

SATURDAY

LATEST NEWS SPORTS

LOS ANGELES EVENING AND SUNDAY

# HERALD EXPRESS EXAMINER

United Press International  
CLASSIFIED ADVERTISING Richmond 8-4111

Associated Press

Dow Jones

All Other Calls Richmond 8-1212

VOL. CI NO. 237

SATURDAY, NOVEMBER 20, 1971

A

PRICE 10 CENTS

## Religion



© Herald-Examiner Photos by Richard Dalrymple



*E-meter as traditional churchmen endorsing Scientology look on. They are, left to right, Methodist minister the Rev. Neil R. Brown, Orthodox Rabbi Steven I. Dubrow, United Church of Christ minister the Rev. John P. Pantermuehl and the Rev. Pat Flanagan, a Catholic. Photograph in upper right hand corner is of Scientology founder, L. Ron Hubbard.*

*In a Herald-Examiner interview, the Rev. John P. Pantermuehl explains how Scientology helped him find his own spiritual reality and strengthen his bond with his Savior, Jesus Christ. Below, the Rev. Herbert R. Graves tells how the church's communication courses enlightened him in understanding Scriptures.*

# SCIENTIFIC RELIGION STRUGGLES . . . GROWS

By RICHARD DALRYMPLE  
Herald-Examiner Religion Writer

# SCIENTIFIC RELIGION STRUGGLES . . . GROWS

By RICHARD DALRYMPLE  
Herald-Examiner Religion Writer

America, the breeding ground for invention, now claims a modern-made religion with scientific concept. It is called Scientology.

Facing opposition from the U.S. government, the American Medical Association and orthodox religious bodies, Scientology has struggled to become what is now one of the fastest growing religious groups in the U.S. After being formed by engineer-writer L. Ron Hubbard and incorporated as a religion in 1955, it today boasts a world-wide membership of 5 million. Of these, 3.5 million are located in this country, with 50,000 members in Los Angeles.

"The road has been rocky," says the Rev. Glenn A. Malkin of the church's headquarters here. "But we keep growing because we're helping people. We've found something that works."

Based on Eastern philosophical ideas and Western technology, Scientology strives to make the individual more effective through awareness of himself as an immortal soul. In a study of wisdom, Hubbard accumulated data over a 35 year period. By dealing with man as a spirit and his relationship to life in the physical universe, he organized this data in a way to be easily communicated and applied. This is done primarily through verbal "audit-

ing sessions" and with the use of what the church calls an E-meter, a small, battery-powered instrument resembling a lie detector.

By going back over a person's "time track," the E-meter will register electrical charges in areas where there are mental problems. Having the person face these problems, caused by previous experiences, he gradually becomes a "clear," thus being able to function at optimum level in his daily life.

Eight years ago the Food and Drug Administration claimed the church's counseling methods constituted a "substantial public hazard" and confiscated a truck load of Scientology literature and E-meters. It wasn't until last August that Federal District Judge Gerhard Gesell ordered the return of the meters.

Surprisingly, several traditional religious agencies, though not endorsing the group's tenets, sided with Scientology against the government as "an action attacking religious freedom."

Church of Christ minister the Rev. James H. Sewell of Santa Ana says that "in my book, Scientology is certainly not a religion since, to me, the only one is the redeeming resurrection of Christ.

"But there are many groups and organizations that are classified as religions that don't hold to my view and Scientology definitely has the right to exist as one of these."

The Rev. Sewell says he has had some "auditing sessions" and is convinced that Scientology is much further advanced than the "psychologist's couch."

But, he adds, "the man that looks to it as his sole religion will be lacking."

Agreeing with this to an extent, Dr. Robert S. Ellwood, associate professor of comparative religion at USC, sees Scientology as a general spiritual movement, theologically much like Buddhism. He says he doesn't totally subscribe to it because he has a much more Christian point of view . . . "doctrinally it could cause conflict, depending how far you get into it. Their goal is a realization of a spiritual reality called Thetan, not a personal communion with God from without."

In his study of new religions in America, "The Return of the Magis," to be published soon by Prentice-Hall, he finds that youngsters who are involved in the drug culture need something. "Some go into the Jesus movement, while others seek a more psy-

(Continued on Page A-11, Col. 1)

## Scientology Expands

(Continued from Page A-9)  
 chological experience which Scientology gives."

Scientists, he states, are much more open and less defensive than in the past and are becoming more responsible in community affairs.

Perhaps this may be the reason for a more widespread acceptance of the group among traditional clergymen. In a group-gathering of ministers from various denominations who are directly involved with Scientology, an Orthodox rabbi, a United Church of Christ minister, a Catholic and two Methodist ministers responded favorably to the organization.

Working with Yeshiva University here in Los Angeles, Rabbi Steven I. Dubrow first found Scientology useful in dealing with youngsters while teaching a fifth grade class at Soleveitchik Yeshiva, a Hebrew school in New York.

"Teaching these young adults requires a well-developed ability to communicate. Prior to my study in Scientology, I wasn't able to do this."

The Rabbi says that there is no conflict between Scientology and Judaism, but instead "found a close association." He claims he even became a better Jew.

Before becoming acquainted with the method "I was always looking at the Talmud Law or the Oral Law but never applied them," he confesses. Now, "I've learned not only to study, but to apply."

United Church of Christ minister, the Rev. John P. Pantermuehl, says that while "in seminary, I had not yet formulated my own personal understanding ... of myself as a spiritual being and of my acceptance of Jesus Christ as my personal Savior. These were still words to me. Now there is something more than words, there is actual, deep, personal convictions."

Since "sin" for the Christian is the separation of God's Will from man's will, the question arises as to whether the method of Scientology is acceptable to Him in helping bridge this gap ... particularly since it is indicated that Jesus came to fulfill this purpose, claiming He is the only Way.

"Personally," states the Rev. Pantermuehl, "I'm not looking for another way than Christ to know God. I accepted Jesus Christ as my Savior and have made that resolution newly since I have studied Scientology. As I experience each day, however, I am convinced that God works in many ways to perform His wonders. I don't feel that Scientology falls outside of God's scope or limit."

Seemingly, the ministers regard the structured religious aspects of Scientology less important than its methods of acquiring awareness by communication and counseling.

The Rev. Pat Flanagan, a Catholic counselor at Boy's Town in Omaha, Neb., and great grand-nephew of its founder, Father Edward J. Flanagan, sees no conflict between Scientology and Catholicism. "Truth is the same no matter how you cut it or what you name it," he says.

As for applying Scientology to his work, he states; "There are somewhere around 1200 boys at Boy's Town. The most important skill in counseling these boys is communication, and I know that prior to my studies in Scientology I was doing a relatively poor job of it."

As a minister for the United Methodist Church, the Rev. Neil R. Brown uses Scientology methods because "my approach" to the ministry had always been functional. "I have felt my purpose as a minister is being able to render service to the person in front of me — to resolve whatever condition.

"If I don't have the answers for bettering each person's lot, then I am not truly a minister," he says.

Another United Methodist minister, the Rev. Herbert R. Graves, who holds a degree in psychology, claims of having found his career and "located basic misunderstanding I carried with me since my early theology training."

He says the area that most fascinates him "is in counseling where you find these misunderstandings — often just words that you have failed to grasp — and get them cleared up. Whole subjects, once occluded, are again available to you. This has been my experience, particularly in the area of the Scriptures."

## Scientologists lose 'Mind Benders' case

By Our High Court Reporter

MR Justice O'CONNOR dismissed two applications by the Church of Scientology yesterday for the editor of a provincial newspaper and the author of "The Mind Benders," a book on the cult, to be sent to prison for contempt of court.

The judge said on the third day of the hearing that he would give his reasons today.

In the applications, the Church of Scientology had sought to commit to prison Mr CYRIL VOSPER, the author, and Mr KEITH WHETSTONE, editor of the *Coventry Evening Telegraph*, which published an editorial commenting on the Foster Report on Scientology, last December.

The Scientologists claimed in court that Mr Vosper, a former Scientologist, and Mr Whetstone were in contempt of court because the book and the article in the newspaper might prejudice forthcoming libel actions in which the Church of Scientology is involved.

Mr EDWARD GARDNEY, Q.C., representing both the church and Mr PETER DALTON GINEVER, a public relations officer, said his clients were defendants in a libel action, which was being brought by Mr Kenneth Robinson, former Health Minister.

The church also sought committal orders "or other punishment" against NEVILLE SPEARMAN LTD., publishers of the book, and COVENTRY NEWS- PAPERS LTD., owners of the newspaper.

### "Unreality" claim

Mr LEON BRITAN, for Mr Whetstone and the paper's publishers, said the church's application had "an air of grotesque unreality about it."

The libel actions would be heard in London next year and it was most unlikely that anyone from Coventry would serve on the jury.

There was not a scintilla of evidence to suggest it was seriously likely that the article could in any way impede the Dis of justice.

containing the applications for told by the judge yesterday Whetstone, Vosper and Mr court for who had been in need not appearing, that they court today.