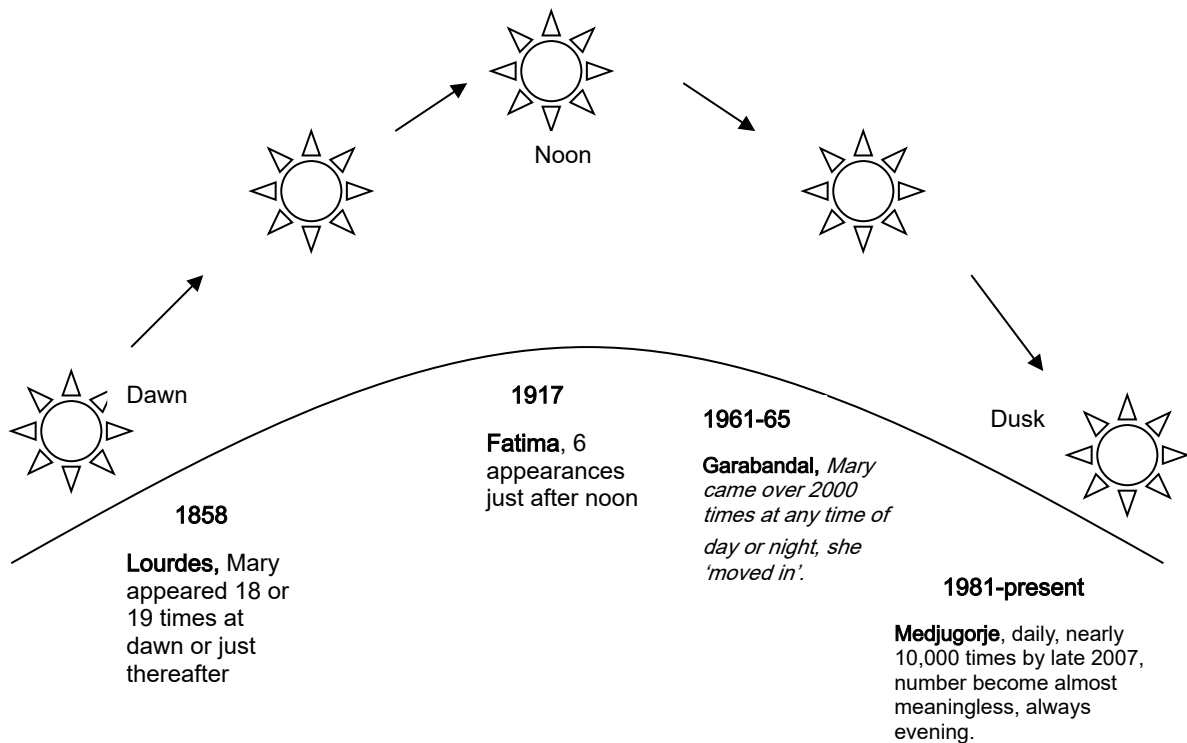


# DUVERSITY NEWSLETTER No 21

---

Most of this issue is taken up with an extract from John Kirby's fascinating study of higher influences on or through events in the 1960s. We very much regret that our limited space prevents us from printing the whole thing (it runs to 50 pages) but feel that the extract will give much of what is important and original. Readers who want the complete article can email John at [johndkirby@aol.com](mailto:johndkirby@aol.com). The drawing below is taken from John's paper and might give you a sense of how patterns in time and space are connected with meaningful events. It shows a pattern in the manifestations of Mary.



The children at Garabandal

Meaningful connections turn up in our second article, by Richard Heath. Richard has been working for some time on how to express the nature of ancient thinking in a way that can be relevant to us today. Also, to include myself, the three of us have been engaged in understanding how meaning *and in particular history* might be intelligently composed. Such

researches have a bearing on the DuVersity tours, including those we might mount in the near future.

# A LOOK AT THE POSSIBLE INPUT AND INFLUENCE OF HIGHER INTELLIGENCE IN THE EARLY 1960S

John Kirby (johndkirby@aol.com)

*John is deeply connected with the legacies of Ted Matchett and Joseph Rael (see 'Easter Ceremony at Open Heart Lodge' in issue 17 of our newsletter) and is studying the manifestations of Mary.*

*This paper is a detailed account of the confluence of three events in the 1960s, interpreted in terms of John Bennett's idea of the influence of higher intelligence on human history (see 'The Evidence for Intelligences other than Human' in Systematics, vol 4 no 3, 1966). We only have space to print the first quarter of the impressive survey and analysis but have added Ben Hitchner's insightful commentary on the whole paper at the end, and a preamble by the author which follows below. John welcomes emails and plans to make the complete paper available.*

Three major events. Cuban missile crisis, Vatican Council II and the Virgin Mary's – until that time – uniquely and remarkably prolonged series of appearances in Garabandal, Spain.

Three major and *simultaneous* events. Seemingly, on the surface at least, not connected, yet at one point it seemed to my thinking that there must be *something* at work here, something that all three events are ...within, that would leave them as separate independent events but also intimately connected.

So I thoroughly enjoyed myself spending much time studying each event. I read volumes of material and watched many, many hours of film on each subject, always knowing where I was coming from and, yes, looking for signs within this wealth of material for something greater at work. Of course, this may not seem such a difficult undertaking when 2 of the events include the prolonged appearances of the Divine Mother, and a meeting held over 4 years of some of the greatest philosophers and theologians of recent time! But what becomes clear quite soon is that the freedom of the individual is never taken away, influences and help there may be, but the real hazard of the time always remained a real hazard and there was no over-riding of anyone's will.

Now, if we didn't 'luck out' (JFK's Secretary of Defense's term for the resolution of the Cuban missile crisis) and we weren't saved by a voice from – or act from - the clouds, then what are we left with? If there is an intelligence at work and we are not as lucky or as bright as we sometimes like to think...what remains? This is the juicy question, the juicy scenario, which led to the enjoyment of spending lots of time wandering through the stories of these three events.

One thing that became clear is that whatever is at work isn't by any means only affecting these three events, rather that in some way these three dramatic unfoldings are a form of generating a fuel that is freely given to the rest of us. For example, the energy coming out of this time strongly influences the cultural activities of the period. The most striking of these is perhaps the dramatic change in popular music which we will look at later.

## INTERVENTION

"...we have one indirect confirmation of an invisible action and this is the *very great improbability* that the situation of mankind would be as favourable as it is today, if only the visible agents were operative... Great forces have been released, the speed of events has been accelerated, yet man remains what he has always been: weak, egoistic, self-indulgent and quarrelsome. The possible sources of disaster are innumerable and anyone might release a series of events that would devastate the world. In terms of probability, the likelihood of a breakdown of human order vastly outweighs the likelihood of its progress towards a higher degree of synergic integration. This fact is open to verification, because it concerns visible behaviour. If it cannot be accounted for in terms of visible factors, we are compelled to postulate some unseen influence. All that we have done in this volume is to show how such an unseen influence could have operated from the beginning of history and how it may be operating today." J G Bennett, *Dramatic Universe* Vol 4, p 417.

"The missile crisis is said to be -- and I've said this myself many times -- the best managed foreign policy crisis, the best managed defence crisis, of the last 50 years. And in a sense I think it was. But that's not why we avoided nuclear war. We came that close, and in the end we avoided nuclear war solely -- solely -- because we were lucky. Both sides made many, many mistakes, misjudgements, miscalculations based on misinformation. ...we lucked out." Robert MacNamara, JFK's Secretary of Defense during the 1962 Cuban missile crisis, speaking at the premiere of the Hollywood movie about the Cuban missile crisis, *Thirteen Days*, in Moscow, 2001.

Ideally the suggestions and ideas presented here would work wonderfully well in a walk-in exhibition space. In such a room one could be given a brief written overview of the theme of the presentation beforehand and then be free to choose to wander about the room selecting the subjects and media that one finds attractive or most interesting in any order that is preferred - but preferably visiting them all! These different elements would take the form of music and/or audio stations perhaps with headphones, various screens showing related short films, many other places would have texts that can be read, or numerous images, quotations, photos and diagrams, perhaps also a continuing narrative voice which while speaking could be navigating the visitor to the relevant places in the room where more information can be found on the points being spoken of at any time. Or perhaps instead of a narrative voice a perfectly apt piece of music which carries somehow the message of the environment without verbally distracting from the perhaps already sufficient verbal displays.

The written overview collected on the way in would read something like:

*"Perhaps there are signs that in the early 1960s there was an exceptionally strong infusion from Higher Intelligences into the mind-stuff of man to help bring about part of an evolutionary jump. This display and exposition is looking at the possible manifestation of such an infusion by the reading of three simultaneous events during this time, which in the eyes of the world have not necessarily seemed to have anything to do with each other, but in the light of the idea proposed here may be intimately linked as different elements within one larger event.*

*These three simultaneous events are:*

*1. The global gathering of the Catholic Church in what is known as Vatican Council II, beginning in October 1962 which was originally meant to finish in December 1962 but actually ended up extending over several autumns until December 1965.*

*2. The Cuban missile crisis, October 1962.*

*3. The extraordinary and prolonged appearances of the Virgin Mary in Garabandal, Spain, begun in June 1961 and continuing until 1965.*

*Of course, if there really were an infusion and influence from Higher Intelligences(HI) they would be unlikely to be limiting their activities to just these three events; nevertheless, this does not mean that we cannot read much of such an infusion of HI through the suggested connectedness of these three events. In fact, how else could it be...?*

*Enjoy the show!*

If we look at this period and these events as if the result of an infusion from HI then it may also be that the general creative, cultural and spiritual explosion of the 1960s came out of this infusion.

From the material we have from Garabandal and the even more abundant Marian material that we have been given from such places as Medjugorje in Bosnia and San Nicolas in Argentina since 1981, both places where Mary has made lengthy appearances in the 1980s and 1990s, we can see how these intensifying influences and

opportunities accord with the criteria Bennett elucidates in *The Dramatic Universe*: “Approaching the problem from another direction, we can see that the intervention of the Hidden Directorate cannot take the form of overt action, perceptible to all. It must come by way of an Organizing Pattern on a higher level in Eternity than the actualizing, and visible, situation. This pattern works in the realm of the mind, where consciousness opens the mind to innovation and freedom. Its working depends upon being recognized by the mind and hence requires an Evolution of Mind to lift it out of the realm of cognizable and explicable events. This does not mean that every mind that contributes to the increase of order – or to the avoidance of disorder – does so with a clear understanding of what is going on. Only those who have eyes to see can see it. They may not be able to convey to others what they have seen, but it will be apparent in their behaviour.”<sup>i</sup>

We can see that, while we have the affirming and extraordinarily prolonged presence of Mary at Garabandal, we also have the counter or denying force manifest in the Cuban missile crisis and then the *reconciling* force of the activities and new ideas coming out of Vatican Council II (VCI) as well as many other signs of reconciliation from other cultural and social changes. A major part of the changes brought about at VCI and elsewhere have to do with the strengthening and development of the assuming of individual and collective responsibility and a move away from large-scale authority and power structures: “Our conclusion can be carried further to the recognition that the twentieth century of the Christian Era has witnessed, and is still in the presence of, an invisible war between the Synergic and the Disruptive forces in human nature. It is a war of the mind, in which Time and Hyparxis are the antagonists. It is a war in which human responsibility for human destiny is at stake. We may either literally or figuratively call it a war between opposing Demiurgic Intelligences, the ones seeking to help man forward and the others striving to hold him back. The war is not being waged by man against man upon an external battleground. The battleground is within the human soul-stuff itself.”<sup>ii</sup> This assuming of responsibility also comes about in the light of and in co-operation with the higher forces as is shown in much of what took place with Mary and the visionaries at Garabandal, the inspiration of the radical ideas coming out of VCI as well as many other cultural manifestations, especially in music, all of which we will look at in the following pages.

So this piece on the 1960s is an attempt to explore how this evolution of mind may have been offered and also something of just how Higher Intelligence and Influence was needed to not just bring this about but also fine tune the process sufficiently so that we did not blow ourselves into oblivion! In the following lines Bennett speaks to us of being helped back from the brink of self-destruction in the early 1950s but his words apply equally to the early 1960s:

“How did this transformation come about? The human elements have not changed. No individual of superior wisdom and courage has taken charge of the situation, which in any case could not have been controlled from any one capital or country...

“We have not access to the detailed and mostly secret information required to demonstrate the impossibility of ascribing détente to the wisdom and courage of the world’s rulers. The true course of events may not become apparent until long after the present generation has left the scene. We shall, therefore, simply set down our conviction that no other explanation is possible except that of intervention by the Hidden Directorate aided by Demiurgic Intelligences. The destiny of mankind did not require a third World War and so, in spite of human foolishness, total war has been averted.”<sup>iii</sup>

We have access now to this ‘detailed and mostly secret information’<sup>iv</sup> from the events of the Cuban missile crisis, and it strongly demonstrates that being brought back

from the brink of what JFK called 'the final failure' – when Russia moved nuclear missiles into Cuba and nuclear war threatened - was indeed not attributable to the wisdom of the world's leaders. As Robert MacNamara and others in the Kennedy administration have said repeatedly, 'we lucked out'. At the same time we suggest that people like JFK did very much play their part, did have their roles to play and fulfil. As Bennett says above, not every mind that contributes to the increase of order does so in full awareness of what is taking place within an even larger context.

It would follow that for any of this to be applicable the implication must be that there was preparation well in advance for this time, and a closer look at these three events suggests that this was indeed the case. Looking back after more than 40 years makes it easier to see that there was preparation for the events, the events themselves and the consequences of the events.

So let's look briefly at some of the preparations that took place. It should be stated that none of the participants in Garabandal or the Cuban missile crisis were or could be aware of what they were preparing or being prepared for, and the preparations for VCII led to unfoldings that were quite unforeseen in the preparation itself.

## PREPARATIONS

### *Mary's appearances in Garabandal*



The village of Garabandal in Northern Spain

Garabandal is a small, quite isolated village in the Cantabrian Mountains of north west Spain, the nearest town of any size being Santander about 55 miles away on the coast. In 1961 when these wonderful events began it was quite unlike what one might expect a regular village in 1960s Europe to be like. As well as being quite isolated it also had no tarmaced road running up to the village, no electricity, and no one owned a telephone. The photograph below is a far more

recent shot of a more modernised Garabandal.

The population comprised approximately 70 families, but what was remarkable and relevant here is that for longer than anyone can remember the whole village would gather in the church *every* evening to recite the rosary and the litany to the Blessed Virgin. This was unique in the dioceses of Santander and such Marian devotion is barely encountered anywhere else, and was of the utmost significance in the preparation for Mary's coming.

Mary first appeared in Garabandal on July 2nd 1961, the date celebrated locally as the Feast of the Visitation, celebrating the day when Mary first brought the news of the coming of her son to her cousin Elizabeth. However, over the period of fourteen days prior to July 2nd the four young girls who were to be favoured with Mary's visit – Marie, Jacinta, Conchita and Loli – were visited by the Archangel St Michael. St Michael barely, if ever, spoke to the girls but would spend large amounts of time with them, and although they hardly ever spoke with each other, and although he would stay for over an hour at a

time still the girls would be crestfallen when he would begin to leave saying, "But you've only just arrived!"

Then, on July 1st he spoke, "...tomorrow, Sunday, the Virgin Mary will appear to you as Our Lady of Mount Carmel." As at Fatima in 1917 the children had been prepared for Mary's coming by several visits from an angel.

The events at Garabandal began a year or more before those of Vatican Council II and the Cuban missile crisis and may be seen as the main focus of the enormous energetic input that began the events of the 1960s which we are looking at. That it was St Michael who prepared the way is considered significant in several ways. Earlier we saw Bennett speak of "a war between opposing Demiurgic Intelligences" taking place in the late 20th century, and in more religious language Joseph Pelletier writes in *Our Lady Comes to Garabandal*: "At Garabandal, the first heavenly visitor to appear was also an angel, the archangel St Michael. Like the angel of Fatima, he came before Our Lady did and his initial mission was to prepare the visionaries for her coming and also to help set the spiritual climate which constitutes such an important part of apparitions. But the fact that the angel of Garabandal was the archangel St Michael had a special meaning. It indicated the basic theme of what was happening at this little mountain village. St Michael's very presence proclaimed the great spiritual drama that was unfolding on earth and of which Garabandal was to be one of the very important acts. It heralded a gigantic struggle in the world between the forces of good and the forces of evil, a renewal, on earth, of the supreme contest that had taken place in heaven between the faithful angels under the leadership of St Michael, and the rebellious spirits under the banner of Lucifer."<sup>v</sup>

### ***Cuban missile crisis***

Although we are looking at three seemingly different events it is not so difficult to see them as different aspects of a larger scenario. What was happening with Mary's appearances at Garabandal can be seen as representative of the new and powerful input from above; the unfolding of the Cuban missile crisis (CMC) as representative of forces resisting the new; and Vatican Council II as a manifestation of an attempt to embrace the new, articulate it and to attempt to incorporate it in new forms of activity.

Looked at this way we can see that the people in positions of highest authority within the CMC needed to be well prepared, strong and able to resist the destructive forces at work even in those they worked with as well as those with whom they were in confrontation.

There is much evidence available to show the influences and interests at work in John F. Kennedy's early life in the years before he became President which helped prepare him to cope with and understand the almost unimaginable pressures of the missile crisis when it came in October 1962. As far back as his student years in Harvard his natural inclinations to study and understand political management were on



***A young JFK***

display. In John F. Kennedy, *An Unfinished Life*, Robert Dallek writes: "...his academic work began to demonstrate a substantial engagement with political leadership and how influential men changed the world. Economics, English, history and government courses formed the core of his first two-year curriculum (at Harvard). In March 1937, his freshman adviser noted that Jack 'is planning to do work in Government. He has already spent time abroad studying it'. ...He read several books on recent international and political history and more revealing, he wrote papers on King Francis I of France and Enlightenment philosopher Jean-Jacques Rousseau. His essays focused on the uses of political and intellectual power to alter human relations, Francis I being notable to Jack as someone who had made himself the 'undisputed and absolute' ruler of France and the architect of the French Renaissance, and Rousseau was the author of works that Jack saw as 'the seeds of the revolution that took place in 1789'."vi At the same time he always had a deep interest in current political affairs, "During his years at Choate, Jack remained more interested in contemporary affairs than in his classes. But although he 'conspicuously failed to open his schoolbooks', Choate's headmaster recalled, he 'was the best informed boy of his year'". vii

His concern about potential nuclear war was articulated as early as 1947, "John Kennedy's aversion to war, particularly large-scale or global war, would become even more pronounced during the first decades of the nuclear era. As early as 1947, the twenty-nine year old freshman congressman, gripped by the escalating suspicions of the Cold War, had publicly warned of the potential for nuclear apocalypse. 'The greatest danger is a war which would be waged by the conscious decision of the leaders of Russia some 25 or 35 years from now. She will have the atomic bomb, the planes, the ports, and the ships to wage aggressive war outside her borders. Such a conflict would truly mean the end of the world, and all our diplomacy and prayers must be exerted to avoid it'. viii

As his political life developed his concern with political strength and integrity was shown when in 1957 he won the Pulitzer Prize for his *Profiles in Courage* which is described as "a book profiling eight of his historical Senatorial colleagues, such men as John Quincy Adams, Sam Houston, and Robert A. Taft. Instead of focusing on their storied careers, John F. Kennedy chose to illustrate their acts of integrity, when they stood alone against tremendous political and social pressure for what they felt was right", a subject that foreshadowed his own action in the Cuban missile crisis.

Soon after this JFK wrote, as the 1960 presidential campaign moved into full gear, of some advice that he himself took when the missile crisis was taking place, "We should bear in mind a few impressive lines of advice from (Sir Basil Liddell) Hart's book: 'Keep strong, if possible. In any case, keep cool. Have unlimited patience. Never corner an opponent, and always assist him to save his face. Put yourself in his shoes – so as to see things through his eyes. Avoid self-righteousness like the devil – nothing is so self-blinding.'ix.

April 1961 saw what has become known as the fiasco of the Bay of Pigs invasion. The US, with its – until then - new and popular President, John F Kennedy, attempted an overthrow of Fidel Castro that was a military and political failure and accelerated a rapid deterioration in Cuban-American relations. "This humiliating setback would have profound consequences for the remainder of the Kennedy administration. The Bay of Pigs failure confirmed JFK's lifelong suspicions about the military and his increasing scepticism about the 'experts' in the intelligence community. 'How could I have been so far off base?' he told White House special counsel Theodore Sorensen. 'All my life I've known better than to depend on the experts. How could I have been so stupid, to let them go ahead?'"x As big a humiliation as this was the experience did thoroughly



disillusion Kennedy when it came to trusting experts, especially in the military, which was to put him in good stead the following year when the CMC unfolded.

In June of the same year Kennedy flew to Europe and met Khrushchev for the first time in Vienna. The meeting didn't go well and Kennedy came away with real concerns. "In a conversation afterward with James Reston at the US embassy, JFK came across as a 'very gloomy'. He sank into a couch, pushed a hat over his eyes like a beaten man, and breathed a great sigh. 'Pretty rough?' Reston asked. 'Roughest thing in my life', the President answered."<sup>xi</sup>

"During the flight home from Europe in June 1961, where discussions with Khrushchev made a nuclear war seem all too possible, Evelyn Lincoln, while clearing the president's desk of papers found a note written in Kennedy's hand. It recalled Abraham Lincoln's reassurance to himself on the eve of the Civil War: 'I know that there is a God and I see a storm coming. If he has a place for me I am ready'."<sup>xii</sup>

It is, of course, true that the Cuban missile crisis was not the only point of unrest at this time. The Middle East was on the verge of full scale war, there was much unrest within the US mostly concerning civil rights, nuclear testing was exacerbating the cold war, and the Berlin Wall was erected in 1961 beginning on August 13, less than a week before the remarkable 10 hour visit of Mary to the girls in Garabandal, which will be looked at later in this piece. But it was the Cuban missile crisis that brought us to the brink of nuclear war.

An aspect of Kennedy's life which has only recently become public in any detail is the extraordinary degree of illness and physical suffering he endured every day of his adult life. During his not infrequent hospitalizations he was close to death more than once, in fact during his life Kennedy was given the last rites three times. Appendix B (*full version*) covers this in more detail. It may be of meaning and significance to note that three of the main characters in these three locations, Garabandal, the Cuban missile crisis and Vatican Council II all died in this same period, the early 1960s. Kennedy was assassinated in November 1963; Pope John XXIII, the initiator of Vatican Council II, died in June 1963 in the midst of the Council; and the priest who has come to be known as perhaps the most celebrated member of the church in the events of Garabandal, Fr Luis Andreu, was granted a vision of Mary and of a future miracle foretold to take place at Garabandal while he was there on 8 August 1961. The next day while being driven home he proclaimed, "This is the happiest day of my life! What a wonderful mother we have in heaven!" Within minutes he quietly and for no apparent reason, died. He was 36.

### ***Vatican Council II***



**Pope John XXIII**

Although Vatican Council II (VCI) started, remarkably, almost to the day of the start of the Cuban missile crisis in mid-October 1962, the first working session taking place on October 13th 1962 which was three days before the missile crisis began, the practical preparations went back to at least 1959 when Pope John XXIII made the first public announcement of the Council. The original idea, however, went back further back still, in fact there had been talk within the Catholic Church for decades on what reforms may be needed, but it was John XXIII who initiated the Council and set about creating the form that the Council would take.

An event on such a scale took many years to prepare, John XXIII inviting the participation of thousands of people from throughout the world. Michael Walsh writes, "It was the best

prepared Council ever. Some 800 theologians and other experts prepared the agenda. The Church's 2500 bishops and prelates, heads of men's religious orders (though not of women's), and faculties of some 37 Catholic universities were asked what they thought were the major problems facing the Church. Some 2000 replies were received. In June 1960, on the Feast of Pentecost, John said 'The preparation of the Council, however, will not be the task of the Roman curia but, together with the illustrious prelates and consultors of the Roman Curia, bishops and scholars from all over the world will offer their contributions'.<sup>xiii</sup>



*"The bishops were brought in from all over the world to help the Pope counteract the elitism in the Church that was embodied in something called the Roman Curia, the cabinet of the church. Based in Rome, mostly comprised of Italians. ... and then all of a sudden it became clear to the world and to the Church what was happening here. ..bring in the bishops and give them the freedom to talk. Let them talk! And, wow, what things we heard." Robert Blair Kaiser, TIME magazine correspondent to the Vatican in 1960s.*

***a new Pentecost and flourishing garden of life:***

"John expressed this sense of burgeoning new life in the Church by calling the Council 'a new Pentecost'. It is highly significant that he had written in a letter: 'My soul finds comfort in the thought that a new Pentecost can blow through the Church, renewing its head, leading to a new ordering of the ecclesiastical body and bringing fresh vigour in the journey towards truth, goodness and peace'. Within a few days of his election he already *knew* that the way to realize this 'new Pentecost' was an Ecumenical Council." – Peter Hebblethwaite,<sup>xiv</sup> "One of my favourite phrases brings me great comfort: we are not on earth as museum-keepers, but to cultivate a flourishing garden of life and to prepare a glorious future."- Pope John XXIII.<sup>xv</sup>

***sense of detachment to the preparatory texts:***

"...Pope John's statement that the purpose of the Council was the *aggiornamento* (a bringing up to date) of the Catholic Church... would of itself set off ecumenical vibrations such that, although it could not be called a 'Council of reunion' like Florence, it could be a Council leading towards what he called 'the recomposition of the whole mystical flock of Christ'. He admitted that this would involve 'a change in mentalities, ways of thinking and prejudices, all of which have a long history'. Finally, he hinted at a principle of crucial importance: 'The language we use in Council should be serene and tranquil; it should shed light on and remove misunderstandings and it should dissipate error by the force of truth'.<sup>xvi</sup>

Pope John's sense of vision for the council was strong and clear but not in any way fixed or rigid, he helped in providing many preparatory texts for the forthcoming Council, but as Peter Hebblethwaite has written, "... although it is true to say that John approved of the preparatory texts, he was not deeply attached to them and was prepared to see

them dropped without any sense of personal loss. They would do – until something better came along. In any case, the Council was sovereign. If it wanted to reject the preliminary drafts, so be it. That was sad, maybe, but not tragic. The preparatory work for the Council was neither definitive nor sacrosanct. It could be discarded.”<sup>xvii</sup>

***signs of the times:***

“On Christmas Day 1961 John provided the Council with a method and commentators with material that could last a lifetime. He spoke of the need to ‘discern the signs of the times’. ‘We should make our own Jesus’ advice that we should know how to discern the signs of the times and we seem to see now, in the midst of so much darkness, a few hints which augur well for the fate of the Church and humanity’.<sup>xviii</sup>

***throwing open the windows:***

“Pope John, when asked why the Council was needed, reportedly opened a window and said, “I want to throw open the windows of the Church so that we can see out and the people can see in.” He invited other Christian Churches to send observers to the Council. Acceptances came from both Protestant and Orthodox Churches. The Russian Orthodox Church, in fear of the Communist Soviet Government, accepted only when assured that the Council would be apolitical in nature.” - [http://en.wikipedia.org/wiki/Vatican\\_Council\\_II](http://en.wikipedia.org/wiki/Vatican_Council_II)

***non-Catholic participation:***

It has been queried as to how significant such an event could be for anyone who is not a Catholic, and in an attempt to include as many non-Catholic Christians as possible John XXIII invited many observers from other traditions. “Of the observers whom Pope John had decided to invite, there were some 40 present when the Council began. They represented the spectrum of Christian conviction, East and West – though there were none from the Eastern Orthodox Church when it opened, and 2 Russian Orthodox clergy came shortly after the Council had got under way. By the time it ended, however, the number had swollen to 80. Most were delegated by their churches, a few were specially invited – ‘as motley a group of non-Catholics as ever had been assembled’ as Dr Albert Outler, one of their number, described them in *Strangers within the Gates*. They had an excellent view. Once a week they met together to discuss, with one of the *periti* (experts), matters then under debate in the Basilica. Occasionally, they appear to have had some direct influence on the formulation of the documents – the particular mention of the Anglican communion in the decree on ecumenism for example, as of the ‘hierarchy of truths’ – and their advice was sought, at least by the Unity Secretariat on religious freedom. They could also seek to express their views by searching out a friendly bishop to speak for them in the debates. But it was perhaps their indirect influence which ultimately, was more significant. Not only could they see, they could clearly be seen: every speaker could not but be aware of their non-Catholic auditors, and trim his words to cause as little upset as possible. And they talked regularly to, and presumably influenced, conciliar fathers they met socially.”<sup>xix</sup>

At the opening speech on 11 October 1962, Pope John was addressing not only the Council Fathers but also the representatives of 86 governments and international bodies present, as well as the representatives of other Christian churches.

The extraordinary openness of mind and willingness to let in the new, shown by the Pope and Council Fathers can be demonstrated in one remarkable event right at the

beginning of the Council: The *Roman Curia*, or the administrative arm of the Vatican, through its commissions and panels had in its preparation for the Council put forward a total of 987 propositions (*schemata*) for the Council to open its proceedings with. However, in the first session of the Council every one of the 987 was thrown out and a vastly smaller number created! This was done intelligently and instinctively by the bishops and Council Fathers – of which there were over 2,900 - so that rather than have plans coming down from a top-heavy centralised body, the needs and ideas of the smaller, more regional and national voices of the people would govern the propositions and direction of the Council. The Pope's opening speech to the Council Fathers quite literally invited them to throw out all the papers being given them at the start and come up with their own, making it clear it was their Council.

## EVENTS UNFOLD

### The Remarkable Years of 1961/62

If our proposal is correct, if there had been an intensified input from Higher Intelligences in this period, then perhaps the most obvious of the three events we are looking at where we might begin to look for evidence of this would surely be the appearance of Mary at Garabandal.

It certainly is of interest that these appearances of Mary in the small village in Spain were of frequency and duration far surpassing anything heard of up until 1962. If we look at the more well known apparitions of Mary up until then we have the spectacular visions and spectacles at Fatima, Portugal in 1917, where Mary appeared six times over a period of six months, each for a relatively short amount of time and, of course, Lourdes in France where she appeared to Bernadette eighteen or nineteen times within the same year. There have been numerous other Marian visitations in the last 150 years but at least until the time of Garabandal they had all been of the duration and frequency suggested by Lourdes and Fatima.

Garabandal was quite a different kind of story. Here in Spain Mary appeared well over two thousand times, and over a period of about 4 years. Equally importantly, Mary would usually stay with the girls for between half an hour to two hours, although there were occasional visits that could last up to eight or nine hours, often at night. So the nature of what took place here at Garabandal was quite different than anything known before then. Certainly there were messages and warnings of dire consequences if that which she advocated was not responded to, but equally striking was the frequency of her visits and the nature of what took place during those appearances. Indeed, as F. Sanchez-Ventura Y Pascual has written in his book on Garabandal it as if Mary 'virtually "lived" in Garabandal for two years from 1961-63'.<sup>xx</sup>

From the first moment of Mary's appearance to the children there was a relaxed intimacy, a familiarity between Mary and the children of a manner quite unlike anything recorded in previous appearances of Mary. Conchita Gonzalez writes: "After her departure (1st visit), people approached us to kiss us and ask us what she had said. Some did not believe because we had spoken to her about many things. However, the majority believed because they said she was like a mother whose daughter has not seen her for a long time. The daughter quite naturally tells her everything. And this was even more to the point in our case since we had never seen her before, and she was our heavenly Mother."<sup>xxi</sup>

These frequent and prolonged visits of Mary began to create and nurture a qualitatively different kind of relationship between us and the divine, starting with the children and Mary and as a result of that then becoming possible for us all. At the same

time as Vatican Council II was radically trying to articulate and define something of this change from the viewpoint of the Catholic Church and its liturgy without necessarily any knowledge of events taking place in Garabandal, the reality of what they were working to bring about was being lived and was manifesting here in Garabandal. In *God Speaks at Garabandal*, Joseph Pelletier writes, "It would seem that we need to reform our basic attitude on vocal prayer. This prayer should not be thought of in terms of acquitting an obligation, of saying a prescribed number of formulas. What we should have in mind when we engage in it is that we are attempting to enter into dialogue with God, to establish a truly personal relationship with him, to get through to him."<sup>xxii</sup>

On 18 August 1961 Mary began to teach the girls how to pray the rosary: "The most important and timely part of the message of Garabandal – a thing not immediately apparent – is its insistence on prayer and on prayer well said. There is stress on both of these things, prayers and proper praying. Our Lady came some 2000 times at Garabandal and each time from August 1961 she told the girls to say the rosary. She made them recite the rosary during the various



**Garabandal: The four girls with Mary in 1961.**

apparitions and recite it more than once during some of her longer visits. The girls said the rosary in ecstasy as they walked the village streets, entered the homes of the sick, visited the cemetery and walked around the church, and visited the pines where Mary first appeared. Our Lady was telling us to pray always, not only on Sundays, or in the morning and in the evening, but all day long as we walk and work.

"But Our Lady's prime concern was with the quality of our prayer. She taught the girls to say all of their prayers, not only the rosary, slowly and thoughtfully. Tape recordings of the girls praying in ecstasy show us exactly what Our Lady wanted from the children and from us. These tapes show the girls praying very, very slowly, articulating each word carefully and pausing with a distinct stop after short groupings of two or three words: "H-a-i-l M-a-r-y...f-u-l-l o-f g-r-a-c-e..." There are six pauses in the first half of the Hail Mary and it takes the girls over 20 seconds just to say the first half."<sup>xxiii</sup> And, of course, they may well be saying the Hail Mary hundreds of times per day in the saying of the rosary.

The day following this lesson in prayer was the beginning of a truly astonishing new form of interaction between the Blessed Virgin and the girls. Conchita records this in her diary:

'She came the next day, as she said she would, and she told us, as on the preceding day:

*Say the rosary.*

So we started it. That night we went to the places where the Blessed Virgin had appeared at the beginning. The people told us after our ecstasy that we had gone up to the pines and that we went from pine tree to pine tree on our knees, praying.

Up until this time we had always had these ecstasies when the four of us were together, Jacinta, Loli, Mari Cruz and myself, Conchita. But now the Blessed Virgin began calling us separately, each in her own house.

On this occasion, Mari Cruz had already had an apparition first and had gone to bed when the three of us saw the Blessed Virgin. We said to her:

'Teach us a song that we can sing to Mari Cruz'

And so we proposed one word and the Blessed Virgin added another. The following is one of the songs:

*'Get up, Mari Cruz, get up.  
For the good Virgin has come  
With a little basket of flowers  
For you her little one.  
Mari Cruz, Mari Cruz!  
What sorrow you cause us!  
Pray hard to the Blessed Virgin  
so that she will return to you.  
Mari Cruz, Mari Cruz  
don't throw away the white lilies.  
The Blessed Virgin brought them to you  
so that you would be a better girl.*

That night the Blessed Virgin was with us from nine in the evening until seven in the morning and we played hide and seek with her. Two of us hid and the other went looking for them."<sup>xxiv</sup>

Also, in *She Went In Haste To The Mountain*, Eusebio Garcia De Pesquera writes, "On other occasions the girls in ecstasy composed verses. Generally these corresponded to what are called ballads in poetic literature. They accompanied these with music, that is, they recited them while singing.

"As the raptures continued into September, 1961, verses formed part of the nightly rounds that the girls in ecstasy made to the other girls sleeping in their homes since they had not been called by the Virgin. Some corresponded to well known songs like *Noche de Paz*, others were spontaneous and only had a meaning in the circumstances in which they were recited. I remember only three of these ballads, although there were more that they sang; but they could not be written down at the time that they were recited, and besides they were not always heard clearly.

"...On another night Loli was by herself singing to the other three who were in their homes since they were not having a vision. I could only hear what was said to Conchita:

*Get up, little Conchita,  
For the Virgin is here,  
With a bouquet of flowers,  
To give a present to you.*

“Isn’t this exceptionally charming? What nights, the nights at Garabandal in those days! The peace, the grace, and the favors of God rained down—by the intercession of the Virgin, through the four girls—onto all those who were either still up or had gone to sleep in the humble village, so close to the clouds, so far from the baseness and vileness of the big cities. Paris, la nuit! Madrid, con sus noches! There so much dissipation and empty frivolity. On the contrary, what nights were those of Garabandal on that summer of 1961. It is not surprising that those who lived there and the pilgrims from afar frequently called that town a “little piece of paradise,” and many did not hesitate to declare, “There I experienced the most unforgettable moments of my life.”<sup>xxv</sup>

So now heaven and earth, man and the divine are composing and singing songs together! How must that have been? Such events were repeated on several occasions, witnesses always commenting on how spontaneous and also how ‘catchy’ the songs always were that the children could be heard creating and singing along with Mary.

At the same time throughout the four years of Mary ‘moving in’ to Garabandal and the extensive amount of time she spent with the young visionaries there was an unprecedented amount of dialogue between the children and Mary. All the while, through their time with Mary the children were becoming transformed in their attitude and understanding of how man’s relationship with God could be, and for them this was the most natural thing in the world, no hierarchy, no elitism, no intermediaries, simply man being together in constant awareness of that which is greater.

For such a thing to be brought to people is quite wonderful. The important thing, of course, is that this was brought not just for the children at Garabandal but for us all. Conchita, one of the young visionaries at Garabandal, was keen on saying that anyone can talk with Mary. Somehow, by the children accepting and living fully that which Mary was offering then the same is being made possible for everyone. Mary said to one of the visionaries at Garabandal, “Conchita, I have not come for your sake alone. I have come for all my children, so that I may draw them closer to our Hearts.”<sup>xxvi</sup>

## Footnotes

J G Bennett, *Dramatic Universe*, pps 412-13

ibid, p403

ibid

“There are, evidently, no Khrushchev tapes. But, the Kennedy tapes present historians with a unique opportunity to accurately assess presidential leadership in the most perilous moment of the Cold War. Many presidents have faced extremely grave crises, but never before or since has the survival of human civilization been at stake in a few short weeks of extremely dangerous deliberations and never before or since have their unique and secret discussions been recorded and preserved.” Sheldon M Stern, *Averting the Final Failure, John F Kennedy and the Secret Cuban Missile Crisis Meetings*, page xx. Although it was true when Bennett wrote *The Dramatic Universe*, there has recently been much material revealing the recorded detail, and what had been secret, information of the time in Stern’s book and from the Russian point of view in ‘*One Hell of a Gamble*’, *The Secret History of the Cuban Missile Crisis* by Aleksander Fursenko and Timothy Naftali. We also now have Fursenko, Aleksandr & Naftali, Timothy, ‘*One Hell of a Gamble*’, *The Secret History of the Cuban Missile Crisis*, John Murray, 1997 which gives detailed information of what was happening within the Kremlin at the same time.

Pelletier, Joseph A., *God Speaks at Garabandal*, Assumption Publication, 1970.p113

Dallek Robert, *John F. Kennedy An Unfinished Life*, Allen Lane, 2003.p45

ibid p38

John F Kennedy, *Aid for Greece and Turkey*, Record of the House of Representatives, 1947.p40

John F Kennedy, *Review of B. H. Liddell Hart, Deterrent or Defense*, Saturday Review, September 3, 1960

Sheldon Stern *Averting ‘The Final Failure’: John F Kennedy and the Secret Cuban Missile Crisis Meeting*. p14

ibid p413  
Dallek Robert, *John F. Kennedy An Unfinished Life*, Allen Lane, 2003, p470.  
Hastings, Adrian, (editor), *Modern Catholicism, Vatican II and After*, Oxford, 1991.p35  
ibid, p28  
ibid, p28  
ibid, p29  
ibid, p30.  
Ibid, p29.  
ibid.,p36  
Sanchez-Ventura y Pascual F., *The Apparitions of Garabandal*, San Miguel Publishing, 1966.  
Joseph Pelletier, *Our Lady Comes to Garabandal*, p38  
ibid  
ibid p210.  
ibid, p88/89  
Eusebio Garcia De Pesquera, *She Went in Haste to the Mountain*, New York, 1979.pp. 99-100.  
Joseph Pelletier, *Our Lady Comes to Garabandal*, p194

**Note:** The following sections were not included:

- Ring composition in the events of Garabandal
- Cuban missile crisis: who is in the details?
- Garabandal and VCI: Is it God or the Devil in the Details?
- Following on from 1962
- Music and the Manifestation of Creativity in the 1960s
- Appendices
- Bibliography and Mediography

## **Commentary on John Kirby's, "A Look at the Possible Input and Influence of Higher Intelligence."**

**Ben Hitchner** (bgh@just-access.com)

Recent events indicate a need to bring into focus the Cuban Missile Crisis of October 1962. It seemed to me that the top leadership of the USA, Soviet Union and the Catholic Church in the early 1960s then emanated a confidence for people that is missing in today's world crisis of poor leadership. Khrushchev seemed a silly showman at times but not devious. I distinctly remember feeling that Pope John XXIII was a good man and was somehow linked with President Kennedy who mirrored him in some ways. The world would not only be all right, but better with them leading the Catholic Church and the American government. These two world institutions are so profoundly related to human well being. When Pope John and President Kennedy were gone within such a short time of each other, I felt that this good world guidance was lost.

I was an immature thirty years old in 1962, and did not get into events past media coverage. Your paper clarified the above vague feelings I remember from that time in its penetrating portrayal of details. Kennedy was prepared for the role to act with great courage to stand for peace. There was no popular understanding of this role at the time. Good to know in world crisis times that conspiracy is not always in control. We still rally to political leadership attracted by bombastic egoistic exhortations when we should seek to know how candidates are suitable for a role need.

Your paper suggests that Pope John was open to an intelligence that repudiated some anachronistic forms in the Catholic Church. This seems to correspond to the peasant background of Pope John. His image seemed to me to be in the simplicity of peasant people. Here again your paper shows the power of role. By overruling the agenda of the Roman Curia Pope John ushered in dialogue, included representatives



from other religions, and opened the Church more to the divine feminine. That this was accepted by so many Church Bishops speaks to a value in obedience. The success of Vatican Council II helped to sustain the perception that Christianity relates deeply to the right destiny of human evolution.

The synchronicity of Mary's Spanish Garabandal appearances, the Cuban missile crisis and Vatican Council II is an example of how very limited is attention to simultaneous events. Your paper is unique in not only seeing that these events are linked, but in seeing the connection in triadic form. Yes, the workings of higher intelligence are invisible to most people, but a handle on perceiving higher intelligence could be obtained if people were more systematic oriented and less subject/object. It seems clear that Mary's appearances were what John Bennett called a triadic affirmation meaning a new dynamism is initiated. Yet, these were also related to a warning of powerful disruptive forces that required a special attention to divine teachings. Mary teaching the children to make certain vibrations, pray the rosary, corresponds to the teaching of Joseph Rael that vibration is a creative power. And, is not the new liturgy of Vatican Council II another new vibration? In triadic systems affirmations are associated with denials. The warning of the unprecedented horror of an uncontained nuclear exchange, the Cuban missile crisis is the denial in your triad. However, within this denial was President Kennedy who was working more under the influence of higher intelligence than were his military advisors who remained locked into their conditioning of confrontation. I glean from your paper a possible reconciling link from the work of VCII and the working deliberations of the Kennedy administration councils on the missile crisis—conditioned responses from military authority were over ruled. Nuclear war was averted, true to Joseph Rael's recent exclamation, 'the war gods have gone home.' Robert McNamara's saying that "we were lucky" can be better put in saying, something miraculous happened. McNamara's luck is a verification of JGB's prominent saying, we need the help of higher powers and the higher powers need our help.

The recent takeover of the US and other governments by Neocon influence has brought forward another global crisis of unprecedented horror called terrorism. Now there is no President Kennedy anywhere near the White House. This is why your paper is so relevant. What is the higher intelligent action today? It appears the action has to come more through individuals and small groups in reference to their going back to basics and attention to detail. You refer to a new culture of music such as the Beatles and Beach Boys, which comes from an input of higher intelligence. Much of this music speaks to need. It does surely seem that the mainstream industrial military complex, dominate globally, has gone far off the track of human and earth need. What is called the establishment offers no hope.

Ted Matchett's received message July 21, 1992 may have been more oriented to the early twenty first century than in the early 90s. He taught this message in the metaphor of a Poker game. Everyone now confronts the devil in a strip poker game in this time of Armageddon. So we have the importance of individual decision making. You have seen Mary's appearances in diverse places and over time as one event, "The Day of Mary." Perhaps we can learn to see the crisis of 1962 and 2002 as one event applying JGB's notion of the 'present moment.'

# The Integration of Science and Religion in the Stone Age

Richard Heath © 2007 (unigram@btconnect.com)

Richard Heath is the author of two books on the ancient science and its historical interpretation, *Matrix of Creation* and *Sacred Number and the Origins of Civilization*, and runs web sites for both at [www.matrixofcreation.co.uk](http://www.matrixofcreation.co.uk) and [www.sacrednumber.co.uk](http://www.sacrednumber.co.uk). He acted as guide for our unique DuVersity tour *Enchanted Albion* in 2005 and is engaged with John Varney and Anthony Blake in developing LogoVisual Technology.

It is fairly clear that some prehistoric people must have considered the world as coming into existence through a process that had, at its core, a numerical foundation. In this ancient perspective, numbers were seen to operate in various interrelated ways, for instance through geometry and musical harmony. Behind such manifestations, it is the behaviour of the numbers themselves, with respect to each other, within the *number field*, that becomes a causal force in the world.

Though we consider the integer number set to be simply 1, 2, 3, 4, 5, 6, etc, behaviour arises between these because, within the Creation, numbers are effectively dividing into each other and therefore the Creation must express the relationships between these numbers. However, some numbers do not divide into other numbers because they are what are called prime numbers. Thus what appears to be a simple extensive set of increasing whole numbers holds within it something of a cosmic principle that characterises everything that happens through number.

Modern science has taken a different approach to ancient science, of studying just the material world. However the inner structures posited for the atom, the basic building block of matter, has similarly revealed the universe as being strongly conditioned by pure number behaviour.

What is remarkable is that one or more ancient culture was able to arrive at a numerical cause for the creation without all the trappings that modern science has so recently innovated. This has led to the modern disbelief in the cosmologies and systems of knowledge handed down to us from ancient times. This disbelief is amplified by the historical religions that strongly opposed the older, "pagan" views, preferring instead the idea that a single God had created the world through the divine will, directly and not through intermediaries such as number.

In this religious view, the drama of creation is all God's and theories that point to a more sophisticated interpretation of reality are in fact deviations from this Truth. The ancient sciences came to be seen as attacks upon a direct faith in His power and therefore representative of a force opposed or inimical to God's creation; they are "of the Devil", a character who opposes God within this drama.

It is hard not to see this as but a symptom of a dark age in that before such religions, the numerical roots of Creation were clear and also, now, after modern science has broken the total domination of religious thought, there is some concept again that, at the atomic level at least, numbers dominate behaviour such as the light emitted by atoms and the mass of the atomic elements possible.

But we have to note that the prehistoric systems believed that a God lay behind the universe and its numerical constitution. Modern science, by contrast, and especially in order to escape religious or superstitious thought, specifically opts to not believe in any god at all, or any active spirits, that in any way operate through direct action.

A Big Bang is now thought to be the true ground zero of Creation and in this God is pushed back in time to that Event. As in the placing of a cake into an oven, the cooking of the universe was then totally inevitable and the result only of the ingredients that God

or whatever else had, once and for all time, placed in the cake. These ingredients are the "rules of the game" for the universe that determine what happens and these are seen as being just the laws of nature known to operate within the material world and spacetime.

The difference between the big bang view and prehistoric thought is in one sense quite small since in the ancient view the ingredients were primarily the numerical relations that indeed manifest in the particle soup and atoms that emerge out of the big bang. The exact tuning constants of the universe seem most suspiciously intentional even to scientific eyes: they can turn on stars, make heavier elements, generate heat and light in a way that seems a rather unlikely and perfect symphony of the fundamental constants involved, as if a super-intellect "had been monkeying with the numbers" as Fred Hoyle put it.

Whilst both ancient and modern sciences speculate therefore about how numbers are manipulated to bring the world into existence, historical religions are, in contrast, based upon the miracle concept and the personal relationship to a near-at-hand but invisible God of faith who only communicates with the faithful.

The primary argument between the sciences and religions appears therefore to be between a God that created the universe from afar and a God who is a proximate presence. However, in reality the ancient science mutated into historical religion and therefore it is more likely that the ancients conceived of a God that was both a creator of the universe (through number) and yet responsible also for a palpable spiritual world, with which the human could interface using means available within the planetary environment.

Quite simply therefore, prehistory appears to present a unified frame for explaining the world and the connection to "higher" worlds, whilst (a) religion lost knowledge of the creation and became focussed on connecting to such higher worlds and (b) the later, modern science, evolved the other, numerical, side to reveal the distant-in-time creation of the whole universe.

It has become clear that the ancient connection to higher worlds was manifested through the landscape and the synchronisation with the celestial time periods of sacred calendars. Monuments and alignments were established to facilitate and amplify these possibilities and this provides an explanation for all the extraordinary effort that these represent.

As with the creation, these human-made extensions of the creation were couched in terms of number and were a recapitulation and embodiment of the cosmic creative process, a sort of divine technology and hence compatible with the structure of the universe and in a sense, as with life, they were part of a completion for the universal scheme of potentials. But these were activities that could only be completed from below, by living beings, and not from above.

The spirit of this enterprise had its own gods, not only the planets but also those of this planet and sometimes today called angels. But these were not seen to be like people but rather to be manifestations of number conducive to the intensification of the contact with the higher worlds.

Because monuments and alignments were built in the megalithic period, at the very end of the stone age, these habits of embodying the numerical world view within them has come down to us today.

However, the beliefs associated with the spirits that are guardians of the higher worlds, and of the immediate god, were taken by religion and turned into the religious

experiences of various prototypical characters such as Jacob, Enoch, Moses, and Mohammed, to name a few, with angels also figuring.

This mythification of the higher worlds became the generator of a new type of religious document or scripture that was "the word" in which myth took on the new character of being absolute truth that was not subject to any further development. It was stuck within a genre that behaved like a monument and seems to contradict earlier works that focussed more on the multiple perspectives of a higher dimensional reality that was seen to be the higher worlds that the human could interface with. In such dispensations, one was not learning so much as rehearsing fixed facts.

But a feature of more ancient texts also became embodied within these new scriptures and this was that memorised "documents" such as the Rig Veda had a whole technology of coding built into them as to the form and sequence and the allusions to the strange numbers built into their narrative. These habits of codification secretly continued but were visible only to the trained eye and ear. Because of this split between inner and outer content, most religious documents have the peculiarity of containing esoteric knowledge that more properly belonged to prehistory. This has led to a tradition of esotericism in the West that has somehow continued despite suppression from the Popes, Mullahs or other priestly hierarchies.

Whilst such codification of scripture has been revealed by scholars it meets with little enthusiasm from religious authorities and is also seen as irrelevant to modern science. It therefore has remained within the academic study of ancient texts. However, these techniques add to an already powerful and compelling set of other prehistoric techniques (a) gleaned from monumentalism, (b) presented directly through prehistoric material within Plato's works and world mythical traditions, (c) the surviving liberal arts found in the Gothic revival, and (d) the permanent record of celestial order to be found, in any age, in the sky.

What is revealed is that prehistory had a world view that integrated religion, and science. This can only be done through the insight, available in the sky, that numbers give form to the created world. Modern science and religion are both consistent with the ancient world view but have failed to find the right link between each other found in the ancient viewpoint. The ancient science could deal with God both as an abstraction and as a presence, the necessary and the redemptive, the numerical and the experiential.

## **New Book on Archaeoastronomy**

Participants in the Enchanted Albion tour may remember Pete Stewart, who gave us a talk while we were in the Borders. His book *The Spiritual Science of the Stars – a Guide to the Architecture of the Spirit* will be published by Inner Traditions January 2008.

This book is a stunningly coherent story of ancient myths in terms of the measuring of time, or cosmos. Stewart's view is that myth was an attempt to make sense of our human situation rather than provide a pseudo-scientific explanation for the existence of the universe. The frame of time was provided by observations of the planets and stars and, long ago, perhaps reaching back to more than 17,000 years BCE, these observations revealed that the frame was changing. Heaven and earth were seen to separate to produce a crisis at the heart of time, but this 'heaven' and 'earth' were not the sky above and the ground below but two kinds of measure or geometry on different scales. Awareness of the separation led to the ideas of salvation and the 'road to immortality' which we still find in religion, which was built on ancient thought forms as first suggested in Santillana and Dechend's seminal work *Hamlet's Mill*. Stewart's book explains spirituality in a totally original way as a deep rooted enterprise to make sense of time. It makes it obvious why Christ had to be nailed to the Cross to 'save' us.

## **Forthcoming Events**

### **Psyche Integration**

October 25-8, 2007, Delaware, USA

January 24-7, 2008, Delaware, USA

June 5-9, 2008, UK

June 26-9, 2008, Delaware, USA

### **Playshops**

January 18-21, 2008, Santa Fe, USA

July 18-23, Santa Fe, USA

### **Special Event**

April 25-7, 2008, Cape Town, South Africa

### **Systematics Gathering X**

March 28-30, 2008, Charles Town, USA

Few people who have read my book *The Dramatic Universe* have seen that the suggestion that there is a fundamental uncertainty in the very existence of the universe, including ourselves, is entirely revolutionary and undermines beliefs that have been taken for granted equally by religious and scientific people. As the years go by, I become more and more convinced that the doctrine of universal hazard must, before long, replace our belief in absolutes of any kind. That is why I have decided to speak about this doctrine at this particular stage of my life.

J. G. Bennett, the opening paragraph in the book *Hazard*

. . . in ordinary life . . . people are all the time dealing with things that they can handle successfully but are not able to explain. The question is whether this can be, or should be, erected into a basic principle of understanding. Should the belief that the scientific search for ultimately satisfying complete explanation is a valid one be completely abandoned? If so, it must be replaced by the realization that different ways of thinking are required for dealing with different kinds of elements of the world. Some elements should be dealt with in terms of explanations, that is, causally. Others should be dealt with in terms of an insight into what they are, that is, structurally. Yet others should simply be accepted as inexplicable accidents and coincidences falling outside the domain of explanation altogether; as such, they should be merely picked up and used.

J. G. Bennett, the final paragraph in the book *Hazard*

i  
ii  
iii  
iv  
v  
vi  
vii  
viii  
ix  
x  
xi  
xii  
xiii  
xiv  
xv  
xvi  
xvii  
xviii  
xix  
xx  
xxi  
xxii  
xxiii  
xxiv  
xxv  
xxvi

