

Los Angeles Times

★ SATURDAY, MAY 15, 1993

Man Accused of Stalking Bono Held in Hospital Mental Ward

PALM SPRINGS—A man accused of stalking former Mayor Sonny Bono was in a mental health ward pending prosecution on an arson charge, authorities said Friday.

James Hamlin, 40, was under observation and treatment at Riverside General Hospital, said Riverside County Deputy Dist. Atty. Martin Brhel.

Prosecutors filed a felony arson complaint against Hamlin, 40, after a June fire in a room at the San Jacinto Hotel in Palm Springs, Brhel said.

Municipal Judge Arthur Block set Hamlin's bail at \$25,000 pending his arson trial. He had been free on his own recognizance.

Prosecution of the arson case has been delayed because Hamlin has been in and out of Patton State Hospital, Brhel said.

Bono, who made up half of the Sonny and Cher singing duo in the

1960s and '70s, filed a petition this week in Riverside County Superior Court in Indio seeking an injunction to keep Hamlin away from him and his family.

The harassment, Bono said, has caused stress and health problems for him and his wife.

Hamlin has said he suffers from a manic-depressive disorder. He said Thursday that he wanted to avoid long-term commitment to a mental institution and would petition for release Monday.

Hamlin denied that he intends any harm to Bono or his family. He declined to comment further on Bono's allegations for fear it would jeopardize his bid for freedom.

"My concern is I don't want Hamlin out on the streets," Brhel said. "I don't want him getting out and stalking Bono or anybody else."

—Associated Press

Daily Bruin

Monday
May 17, 1993

Church members file suit against professor, officials

By Nancy Hsu
Daily Bruin Staff

Two UCLA extension students in the Church of Scientology have filed suit against UCLA professor Louis Jolyon West, the Board of Regents and Chancellor Charles Young for allegedly using taxpayer money to fund anti-religious activities.

The university has yet to respond to the suit filed last month with the Santa Monica Superior Court.

John Van Dyke and Mario Majorski charge that, while on the University of California payroll, West used his position to organize anti-religious seminars and two groups that target minority religions — Cult Awareness Network and American Family Foundation.

"I saw him on TV in this program and he said some things about other people's religions and he was attacking them," said Van Dyke, who is now a senior marketing major taking classes at Cal Poly Pomona while planning to enroll in more classes at UCLA. "That's where I drew the line. It really touched my heart that someone was actually getting away with that."

But West counters that the church practices a severe form of mind control, drawing up contracts for members to work for the church in this life — and often in their afterlife.

"There are enormous pressures for its members to stay," West said. "Anyone who wants to leave is threatened. They're very harsh and demanding and uncompromising."

He also says the church uses amateur psychotherapy that has left its members physically and mentally damaged.

"It's like amateurs doing surgery," West added. "There's mental damage. They've been depressed, frightened, fearful, have eating disorders, impaired sleep, loss of confidence and an inability to exercise individual thought."

The charges include that UCLA co-sponsored conferences that allegedly attack scientology, that West made derogatory remarks about scientology at a Washington, D.C. conference and that he violated the California Education Code.

"It's despicable conduct, but if it is on his own time and if he's not spending taxpayer's dollars, it would not be implicating the university or Board of Regents," said Linda Simmons Hight, a public information officer with the church. "He represents himself as a UCLA professor, so it puts it in a whole different light."

West, 68, a doctor and professor of psychiatry and behavioral sciences, has spent 43 years studying the church. He said that because taxpayers pay his salary, any work that he does is underwritten by taxpayers.

"My interest has been stimulated mostly by seeing victims of psychiatric disorders that have come about by their experience in cults," West said. "I don't attack religion.

My main concern is situations that put people in harm's way."

The Church of Scientology was founded in 1954 on the teachings of the late science fiction writer and author of Dianetics, L. Ron Hubbard.

The church deals with the growth and change of the human spirit to help a person improve and better communicate with family and friends. It is also very active in drug rehabilitation and other community service efforts, said Hight.

However, West says their form of drug rehabilitation, called "Purif" for purification, entails making the addict sit in daily

"It's despicable conduct, but if it is on his own time and if he's not spending taxpayer's dollars, it would not be implicating the university or Board of Regents."

Linda Simmons Hight
Church of Scientology

saunas for extended periods of time while taking vitamins that leave the patient chemically imbalanced.

West said he is bothered by the charges. Known as an outspoken critic of the scientology church, West says the church emulates Hubbard and teaches lessons based on his fictional stories.

"I'm a person who has spent most of his life trying to help people and I don't like being represented as a person of ill will," he added. "I would never try to deprive someone of his or her religion, but when people claim a religious rationale for doing evil things, then that's not a bona fide religion."

This suit is the second attempt by students to bring an injunction against West. A similar case filed last June in the United States District Court was thrown out in March.

The first case was dismissed in March because the students did not have the grounds as taxpayers to sue West, and did not provide facts suggesting that the university's subsidization of West's activities were malicious.

In addition, the court held that stopping West from speaking out would violate West's free-speech rights.

"We thought the case was without merit and should be vigorously fought," campus attorney Ruth Simon said. "The judge agreed with us and the case was dismissed."

While that case is currently being appealed, the new suit is in preliminary stages.

"I have no quarrel with the members of the Church of Scientology," West said. "I feel sorry for them. I see their members as being victims, subject to deceit and being ripped off in many ways."

**Your
news.
Your
paper.**

CHICHESTER
The News

Thursday, May 27, 1993

25p

BIGGEST SALE IN THE SOUTH

Chichester Anglican leaders advise youngsters against scientology

CULT CHURCH WARNED OFF

Cult condemned

Church leaders have condemned the cult of Scientology which is growing in Chichester.

In a letter to the Observer 14 Anglican clergy have warned residents to stay away from the cult's new centre in the city.

And they have urged people not to complete "free personality tests" which cult members give out around the city centre.

The "church" of Scientology has stepped up its presence in the city over the past year and opened the Chichester Dianetics Centre by the railway station a month ago.

Now 14 Anglican church leaders from the Chichester and Selsey areas who are concerned by the cult's attempts to recruit young people have issued a warning.

They said: "We believe it is most important the general public should be kept aware of repeated attempts to present Scientology as something acceptable and beneficial to society.

"We believe the opposite is true and would urge everyone not to get involved."

The group included clergy from the West Sussex Institute of Higher Education, Chichester College of Arts, Science and Technology, St Wilfrida Hospice and the Chichester hospitals, as well as vicars and rectors from the Chichester and Selsey areas.

Critics and former Scientologists say people who send off for the free personality test are put under pressure to sign up for expensive courses.

The cult was branded "obnoxious, corrupt, sinister and dangerous" by a High Court judge, and called "socially harmful" by a former Government minister.

Beware the lure of the questionnaire

Sir, - We, Anglican clergy working in and near Chichester, write concerning the cult of Scientology.

Although the practices of Scientology have been exposed for what they are, both in the national press and in the courts, we believe that it is most important that the public should be kept aware of repeated attempts to present Scientology as something acceptable and beneficial to society.

We believe that the opposite is true and would urge everyone not to get involved, either by visiting the new Dianetics Centre or by completing the "Free Personality Test" questionnaire, which is their basic

recruiting technique.

Signed: Richard Griffiths, St Pancras, Chichester; Peter Carmichael, St Anne's, East Wittering; Roger Davies, Lavant; Maurice Jewell, St Wilfrid; Clive Ashley, Chaplain to the Chichester Hospitals; Victor Cassam, Rector of Selsey; David Pollard, Priest-in-Charge and Chaplain to Chichester College; J. H. Lyon, St Paul's, Chichester; G. L. Driver, St Peter's, Selsey; P. M. Gilbert, St Andrew's, Tangmere and Oving; K. Woolhouse, West Sussex Institute of Higher Education; Michaela Collis, Rector of Fishbourne; V. G. de R. Malan, Hunston and North Mundham; Keith Catchpole, Rural Dean of Chichester.

By BRIAN WARREN

The News

Church leaders in the Chichester area have got together to issue a tough warning about scientologists.

They are concerned that the cult is increasing its influence in the district.

A warning has been issued by 14 Anglican church leaders from Chichester and Selsey, who are particularly concerned about the cult's attempts to recruit young people.

The "church" of scientology has stepped up its presence in Chichester in the last year and has just opened a new centre near the railway station.

In a statement, church leaders said: "We believe it is most important the general public should be kept aware of repeated attempts to present scientology as something acceptable and beneficial to society.

"We believe the opposite is true and would urge everyone not to get involved."

Included in the group are clerics linked with St Richard's Hospital and St Wilfrid's Hospice, both Chichester.

They are warning residents to stay away from the cult's new Chichester centre and are urging people not to complete "free personality tests" which cult members give out around the city.

Critics and former cult members say the free questionnaires play on insecurities and doubts.

People who completed them were persuaded they were depressed, unstable and needed help from a series of expensive courses on self-improvement.

The movement is believed to be planning to open a new Portsmouth base.

Scientology spokeswoman Sheila Challif said: "It seems that these reverend gentlemen have such a problem with diminishing congregations that they have a great deal of time to spend maligning other religions."

Scientology in the Schools

Is L. Ron Hubbard's morals text harmless?

BY KENNETH L. WOODWARD
AND CHARLES FLEMING

When Carol Burgeson received a copy of "The Way to Happiness" in the mail 18 months ago, she read it through and decided it was the perfect non-religious vehicle for teaching moral values to her senior students at Thornton Township High School in Harvey, Ill. So Burgeson ordered more free copies of the book by L. Ron Hubbard and used them to stimulate discussions in her classes. "It seemed so harmless," she says. "Brush your teeth, do your work, don't be tardy—what's wrong with that?"

Nothing. But she was more than a little surprised to discover that the late Hubbard, who is identified in the pamphlets by name only, was the founder of the Church of Scientology, and that the pamphlets are distributed by a foundation tied closely to his controversial religion. She's not alone. With little fanfare, Hubbard's text has found its way into the nation's schools. According to the Scientologists, 8,300 public-school teachers and administrators have used the morality text since it was first published in 1981. Altogether, church officials estimate, 6.8 million pupils in 7,000 U.S. schools have studied Hubbard's moral principles; internationally, more than 34 million copies in 17 different translations have been distributed—sometimes, say Scientologists, by major corporations. "That book," says the Rev. Heber Jentzsch, president of the Church of Scientology International, "has probably had more popularity than anything Mr. Hubbard has written."

The need for books on values has long been recognized by public-school educators. Strapped for cash and under pressure from parents to deliver a values-oriented education, many teachers and administrators welcome any text that promises—as Hubbard's does—to deliver sound moral principles on a "nonreligious" basis. But when NEWSWEEK checked with public-school educators who received the text, some said that they had been misled. In Brooklyn, N.Y., Lawrence Herstik, principal of PS 238, initially welcomed "The Way to Happiness" as "a values-oriented book about righteousness and peace." But he stopped using the text after he discerned "an undercurrent of a religious nature." In Bellflower, Calif., Jeanie Cash, principal of the Frank E. Woodruff Elementary School,

ordered copies of the Hubbard book but refused to put them into her classrooms when she discovered that they came from the Church of Scientology. "They sent a brochure saying it was a self-esteem program," says Cash. "I feel that I was deceived. We feel very strongly about the separation of church and state."

lishing house, and promoted through The Way to Happiness Foundation, one of several independent corporations designed to propagate Hubbard's thought.

All of these putatively "secular" organizations are coordinated by the Association for Better Living and Education (ABLE), which is an organ of the church. The "Way to Happiness" book is itself part of Hubbard's extensive philosophical and religious writings, which for Scientologists, says Jentzsch, "are the same as the Bible is for Christians and the Koran is for Muslims." What makes "The Way" acceptable for public-school use, Jentzsch argues, is that students who read the book do not have to follow Hubbard's moral

1. TAKE CARE OF YOUR-
SELF 2. BE TEMPER-
ATE 3. DON'T BE PRO-
MISCUOUS 4. LOVE AND
HELP CHILDREN 5.
HONOR AND HELP YOUR
PARENTS 6. SET A GOOD
EXAMPLE 7. SEEK TO

Since "The Way to Happiness" claims that it is "not part of any church doctrine," Scientologists insist that its use by public schools poses no problems. Hubbard wrote it in 1980, they report, the year the U.S. Supreme Court ruled that public schools in Kentucky could not display the Ten Commandments in the classroom. Like Scientology itself, says president Jentzsch, the book merely teaches "common sense." However, the volume is published by Bridge Publications, the church's own pub-

**'Way to
Happiness':
Hubbard's
'secular'
text**

principles, while members of the Church of Scientology must.

On the surface, there is little in the book that would trouble any educator who believes in cleanliness, honesty, integrity and tolerance. Among Hubbard's 21 moral principles is this curiously relaxed restatement of the golden rule: "Try not to do things to others that you would not like them to do to you."

But Hubbard's catechism is also studded with jarring axioms. It declares, for example, that "the way to happiness does not include murdering your friends, your family or yourself being murdered."

More important, anyone familiar with Scientology will find that the text uses key words and concepts taken directly from Scientology's religious lexicon. For instance, Scientology teaches that the fundamental point of life is "survival," and that only those who become the "cause" of their own actions can be truly happy. This is also a major theme of "The Way to Happiness." More significant, Scientology teaches that the truth is "what is true for you." This relativistic view is repeated with emphasis in the book. On the other hand, the text is silent about most of Scientology's central tenets: for example, its belief that people suffer from evil deeds done in past lives that the church's ministers can correct through expensive counseling courses, and its adamant opposition to psychiatry.

Front group? Critics of Scientology, including some former officials, argue that "The Way to Happiness" is primarily a recruiting tool for the church. According to Vicki Aznaran, who once served as inspector general of the Religious Technology Center, the church's highest ecclesiastical organization, The Way to Happiness Foundation is "a front group to get people into Scientology" and the book is designed "to make Scientology palatable to the masses." Another former church member, Gerald Armstrong, claims that Hubbard wanted "rich Scientologists to buy huge quantities of this book for distribution. He wanted to go down in history as a scientist or a philosopher or both." Both Aznaran, who runs a private detective agency in Dallas, and Armstrong, who works for an anti-Scientologist attorney in San Francisco, are currently locked in prolonged and bitter litigation with the church over a variety of claims.

Church officials strongly deny that "The Way to Happiness" is a lure to attract potential converts. Still, the church is anxious to broaden its appeal by promoting Hubbard's various "technologies" for combating drugs, reforming criminals, teaching morality and learning how to study—and doing it through its sundry satellites: Narconon, Criminon, Applied Scholastics and The Way to Happiness Foundation. The church's encyclopedic reference text, "What Is Scientology?", claims that 23 corporate giants have used Hubbard's study technology. Yet a check of three of them—Mobil Oil, General Motors and Lancôme—brought denials of any corporate involvement with the church. But if the nation's public schools are any measure, Hubbard's tracts will continue to turn up in the most surprising places. ■

Martyrs for Multiculturalism

Courses that students at UCLA might die for

For 20 years, the University of California, Los Angeles, has offered courses about Chicano culture and history. But last April, on the eve of the funeral of Cesar Chavez, the farm workers' union leader, officials announced that they would not create a special department devoted to Chicano studies—instead they pledged to im-

content themselves with interdisciplinary majors taught by professors from traditional academic departments. That arrangement is unsatisfactory, say the demonstrators, because faculty members have little time or encouragement to concentrate on ethnic studies. Their solution: full academic status for Chicano studies. "We cannot

continue to the next necessary step without departments," says Luis Torres, an English- and Chicano-studies professor at the University of Southern Colorado who also heads the National Association of Chicano Studies. (About 17 percent of UCLA's 23,000 students are Chicano; many have not joined the campus demonstrations.)

UCLA administrators insist that a field like Chicano studies—touching on history, sociology, literature, feminism and other disciplines—is best left as an interdisciplinary program. That structure encourages the flow of ideas among Chicano-studies faculty and other specialists. Creating separate departments, says UCLA Provost Herbert Morris, encourages a "Balkanization" that the university wants to avoid. "We need the ethnic perspectives to pervade all the departments," says Morris, who does agree that the Chicano program needed improvement.

Chancellor Charles E. Young offered to take several important steps to bolster the Chicano-studies program. First, all ethnic- and gender-studies programs would be exempt from funding cuts for two

years—a critical gesture because the UC system is strapped for cash. Second, new faculty would be appointed jointly to Chicano studies and an existing department—history, say, or languages. Also, Young insists that this year's decision need not be the final one. He suggests that the idea of a full-fledged department can be re-examined in a few years. Seeking an end to the demonstrations last week, university officials offered even more funding and more faculty for the program. So far, the protesters have rejected his offers—as well as food. In a state where minorities now account for nearly half of the student body at some public universities—and sometimes more—the bitter conflict at UCLA will not be the last.

CONNIE LESLIE with ANDREW MURR at UCLA



A fight to the death: Protesters at UCLA

prove the existing program. Since then, the campus has reverted to '60s-style protests. Students—mostly Chicanos—took over a faculty center, then trashed it. City police arrested 99 demonstrators. And now, on the lawn outside the administration building, nine demonstrators have taken a page from the Chavez manual, pledging to fast until a department is created—or they die.

Is this a cause worth dying for? "We are risking our lives to save lives," says hunger striker Jorge Mancillas, assistant professor of biology at UCLA's medical school. More academic attention, he thinks, will eventually pay off in a more prosperous, stronger Chicano community. But UCLA does not have separate departments for any special-interest group. Asians, blacks and women have all had to