

OUR MAN IN SAN JUAN

Knowing How To Know

By AL DINHOFER

"It is unfair to consider a child—or any person, for that matter—stupid when he's merely absent mentally. The trick is to unfix that person from whatever he is focused on that has nothing to do with the realities at hand."

This is the basis for scientology, which is defined by Irving Garfield as "the science of knowing how to know." The study of scientology, he adds, "involves the anatomy of the methods of communication."

Scientologist Garfield is associated with the L. Ron Hubbard Association of Scientologists International, Ltd. (H.A.S.I.) based in London, England. There is a Founding Church of Scientology in New York, Washington, D.C., Los Angeles, Calif., as well as branches in France, West Germany, Australia, New Zealand and South Africa. There is talk of establishing a branch in Puerto Rico.

Increasing Alertness

Scientology is both "a method for increasing your alertness" and a "philosophy of the spirit," Garfield states. "But it is not a religion." Followers of Hubbard (an estimated 20 million people around the world) are members of just about every known and established religion.

Scientology focuses on understanding the emotions that deflect our attention and ability to concentrate "or the misemotion connected with life," according to Hubbard, who in 1950 devised the mental health system of "Dianetics" underlying scientology.

Garfield, who says he has been an instructor and practitioner of scientology for 14 years, is currently staying at Hotel Da Vinci. He lives in Camden, N. J., and has made two trips here every year for the past eight years to lecture and meet with "the numerous followers of scientology in Puerto Rico."

"To put it plainly," says Garfield, "this is a system for increasing one's ability to confront, look at and respect a problem—so that one can eventually handle it more easily. It applies to the smallest task or the ability to earn a living.

"The more attention you can



IRVING GARFIELD

place on doing a certain task, the less effort required to do it," he continues. "But the trouble is, the subconscious is often full of thoughts or 'pictures' that are so disturbing they do not let you concentrate on a specific job at hand.

How is increased concentration achieved?

"Well, first of all, you must learn to be more aware. You must learn the techniques for focusing and sustaining your attention on the person you are communicating with or job you have to do. You might say this is a process of un hypnotizing yourself so that less of your mind is wandering, and more of your attention is on the business at hand. The next phases deal with exercises for increasing your ability to look, to listen and such areas of verbal communication."

While scientology is neither a branch of medicine or psychiatry,

Garfield states, he has been able to help people come to terms with "what they want to do, and don't want to do," so they were able to stop smoking and or "control their drinking."

He also points out that U. S. psychiatric associations have been "antagonistic" toward the aims and tenets of scientology, despite the fact that scientology "does not indulge in analysis... does not advise or evaluate."

Result Of Quiet Desperation

Scientology came into being, he states, "because so many people live in quiet desperation. They are not confronting their environment. They block out the things they find to be mentally painful, and thereby live in a sort of partial amnesia."

How does one avoid living in a partial amnesia?

Garfield offers this capsulized solution: "Do not associate the person or thing you are looking at with the memory of a person or thing that once repelled you. Differentiate between people and things in the past and people and things in the present. Don't let yourself merely respond negatively to a person you just met because of some adverse mental association."

And how do you prevent yourself from responding negatively?

"The answer to that one is the sum and substance of the science of scientology," he states. "That cannot be capsulized."

The Miracle Isles

By Dale Richeson



WHAT HAPPENS

What happens when these tools are used?

Well, just for fun, sit down and write out the answers to the two questions about "blame." Do it, say five times each. (I'll wait for you.)

Did you suddenly recall when your kindergarten teacher blamed you for something? Or your boss? Or your wife?

Did these discoveries revive some old emotions, and did you sort of re-experience them?

Well, to oversimplify matters, this is a sneak preview of what might happen in an auditing session.

In actual auditing the process would be continued until the meter indicated that the old emotion—which has been hanging around and cluttering up your emotional stability and thinking processes all these years — had disappeared.

After that you would feel forever a little less uncomfortable about being "blamed for" things.

What's more, you would probably discover a new willingness to take on responsibility, because you wouldn't fear being blamed if things go wrong.

So much for auditing techniques, since this is just a column, not a thorough treatise. What else do I know about scientology? Well, I know this about scientology:

It is not a healing cult. It does not try to heal anything except mild fractures in healthy minds.

SOME RESULTS

But when you relieve a man's tensions, don't be surprised if his ulcers just happen to get well.

We are not in the business of seeking and saving the insane. We prefer to work with able people, and make them more able.

In so doing, we have a hunch, this planet will become a playing field for happier games than nuclear roulette.

Is scientology a religion? Yes, in that it seeks to improve the well-being of human spirits. It is unlike most religions, however, in that it imposes no dogmas of sin and salvation, no commandments and damnation. To us, salvation is sanity.

Our goal? A world that is more fun, more creative and more sane.

What has scientology done for me? Most important, it has made living more fun. But then, I could be wrong. Maybe it only seems to be more fun.

AS IT happens, some of my best friends are scientologists.

This fact becomes blushing appropriate for this column because Hawaii apparently discovered us just this week.

Stories in this week's flow of daily news focused upon our activities in Washington, D.C., and in Hawaii.

The story out of Washington said we are a secretive lot. So please don't breathe a word of what I am writing.

Just between the 100,000 or so of us, scientology has been going about the things it goes about for more than a dozen years in Hawaii. If you haven't heard of us, blame it on our alleged secrecy which extends this far: scientology is listed in the yellow pages of your phone directory — because we don't like to put anything in black and white.

CONFUSION

Back in the 1950's, when we first got going in Hawaii, a lot of people confused scientology with psycho-ceramics. That's Latin for crackpots.

Today, however, we have graduated from crackpot to menace, and hence the U.S. Food and Drug Administration's raid on our Washington headquarters. Our crime: claiming to cure illnesses, (quote) ranging from radiation burns to cancer (unquote).

Since this presumably includes the common cold, we are, no doubt, a menace to the future of television advertising.

A brief note on our history in Hawaii: We began shortly after publication of the book "Dianetics," by L. Ron Hubbard. This was the first of several doben books based on a radically new approach to mental health.

The fact that it became a best seller may testify to the number in America who are at least on the fringes of sharing our condition.

OAHU BRANCH

Today there is a professional scientology center in Honolulu staffed fully with trained personnel. I'll not speak for them, however. They're communication experts and can speak for themselves.

But speaking for myself, let me answer some questions I'd like to put in your mouths: First, what is scientology?

According to Hubbard, it is "that branch of psychology which treats of human ability."

According to Richeson, however, it is "the successor to psychology," or "psychology with muscles."

Or better yet, "psychology that works."

(I didn't claim to be unprejudiced, did I?)

In my three years in Hawaii's scientology, I have seen some amazing things happen: Disorganized people became organized and efficient in their work. Husbands and wives pulled their marriages from the brink and became lovers again.

Apathetic people became enthusiastic. And congenital soreheads became likable humans.

MEMORY FOG

What it can do for memory is a little short of amazing. (Oh that? Well, you should have seen me before.)

Your next question: How does it work?

Partially these results are achieved by study; mostly, however, through therapy.

The study of certain principles of communication, the anatomy of problems and the nature of our survival urge, as approached in scientology, can help a person stay out of the traps which tangle up our thinking processes.

And the therapy, called "auditing" in scientology, helps pull you, out of the traps you have already fallen into.

This "auditing" can be done as group therapy, but faster, on an individual basis. The flow of Dianetics was the concept that just anybody could be an auditor.

In scientology today we know that the precise techniques require exhaustive training.

In an auditing session, you sit in a comfortable chair and hold two electrodes in your hand. These electrodes are attached by wires to a device called an E-meter.

The E-meter registers whenever you have an emotional reaction. A trained auditor can interpret what kind of reaction.

By watching your response to certain carefully-prepared sets of questions, the auditor can tell whether they are the "right" questions. This prevents wasting time on random meandering and wild goose chases.

TO THE POINT

If you are embroiled in a problem concerning your wife's wild spending, the auditor will not spend your time, asking you whether you were bottle-fed as a baby.

The E-meter keeps him on target.

Suppose you're tense but you can't put your finger on just what you are tense about. The auditor might ask you a series of questions, such as "What might (just might, mind you) be a problem?" or "What might be a problem to a person?"

These two questions would be asked alternately until the E-meter indicated that they were no longer evoking an emotional response. Long before this, however, you would probably have discovered many of the things which had been making you tense.

(These are not precise scientology questions, just a columnist's example of typical auditing questions.)

Another set of questions, aimed at another type of problem, might run like this: "Who blamed you for something?" Alternated with: "For what have you been blamed?"

There are dozens of such sets of questions, all of which have been researched to determine what response they will evoke. The auditor, with his E-meter, can pick out just which set will benefit you most at the particular moment.

Then, when the E-meter indicates that the questions have stopped producing results, another set of questions is substituted—again, selected with the help of the meter. It's sort of like a sculptor working: a specific tool for a specific problem.

Your Sins And Insanity

—M'GILL DAILY

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IN CHARGE OF THIS ISSUE
The one in 1,200 who: the alive, radioactive, germs threat — is words really only suffer left alive? will the last three stories ever appear? what will the page look like? will there be a picture on it? will I ever see home, or, or even a bed again? — there in next week, some time, some place to see exciting adventures in the Perils of Carlo.

FEBRUARY 13, 1963

I'd just like to write a few words about one of the ideas which has made the Church of Scientology a most formidable youngster. It is not a new idea, it has been coming out in folk sayings since before there were historians but the scientologists are certainly the first people who have ever been able to use it to make strong people.

It is only your own sins which drive you crazy. What other people do to you doesn't really matter.

Why do we hate communists? Is it because they threaten us or because we don't like their moral code or because it is good to hate evil things? Not at all. We hate them because we are totally committed to destroying them. Their legitimate hopes and strivings don't matter to us. Their very real accomplishments don't matter to us. We are not willing to help them build a better world even to the extent of selling them pipe so that their industry can make more efficient use of its oil. We are not willing to help them learn from their mistakes. We enjoy their every failure. We are only willing to destroy them, to break them, to minimize the good in them, to deny them any free will or responsibility they might have. And we consider this is evil. So we consider ourselves evil. So we hate ourselves. But it is too painful to hate oneself so we fanatically search out everything wrong that they have ever done, to justify our own shabby behaviour and we hammer relentlessly at their wrong doing because we find it so hard to convince ourselves. That is why we hate communists and that is why our governments grow progressively more insane.

Find me a man who is complaining about the lousy boss he has and I'll find you a man who isn't happy about what he has done to his boss.

Find me a sweet young girl who hates a man she once loved and I'll find you a woman who thinks of herself as an evil doer.

Find me a three-year-old boy who is having a temper tantrum against parents who have done nothing to him and I'll find you a child who thinks he has been an awfully bad little boy.

Find me a Jew who hates Germans and I'll find you a Jew who has sinned against Germans.

"Projection"

In Scientology this bad habit of transferring responsibility for your own sin onto the other guy is called the overt-motivator sequence. Psychiatrists call it "projection" but have never defined the concept with precision nor used it consistently. The "overt act" is a harmful act performed against another. It is perhaps better defined as an act you do to someone that you would be unwilling to have anyone do to you. You will find that a person who is not taking responsibility for his overt will always have his attention transferred off the overt and fixed on a "motivator" he has selected to justify his overt act. It may be real or imagined. Often the motivator is something trivial that the sinner blows up to the same magnitude as his overt. The recent Forge controversy provided a humorous example of this. We never found out what anybody did or what happened but we did get a long list of motivators.

"I did it because..." "He started it first!" "And now let me tell you what he did!" "South Korea invaded North Korea and the North Korean Army defend-

ed itself." "Whadaya mean, we invaded the Bay of Pigs! Castro started that!" "Britain is too immature for the Common Market." Little boys do it and Presidents do it, and the world suffers a responsibility scarcity.

Any psychotherapist who sits and listen to motivators hour after hour, and many of them do, is actually damaging his patient. If you want to drive someone to suicide keep asking them, "What did someone do to you?" He'll be delighted to tell you but he will always answer with motivators unless he is super-normal on responsibility. And every time he gives you a motivator the associated overt will turn on, but you'll miss it, so it will have to be suppressed. He'll get grayer and feel rotten and feel that life is not worth living and he'll start to have this horrible certainty that he is useless, he can't help, he always harms, he is evil. And he'll start spinning.

One of the classic examples of an overt-motivator is the time Freud urinated in his parent's room (the overt) and was told by his father, "He'll never amount to anything." (the motivator). Freud's attention was fix-

by

DONALD KINGSBURY

ed on that motivator all his life. People who have read and bought Freud's motivators often see him as an man obsessed by the authoritarian figure of his father against whom he was revolting and whom he never quite dominated. But actually Freud was a very powerful brat who had stolen his mother from his father before he could talk, who overwhelmed and dominated his father all his life, and who could crush his sisters at a whim — he once had their piano sold because their playing annoyed him. People who have sinned so much so successfully, and who have themselves been invulnerable, suffer a motivator scarcity and frequently build up weak fathers and other weak people they have sinned against into phantom figures of strength and opposition so that their struggle won't seem so one-sided and the guilt can be shared a bit.

Church Of Scientology

Why has a mastery of this concept made the Church of Scientology so strong and so capable of growth? Suppose a church member commits an overt on the organization, such as using a confessional procedure which is forbidden. Normally he'd just pick up a motivator, group responsibility would go down, communication would decrease, back stabbing would set in, he'd start to dislike the place and would have a hard time getting there and working when he was there, and his awareness of what he was doing would decrease. Eventually he might collect so many motivators that he would leave the organization (actually to protect it from himself) but outwardly raving about what a bunch of bums they were. But no trained scientologist accepts a motivator and they know how to find out about overt so people in the organization communicate well, and stay active and able. I've never seen anything like it.

And if you don't believe me that your petty hates and complaints and fears and hurts and inability to confront are based on what you have done and not on what people have done to

you, I suggest you face a well-trained scientologist for a hundred hours who has you hooked up to a skin-galvanometer he calls an E-meter, and who has a passion and a skill for finding out, not what people have done to you, but what you have done to them. By the time you are ready for "absolution" you'll know what I mean.

How do you handle people who have sinned, in their own eyes, against you? If you know how, you are already well on your way to being super-normally sane. The very first thing you have to do is be totally aware of what you are doing to them, and what you have done to them, and be willing to take responsibility for what you have done. If you haven't, they will find out and they will use your overt on them as their motivator. And what this will do to you will be to force you to justify yourself, and you'll start flinging your own motivators at them. The result: accusations and eventually no-communication and no ability to confront each other. You will fail to control the situation. This will always happen where you are not being responsible for what you have done. It will never happen to a person who is being responsible. [The Forge controversy is a trivial example of such mis-control.] The cold war is a not so trivial example which may cost you your life. The responsible person does not need to justify what he is doing. He just acts and he acts in the best interests of everyone.

Overts

All right, having cleaned up your own overt what do you do? If you have the skill and if they are willing, you run out their overt. If not, then try being able to communicate and to help. If you have clean hands this will be easy. If you are running on motivators it will be impossible because the very first thing that will happen when you communicate with and help and grant beingness to a person who has sinned against you will be a fear and hostile reaction, even outright hatred. Only a person with clean hands can handle that serenely. You are handing your friend a motivator shortage by being nice to him. His overt keep coming into view because he hasn't got enough motivators to fix his attention on. He has to hate you with passion just to find in you enough motivators to keep his overt suppressed in his subconscious.

If you are clever enough to find out exactly what horrible thing he thinks he did to you — usually something so ridiculous you'd never think of it — and calmly acknowledge the terrible terrible sin, the hate will turn instantly into warmth and respect. But don't be foolish enough to think you can find out by asking or by guessing. You lose more friends that way. It is safer to let him find out for himself after he has smashed his hate against nothing.

So handle the people who have sinned against you with serenity. Never play the game of being their victim. Being hurt is a motivator for you and indicates that you haven't got clean hands. Be able, be effective, be patient, and always be able and willing to communicate and to help. And do avoid violating the moral code you have chosen for yourself, but be willing to take responsibility for it when you do. There is a religion which will teach you how.

Carnival Time

By this time tomorrow the 16th annual McGill Carnival will be underway. Indeed, with the opening of the Queen taking place today, and the opening of the Snow Sculptures also underway, Carnival has already begun.

The schedule of the many events going into this Carnival are dealt with at length on other pages of the Daily, but some things do not appear on the page. As is the case with most activities, the neat little rule of events does not reflect many months of work, worry, and anxiety on the part of many students. In the case of an activity as big as the Carnival, the number of students involved as organizers is considerable, and those as participants even greater. The man of Carnival and his committee deserve the best congratulations of students and faculty alike.

We hope that this year's Carnival will serve its main functions well. Carnival provides the social recreational highlight of the year. It has historically also provided a dividing line for many students. In Carnival, the academic year is a combination of hard and extra-curricular activities. With its passing, students suddenly become aware of the fact that the winter months are only two months off and concentration then begins in earnest. In this way a Carnival gives to many students a high degree of enjoyment and activity so as to provide an excellent backdrop for the two months of hard work ahead. We will be at the Carnival for three days, and forward to seeing many of you there. We shall return to the library, (if we can find seats). We will be with us once again. Meanwhile let's have a great time. Bonhomme Carnival is here.

Students' Society Awards

As the last months of the academic year begin, students who took leadership roles in campus activities will be called upon to nominate others for the awards which the Students' Society, the Women's Union, the Daily, and other groups present to those who have served the student body and McGill. People have criticized the system of awards at McGill and the idea of awards in general. They object to the proceedings as the elite rewarding itself by trying out the duties which it gave itself. But it is more than that.

Though the lists will not be finalized and published for several weeks, the processes of selection are in operation. It would be in order to suggest that a student begin to review this year in his mind. If this is done, he will make this discovery: That he can't remember at least one activity in which he participated, either as a spectator or as an organizer from which he derived great pleasure or benefit. One planned that activity. Some one spent several months preparing for that one big event so that he could gain some knowledge or have some

It is fitting that these people receive our thanks, and when the Students' Society announces its list of winners it will be the students of McGill giving thanks in due.