

16 November 2005

Dear Mr Townend,

I have reflected at some length on your challenging question as to whether St. James could successfully separate itself from the School of Economic Science (SES) and operate as a genuine standalone organisation.

For a variety of reasons I do not believe it could.....

.....Many of the features listed in Appendix 4 of my report are still very much in evidence in the SES today. By extension, given the close links between the two organisations, they must also operate in St James.

The central SES tenet, which I referred to in my interview, that the belief in the individual personality or ego is the hallmark of those who are 'asleep' is fundamental. The presumption underlying this, namely that the truth lies in suppressing and eventually attaining liberation by abandoning the ego, fuels that explosive mixture.

In October 1989 MacLaren [then SES leader], in one of his last visits, had this to report in his introduction to the regular biennial week of conversations with the Shankarcharya:

"Since the last audience, the senior members of the School [SES] have generally brightened and become more efficient. The individuals seem to be unaware of it themselves, though they can see it in others. An effect of this brightening was a general awakening to the need for Ahankara [individual characteristics overlaying the pure 'self'] to go. Last May there was a general demand among the senior groups to take a resolution." The men were given the words as follows, 'Ahankara must go. The back must be turned on Ahankara and all its works and the mind must face the truth, looking back to see shortcomings and transcending them'.

The ladies were given the following words, 'Ahankara must go. There shall be total surrender to the husband, the School and through the School, to the Absolute, by full service through body, mind and heart without reservation.'

These resolutions seem to have had an immediate effect of lightening the load of Ahankara, but they also threw up particular features. Men and women both discovered that there were voices which spoke in the mind and which governed much of their lives, which were opposed to the Shruti [Vedic scriptures] and the words of the Mahapurusha [Great being]. They had identified with these voices, thinking them to be their own. But they awoke to the fact that they were alien. This realisation is just dawning. Sometimes it was as though there were a creature in their subtle world [mind] which rose up to take full charge of their being. They had always identified with this creature, but have begun to see that it is not their self at all."

MacLaren went on to report:

"The ladies discovered, without exception, that they never surrendered fully, but always reserved something, as they put it, for themselves [my underlining]. The men discovered that following the teaching was strongly opposed by the idea that one could not be

conscious and one's self and earn a living at the same time. Therefore one must not go too far down this road of liberation."

As a report on the purportedly homogenous and unanimous gender based responses of two separate sets of several hundred people to the proclamation of a form of words invented by MacLaren this is patently an absurd generalisation and quite impossible for MacLaren to have ever substantiated.

With hindsight the long skirts edict issued on the spur of the moment in South Africa in the summer of 1974 was a classic device, putting all women in SES worldwide into a position of deliberate embarrassment and separation from the 'outside' activities in their communities.

The equivalent situation for the men would have been if all and sundry including the St James male teachers had been ordered to wear morning coats and top hats at all times.

But of course MacLaren would never have done that. The subtle bias and discrimination in the wording difference between men and women is typical of the barely concealed psychological abuse. No doubt much of the lady teachers' petty vindictiveness at St James came from that treatment either at the hands of their SES tutors or husbands or both.

All the above by way of background. At the root of the difficulty St James perpetually runs into are the vague 'educational principles' laid down by MacLaren and which I set out in Section 2 of my 1996 report. You may recall that in that report I had asked the 3 head teachers to articulate their educational philosophy so as to get them really thinking about what was important from their practical experience as teachers. They were personally, without consultation with any governor, secretly forbidden by Lambie from undertaking such an exercise.

With no educational knowledge whatsoever and no official locus to do so Lambie [MacLaren's successor as SES leader] nevertheless felt in a position to assert that MacLaren's definition 20 years earlier was complete and sufficient. It plainly was not but the move ensured St James's permanent intellectual and spiritual dependence on the SES in the same way as Lambie's annual 'world tour' (of the UK's former colonies) seeks to maintain dependence on the London SES. The decision by Lambie to persuade Pincham to 'invite' selected colonial day-schools to affiliate with London's St James is in the same vein.

In all cases Lambie is careful to ensure these associations, whilst appearing to be official links, carry no legal ties so that liability for any local problem can be isolated whilst constant covert exertion of control and influence thrives behind the scenes.

The other device is the use of apparently unconnected charities such as the Education Renaissance Trust controlled by the SES. This has been going for several years. Another one is the Jyoti Nidhidya Trust which is supposed to look after fundraising for the Shankaracharya's ashram. A more recent one is the Lucca Leadership Trust for young people, funded by the head of the Sheffield SES and run entirely by attendees of the SES and scions of the senior SES families. This use of disparate bodies may multiply in future as a device for giving the appearance of independent but like-minded people.

Of course all of this is done with the best possible intentions and in the unspoken inner conviction that, because this is the only true teaching, almost any stratagem is justified for

getting the message across to St James pupils and for ensuring permanent dependence on the London SES.

The secret connection and influence is an integral part of the concatenation between the two organisations. The engineered peer pressure exerted to join the Foundation Groups appears to be as strong as ever and requires taking a form of oath of allegiance based on the 'threefold bond' described in Section 2 of my report under b) 1, 2 and 3. Because it is not part of the curriculum it is not an area that comes within the schools inspectorate's remit.

I do not believe the leopard can change its spots or has any intention of doing so. It would be against all the SES beliefs and traditions of close covert control. Any recommendation you made in terms of 'Chinese walls', appointment of 'non-SES' governors or other mechanisms to ensure the St James really is Independent of SES are unlikely to be followed other than in outer form. Lambie, the Governors and teachers and administrators are too closely and intimately involved emotionally and financially with the SES for that independence to be genuinely fostered. Tunnels under and spy-holes through the Chinese wall would be formed in a matter of days.

Kind regards,

Marco Goldschmied