

Taken from Sir Peter Horsley's book, *Sounds From Another Room: Memories of Planes, Princes and The Paranormal* (1997), giving his encounter with an extraterrestrial mind reading humanoid in 1954 named Janus.

“Chapter 10: Visitors.”

Janus

After Terence was killed in 1948 his widow married Air Chief Marshal Sir Arthur Barratt who had retired from the RAF at the end of the war. I came to know him extremely well and we often met in London during the time that I was serving as an Equerry, particularly since he was Gentleman Usher to the Sword of State. He had expressed considerable interest in my UFO study and introduced me to an old friend, General Martin, who told me that he believed flying saucers were extra-terrestrial vehicles from a highly developed planet whose inhabitants were trying to warn us of the perils of nuclear war.

This was heady stuff but I knew that there are always a number of senior retired officers who are attracted to all sorts of fringe cults, most likely out of boredom; spiritualism was a popular one and Lord Dowding the keenest adherent from the RAF, but flying saucers were beginning to collect their recruits.

I felt that both Arthur Barratt and General Martin belonged to this category but I was not myself looking for a new fad. Nevertheless, I was quite prepared to discuss UFOs with them and any of their friends who were interested.

One day General Martin rang me at my office and arranged for me to meet a Mrs Markham one night at her Chelsea flat; I agreed and drove out of the Palace gates on a damp and misty winter's evening wondering what sort of occasion I was in for: the intense chatter, inevitable sherry and biscuits, the gushing goodbyes and promises of further meetings. It was only too easy to get sucked into this sort of society.

I was completely wrong, although Mrs Markham and the flat in Smith Street filled the part all right. There was only one other occupant in the second floor drawing room and I was introduced to Mr Janus. It was difficult to describe him with any accuracy; the room was poorly lit by two standard lamps and for most of the time he sat in a deep chair by the side of a not very generous fire. In fact I never really got any physical impression of him. After the introductions I was guided to a twin chair on the other side of the fire and Mrs Markham sank down on a sofa between us without offering either sherry or biscuits.

Without any preliminaries, Mr Janus dived straight into the deep end by asking me to tell him all I knew about UFOs. He listened patiently, only nodding his head from time to time. At the end I thought I might be as equally direct and asked Janus what his interest was. He answered me quite simply, 'I would like to meet the Duke of Edinburgh.'

It was such a direct request that it momentarily threw me off balance; although in the course of my duties I met

many people who wanted to meet Prince Philip for a great variety of reasons, often for personal gain or publicity, they were never quite so direct as this. After some hesitation I replied that he must appreciate that this was not easy, since Prince Philip's programme of visits and visitors was always very full and had to be scrutinized closely. I was about to add particularly for security reasons but thought better of it in case this sounded insensitive. But it was here the strangeness of it all started – the man's extraordinary ability to read my thoughts. I asked him why he wanted to meet Prince Philip and he replied, 'Prince Philip is a man of great vision, a person of world renown and a leader in the realm of wildlife and the environment. He is a man who believes strongly in the proper relationship between man and nature which will prove of great importance in future galactic harmony'. He continued, 'Naturally I understand it would be dangerous to let cranks loose on him, and perhaps you and I can discuss the subject first and you will be able to judge whether I am dangerous or not. Where would you like to start?'

'As an airman, one of the difficulties I have with the idea that UFOs fly here from another planet is the vast distances involved,' I said.

'That's a good start,' replied Janus. 'The distances involved are beyond conception to you, but cast your mind back to the astronomer peering at the moon through his rudimentary telescope three hundred years ago. Thinking in terms of the only transport he knew – feet, horses, carriages and ships – travel to the moon was inconceivable. It was only to men of great intellect and

vision, such as Leonardo da Vinci, Jules Verne and your own H. G. Wells, who had the imagination to project their thoughts ahead to the distant future, that the impossible began to seem possible. So if we project our present knowledge ahead we too may get a glimpse of the future, although, just as they were considered cranks in their time, we may suffer the same fate too. Our brains have only developed to a fraction of their capacity but already we have seen the potential when Einstein reduced the fundamental process on which nature and the universe is bound together to the most frighteningly simple equation. Let us continue with this subject of distances,' Janus went on. 'History demonstrates that Man has constantly reached for goals beyond his immediate grasp. First of all travel was between groups and tribes, then between villages, regions, countries and finally between continents. Man has no intention of stopping here, so he is now striving to break his earthly bonds and travel to the moon and the planets beyond. But flight to the stars is Man's ultimate dream, although knowledge of the vast distances involved in interstellar flight make it appear only a dream. Yet perhaps after a hundred years or so, a mere ripple in the tide of time, exploration of his own solar system may be complete and it is just not in Man's nature to stop there any more than he was satisfied to remain in his own cave, for he will never accept confinement within any boundaries. Just as tribes found other tribes and Christopher Columbus discovered on his travels unknown centres of ancient civilizations, so Man in his journeys through the universe may find innumerable centres of culture far more ancient than his own.'

Janus paused for a moment, shifted in his chair and then went on, 'I realize that the distances outside the solar system seem impossible to comprehend in the present state of science and technology, and that travelling at speeds we now understand it would take far longer than the normal life span to reach the nearest planet outside the solar system, never mind return. However, apply the same projection we have done to distances – twenty-five miles per hour running, forty-five miles per hour on a horse, one hundred miles per hour in a car, two hundred miles per hour in an aeroplane and on to the speed of sound which many thought unbreakable yet was swept aside just as the so-called heat barrier in rockets will be too, and man-carrying vehicles of the future will accelerate to speeds of twenty thousand miles per hour and more. But even this is not fast enough for galactic travel.'

Janus continued without interruption as I sat quietly listening to what this strange man was saying. 'To our knowledge the speed of light is the finite speed; there is no physical barrier to achieving that speed given the technical means to accelerate to it. Einstein's theory sought to prove that an increase in mass with velocity stretched or dilated time according to the same mathematical formula. This discrepancy is negligible at low speeds, but becomes finite at the speed of light, so to a beam of light in space time stands still. I am sure you are beginning to see what the Theory of Relativity means to a space traveller and that the impossible begins to look less impossible after all.'

‘Travelling at normal weight and accelerating to the speed of light it would take a voyager thirty years to reach the centre of the Milky Way galaxy, one thousand light years away, and thirty years to return but in those sixty years, two million Earth years would have passed. The law of relativity would allow man to explore his galaxy by trading energy for time but it would be an unhappy journey if he knew that thousands or millions of years would have passed by the time he reached home. But if, as the theory of relativity postulates, time slows down, then it is possible that a return on a different tangent could speed it up so that our traveller would come back to a world only sixty years older where time had flowed and ebbed in between. Such a journey begins to be tolerable if you consider that, by travelling at close to the speed of light, a spacecraft could go to the nearest planet outside this solar system and return to Earth in three years.

‘It would take a voyager sixty years to travel to the centre of our galaxy and return, travelling at the speed of light, which is nearly a life span. However, equally important advances must come in anatomical science; the replacement of those parts in our body most susceptible to decay and failure, such as the heart, liver and kidneys. It is possible that with new discoveries in medicine, biochemistry and deep-freezing, it might be possible to prolong life indefinitely; in which case a journey of sixty years is of no significance.

‘You are thinking that I am now getting into the realms of science fiction.’ Again this strange man was reading my thoughts correctly and he went on, ‘But please use

my rule of projections. You can no doubt remember what it was like to travel only twenty years ago; most people crossed the Atlantic in a ship and to do so in an aeroplane was an adventure. Compare the situation today and multiply all the advances in science, technology and knowledge since then by only a factor of five and I am sure you too would be accused of entering the realms of science fiction. It would be like plucking an aborigine out of a New Guinea forest and putting him down in New York or London. You would not have the language or common words to explain to him how a motor car or jet aircraft works, yet, in his own environment, he was, no doubt, convinced that up to that point his own tribal tools were the most advanced and his culture the most developed. So how can one describe the means of accelerating to the speed of light or interfering with the concept of time? Indeed, if we go forward a million years, the possibilities defy even our imagination: as yet undiscovered sources of power, different time tracks, speeds even faster than the speed of light. Could man have even gained mastery over death itself?

‘Our thoughts and projections have so far revolved around assumptions which have a reasonable scientific basis. I do not imagine you will disagree that provided Man overcomes his self-destructive excesses, he could have the means of travelling throughout the universe during the next few hundred years, at first in robot and computer-controlled spaceships, but then, just as he had to ascend Everest foot by painful foot, Man’s nature will drive him to feel for himself the awesome depth of space.

‘He will discover a wealth of experiences infinitely more startling and beautiful than can be imagined: an infinite variety of agencies and forces as yet unknown: great fields of gravity and anti-gravity where objects are accelerated across space like giant sling shots, even other universes with different space and time formulae. The fictional story of a time machine has been written and sometimes the fiction of yesterday becomes today’s reality. Would Jules Verne and H. G. Wells have been surprised by today’s world of submarines, great flying machines, rockets and weapons of mass destruction? One feels they would have been quite at home.’

Pausing for only a few moments, Janus hurried on. ‘So far we have only touched on the material and scientific aspects of journeying through space without considering the most important part – the Spirit of man and the designer who is Universal. Why does Man reach for the stars? His energies have never been solely directed towards material benefits alone. From the beginning of Man’s history he has striven, sometimes hesitatingly, towards a spirituality and grace of which he was aware but could not totally comprehend. This drive to reach out beyond himself has been the motive power behind some of Man’s finest achievements. The great builders of the Pyramids and cathedrals, the great artists and musicians, the great philosophical schools, the great travellers and explorers, were all inspired by this vision of spirituality and God. When Man has conquered for material gains alone, History leaves only a footprint, a barbaric Dark Age about which little is remembered or written.

‘The belief in a God is age-old and even in primeval people removed from each other at opposite ends of the earth; this idea of a God supreme and omnipotent is incredibly ancient, so ancient that one must believe its seed was planted in the soul of the first Man: it is written in Genesis that God breathed into Man’s nostrils the breath of life and Man became a living soul. So Man invading space for material gain or personal glorification alone will gain nothing, but Man searching to enrich his own spirituality and nature will come closer to understanding that God is Universal.

‘The Earth is going through a Dark Age at the moment. Material possessions count more than a Man’s soul. Like a child, man is preoccupied with his technological toys, which he believes will bring him riches and happiness. This shows up in the superficiality of his culture and a careless disregard for nature. In his greedy quest for more complex machines Man is prepared to sacrifice almost anything – his natural environment, animals and even his fellow humans. The dreadful spectre of blowing up his world hardly makes him falter in this headlong rush.

‘Fortunately Dark Ages are usually followed by enlightened ones. If Man survives, he will come to his senses and realize that the material happiness he sought was illusory and the toys he had collected were intensely boring: hopefully he will turn back to the spirituality and development of a mind which has such unbelievable potential. The world could then enter a golden age of discovery when the greatest advances will be in the development of Man’s mind. So little is known about the

mind's ability and power to influence events and matter. Rudimentary experiments have already demonstrated that there is some response to mind over matter which defies scientific explanation. Christ, of course, had such powers to a miraculous degree and told us that if we too had faith we could move mountains.'

Janus paused and then said, 'Let us get back to the subject of flying saucers. You seem to find it difficult to accept that intelligent life exists anywhere else in the universe or that it could have achieved the technology necessary for space travel. So let us discuss this logically. The generally accepted theory of the expanding universe states that it originated from the giant explosion of a vast area of high density gas which contained all the elements necessary for life and matter. These elements were blasted outwards, forming a backdrop behind the galaxies with their own solar and planetary systems. The universe is still expanding with far-flung galaxies disappearing out of sight of the present range of telescopes. If you accept this theory then all galaxies contain the elements necessary for life and matter; even at the very boundaries of the expansion, the original explosion is still distributing these elements. The expanding universe dispels any idea that space is a complete vacuum interspersed with islands and pockets of unidentified matter and that Earth is the only planet which contained the right ingredients and conditions for the creation of life. If you accept the theory of the expanding universe you accept that it is an ocean of galaxies with solar and planetary systems similar to our own. By the laws of probability there must be millions of planets in the universe supporting life, and within our

own galaxy thousands supporting life more advanced than on Earth.

This is very difficult for Man to stomach with his vain belief of a God personal to him and him only; if he does even consider that intelligent life exists on other planets he invents such creatures with grotesque shapes and bodies, hostile to Man. But if there is a God, particularly the Christian one, it would surely be unlikely that he would actively discourage life where it could develop in the universe and dictate that enlightened life should only exist in one obscure planet on the edge of a galaxy. It is a safe scientific assumption, therefore, to say that life, far from being a rare phenomenon, is probably widely distributed throughout the universe.

‘If you accept this, go on to intelligent life. Earth is a young planet with its Sun a young mother. We may hazard a guess that other planets in our own solar system are unlikely to support life except in possibly rudimentary cellular form and are no more than uninhabited and hostile islands. But imagine a galactic solar system somewhere in space with conditions similar to Earth except that its Sun is in the autumn of its life. Provided its inhabitants have survived wars and alien invasion, it is impossible to imagine what super-technology and cultural advancement they have reached, any more than we can imagine the Earth and Man in a million and one hundred million years’ time when we see what he has managed in just a few thousand years. Perhaps in twenty years’ time manned rockets will be commonplace and the Earth will be girdled by satellites of all sorts and sizes. There will be great strides in the

miniaturization of all our present technology, advances in navigational guidance and communication over vast distances. In a hundred years medical science will have advanced far enough for a manned spaceship to journey within our own galaxy carrying a complete set of spare organs. A thousand years may be just within our projections but a million years is quite beyond our imagination.

‘Most science fiction shows spacecraft crewed by intelligent animals intent on conquering the Earth. The Bible states that God created Man in his own image. Primeval Man thought so too, since his Gods were usually depicted in human form. Earth Man, in his supreme arrogance, believes that God only created him in his own image and left every other intelligent creature in the universe out of his reckoning. So Man can believe in a super-intelligent slug in a distant planet but not one on his own and of course he misses here entirely the relationship between Man and God and Man and animals. God did not touch animals in the way he touched Man; animals he left as part of the natural biological process of evolution and environment. They kill each other to live, survive and procreate without conscience or responsibility. Why did God not breathe into the nostrils of an animal and give it a soul or indeed, the super-animals you imagine inhabit a distant planet? Why should your intelligent animals in that planet also not claim that they were created in God’s image? I will tell you. Because God himself was descended from the first race of men.’

It was at this juncture that I felt the full force of this strange man's personality as he spoke with such authority and conviction.

'Go back to the very beginning when the giant wave of elements left the galaxies behind as it swept through space. Within these galaxies suns and planets mixed in the right conditions for biochemical action to give birth to all sorts of cellular life, and in just one to develop the first men and women in exactly the same way that they evolved on Earth – the first Man, only billions of years older in a distant planet, a replica of Earth. According to the laws of probability not an unlikely event. In the course of time they developed, as you have, into highly intelligent beings, experiencing their dark ages as well as their golden ones, periods of great scientific and technological achievements, exploring the universe and the abundance of life forming around them. But they were only too aware of the one essential thing missing; their universe was nothing but a natural phenomenon. Their world was like a ship without a rudder, coming from nowhere, going nowhere. There was no captain, no creative intelligence shaping the destiny of the universe.

'They witnessed only the bubbling in a vast cosmic test tube – birth, a span of life, death with no future, no hope. The irrationality of infinite space became intolerable and the determination to create something more beautiful, more lasting, became overpowering. So, over a vast span of time, they struggled to overcome decay of the physical body and finally to develop a spirit separate from the body. Medical science gave them the means of prolonging their own lives almost indefinitely, their

society developed to the most remarkable degrees of will and intelligence. They had overcome the urge to kill and wage war, and had come to love intensely all life but particularly their own kind of life, Man. They developed great powers, the power of will over matter so that they were able to influence and control nature and events. In the end they found the ultimate key, to dispense with their physical bodies altogether and become intelligences free from the shackles of time and space, to integrate finally into one great universal intelligence. This Great Force was then able to influence and bring order into the whole universe and where life was most prolific and creative it steered the evolution of Man in their own original image.

‘Man, wherever he developed, could not help being aware of this influence and called it by all sorts of names in different religious groups, but the wand and the wizard is the same. Man touched by the current strives too to overcome death and join the heavenly force, constantly charging and revitalizing this cosmic battery so that its power remains everlasting.

‘The universe is full of planets sustaining higher forms of life, millions in the galaxies, thousands in our own where Man is growing in various stages of development, some like yourselves in the early stages and some close to the very source of the creator.

‘Man was given the gift of tapping this source. Whenever Man cries out for help he appeals to the original promise – to Jehovah, God or whatever he has come to call him. His prayers and collective will-power are the essential

link to the source and when it is ignored Man sinks to his lowest level. There is no personal God who rewards or punishes each individual. It is a far more exciting and grandiose concept than that. The gift gives man incredible potential for both good and evil since within the source itself there are memories of Man's weaknesses and evil, and Man was given the choice to be Cain or Abel.

'There is nothing in this concept of God to offend any religion and, indeed, it does not radically contradict any of the great religious books. There are many different paths leading to the top of the spiritual mountain. Only the words are different. You talk about God, miracles, life after death, Heaven. Why God gives his grace and gifts in profusion to some and withholds it from others remains a mystery, but faith and trust remain essential to divinity. God provides enough evidence through his emissaries and their power of the miraculous to encourage Man in this faith.

'What happens to the spirit when the physical body decays? Do all live on after death, even the little dead babies and the mentally afflicted? This remains another of God's mysteries, although there are clues; in Christianity, Christ said it was no easy matter to achieve everlasting life. It was no automatic right. Divinity has to be earned and depends upon Man's own willpower and spiritual recognition of God's existence, however weak; after all, Christ thought the thief on the cross was worth enough to justify redemption.

‘There are those, however, who have rejected God’s touch and to these mindless creatures life becomes an automatic process. These are the takers, never the givers, the destroyers never the creators. In their case almost as soon as the match was struck they blew it out. They have no part in the eternal plan but pass through it sightless. The plan is a great one requiring all sorts of spiritual talents to fulfil, and many seeds and crops are scattered over the fields of the universe. As long as the search and desire for truth lives on the seed ripens and matures, but when it does not then it withers and dies.

‘I have tried to give you a glimpse of the great concourse of space because it is against this background that you should consider its exploration and its explorers. There are differing views and theories about the objects you call flying saucers. There are those who would have them travelling along the trails of space to deliver prophetic messages of nuclear doom or those who see them as a substitute for a tribal God. There are the fiction writers who portray their crews in every horrible guise, invading and pillaging the world.

‘But in reality they are none of these things but like yourselves, inhabitants of a planet exploring the outer islands of their galaxy. You may well ask, why come to Earth at all? The answer is that this traffic is only a thin trickle in the vast highways of the universe; the Earth after all is a galactic backwater inhabited by only half-civilized men, dangerous even to their own neighbours. However, that does not stop explorers wishing to find out more about Earth just as your own people travel to some

particularly uncomfortable and dangerous spots in your own planet.

‘Why, you may say, don’t they land and make contact? Most of these vehicles are robot-controlled, space probes monitoring what is going on. Some are manned in order to oversee the whole programme and to ensure the probes do not land or crash by accident. They must also ensure that evidence of their existence is kept away from the vast majority of Earth’s population. You must be well aware of the damage which your own explorers have done by appearing and living among simple tribes, often leading to a complete disintegration of their society and culture as happened to the Indian and Eskimo. Such impact is far too indigestible and only the most developed societies can cope with such contact.

‘Imagine what would happen if the headlines in the world press announced the arrival of a spaceship with a mission of space people. Apart from the psychological shock that there actually were other races far superior to any developed society on Earth there would be complete panic about the motives of such an invasion. There is little doubt its crew, if you could catch them, would be subjected to the most humiliating interrogation and treatment.

‘The knowledge you might acquire through contact and communication could have effects as disastrous as the so-called benefits of civilization had on the Indians and the Eskimos. This knowledge must come slowly to those most able to assimilate it in the fullness of time. The basic principle of responsible space exploration is that

you do not interfere with the natural development and order of life in the universe any more than you should upset or destroy an ant heap or bee-hive. Man has a lot to learn before he embarks on deep space travel. If you were ready now, which you are not, you would only approach other inhabitants with the deepest of suspicion, inflicting your weapons and diseases upon them in the same irresponsible manner that you are busily destroying wild life on earth. You will have to grow a lot older and learn how to behave on your own planet, if indeed you do not blow yourselves up between times, before you are ready for galactic travel.

‘Since time immemorial there have been tales of vessels coming out of the sky bringing strange visitors. Observers do come among you and make contact on a very selective basis where they judge that such contact could not harm either party. These observers have studied the Earth for a long time. With advanced medical science they have been fitted with the right sort of internal equipment to allow their bodies to operate normally until they leave. It is not very difficult to obtain the right sort of clothes and means to move around quite freely. Your own explorers will appear enormously cumbersome in comparison but then at first they will be operating in the very hostile environments within your solar system. The observers are not interested in interfering in your affairs, but once you are ready to escape from your own solar system it is of paramount importance that you have learnt your responsibilities for the preservation of life everywhere.

‘It is equally important that other planetary travellers and inhabitants know something about this outer island, its society and intentions. While you are still far away from travelling in deep space, such contacts will be infrequent and must be conducted with great secrecy. Life in your own solar system is rudimentary and you can do little damage, but once you discover the existence of higher forms of life and intelligent men then the dangers will arise through your own fear and misunderstanding.

The observers have very highly developed mental powers, including extra-sensory, thought reading, hypnosis and the ability to use different dimensions, since all parts of the mind and body have not necessarily evolved in exactly the same fashion. They do not use weapons of any kind and rely solely on their special powers to look after themselves. They make contact only with selected people where secrecy can be maintained. In the loosely-knit societies of the Western world, particularly in England and America, it is fairly easy with the help of friends to do this but not in police and dictator states.’

It was what Janus had left unsaid that was fantastic. He had subtly separated himself during the conversation to leave me with the impression that he was not one of us, gradually insinuating that he was an observer. His personality was so powerful and hypnotic that already I was wondering what to do about him.

Janus once more read my thoughts correctly. ‘Because what I have told you is entirely foreign you are sensing danger. You are wondering who or what I am?’ At this

juncture he stopped and I felt that was all he had to say. I thanked him and said I would have to think about his request as I was not in a position to promise anything now. He showed no sign of disappointment at my apparent lack of enthusiasm and as I was clearly expected to leave I did so with brief goodbyes.

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I spent the next few days puzzling over this very strange encounter. It would not have been so difficult had Janus been easily recognizable as a crank, but he was not, and there was much of what he said which made sense. What I found too difficult was the suggestion that space travellers had landed and were mixing with us. Authors like Adamski had already-written about meeting people from flying saucers and flying in their machines, but I was quite aware that the cult had attracted all sorts of charlatans. What was Janus? Was he part of an elaborate hoax or plot, was he a teacher, an imaginative prophet of the future or what he had insinuated – an observer? Whatever else he was, Janus left me with the impression of a force to be reckoned with. He appeared to know a great deal and spoke with authority about space technology. If he was part of any kind of plot, it was my duty to report the meeting to the security authorities, particularly if it had anything to do with the Royal Family.

I wrote a report of my meeting and conversation with Janus and gave it to Boy Browning to read. By this time Boy had become interested in the more esoteric side of

flying saucers and was very keen that we should both meet Mr Janus again. But I was not so sure.

At any rate, I rang Mrs Markham several times during the following few days but got no answer. So I eventually contacted General Martin who suddenly became distant and evasive. Mrs Markham had gone away; no, he did not know when she would be back. I did not like leaving the matter like this so I finally went round to Mrs Markham's flat but there was no sign of any life in it. I enquired of her neighbours on the floor below but all they knew was that she had appeared to leave in a hurry. The curtain had dropped. Had Janus sensed that I was in two minds about informing the security authorities of my meeting? I never saw General Martin, Mrs Markham or Janus again. I wrote this record of my meeting at Smith Street immediately after the event and quote it verbatim.

The episode did focus my mind on two great puzzles: the nature of God and the existence of UFOs and other phenomena. Since my escape from the sea I had become a believer in God and the continuation of life after death; the experience had given me a much greater consciousness of the conflict between the great forces of spirituality and materialism. I felt strongly that God had tried to smooth my passage from this world to the next by dispatching three companions to accompany me on the journey; the mystery was why the journey was interrupted. Perhaps, within sight of the promised land, God had decided that I was not ready to face final judgement. Thereafter I have never been afraid of death, only of the indignity and pain of the act itself.

Until I met Janus my concept of God was biblical. I could only imagine him as a father figure, dispensing gifts and punishment according to the behaviour of his children. I avoided the question of who he was, where he came from and why he should concern himself about a little provincial corner on the edge of nowhere. But Janus's explanation of the beginning and God as universal made sense, with all life evolving from the same origin and same materials; even such a serious scientist as Crick, one of the discoverers of genetic structures, seriously put forward the theory that life did not originate on earth but came from outer space. Nothing in the universe is ever destroyed or disappears without trace. Nature permits no extinction, only transformation.

I became much more at intellectual peace with the concept of God as a universal spiritual force without shape or habitat, a cosmic battery, if you like, from which man could draw the power to charge himself, but a battery which also required constant charging by man's own spiritual fuel. This seemed to fit the historical pattern that when Man was at his lowest spiritual ebb the current was weak, but at his highest peak the light shone brightest. The idea of universal Man and universal God necessary to each other is appealing – God needing Man to maintain his own power and Man needing God's power to attain his highest spiritual values, creating his greatest works as acts of supplication and praise. I felt this strongly during the war, when the light of sacrifice to overcome evil shone brightly, but since then, as the force of materialism became stronger, the light has dimmed

and the vision of the ultimate horror becomes sharper.
Man can only pray for a change of heart before it is too
late.