

INTERSTELLAR Communication

A Label of Contact

Reykjavík

November - December 1966

Difficile est in dysexelixa invenire
veritatem, difficilius invenisse.

Helgi Pjeturss.

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ICELANDIC PHILOSOPHY

It is the impression of the present writer that the recognition of the "psychic" phenomena has been on a steady increase during the last few years and that more and more people are becoming inclined to **accept them as facts**. And as soon as those who are doing so become aware of the change and of their common strength, they will discover how weak the opposition really is. The problem for those who are about to accept the new view may be rather how to retain their mental balance in that area of sensitivity than any doubts about the actual existence of the things in question. The question is going to be more and more about the explanation of those things and for a philosophy that brings them in relation to other knowledge, instead of the **unfruitful** dispute over their reality.

According to Njal's saga, Helgi, son of Njal, staying at the court of Sigurd the Orkney-Jarl for a winter's time, told him of a hostile gathering of troops in Scotland before anyone could have brought the news. And from the 18th century we have the similar and well witnessed case of Swedenborg describing the Stockholm fire accurately before the magistrates of Göteborg. A few days later a messenger

arrived with the news of the great fire and the real events were found to correspond to the vision and to have occurred at the same time. Controversies over the reliability of such cases have been frequent, but as soon as an understanding is arrived at, discredit and disbelief looses its point and we can view the phenomenon confidently. Everybody will see how different it is to keep merely to the notion that Swedenborg somehow "saw" the fire, from assuming a contact person in Stockholm, who, without knowing it, acted as a "sender" for him. Be this only an assumption in that case, it makes it easier to think of what happened, and further study reveals that such is virtually the nature of some clairvoyant visions. Here is an example: The Icelandic theologian and Spiritualist pioneer Haraldur Nielsson once was away from his home for a night and during his sleep he dreamt that he was at home and saw one of his two sons in their bedroom sitting over a chessboard. When he came home, it was confirmed that the boys had been playing chess during the night. But the father wondered why he only saw one of them in the dream vision, and with that the account of the event went into print. Professor Haraldur Nielsson was spiritualist and probably thought that his soul had left his body, but he reported truthfully and the explanation is of course that the other boy became his father's dream-giver, or the producer of his vision.

In 1922 Dr. Helgi Pjeturss had completed his first Nyall work, which marks the rise of original philosophy in Iceland, and so his compatriots were given a lot to think about. We shall not attempt to describe the work but let us at once state that it addresses itself as well to spiritualists as scientific men. The spiritualists are urged to approach their subject more in the way of a naturalist, (that is by assuming contact with other planets rather than an intangible world) and the scientific men to become, "not spiritualists, but astrobiologists", that is parapsychologists with a view to the stars. Apart from the whole scheme of the work, we feel that the publication of such a work tended to make its author more sensitive to telepathic, i. e. bioradiative effect. A comparatively well authenticated example of this sensitivity is the following:

After the publication of Nyall, Dr. Pjeturss obtained an annual revenue from the Althing, but it was never exactly defined whether this was for his new philosophy or for his earlier scientific work. (Public opinion probably inclined to the former view). In the thirties there once came up in the Althing a spontaneous debate over the revenue to Pjeturss, and very hostile remarks were produced. A member of the Assembly, Th. Thorleifsson who disliked these remarks, contended against them and it came to a heated debate. Suddenly the telephone rang, and Th. Th. was asked for. It was Dr. Pjeturss and he said, somewhat sympathetically: "I regret that you are having difficulties for my sake" (Note his frank and

forthright nature). Nobody could have told Pjeturss, who was in a different part of the town, of the debate which was just going on, and Th. Th., after having tried to conceal the matter for Pjeturss but finding that he insisted, took this as a proof of his sensitivity, and used it successfully-as an argument against the opponent.

There were however much more serious matters in which the sensitivity of Pjeturss was involved. For many years he had observed how some unexpected words, often very ugly and silly, were coming strangely into his mind, and after considering some current theories he found superficial, he began to wonder whether these were not the products of some other mind, transferred to him. There was a merchant and a banker of foreign origin in Reykjavík who indulged in occult practices, and it occurred to Pjeturss to ask this man whether he was trying to contact him. According to Pjeturss's own account the man at first admitted this, but when Pjeturss pressed him to cease with this, since it was inconvenient to him, the occultist relapsed into secrecy, and denied to have any part in these inconveniences. About 1930 these troubles, - sometimes jocularly referred to by Pjeturss, in spite of their serious nature, as "telepathic malices" between him and the merchant - were increased, and it is important to notice, in the light of the Law of Determinants, that previously the merchant had received a "consecration" in the secret society he belonged to. The "consecrations" are a method they use to make themselves more compliant to their occult practices, and also to create expectations among their followers, which increases their power over them. So a system of persecution was set up against Pjeturss and the best men of Iceland. We shall not waste many words upon the performance of all this, for the main thing for us is the reality of the matter.

For a time there was established a police watch around the two men, whose houses were near each other, and once the police chiefs got the idea of testing whether it was true that such disturbances could be produced by the mere concentration of the mind force. A young policeman was placed in the house of the merchant, for by this they thought they could prevent him from exerting his mind-force. The next morning the chiefs asked Pjeturss how the night had been. "Worse than ever", was the answer they got from Dr. Pjeturss, and they concluded that there was no connection between his sufferings and the activities of the occultist. The policeman who kept the watch judged this otherwise. "I was young then", he remarked to us recently, "and unexperienced. But I should have understood that when he (the merchant) knew of the test-plan, he would do all he could to disturb Pjeturss that night, and the only way to prevent this would have been to keep him busy with something during the night".

Summarizing for the years ca. 1930-1941. Pjeturss's position was certainly difficult, but not hopeless. He could always throw out his accusations against the banker and although this may have been disliked by some, nobody could say anything, for the fact of telepathy was generally accepted in Iceland. Public opinion would never have approved of a prosecution based upon the assumption that such things can't happen. The situation was doubly intricate, since the other person was a promoter of occult practices himself.

THE NATURE OF SLEEP AND DREAMS.

By Helgi Pjeturss, Ph. D.

After endeavouring for some years to understand the nature of sleep, I decided, in 1902, to take up a more special investigation into the nature of dreaming. The reason for my doing this was as follows : Psychologists write of visualising an idea ; that is, making thought visible, much as if this faculty of visualisation were as normal to man as that of seeing. I found, however, that I had no ability to visualise. Ideas were to me something quite different from concrete pictures. I never once succeeded in seeing a face before me, unless I was looking at a face. My memories were never mental pictures. It took me considerable time to arrive at the conclusion that I had not a trace of the ability to visualise ideas. But then, in comparing consciousness in the waking state and during sleep (that is in dreams), I found an enormous difference. Thinking about a thing or a state when awake, was radically different from seeing the thing or experiencing the state ; but dreaming about a thing or a state was the same as seeing or experiencing. The more I thought of it. the more remarkable it seemed that although in sleep the sense activities are practically suspended, the contents of the sleeping mind are very much as if the senses were working. In short dreams are not, or only to a slight extent, thoughts and reminiscences, but are, as it were, sentient and active life. There was my problem, and it seemed to me that it must necessarily be of the greatest psychological importance. Time has proved that the problem is still more important than I had suspected, and is, in fact, of the most fundamental nature.

I set out, then, to find the cause of this difference between waking and sleep consciousness, and for years strove to find the solution. But my efforts were in vain ; the hypotheses I formed had to be abandoned. At last it struck me, when considering thought-transference, that if words could be transferred from one brain to another the same ought to be the case with pictures (the brain-states accompanying the process of seeing). In the course of the

many years' subsequent study it has become quite clear to me, that at last I had found a clue to the truth. And the understanding of the nature of dreams became the means for obtaining an insight into the nature of sleep and of life itself. For life is a vital charge, which is renewed during sleep. We can learn to observe distinctly the inflow of the vital current when sleep comes on, and how this current carries along with it the shadowy images of the incipient dream. During sleep we establish contact with a dream-giver - a person whose brain- and other nerve states are transferred to the sleeper. What this person lives, the sleeper dreams, believing that he is himself experiencing the adventures of the dream-giver. What the sleeper obtains from the dream-giver, however, is more or less mutilated and distorted, translated, so to say, according to the sleeper's disposition and experience. Dreams can be divided into groups, according to the intimacy of the rapport between dreamer and the dream-giver. It follows, therefore, that the different stages of a dream can belong to different groups. When rapport is slight and transference imperfect, the pictures from the brain of the dream-giver are transferred to the brain of the dreamer much more easily than the stream of thoughts accompanying the pictures. In the brain of the dreamer then, these pictures, in accordance with certain laws of association, are erroneously interpreted, and the dream consists of illusions, the sleeper believing that he is in the dream seeing things known to him. These are the illusional dreams, corresponding to the enypnia of the ancient dream-expert, Artemidoros. whose Oneiro-kritikon is the most interesting work on dreams I have read. When the transference from dream-giver to sleeper is more perfect, we have the vision-dream, the oneiros of Artemidoros ; and, as a rule, what is seen in such a dream, is foreign and unknown.

Here I arrived at a conclusion that was at first glance staggering. An analysis of the vision-dreams led to the inevitable conclusion that the dream-giver must be an inhabitant of some other planet. The human beings, animals, plants, buildings, landscapes, constellations, and other astronomical phenomena, seen very clearly in the vision-dreams, were such as do not exist on this planet or in its sky. Incredible as it may seem, there is no conviction I hold with greater certainty than this, that psycho-physiological contact with the inhabitants of other planets. is a normal phenomenon of human existence. It is this unsuspected communication with the inhabitants of other planets - I am not referring to the planets of our own solar system - which has given rise to the occult belief in other planes of being. The stagnation which has for thousands of years characterised occult theories, is sufficient proof that an insight of the truth has not been attained. There will

be no stagnation when the discoveries here indicated have received the necessary attention.

Another staggering result I obtained was the discovery of what I call the Law of Determinants. For several years I had been endeavouring to trace how dreaming is influenced by happenings during waking life. At last I found, to my astonishment, that my dreams are influenced much less by my own thoughts and feelings than by those of the persons I have met in the course of the day. Such persons exercise so marked an influence on the current of energy creating the dream, that they can properly be spoken of as Determinants. For more than 12 years I have been investigating this law, and am coming to the conclusion that it will be found to be a cosmic law of the most fundamental importance.

1926.

THE NATURE OF THE SOUL.

If I was asked what is the soul of a flowing waterfall, I would say that the soul is the fall's characteristic form of motion. But then it is to be remarked that in the waterfall, water and stream are one and the same and that neither can be without the other. Without water, there would be no waterfall at all, nor would there be any without a force. And there is still something more to be considered : Without its relations to things that happen outside the earth, there would be no waterfall, for it is only through the effects of the sun, that water ever was brought in such a position as to be able to flow as a fall. What happens in the waterfall is certainly determined by the circumstances, which are at hand, made from the substances of that particular place. But in its origin, the waterfall is primarily a reproduction of events taking place on the sun, which conforms with my tenet (See : What is radiation, I. C. April 1966) that every kind of radiation is merely the effort of a thing or a phenomenon to reestablish its state, its soul or form of motion in other things. It is the soul of any particular thing which is incessantly being radiated from it to other things. The soul of a thing is above all its radiation or attempts at making its effects felt elsewhere. And following our line of thought, what can be the conclusion ? Our line of thought leads to the things, which are the only logical possibility for life after death.

Through that relaxation the life processes, which is called sleep, the individual is reinvigorated by an energy originating from life realms on other planets, which energy corresponds to the sun-energy in our introductory simile. In sleep our organism is charged with an energy, and this is a continuation of the early beginnings of life, when a small amount of matter was brought into the living state, by

a similar process. In the life processes we can observe a steady interchange from sleep to wakingness and from wakingness to sleep, like ripples on the surface of water. But in death, the life wave of the individual reaches to the bottom, which leads to a complete regeneration. The regeneration results from the entire coordination of the dying organism's matter being radiated to a place where conditions allow that the body is built up anew, but only in **accordance** with the individual's conduct during his first life.

The living individual is alive, as a result of being a factor in that infinite realm of life to which it is attached by its means of communication. Such a communication rests on life's homogeneity, its being everywhere of the same nature, although its variety and possibilities of development are infinite. And the transference of an individual from one planet to another is possible just because it is his **soul**, or the organisation of the compounds of his body, which is incessantly being radiated from him in an attempt to regenerate it elsewhere.

Thorsteinn Jónsson.

LETTERS TO THE INTERSTELLAR.

Interstellar Communication continues to receive many good letters, which shows a vivid interest of readers in our topics. It is significant how many items from our pages are touched upon in the letters, which gives an occasion for further comments and discussion, and one could even think of making a single letters' column of it all. (That would certainly fulfil a part of our original purpose which was to invite to discussion). On the whole, we hope that our enterprise will stimulate discussion of the matters brought forward here, and readers would do well to look after similar thoughts, in scientific papers and anywhere. Their own thought will also be stimulated by that **which they will not regret.**

Dr. Alexis Tsvetikov , Stanford, California, writes :

Your bioradiative theory of ESP has a sure and deep basis. It is an extension of the electromagnetic theory, and it **preserves** the monistic view, which is the only sound method in natural sciences. Certainly the telepathic messages and influences directed to our humanity are very possible, however, we cannot use the ESP as a method of the messages from our side. This method needs some still not invented amplifiers, - certainly some amplifying electronic devices. I am sure that K. E. Tsiolkovski, of whom I gave materials to Mr. W. Sullivan for his book *We are not alone*, would support your bioradiative theory, should he live at the present time ".

Dr. Tsvetikov's remarks are ingenious, and we are especially grateful to him for his recognition of the bioradiative theory. And his assertion that K. E. Tsiolkovski would support it if he lived now is felt as twofold compliments by us. Tsiolkovski is now celebrated as a space research pioneer, but as Dr. Milan Ryzl remarked to us, he thought of the possibility to use telepathy as a means of communication in cosmic distances (see our June Number 1966).

The bioradiative theory is however older than most of our correspondents seem to think. Dr. Pjeturss had outlined it already before 1920 and in his Nyall of 1919-1922 it took its present form in a treatise called Bioradiation and Bioinduction (*Lifgeislan og magnan*), which is one of the cornerstones of our philosophy. - To the other observation of Dr. Tsvetikov, that our capabilities for sending telepathic messages are too weak to hope for contact with the stars by that, we could perhaps sarcastically reply: wait and see but instead of that we are offering a scientific explanation which changes the prospects for result entirely. It is true that the ESP effects are often weak and indecisive, but we must learn to see them as an indicator of life's vigour and thrift at any place and time, and more than that, we must understand its relation to life's nature. " Life is only a special form of the motion of matter " writes the biologist Oparin (*The Origin of Life*), and since that form of motion is special there must also be a special energy corresponding to it, and that energy is bioradiation. Life, as a phenomenon, is brought from the stars - not by panspernia. but by bioradiation. For thousands of millions of years life continued to develop on our planet, without knowing of its origin. Then, when life learns again to look to the stars, which occurs when the interstellar contact is discovered, new possibilities of development for the individual and his faculties are opened. Such an invigoration and perfection is subject to the Law of Determinants, which states that the amount and the quality of the energy induced depends upon the attitudes and influences of the persons on each others. With other words: our mutual thoughts and feelings decide what and how much we can receive from onward humanities. When we understand that and learn to behave according to it, it will truly be more rewarding to " love each another " than to paddle through the mud-sea of present human relations with the current methods.

The Law of Determinants or rather its application is the "amplifier" by which we will establish contact, without any electronic devices. Interstellar communication can be a purely psycho-physiological undertaking for the possibilities of mediumship are far-reaching. A common aim of all mankind shall be to establish contact with onward humanities.

Dr. Tsvetikov also wrote that " everything based on the brain

processes suffers from the subjectivity ", which is certainly true, but we hope to be able to show, in turn, that this is not so much of a problem as it seems, when we learn to understand better the workings of our mind .

Jarl Fahler, Institute of Parapsychology in Finland , writes :

" It has been a pleasure to read... the Interstellar Communication (June and September 1966). There are many things our minds (or mind!) have in common in these days. Especially the feeling that there must be a deeper (individual) understanding of the forces at work in the mind of man - if we are to survive . "

This notion of Mr. Fahler we find especially valuable, and it pleases us that he has noticed a similar feeling of ours. Some think that it is not compatible with the scientific mood to be concerned about the course of events in the world, but this is not necessarily so. Scientists, who have altogether felt their responsibility, and wanted to do something, **have failed to toil the madness of the world, because their neglect of ESP matters.** There is the means, by which thinking people could have excelled, but instead of that, they concentrated for decades on destroying and bagatellising this faculty - and giving the glory and power to others.

F.A. France, of Amsterdam, writes :

" Something which is very puzzling to me is, for instance, consciousness. Consciousness of oneself, the feeling that one is alive, what kind of function is it ? Bodies (living) without consciousness do exist : Consciousness without a body seems improbable to me "

This frank and uncomplicated question of the Dutchman is among the best remarks we have received, and we wish we could give a helpful answer. - The first thought that comes into my mind is : consciousness is the other side of the coin. When you are looking at something your organism receives sensory data and treats them in a way science knows a lot about, but will we ever find the answer on the ways of such a (physiological) research ? No, Consciousness, although probably closely linked to those processes, is something entirely different, and is immediately given to you, for ex. while you are **reading these lines. What is it like, is it physiology ?** Certainly not, but if you recollect some of your former experiences - which were also consciousness - you have found something to build on. Consciousness is built up from memories, and every new event is related to previous events which again were referred to events

prior to them, and so on to the inherited qualities, which are also a sort of recollections. Consciousness is like a harp with many strings, says a philosopher, and every stroke on it adds a new memory string, or rather is consciousness the melody played on the harp in such a way. " Life is only when the strings of memory resound from the footsteps of events ", says Jonsson.

Prof. C. T. K. Chari, Madras, India :

" Thank you for sending me a copy of the Sept. 1966 issue of Interstellar Communication. I found it interesting. I am grateful for the kind reference to my note ... "

Erling Jensen of SUFOI, Copenhagen :

" You should rather print more pages each time. This is only a small sop in the mouth, as we say. "

Have you got any Icelandic UFO-reports ? You must have noticed the wave of observations in July-August "

We thank Mr. Jensen for the compliments that we should print more, and if not for other reasons, the subject of " flying saucers " deserves a more extensive treatment than we have been able to give it so far. It will be easier for us to approach this subject later, when we have expounded our parapsychological, psychological and biological **views better**, but to be short, we relate all genuine saucer phenomena to the field of parapsychology. Whether this will be liked by our UFO-friends we can't say, but there shouldn't be any difficulties with this. Many of the best ideas of the " saucer " world shall get support from this side.

Additional.

A watchmaker in Reykjavík for many years insisted that he had flown with a space ship to another planet. His description of the journey with many details appeared in the Lesbók Mbl. and nobody could doubt that he was in good faith. Although his family told him that he had been sleeping in his bed, at the time he thought this had happened, he was irrevocable and probably was so until his death recently. The vividness of such impressions, received during the sleeping state, has never been explained by current psychology, but everybody will recognize the parallelity with the emphasis of visionaries, mediums, " mystics " and others upon their (not accepted) experiences. We explain it as bioinduction, only real sensations of some others can appear as sensations in the induced consciousness of the dreamer.

USA To Understand " Flying Saucers "

The Central Intelligence Agency has ordered the Air Force to belittle stories on unidentified flying objects, a University of Arizona physicist charged yesterday.

James E. McDonald, senior physicist of the university's Institute of Atmospheric Physics, said the policy had throttled any scientific investigation of the objects.

And he said there was reason to believe that some of the objects might carry persons from outer space on reconnaissance missions over the earth.

He made his comments in a talk to scientists in the department of meteorology.

While doing research at Wright-Patterson Air Force Base, Ohio, where the Air Force filed its flying saucers report. Dr. McDonald said he discovered the CIA order, with the notation that its role not be disclosed.

He said a CIA agent named Phillip G. Strong signed the order to belittle UFO sightings. The official explanation, said Dr. McDonald, was that such reports were clogging intelligence channels.

" But the truth is that there's been no real scientific investigation of these reports ", he said.

In Washington, Air Force Secretary Harold Brown today formally announced the selection of the University of Colorado to conduct an 18-month study " in depth " of flying saucers.

The \$300,000 study will be headed by Dr. Edward U. Condon, a former director of the National Bureau of Standards and now a physics professor at Colorado.

(From the New York Herald Tribune, October 8th, under the heading: Order to Air Force. CIA Lid on UFO's charged).

This extraordinary piece of news, appearing in one of the best known journals serves well to illustrate state of things on our planet for the present time. For nearly twenty years the question of the " saucers " has occupied human minds, among them some of the most reputed scientists, and when it at last is brought so far, that an official investigation of their nature is inaugurated, one should have thought that this was news to all mankind and of greater significance than any side issues accompanying this step. But according to the journal's report, it should be of greater importance which parts are disagreeing over the theme than the investigation itself and the prospects for a solution.

The " buildup " of saucers, from intangible " hallucinations " of several people in a sensitive area, to compact, radar-detectable shapes in similar to the buildup of materializations at a séance.

MANUSCRIPTS COME BACK .

Denmark's Supreme Court has ruled a sentence that seems to remove the last obstacles to the return of Old Icelandic Manuscripts from Danish museums to Iceland. The Danish Government and Parliament (Rigsdagen), certainly in accordance with the will of the majority of the Danish people, have decided to give back to Iceland its precious and unique manuscripts, and if anybody finds this strange, he should try to understand more deeply the reality of national feelings and national heritage.

For many centuries Iceland was submitted to Danish rule, and it is not to be concealed that the state of the country declined during that period. The power of the Althing was greatly reduced, when absolute monarchy was established in Danish lands in 1662. The results were extremely bad in Iceland and in the hands of the impoverished people the wealth of manuscripts, which had been preserved for centuries, was in a grave danger. At the same time interest in the Icelandic literature and Scandinavian past was rising in many lands, and therefore many manuscripts - luckily - found their way out of the country, most of them to Denmark. But the man who best of all understood the value and the importance of these works was the Icelandic Ærni Magnússon (1663-1730) who devoted his life to their collection and preservation.

During the 18th and part of the 19th century, Copenhagen was the centre of advanced Icelandic studies, and the care of the manuscripts was often in the hands of Icelanders who lived there (One of those was Grimur Thorkelin who discovered the Anglo-Saxon Beowulf and translated it). But with the improvement of conditions in Iceland the desire for the manuscripts gradually began to make itself felt. Those who say that the Sagas were forgotten in Iceland display complete ignorance. There was hardly ever a national literature that has been so intimately and commonly known by the people as the Sagas in Iceland were. " The old book Njala came back to the country ", writes an annalist in the 18th century, meaning a printed edition that came from Copenhagen in 1772, some fifty years after the last manuscripts had been exported. The people of Iceland were always well aware of the sources in Copenhagen, and the desire for their return lived on.

And whenever Danes and Icelanders met in more recent years, after the constitutional ties between the two peoples had been resolved and an official request made for the manuscripts, Icelanders almost invariably kept asking for them. "When will they be returned" This cetera censeo of Icelanders - from all walks of life, and almost in any connection - surprised the Danes, and when they became more acquainted with the matter, more and more of them inclined to support the Icelandic claims. Which is highly commendatory for the national spirit of the Danes and bears witness of their sense of righteousness and honour.

For it is the honour of the Danish nation to make manifest how much they value the friendship of Icelanders by giving these treasures of Northern tradition back to their proper place, and thereby recognizing the role of Iceland in that - peaceful and for all mankind benefactory - Northern revival that is about to rise.

RUSSIAN MEDIUMSHIP.

In a science fiction story a future is depicted where everything is decided by some all-powerful "telepathists", somewhere on the top of the global society, while the common people know little about them or are kept in ignorance about them. But the hero of the story, a physically defect person, despised by everybody, some day discovers that he is a telepathist. . . .

Today we are witnessing the rise of the denomination telepathist with a flavour and a bias quite different from what we were accustomed to some years ago. In the Sputnik, APN, Moscow 1966, there is an article called : The Mind Readers, where the term telepathist frequently occurs, and the author, Wolf Messing, who describes his fantastic art. . . his experiences in telepathy " is introduced as a famous personality in the USSR. The article is a chapter from a forthcoming biography of his.

Referring to his specific aptitudes as " including the ability to reach a condition known as catalepsy " W. Messing seems to be trying to avoid the term 'medium ' and its attachment to himself, but on the other hand he " remembers innumerable meetings with various telepathists ", and he relates his affiliations with " the mystic society of metapsychologists, spiritualists and magicians of which I myself was a member for some time. That was in the thirties, when spiritualism enjoyed some measure of popularity in the society." One wonders whether a person with the abilities

of W. Messing was not welcomed in those circles as a medium, but a rather deprecatory description of spritualism follows, and then the author boldly declares : " All spiritualism, I am profoundly convinced, is fraud and charlatantry ".

In spite of his categorical abjuration of " all spiritualism " the author speaks enthusiastically about telepathy and telepathic abilities, which he has performed himself, in his cataleptic state, and later reports from Moscow reveal that a meeting was held last summer with him, where a number of strange and unexplained things occurred. With other words, a session closely resembling a spiritualist séance was held, attended by prominent scientists and promptly reported.

The main difference between such a meeting and a séance lies in the attitude of the attendants. Spiritualists believe that the medium is spoken through, by spirits, whereas in the telepathist meetings the presence of no such intelligences is recognized. Neither spiritualists nor their antagonists have been able to explain the influence of mental attitudes upon the state of the medium and both seem to be only faintly aware of the fact.

An understanding of the mediumistic state cannot be expected until the nature of dreams is clearly conceived and the fancy, that the mind can produce " mental pictures " out of nothing, has been entirely abandoned. In this issue we are printing Dr. Pjet-urss's article The Nature of Sleep and Dreams, which relates some basic discoveries in this field and can be of great help for all who are concerned with these researches.

ThG

INTERSTELLAR COMMUNICATION, The Name

In a recent letter from dr. Tsvetikov he remarks that the "title of your magazine " Interstellar Communication " suggests a little broader content than just the considerations about the use of ESP in that problem", meaning that the possibilities of inorganic physical devices should also be considered.

Since this is not only the suggestion of Dr. Tsvetikov, a man whose attention to this journal is very valuable for us, but probably the view of many physicists and others a few remarks about the origin of this concept are called for. When and by whom the term " interstellar communication " was used for the first time I can't say, but I am fairly certain that its first consistent and confident

use for a long time was made by dr. Helgi Pjeturss. Everybody who is familiar with his work will understand why he did this so persistently, but without some knowledge of that philosophy this will be difficult to conceive. If we tell you that this man discovered interstellar communication, as certainly as Bruno discovered the universe and Lamarck evolution, what like will your reactions be ? Some will certainly ask: Who is speaking, and from what a position?, others: where is the evidence, but only a few will understand that such an evidence will not fit into prepared schemes and that a new philosophical orientation is needed. That doesn't mean that a huge learning is required, for often a new truth and a new discovery is more readily perceived by uncomplicated minds than those loaded with heavy wisdom.

In 1950 a society was established in Reykjavík with the purpose of " propagating the theories of Dr. Pjeturss about interstellar biocommunication " and later it was added that the society should work for the utilisation of this work. About the influence of this Icelandic work abroad is hard to say, for ideas don't walk, but fly. Teilhard de Chardin somewhere in his Phénoménon humain refers to those who even aim at contact with other worlds, which, in view of his evolutionary philosophy of the noosphere, would be a most natural development. Whether he was thinking of dr. Pjeturss or some others when he wrote this, may remain undecided, but more significant is that a concept very similar to his of the noosphere appeared in dr. Pjeturss writings about 1940 or long before the work of Teilhard was published. The bioradiospere is the field around the globe where those effects of the life forms are most intensive, and the reader will easily see that the bioradiosphere is a more concrete and lucid term. - " The meeting of the noospheres " of worlds, relates to that necessity of interstellar contact which is the aim and the end of the world process.

As to the " priority " of the use of the term " interstellar communication " perhaps Tsiolkovski was previous to Pjeturss. In a passage from him in We Are Not Alone " stellar communications " occurs. It would be interesting to know how frequently this occurred by him and when it appeared for the first time.

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Publications received :

Iridis. Bulletin of the California Society for Psychical Study, Inc., (A Non-Profit Corporation), September and October issues 1966. " The purpose of the Calif.Soc.... is the examination of those faculties of man appearing to be paranormal..... "

The September issue tells that Dr. Arther Hastings, of Stanford, reviewed for them " the poltergeist case which occurred in Oakland two years ago, and with which he was closely concerned..... In Dr. Hastings opinion (the occurrences) were genuinely paranormal and due to unconscious psychokinesis " (He means that the sensitive did not know of it as an act of his).

Ufo - Contact. IGAP - journal. Magazine dedicated to (the late ?) Mr. George Adamski. Many interesting items. But the use of guiding principles is weak. Address : Bavnevolden 27, Maaloev, Sj., Denmark (Published in English).

Panorama. Organ of the UFOPIA, Australia, July-August 1966. Quite interesting, straightforward, unsophisticated, good and obviously trustworthy reports. Address : Northcote St., Kilburn, Adelaide, Southern-Australia.

FRNM-Bulletin (The Foundation for Research on the Nature of Man). Box 6847, College St., Durham, N.C., U.S.A. Reports conventions and meetings, papers presented, publications and Scholarship Aid. " From Life Situations " by Louisa E. Rhine.

Interstellar Communication. A philosophical, parapsychological, space-oriented periodical. Published at Laugavegi 24, Reykjavík, (P.O.Box 1159). Editor : Thorsteinn Gudjonsson. Printed in Iceland. No. 4-5 1966.