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WHAT IS THE EARTH ASKING OF US? THE HUMAN SOUL AND THE EARTH IN CRISIS

**A Working Conference:
Changing our Thinking about
Climate Change**

November 13-17, 2019

Rudolf Steiner House, Ann Arbor, MI

www.naturalsciencesection.org/2019-annual-conference-climate/

Editor's Note

In this issue, a review by John Barnes of Charles Eisenstein's *Climate—A New Story* (p.4) serves to set the tone for our upcoming conference, *What is the Earth Asking of Us?* As the coming issues of *Correspondence* catch up to October, we will continue to offer material in preparation for this November conference. We encourage anyone, whether they will be attending or not, to engage with these themes (see flyer, p.3) and contribute Notes and Commentary (see p.7). The steering committee intends to carry this work beyond the conference itself.

This issue also has a report from the Geology Group of their July meeting in College Park, MD. This has generated an online study group working with Dankmar Bosse's *The Mutual Evolution of Earth and Humanity* (see p.12)

As always, our Notes and Commentary section is meant to come from you, our readers, reflecting upon what you are encountering in science and technology. This is your opportunity to share a note on an article or a scientific paper you've just read, or a commentary on something that struck you in a book you are reading. This newsletter is intended for *reader participation*.

We still want to point out the availability of the video archive of each evening's lecture for those who could not attend the "Bridging" conference with Prof. Dr. Heusser in November 2018 (see p.13). These convey a scientifically justified epistemological basis for a spiritual science.

The *Correspondence* welcomes pilot research reports, comments on current scientific research and news, book and article reviews, letters from readers, reports on meetings and workshops, and announcements. There will be editorial review. **For submissions**, click [here](#).

We look forward to hearing from you. Please send **feedback** [here](#).

Barry Lia, Ph.D.
Correspondence Editor

Please Support Our Work

We ask that you please consider making a financial contribution in support of our mission to bring a discerning and unique perspective on developments in science and technology into today's culture.

The epistemological foundation of anthroposophy is not only a matter of scientific method. It is important to know that there *is* a scientific basis for a monistic science of spirit/matter and to know *what* that basis is.

This is important for *all* of us working with anthroposophy to further our culture today, be we teachers, farmers, doctors, therapists, artists, entrepreneurs, or anyone seeking to heal the contemporary worldview.

Your donation of any amount will help us better serve the Society.

(It is possible to set up recurring monthly donations.)

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Or mail check payable to "Natural Science Section" in care of our Treasurer, Barry Lia at:
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Thank you kindly for your consideration.

For a copy of our Case for Support, contact Jennifer Greene: jgreene@waterresearch.org

An abstract painting with a warm, reddish-orange and yellow color palette. It depicts several stylized, elongated human figures standing in a landscape. The figures are rendered in various shades of red, orange, and yellow, with some appearing more prominent than others. The background is a mix of soft, blended colors, suggesting a hazy or dreamlike atmosphere. The overall style is expressive and somewhat ethereal.

WHAT IS THE EARTH ASKING OF US? THE HUMAN SOUL AND THE EARTH IN CRISIS

A Working Conference Changing our Thinking about Climate Change

The Science of Climate
Cosmic rhythms
Earth & Human Evolution
The Role of the Elements and Etheric Forces
Indigenous wisdom
The Future of Agriculture
Economics and The Threefold Commonwealth
Creating a Conscious Future

When: Nov. 13 -17, 2019

Where: Rudolf Steiner House, 1923 Geddes Ave, Ann Arbor, MI.

Special Guests: Johannes Kühl, Natural Science Section Leader
at the Goetheanum and Geoffrey Henny, Professor of
Business Economics at Cleary University.

**Schedule, Preparation Materials, Registration, Meals, and
Housing Info:** [https://www.naturalsciencesection.org/2019-
annual-conference-climate/](https://www.naturalsciencesection.org/2019-annual-conference-climate/)

Planning Committee: John Barnes, Judith Erb, Jennifer Greene,
Barry Lia, Andrew Linnell, Gopi Vijaya.

Background Material and Conference information available on our [website](https://www.naturalsciencesection.org/2019-annual-conference-climate/).

<https://www.naturalsciencesection.org/2019-annual-conference-climate/>

Conference Preparation

John Barnes' review of Charles Eisenstein's encouraging book serves to set the tone for our upcoming conference. One is tempted to say that Eisenstein is actually addressing the 'climate' of the human soul. [Ed.]

Climate—A New Story

by Charles Eisenstein

Reviewed by John Barnes

Deep intuitions of the heart—complemented by thorough research, sound intellectual thinking, and a fine sense for the power of language—make this a truly inspiring book. Charles Eisenstein's analysis of the environmental and climate crisis goes deeper than identifying culprits such as industrial agriculture and atmospheric carbon. He penetrates to what he sees as the root cause: the entrenched materialistic mindset of modern western humanity.

He characterizes this mindset as one which creates *separation*: the separation of the human being from the world, the separation of the Earth—a living, breathing being comprised of an infinite web of dynamic interrelationships—into finite material resources to be mined and monetized. But by showing how this mentality inevitably leads to the destruction and degradation of our environment, Eisenstein opens a way for us to conceive of a new consciousness characterized by *interbeing*: by the realization that all things are interconnected and worthy of our love and respect, a consciousness capable of bringing healing to our planet. How we meet the mounting social and environmental crises of our time, Eisenstein argues, will depend upon whether we are able to achieve the transition to a consciousness that recognizes the deeper reality of interbeing:

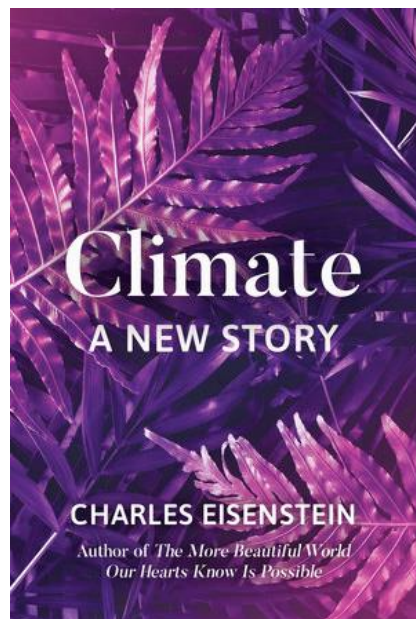
... the consciousness of interbeing is dawning in the dominant civilization. What we do to the Other, we do to ourselves. This will be the defining understanding of the next civilization—if there is a next civilization (p. 23).

This reminds me of Rudolf Steiner's words about the dawning of the Michael Age in his *Leading Thoughts*: "Hearts are beginning to have thoughts. Enthusiasm no longer stems just from mystical darkness but from thought-borne clarity of soul (8/17/24)." Eisenstein gave his previous book the title *The More Beautiful World Our Hearts Know Is Possible*, and in this book on climate he contrasts such deeper intuitive knowing with the abstract rational thinking that seeks to separate, objectify, quantify and subjugate all things to its cold logic.

The mindset of separation addresses problems by attacking their apparent causes:

... end crime by deterring the perpetrators ... end drug abuse by banning drugs, stop terrorism by killing the terrorists. But the world is more complicated than that. ... crime, drugs, [and] terrorism ... might be symptoms of a deeper, systemic disharmony. ...

Climate change is the same. It is a symptomatic fever of a deeper disharmony, a disharmony that pervades all aspects of our civilization (p. 35).



Limiting our response to the climate crisis to a fixation on reducing atmospheric carbon may even cause new problems:

A forest is a living being of inconceivable complexity. Reducing a forest to numbers like biomass and sequestration rates is not so different from reducing them to board feet and dollars (p. 112).

The climate narrative globalizes the issue of “the environment,” demoting local environmental issues to secondary status. If the reason for saving a forest is the CO₂, then one could rationalize its destruction by promising to plant another forest somewhere else. In a global framing, faraway people can make the changes. Not me. Not us.

If advocates of fracking or nuclear power can argue plausibly that their technology will reduce greenhouse gas emissions, then by our own logic we [environmentalists] must support those too (p. 132).

Eisenstein proposes an alternative approach that

addresses tangible damage in ways that bring tangible results. People cannot see changes in atmospheric concentration of invisible, odorless gases, nor can they be directly aware of distant effects on climate, but they can see (or feel the effects of) denuded hillsides, erosion gullies, smog, toxic waste, contaminated water, and so forth. They can also see the return of songbirds, the rising of water tables, the return of fish and the clearing of air and water pollution where pro-environmental policies are implemented (p. 137).

Throughout the book Eisenstein again and again emphasizes the importance of direct tangible experience that engages the heart and soul and leads to *local* action. He agrees that global strategies are necessary, but he is wary of abstract programs that fail to address the specific needs and opportunities of specific localities.

There is probably no area of human activity more central to the healing of the earth than agriculture. It is in directly working with the Earth that the inner disposition of the human soul comes to direct expression in the health of the environment. In his fine chapter on regenerative agriculture, Eisenstein repeatedly makes the point that “the right practices can be determined only in intimate relationship to the land (p. 177). ... For a regenerative agriculture system to work, farmers need to relate to land as to a unique individual (p. 182).”¹

Eisenstein sees the same mindset that has led to the environmental crisis at work in the current political and economic crises (p. 251). His chapter on the economy gives an insightful analysis of our western economic system and offers suggestions that would go a long way toward its improvement.

Toward the end of the book, Eisenstein finally grapples with modern science, the methodological tool of the mindset that has led to the current crises. Among the metaphysical assumptions underlying modern science he includes:

- That anything real can in principle be measured and quantified
- That everything that happens does so because it is *caused* to happen (in the sense of Aristotelian efficient cause)
- That the basic building blocks of matter are generic—for instance, that any two electrons are identical
- That nature can be described by invariant mathematical laws (p. 246)

¹ This section was largely inspired by time on his brother’s farm and by the work of Alan Savory, but these quotes also echo, respectively, the novels and essays of Wendell Berry and the *Agriculture Course* by Rudolf Steiner.

... both the metaphysical assumptions of science and its institutional expression are part and parcel of the system that has laid waste to the world. Science's reduction of reality to number mirrors the conversion of nature to money. Its universalization of matter into generic particles mirrors the standardization of people and commodities in the industrial economy. And the technology that comes from science facilitates both.

Though it is evolving, science as we have known it (and still to a great degree) has trained us:

- To see the world as a bunch of insentient things
- To make decisions "rationally"; that is, based upon utilitarian calculations
- To see the observer as independent from the observed
- To see nature as an object of manipulation and control
- To ignore the immeasurable and qualitative (spirit, beauty, sacredness, etc.)
- To think in mechanistic rather than organic terms (p. 249-250)

... If climate change indeed faces us with an initiation into a new phase of human civilization, then we might expect that science, like money, will undergo a profound metamorphosis (p. 245). ... The key to our salvation lies beyond what science currently offers—it lies in facing the world as a living being, a sacred being, and a beloved being (p. 252).

When Eisenstein calls upon us to change our relationship with the world from one of domination to one of participation, to think in organic rather than mechanistic terms, and to develop a qualitative science, he—perhaps unknowingly—aligns himself with Goethe's quest for a new science.

And he aligns himself with higher spiritual beings when, toward the end of the book, he asks:

What becomes possible when we believe we have companions inconceivably more powerful than ourselves with whom we can align? What becomes possible when we seek to participate in a larger ordering intelligence? (p. 260)

Eisenstein speaks with reverence about indigenous wisdom, a wisdom stemming from a past participation in the world. If I read him correctly, he is also calling for a new participatory science such as Goethe initiated and for a modern spiritual science such as that inaugurated by Rudolf Steiner.² He is clearly a prophetic herald of a new culture that, deep in our hearts, we are all longing for and know is possible. There is much that we can learn from him.

See excerpt from a talk Eisenstein gave about his book: garrisoninstitute.org/blog/climate-a-new-story/

Encapsulating excerpts from a review: simonspire.com/blog/climate-a-new-story

"For clarity, in addition to the full review, I want to also provide a one-sentence summary of my understanding of the book's climate change thesis: Humans are causing severe climate damage on Earth, but it may not always look the way we expect it to; it may have more to do with ecosystem damage than carbon emissions; and climate change should be only one part of a much larger conversation."

"Climate—A New Story is a book worthy of deep consideration. It doesn't shy away from challenging firmly held assumptions. With his characteristic openness and humility, Eisenstein willingly lays bare his own humanness and longing right alongside his incisive analysis. To let it speak to you it is to step into an expanded relationship with life in which the standard climate change narratives of blame, despair, and urgency dissolve into grief and a dawning recognition of what was, what is, and what may be."

² Barnes, John Michael, *The Third Culture: Participatory Science as the Basis for a Healing Culture* (2009, Adonis Press).

Notes and Commentary

Note: —Editor

We encourage anyone, whether they will be attending or not, to engage in our conference themes of Earth in relation to the Human Soul.

In our weekly conference calls, the steering committee has been drawing upon the following array of books as background for our upcoming Section Conference in November. If you have read any of these or similar books, we would welcome any commentary review or noteworthy remarks for publication here in our *Correspondence*, especially as regards our conference theme. The list is not exhaustive. You may know of other material. You may want to comment on a scientific paper, or a news report, or something in social media. We intend to continue this work beyond the conference by way of the *Correspondence*. Perhaps you will be inspired to organize workshops in your own regions.

Anthroposophy and Science: An Introduction, Peter Heusser (2016, Peter Lang Edition)

Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants, Robin Wall Kimmerer (2013, Milkweed Editions)

Climate—A New Story, Charles Eisenstein (2018, North Atlantic Books)

Coming Back to Life, Joanna Macy and Molly Brown (2014, New Society Publishers)

Eco-Alchemy: Anthroposophy and the History and Future of Environmentalism, Dan McKanan (2018, University of California Press)

Humanity's Last Stand: The Challenge of Artificial Intelligence; A Spiritual-Scientific Response, Nicanor Perlas (2018, Temple Lodge)

In the Shadow of the Machine: The Prehistory of the Computer and the Evolution of Consciousness, Jeremy Naydler (2018, Temple Lodge)

Inner Experiences of Evolution, Rudolf Steiner (2009, Rudolf Steiner Press, CW132)

Life is a Miracle: An Essay against Modern Superstition, Wendell Berry (2000, Counterpoint)

Life of the Human Soul and its Relation to World Evolution, Rudolf Steiner (2016, Rudolf Steiner Press, CW212)

Native Science: Natural Laws of Interdependence, Gregory Cajete (2000, Clear Light Publishers)

Steiner and Kindred Spirits, Robert McDermott (2015, SteinerBooks) [Chapter 11, On Behalf of Gaia]

The Mutual Evolution of Earth and Humanity: Sketch of a Geology and Paleontology of the Living Earth, Dankmar Bosse (2019, Lindesfarne Books)

The Systems View of Life: A Unifying Vision, Fritjof Capra and Pier Luigi Luisi (2014, Cambridge University Press)

The Third Culture: Participatory Science as the Basis for a Healing Culture, John Barnes (2009, Adonis Press).

The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era; A Celebration of the Unfolding of the Cosmos, Brian Swimme and Thomas Berry (1992, HarperSanFrancisco)

The Variety of Integral Ecologies: Nature, Culture, and Knowledge in the Planetary Era, Sam Mickey, Sean Kelly, and Adam Robbert (eds.) (2017, SUNY Press)

Toward a Phenomenology of the Etheric World: Investigations into the Life of Nature and Man, Jochen Bockemühl (ed) (1997, Anthroposophic Press)

Water: The Element of Life, Theodor Schwenk and Wolfram Schwenk (1989, Anthroposophic Press)

World Ether, Elemental Beings, Kingdoms of Nature, texts from Rudolf Steiner compiled with commentary by Ernst Hagemann (2008, Mercury Press)

Geology Group Report

Goethean Geology Conference July 2019

Reported by Michael Judge and James Lee

The **Goethean Geology Conference** was held July 18–21 in College Park, MD next to the University of Maryland. The charming setting was the Parish House of the Christian Community of Washington/Baltimore and its two acres of garden grounds. College Park is a suburb of Washington, D.C. so there are abundant nearby transportation connections, resources, and accommodations. The weather turned out to be sweltering hot ("Lemurian-like"), but it was dealt with quite well.



Left to right and bottom to top: Elizabeth Ruppert, Robert Phinney, Frank Fawcett, Nicola Hain, Jonathan Swan, James Lee, Sara Moses, Bob Roberson, Jessica Bady, Michael Judge, Gail Kuderko, Dennis Workman, Pamela Supanick, Larry Lear; not seen Dr. Sandy Musclow, Claire Jerram

There were numerous and delightful meetings among participants who were connecting with old and new friends from near and far. Sixteen participants attended all or part of the conference, hailing from the mid-Atlantic region (Maryland, District of Columbia, Virginia, Pennsylvania, New Jersey) and from faraway Oregon and Ontario. Another 20 shared they would have attended had their schedules allowed, including residents of New York, Massachusetts, and North Carolina. Attendees included geologists as well as people engaged in Biodynamics, Anthroposophical medicine, Waldorf education, Anthroposophy, and Esoteric Christianity. Geology has deep relevance to all of these.

Conference goers came to Maryland to consider how the surrounding geology was formed. Participants were treated to four full days of field experience around Maryland, considerations from Dankmar Bosse's recently published book, and meaningful lectures on geology and Goethe's method of nature observation.

In 1795, Goethe wrote of his method of observing nature: *"If I look at the created object, inquire into its creation, and follow this process back as far as I can, I will find a series of steps. Since these are not actually seen together before me, I must visualize them in my memory so that they form a certain ideal whole. At first I will tend to think in terms of steps, but nature leaves no gaps, and thus, in the end, I will*

*have to see progression of uninterrupted activity as a whole. I can do so by dissolving the particular without destroying the impression itself. ...If we imagine the outcome of these attempts, we will see that empirical observation finally ceases, intuitive perception of the developing organism begins, and the idea is brought to expression in the end."*³ Participants strove to put these ideas into practice through many rewarding conference activities.

Each conference day opened with a verse from Johann Wolfgang von Goethe (1749-1832), followed by Spatial Dynamic movement exercises. Biodynamic coffee was available. The daily schedule included artistic activities, lectures, discussions, and field trips. Each day closed with a verse from Rudolf Steiner (1861-1925).

³ From "Studies for a Physiology of Plants," p.75 in *Scientific Studies, Vol. 12, Goethe's Collected Works*, Douglas Miller (ed. & transl.) (1988, Princeton University Press)

Thursday, July 18

In the morning, a number of participants visited D.C.'s Smithsonian Museum of Natural History, where a new Hall of Paleontology has recently opened. They also visited the Mineral & Gem Collection and Geology exhibits. The Smithsonian Museums are indeed world class!

The conference officially opened on Thursday evening with introductions and the verse from Goethe. After the opening, **Frank Fawcett** took participants through his new translation of geologist and paleontologist Dankmar Bosse's book, *The Mutual Evolution of Earth and Humanity* (2019, SteinerBooks). Bosse's work is outstanding in its attempt to bring together knowledge gleaned from natural science and spiritual science.

Frank also shared biographical information about Dankmar Bosse. Herr Bosse dwells in Berlin, Germany. He is an exceptional scholar who brings together Natural Science, Goethean Science, and Spiritual Science in a way that is flexible, open, and thorough. Frank Fawcett has performed a wonderful, much-needed deed in making this book available to English speakers.

Next, geographer **Jonathan Swan**, who has been a catalyst for Goethean geology in the United States, shared with us five steps one could use when following the Goethean approach as put forward by Dankmar Bosse:

1. Exacting observation of phenomena.
2. Arranging the phenomena in a necessary sequence and then with vibrant imagination repeatedly reviewing them backwards and forwards, both inwardly and outwardly.
3. Arriving at an experience of the overarching or "Archetypal" phenomenon.
4. Eventually, ascending to the experience of a "Saturated Concept" or "Idea."
5. Returning to the phenomena and continuing the process actively and inwardly to further refine and perfect the idea or concept.

We live in a fact-based culture that rewards people for the "right" answers. Countering this proficiency which we all carry, participants were challenged to approach rock specimens and landscape exposures with an open mind and without presupposing what was in front of them. This same challenge was to apply when contemplating what kind of process would have created a thing.

After Jonathan's presentation, participants shared their insights about Goethean science and their experiences using this method.



Dr. Sandy Musclove aiming in a Goethean way to counter her educated proficiency with pegmatite.

Friday, July 19

In the morning after our verse and movement exercises, Jonathan Swan gave us a picture of the complex geology of Maryland where the Coastal Plain meets the Piedmont at the fall line. Frank Fawcett added to this later in the conference highlighting the fall line in Delaware.



To bring conscious will into the experience, we then artistically sculpted the physiographic provinces of Maryland and Virginia, creating the Coastal Plain, the Piedmont, the Blue Ridge, the Ridge and Valley, and the Appalachian Plateau in miniature. We used close-at-hand natural materials from the landscape, especially Cretaceous clay for our creations.

A bit before noon we embarked on field trips to the fall line. One to the breathtaking Great Falls of the Potomac River and then later to the wonderful falls of the Anacostia River (a tributary of the Potomac). Goethean observation was our task. Returning to College Park that evening, we shared with each other how this geology spoke to our souls in the light of science. Going out into the field to see geologic phenomena was central to this conference.

Saturday, July 20

Saturday morning included Spatial Dynamic exercises and our artistic activity of applying vegetation to the landscape sculptures from the day before.

Michael Judge then presented on the landscape and geology surrounding the conference site. The conference met in so-called "Dinosaur Alley", where

dinosaur finds in the US since 1859 have been made and even more recently in the last 25 years an array of Cretaceous dinosaurs (and other species) impressions and prints have been found in what was a Cretaceous muddy coastal swamp or so thought. Michael brought to the conference his awareness of the individual who made these discoveries. That being local Marylander Ray Stanford, an "amateur" paleontologist, who is quite Goethean-like in his scientific approach. These remarkable world-class finds have added considerably to our understanding of the paleontology of the Cretaceous. Michael's presentation also shared his fossils finds of petrified cypress trees.

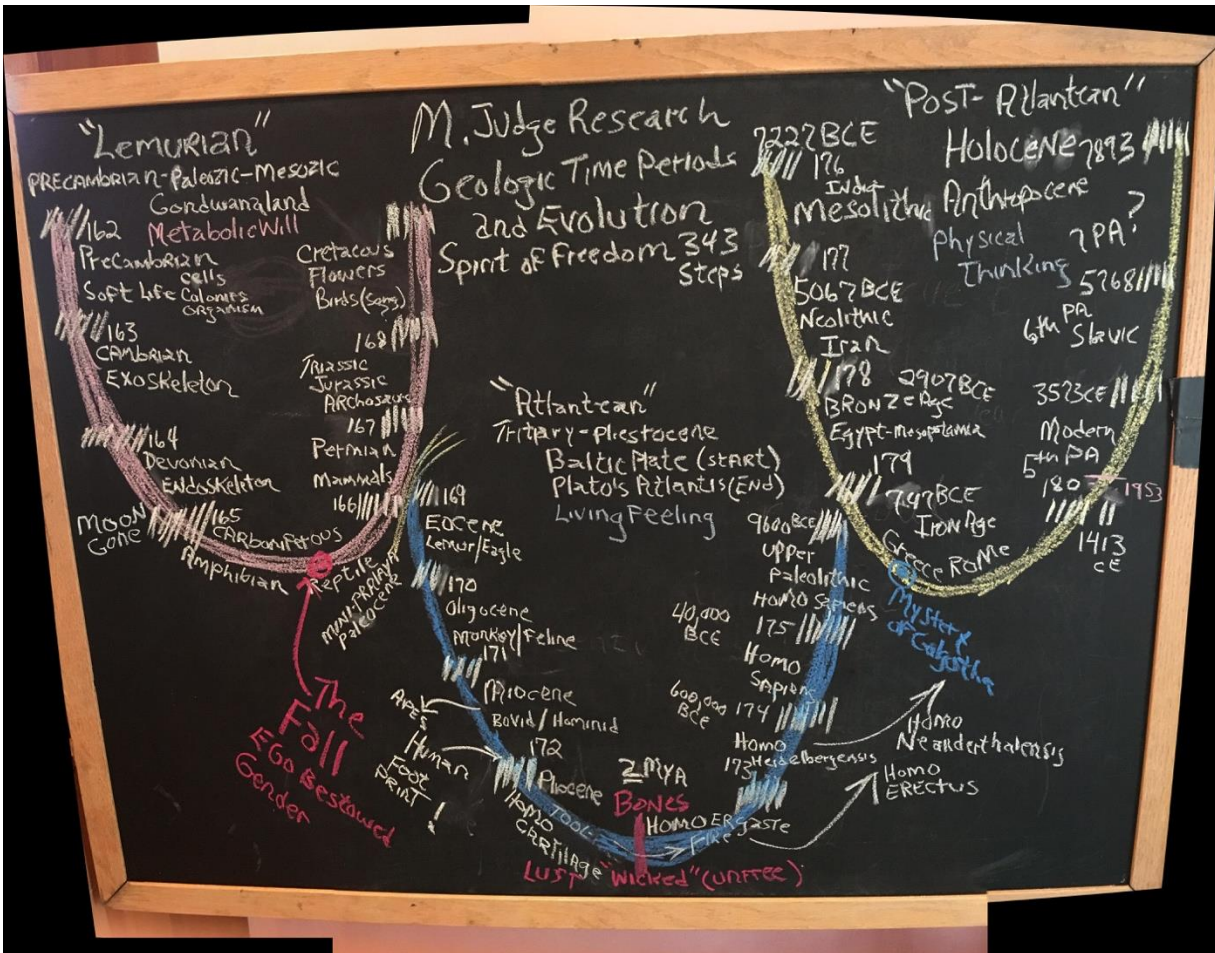
After the presentation, we walked to the nearby Cretaceous creek exposure for observations. We then drove to a preserved bog-iron mining/ironworks site where the dinosaurs found there in 1859 were among the very first recognized in the U.S.

Later Saturday afternoon we went to the Goddard Space Flight Visitor's Center in nearby Greenbelt, Maryland to examine a rock brought back from the moon. The question of how the moon came into being is of great interest to Natural Science, Goethean Science, and Spiritual Science.

When we arrived at the Space Flight Center a festival was in progress, because it was the 50th anniversary of the Apollo 11 moon landing! We were all deeply impressed with a young Goddard scientist who manned the moon exhibit booth. He was social, attentive, open-minded, and thorough in his thinking—characteristics most befitting a Goethean scientist! We asked many questions.

Upon returning to our conference location, we took the opportunity to observe and draw unique rocks of particular interest in the Goethean fashion.

That evening Michael Judge shared a sampling of his years of research correlating Steiner's spiritual scientific pictures of evolution with those presented by natural science. Rudolf Steiner contends that if they are genuine, spiritual science and natural science should agree in their findings. Michael wowed the group by presenting an anthroposophical picture of the evolutionary timeline with several horseshoe forms depicting the Lemurian age, the Atlantean age and the present age, all cross referenced to the natural scientific timeline, significant planetary events and human experiences. The drawings are works of art worthy of appreciation and study. It was a lot to take in, although what was offered up could form the basis for another conference.



Evolutionary timelines from natural science and anthroposophy were referred to throughout the conference. Participants with a stronger scientific background interacted with those with a stronger understanding of anthroposophy and its evolutionary rounds. The life body of the earth was a subject too briefly broached during the conference. Some participants asked for this to be a topic for future discussion.

Later that evening we all discussed how the phenomena from the day's field trips had begun to speak scientifically in our souls. Additionally, participants expressed their appreciation for the organization and preparation of the conference, saying that the content of the conference had been both substantive and meaningful for them. There was a selfless giving by the carriers of this conference—from well before it started until well after it had finished—that supported and stimulated enthusiasm in all of us for geology, spiritual science, and natural science. They brought expertise, helpful hints, and many ideas about how to make the most

of the time we were spending together. Ideas about future work were shared. The conference was officially closed, with optional activities scheduled for the following day.

Sunday, July 21

In the morning, those who wished could attend the 'Act of Consecration of Man' at the Christian Community. There they heard words spoken from a theological perspective, "the Earth is now the Body of Christ."

In the afternoon some participants traveled to southern Maryland to visit the Tertiary-Miocene sea/coastal geology layers from former times. On the way we stopped at the northernmost bald cypress tree swamp in the U.S. There we experienced the primeval atmosphere imparted by these astounding "living fossil" trees.

We then visited the Calvert Marine Museum, which houses numerous fossils from southern Maryland. These fossils represent 600 species which are conventionally dated to 10-20 million years ago, in the Miocene period. Whales, manatees, and the gigantic shark (*Carcharocles Megalodon*) stole the show. We then visited one source of these fossils: the Matoaka coastal plain cliff which is part of the 30 miles of fossil cliffs that stretch along the Western Shore of the Chesapeake Bay.

Many thanks to the Christian Community of Washington/Baltimore for providing such a wonderful setting and facility for this conference.

Notes

◆ Next Year's Conference

Please contact Dr. Sandy Musclow (sandymusclow@gmail.com) about next year's Goethean Geology Conference, which is now in the organizing stage, to be held in Bancroft, Ontario, Canada.

◆ Bosse Study Group

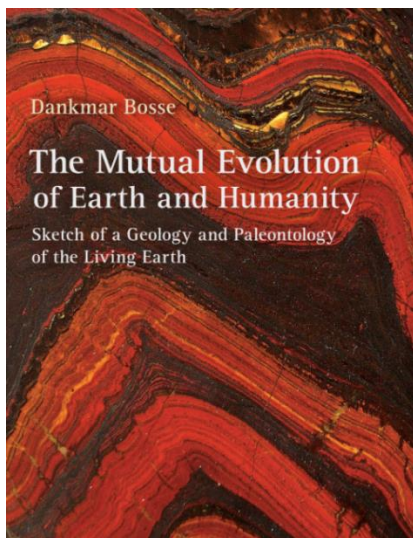
Please contact James Lee (constantlystriving@comcast.net) if you would like to join the new national Dankmar Bosse study group. Put 'Bosse Study' in the subject line.

◆ Evolution Workshops

Please contact Michael Judge (mjjudge2000@gmail.com) if you know of a group that would like a presentation or workshop on how Natural Science and Spiritual Science can find agreement regarding evolution in relationship to the geologic record. This research, while open and continually evolving, remains coherent, plausible, and straightforward in its explanations.

◆ Goethean Geology Consultation

Please contact Jonathan Swan (jswan@gmx.com) for questions concerning earth's geography and geology (Natural Science, Goethean Science, and Spiritual Science).



Bosse Book Available

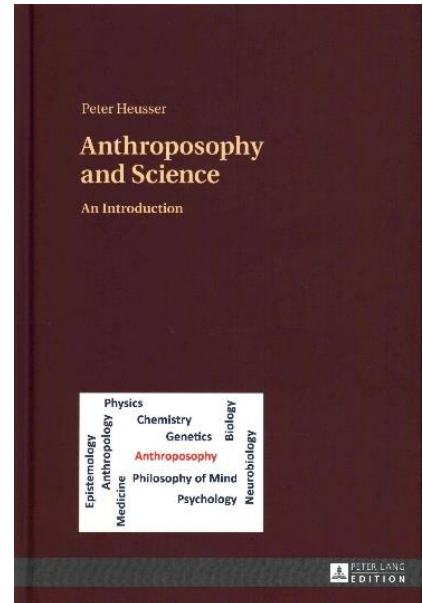
Dankmar Bosse's book, *The Mutual Evolution of Earth and Humanity*, translated by Frank Fawcett, is available from Steiner Books. Get this revolutionary book now! You will be sad when it goes out of print.

<https://steiner.presswarehouse.com/Books/BookDetail.aspx?productID=565635>

Video archive of Prof. Dr. Peter Heusser's Public Lectures



BRIDGING NATURAL SCIENCE AND SPIRITUAL SCIENCE



We wish that more of you readers could have joined us for the “Bridging Natural Science and Spiritual Science” conference in Spring Valley in early November 2018.

However, you can now view Prof. Dr. Heusser’s Public Lectures archived on our website.

These four lectures stand as a summary of his book, *Anthroposophy and Science: An Introduction*, and will hopefully serve as the basis of regional workshops continuing this work to promote an understanding of Rudolf Steiner’s epistemology on a modern, scientific basis.

- Lecture 1: ***Is there a place for the spirit in physics and chemistry?***
– ***On the importance of epistemology for natural science.***
- Lecture 2: ***Is there a chemical or genetic explanation of life?***
– ***A closer look on causality and agency in modern biology.***
- Lecture 3: ***Does the brain cause consciousness?***
– ***A way out of neurobiology’s current doctrine.***
- Lecture 4: ***From natural science to spiritual science.***
– ***Rudolf Steiner’s contribution to the evolution of science.***

Click [here](#) to register for video access.

Announcement

From the Southeastern Pennsylvania Branch Newsletter:

Nature, Humanity and Artificial Intelligence Strengthening Our Relationship to Nature and Humanity

A Workshop, October 18 – 20, 2019

Rose Hall, Kimberton Hills

*...scientists have refrained from dwelling on the real contrast [between material and etheric realities].
But unless we do so, we can attain no true insights into the Universe and the human being.
(From Leading Thought #7 by Rudolf Steiner)*

The pervasiveness of humanly manufactured electromagnetic fields and wi-fi on earth and in the atmosphere, and the seductiveness of artificial intelligence and virtual reality have created a revolution in how we communicate, relate and function. This is a change that threatens to alienate humanity entirely from natural reality, and, *if the so-called transhumanists achieve their goal, to end in human extinction.*

What do we do about it?

This workshop is designed first to give us a conceptual framework for answering this question; second, (the lion's share of the workshop), to practice working in nature out of that framework, and third, to reflect together on our experiences. It will include group artistic thinking exercise, inner work and conversation.

For those who can only attend the Friday night, the cost will be \$10. Otherwise, participants will need to commit to the entire workshop, parts of which will be outdoors.

The times of the workshop will be:

Friday – evening from 7:30 – 9:30pm in Rose Hall for Introductory presentation and group artistic thinking activity.

Saturday – from 9:00 – 10am in Rose Hall to prepare for three 45-minute solo sessions in one place in nature that you choose; and then returning to Rose Hall for a 7:30 – 9:00pm sharing of experiences and preparing for a Sunday natural scientific experience.

Sunday – morning out in nature for 2 hours of your choosing; 1:30 – 2pm in Rose Hall; 2pm - 5:00pm in Rose Hall; and 7:00 – 9:00pm in Rose Hall.

The cost for the entire workshop is \$15.

To sign up or inquire further, please contact Michael Babitch (michael@camphillkimberton.org) or Diedra (diedra@camphillkimberton.org) by Oct. 10 latest.

*“Goethe’s way of seeing is not concerned with providing an alternative explanation of phenomena, but with an alternative to explanation, a synergy of humanity and nature.”
(edited from Toward Wholeness, by Henri Bortoft)*

Calendar of Events

October 17-20, 2019: **The Foundation Stone Meditations and the New Mysteries;** The Kolisko Institute Annual Conference (Pewaukee, WI)

<http://www.koliskoinstitute.org/foundation-stone-meditations-new-mysteries/>

October 18-20, 2019: **Nature, Humanity, and Artificial Intelligence: Strengthening our Relationship to Nature and Humanity** (Rose Hall, Kimberton Hills, PA) See p. 14

November 13-17, 2019: **2019 Natural Science Section Conference: What is the Earth Asking of Us? The Human Soul and the Earth in Crisis** (Rudolf Steiner House, Ann Arbor, MI)

<https://www.naturalsciencesection.org/conferences/>

November 20-24, 2019: **2019 Biodynamic Association Conference: Cultivating Relationships; Earth, Cosmos, Community** (Lake George, NY)

<https://www.biodynamics.com/conference>

For Your Health: Three Free Webinars for practitioners, patients and the public, cosponsored by AAMTA and Friends of PAAM

November 13, 2019 **What to do when your child has an earache**

January 15, 2020 **Finding inner rest in an anxious world**

March 11, 2020 **Hints for a healthy diet and balanced digestion**

<https://anthroposophicmedicine.org/Patient-Resources>



Natural Science Section

www.forschungsinstitut.ch/en/

Mathematics-Astronomy Section

mas.goetheanum.org/en/mas/

School for Spiritual Science

Anthroposophical Society in America

www.naturalsciencesection.org

anthroposophy.org

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