

# INTERSTELLAR Communication

A Label of Contact

Reykjavík

September 1966

Vir cuius terrae nomen glaciale  
Hominum posse fata permutari  
Plane demonstrat, salvat res humanas

Philosophia.

Helgi Pjeturss

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## ICELANDIC PHILOSOPHY.

Perhaps the best way to introduce Icelandic philosophy would be to make some allusions to its precedents and to the intellectual climate in which this philosophy made its appearance. - There is a remarkable continuity in Icelandic literature and language through the ages, and the language has remained practically the same from a remote antiquity, but the period between 1300-1800 is generally considered less creative than the times before and after ( Ages of Decline ).

With the 19th century a new mood of optimism was born, and in spite of deplorable economic and political conditions, much of what was written in that century is considered to be of high quality, especially in poetry. Literary interest was widespread and literature in its wide variety played an important part in the life of the people. The poets were in good contact with contemporary currents abroad, and at the same time with the literary tradition, and translations provided for the introduction of many important things. Among the writers of that period were two whom we venture to characterize as philosophers : Björn Gunnlaugsson ( 1788-1876 ), mathematician and cartographer, and Brynjólfur Jónsson ( 1838-1914), peasant writer of recent and contemporary sagas ( non-fiction ).

Gunnlaugsson, " the sage with the child's heart " wrote the contemplative work Njóla, a cycle of poems on the life of the individual and the general plan of the universe. As a special merit of Gunnlaugsson's we will mention that he consistently adhered to Kant's

notion of a plurality of galaxies or island universes, in contrast with most writers and scientists of the age. " There are as many of them as of hering in the sea " says Gunnlaugsson. Njóla was widely read and learnt by heart in spite of its rather laboured metre, and the author was held in reverence by many people for his work .

In a way, Brynjólfur Jónsson can be regarded as the more characteristically philosophical of these two writers, for while Gunnlaugsson wrote of an " idea of the ( divine ) plan, Brynjólfur gave a prose account of his own history of thought, from childhood ( Saga hugsunar minnar ). He developed a " monadology " resembling that of Leibnitz's, whose philosophy he later learnt of and saw that " this was much the same ". Whether such a late-born monadology can make any claims for originality may be debatable, but under more favourable circumstances Brynjólfur might have been a great philosopher.

Proverbs are an important source of philosophical thought in Iceland, probably in a higher degree than with many other languages. From the remote past they have preserved a mode of expression fit for philosophy. The Icelandic language abounds with proverbs of national origin, which have preserved the wisdom of the ages, and although their date of origin is seldom precisely known, we have good reasons to attribute them to a special kind of people. Down to our times there have been in the districts of Iceland " learned " men of the people ( fróðir menn ), who preserved and distributed knowledge of national interest, and this has been so since the dawn of Northern history. Snorri Sturluson and Ari Thorgilsson were both called " fróði ", and even before the settlement of Iceland, the Skald Thjóðólfr refers to " fróðir menn " in Scandinavian lands ( 9th century ). These were probably the authors of many proverbs and the transmitters of the great pattern of thought in which such sayings originate. The " fróðir menn " of the North correspond to the philosophers of Greece, the Magi of the Persians and the Gymnosophists of India ( Yogi ), and their function in society seems to have been much the same. It is interesting to notice that Brynjólfur Jónsson, who became a philosopher, quite apart from that was looked upon as one of the " fróðir menn ", for his traditional knowledge.

This was the soil in which the young Helgi Pjeturss struck his roots. As a native of Reykjavík he decided, at the age of 17, that the true culture and well spoken language was only to be found among the people on the countryside, and he went to work with the farmers, to learn to be an Icelander. Nevertheless he didn't neglect his studies and he became an excellent naturalist. He is credited with having brought the geological history of Iceland on a firm basis and he was in many respects a pioneer. Later he became profoundly interested in what is now called parapsychology, but prior to that were his extensive studies in Greek and Western philosophy, medicine and history. In

1908 Pjeturss defended Brynjólfur Jónsson against those who said that philosophy was not fit for the Icelandic cast of mind. Together with the poet Thorsteinn Erlingsson he made evolutionism thoroughly accepted in Iceland, and Icelandic clergymen became some of the most free-minded in the world. Pjeturss was generally recognized as a master of the Icelandic language and it would not be too bold to characterize his Nyall as the first, and so far the only, modern Icelandic work that can be matched with our old literature.

## ELECTROMAGNETIC THEORY AND BIORADIATIVE THEORY.

"The all too eager attempts which are now being made to "naturalize" and "accomodate" parapsychology in the framework of contemporary scientific knowledge, often by eliminating or toning down the incredible and the marvelous (e. c. precognition and survival) may be admired for their fervor but not their wisdom. Any responsible parapsychologist must keep steadily in view the entire range of the phenomena clamoring for explanation". (C. T. K. Chari in Journal of Parapsychology 1962 No. 3, p.219). We appreciate Dr. Chari's warning against simplification or reduction of the phenomena and it is true that there is always the tendency to reject things that do not conform to rule. Nevertheless, the need for explanation always makes it felt, and when no such are available, artificial simplification invariably is the result. Without being able to explain what really happens with the simplest phenomena, we will never succeed in presenting the more marvelous with any considerable strenght. - What is telepathy? An attempt at explanation is shown in the following passage from the same issue of the Journal of Parapsychology :

"Kazinsky... developed an electromagnetic theory of telepathy which can be considered as one of the most elaborate theories of this kind. According to Kazinsky's conception, the nervous system of man, during mental activity, emits electromagnetic waves which, by means of the mechanism of electro-duction, give rise to corresponding processes in the nervous system of the percipient....". From a review of B. B. Kazinsky's book *Biologischeskaya Radiosvyas*, by Milan Ryzl.

I have little doubt that this passage must have been read with enthusiasm by many. The prospect of being able to explain psi phenomena in terms of induction immediately appeals to the scientific mind, and how many did not think when they read this, that it must be so? This is scientific, simple, free of obscure elements, just as the basic discoveries always were. When a researcher finds himself compelled to abandon the electromagnetic theory, he probably does so in a mood of disappointment, and this is an indication that he was near the truth although he missed it. Dr. Ryzl continues :

" In this reviewers opinion, the author's consistent clinging to the electromagnetic theory has already been made out of date by the recent developments of parapsychology. In fact, the ever growing knowledge about psi phenomena impels us to the conclusion... that it is impossible to explain psi phenomena fully by the electromagnetic theory ".

In our conception however, the main objection to the electromagnetic theory is not that it doesn't embrace all phenomena, but the simple physical fact that the brain waves are so weak that they cannot be registered by instruments, some millimetres away from the head. Telepathy, admittedly, works over vast distances, but there is no more reason to believe that those tiny currents in the brain produced such effects than that we ever shall be able to call across the Atlantic by the power of our voice.

The explanation of the telepathy phenomena is such : The electric currents corresponding to mental activity are carried over, by some radiation of a higher order than electromagnetism, faster going, more wide ranging and consequently interstellar. Instead of the electromagnetic theory we have the bioradiative theory, and all the advantages of the former are included.

It is indeed more than a good theory we meet with here. Our knowledge of the brain currents is specific, abstract, and never easily explained to the unsophisticated. When it comes to bioradiation this is different. We have done the whole way around and are again with simple plain terms. As sensitives we feel the influence from other persons, so important in all psychic procedures, and now we can be certain that we have to do with a physical reality. Our immediate perception is shown to be consistent with the rest of our knowledge and the realm of personal experience is extended to the stars. The nature of the soul will be found and science and religion will meet, to the advantage of both.

ThG

A BOOK OF THE TIMES.

" We Are Not Alone ". The Search For Intelligent Life On Other Worlds. By Walter Sullivan. Hodder and Stoughton. London 1965.

The book " We Are Not Alone " opens with a reference to a meeting held by " the most august scientific body in the United States " in November 1961. The subject being " Intelligent Extraterrestrial-Life ", " every effort was made to avoid publicity, because of the sensational nature of the question to be discussed ". One of the participants, J. T. P. Pearman brought with him " three bottles of champagne, anticipating that one participant might win a Nobel prize

during the conference. This did, indeed happen, throwing sessions into somewhat of an uproar ".

In the three years that passed, the situation changed so thoroughly that the science editor of the largest newspaper in America went to write a book to tell us that there is life outside the earth. The book is naturally a survey of much that was achieved in the meantime, which of course was the continuation of older work, and the job of the author was mainly to track the ascendancy of ideas that support our new outlook. The combined effect of those trends and discoveries is so tremendous that we are not astonished that the author exclaims : We are not alone !, although he doesn't know as a philosopher does.

Once in the book the author mentions telepathy, totally unconscious of its relation to his subject, and it appears that he thinks that it is a blame to be concerned with that. I shall not waste many words upon such elements of prejudice in this otherwise praiseworthy book, for it is clear that they too are about to lose the hold on the scientific public. Without knowing it, the author is preparing for telepathy with his work, just as parapsychologists are preparing for interstellar communication with theirs.

ThG

#### LETTERS TO THE INTERSTELLAR.

Mr. Aage Slomann, President of the Danish S. P. R. , writes : " You write you think that all ESP is electronic. I disagree. I am inclined to be a dualist in regard to mind and stuff. But this is a large question we cannot discuss per correspondance ".

To this we must remark that we wrote " electronic " within citation signs, because the word was used in the passage we were commenting upon ( I. C. April 1966 p. 8). Our conception of the phenomenon is different from that of the electromagnetic theory, which is indicated by the word bioradiation and further explained in our present article on bioradiation and electromagnetism. Perhaps mr. Slomann would still disagree. There are always among us very earnest dualists, although the development of science invariably proceeds along monistic lines. But what is the reason for the dualistic notion ? It is always the same. They have found that there are certain facts about the mind and its manifestations in matter, which indicate some unknown source. There are informations that come either in dreams or through mediums ( that is through the medium's dreams ), sometimes of such a nature that they seem to emanate from a deceased person. When we read in the parapsychological literature of " entities " it always relates to those unknown sources.

The natural question therefore is : Where are those unknown sources ? Where are the entities ? And the only reasonable answer is : They are on other planets. This inconceivably vast universe with its innumerable suns and planets offers the natural and only acceptable explanation of the unknown sources or the manifesting entities. They are material beings of the same constitution as we, and they communicate over to us all the information and moments of evidence that have led to so many strange beliefs. We can learn to observe how other minds manifest themselves within our organisation during the sleeping state and bring with them evidence of surroundings different from those we know. An examination of the dream contents reveals that our dream-givers are residents of some different, and often very interesting planets.

Several other remarks of mr. Slomann deserve mention, especially some about the shortcomings of our English, which we shall always be ready to recognize, for that is the only way to learn more. Mr. Slomann is interested in poltergeists and wants to know whether we have experience of them in this country, which we think we have, since we see no scientific reason to reject them. Of the more recent occurrences those of Saurum, Northern Iceland in 1964 have received most public attention.

" " "

Our old pen friend Birger Qvarnström writes us from Sweden and congratulates with the magazine. Mr. Qvarnström is the author of the book Parapsykologi, ( Swedish ed.1959, Norw.ed. 1961 ) which has won a wide circulation in Scandinavia and done much to stimulate interest.

" " "

The Editor of the Zeitschrift für Parapsychologie, Professor H. Bender in Freiburg, Germany, has sent us his regards through an Icelander studying there, and although this is second hand, we mention it here because of early Icelandic relations with the Zeitschrift.

#### NEWS FROM ICELAND.

A German filming group occupied with the Sigurd-saga ( Siegfried, Sigurd the Fofnis-killer ) had selected a mountain in Southern Iceland, as the setting of their film, which is to be the most expensive of German product so far. Nothing remained but to get the licence of the farmers to whom the land belongs, to explode the top

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#### Corrections.

In the April issue p. 3 line 11 : adversity - read opposition.

p. 3 l. 19 : accident - read - incident.

June issue p. 3 l. 4 : accident - read - incident.

of the mountain in imitation of a volcano eruption in a part of the film. One should expect that the producers of such an expensive film would have been willing to pay a round sum, but the story of Sigurd is dear to many people in Iceland, and probably the farmers disliked the whole procedure for they refused to sell the right to the mountain. The plans had to be reviewed, and the prestige of the enterprize was diminished.

The mountain in question happened to be the Dímon , mentioned in the article A Parapsychological Fact in our April issue.

" " "

When this is going to print we hear that a Scandinavian-Soviet expedition filming the Hagbard-Signy saga in Northern Iceland has run into trouble too, which probably will retard the completion of their film. The cause of this difference is unknown to us, and we mention this only because of its paralellity with the other piece of news.

" " "

At a public meeting in Reykjavík 13. 4. 1966 held by the Félag Nýalssinna to relate and discuss mediumistic phenomena, the Hamlet-Amlóði story was examined with respect to its psychic factors. The story is meant to contain such elements from the beginning, and the name Hamlet explained as Hamal-óði; he who vigorously transforms his constitution.

Julius Caesar was one of the most famous men of mankind. He conquered Gallia for Rome, which country later became a cultural centre for Europe. Although a " general " Caesar was a highly educated and morally disciplined man. He reformed the calendar of his city, which is still in use, practically the same. ( Iceland has a different calendar, established in Anno 952 by Thorsteinn Surtr ). Once Caesar was on a voyage in the Mediterranean, in heavy sea. The captain was frightened and asked what to do. " Trust in Fortune, and know that Caesar is on board ".

## NEWS AND COMMENTS.

A new thought in biology. " It is considered by a growing minority of biologists, that the various phenomena studied by parapsychologists may indicate that at a certain level of complexity properties of the universe become apparent that are not demonstrable in simpler systems " ( Encyclopedia Britannica 1964, under Biology, The Philosophy of ).

In our view, those " properties of the universe " are primarily some communication abilities of the structures called life forms, which become apparent as soon as life emerges.

Extrasensory Induction of Brain Waves. " Duane and Behrendt believe they have demonstrated " extrasensory electroencephalographic induction between identical twins " ( Science, 15.Oct., p.367). If they have indeed established that alpha rythm can be made to appear in one twin as a result of evoking it in another, this finding is surely the most profound scientific discovery of the present century " ( Thomas R. Scott, Science 3 Dec.1965 ).

The importance of the experiment done by those worthy researchers can hardly be exaggerated, but as to the discovery it is not complete until philosophy has explained the nature of the phenomenon.

End of hoax. "Neither Freud nor Abraham ever questions the basic assumption so implicit in the correspondance ( i ) that psychoanalytical clinical evidence is reliable. (ii) that psychoanalytic therapy is better than no therapy at all. But, of course there is now good experimental evidence which suggests that psycoanalytic clinical evidence may be unreliable, there is good reason to suppose that psychoanalytic theory is not capable of empirical tests, and there is not positive evidence which indicates that psychoanalytic therapy is better than no therapy at all. Thus the claiming on the dust cover that this volume gives " a close up of a science in the making " is hardly justified.

What we do see primarily in this close up of " science " in the making - once political and personal matters are put aside - is Freud congratulating Abraham and Abraham congratulating Freud on their published papers and books. Unfortunately such mutual backslapping does not make a science ".

From a review of A Psycho-Analytic Dialogue. The Letters of S. Freud and K. Abraham, 1907-1926, by Michael Martin, Science, 13 May 1966.

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