

Helland	Robert	USA
Henson	Laurence	Ireland
Hunter	Christine	UK
Johnson	Chris	UK
Kingston	Andrea H	UK
Lesino	Carlos	Uruguay
Lindley-Jones	Kerstin	UK
Male	Phillipa	UK
Munthe	Katriona	Italy
Oliver	Lucy	UK
Ouston	Jo	UK
Parish	Chris	UK
Plesch	Peter	UK
Pollitt	James Wallace	UK
Roth	Simon C	UK
Rudkin	Alexandra	UK
Ruffles	Tom	UK
Stinn	Beatrice Anne	Canada
Taylor	Alan	UK
Taylor	Alison	UK
Tilford	Maureen	UK
Trotta	Patrizia	Italy
Tubridy	Aine	Ireland
Vassilopoulos	Christos	Greece
Vooght	Christine Elizabeth	UK
Walsh	Anne	UK
Winder	Meera	UK
Wollerton	Yvonne	Norway



SMN AND MARKETING - what makes us special to you? Let me know!

Gerri McManus

Despite the recession, our membership has been very slowly rising over the last year. Even so, the Network is not financially sustainable at the current rate, even though most of the work is carried out by very committed volunteers

on a limited budget. As a result, we need to increase Network membership as well as number of participants at our events. But we also want the Network to grow because we value what it does.

One problem in increasing our membership is that there are many other organisations similar to the SMN, but they don't do quite the same as us. Also, our members tend to stay with us for a long time, so the average age of members is increasing. We therefore need to attract more young people.

Feedback indicates that new members and attendees come to us because they were recommended to do so by a friend or someone they knew - essentially through social networking. We have all seen the phenomenal rise of online social networking facilities, and if we are not already using them ourselves, we have friends and offspring who do. Perhaps we have even joined because of them.

So the SMN is a social network, and we have been busy networking for over thirty-five years. As such, we need to take advantage of the many opportunities these tools offer us to share our ideas to raise awareness of the Network.

With this in mind, over the last year the Trustees have invested in a new website, and we have set up a new Facebook Group, 'Cosmos and Consciousness' and

established a new LinkedIn group. We are also currently considering other channels like Twitter and meet-up groups. We hope you value the SMN and want to continue to enjoy it in the future, so we are really counting on you to tell your friends, children and grandchildren, bring them along to events and encourage them to look at the website, and find us elsewhere online.

But we also want to understand better what it is about the Network that you value and what you think makes us so special. Is it the opportunity to be with like-minded people or the holistic integration of scientific, academic and spiritual values? What is unique about the conferences, talks and other meetings? What do you find in the Network Review that you cannot find in other journals? We want to know what it is that you say to your friends and relatives when you recommend us so that we can shape our marketing messages and efforts accordingly. So with that in mind, please let me know what you think.

I look forward to hearing from you.

Gerri McManus

Domain of Marketing, Co-ordinator of SMN Guildford Group
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LOCAL GROUP NEWS

Swedish Group

BO AHRENFELT

Bo Ahrenfelt writes: The Swedish group held the Spring meeting in the beautiful village of Brantevik, Österlen, on the South coast of Sweden 21-22 May. As usual we started on Friday evening with dinner and informal talks. The formal meeting began on Saturday morning. Inviter was Gerth Hyrkäs, who had done a marvelous job with the venue, not to mention the dinner from a local restaurant with its famous chef. Our next meeting will be in Sigtuna just outside Stockholm, at the Sigtunastiftelsen 24-25 September. More details will be presented later. bo.ahrenfelt@iflw.com

Gerth Hyrkäs writes: The Swedish group held its spring meeting in Brantevik the 21st and 22nd of May. **Antoon Geels**, Professor of Psychology of Religion at the University of Lund gave a presentation of his experiences in Bhutan in September 2009. In Bhutan, Buddhist monks and Shamans play essential roles in the everyday life of the people. Antoon Geels showed ceremonies of both kinds. The purpose of these ceremonies is to ward off evil forces that can cause trouble like sickness and bad harvest and ensure a prosperous life. And judging by the pictures displayed, the culture of Bhutan is very beautiful and well kept, tidy and placed in splendid natural surroundings. The authorities demand a certain architectural style with white painted stonewalls and a special wooden design around windows and doors that strongly contributes to the aesthetic order. Their Buddhism can be divided into three kinds: the *Nibbana* Buddhism of the *dzongs* (monasteries and the state), the Apotropaic Buddhism of the shamanism, and the *Kamma* Buddhism of the lay people. The concern of the latter is to gain merits in this life. *Nibbana* can wait and the good life in Samsara is the common purpose. Antoon Geels stressed the interest of keeping this religious culture intact and compared it to the development in Tibet which he labelled as a cultural rape. The young who enters the *dzongs* at the age of seven go through an education that consists of different subjects - language, philosophy, astrology... Everything is learned by heart. The ceremonies monks and shamans perform for the good of the people are rewarded with food, rise and money.

In the temples protective deities, bodhisattvas like *Manjushri* and *Avalokiteshvara*, are approached much like the saints of Catholicism. On many walls of Bhutan big phallic symbols are painted in a very zestful way. It is an old tradition that is said to go back to 'The Divine Madman' who in the 16th century defied evil spirits with his penis. The images are said to have that protective force. Western tourists, though, have been shocked by them. Their numbers are therefore decreasing nowadays.

The meeting ended with a suggestion from Antoon Geels. He expressed a wish to do something more with the knowledge of religion he has acquired through the years and use it for social and cultural improvement. His idea was that it must be possible to use the knowledge of spirituality for the sake of humanity. The idea centred around concepts like peace, compassion and the seeking of truth, *satyagraha*. The decision was made to let the autumn meeting of the Swedish group focus on this issue.

London Group

CLAUDIA NIELSEN – 0207 431 1177

The talks below have been recorded and members can hear or download them from 'Summaries of Previous Events' of the London Group page of the Network's website.

In April we welcomed an old friend of the SMN, retired Jungian analyst and author **Anne Baring**. In her colourfully illustrated presentation entitled **The Call of the Cosmos and the Great Work of Alchemy**, Anne explained how this art, which goes back to pre Christian times, seeks to respond to the call of the Cosmos which we humans can feel from the depth of our being. Her own interest was started by a dream she had when she was young, in which a voice was crying out for help. Looking around she found the voice came from a stone! There and then she understood that this was spirit buried in matter and that she was being called to work on her own understanding of this phenomenon, then to teach and write. Alchemy is this process which seeks to reveal a hidden reality of the highest order and deals with fundamental questions such as who we are, what we are doing here and how to manifest the spirit of life. The Great Work of Alchemy aims to help us develop our own consciousness and to reconnect with the invisible soul of the Cosmos. It is a powerful process and during the psychotic breakdown in which he was flooded by unconscious material, Jung experienced it in full force and this enabled him to understand and then write about it.

The reality described by Alchemy is very differently from the dead universe of modern scientific materialism. The Cosmos is seen as living, organic, a sacred whole. This perspective goes back to the civilisations of the Bronze Age when all life was spirit and man was a part of it. This was the early feminine, lunar era, the time of shamanic consciousness, in which man participated in the cosmos by living in a more instinctual way. This culture is symbolised by death and rebirth and its myths are connected with the life and death of the earth, the regeneration of the seasons. Although we have lost this lunar perspective in our rational mind, it still lives in our instinctual soul. The masculine, solar era starts around 2000 BC, with the beginning of writing. Then, a radical change of consciousness occurs, and the sun becomes the great symbolic image. This is a phase of separation of the ego, the conscious mind from nature.

This created a split between the emergence of the conscious mind and the instincts. As a consequence, duality comes into being, and with it the split between good and evil. Lunar, the idea of oneness becomes lost and we start seeing God as external to ourselves. The key image becomes

transcendence and the emphasis is on getting out of the world, out of the wheel of rebirth, and into the world to come. The body has to be controlled and subjugated. The work of alchemy is bringing luna (moon, the feminine) and sol (sun, masculine) back together towards a wholesome union. The vessel of the alchemist is his own psyche – the prima materia - and our individual imagination is seen as the divine element, an implant of the Cosmic Imagination. This, the Anima Mundi is the root and matrix of our personal consciousness and the journey of the soul is to reconnect the conscious mind with instincts. The process from nigredo to rubedo is complete when the body of light after death is reunited with Unus Mundus.

In May we had **Angela Voss**, who started life as a classical musician then moved to the academic world where she wrote her PhD on the music of Marsilio Ficino. For the last four years Angela has been the director of the MA program on Cosmology and Divination at the University of Kent. She has a long



standing interest in the methods and interpretation of knowledge that arises through magic and divination practices. Her presentation this evening was entitled **The Four Levels of Interpretation: from Science to Mysticism** and examined different ways of knowing and levels of interpretation. Whereas today the consensus is that empirical scientific method is the only arbiter of truth in all areas of life, Angela examined the multi-layered ways in which the world was interpreted in the past, and shown that although not universally considered, they are still as relevant today as they were then.

The ancient Greeks and early Christian Church understood that particular perception is required and specific methods applied to different ways of knowing. A good example, are the four levels of interpretation proposed by Origen of Alexandria (c. 185–254) for the understanding of sacred texts: the first and most basic is the literal level which reports facts. The life of Christ in this mode is understood as purely historical. The next level is the allegorical, which introduces symbolic interpretation, teasing out meaning behind the narrative. In this mode Christ's journey is understood for its deeper metaphorical significance. The third level, the tropological, combines this understanding with action resulting in changes in the way life is lived. Christ's example and teachings become transformative as they are taken into one's own life. The fourth level is the anagogic or mystical knowing and Christ becomes known internally as revelation, and the person acquires spiritual insight into the nature of Reality.

The major bridge is crossed from the first level – the literal, to the second in which one thing is seen for another by the interpretation of the symbolic. Symbol is important because it brings the divine level down to sense perception through the power of imagination. Ibn Arabi (1165-1240) offers a simplified version by conflating the last three steps. He points to two ways of seeing the world which he called the *eye of reason* and the *eye of revelation*. Both are important, the eye of reason will facilitate scientific understanding and progress and the eye of revelation keeps us connected with the symbolic and spiritual reality. Arabi warned of the dangers of seeing the world in an imbalanced way for the eye of reason divorced from the eye of revelation will lead to a materialistic reductionist and superficial understanding

disconnected from meaning and the eye of revelation divorced from the eye of reason, will lead to transgressions in the realms of the irrational.

His views are eminently current as we consider the imbalance caused by the emphasis placed on the eye of reason which affords exclusive credibility to scientific explanations in all areas of life. Angela, and the audience in general agreed, that to be true to our human nature, rather than adopting a single perspective, we need to be aware of the validity of these multiple ways of knowing.

In June, **Christopher Titmuss**, a former Buddhist monk, author of numerous books and Dharma teacher gave his talk the intriguing title **What is Truth?** He started by asking the audience about their questions on the topic and proceeded to answer them by exploring the language we use figuring the word truth. With great clarity and focus, Christopher led us step by step to follow his thinking towards what turns out to be quite a simple insight. He started by pointing out the power of generalisations. Institutions, of which we are surrounded, have voices of authority which reflect and mirror their ethos. It is quite common that we attribute authority to these voices and accept what they say as truth. There is great danger in this!

There is a difference between truth and a view and to avoid falling into an unquestioning conformist position we must remain vigilant about authority so we do not confuse view and truth. Christopher pointed out that even in the legal system, a view is frequently confused with truth. When looking closely we see that it is often about winning an argument, rather than teasing out the truth. In another area, that of conflict, the situation is even more entrenched: is it possible to free up the concept of truth from the language, motivation plus the need from both sides to win the argument? This led him to consider the problem of conflict which arises from the mindset that perceives differences as truth. Yet, there is no truth there – only views. *It is in the belief (or view) of a gap between us and them, that the horror of violence can take place* Christopher pointed out. He recalled the way his teacher in Thailand would start his talks, which went: *dear brothers and sisters, in birth, ageing sickness and death!* Birth, ageing, sickness and death, is that which we have in common! From a dharma perspective (teachings on the way things are) – in the same way we change, views also undergo changes.

A view at one point in time will undoubtedly change and this constant adaptation shows that what we take as truth at one point, will show up as not being so at a different stage. This goes for everything including science. So, authority must be questioned. Knowledge adapts and changes. So what of truth? How can we know truth from knowledge? Truth Christopher says, has a function. *Truth is that which transforms.* Truth moves and shows itself with some kind of break with the past. In this break, life opens up in some way. Truth is the transformative element in human existence. Different from knowledge and information, it is a shift and our own experience can confirm it. Sometimes it hits us from the outside – perhaps something someone says – other times it is an internal process.

Art, music, theatre etc can wake us up – transform us – that is truth! The understanding is transforming – not informing! That is the difference. When it transforms, it is truth, when it does not – it is called a view! Truth when it transforms does not necessarily take us somewhere pleasant, sometimes the transformation is towards something painful! Nevertheless, every transformation brings with it a new beginning! The audience was deeply touched, and following a short dialogue the room fell silent!

Yorkshire Group

MAX PAYNE – 01142 304194

Meeting Saturday 6th March 2010 at Westerness, 16 Burnt Stones Grove, Sheffield.

Manjir Samanta Laughton gave a talk on 'The Genius Curve'. Genius is not a matter of IQ or genetic inheritance. It cannot be traced in terms of neural pathways in the brain. Genius comes from a supra personal level of consciousness which is universal. The task therefore is how to open our personal minds to this power which is above us. The energy will then use the personal instrument into which it descends into according to the limitations of that instrument.

This power of human consciousness is just one aspect of a total cosmic pattern. Recent research into 'black holes' has revealed many anomalies that do not fit into the standard version of cosmology. They are not merely negative sinks which swallow up all matter and light within their 'event horizon'. Paradoxically they are also a source of positive energy. Manjir speculated that the 'event horizon' applied only to the 5% of energy and matter we understand, and that black holes may be radiating in the 95% of dark matter and energy which we do not understand. Mind and matter are artificial distinctions, and the principle of genius may apply to the workings of the cosmos itself. What is here and now is always open to the possibility of inflows of energy from another higher level.

After lunch **Robert Bragg** talked on the theme of Reincarnation. He pointed out that between 18 and 25% of Europeans and Americans believed in rebirth despite it not being a Christian doctrine since it was banned by a Council of the Church in 553 AD. In fact nearly half of mankind hold this belief. Our memory of ourselves goes back to childhood, but every molecule of our body has changed in 7 years. What then is the relation between mind and matter? He went on to discuss his own very personal experience. Despite his home being bombed during the 2nd world war, as a child he always had a strange sympathy for Germany and the Nazis, and later felt compelled to do research into the S.A. storm troopers, and felt drawn to a thuggish leader who was killed on Hitler's orders. His photograph showed a strange resemblance. Later his mother confessed that she had felt she had a stranger in her womb when she was carrying him. Was this a case of reincarnation?

The group then had a far ranging discussion on the evidence for rebirth and alternative mechanisms for how it might happen, if it does.

MEMBERS' ARTICLES AND ARTICLES OF INTEREST

All the articles listed below are available electronically on the members' side of the website or online if referenced.

CONSCIOUSNESS STUDIES

A New Classification of Aspects and States of Consciousness (A synopsis of the book 'Landscapes of the Mind: The Faces of Reality' written as an article for the Journal of Consciousness Studies)
Lawrence LeShan (48 pp)

The vital importance of a fruitful classification of the observables in the domain being studied has long been known in science. In the field of consciousness we have been unable to devise such a taxonomy. One of the major difficulties has been the fact that we cannot conceive of consciousness before it has been alloyed with material from outside of itself. There appears to be no such thing as a

concept of pure consciousness. The next logical step, therefore, seems to be a classification system of the forms which appear from these syntheses. These can be conceptualised as organised descriptions of how-things-are-and-work: World-Pictures. The beginning steps of such a taxonomy are presented here with some examples of its practical applications.

The Bodily Survival of Bodily Death

David Lawton (24 pp)

'Nearly all survivalists are psychic survivalists, i.e. they believe that a soul, spirit, self, mind or consciousness survives bodily death. The data that are most challenging to a theorist of psychic survival are those that are most suggestive of what I call 'somatic survival': data such as reciprocal and collective apparitions; apparitions with functioning external bodies and internal organs; birthmarks or birth defects in rebirth cases that correspond to the fatal wounds of the previous person; marked facial resemblance between the rebirth case and the previous person; the subsequent identification of unknown persons encountered in near-death experiences, death-bed visions and apparition cases, through physical descriptions and photographs; and so forth. In this paper I will first argue and then explain that survival is as somatic as it is psychic – and as somatic *without* qualification. Therefore, I shall be arguing for somatic survival in the sense of the survival of the body and not for embodied survival in the sense of survival *in* a body. Somatic survival entails embodied survival, but embodied survival of a very specific kind.' This is a ground-breaking paper that is essential reading for psychical and consciousness researchers.

Are the Neural Correlates of Conscious Awareness Sufficient to Explain Subjective Experience?

John Sikorski (18 pp)

Experimental and imaging advances in neuropsychology have enhanced our understanding of the mind-brain relationship through modelling the Neural Correlates of Consciousness (NCC), however cognitive neuroscience struggles to explain the first-person subjective experience of phenomenal consciousness. Critics maintain that the reductionist methodology of conventional science is inadequate for the study of subjective experience, that mental phenomena cannot be solved algorithmically. Quantum theory, however, is based on probability values of events manifesting. Under this paradigm, laws of cause and effect are superseded by holistic principles of synchronicity and interconnectivity, allowing a deeper investigation of non-local properties of neural function

Against Consilience: Outsider Scholarship and the Isthmus Theory of Knowledge Domains

Mike King (16 pp)

Why should the division of human knowledge be a bad thing, and the putative unification of knowledge be a desirable goal? What could it mean, to walk into a university library and unify its contents? Obviously, it would mean nothing. i

Integration of Scientific and Religious Experience

Amrit S. Sorli (4 pp)

Science is developing rational and analytic experience of the world. Religion is developing synthetic and conscious experience of the world. Science and religion have in common 'the observer'. In science observer is observing and being conscious about scientific models of the world created by the scientific mind, he is observing experiment which

proves or disproves a model. In religion the same observer is observing and being conscious about religious dogmas, rules and convictions; in religion observer is searching for inner experience of god, of sacredness of the world. The observer is the integrator of science and religion. Beside observing and being conscious of the outer material world and inner psychological world observer has ability to observe and experience him/herself. Self-experience is creating the realised human being in which are integrated scientific analytic and religious synthetic experiences of the world. Realised human being is the ground for peace and harmonious living between different races, religions and nations, for cohabitation of man and nature.

The Holographic Soul

Ian Lawton (6 pp)

The modern focus on topics such as the power of now, cosmic ordering, quantum mysticism and cosmic consciousness has led many people towards a spiritual view that places the emphasis on the idea that we are all One. But what of the persuasive evidence that we are also individual, reincarnating souls? How can we bring these two ideas together, and does the key lie with the principle of the hologram?

Facts Emerging From the Bonniol Et-Conversations / Book: The Chronicles of Aerah.

George Moss (2 pp)

Significant facts concerning space, ET-communication and planetary ways have come from or have been confirmed by the Bonniol conversations. Many revelations were, and still are, considered to be of such magnitude as to justify presentation in their full ET-conversational context—hence the book's format—a *Star Trek* style but strictly NON-fiction adventure that reveals TRUTH OF EXISTENCE. This refers to the brief review of the book on p 66 of the last issue.

MEDICINE-HEALTH

Therapeutic Touch Stimulates the Proliferation of Human Cells in Culture

Gloria A. Gronowicz, Ph.D., Ankur Jhaveri, B.A., Libbe W. Clarke, R.N., T.T.P., Michael S. Aronow, M.D., and Theresa H. Smith, Ph.D. (6pp from JACM, Vol 14No 3, 2008, pp. 233-239)

An experimental assessment of the effects of therapeutic touch on the proliferation of normal human cells as compared with sham or no treatment.

Scientific Proof for Healing

University of Connecticut - November 2008 (2 pp)

Summarises the research above.

Thoughts on Addiction and Treatment

Barry Mitchell (4 pp)

Experience in General Practice, over a forty year period, where I have employed the tool of Hypnosis and trance induction in patients with the varying problems of addiction, has taught me much of the content of this article. A common factor within the ambits of obesity, alcohol dependency and opiate addiction, is the absence of a significant understanding of spirit, and a searching for the meaning and personal significance of Mind. The SMN is moving forwards to the attainment of this goal, and I offer a collection of thoughts based on the results of clinical practice.

ECONOMICS-ECOLOGY-FUTURE STUDIES**Economic and Financial Crises in a Historical Perspective**
Wolfgang Michalski (19 pp)

Text of the lecture given at this year's Mystics and Scientists that draws out parallels between the global financial crises of 1857, 1929 at 2007. It makes fascinating reading.

Economic Slavery and Economic Terrorism**Frank Parkinson (16 pp)**

This paper has been written to introduce my forthcoming book *Economics and the New Slavery*, hopefully to be published in late 2011. The terms 'slavery' and 'terrorism' in the context of economics are not by any means exaggerated: they refer to actions deliberately taken to break down the legal and political structures of the nation and bind its citizens into a system where they spend their lives working for the benefit of others.

What Is The Ecosystem Approach To Fisheries And How Has It Been Implemented? What Are Its Major Implementation Challenges And How Might They Be Tackled?**Russell Galt (25pp)**

As world demand for fish and fishery products continues to escalate, fish stocks and the ecosystems they inhabit are rapidly degrading. Mindful of the inadequacies of conventional fisheries management, this paper considers how a more holistic approach, namely the ecosystem approach to fisheries, can reverse these alarming trends. However considerable implementation barriers remain. Drawing from the experiences of the Convention on the Conservation of Antarctic Marine Living Resources, the major challenges for the implementation of the ecosystem approach to fisheries are identified and potential solutions are proposed.

The Turquoise Revolution Innovation and Sustainable Solutions – An Urgent Appeal to Scientists, Environmentalists and Progressives**Brian O'Leary (9 pp)**

Humankind has created a synthetic world that works against nature rather than with nature. As a result, our world is woefully unsustainable in spite of the best intentions of many of us. We must now act decisively to reverse the exploitation of the Earth's resources if we as a civilisation are to have any hope to survive and thrive.

Are Humans Unsustainable by Nature?**William E. Rees (22 pp)**

This paper is an exploration of an extended and admittedly somewhat discomfoting hypothesis, namely that the human species, *H. sapiens*, is unsustainable *by nature*. In short, I am proposing the deteriorating state of the biophysical world and the threat that it poses to the human prospect is a natural outcome of what humans themselves have evolved to be.

Environmental Pollution by Microwave Radiation – A Potential Threat to Human Health**J. Bigu del Blanco, C. Romero-Sierra, J.A. Tanner (21 pp)**

An official report dating back to 1973 and as such of great historical interest. 'Due to the ever-growing application of microwave devices in industry, research, for military purposes, and domestic appliances (encouraged in part by the advent of economic solid state microwave devices) microwave background radiation may increase to a dangerous level in the near future. This presents a potential

threat to human health and measures must be taken to control the proliferation of these devices and their applications.'

Organic farming shows limited benefit to wildlife**University of Leeds (2 pp)**

Organic farms may be seen as wildlife friendly, but the benefits to birds, bees and butterflies don't compensate for the lower yields produced, according to new research from the University of Leeds. In the most detailed, like-for-like comparisons of organic and conventional farming to date, researchers from Leeds' Faculty of Biological Science found that the benefits to wildlife and increases in biodiversity from organic farming are much lower than previously thought - averaging just over 12 percent more than conventional farming.

GENERAL**The Media Response to the Growing Influence of the 9/11 Truth Movement: Reflections on a Recent**

Evaluation of Dr. David Ray Griffin Global Research, December 12, 2009

(<http://www.globalresearch.ca/index.php?context=va&aid=16505>).

Elizabeth Woodworth (15 pp)**The Media Response to the Growing Influence of the 9/11 Truth Movement. Part II: A Survey of Attitude Change in 2009-2010****Elizabeth Woodworth (12 pp)****Bryce Taylor – his life's work - On behalf of the Directors and Oasis - 1 April 2010****Nick Ellerby (3 pp)**

Funeral oration for Bryce – well worth reading by those who knew him.

Law or Chance – Reflection on Life's Processes**Richard Lumley Jones (6 pp)**

In the sphere of biology, acrimonious debate between creationists and evolutionists is often confused, due to the failure to distinguish between questions about the origin of life and questions about the origin of species. Consequently, the debate diverts attention from the wider issues of how people and nations may live sustainably with one another, and with the environment, for many generations to come.

Online articles by Anthony Judge:

www.laetusinpraesens.org

Engaging with the Inexplicable, the Incomprehensible and the Unexpected

<http://www.laetusinpraesens.org/docs10s/inexplic.php>

Enacting Transformative Integral Thinking through Playful Elegance A Symposium at the End of the Universe?

<http://www.laetusinpraesens.org/docs10s/enplay.php>

Tao of Engagement — Weaponised Interactions and Beyond Fibonacci's magic carpet of games to be played for sustainable global governance

<http://www.laetusinpraesens.org/docs10s/engatao.php>

NEWS AND NOTICES

Edge Science – a new publication from the Society for Scientific Exploration

The Society for Scientific Exploration (SSE) is a professional organisation of scientists and scholars who study unusual and unexplained phenomena. Subjects often cross mainstream boundaries, such as consciousness, ufos, and alternative medicine, yet often have profound implications for human knowledge and technology. The SSE was founded in 1982 and has approximately 800 members in 45 countries worldwide. The SSE publishes a peer-reviewed journal, the Journal of Scientific Exploration (JSE), and holds annual meetings in the USA and biennial meetings in Europe. **EdgeScience** is a new magazine from the SSE. Why EdgeScience? Because scientific knowledge is still full of unknowns. What remains to be discovered—what we don't know—very likely dwarfs what we do know. And what we think we know may not be entirely correct or fully understood. Anomalies, which researchers tend to sweep under the rug, should be actively pursued as clues to potential breakthroughs and new directions in science. The SMN will be holding a joint meeting in Ireland with the SSE in Autumn 2012.

The View Beyond – invitation to contribute

Polair Publishing is planning to issue, in time for **Sir Francis Bacon's** 450th birth anniversary on 22 January 2011 a volume entitled THE VIEW BEYOND. It will be a highly eclectic look at Bacon and his legacy, and takes as its brief Bacon's pioneering of scientific method - through to the frontiers of science today – alongside more esoteric studies of Bacon's involvement with less visible programmes for the Advancement of Learning. The subtitle brings the two together: 'Sir Francis Bacon and Today's Atlantis' (to be confirmed).

Contributors are invited to join a list which already includes Bacon scholar John Henry, actor-director Mark Rylance, history of art specialist Nick Lambert, esotericist Peter Dawkins. It is hoped that the scientific quotient will include writing on neuroscience, consciousness, scientific responsibility in the age of the Bomb and the nature of the healing process. Other topics will be considered.

Contributions need to be shorter than 5,000 words, and a short summary needs to be sent to Colum Hayward at Polair Publishing (colum@polairpublishing.co.uk) as soon as possible; finished chapters are required by 31 August, although a little leeway is possible.

Polair Publishing produced a similar volume, entitled simply THE VIEW, for Sir Arthur Conan Doyle's 150th birth anniversary last year.

Colum Hayward, Dave Patrick, editors

William Bloom and Nigel Anthony Foundation for Holistic Spirituality and the UK Census2011

The Foundation for Holistic Spirituality cic (F4HS) is a not-for-profit campaigning and educational body working in the emerging culture where spirituality, education, healthcare and citizenship converge. It is actively seeking to collaborate with similar bodies and has two big projects for this year:

The Spiritual Landscape of Britain – mapping and listing all holistic and spiritual activities in the UK so that we can all have a more informed and accurate picture. This will enable better connections and networking amongst our emerging communities. The beginnings of the map can be found at

www.holisticmap.org where you can register yourself or your organisation. F4HS is also collaborating with the Wrekin Trust to enable local and regional groups or round tables to emerge to support the growth of spiritual community.

UK Census2011 – F4HS is asking people to put HOLISTIC in the upcoming Census religion box so that there can be a stronger voice for contemporary spirituality in society and in interfaith dialogue alongside the traditional faiths. More information on how to get involved can be found at www.f4hs.org

Contact F4HS at admin@f4hs.org or 07947 114553

