

\$1

The Bakersfield Californian

Saturday, December 27, 1975

Old-line alcoholism treatment draws fire

By CHRIS BAGDIKIAN
Staff Writer

Charging that the mental health establishment "consumes enormous sums of money slated for alcoholism each year and returns nothing of value," the National Alliance on Alcoholism Prevention and Treatment, an arm of the Church of Scientology, is seeking case histories of Bakersfield area residents who have been abused in the course of aversion, psychiatric or drug therapy for alcoholism.

The church says if all alcoholics were put in one place, "Alcoholic City USA" would be the third largest city in the world (after Shanghai and Tokyo), with a population of 10 million.

Of the total population, 75 per cent would be men and 25 per cent women. Most would be adults, although teens and preteens also would live there. Most would live in "respectable neighborhoods" with a few living on skid row, and most would be employable.

The city would have a high crime rate, including 9,000 murders and 6,000 suicides a year. To control the problem it would have a police force of 40,000. There would be 28,000 traffic fatalities per year, with more than a million injuries.

The church is based on the premise that technology can afford people the means to reach their goals but that

"inhibiting his progress towards survival or happiness may be painful memories of past hurts."

To overcome the repression of memories inhibiting progress the church uses a machine somewhat similar to a lie detector to force the memories to the conscious level. Once faced with them, the church says, "they become freed from their power to exercise an influence over actions."

The church has been increasing its activities involving institutionalized people, concentrating on prisons and mental health facilities.

"Obviously there is a great deal of desperation in the field (of alcoholism

treatment) which may sometimes result in a frantic attempt to handle a problem of this magnitude. The alliance has found reports of unlawful arrests, prescriptions for drugs given without medical examinations and other basic human rights violations," a publication of the church says.

According to the church, "When there are perfectly workable treatment modalities such as Narconon, Alcoholics Anonymous and others around, which are nonabusive to the individual, why tolerate psychiatry? The easiest way to bring reform to this troubled field would be to simply remove the mental health establishment. That could be done most easily by citi-

zens' groups informing their legislators and refusing to grant any further funds to nonworkable programs. Alcoholism is on the increase. Under the guidance of the mental health establishment, the problem has gotten worse."

According to the Rev. Jeff Dubron, the church is especially interested in cases in which electric shock treatment and mind-altering drugs have been used. The church calls these "extremist therapies of the mental health establishment."

In addition to seeking case histories the group will set up a local chapter, Dubron said. In the interim interested persons may contact him at 1551 North La Brea, Hollywood 90028.

HUMAN BEHAVIOR

The New magazine of the Social Sciences

February 1974

\$1.50

Far Out

The many, often
misunderstood, faces of
Scientology, viewed by
Eleanor Links Hoover

Scientology Visited

In Scientology auditing—which you might say is the equivalent of an accelerated, sit-down, technological psychoanalysis—you answer questions while your hands grasp electrodes that look like empty tin cans. The "cans," in turn, connect by wire to an electrical console—the famous E-meter—that sits on the table in front of the auditor. After the necessary *Sturm und Drang*, when you have gotten through to something, the machine's needle no longer does its big sweep to a far corner; it floats free in the center. "Your needle is floating," your auditor tells you. But by then, you know it anyway. It is merely a confirmation that a breakthrough has occurred.

I had such a moment last week. It came at the end of about four hours of auditing that I underwent more or less as a check on a remark once made by William Burroughs, author of *Naked Lunch*—"Scientology can do more in ten hours than psychoanalysis can do in ten years." That's quite a remark. And allowing for the fact that I took some journalistic shortcuts to get there, and that any good "therapy" that involves a skilled, sensitive "practitioner" and a responsive "participant" is likely to "work," I think I may agree with Burroughs in the main. In the auditing, I managed to juxtapose into a precise year—my third—certain traumatic episodes that I had previously imagined as happening diffusely over several years. The effect was to powerfully recreate the impact of those events with a force I couldn't have thought possible.

Of course, Scientology is not a therapy as such. Although most people are not aware of it, it is technically a religion (its formal name is The Church of Scientology) based on specific techniques for attaining psychological and spiritual self-awareness. Dr. Robert Ellwood of the University of Southern California School of Religion describes it as "a general spiritual movement theologically much like Buddhism." It is also an epistemology, a new language, a psychocyanetic system of learning, a theory of personality and education, a philosophy, a view of expanded consciousness—so much, in fact, it can hardly be fitted into any cubbyhole. Maybe this is why it has had such a bad press. I don't think it deserves it. On



Art Maren (right) and another Scientologist demonstrate the E-Meter.

the other hand, I find I still have many reservations about Scientology that I will get to in a moment.

On the whole, Scientology has been an amazement to me. I started out having a diffuse image of it as a hucksterish kind of mass self-help movement. Then, when I began researching a story on it for another national newsmagazine a year ago, I discovered to my surprise that the Scientologists I was meeting were extraordinarily bright, kindly, sensitive people, aware of the most sophisticated thinking in psychology, philosophy, literature, even nuclear physics.

I talked to MDs, psychologists, psychiatrists, professors, artists and writers who told me how Scientology had in effect changed their lives. People like Dr. Harold E. Puthoff, Senior research physicist at the Stanford Research Institute, who calls Scientology "a fine blend of Eastern and Western traditions." Puthoff elaborates, "Millions of carefully supervised research hours have gone into it and its success in rehabilitating people's abilities and emotional stability is truly phenomenal."

Looking at the literature of Scientology, I could see for myself that it is an advanced sophisticated point of view that shares things with (if it does not actually antedate) Gestalt, psychocyanetics and deconditioning. Simple "eyeballing" as a means of overcoming nervousness does not go back to the encounter movement;

it originated with Scientology. The E-meter, based on galvanic skin response, antedated biofeedback.

The E-meter seems like a most useful tool. I am astounded that the FDA could have made enough of a case to the contrary to be able to impound all the E-meters in Washington, D.C., for 10 years. Scientology won its case and all meters were returned.

My auditor showed me how it works. First, he pinched me to show how the needle flicks to one side in the presence of stress. Then he asked me to "recall" the pinch and the needle did the same thing. This demonstrates how the mind consists of pictures from our past experiences that still carry all the force of that experience itself. The object of this "processing" is to become "clear" of these negative images or "engrams." Then our "Analytic Mind" can truly come into use and we are free to become the "Thetan" or thinking-spiritual being we really are.

So gradually I have come to the conclusion that Scientology is worthy of serious consideration as a technique for self-knowledge. I think it probably works. But I am hardly suggesting that everyone run right out and become a Scientologist. Not by a long shot. Lots of things "work" and I am still suspicious of mass movements no matter how good they are. There seem to me to be too many possibilities for abuses of power.

And what about the possibility of organizational policy being handed down in doctrinaire fashion from above? Art Maren, Scientology's able director of public affairs, says it doesn't happen: that founder Ron Hubbard is careful to separate his opinion from his theoretical views.

People also have the impression that Scientology is money-grasping and that it charges too much for its services. Maren denies this, too, explaining that processing usually takes about three or four years and that when you consider how much personal good it does and how it increases earning power, "the \$3000 to \$4000 it costs isn't much at all."

Be this as it may, at the very least Scientology will have to come out into the world, begin a new dialogue and open itself up to study and validation by qualified outside observers. There are signs that it is beginning to do this. Only then will its needle begin to float free.

HB

For further information contact: Director of Public Information
U.S. Churches of Scientology, 5950 Franklin Avenue, Hollywood,
California 90028 Telephone (213) 464-4055

FEB 21 1974

A star remembers, and shares her gift

By Sandra Pesmen

The stately, proud woman lifted her head and said, "I was once young, black and gifted, too..."

And that's one of the reasons noted jazz and soul performer Amanda Ambrose is starring in "To Be Young, Gifted and Black," a tribute to prize-winning playwright Lorraine Hansberry, at the Goodman Theater through March 24.

Like Ms. Hansberry, this gifted musician was a long-time resident of Chicago's South Side. Also like Ms. Hansberry, Ms. Ambrose lived in a ghetto but had parents more affluent than her friends' parents.

"Patrick Henry, director of this show, knew that my background was similar to Lorraine's and he knew we were acquainted. So when I appeared here in December in the Free Street Theater benefit, 'Celebrate the City,' Patrick asked me to consider the role. It seemed a natural way for me to come to the theater, in a role I understand and relate to," she said.

MS. AMBROSE WAS RELAXING over lunch in Cafe Bernard the day after the show opened. "I grew up in St. Louis; my father was a doctor, my mother owned a beauty culture school. I'm a licensed beautician and my sister is a doctor. I studied classical piano, voice and dance for 10 years, and sang at church gatherings ever since I was eight. When I was 18 I got my first professional booking, and it was in an all-white nightclub." The large, almond-shaped brown eyes shone with mischief as Ms. Ambrose kidded, "In those days I didn't think about the fact that my parents couldn't come in to see me. I just figured that since all the black folks in St. Louis had already heard me, it was time to give the white people a turn."

Her lovely voice dropped to a husky whisper and she added very seriously, "But oh, I was scared. When I walked over to the piano that first night, I felt as though I had a chunk of ice, big as a fist, in the pit of my stomach — and my foot trembled every time I pressed the pedal..."

NOW IN HER LATE 40s, the mother of five children ranging in age from 16 to 27, and the

grandmother of 1-year-old Crystal Kay, Ms. Ambrose admitted, "And I kept on having that horrible stage fright before every performance right up until 1968. That's when I realized I was bringing joy to everybody around me with my music — but I couldn't find happiness for myself."

Ms. Ambrose was divorced 10 years ago, and reared her children alone. "We traveled all over the country together, like gypsies. I got my divorce on the condition I ask for no alimony and no child support and that was all right with me... you can't set a price on freedom," she said.

And the independent musician used her freedom to make her name famous. She appeared most recently in the Los Angeles production of "Dont Bother Me, I Cant Cope."

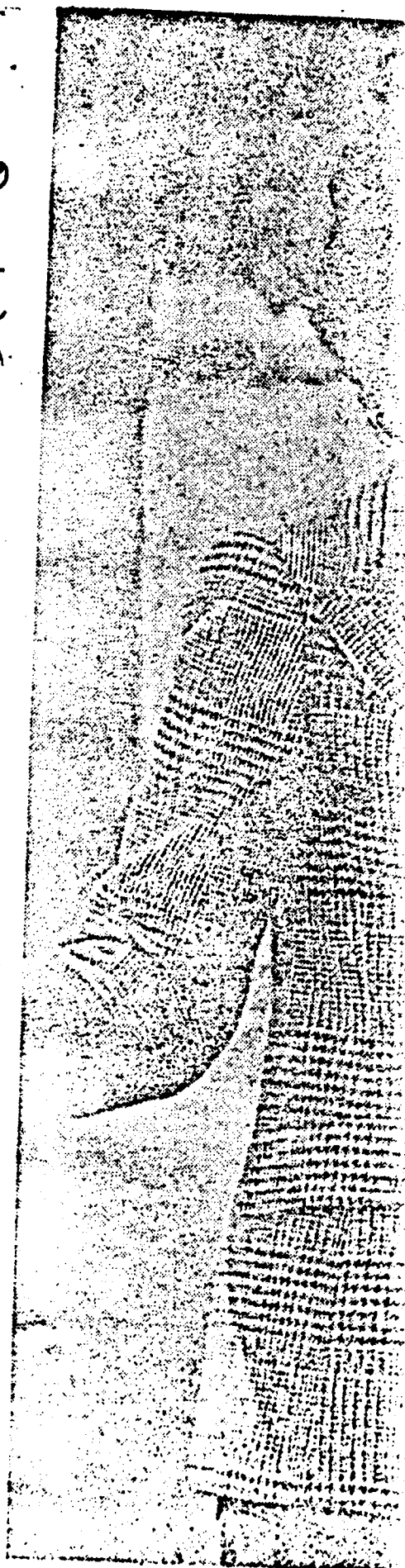
She has appeared in Chicago at Mother Blues, the Blue Note, The London House, The Happy Medium, The Gate of Horn and Ravinia Festival. She's worked theatrically with the New York Shakespeare Festival, and has been on The Tonight Show, Merv Griffin, and Virginia Graham, and appeared on television specials with Harry Belafonte.

BUT HER SPECIAL JOY — the source of what she terms "spiritual happiness" — stems from the Church of Scientology, which Ms. Ambrose joined in 1968, when she was feeling so depressed.

"My life changed then. I realized I have a personal investment in mankind, and my personal happiness depends upon the conditions in which my fellow man lives. And anything I can do to help his environment will make the world better for me and my children, too," she said slowly.

Ms. Ambrose plunged into church work, and is now active in Narconon, its drug rehabilitation organization. She divides her time between performing, organized work to encourage black-owned business, and work to raise the educational level of minority groups.

Reflecting on the new show, she said, "Patrick Henry faces a very difficult challenge. I'm not sure this play represents the best of Hansberry... but we all want it to be the best of us..."



Amanda Ambrose has a special joy



For Scientology File

TODAY'S POST

Published Monday through Friday Second Class Postage paid at Norristown, Pa. 19401

Serving Greater Valley Forge from King of Prussia, Upper Merion Township, Pa. 19406

Friday, March 22, 1974

TODAY'S

Religion

Cathy Rubenstein, Editor



CHURCH OF SCIENTOLOGY OF NEW YORK
MINISTRY OF PUBLIC RELATIONS
NEW YORK

49 WEST 32 STREET, NEW YORK
PHONE: 212 565-6877

Scientology Renews The Spirit

By PHYLLIS GIMELSON
Today's Post Correspondent

Out of the West came a new religion—Scientology. The year was 1950, its founder—the explorer, mariner, world traveler and writer, L. Ron Hubbard.

Described simply, Scientology is applied philosophy. It is a religion to make people more able. A religion with a technology all its own. A religion designed to free its parishioners not bind them. It defies a simple description. It bears little resemblance to most religions but can be compared to Buddhism in its beliefs if not its practices.

L. Ron Hubbard, its founder, could be described as a genius. At age 20, a student at George Washington University, he was already supporting himself as a writer. A year later, in 1931, he directed a Caribbean Motion Picture Expedition which provided invaluable research data to the hydrographic office at the University of Michigan.

In 1932, he made the first complete mineral research of Puerto Rico. During the following years, he sailed along the coast of Alaska recording new knowledge about those unfrequented waterways. He became a member of the Explorers Club in New York in 1939 and received his license to Master Sail Vessels in 1940.

In 1941, he was sent to the Philippines and in 1942 became the commanding officer of a Corvette which subsequently battled German submarines in the North Atlantic. He was severely crippled and blinded and was sent to the Oak Knoll Naval Hospital.

DURING HIS convalescence, he capitalized on the teachings he had received as a child from a family friend who had been a student of Sigmund Freud. He combined what he knew about psychoanalysis with his own observations and developed techniques which helped him overcome his injuries and regain his abilities. He recovered so completely that, in 1944, he was reclassified for full combat duty.

It was during this self-applied rehabilitation that the basic principles of Scientology and Dianetics (the branch of Scientology dealing with the mind. Scientology deals with the rehabilitation of the spirit) were first formed. A new religion was born.

"Scientology is a religion, a

movement," said Joyce Sardino, Officer of Public Relations for the Church and minister in training, "open to anyone in any religion. You don't have to give up your own religion to be a Scientologist. Man's relationship to God is a very personal thing. So, each person has the freedom of deciding how he wants to relate to God."

Mr. Hubbard has written, "The aims of Scientology are a civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights and where man is free to rise to greater heights."

SCIENTOLOGY AIMS to achieve this Utopian civilization through scientific means. Members of the Church of Scientology learn that its basic principles are concerned with the spirit of man and his mind.

In the study of the mind, (Dianetics), it is learned that the mind is divided into two parts—the analytical mind and the reactive mind. The fully aware part of the mind that records, recalls and evaluates data is called the analytical mind. The reactive mind harbors inhibitions, repressions and compulsions, which can cause unrest and unhappiness. This is the part of the mind that has to be cleared to make way for a better life and consequently a better person.

Clearing is done through auditing or counseling. An E-meter is used to indicate the degrees of intensity in the thoughts of the person being audited. It is a simple device consisting of two tin cans attached to a console by wires. The 'pre-clear' person holds onto the cans and the intensity of his reactions are revealed to the auditor.

"The auditor is trained in Confessional procedure which, in Scientology, comprises a comprehensive technology," states a Scientology handbook. "The purpose of auditing," it continues, "is to make the person more spiritually able, more aware, more free."

ACCORDING TO Scientology principles, the person who has become spiritually free has faced his wrongs and spoken the truth by finding out who he really is and what his purposes are he becomes a more ethical and successful person.

"Actually," said Miss Sardino, "Scientology has a twofold face. It is concerned with the spiritual

nature of man and also how man relates to his community, mankind in general and all of life."

Scientologists have taken their philosophy out into communities all over the country. Each church has a Committee of Public Health and Safety which is dedicated to dealing with community problems.

A Citizens Commission on Human Rights in New York City, sponsored by the Church and consisting of doctors, lawyers, teachers and Scientologists, is presently making a study of the mental hospitals in New York to insure the rights of mental patients. A drug rehabilitation program called Narcanon has had an 80 percent total rehabilitation record in centers in Connecticut, on Riker's Island and in Delaware County, Pennsylvania.

"Narcanon agencies are all designed to function by applying techniques of Scientology," said Miss Sardino. "There are about 40 such agencies in the country and the numbers are growing rapidly."

ANOTHER GROUP JUST being organized is the Geras Society, a group which plans to work for effective solutions to the ever mounting problems of the aged in the New York area. Hopefully, this too will spread to other parts of the country.

Eleanor Links Hoover describes Scientology as "an epistemology, a new language, a cybernetic system of learning, a theory of personality and education, a philosophy, a view of expanded consciousness."

Scientology is the fastest growing religion in the world. While, according to the Encyclopedia Britannica 1972 Yearbook, membership in the mainstream of churches (the U.S. alone) was at a virtual standstill increasing only 3 percent, the numbers of adherents to the new religious cults rose from 100,000 to 2 and a half million in the 1960s. Largest of the new religions was Scientology with 600,000 members.

There is a Scientology Mission at 8 West Lancaster Ave. in Armore where courses in Scientology are given. Lectures are held every weekday evening at 7:30 p.m. and interested citizens are invited to attend an introductory lecture free.

But—don't expect flowing robes, Guru beards, or incense. Look for freshly scrubbed, immaculate groomed, young and friendly staff at the Mission will greet you warmly.