

Interstellar Communication

A Label of Contact

Reykjavík

No. 1 May 1967

Parapsychology in Progress	page 1.
Materialization Phenomena	page 2.
British Medium Visits Iceland	page 5.
Publications received	page 6.
Other items	page 8.

PARAPSYCHOLOGY IN PROGRESS.

In our preceding issue we wrote with optimism about the growing prestige of Parapsychology, revealed by public interest in the subject, by a number of articles and comments everywhere, and last but not least by the gradual weakening of the argumentation against the subject or rather attacks on it. It could seem as if an overall success was on the way, and there can be no doubt that there are such trends. It is becoming less difficult and less risky to make claims for the phenomena than was previously, and the number of those who speak for them may be rising. Nevertheless the difficulties to be overcome are immense, and when we think of the great bulk of inert minds to be brought in motion - scientists and others - we realize how much remains to be done. Until the recognition of the phenomena steers with full sails through the scientific society, there is no triumph or victory, and that will not happen until the interstellar outlook begins to win through.

The present writer recalls a voyage on the Atlantic some years ago, when he shared a cabin with a young German geologist, who had been doing field work in Iceland during the summer. On some occasion telepathy was touched upon and after some conversation my "cabin-mate" declared that he did not believe in telepathy, because he never had met with a person who could tell him of such an experience of his or her own. I found this rather startling, for I felt that the man was sincere, and so I told him some example of mine. "But could not subconsciousness have been involved" remarked this intelligent and sympathetic young man. "To use 'subconsciousness' as an explanation means only that one doesn't understand" I replied, or something to that effect. "Das war ja ganz gut gesagt", said my travel companion, surely mindful of all the endless references to that

mysterious concept, which to a great extent had been used to exclude any intelligible discussion of the phenomena.

Parapsychologists would do well to recognize the damaging effect of such a concept upon their work. Nobody has ever explained what subconsciousness is, and therefore every kind of possible and impossible functions are constantly being ascribed to it. By this the power of judgement and sound conclusions is paralysed, and the individual researcher is left as helpless as ever. He is dependent on the mystery men who know the subconscious, but never will tell what it is, and these are not likely to become supporters of parapsychology.

In a field like parapsychology, where almost everything remains to be done, there is the need for a pioneering spirit for a courage to depend on one's own judgement, rather than the consent of "authorities". A man who will confirm that there are parapsychical phenomena takes - or took until very recently - upon him the risk of inconvenience and he must be prepared to contend. But on the other hand he can further the progress of parapsychology by his consistent adherence to a well-founded opinion, in an opinionless world. There are great prospects and challenging opportunities for new men, simply by making a clear distinction between true and false and taking a stand accordingly. As will be easily understood, single cases with great weight are much better starting points for the individual than statistical rows. The personal gains on the cost of the impersonal and mechanical and the standards of honesty and integrity again will make their influence felt.

MATERIALIZATION PHENOMENA.

Apparuisti deitas .

When I am turning the leaves of Dr. H. Gerloff's "Crisis in Parapsychology" my attention is drawn to the following passage on p. 151, from a survey of the report of the Dialectical Society, written in 1870 :

"Serjeant Fox was very reasonable, who by his neutral position cautiously proposed the assumption of a psychic force, a conception accepted by Crookes as a provisional form of 'explanation'."

It is safe to say, that if such a conception had been successfully developed and shown to be philosophically consistent, we would never have witnessed that infamous attack on Crookes's person and scientific honour, which Dr. Gerloff is refuting in his book.

The main task of Dr. Gerloff's book, as well as its declared purpose is to defend the materialization phenomena. Such pheno-

mena, although no everyday accidents, have been widely reported at various phases of human history. Herodotus accounts that in the temple of Baal in Babylon the god sometimes showed himself in the sanctimony. The priestesses were the mediums, by their presence giving the necessary conditions for such an appearance. One is also reminded of the Vestal Virgins in this connection. - The meeting of Plotinus with the shining countenance in a temple of Isis in Rome is surely one of the most significant events of this kind in history, because of the splendiddness of the apparition and the wisdom of the receiver. Plotinus believed that this came from the kosmos noetos, a world revealed by an " inner sight " and of which world there were many descriptions in his writings. The almost incurable cleavage between " materialism " and dualism or spiritualism, which has characterized European thinking so long, dates back from the murder of Giordano Bruno in 1600, and it should be remembered that this cleavage was not present in Bruno's philosophy. Bruno, who was a great admirer of Plotinus, discovered that the " inner world " or " other world " virtually belonged to the external world as planets of infinitely distant suns - or, to say the least, his discoveries rendered this an inevitable conclusion. In his philosophy nature is all-one and there is no room for dualism. Nature and God are twins or identities, and this is more different from current " materialism ", than some of our contemporaries may be prepared to conceive. Those who talk most of the " breaking down of the crystal spheres " often forget that at the same time new vistas were opened up.

Unfortunately, most later visionaries ignored the discovery of solar systems and continued to believe in a mysterious other world. And when in the 1870ies " Katie King " began to materialize for the enthusiastic and progressive circles in London, this fact seemed very difficult to reconcile with the scientific picture of the world, which had already been cleared for many spiritualistic concepts. It did not occur to them from where this " Woman from Afar " had come, when she suddenly appeared amidst them. They saw her, they photographed her and even kissed her - which produced a still more perfect materialization - but they had no explanation. Even William Crookes, the great scientist, never found a solution, and therefore these manifestations in spite of the abundant evidence, always remained enigmatic and incredible, and there were many doubters.

Exceedingly interesting is the following passage from the excerpt of the above mentioned report (Gerloff, p. 151) " The sceptic Dr. med. Edmunds, who was occasionally linked with the brothers Davenport, confessed that the phenomena were

better before his arrival at a test - seance and after his departure than during his presense - he felt that he himself throttled them. He was forced practically to acknowledge the reality of certain phenomena, but because he had no explanation, he denied them again, a typical attitude ". Here we see the workings of the Law of Determinants, and that experiment in itself implied the existence of such a law. But it says a lot about the systematic coherence of ideas that, in spite of such observations the law was not discovered until with the coming of the interstellar philosophy.

For the interstellar philosophy the paradox of the appearances no more exists. The individuals are seen as units of radiation and so it becomes entirely comprehensible that the attitudes of participants can be decisive for the result of an experiment. We learn to observe how the entire universe enters our brain during the sleeping state, so that some of its farthest spots can become available for direct experience, and with the conception of the bioradiation the buildup of materializations from such far off spots becomes a natural and explicable phenomenon. We shall not go farther into that now but only conclude with recalling the words of the Edda about such appearances.

" Only their likenesses appear in this world, but their life is with the Jötunns (in another world) ".

What we have reviewed in the preceding lines is the subject of dr. Gerloff's book rather than the book itself or its details. But now we must express our thanks and admiration to dr. Gerloff for his heroic achievement in defending the memory of Sir William Crookes and the medium Florence Cook. The imputations of those who dare not reiterate their words against his work have no weight for the future. They dare not say that all the manifestations of Sir William were products of their alleged " love affair " between Crookes and Florence, because he had witnessed many of them with other mediums before he ever saw Florence Cook. If they had challenged those they could as well have debunked all parapsychical results, which they did not venture, and perhaps not intend. The cause of their outrageous behaviour was the lack of courage to say to the prejudiced and ignorant world that materializations did occur. They had a choice and instead of relating the sources as they were they choose to invent insults and slander against the late Sir William, detracting not only one side of his character but all - so that it could fit into their picture? No wonder that Britain suffered a Keeler-scandal together with all other perversities and monstrosities at the time she was thus accepting and broadcasting and televising the complete defamation of one of her best sons.

Dr. Gerloff began to write his book at a time when para-

psychology was about at its lowest and when there seemed to be little prospects for a reconvalescence. Today it looks brighter. The official opposition to ESP-phenomena is almost collapsing, and we may be entering a phase of more frequent manifestations. Dr. Gerloff has witnessed great phenomena himself and this may have inspired him with the endurance and courage he has shown in writing this indispensable answer to the detractors. Our best wishes to him for peace and health in his old age. Our philosophical views are different from what he has been accustomed to, but his work as a practical parapsychologist is highly appreciated by us.

The Crisis in Parapsychology. Stagnation or Progress, by Dr. Hans Gerloff, 297 p. Published and printed by Walter Pustet, 8261 Tittmonning Obb. (Germany) 1965.

Contents : First Part : Chapter 1, The historic and fundamental truth.

Chapter II, Refutation of Mr. Hall's main arguments.

Chapter III, 4. The case of Dr. Dingvall. Chapter IV, Important reports on Florence's sittings without Crookes. Chapter V, 52 photographs (14 of Katie King) with commentary.

Second Part : Present state of Parapsychology and its reform.

BRITISH MEDIUM VISITS ICELAND.

Mr. Horace Hambling, the British medium, came to Reykjavík on February 11th and stayed for a week. A series of happy accidents arranged that I was present at one of his first seances, together with a friend. We had a favourable impression of the medium's person, but the performance was not so much of a success as we could have wished, which might be ascribed to a lack of homogeneity in the circle. Nevertheless it was interesting and we thought we found evidence of communication. There were three other persons forming the circle, and a lady from the society that engaged the medium, was in the room.

Some days later Mr. Hambling held a mass seance on the stage of an old theatre, Ithno, with 400 attendants in the hall and " Moon Trail " his control, speaking through to the audience. There were several Interstellars present, forming a nucleus in one corner of the hall among the mainly spiritualistic attendance, to make a biodynamic experiment. By concentration, we tried to make the medium speak about the stars and the nature of the communication, Indeed " Moon Trail " began his speech with an admiration of the " wonders of the universe " the radiance of the stars, and other expressions for delight in natural phenomena.

But since these had no special purport we found them not so significant. Moon Trail went on eloquently with many other things which it is not necessary to relate here, but under the speech the present writer repeatedly was asking himself whether there was any essential difference between such an eloquence and that of ordinary oratorical talents.-Then I knew that my companions were concentrating and I felt a curious change of my mind, as if it was expanding and would fill the hall. At the same time the voice of the medium changed perceptibly and became like "metallic" or "brass-sounding" and mightily intense because of some emotion. "Moon Trail would not visit you from such a long distance if he had not something important to tell you", he said, and there was some mention of the stars at the same time. Then this characteristic intensification of the voice faded, and shortly afterwards the contact suddenly ended, a quarter of an hour before the expected time, and Moon Trail woke up. The conductors of the meeting said that Mr. Hambling heard a voice forbidding him to continue.

After the trance-performance, attendants were asked to write down their questions and send them up to the stage, where Mr. Hambling, now awake, would try to answer them. Referring to Moon Trail's own words we asked, whether he was living on another planet, since he spoke from a great distance? - Mr. Hambling did not think so. He meant that Moon Trail was somewhere in the neighborhood, in the ether, in the fourth dimension or somewhat like that. Moon Trail did not like those "flying saucers" - enthusiasts, said Mr. Hambling, assuming that the question had been written by such people. But obviously the exact statements of his own control perplexed him, and he spent many words on refuting them or explaining them away. We concluded that the statements of Moon Trail were not in accordance with Mr. Hambling's own ideas and that the two were different personalities.

ThG.

Publications received.

Sciences Metapsychiques XXV (Official organ of the Association Française d'Études Metapsychiques, 8 Rue Rougemont, Paris 9).
Redacteur en chef : Cte B. de Cressac Bachelierie. Main article :
Mise en evidence de l'action psychocinétique. By B. Cressac and G. Chevalier.

The Journal of the American Society for Psychical Research.
April 1967. Published Quarterly by the ASPR, 5 West 73rd Street, New York N. Y. 10023. The book reviews in this number touch three very interesting topics . Brain and Mind (Smythies),

Dreams and Dreaming (MacKensie) and Survival of Death (Beard) . If all these subjects were discussed in common instead of being separated, the result might become more significant.

Very readable is an article by John Beloff, although it does little more than illustrate the helpless situation of many parapsychologists. They want more phenomena but don't know how to obtain them. A sign of danger are the concluding words of Gardner Murphy in the correspondence section. Speaking about " getting into the past " he says that he delights in " the masochistic or sadomasochistic joy in confronting the horrible ". Indeed they are not " getting into the past " when they think so, but witnessing simultaneous events elsewhere in the universe. Apart from that this shows that the Americans are now a sick nation (Parapsychology being the most sensitive indicator of the mental state of health) and they must be cured through parapsychology.

International Journal of Parapsychology (Parapsychology Foundation, ation, 29 West 57th Street New York, N. Y. 10019). Main articles by Milan Ryzl (A Method of Training), C. T. K. Chari (Information Theoretic Approaches) and one by Sherman Yellen on William Blake " who made fun of the doctrine of Swedenborg ". The truth is that Swedenborg surpassed Blake in everything that concerns Parapsychology.

Three New Yorkers : M. Ullman, Stanley Krippner and Sol Feldstein write about Experimentally Induced Telepathic Dreams, which is a subject worth all attention. But if they knew the discoveries of Pjeturss they would be more successful in their studies.

Newsletter of the Parapsychology Foundation. Same address as the IJB. Adhyatma Saroj, Institute of Psychic and Spiritual research, 22 Sardar Patel Marg, New Delhi 11, India. " When a man wakes up from his dream he sees no one or anything other than himself, the dreamer ", writes Narayana Guru. We may add that sometimes he does not even see " himself ", if he remembers that he was a different person in the dream.

By Milan Ryzl : Review of the program of the Parapsychological. He speaks of " a dreamy date, supporting the free flow of associations " of experiment persons. " Whenever in our experiments we have been successful enough to induce this mental state in the subject, the ESP faculty has become lawfully manifest. . . . To attain this state by autogeneous concentration tends to be often difficult ". (Law of Determinants).

Other reprints from Dr. Ryzl. A Model of Parapsychological Communication From Journal of Pps. March 1966. *Conditio sine Qua non*, Parapsychology, Religion and natural science. EWB. April 1967. *Erfahrungswissenschaftliche Kosmogonie*, by W. Ehrenberg. An article by Ron Hubbard, the author of Scientology.

The Icelandic financial corruption is so fantastic that foreign solicitors who have come to investigate for their clients are afraid of touching it. The origin of the whole complex can be traced back to the year 1941, when a director of the National Bank went underground and had a false funeral arranged to escape from public attention. The police had the testimony of eyewitnesses that the man had been seen after his "death", but an investigation was deferred, partly because the matter had parapsychological sides. The matter could have been investigated quite apart from that, but the confusion was so great that nothing was done. Many people believed that it was a "ghost" that had been seen.

The Icelandic language is the oldest existing in Europe and is an excellent vehicle for parapsychological thought. Words and expression for mental processes are precise and relevant. Like Sanskrit, the Icelandic language "brings you the cream of ancient wisdom, is in communication with the Seers of the past, and is conversant with the scholars of the day" - as Adhyatma Saroj writes about itself. Interesting is the word samband for communication, communion, connection - identical in form and meaning with a widely used word in modern Indian language. "What is spring in your language" asked an Icelander who met an Indian. It was "Vassanda", which corresponds to the Icel. "vaxanda". Mannheimur is an ancient Icel. word for this world ("The world of human beings"). Interstellar communication is stjörnusamband. "Station for interstellar communication" is stjörnusambandsstöð.

Corrections: In No 4.-5. p.5, many seem, read: may seem. P. 2 same No.: The boys were not in their bedroom, but in their fathers office, which they confessed when the dream was told. The play was not chess but the play Ludo and the dream was written down immediately, by the father, before he came home.

Interstellar Communication. A philosophical, parapsychological, spaceoriented periodical. Published at Laugavegi 24, Reykjavík (P.O. Box 1159)
May 1966. No 6

Printed in Iceland