

# INTERSTELLAR NO.10

## Communication

A Label of Contact

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Reykjavík

March 1969

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### THE VANGUARD

He who through vast immensity can pierce  
See worlds on worlds compose one universe  
Observe how system into system runs  
What other planets circle other suns  
May tell why Heaven has made us as we are.

Pope.

To our readers in many parts of the world our globe, we are as thankful for their attention to the subject of interstellar communication as they may be to us for the stimulus of the reading. The advantage is mutual and everybody is rewarded. Of course it may seem a privilege to be " in the midst of " things that are going on, but if you are philosophical, nothing prevents you from developing interstellar views of your own and starting to make contacts. The principle is individualistic and the possibilities are everywhere. You are suddenly in the midst of things and can do what you will.

Without any further reference to the discovery that has made this approach possible. ( I. C. , Nov. - Dec. 1966 ), we shall go straight into the matter. When you have visions or auditions of the distinct kind, they are by their very nature pictures of real objects transferred from a perceiver. who is usually an inhabitant of another planet. A perception never occurs without something to be perceived, and nothing exists outside nature. The recognition of this truth imbues us with the desire to become

sound, strong individuals, which again furthers the wish to see others in the same condition. Such is the rising vanguard of a mankind in progress towards an interstellar future. Nobody has to despair about his present condition, for the first step is to conceive that this is the way to be trod. To understand the nature of alien perceptions is most important of all, and those who do, will never regret. They can, with their mental efforts, help us to make excursions into holy lands ( Land's heilag - The Edda ).

Under the open sky, the present writer likes to look at the stars just as they are seen, without the aid of instruments. Surely our eyes are a kind of instruments too, but to pierce through immensity bare, unbound, stripped of conveniences like an unknown god, leaves the most perfect feeling. They are gazing at our star from theirs, just as we can do from ours, and they see through it all. They will, as soon as we have the wisdom to join in, change the course of events on this planet for our convenience.

#### THE SAD THING PAST - AND THE BRIGHT PROSPECT

In the late February last year, somebody announced the discovery of a new kind of objects, the Pulsars, stellar objects of such a singular character, that they set forth a landslide of articles and reports in scientific journals. But there was always a strange silence about the origin of the discovery, or what they really meant about it - and yet, silence is never absolute.

Who were they then, those who started all this, and how did it happen? It was professor Hughes in Cambridge and his assistants, working with a radiotelescope, who announced the discovery. They received, in December 1967, signals from outside with such a precise timing of intervals and such a regularity, that every kind of reasoning told them to think of intelligences at work. Virtually they were convinced that such was the nature of the phenomenon. They thought so and they thought much about it. But what happened? Why were we not told? Why are we told now, many months or a year afterwards, that " previously " this phenomenon was meant to be signals from outside ( although very few heard of that then ), while now the same thing shall be denounced as a " neutron star " ( a purely fictitious thing, never

observed by physicists, but good enough to sell to the public ). And why is prof. Hughes not a really world-famous man now, as the discoverer of the most exciting novelty ?

The answer is as simple as it is well documented. Prof. Hughes dared not think the thought of superhuman beings, not because of a " neutron star " hypothesis or anything the like, but from simple fear for the unknown. He has told it himself, in public interviews, that this was his primary reaction, to which he has clung ever since; that he stood aghast and didn't want to know more. And he didn't want others to know, and so on. We shall not relate the story any further, but only add that if you have the proper philosophy, you have not to fear the extraterrestrials. They come to us as friends, as soon as we are prepared to meet them.

Th.G.

## LETTERS TO THE INTERSTELLAR

L.W. Monaghan, Ipswich, England, complains of a "note of despondency", in our October issue, but this was not exactly so. We wanted to state things just as they were, and virtually the world scene was gloomy at that time - and still is. We need foresight, for otherwise the cataclysm may come over us unwarranted. Mr. Monaghan writes:

"I spent some two years in Reykjavík without appreciating that Iceland was recognized as a powerful psychic centre".

Primarily, our journal intends to bring about a philosophical clarification and to explain the facts of interstellar communication to readers. Plain accounts of individual experience and the reasoning connected to it, is the most welcome material. That however doesn't minimize the importance of being sensitive to "psychic centres". A psychic centre is built up by the individuals who support it, generally on the basis of some common concepts. Its existence is felt most distinctly by those who are most susceptible for the same ideas, and we are delighted to learn that our correspondent felt this influence from reading our articles.

In 1937, the British prophet A. Rutherford ( later D. Div. ) wrote the following in his work " Iceland's Great Inheritance ":

" Reykjavík is to be the dynamic centre, from which the Divine Light and influence will radiate during the fast approaching crisis of the worldwide time of trouble such as never was since there was a nation. O happy Iceland and thrice happy Reykjavík' .

It is not impossible that this beautiful vision still may come true. Truly, our philosophy is just that what can help mankind.

Hans Lompolo, Sweden, writes:

Sometimes I " dream ", when I am not sleeping. I can see " pictures " in my room. The first time in August 1968. The pictures are symbols, I think " .

The pictures are certainly no symbols. They are bioradiatively induced brain-states, from somebody who sees the real things. Although you are not sleeping, something akin to sleep is on your brain, a dowsy effect that marks the inflow of the "mental" energy. Sometimes the dream pictures become distorted in transfer, and then the original form is not always easy to make out. But when rapport is perfect, we get an easy view of extra-terrestrial scenes.

A new study group, the Prometheusians, is reported to have been formed in California, Berkeley Campus, very recently. They want to " steal fire from heaven ", and have begun with "examining Parapsychology ", as a possible means for that purpose. Oh, if they knew how they are examined, telepathically, from another star.

Curiously enough, the word " Prometheusian " was so persistently on the mind of the present editor during the weeks the formation of that group seems to have happened, that he wondered what to do about it.

In 1956, during his stay at a quiet sanatorium in Iceland, where he pursued his stargazing and read no international literature, the same had a similar experience with the name " Hubertus Strughold" . This strange foreign name, which he had never read or heard, pushed itself onto his mind, and for years he wondered about it, whether it actually existed anywhere. At last some ten years later, he virtually learnt that this was the name of a scientist in California, who had begun to make himself heard as an astrobiologist, at the time the "auditions" of his name occurred to an astro biologically interested person in the remote sanatorium of a distant country.

Lucian Landau, Industrial Consultant, Isle of Man, writes:

"Philosophy, as a method, cannot be employed to provide correct answers to scientific questions".

Mr. Landau is mistaken. Philosophy is not only the source of many of the most important scientific questions, but also tests the answers and gives them a meaning. Sometimes the philosophers take great steps and draw up schemes for science to work after for centuries, but if our mankind had been more philosophical, much of the troublesome labour could have been applied more purposefully. - Kant's discovery of the nature of galaxies ( 1756 ) is a typical example. His arguments were indisputable, and it is the greatest possible error to believe that it was " necessary " to wait 168 years after that to be certain.

## ICELANDIC PHILOSOPHY

Perhaps the most difficult subject to introduce to a mankind like ours, is the nature of life after death. Even if they are told the truth, they don't hear it. Yet there is no matter more simple. You are a unit of radiation, and through your life you emanate your thoughts and deeds and all the life-exertions that manifest your existence. The effects are picked up by the vital fields of force of progressive humanities elsewhere in the universe, on other planets of course. When the organism goes out of function, at the moment of death, it is no more a centre of radiation as before, and immediately a new organism is built up, to replace the lost unit, in the vital field that received the effects. The new, regenerated ( not reborn ) body is just as solid and substantial as ours, and is made up of the chemical elements of the respective planet. Therefore in the best after-life descriptions the communicators stress the reality and the material nature of their world, while the " recorders " on this side almost invariably believe in an unintelligible Beyond.

Sometimes the life of the individual has been such that his life-exertions were radiated to a bad planet, where the trend to devour prevails. Therefore religion was right in saying that it is not same what you do in your life here. But those who said so could never explain what they meant, and therefore no progress was made.

Now the path of progress is found, and is to be followed infinitely. Read the following article, written in 1932 for the British Spiritualist magazine *Light*, by the father of the interstellar philosophy, Dr. Helgi Pjeturss:

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## THE REAL NATURE OF THE AFTER - LIFE

### I. An interesting Book.

I am glad to see attention is being called in this journal to *Talks with Spirit Friends, Bench and Bar*, a book I find to be exceptionally interesting and valuable. The information there communicated throws a clear light on the real nature of the after-life. A few quotations will show this sufficiently.

"Sitter's brother," says (p. 194): "We are all living happily, David; and it is quite a real place, and we are flesh and blood as far as I can see, and every normal appetite and desire still the same."

The same communicator says (p. 203): "I have been to the colder northern zone here, David, and have been indulging in Ice-hockey. .... I do want you to understand these realities, these practical values, and if I may use the term, terrestrial nature".

On the same page, Jimmie says: "This is an everyday world, David. .... We men and women are just ourselves, and here is still commerce, industries, trading and even bartering. .... It is somewhat difficult to quite get through to earth just what is here, but the fact is it is just like the earth."

Now, it seems highly remarkable that it should be so difficult to "get through to earth" descriptions of an after-life which is closely like life on earth; but the difficulty lies in the mental attitude of the receivers: when they do not believe descriptions are emanating from that asylum ignorantiae, the subconscious, they obstinately cling to the belief in an ethereal, fourth-dimensional, altogether unintelligible Beyond. And yet this point of information, that the Beyond is not ethereal, is laid stress upon in the best of the communications.

In *The Return of Captain Hinchliffe*, by his widow, the Captain says (p. 71): "Actually I feel no different, nothing angelic, nothing ethereal. .." In the *Talks* (p. 175) Jimmie says: "I have been exploring an unknown country .... intently human, not an ethereal heaven."

In the closest accordance with the above, are the after-life descriptions of W.T. Stead, as reported in Blue Island. Stead emphatically declares (p. 40) that where he arrived after death is "everything as physical and quite as material in every way as the world we had just finished with". Page 47: "Everything and everybody appeared to be quite normal - quite as on earth. . ." Page 49: "There was the sea where we were . . . there were some very big buildings on our right, and on our left was the sea . . . it was only like being in a foreign country and nothing else. . . ." Page 50: "A huge building - it was not a fantastic structure in any way. It was just a beautiful building, as you have on earth - do not imagine anything fairylike, it was not." Page 56: "All mental interests and almost all physical interests can be continued here . . . you can ride on horseback, you can swim in the sea." Page 65: (The man in the after-life) "has his interests in visiting different parts, in exploring the land and its buildings and in studying its animal and vegetable life." Pages 139-140: "This world, which I have been in a long time now, is the closest thing imaginable to your earth. It is full of mineral, vegetable, animal and all forms of life."

## II. And Another.

Talks with Spirit Friends, Bench and Bar, is the only British book known to me ( seinna bættust aðrar við! ) where a spirit expressly declares that the spirits of the departed are clothed in flesh and blood. And of course this means that the scene of the after-life is a planet. This is at once stated in the title of a most interesting Icelandic after-life description, called An Icelandic Colony on Another Planet by Guðm. Davíðsson. The chief communicator, Ó. Davíðsson, is the brother of the author, a well-known folklorist and botanist; but there are several others. According to these dwellers in the Beyond, the departed person first appears on the after-life planet as a pillar of white mist, which materialises into a physical form, no less material than was the body of the man here on earth.

In R. J. Lee's Through the Mists ( p. 21 ) there is a description of what is evidently a mist of materialisation a strong, vital field of force, from which the departed emerge with regenerated physical bodies.

## III. A Biological Classification of the Earths of the Universe.

I am a geologist and biologist - or at any rate, I have since childhood been trying to gain some insight in the sciences indicated. And, once I had understood that there is a life after death, post-mortem biology, metabiology ( or in other words, the life after death ) became my greatest interest. And now, after I have been studying this question to the best of my ability and opportunity,

for nearly twenty years, it seems to me perfectly clear and indubitable that life after death is a real continuation of life before death - i. e., a physical, material, corporeal life, on some planet.

After death our life continues in this same world of matter and three dimensions. There are in this unimaginably great universe of stars and space, planets, inhabited by what could be called primigene humanities ( mankind where no man that is alive has ever died ); and there are planets inhabited by materialised, regenerated humanities, where every individual has gone through the experience of death and yet lives.

I may just mention that there are globes, stations of life, where some of the individuals have never died, and never been born and yet have had a beginning. They have originated, materialised, in the vital field created by the love of their parents. This most interesting postmammalian stage of reproduction is hinted at both in greek and in northern mythology. Zeus was "born" as a full-grown youth - "koron ede onta" - says Plotinus; and, according to the Eddas, sons of Thor and Odin show themselves already a few hours after "birth", to be stronger than their fathers.

#### IV. The Mechanism of Survival.

The jump from the accepted biology of the universities to metabiology, the biology of the life after death, is not so very great. Greek philosophers spoke of the "psykhe fytike", the tendency and ability of the soul to build up a body. The biologist and philosopher Prof. H. Driesch, uses the Aristotelean term "entelechy", which he says is a working building-scheme ( aktiver Bauplan) of the body. We can also speak of a vital field of force with immensely complicated lines of force. Now, this quality of the soul, the tendency and ability to build up a body, persists though the body dies; and the building scheme or vital field, is then induced in the related general vital field of some planet, and there materialises a new body, in which the person departed from this earth then begins a new physical existence, being a "spirit clothed in a body" just as he was before death.

#### A Suggested Experiment.

Now, I would ask those readers of Light who go to seances or have circles, to make an experiment. Speak with the manifesting "spirits" as if they were inhabitants of some far-off planet. The opposition of other sitters may prove an insuperable hindrance, but if such is not the case, you will be told astoundingly interesting things - perhaps not at once, but certainly if you do not give up.

Light, 21. 10. 32.