

Interstellar 9 Communication

A Label of Contact

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THE REASON WHY

The present year, it must be admitted, has not been a time of success for interstellar communication, nor for mankind as a whole. The miserable state of our species is obvious, and the basic cause of all this is mental attitude, or rather the lack of it. The purpose of life, the aim of all mankind shall be to establish contact with other stations of life in the universe, and when great opportunities to initiate that work, are neglected, calamities invariably follow. To neglect that chance is to work against the purpose of life, which must have serious consequences, and that is exactly why things are going as they do.

There have been phenomena of remarkable interest in many lands, but these were not properly interpreted, not put into the interstellar relation; there have been brave statements by individuals about the importance of the subject, but these have not gained sufficient weight; and furthermore, there have been those long - requested repeatable observations of cosmic signals; but nobody has taken the initiative to propound their significance. Every thing has fallen to the ground, and all efforts have been in vain. There seem to be an ample occasion to consider why things take such a course, or why every opportunity is spoiled.

The prime reason for all this is the lack of a philosophy, that can link together the various progressive tendencies, include them in a general view that lends strength from them and lends them strength again.

A philosophy that has nothing to say about other star-dwellers, or neglects the subject of parapsychology is no philosophy at all.

The true philosophy includes both fields and puts them in relation to one another. Today the limitless glorification of Mendel almost excludes any real considerations about life's nature, and no progress is made in biology. One or two years ago they promised to "break the genetic code", that is to solve the riddle of life, in the course of a few months, according to a plan that could not fail, because it was so properly determined. Probably they broke the code, but what came out of it? Nobody's heard about it. The true approach to the nature of life is impossible without parapsychology. Lamarck anticipated this when he spoke about the "sentiment interieur", but the merits of Lamarck, the virtual discoverer of the biological evolution, are far from being fully appreciated by modern "authorities".

It will be different when the light of the true philosophy begins to shine. When you begin to understand in that way, you will find new energies originating within you, and it is not so difficult to define the nature of such an energy, - "the ESP channel, that "unknown X" which connects ... the sender and the receiver" (Karlis Osis and Malcolm E. Turner, Proceedings of the ASPR, Vol. 27 p.1.). We are entitled to define that "unknown X" as an energy. The most basic characteristic of all energy, seen from a philosophical point of view, is the ability to introduce, where it arrives, a counterpart of the state from which it emanated. Nobody has denied that this is the very nature of the "ESP channel" which is bioradiation, or, if you prefer, bioinduction through bioenergy transfer. This is the energy that sustains life in all its forms and gave rise to its beginning.

ThG

In the following article, philosopher Thorsteinn Jónsson reviews his attitudes to some major scientific - or unscientific - issues of his lifetime. We shall be pleased to hear from other philosophers and scientists about theirs.

Ed.

WHEREIN I NEVER BELIEVED

Naturally, I am inclined to mention only such things as would magnify myself, but as an exception, I shall now begin with something that gives an opposite impression. For a long time, I confess, I was obstinately incredulous in the possibility of any

vehicular travel to other planets. - More praiseworthy it may be considered now, that when I for the first time heard about "the ether", I could not understand anything about it, and therefore never really believed in the existence of that substance. I even found, in my own way of logic, that this was nothing but humbug, incapable to explain what it was intended to do, or otherwise self-inconsistent.

Of other ideas, which I never could understand, and consequently never believed in, was the doctrine of the subconscious. In the early winter of 1917, when I was in the district school of Hvítár-bakki, I was, together with the other pupils, given as a subject of composition to write about dreams, and in those early days I had no idea of any theories about the nature of dreams, neither that of Pjeturss nor any other. But I had read one or two works in the occult strain, and had been somewhat influenced by them. - But when a school comrade began to tell me about the subconscious, my mind plainly didn't work: I couldn't understand. On the other hand I supposed that thought-transference might be the explanation of some dreams, and as a support for that, I quoted some cases from the Sagas.

Finally I will mention here what I often have written before, that nothing is to me as unbelievable as any idea of a universe limited in extension, and in that connection, I now remember a theory about some phantastic lump of matter, which suddenly got eager to disperse into all directions. Just as I never found the (now abandoned) theory about the non-existence of planets with most suns worth any respect, I now take no notice of that explosion theory, to which astronomers seem to be leaning. In my view, this is only one of the many examples of what absurd theories can catch the minds, where true progress has not been initiated. - Several decades ago, it used to be printed in our Almanac every year, that there were only some round 5000 years "from the creation of the universe", and most people of course consider that statement as a queer ghost from an age of ignorance and stupidity. But actually it is a ghost of the same brand that our astronomers now tell us in the Almanac that there is a fixed number of years from that "initial explosion". It makes no major difference that they are now fixing a larger number of years than previously. Galaxies and clusters of galaxies are indeed limited factors, and every single factor has had its beginning. As every person should be capable of judging, every single phenomenon has its origin in its relations to some-

thing else, and therefore the conclusion is inevitable, that the prime cause of everything that exists, is the infinity of the universe. Seen from this point of view, from the viewpoint that every thing comes into being by its relation to other things, and then by its own history of development, nothing will be less credible than the theory that galaxie and clusters of galaxies had their beginning in the explosion of some horrible lump of matter. Most reasonable is that the creation and the development of the universe happened in a way similar to what I have expounded in my book "Moonbeams" (Tunglsgeislar 1953) and in several articles and treatises.

Thorsteinn Jónsson

A STRANGE CASE OF A "DOUBLE VISIONARY EXPERIENCE"

By Serge Hutin, Dr.és l.

Doing apology for thus allowing myself to tell you of a personal experience, I now venture to speak of the strange story that occurred to my mother and myself, while visiting Tours (France) in August 1943. I was then 14 years old, and totally ignorant of any "occult" or "psychic" fields; my mother, too, never had been interested in such researches before, so that the supposition of a mere "suggestioning" of both of us, from "spiritualist readings", "magical talks" etc. can not be retained.

We were visiting the picturesque old district of Tours, in the vicinity of the Cathedral Saint-Gallen. Remarking a strange little steeple which seemed to be protruding behind an ordinary 18th-century-like building, my mother remarked: "There must certainly be an old little chapel there. Let us visit it!"

We entered the building, crossed an open court, and took an ordinary looking corridor; seeing a door (an ordinary one) on the right, we opened it. We were entering a little chapel in fact! It was a chapel that seemed similar to many standard Roman Catholic ones, but an extremely luxurious one. And here was a complete, almost palpable, silence, and this silence continued during the completely visionary episode.

Nobody was present in the chapel, but suddenly there appeared in the orient, two women, splendidly clothed in magnificent, gorgeous ecclesiastical robes, - the words bishop-women immediately flashed into our minds, in our effort to describe what we saw -, one of them was handling a beautiful golden

chalice. The altar was lavishly decorated with flowers. Suddenly the two women began celebrating a Mass!

Then we got the sudden feeling that "we were not wanted there", so we quietly left the chapel - the two women not having seen us, we thought.

The following day my mother and myself made our questions to various persons in the neighborhood, who told us that no such chapel existed, nor any convent where the R.C. nuns would have been clothed in gorgeous scarlet robes!

Since the time of that episode, I have had the opportunity to do extensive research into various sides of what is commonly called "the occult", so I tried to interpret this strange episode (a short one, 2 or 5 minutes perhaps, but an extremely vivid one), my mother and myself had experienced while wandering in the streets of Tours in 1943. Three interpretations have seemed the most probable to me:

1) A vision, enabling my mother and myself to see a symbolic ritual episode.

2) The possibility (through a casual negligence) for both to have suddenly made an irruption into a little chapel, usually strictly forbidden to the public. Contrary to the rules of the R.C. Church, there could exist some little "gnostic churches", where women are admitted, not only to priesthood, but to bishopric. We thus would have "peeped" accidentally into a secret ceremony celebrated in 1943-Tours.

3) That the vision of such a secret ceremony had taken place in a past period, i.e. that the double-vision would then have been a sudden "peeping" into a long-passed period.

Serge Hutin

Ed. Comments:

The episode described by Dr. Hutin is truly interesting for us, and we are grateful to him for having made it accessible. Our interpretation of the whole incident, however, will probably be as unexpected to most of our readers as to the narrator himself.

Readers may already be familiar with our theory, that all genuine visions, as experiences of visionaries, are real events, occurring to somebody else, who of course, must be somewhere else. Our bioradiation theory has been expounded previously in various articles in this journal and shall not be repeated now, but we shall go straight into the matter.

There are, in the universe, infinitely many worlds, where life is very similar to that of our planet - and the "scientia correspondentiaram" of Swedenborg and the ancient Persians refers ingeniously to this congruence. There are worlds where the different features of civilization: manners, dress, architecture, liturgy, speech etc. build up in a fashion very comparable to ours. But while there are similarities there are also natural differences. At times the worlds come into contact with one another through persons that are fit for the experience. (Virtually every person is fit for it). It is very important that such persons learn to understand what happened to them. So in the case of young Serge Hutin he and his mother in August-1943-Tours, became witnesses of a ceremony conducted in such a civilization, where there is a form of religion very similar to R. Catholicism in many respects but also with marked differences: so as to the access of women to important roles in the ceremonies of worship, and to high offices. Such is the truth of the episode. From thousands of observations it has been concluded that this is the nature of visions, auditions and other forms of transferred sensations: they are interstellar. In the future, more and more individuals in many lands shall be able to realize this truth with us.

To the suggested interpretations of Dr. Hutin we shall only add a few remarks, the first of which is to point out that the heading of his article is in fairly good agreement with our explanation. "Double visionary experience" is, in our view, an appropriate, connotation, for both persons were brought into the same extraordinary state. That "visionary experience" involves physiological contact with somebody who really sees the thing, the vision-giver. The "palpable silence" is easily explained by the assumption that the auditory organs of the receivers were not connected as were the visual organs. Since the nature of the experience was such, the 2nd interpretation, that of a "secret chapel" is ruled out, for such a building would be plainly revealed by ordinary sight. There are probably no such "gnostic" chapels in France, but rumors about them may stem from experiences similar to that of the Hutins-Of the "symbolic" interpretation we shall not say much, but as to the 3rd suggestion let it be remarked that the belief in the possibility of

seeing things past and future, through visions, has been widespread among those who were attentive to such matters, - nevertheless it was a misunderstanding. It is true that sometimes psychic experience conveyed remarkable informations about past and future events, but these were secondary accidentals, not basic features. There is no such thing as visiting the past or future, mentally, as if it were there. The fundamental nature of the phenomena is the communication between individuals a psycho-physiological contact indeed, but that contact can truly release the powers of memory, and so, in a way, resuscitate the past.

Ed.

Publications received.

- * Proceedings of the ASPR, Vol27, Sept. 1968: Distance and ESP: A Transcontinental Experiment. Karlis Osis and Malcolm E. Turner, Jr.

The authors arranged a grand-scale ESP-card-experiment with "stimulus stations" in New York, Los Angeles and Hobart, Tasmania, represented by Dr. Osis, Mrs. Kerr and Dr. Keil, with the card rows in their presence but not seen by them. The information emanated from those centers should be registered by 54 recipients distributed all over the USA, and the main object of the experiment was to see whether distance influenced the results. But apart from that the experiment had several very interesting sides, and the whole paper is unusually stimulating and pleasant to read. It seems as if the very idea of investigating the effect of distance lent enthusiasm to the whole project and made it work well.

From the outcome of the experiment the authors concluded that distance influenced the separate results remarkably, so that the New York and Los Angeles cards were well accessible for the participant's ESP powers, while the cards in Hobart, Tasmania were not, or to no significant degree. Already the nature of distances casts doubt on this conclusion, although the experiment is clear-cut. The authors quote the opinions of Kant and Schopenhauer, that ESP is independent of distance in space, and it will be clear why the philosophers thought so. They knew, or meant to know cases, which indicated that ESP was possible over great distances as well as a little way. But what was a small distance to them, in their 18th - 19th century environment? All apart from cosmic distances, it was certainly not a way like that between New York and Los Angeles, even not between Florida and New York, which is the "little way" of

Drs. Osis and Turner, just because it is inside the country as contrasted to Hobart, Australia. We feel us entitled to suppose that the poor results with the Hobart station were due to some other factors than the absolute measure of distance. But perhaps it makes some difference to be on the other side of the globe.

- * Journal of the ASPR, Oct. 1968. Articles: An ESP Test with Aluminum Targets. Roll and Pratt. Cardboard targets (organic material) proved better than aluminum. Quantitative Investigation of a "Haunted House". Moss and Schmeidler.
- * Newsletter of the Parapsychology Foundation May-June 1968, reports after Science News that Dr. Wilson P. Tanner believes that "man may have the potential to acquire new sensory capabilities, such as seeing through the ears or hearing through the eyes". When announcements of this kind crop up, mostly from very venerable sources, something parapsychological is often the cause of it. But as soon as they discover that, they usually cease to speak about "new capabilities".
- * Iridis, Calif. SPR, reviews a lecture given by R. Sutherland, their former president: "It was Jung's belief that the unconscious mind is in touch synchronistically with the universe". What is more self-contradictory than "the unconscious mind"? Actually it is the mind proper that lits up through contacts between individuals, in the universe, that is on some of the innumerable stars.

José Féola, now president, writes on UFO's, Parapsychology and the Acceptance of Both. They should be accepted together, not separately, for the Ufo's are surely a parapsychological phenomenon.

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