



AASC NEWSLETTER

Association for the Anthropological Study of Consciousness

Volume 1, Number 2

July 1985

AASC News

Conference Notes

The AASC held its first annual meeting from April 11-14, 1985 at the Vallobrosa Center of the California Institute of Transpersonal Psychology in Menlo Park. A blend of both traditional papers and experiential activities, it was a tremendous success — in large part due to the tireless efforts of Conference Chair, PRIS LEE, her assistants TODD BLATT and JOEL VANDER MERF, and Media Coordinator, KAY RAWLINGS. For those of you who were unable to attend, below are some of the conference highlights.

Thursday evening, STEPHAN SCHWARTZ and RANDALL DE MATTEI of the Mobius Society started off the conference by presenting their remote viewing findings, illustrated by slides. They then led the group in a remote viewing experience.

Friday morning's symposium was led by DENNIS DUTTON, who discussed Black Elk and his relationship to both Christianity and Indian religion. RANDALL DE MATTEI presented his research on the historical practice of worshipping divine forces in sacred groves. The paper with perhaps the most far-reaching consequences was delivered by CHARLES ADAMS, who provided compelling evidence to support his allegation that Anna Lee Waldo's best-selling novel Sacajawea borrowed heavily — without citations — from Frank Waters' People of the Valley (1941) and Charles McNickels' Crazy Weather (1941). The story of "literary kleptomania," as Chuck terms it, should probably make national news before long.

The symposium Friday afternoon focussed on the topic of healing. ALICE SALTZMAN discussed the practice of table-tipping in the context of communicating with spirits. She also showed two videotapes — one on table-tipping and one on Brazilian psychic surgery. LESIE GRAY then talked about the application of

ancient shamanistic techniques to contemporary psychotherapy. ROSALYN BRUYERE followed with a lecture and slide presentation on her current research on the effects of psychic healing on heart disease. The study is being conducted in conjunction with cardiologists and thus far, shows promising results. After dinner, BRUYERE led an experiential workshop on the use of basic healing techniques and energy balancing processes, focussing on the chakras and the human aura.

WAYNE UNTEREINER presented the first paper Saturday morning. It focussed on the similarities of artistic, religious and scientific paths to "truth." ANN PALM followed with a talk on the implications of new scientific concepts for understanding consciousness and spirituality. GAYLE DELANEY then presented slides and a discussion of dreams, emphasizing religious, scientific, technological and artistic breakthroughs made in the dream state.

After lunch, CHARLES TART presented his idea for a game — The Game of Games — which would transcend cultural biases through role playing different cultural perspectives. His vision is that eventually this would be played on a global scale and ultimately reduce the threat of nuclear war. After his brief presentation, a lively discussion of the idea ensued.

The next symposium, chaired by GERI-ANN GALANTI, focussed on the nature and use of spirits. GALANTI introduced the subject with a brief presentation of the evolution of her interest in the topic in the contexts of shamanism, psychic research, psychology and psychiatry. JOANNA POPPINK discussed the psychological significance of inner guides in guided imagery, and then led the group in a guided imagery experience. RALPH ALLISON then spoke about his professional experience treating patients with multiple personality disorder, focussing on the self-professed spirit guides which

emerge along with the various alter-personalities. (Note: on the following evening, DR. ALLISON appeared on the TV show Sixty Minutes, as a recognized expert in the field of multiple personality disorder.) MATTHEW BRONSON concluded the symposium with a description of his field experience with a Brazilian healer and his participation in ritual trance states. Coincidentally, the healer BRONSON observed was the same one featured in the videotape shown earlier by ALICE SALTZMAN.

After dinner, ARTHUR HASTINGS entertained the group with a magic show, followed by Sufi dancing, led by Sa'adi and friends.

MATTHEW BRONSON and DANNY HANMOON ALFORD co-chaired the final symposium on Sunday morning entitled "New Developments in Transpersonal Linguistics." JIM MAHOOD presented his concept of "guerrilla linguistics," involving breaking down formulaic and rote ways of speaking. SHOSHANA TEMBECK followed with a paper called "Dreaming Peace Awake" on discovering a new language of peace. TOM CONDON discussed techniques for expanding intuition. MATTHEW BRONSON and DANNY HANMOON ALFORD closed the conference with an experiential joint talk entitled "Clairparlance: The Transpersonal Gift of Gab."

If anyone is interested in purchasing a cassette tape of one or more of the presentations, contact:

KAY RAWLINGS
40 States Street
San Francisco, CA 94114

Call for Papers

The second annual AASC Conference will be held at Vallombrosa Center in Menlo Park, California from April 11-13, 1986. The selection process for papers and presentations will be more tightly organized than in the past. Abstracts will be reviewed and selected by a committee. For that reason, you are requested to submit 5 copies of your proposal. Although individual papers will be accepted, organized panels are encouraged. If you would like to chair a panel on a particular topic, but need speakers, you may send an announcement to AASC, and I will advertise your request in the next issue of the newsletter.

The deadline for submission is DECEMBER 15, 1985. Application forms are enclosed. For additional forms, contact Geri-Ann Galanti at the newsletter address. Everyone is encouraged to apply.

Editor Wanted

Applications are now being accepted for the position of

Editor of the AASC Newsletter. The new Editor will begin as of January 1, 1986. Although the position receives no salary, there are several perks associated with the job. AASC exchanges publications with several other parapsychology/consciousness organizations; these go to the Editor. It is also a valuable position in terms of networking within the consciousness movement, both nationally and internationally.

The successful applicant should have access to a word processor and be able to write well. To apply, send a letter of interest, stating your qualifications and reasons for wanting the position. A new Editor will be selected no later than December 1, 1985. All applicants will be notified. Letters should be sent to:

Geri-Ann Galanti, Editor
AASC
2906 Ocean Avenue
Marina del Rey, CA 90292

Advisory Board

Prem Dass
Stan Grof
Michael Harner
Arthur Hastings
William Kautz
Michael Murphy
Charles Tart

Publications

Shaman's Drum

Shaman's Drum is a new journal, "dedicated to promoting a shamanistic, integrative consciousness whose purpose is healing of the present and re-visioning of the future." It is published quarterly, beginning Summer 1985. Each issue includes feature articles, interviews and art-work related to shamanism, medicineways, ethnobotany, ceremonial healing, and contemporary spirituality. The journal also features columns devoted to myths and storytelling, shamanic oracles, and book reviews, as well as a Resources Directory which provides networking information. For further info, contact:

P.O. Box 6564
Albany, CA 94706

* 1985 American Anthropological Association Meetings *
* The 1985 meetings of the AAA will be held in Washington *
* DC from December 5-8, not November 15-18, as stated in *
* the previous issue. *

Research Reports

HEALING VOICES OF BRAZIL

The human spirit speaks with many voices: a mother whispers comfort to her child, shouts in anger, sings a calm melody of words to her friends in conversation. Every tone of voice, each subtle rise and fall of intonation, reveals a special way of being. No wonder that shamans, mediums and those with multiple personalities show their shifts in consciousness through changes in voice as much as any other outward sign.

Dr. Edson Queiroz

I had a unique opportunity to hear some voices born of such non-ordinary consciousness during a recent trip to Brazil. Perhaps most dramatic is the case of Dr. Edson Queiroz, alias Dr. Fritz, a famed surgeon of Recife. Dr. Queiroz speaks a friendly, sing-song Portuguese typical of the Northeast in his "normal" identity as a practicing gynecologist. As he goes into a trance state and allegedly begins to channel for the spirit of Dr. Fritz, a renowned surgeon of World War I Germany, his whole demeanor changes: his face becomes set in a dispassionate gaze, eyes half-closed, blood-shot and glassy. His voice becomes flat and staccato; his Portuguese takes on a flavor reminiscent of German-accented Italian: the feminine definite article ('the') changes from "a" to "la," the "z" sound becomes Italian "ts," vowels lose their nasalization. Especially notable is the shift to a clipped, fixed intonation pattern in contrast to the usual easy glide.

The traits of Fritz's speech are highly suggestive of a non-native speaker who projects the patterns of his native language into another. This is not a case of xenoglossy where someone speaks in a language that they ostensibly have no way of knowing in the usual way. Rather, it is a case of "xenoglossic effects," i.e., where the speech of the channel is skewed toward a form somehow associated with the originating spirit. Perhaps in the range of such effects we can discern something of the relationship between channels and spirits. How much of the actual form of trance-talk is based on the make-up of the channel and how much on the nature of the channelled spirit? We might ponder the fact that a preferred "xenoglossic effect" for Americans is an accent born of the British Isles. Topics for research, anyone?

Dr. Queiroz's trance talk is special in more ways than just sound. Also striking was a grammatical shift, in my experience, consistently associated with purported channelling of beings from other planes or densities. Reference to the first person singular, the "I, me, my" so precious to the normal state of ego-consciousness is replaced by the plural "we, our, us." Note that this shift is consistent with Fritz's assertion that he is acting during his diagnoses and surgeries only as an agent for a whole surgical team, a group of non-physical entities accomplished in the healing arts. When asked

how he can perform operations without any of the standard asepsia and anesthesia, he replies that specialists are taking care of the germs and the pain on the spiritual plane. It is to his credit that there has never been a reported case of infection or complications resulting from his remarkable exploits.

Fritz flouts the rules of conventional surgery and facetiously challenges science to explain or duplicate his feats. For example, he removed a large tumor with his bare hands from the incision he had made with an unsterilized scalpel in a man's chest. He threw it to me, shouting "catch it," perhaps for the benefit of the video cameras which were recording the session for Brazilian television. He invited bystanders to spit in the open wounds of his patients and to touch their exposed tissues. Science has still not responded to the challenge, although he is scheduled to spend some time in the medical research laboratories of Johns Hopkins University some time this year. The results should prove interesting.

During the session I attended, he answered questions about his unorthodox procedures in long sentences of precise phrases seemingly lifted from some unseen medical textbook. He spoke of organs hidden by the skin as though they were plainly visible. This "x-ray vision" ability is typical of shamanic states.

Never "uming" or "ahing," he described a block in the vital fluids in the spine of a man lame since birth. With equal aplomb he wielded a scalpel and some needles to remove the block; the man walked away from the table without the aid of his cane, tears of joy streaming from his eyes.

Dr. Fritz was not the only "voice" that came through during the surgery. At least twice, Queiroz's eyes closed even more, became even redder as he drooped and began to give a highly technical discourse in scholarly French. This personality lacked the flamboyant humor of Fritz and showed much more subdued body movements. With a closing prayer to the healing power of Jesus, the other personalities departed and Queiroz emerged, tired and ignorant of miracles just witnessed.

When we asked him in his normal state about the marked shifts he had manifested during the session, he said that this changeover was common. In fact, 26 distinct entities have reportedly "come through" him at various times.

However you wish to understand the events related here, the details beg to be considered. A traditional Spiritist interpretation has it that Queiroz is acting as a channel for entities from a different plane or density of reality, one "outside" our grasp of things. Psychiatrists may diagnose a classic case of multiple personality and look for crucial childhood trauma in his past. Indeed, Dr. Queiroz's center is continually

threatened with shut-down by a group committed to the latter view: the Brazilian Medical Association. Surgeries performed in seconds or minutes without complicated equipment and teams of qualified, highly paid physicians in attendance strike at the core values of powerful vested interests. Such is the plight of "non-traditional" healers in many parts of the world.

Every ideology argues from specific presuppositions toward conclusions largely determined by its values; the facts of the matter, however, remain sharply true. If we argue about whether the likes of Dr. Fritz come from the inside or the outside, we waste precious time. We must look to the events themselves for their meaning. Experience often leads where the mind fears to tread.

Brother Macedo

Brother Macedo, also of Recife, speaks not at all as he enters the healing state. This incredibly warm and loquacious fellow furrows his brow and grows silent as he applies the "telergy" force. He says that the force that has purportedly healed thousands of people comes directly from "do Christo," from Christ, and that it is not for him to tell people what it means. Unlike Queiroz, Macedo makes no diagnosis and rarely touches his subject. Yet extensive archives and scientists from all over the world attest to the power of his gift.

I personally had the chance to experience the telergy on two occasions and the effect was quite dramatic. I felt waves of light and heat pulsating through me; my body shook involuntarily yet I remained deeply serene throughout. During my second telergy experience, I laughed for several minutes without pause. All the sorrows and pains of my life seemed to pass through me like a movie of split-second freeze frames. I laughed a little of the humor and joy of everything into each frame and felt lighter for it.

Next I passed into a profound visionary experience full of what appeared to be Greek and Egyptian symbolism. I was the corpse in a mock-funeral conducted by some high-priests. From my funeral bed, I intoned apparently very significant syllables while at the same time making a corresponding hand and head gesture. I felt very near to the very birth of language in this mantric exercise, which was a particularly meaningful experience for me as a linguist.

When Brother Macedo brought me back, I was lying on the floor spread-eagle, fully alert and tingling. However you want to look at it, Brother Macedo's energy "made something happen" for me. Others broke down crying. One man found himself bending in a strange yogic posture only to find that he had been largely cured of a chronic back problem. A woman testified that she was at last free of a severe migraine syndrome. Although follow-up data is lacking, everyone present reported some beneficial or at least pleasurable effect at the time.

In Macedo's story we discern elements common to shamans and healers of many places and times. He was a mild-mannered businessman in Recife when a freak accident changed his life. A girl was hit by a car one day while he was on his way home from work. She was badly injured and was pronounced clinically dead by the attending paramedics. He felt compelled to lay hands upon her, and, to the amazement of all present, she was miraculously resuscitated by his healing touch. When he got home he prayed to Jesus to reveal to him if he was in fact being called to be a healer. That night, an intense earthquake rocked his house, throwing dishes from their shelves and cracking his ceiling. He still wasn't sure about the sign, as he tells it, until he went out into the street and found that the earthquake affected only his house. At this point he abandoned all of his worldly belongings, founded his "Temple of Meditation" and the rest is history. The "call," the "sign" and the "resignation" may well be universals characteristic of the life stories of healers and shamans in general.

Discussion

If, as a certain saying goes, "all healing is self-healing," Macedo's special gift lies in tapping the healing power in each of us. This would seem to contrast with the dramatic interventions of Dr. Fritz. Yet perhaps similar principles are at work. If we imagine that the source of their healing power has at least two aspects, energy and information, an intriguing contrast emerges. When the energy and information channels are in relative balance, we have a Dr. Fritz type situation, i.e., a distinct "personality" is the agent of healing. This personality has a special tone and quality of voice, a posture, opinions, perceptions and special skills. Dr. Fritz and his council claim that a "direct manipulation of molecular energy" makes anesthesia and asepsia unnecessary during surgery. Thus, they claim to be acting in the world while they tell us about it.

There is evidence that the Fritz case represents an energy-information construct, a personality, which has an autonomous reality. The Fritz personality was channelled on a regular basis during the Sixties by another medium in Minas Gerais, Arigo. Exactly parallel medical miracles are associated with these channellings. Queiroz's channelling of Fritz began soon after Arigo's death.

Brother Macedo's talent involves a transfer of pure energy, an energy elusive to modern science. In this connection, he tells a story about a session he did at a radio station. When he began to transmit the telergy to the listening audience, the meters and oscilloscopes in the studio started to fluctuate wildly and the broadcast was temporarily interrupted for no apparent reason.

The good brother never makes a diagnosis or suggests how

News

his energy will affect an individual. He claims only to be an agent of the "love of Christ" that flows through him. My suggestion is that Macedo's body and psyche select an energy aspect in contrast to the energy-information ("personality," "entity") channelling of Dr. Queiroz.

The case of Senhor Castro, the vice-president of the Federacao Espirita de Sao Paulo, supplements this picture. This sparkling, jovial and articulate gentleman received our group in his office adorned with huge paintings of Spiritist leaders of the past. He described with precise scholarly style the Spiritist view of life and then gradually turned to the interests of the individuals of the group. One woman asked a general question about the nature of the soul. He turned to her and began his reply: "You being a psychologist will appreciate..." The woman was in fact a psychologist, but Senhor Castro had no way of knowing this in the usual way. He had met us spontaneously and knew none of us. He proceeded to describe in some detail a Spiritist orientation to a problem client this woman had been working with for some time. He mentioned suicidal tendencies and specifics of family history without any cue from the psychologist.

Throughout the afternoon, this charming fellow nonchalantly mixed information about people, objects and events that defy explanation by ordinary means. He did not enter a special trance state or speak the language of an invisible spirit. He says he never has.

In terms of the present model, I would suggest that Sr. Castro selects the information aspect as a channel. This information is filtered through his usual personality and is naturally integrated with information derived through normal sensory modes.

The energy aspect apparent in the other two is in the background here. If we use a radio as a metaphor, we might say that Sr. Castro does not receive and broadcast his message on a channel different from his ordinary one when he is being intuitive. Dr. Queiroz, in contrast, is taken over by a strong signal, the charge of which overrides his normal channel and introduces novel style and content. Macedo's channel is changed to a transmission devoid of content analogous to white noise or a pure tone.

Looked at this way, the apparently unrelated gifts of these special men highlight different facets of the same "miracle." As we experience and describe the details of this miracle, in whatever form it shows itself, our appreciation for the vastness of human possibilities is enhanced. We learn from the voices as well as the silences of spirit.

MATTHEW BRONSON

367 Church Street #6
San Francisco, CA 94114

"Ecstasy" Banned

The Drug Enforcement Administration (DEA) has placed an emergency ban on the use of the psychedelic drug MDMA, popularly known as "Ecstasy." The ban, effective July 1, makes production, sales or ingestion of MDMA punishable by up to 15 years in prison or up to a \$125,000 fine. "Ecstasy" joins heroin, cocaine and LSD on Schedule I of the Controlled Substances Act.

According to the DEA, MDMA "has high abuse potential, no acceptable medical use and no accepted safety for use." DEA Administrator John C. Lawn stated, "All of the evidence DEA has received shows that MDMA abuse has become a nationwide problem and that it poses a serious health threat." The intention of the DEA is to permanently ban the substance within one year.

MDMA is chemically related to mescaline and to MDA, which is reputed to cause brain damage. Proponents of MDMA, however, say that "Ecstasy" helps people learn to trust each other by dissolving emotional barriers. Some psychotherapists have been using it in practice, maintaining that MDMA creates a feeling of well-being in patients, making them more receptive to therapy. William Tedford, an SMU psychology professor, says that it is a minor stimulant and hallucinogen and that using it is "like taking cocaine and LSD together, after having watered them down considerably." Among recreational drug users, MDMA has a reputation as an aphrodisiac.

The DEA will be conducting tests on "Ecstasy" along with the Food and Drug Administration during this year and will be holding public hearings throughout the next several months.

DENNIS H. DUTTON

5078 Madison Avenue
San Diego, CA 92115

Research Briefs

Italian Stigmatic

In September, 1984, Michael Nanko and Elizabeth McAdams travelled to Faravati, Italy to investigate Natuzza Evolo, reknowned Italian medium, healer, bilocator and stigmatic. Their research was sponsored by the Southern California Society for Psychical Research. Although they were unable to interview Natuzza herself in depth, they were able to obtain ample evidence from several witnesses to substantiate paranormal claims. One of Natuzza's unusual purported abilities is haemography -- the spontaneous, independent rearrangement of blood particles to form designs, inscriptions, and symbols of a religious nature upon cloths or handkerchiefs which come into contact with profusions or wounds on her body.

Nanko's report of their investigation appears in the Journal of the Southern California Society for Psychological Research, Volume 3, 1985.

Parapsychology Foundation, Inc.
228 East 71st Street
New York, NY 10021

Conferences

2nd Int'l Conference on the Study of Shamanism

Conference will be held at the St. Sabina Center, San Rafael, CA from Saturday, August 31, 1985 to Monday, September 2, 1985. Space at the Center is limited, so send a \$50 deposit, payable to Dr. Ruth-Inge Heinze (conference coordinator) as soon as possible. This will be applied toward conference costs which are \$96 for residents (2 nights lodging, 6 meals, registration fee) or \$66 for non-residents (6 meals, registration).

Conference topics include: Who is a Shaman (Definition); Methods and Techniques to Study Shamanism; and Reports on Living Shamans. For further info:

Ruth-Inge Heinze, Ph.D.
Center for Southeast Asia Studies
U.C. Berkeley
Berkeley, CA 94720

International Conference on Eastern and Western Approaches to Healing

This year's conference will be held in San Francisco from November 21-23, 1985. Topics will include: Ayurvedic medicine; Buddhist meditation; yoga and healing; Sufi psychotherapy; Chinese Law of Five Elements; Japanese psychotherapy; Unani medicine; modern physics and modern medicine; brain laterality and healing; imagery, hypnosis, and health; a new look at psychosomatic medicine; and cross-cultural issues in psychiatry. For further info, contact:

CME Symposia
21335 Mary Lynn Drive
Waukesha, WI 53186
(414)784-8430

Resources

Guide to Sources of Information on Parapsychology

This informative, seven-page guide includes information on major international and American organizations and research centers, journals and periodicals, educational opportunities, sources of research, and a bibliography of important publications in the field.

To request a copy of the Guide, send a self-addressed, stamped (\$.22) business (#10) envelope to:

Book Reviews

Culture and Personality by Victor Barnouw. Fourth Edition. 1985. The Dorsey Press, 1818 Ridge Road, Homewood, IL 60430. 538pp. \$27.95 (cloth).

Barnouw has been one of the leaders of the C&P "school" for 40 years. This book has gone through complete revisions from the first, published in 1963. It was then, and it has continued to be, the best textbook on the subject. Barnouw's work has never been heavily-handed in emphasis on Freud's work or the neo-freudian psychoanalysts. Hence, it was never subjected to the weakening of psychoanalytical anthropologists which was so apparent in the mid-sixties.

Happily, this version is only 100 pages more than the first edition. But this revision has major changes. Although this version continues to give the Freudians -- that is, Mead and Benedict, principally -- their due, it has expanded into areas hardly defined even in psychology back in 1963: cognition (including ESP), consciousness (and altered states of consciousness), and applied anthropology (including studies of minorities). Other major topics include the cross-cultural surveys and Six Cultures Project, values/attitudes, biological perspectives, ecological theory, culture change, economic development, and revitalization movements -- in addition to the more conventional topics of previous versions.

For those interested in consciousness, parapsychological anthropology, and transcendental phenomena, this edition will be a block-buster. Barnouw offers an entire section on altered states of consciousness and a six-page discussion on the "Question of ESP" (pp.182-187) which includes some of the very recent work done by AASC members as well as some of the early J.B. Rhine studies. As a former student of people like Gardner Murphy, Ruth Benedict, and Ralph Linton, Barnouw could scarcely help having been exposed to some ideas on the subject of psi. Barnouw is alert to the need to examine studies of pattern as in the work of Gertrude Schmedler (the sheep/goat effect) as a type of "compensation" for the seeming non-replicability of parapsychological experiments.

If nothing else, this book is a reminder to us that much more research and theoretical development is needed before studies of consciousness and psi become a major area of interest and involvement within anthropology.

JOSEPH K. LONG
Plymouth State College, U.N.H.
Plymouth, NH 03264

Reports

SEPTRIONISM — A MODERN MYSTICAL GROUP STARTING IN ORANGE COUNTY

In early April, 1985, Claudio Ceden, the founder and director of a Peruvian mystical and philosophical organization, visited the Los Angeles area to lecture about the doctrines of the group he formed in the Peruvian Amazon in September, 1968. Septrionism has followers in various cities in Peru today, in Bolivia, Brazil, Argentina and Spain. The source of knowledge that gave rise to Septrionism were revelations. The Septrionic doctrine obeys an astral plan that was communicated to Brother Claudio by means of personal revelations. The purpose of the organization is to achieve coherence and unity between religious and moral values and science and to reinforce the religious faith of human beings.

Septrionism is designed to present mankind with a new vision of the cosmos, of the existence of universal laws of causality, of man's reality and his mission in society to serve other human beings, of his relationship with the Eternal; of the agreement and parallelism that exists between science and religion; of the causes of human tribulation in psychic and socio-political levels; of the ways that human beings can overcome everyday sufferings and affliction in order to achieve spiritual peace.

The philosophy identifies all men and women of good will who want to know and to understand the eternal truth of individuals' responsibility to one another and to their Creator. The great mysteries of the universe will be interpretable to human beings if they use their intelligence, their reasoning powers and their knowledge of science.

The organization, currently being formed in the Los Angeles area, is headed by **Marlene de Rios**, an anthropologist who first joined the group when she lived in Peru in 1978-9. Weekly ritual meditations are held in the Orange County-Fullerton area on **Tuesdays, from 8:00-9:00 PM.**

The goals of Septrionism are oriented toward dignifying human beings, to help them understand their own reality, to show them the reasons for the values that regulate their conduct in ethical and moral realms, how their values have developed and why human beings must observe some standards and reject others. Its basic premises are to reconcile mysticism with the scientific aspect of human culture, since in this century, science has developed in opposition to traditional religion. Such scientific criteria have produced a weakening of faith and belief of human beings in something superior to themselves (the Divine), which has repercussions in contemporary man's psychic instability. Further,

Septrionism is interested in showing men and women that their instinctive nature is the cause of their overriding compelling emotions and their tribulations. Until human beings learn rationally to use their intelligence, they will continue to experience conflicts and suffering. The doctrine provides human beings with methods to understand positive knowledge that will serve in their own personal and cultural development to balance their values, and to enhance the quality of the life they lead.

God is not Dead. Science has not destroyed the concept of God's existence, but rather demonstrates such a living presence in all of nature's manifestations. A major focus of the doctrine is to teach each person ways to self-knowledge, so that s/he may return to oneness with their Creator. Septrionism also teaches that the behavior of human beings does not lead to divine reward or punishment for correct or incorrect behavior. Through one's own dignity as a superior being, individuals impose a standard of conduct on themselves that is pleasing, which glorifies them in the eyes of their Creator and in this way, also glorifies their Creator, according to the doctrine.

Ecumenical in nature, Septrionism believes that whatever religion or creed that a person professes, as long as that belief reveres the Father and his Creation, that person is on the correct path. Whatever name that an individual gives to that religion or creed, it will always be honored within the doctrines of Septrionism. The doctrine sees religion not as a divine mandate, but as a human spiritual need that provides a way for human beings to identify themselves with their Creator. In the sacred mystical order of Septrionism, messengers sent by the creator are not worshipped, but honored and authorized within our rituals as those who have given rise to different world religions.

Septrionism points out the distinction between religion and mysticism as follows: religion, by means of a tradition of facts and references, is a revelation that human beings have received through the Divine will and action. It is manifested by means of teachings and commands that attempt to lead a confused humanity toward its own spirituality and a perfection of man's nature.

Mysticism, on the other hand, is a human attitude. Human beings, by means of service to others, by means of meditation, and by means of perceiving their cognitive intelligence, are able to clarify the laws of nature and to perceive and identify the presence of Divinity in everything in the world. The individual must sublimate his spirit until he is able to obtain union with his causal essence -- God. In the religious approach, human beings surrender the cause and effect of their existence to the will of Divinity and the person commends himself to God's design and providence. In the mystical approach, human beings know that the presence of the

Divine is in all things and in all causal actions. Septerionism is a mystical belief and not a religion, because in it one learns to know oneself. With this prior knowledge, one can see the sublimation of one's spirit. It is only by rational knowledge of God's causal laws that we can sublimate our ego in order to elevate it to Divine Grace.

Writings based on the lectures that Brother Claudio Cedeno gave in his American visit will be available in late summer, 1985. For further information about meditation ritual participation, contact:

MARLENE DE RIOS
Office of Faculty Research
Cal State University, Fullerton
Fullerton, CA 92634
(714) 993-5363

or call

Contributors to this issue:

MATTHEW BRONSON
DENNIS DUTTON
JOSEPH LONG
MARLENE DE RIOS

Subscription Info

Send all **submissions** to:

Geri-Ann Galanti, Editor
2906 Ocean Avenue
Marina del Rey, CA 90292

Submissions should be typed, double-spaced, and up to 10 pages in length.

Send all AASC **membership dues** to:

Pris Lee, Treasurer
145 Grove Drive
Portola Valley, CA 94025

The newsletter is available through membership in AASC. Dues for the calendar year 1985 are as follows:

Regular members:	\$20
Students:	\$15
Institutions:	\$30
Spouse:	\$5 additional
Overseas:	\$4 additional

All subscriptions are sent by first class mail. The newsletter is published 3-4 times a year.

Special thanks to **STEPHAN SCHWARTZ** and **Mobius** for donating the use of their photocopy machine to print this issue.

Editor: GERI-ANN GALANTI
Publisher: GERI-ANN GALANTI and AASC

Portions of this newsletter may be copied with written permission of the Editor.

c 1985

AASC Newsletter
2906 Ocean Avenue
Marina del Rey, CA 90292