter?

The new concept of physics, which presents the entire universe as being an electronic condensation of the same creative force, continually forming matter by rotary motion and dematerializing into semi-material radiations (alpha, beta, and gamma rays), demonstrates in fact that even the most minute particles of creation, as elements of the same creative force, are inevitably subject to repercussions of the ferments of a *constant state of flux*.

Therefore, would energy, condensing into an electron in its rotary motion under the influence of the *proton*, retain the memory of such motion, and *would it have a more-or-less-reduced tendency to repeat it in subsequent manifestations?*

* Among the Greeks there is a legend which states that a misfortune must repeat itself three times. There is also a French proverb which says: "Never two without three . . . misfortunes never come singly."

This is, of course, only an hypothesis, but it has a scientific basis. However, as the results of such repetitions *are not the same for all individuals* (good or bad series—lucky or unlucky days), we are faced with two alternative explanations:

1. That this influence, which causes the *law of series*, does not always originate from the same source—*which is inconceivable*, since the whole of creation is a condensation of the same energy, and the converse would lead us to admit two types of creative energy, good and bad.

2. That in its tendency to repetition it is controlled by its material agglomerate under pressure from its own good or bad feelings. This second explanation, which seems more reasonable, *leads us directly to psychoboly*, as explained in detail in the first part of this survey. Accordingly, the influence of psychobolic persons would explain the phenomenon of the series of good or bad luck observed in all its clarity, especially among gamblers, who are more frequently in a state of mind conducive to emotion.

Consequently, a favorable type of psychoboly, emitted by a third person who feels grateful or who is sorry for something wrong done to us, would result in a series of good luck for us (happy days). Likewise, a feeling of resentment or envy, or an angry memory, would be the cause of a series of unpleasant events (unhappy days), which would ensue with greater or lesser frequency and intensity, in proportion to the degree of *self-defense* of the person concerned (psychosthenia).

CASE 104. The following is a personal observation made by me recently:

During the summer, which I had been spending at my villa on the coast, I was compelled to stay in town for about a fortnight. This period was marked by a very curious state of affairs: throughout the whole of that time a veritable series of mishaps and reverses occurred, in striking contrast with the quietness of my usual life.

I was unable to account for this persistent run of bad luck until, when returning to the coast, I heard that, as the result of a misunderstanding, my circle of friends and neighbors had been very annoyed with me during the whole of that fortnight, as they thought I had been the cause of an unpleasant incident that had occurred to one of the families there.

My explanation dispelled their suspicions. But this discovery also supplied me with the explanation of my series of troubles during that fortnight. Among all the people who had been annoyed with me, there must have been some who were psychobolic and who unconsciously exercised their harmful powers.

CHARITY AS A PSYCHOBOLIC AGENT THE MORAL VALUE OF PSYCHIC RESEARCH

It follows that any good deed or sincere remorse, by creating feelings of gratitude or repentance, would, in the case of psychobolic persons, be the cause of a favorable emission, which would result in a series of favorable circumstances for the well-doer.

Charity, the basis of the teachings of the philosopher and martyr of Nazareth, who preached not only that we should not do evil but that we should also love our fellowmen, *would therefore be the priceless key which unlocks the doors of the mysterious powers buried in us*. We can thus appreciate the high moral value exerted *on individuals and, generally speaking, on groups of people*, by research into psychic phenomena.

When man is finally convinced by science, and by science alone, that besides the material body there is a mysterious agent, proved by telekinetic phenomena, which is a veritable source of miracles and which appears to act in a conscious fashion, then better days will dawn for mankind. Only then will man understand that a mysterious unknown awaits him, that to do wrong is a degradation of and estrangement from his divine source, and that war is the most odious of crimes ever conceived. Only then will he feel constrained to follow a social concept based on love of his fellowmen, who are a part of the same creative force, and on universal harmony. . . .

Research into the subconscious has demonstrated that we have within us a judge both terrifying and inflexible—a judge who is *omnipresent* and who judges, alas, not according to generally recognized moral principles but according to our personal principles, formed by heredity and by the influence of our environment, good or bad.

The *unknown friend* in Indian philosophy, the *unknown guest* of Maeterlinck, whom we hide within ourselves, can become our most relentless persecutor when fear and remorse, in the name of no-matter-what inner principle open the doors of the subconscious and hand us over to his mercy.

It is for this reason that criminals, who feel no remorse, do not suffer the same consequences as other people. When they commit crimes, the doors of their subconscious remain locked and they are not afraid of its terrible reprisals. They have no remorse.

The judgments passed by the subconscious will only be in accordance with the ideals of justice which the development of conscience and logic has formed in man when the spiritual evolution of the masses has reached its maximum development, when the whole of humanity has the same concept of good and evil and the same moral outlook.

For the time being, if you have been brought up according to moral principles generally recognized, and if you feel their value deeply, *beware of violating them* or you will bring about Baudelaire's *Eautontimoroumenon* and yourself become both executioner and victim!

The philosopher and martyr of Nazareth, who was one of the

greatest psychobolic men on earth, recognized this truth perfectly when he said:

They that live by the sword shall perish by the sword.

.....
Judge not that ye be not judged. For with what judgment ye judge ye shall be judged. And with what measure ye mete it shall be measured to you again."

.....
Blessed are the merciful for they shall obtain mercy.

REMORSE AS A PSYCHOBOLIC AGENT THE LUCK OF BETRAYED HUSBANDS

Concerning remorse as a psychobolic factor, there is a superstition, regarding the luck of husbands who have been deceived (cuckold's luck!), which, it would appear, is not entirely without foundation. Both the wife who, according to the old-fashioned concept, *deceives* her husband and her accomplice should, of course, feel deep remorse. This feeling, acting as a psychobolic agent, would produce a favorable psychobolic effect on the husband. For this reason, so it is said, some gamblers, as a result of their own experience, encourage this little conjugal triangle, as it never fails to bring them luck in their gambling when it concerns people who are psychobolic.

RELIGION AND PRAYER IN RELATION TO PSYCHOBOLY MIRACLES AUTOSUGGESTION IN SCIENCE

On the basis of the above data, any agent able to utilize the latent forces of the subconscious *to the detriment of the conscious mind* would be able to obtain *results exceeding our material conceptions*. These are what we call "miracles."

All religions tending to inspire *absolute and fanatical faith* are able to release similar forces (cf. the miracles performed by ascetics), and fervent prayer, leading to a degree of intense concentration extending to a state of *oblivion*, would be one of the most effective psychobolic agents. Whether one prays to Apollo, Jesus Christ, Mahomet, Buddha, or to any saint, the effect is the same, *provided that the prayer is intense and derived from intense faith*.

We should not laugh at any miracle performed by ascetics, irrespective of their religion, or any of the miracles described in the lives of the saints. When we examine such miracles from the scientific angle, we recognize telepathy, clairvoyance, psychometric impregnations (i.e., relics), and psychobolic influence. *The mysterious agent is always the same*, released by the faith "which can move mountains. . . ."

Prayer is unconsciously addressed to the little God whom we conceal within *ourselves* and who, breaking away from material bonds by means of psychoboly, would be able to display superhuman powers to the extent of the phenomenon we call a *miracle*. In Case 29, which describes a mother who saves her son by means of prayer, we find a truly impressive example of this.

Concentration necessarily results in a diminution of the function of the senses, because when we are deeply absorbed we lose not only our sense of time but almost our sense of hearing at times, to the point of not hearing when we are called.

The result of this diminution of the senses is an abnormal functioning of the brain and closely approaches many of the *hypnoid* or twilight conditions recognized as being the most suited for causing exteriorization of the latent powers of the subconscious, namely, psychic phenomena.

In different parts of the world, this conditions is brought about by various methods; prayer, leading to a state of intense concentration, is recognized in all religions as being one of the best.

Being composed of electronic atoms, we also form a small part of *creative energy*. We are little Gods, whose supernatural powers remain latent in our material condensation. Possibly it is for this reason that the dogma of the *omnipresence* of God is found to be proved. The degree of concentration governs the fulfillment of our demands. It is this concentration on which their fulfillment depends to the extent of the phenomenon known as a *miracle*.

Science, too, is endeavoring to achieve the cure of diseases by methods which tend to activate the latent forces of the subconscious, namely, by producing autosuggestion, the power of which is sometimes truly astonishing (e.g., a piece of paper acting as a vesicatory. Refer also to Coué's method, Christian Science, the miracles of Lourdes, etc.)

Chapter 6

PSYCHOBOLIC SELF-DEFENSE AND PSYCHOSTHENIA

Is everybody subject to the influence of psychobolic persons in such a way as to bring good or bad luck?

It seems not, at least under certain conditions. In fact, certain people—including powerful criminals who have caused a great deal of harm, or other people exposed by their position or wealth to admiration, envy, or hatred—appear, at least up to a certain point in their lives, to be *allergic* to psychobolic influence. This leads us to consider the question of a type of personal *self-defense* (psychosthenia) which, at its peak, would make such privileged people unapproachable. This personal self-defense may, in the first instance, have as its source particular psychosthenic organisms which are placid by nature, *cold, and rarely affected by emotions* which might lead to a diminution of their self-defense mechanism.

We see, in fact, that, generally speaking, people who are presumed to be *lucky* are individuals of a placid temperament, resolute, and rarely moved by emotion, whereas the “failures” are those who are extremely emotional people, easily affected.

Would this pronounced sensitivity to nervous excitement cause a diminution of personal self-defense? On the other hand, would the natural endowment of fortitude, like *faith*—by suppressing hesitation, *the daughter of conscious logic*—lead to the predominance of the subconscious over the conscious mind which, as we know, is essential for the production of psychic phenomena? This is very probable. Perhaps this is the explanation of the secular proverb “fortune favors the brave,” and of psychosthenia. The phenomenon of *luck* is far more evident in cases of danger and of the risk of life or death inherent in great adventures. In war, soldiers have always had to believe blindly in *luck*. And with good reason!

It is only in times of crisis that the switch operates which opens the door to superhuman miracles, to the mysterious subconscious, buried within us. It is, above all, at such a time that psychoboly becomes involved.

INVULNERABILITY TO BULLETS

We all know the story according to which, in battle, the bullets seek out those who are timid and nervous while respecting soldiers who are brave and resolute. We are, in fact, aware of cases which are truly impressive. But the curious thing is that such people are precisely those individuals who are gifted with a very special kind of sang-froid, who are insensible to danger, and in whom *faith suppresses conscious hesitation*.

CASE 105. During the Greco-Turkish war of 1912, I knew General Ioannou, who had become a legendary figure in the Greek army because of the coolness with which he had paraded in front of the enemy lines for almost six months during the operations against Janina in Epirus. More than one officer, wishing to imitate or approach him, had been killed or wounded, without Ioannou receiving the slightest scratch.

But—and this was known only too well—Ioannou was not normal. Fear was unknown to him, and when he had made a decision, good or bad, he could see nothing else. There is also the example of General Gordon, the heroic defender of Khartoum, and of General Skobelev, both of whom were legendary figures because of their invulnerability to bullets. Gordon was a mystic and a visionary; Skobelev was an intuitive.

If we are to believe Homer, Achilles was invulnerable. If this is true, could we not attribute his power to a type of *psychosthenia* originating from his faith that he was the son of a goddess, that he was submerged by her in the waters of the Styx, and that only his heel, by which she held him, was exposed to the power of projectiles? It was precisely his faith in this detail that caused his death.

In Greece, people believe that this power is due to a fragment of the "Holy Cross" which invulnerable people carry with them. But we know that if we collected all the pieces of the Holy Cross circulating in Christendom, we could form an entire forest of crosses. . . . *It is all due to faith*, which unconsciously releases latent superhuman faculties and renders the person *psychosthenic*.

FAITH AS A PSYCHOBOLIC AGENT

Faith—that strange power which can "move mountains"—the faith of fanatical ascetics capable of miracles—faith, which can diminish the conscious mind and logic and open the door to the miraculous forces of the subconscious—seems to constitute one of the most powerful psychobolic agents. The faith of Caesar in his star when he was facing the raging Adriatic: "Art thou forgetting that thou bearest Caesar and his fortune? . . ."; Napoleon, seizing the flag and crossing the bridge at Arcole under a hail of bullets; and countless other stories from history—are these not due to a preponderance of subconscious forces, forming a

diamond-plated shield around the individual, as it were (psychosthenia)? Not only pain, but the least anxiety, the slightest hesitation, nullifies the psychobolic exteriorization, and this is perhaps why gamblers who are nervous and hesitant are almost always unlucky, unless they are under the influence of another person.

Pompey, by surrendering at the battle of Pharsalus against his will, completely lost his faith after the defeat of his cavalry, although his army was twice the size of the enemy; and Caesar was killed when his faith began to be shaken by premonitions of his impending murder.

We can find similar instances, even in the Gospels:

And straightway Jesus constrained his disciples to get into a ship and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying: Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. *But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?* And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

CASE 106. We find a striking example in the Greek statesman Mr. Venizelos, who survived several attempts on his life without receiving the slightest injury. The last attempt, which took place in June 1933, between Athens and the suburb of Kifissia, is one of the most convincing, as far as our argument is concerned.

The attempt was so well organized that it could not be considered a coincidence. Along a stretch of about three kilometers Mr. Venizelos' car was followed by another car which had been lying in wait under cover. The car contained political enemies of the leader of the Liberals, all good shots and determined to go the whole way. They fired at Mr. Venizelos' car all the time they were pursuing it.

However, although the car was literally riddled by more than eighty bullets, and although Mrs. Venizelos, who was accompanying her husband, received four shots in the body and the driver six, Mr. Venizelos himself remained safe and sound. The next day, when questioned by friends, he said that during the whole of the attempt on his life, *he*

never, not even for a second, had the slightest fear that he would be hit. . . . This example is quite extraordinary.

The good fortune of certain airmen, such as Nungesser, Richthofen, etc., who became legendary figures during the world war of 1914-18 as a result of their almost miraculous luck and their exploits, was no doubt due to the powers, both psychobolic and psychosthenic, of these privileged individuals.

Extract from the *Seven Pillars of Wisdom*, by T. E. Lawrence:

After a battle, in which a famous Arab warrior charged and exterminated a Turkish battalion, Auda came toward us, swinging up on foot, his eyes glazed over with the rapture of battle, and the words bubbling with incoherent speed from his mouth. He held up his shattered fieldglasses, his pierced pistol-holster, and his leather sword-scabbard cut to ribbons. He had been the target of a volley which had killed his mare under him, but the six bullets through his clothes had left him scatheless.

He told me later, in strict confidence, that thirteen years before, he had bought an amulet Koran for one hundred and twenty pounds and had not since been wounded. Indeed, Death had avoided his face, and gone scurvily about killing brothers, sons and followers. The book was a Glasgow reproduction, costing eighteen pence; but Auda's deadliness did not let people laugh at his superstition.

The "Judgments of God" (ordeals), still a custom among certain African tribes (e.g., the Barotse), and the fire immunity of the Brahmins, could easily be explained as a form of *self-defense* released by unshakeable faith, by some people in their innocence and by others in their religion. Wherever there are Hindus, we can see every year, in February, at their religious festival, the phenomenon of fire immunity, *which upsets all our ideas of physics and chemistry*. D. D. Home, the medium, produced the same phenomenon at will, and he was also able to transmit this power temporarily to people present, including priests of savage tribes (see the Report of the British Governor in the Fiji Islands).

It now remains to be determined whether animal psychodynamism can effectively deflect missiles and thus protect the body of the psychosthenic individual.

However, now that we have proof, *by experiment* and by the evidence of thousands of eyewitnesses to the fire immunity of the Brahmins, that this agent can temporarily *eliminate chemical affinities* and protect the skin from carbonization, would it be rash to admit that undreamed-of forces of the material atom (cf. explosive materials) which are somehow liberated might, under the influence of the subconscious instinct of self-preservation, slightly alter the trajectory of missiles?

The explanation for all these miracles can only be given *after a more thorough investigation into the unknown properties of psychodynamism, of which we know only a minute part.*

THE DIMINUTION AND DISAPPEARANCE OF PSYCHOSTHENIA

The diminution of self-defense seems to be caused at one time by a diminution of personal activity (autosuggestion), which does not concern us here, and at another time perhaps by a diminution of psychosthenia—the reason being certain conditions which we shall try to investigate.

Apart from sexual relations, which we have already noted, we see that the downfall of certain prominent people in history occurs at a time when, for one reason or another, they have lost faith in their “star,” or, rather, as we shall see, when they find themselves deprived of support (a friend, an ally, or an associate)—a condition which is also psychobolic (psychobolic association) and in which their strength is weakened. Their defenses are therefore removed, with no affect upon their activity or intelligence.

The same observation has been made about certain well-known criminals whose career is over as soon as they begin to feel remorse, although this is not the direct or indirect cause of their undoing.

Of course, in cases of this kind, we always feel that there is possibly some auto-suggestion involved which paralyzes activity or intelligence. But we must not forget that we are referring to cases of misfortune *in series, irrespective of personal activity and intelligence*, which are not lacking either in history or in life. All of us have perhaps experienced this in our own lives.

These sudden and unexpected adversities—which may be compared with the fall of a stone whose trajectory has been stopped by an unforeseen obstacle—appear to be due to the action of an outside influence which neutralizes protective self-defense, or at least reduces it. Thus, concerning the people we have mentioned, we can establish a veritable series of catastrophes, independent of any personal activity and explainable only by the “law of series.”

As Rey has remarked: “Suddenly, one day, for no reason, there is a noticeable change; failure replaces success, nothing works out any more, hopes lead nowhere. They fight and struggle in vain. Nothing can be done.”

DIVINE JUSTICE OR HUMAN PSYCHOBOLY?

These observations might also lead us to a logical and rational explanation of so-called *divine justice*, which is so rare that even prominent criminals sometimes remain unpunished, lead happy lives, enjoy the fruits of their ill-gotten gains throughout their lifetime, and die peacefully, without being affected in any way by this celebrated justice. In such cases, we are dealing with people who are *unusually*

psychosthenic, immune to any failure, and not subject to any remorse which would cause emotion or penetrate their protective shield. If it were otherwise, in several cases, there would be reason for real despair at such mindless justice and disgraceful partiality.

PSYCHOBOLIC AND PSYCHOSTHENIC ASSOCIATIONS

We have also observed from experience that some people's good or bad luck can change by association with another person whose luck is contrary to theirs (a person bearing fortune or misfortune).

We have also noticed that every child is born with its individual luck, which may sometimes influence the entire family (particularly in the case of babies born with a "silver spoon in their mouth"), and that sometimes a person who has had no "luck," after marrying somebody possessing this precious gift, has become happy under the partner's influence. As soon as Napoleon separated from Josephine, his "lucky star" seemed to disappear.

Plutarch, in his *Life of Timoleon*, the Corinthian whose luck was proverbial, reports the interesting case of Philomilos of Phocis and of Onomarchus of Delphi, who, having become involved in a case of sacrilege, were considered as cursed and were avoided by everybody until, wandering and unhappy, they were recruited by Timoleon. As soon as they were with him, their bad luck changed, and each time they fought they were the victors; but when fighting a long distance from him, and even when separated from each other, they were defeated everywhere and finally killed.

LIBIDO AND PSYCHOBOLY

As we have already said, personal self-defense (*psychosthenia*) seems to be closely related to the libido, just as all psychic phenomena are. The ancients noticed this, and in various oracles the Pythonesses had to live in a state of chastity, on pain of death. There is still an almost universal belief that in time of war those who have had sexual relations before battle are almost invariably killed, *as if they had been deprived of some form of protective self-defense*. In Greece, during the war of independence in 1821, and especially in Crete, where memories of the latest insurrections against the Turks are still very vivid, faith in this legend is unshakeable; in every village one can hear stories of such cases. Finally, among brigands, the belief has become a general *article of faith*; and if anybody should set himself seriously to the task, an entire literature of such cases could be compiled from the last great war.

In support of this legend, we know from experimental psychophysiology that mediums can lose their power, or at least may find it considerably diminished for a few days after sexual relations. The husband of one of the best professional mediums complained that on some days his wife did not have her usual success during experiments; when questioned, he admitted, to his great surprise, that this always occurred *post coitum*.

Therefore, would the genital secretion, or the psychic shock, result in a loss of psychodynamism and consequently in diminution of personal self-defense? This is very probable. At all events, we are aware that the spermatozoa and the ovules are the most precious factors in the animal organism, and it is by means of these that the species is perpetuated.

However, these are problems which psychic research will overcome in the future. For the present, in the light of psychoboly, even the question of *luck* ceases to be an insoluble mystery.

In all probability, *it is we ourselves and our fellow-creatures who are the unconscious cause of such phenomena.*

Chapter 7

THE THEORY OF PSYCHOBOLY: A NEW AGENT INFLUENCING HUMAN LIFE

Are all cases of luck, therefore, capable of explanation? By no means. As with premonitions, there are cases which, based on our present knowledge of the properties of entelechy, present difficulties that are apparently insurmountable. I say apparently, since their explanation doubtless depends on a careful study of the properties of animal psychodynamism, and of the mystery hidden within ourselves—why we are what we are—which Greek wisdom predictively expressed by the phrase: “know thyself.”

However, if one day we should succeed in producing experimentally such phenomena as “apports” as easily as we reproduce the transmission of thought, there is no doubt that a satisfactory explanation will be found for an even greater number of *luck* phenomena (cf. Pontet’s experiments in Brussels).

The instant dematerialization of matter and its rematerialization, under the influence of a *conscious* psychic agent known in telekinetic phenomena, would be the only explanation of apports, and would also explain the scandalous “luck” of some gamblers, into whose hands the winning cards seem to slip by some supernatural power.

Would this be the same psychodynamic power which consciously produces the telekinetic phenomena of so-called haunted houses, at some distance from the person who is the cause of the phenomena?

This power constitutes the only plausible explanation of such cases under conditions of absolute control; and, by the recent work of Joliot and Chadwick (Nobel Prize, 1935), physics has rightly proved that dematerialization of matter and the materialization of energy can be produced in the space of *one hundred millionths of a second*.

When high-frequency photon rays strike the nucleus of a heavy atom, they either disappear completely or are converted into photons of a weaker intensity, producing at the same time a positive electron and a negative electron. In this way, radiant energy is converted into matter according to the theory of relativity, since the electrons have mass; that is to say, they are material.

The contrary has also been proved experimentally by the above

research and by the researches of Thibaut; namely, that the absorption of positive electrons by matter produces photons. The positive electron, passing through matter, dematerializes and its mass is converted into radiant energy; and it was precisely the speed of this dematerialization that was the difficulty in its discovery, because it was instantaneous.

Joliot and Chadwick were the first to prove by experiment the conversion of energy into matter and of matter into radiant energy—considered by science to occur in sidereal space.

There we have the *theory of psychoboly*.

It seems that any new idea which causes a "radioactive" nervous system to vibrate intensely irresistibly tends to be fulfilled. It seems that an idea, immediately it is *thought of*, is able to release and actuate mysterious forces which strive toward realization more or less in accordance with the details of the original idea. Thus, we see that we are reverting to *the protarchic ideas of Plato*, to original creative thought, of which each material form is the faithful image. Furthermore, are we not, according to the latest concepts of psychics, a part of the creative force which forms and rules the universe? Is not nature an uninterrupted creative process, and do we not conceal within ourselves, in the shape of intra-atomic forces, quantities of energy which physics finds it difficult to determine? But where do these forces come from which are activated by the original idea? Do they arise solely from ourselves, or, to be more precise, from certain psychobolic organisms, or are they drawn from unknown sources of ambient nature? This is a problem to which only future research can provide the answer. For the moment, everything leads us to the hypothesis that it is *we ourselves* who are the source of this creative energy (psychoboly). Indeed, this theory cannot be considered as more absurd than the conception of a creative force *which predetermines the most insignificant details of human life, which condemns little children to a cruel death, and which brings paralytics and blind people into the world*. Nor can we regard it as less comprehensible than the *four-dimensional concept*.

Objections have been expressed that the cases interpreted by psychoboly are rare. They are nonetheless true. Among the thousands of such cases, how many reach us; and, in particular, how many are there which, with no obvious connection with a known cause or event, pass unnoticed? In the hurry and bustle of daily life, there is hardly time to gather the facts and analyze each incident. One impression rapidly succeeds another, and ambiguous events—or those which, for want of a better explanation, are called chance—occur without leaving any impression. Who could have imagined the possibility of demonstrations of telepathic suggestion before the masterly work of such people as Janet, Richet, Bruck and others? How many accidents and how many sudden changes of decision might be due to such influences—influences which we could not even begin to suspect? These influences, by acting upon our subconscious, paralyze our will power or give it a new direction; they lead us toward places we would never dream of going to. They produce involuntary movements and, by reflex action, cause us to utter

phrases which are more or less identical with those we have heard in a dream; they can produce attacks of giddiness resulting from false movements and thus cause accidents.

At all events, we cannot help thinking how many times people—including perhaps *ourselves*—with only the most natural feeling of admiration for something perfect, may have unconsciously played the lead in a disaster which they did not and could not suspect. People's experiences of the "evil eye" are based solely on such observations.

As I have frequently stated, I have no intention of claiming that all cases of premonition can be explained by psychoboly and telepathic suggestion. But taking into account the almost miraculous and incredible demonstrations of telekinetic phenomena, such as apports, spontaneous fires, etc., to which there is still no known limit, especially when they are involved with telepathic suggestion, I cannot help thinking that psychoboly could explain far more cases than we realize. Furthermore, the refusal to examine any case in the light of psychoboly would be tantamount to putting a definite limit to telekinetic manifestations and considering their study to have been completed.

Fifty years ago, no cases of premonition could be explained scientifically. Who can say that in a few years' time science will not have made other discoveries which will clarify to a considerable degree what today seems inexplicable? However, I myself have never been able to understand why critics have not been struck by one fact which constantly occurs in cases of premonition. This fact is that such phenomena *generally* occur to people with *psychic powers*. It is a fact which constitutes a valuable guide and clearly shows that we must seek the cause of the phenomenon in these self-same people. Thus, if we take the trouble to call to mind cases of telekinetic phenomena or telepathic suggestion, the phenomenon of psychoboly will reveal itself as an *essential element and a natural conclusion*. Moreover, the majority of people who have criticized the theory of psychoboly have done so without taking the trouble to study it conscientiously and to go deeply into the subject.

We have already cited the example of one well-known professor who, when mentioning it in a book, seriously declared that psychoboly had nothing to do with telekinesis, thus denying its foundation and essential basis. We wonder how he could have put his name to such a fundamental inaccuracy and one which discredits a scientific work. Should history be written this way?

To revert, now, to serious criticisms which have been expressed, it has been pointed out to me that the range of telekinetic phenomena is restricted to a distance very close to the subject. At first glance, this seems a very fair observation. However, I shall not even speak of telekinetic phenomena occurring at the moment of death and manifested at a great distance, to refute such criticism. As I have frequently explained, critics have not taken into consideration the fact that the presence, at the actual spot, of the person having the premonition is *not essential* to the psychobolic interpretation of the events, *if other people are present who know him and who experience the impression of the premonition*.

The direct witness need not necessarily be psychobolic or contribute to the realization of the premonition. The executant himself may be present among those who have had knowledge of the premonition. The impression, activated by the proximity of the location at which the premonition is to be fulfilled, releases the fatal effects of the psychoboly and carries out the premonition—acting either directly by telekinesis or indirectly by telepathic suggestion, for example, on the brain of a driver and causing him to make a false movement. It is for this reason that among all races there is a deeply-rooted conviction that *premonitory dreams should never be told*. The reason for this popular belief is that among those listening to the description of the dream there may be maleficent (psychobolic) persons who could contribute toward the fulfillment of the dream (the evil-eye—psychoboly).

It is also for this reason that, in my theory of psychoboly, I have drawn particular attention to the danger involved when a medium inquires into premonitions. The case of the Berlin medium Frieda Genther and the fire at the Paris Opera in 1897 might not have occurred if the premonitions concerning them had not been publicized. The impression which, at the fatal moment, activates the subconscious mind of psychobolic individuals who know of the premonition, releases the operative emission in their brain. Moreover, in telekinetic phenomena, have we not frequently come across cases of spontaneous fire? I do not even know whether we should exclude, in certain exceptional cases, the *possible influence of telepathic transmission, especially in dreams*.

The same reply is valid for those critics who have expressed doubts about the psychobolic fulfillment of "horoscopes." It is not essential for the person delivering this type of prophecy to carry it out himself if more than one person knows of it, especially if it concerns people in a prominent position or prophecies about nations which have become legend. Likewise, as we have frequently maintained, such prophecies (horoscopes or the Nostradamus-type of oracle) are not always fulfilled in all their details, *which proves that there is no such thing as rigid predetermination*.

Another critic has raised the question of the strange role of our subconscious in the realization of premonitions, accusing me of presenting the subconscious as an evil monster.

Why, he asks, does the force which provides the instinct of preservation appear to us under other circumstances to be hostile, to the extent of leading us to very destruction?

However, as I have already explained, I do not think we should confuse the subconscious with *automatism and autosuggestion*—with the action of impressions being transmitted to the ganglion cells, being converted into automatism, and releasing reflex movements as the critical moment.

The creative energy which forms and governs life depends, in its exteriorizations, *on the matter which it animates*—on instincts, latent memories, and automatism stored in our nerve centers. In accordance with heredity, it will express itself quite differently in the tiger and in

civilized man. But automatism is very often confused with the subconscious, and we use the word "subconscious" incorrectly if we mean automatism and reflexes.

We have tried as far as possible to separate the two questions and to link the relevant phenomena with the impressions of material life converted into autosuggestions and into the reflex automatism which releases the psychobolic emission by propulsive force.

When creative energy is exteriorized, it seems to act according to the instinct of the species which it comprises and the impressions of its material life, especially the struggle for existence.

Exteriorized psychoboly seems blindly to obey the pressure of our impulses, and, as long as it is *within us*, it strives unceasingly to sustain and safeguard our existence (our organic and respiratory functions). Thus, we note that in cases of telekinetic phenomena the psychobolic emission, under the pressure of malice, not only causes all kinds of harm but even turns *against the communicators* when the libido predominates in the causes of the emission (caresses and pats on the genitals). Bearing in mind the fact that our relative and misleading impressions, originating from sense organs which are sometimes more undeveloped than those of some animals, are the cause which unconsciously releases this terrifying emission, we feel ourselves isolated and helpless in a blind alley full of unseen dangers.

Another critic finds that the only argument in favor of the theory of psychoboly is that there is no other explanation for premonitions. It is obvious that he sets very little value on telekinetic phenomena in their manifold and strange forms—some stranger than others—or on the range of unconscious telepathic suggestion. Does he think that the terrific forces latent in the organism are of no importance and not worthy of being taken into consideration?

Finally, there was one man of science and editor of a psychic journal. Death has since wiped out the grudge which he harbored, especially against premonitions. Annoyed by the publication of the theory of psychoboly, he thought he would discredit it in the following manner:

As he himself confessed in his article, he fabricated a case of premonition which could not be interpreted in any other way than that of chance and quoted it as an example. The conclusion he drew was that, since the case could not be explained by the theory of psychoboly, the latter did not exist and should not be taken into consideration.

Unfortunately, there is no lack of such cases in the history of science.

Thus, as telepathic suggestion and telekinetic phenomena originating from exteriorized dynamism of the human body may be considered as phenomena which have been proved by experiment, I think that the influence of psychobolic emissions should no longer be a question of doubt; and we can say that *psychoboly constitutes a new and hitherto unsuspected agent influencing human life*.

We cannot fail to think with disquiet of the unconscious, invisible influences surrounding us, of which we are both percipients and victims

and which no human law, no police force, and no justice can ward off. New depths open around us and within us, in that uneasy, unknown country buried in our innermost being, which compel us to follow the new path as far as possible and perhaps to overcome the dangers.

What we are mainly unaware of is *ourselves*. The Greek saying "know thyself" on the front of the Delphian temple is the quintessence of supreme wisdom. *If we should succeed in knowing ourselves, we would be afraid of ourselves!*

I believe that the future will recognize the theory of psychoboly to be true, because it reveals to scientific research *a new and unforeseen agent, a formidable agent influencing human life*.

This very important agent, which has hitherto passed unnoticed by science, if not by ordinary people, **MUST** be studied and observed in its numerous manifestations, so that, if possible, we may discover the means of protecting ourselves from it and *perhaps achieving victory*.

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Dr. Rush states in this work that "the most promising opportunities for progress in parapsychology lie within the broader context of the psychology of personality." He believes that "consistency and level of performance in psi experiments may be improved by the development of more sophisticated techniques for selecting gifted subjects and even by training or conditioning subjects of ordinary capability to enhance their performance."

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