

Tate suspect linked to 'The Process'

Christ, Satan and Manson haunt a London cult

LONDON — (UPI) — Members of a British cult which venerates Satan, Christ and animals, say that Charles Manson, leader of a hippie group accused of the Sharon Tate murders, may have borrowed the cult's beliefs.

A bearded cult member named Malachi fingered a red Devil embroidered on the neck of his black jersey and said if Manson did so, "he was irresponsible."

MALACHI'S CULT calls itself "The Process." It is a group of about 60 who live communally in a large pillared house here. They returned two months ago from a tour of the United States where they claim they converted some 200 American hippies to their sect, and brought four California youths back to England.

Los Angeles police investigating the Tate murders say they have not heard of "The Process." But the London-based Church of Scientology, whose one-time member Robert de Grimston founded the group, says Manson was involved with the cult.

"We have sent the Los Angeles police all the information we have on 'The Process,'" a Scientology spokesman said.

"The Process" members here deny ever having met Manson.

"But he might have learned of us while we were in Los Angeles," Malachi said. "If he adopted some of our ideas, then he distorted them a bit."

IT IS IN a musty, thick-carpeted sedate house on a quiet, winding street where one finds the cult. Red lamps

light wall plaques of the commandments of "The Process" . . . "The ultimate sin is to kill an animal" . . . "Christ said love your enemy. Christ's enemy was Satan. Love Christ and Satan." . . .

The long curling fingers of Malachi beckon visitors into a cavernous coffee bar. Snakes of silver and gold foil curl about the walls. Star musicingles in the background.

The cafe is where the cult recruits new members. Processseans, as they call themselves, stride in and out like shadows, clad in solid black.

Thick silver crosses dangle from their necks. Red Devils mark their collars. Swastika-like rings—a symbol of eternity, they say—flash under the room's red lamps.

The atmosphere is a mixture of the gentle and

benevolent and the bizarre and menacing.

MALACHI SPEAKS in a drowsy, persuasive voice. "Satan and Christ live in all of us. They are The Process. We are The Process. The Process is us."

And the world is in the process of destroying itself, according to Malachi and comrades. Mankind is doomed and the only ones who will survive are the processseans.

Each member is allowed to espouse one of the cult's three gods — Lucifer, Satan, or Jehovah. Lucifer represents light, optimism, enjoyment, Jehovah symbolizes purity, discipline, self-denial. Satan, a dual god, represents violence and lust as well as detachment and mysticism.

Christ is the combination of all.

In the group's bookshop, lit with prismatic lights, is a large portrait of De Grimston, "The Process" founder. Bearded and Christlike, his face is bathed in a halo of light and processseans bow their heads when they pass him.

De Grimston's gospel, which he claims to have recorded from conversations with Satan and Christ, lie in brightly colored bindings all over the room. They cost a pound (\$2.40) each.

DE GRIMSTON, 34, and his wife Mary, 37, started the cult six years ago as an offshoot of Scientology, a semireligious sect that claims to strengthen people's minds through scientific methods. Among the cult's hierarchy

now are Malachi, advocate of Satan, Lars, advocate of Lucifer, and Christian, advocate of Jehovah. Friendly, clean and placid,

they seem inspired, although it is hard to pin down their beliefs. They glorify death and violence yet espouse the gentle qualities of Christ and preach harmony and peace. They answer critical questions about their dogmas with vacant stares.

Rec'd
Jan 15, '70

Extract from Hampstead and Highgate Express

Mr. Lee, the Individual.

The Society for Individual Freedom has a new council member - scientologist Mr. Leslie Lee, recently banned from the National Association for Mental Health because of his allegiance to the Church of Scientology.

The NAMH expelled several scientologists believed to be subverting the organisation. But the SIF said this week: "As far as we are concerned Mr. Lee is a perfectly honourable individual."

Mr. Lee, founder of the Highgate Scientology Centre in Dresden Road, shares Scientology's concern at the way mental patients are treated, and joined the NAMH in the hope of influencing changes. He joined the SIF - a slightly Right-wing version of the National Council for Civil Liberties - for the same reason.

"We received a few hysterical letters from other members against Mr. Lee and other scientologists who are members of the society," Mr. Gerald Howarth, secretary of SIF, told me, "This followed rumours that scientologists were planning to take over the society."

"Their intentions have probably been misrepresented. We are watching the situation, but I see no reason for objecting to scientologists any more than to members of any religious organisation - as long as they don't try to change the aims of the society. We would soon notice if that began to happen".

The SIF, whose council members include the Earl of Bradford, Lord Coleraine and Lord Somers, has published an article by Mr. Lee about the treatment of mental patients, called Patient or Prisoner, and also plans to publish his Scientology and Freedom.

"As a member of the society, I feel in a stronger position to fight for the rights of mental patients," said Mr. Lee. "I would feel in an even stronger position as a member of the National Association for Mental Health."

A High Court judge granted Mr. Lee an injunction preventing the NAMH from holding its annual general meeting until all the appeals by the 200 expelled members have been heard.

The Church of Scientology, with British headquarters in East Grinstead, this week issued a proposed Bill of Rights for mental patients and will be canvassing support for it among MPs. The Church is also conducting an extensive survey throughout the West into the way mental patients are treated.

Mr. Lee, who helped prepare the Bill, describes himself as "a Higher Executive Officer in the Civil Service," but refused to be more specific.

"When Kenneth Robinson was Minister of Health he delivered an unjustified slur against Scientology under Parliamentary privilege, and it makes us feel vulnerable," he said. "But my immediate colleagues in the service know I am a scientologist. They know I am doing no harm. A scientologist is more likely to benefit the Civil Service".

Info Centers On Drug Abuse Goal of Confab

A major "Drug Abuse Information Conference" will be presented at the Hilton Hotel Saturday, Jan. 24 from 10 a.m. to 5:30 p.m. The conference is sponsored by the Church of Scientology of California, 2005 W. 9th St., to whom space was donated by Hilton officials for the event, according to Max A. Prudente, conference chairman.

"The purpose of the conference is to bring together for the first time, representatives of those governmental, civic and community groups involved in drug abuse to present all aspects of the problem, and how their various programs are attempting to deal with it," Prudente said.

From this event, it is hoped that agreement can be reached by all attending, to plan and establish through a coordinated effort, a drug abuse information campaign and centers in the Southern California area, he added.

"Individuals in the communities need to be brought to understanding about drugs and drug abuse problems in order to effectively eliminate them," said Prudente.

"Scientology organizations in Southern California have handled more than 500 drug cases in the last two years, with better than 90 per cent effective results. This is important information. Other groups also have important information. Such information should not be withheld under any circumstances if all of us working together are to knock a dent in this problem," he continued.

Response to the "Drug Abuse Information Conference" has been exceptional, and supportive interest has been generated nationwide, Prudente said.

Any qualified governmental, public or private group is invited to offer support or participation. Any clergyman, educational and counseling personnel, qualified medical doctor or health official who wishes to attend may contact the Public Relations Officer, Church of Scientology of Calif., 2005 W. 9th St., Los Angeles. Phone 385-9051.

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PAGE 1

DRUG ABUSE PREVENTION CONFERENCE SET JAN. 24

Western San Gabriel Valley residents active in the field of drug abuse prevention have been invited to a Drug Abuse Information Conference to be held in the Los Angeles Hilton Hotel Saturday, Jan. 24 from 10 a.m. to 5:30 p.m.

The conference is being sponsored by the Church of Scientology of California, to whom Hilton officials donated space for the event.

The program will launch a concerted nationwide campaign of drug abuse information and education.

A spokesman said the purpose of the conference is to bring together represen-

tatives of governmental, civic and community groups working on prevention of drug abuse to review all aspects of the problem and their various programs for dealing with it.

Aim of the program is to establish through a coordinated effort a drug abuse information campaign and one or more centers in the Los Angeles and Southern California area.

"Scientology organizations in Southern California have handled more than 500 drug cases in the last two years, with better than 90 per cent effective results," the

spokesman added.

"This is important information. We know that other groups in the communities are getting results, and that is important information. None of this information should be withheld from any of us if we are to work together to knock a hole in this problem."

Those interested in support of or participation in the conference are asked to contact the public relations officer, Church of Scientology of California, 2005 W. Ninth St., Los Angeles, telephone 385-9051.

THURSDAY, JANUARY 22, 1970

GRIFFITH PARK NEWS

LOS ANGELES CITY PRESS

ARK & ALTAR

Scientology Church Plans Conference

The Church of Scientology of California sponsors a "Drug Abuse Information Conference," Saturday, Jan. 24, from 10 a.m. to 5:30 p.m. at the Los Angeles Hilton Hotel, 7th and Figueroa.

Clergymen of all faiths are invited to attend to hear information on drugs, drug abuse problems, and how groups in communities, education, religion and government are attempting to handle them.

Anyone who wishes to participate or attend should call the Department of Public Relations, 385-9051.

The Church of Scientology organizations have handled more than 500 drug cases in the last two years in the LA area.

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THURSDAY, JANUARY 15, 1970

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From this event, it is hoped that agreement can be reached by all attending, to plan and establish through a coordinated effort, a drug abuse information campaign and centers in the Southern California area, he added.

"Individuals in the communities need to be brought to understanding about drugs and drug abuse problems in order to effectively eliminate them," said Prudente.

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Any qualified governmental, public or private group is invited to offer support or participation. Any clergyman, educational and counseling personnel, qualified medical doctor or health official who wishes to attend may contact the Public Relations Officer, Church of Scientology of Calif., 2005 W. 9th St., Los Angeles. Phone 385-9051.

Meet Set On Drug Abuses

The Church of Scientology of California will sponsor a "Drug Abuse Information Conference" from 10 a.m. to 5:30 p.m. Saturday at the Los Angeles Hilton Hotel.

The purpose of the event, church officials said, is to bring together representatives of governmental, civic and community groups who are involved in the subject of drug abuse to present all aspects of the problem and how their various programs deal with it.

As a result of the conference, it is hoped that a coordinated effort to launch a drug abuse information campaign and establish a center or centers throughout the Southland will materialize.

Response to the upcoming conference has been exceptional, according to a spokesman for the Church of Scientology of California.

Additional offers of support or participation are invited and individuals or organizations interested may contact the church's public relations officer at 385-9051.

Star-News—B-7

PASADENA, WEDNESDAY, JAN. 21, 1970

Drug Abuse Information Clinic Set

A Drug Abuse Information Conference will be sponsored Saturday from 10 a.m. to 5:30 p.m. by the Church of Scientology of California at the Los Angeles Hilton Hotel.

The program will launch a concerted campaign of drug abuse information and education throughout the United States, a church spokesman said.

He noted that the purpose of the conference is to bring together representatives of government and civic and community groups to present all aspects of the drug abuse problem.

The spokesman said it is hoped that a coordinated attack on the problem will grow out of the meeting.

Further information may be obtained by calling the Los Angeles office of the church at 385-9051.

Dianetics Guarantees Victory Over Drugs

By EVE DROLET

In response to readers who expressed shock and dismay over last week's story about the teenage girl who died from an overdose of drugs at a rock and roll concert here, the Press has interviewed a man who claims to have an effective new technique for combating drug addiction. With the exception of methadone to relieve the cravings of a heroin addict, there have been few positive advances in drug prevention and cure.

The Reverend John W. Elliott, senior minister of the Church of Scientology and chairman of its Drug Abuse Prevention team, announces that a technique called Dianetic Counseling has completely cured 30 out of 30 persons who came to his group for help.

"Dianetic Counseling," says Elliott, "is a new technology which has resolved not only the craving for drugs, but also the after-effects. This will revolutionize the whole area of drug abuse, and the threat it poses to the mental and physical health of the State."

Reverend Elliott has conducted an extensive survey of the drug abuse problem in Hawaii during the past several months. He has spoken at many community meetings about the problem, and recently conducted a large drug abuse seminar in Honolulu with some of the leading authorities in the field on the panel.

He related, "It was first necessary to research why it is that a person craves drugs, and

what happens to him when they become habitual.

"We have discovered that most people crave drugs as an escape from fears, worries, sadness and depression, and also from such unpleasant physical manifestations such as aches, pain, chronic tiredness, etc.

"The drugs give a person a 'high' during which period he feels released from such feelings, and after this experience he becomes less and less willing to come down to earth and face these same conditions again.

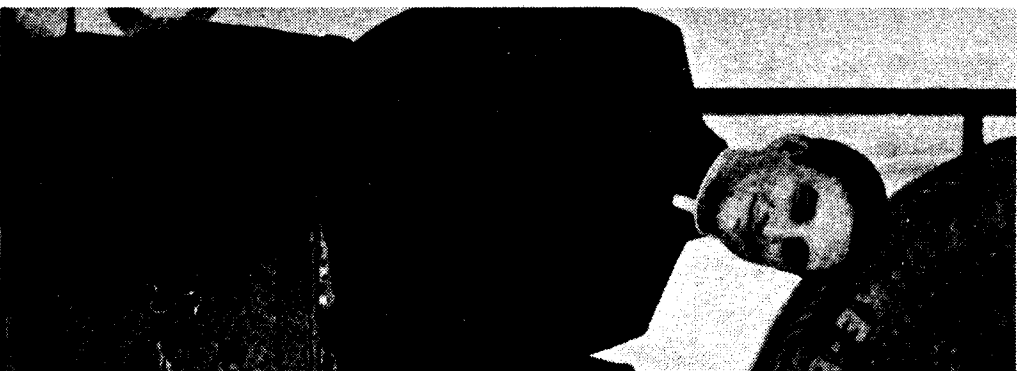
"Knowing this we can now tackle the problem of addiction at root cause. The first step is for the person to undergo a thorough medical check-up and treatment for any physical condition or illness which will respond to normal medical treatment. After that, it is necessary to handle any psychosomatic illness the person has."

Elliott continued, "In Dianetics we are tackling the root cause of a tremendous variety of psychosomatic ills. By resolving them we find the craving for drugs disappears and the person can be simply rehabilitated by handling the after-effects of the drugs.

"In addition, by tracking down the hidden feelings of unwantedness which a person has prior to taking drugs, our techniques remove the reason for taking drugs in the first place. The compulsion to go on using drugs is greatly lessened, and the person who wishes to do so can very easily

come off them."

Elliott was asked if all drug users are addicted by virtue of a psychosomatic problem.



ELLIOTT

"No," he answered. "With some there is a good medical reason why they are addicted. When given a medical examination it may be found they have a broken bone, or some pain producing com-

dition which needs a medical cure before Dianetic counseling for purely psychosomatic illness can take place."

Elliott feels the vast majority of people have some form of psychosomatic illness. Hay fever, asthma, and arthritis are listed in this category by Elliott who says that Dianetics resolves all such problems, as well as a vast number of unwanted emotional feelings that come under the general heading of worry and anxiety.

He says that in any young people are in "suppressed pain," adding "those cases which have been long and habitually on drugs and alcohol appear anesthetized and sometimes have 'nothing troubling them' whereas they are in reality in a suppressed condition and cannot cease taking drugs."

A shortage of Dianetic counselors, Elliott feels, is the only thing that stands as a barrier to a sweeping correction of drug abuse throughout the State. To alleviate the situation, training in the technique is being given free to the minister of any church desiring to take the course, and is available to medical practitioners at reduced rates.

"This is a tremendous breakthrough in the area of drug abuse," said Reverend Elliott. "It is revolutionary. Working in conjunction with the medical profession we can now, for the first time, guarantee an end to drug addiction for the individ-

ual and a full rehabilitation on his former self. In fact, through Dianetic Counseling, he emerges in far better shape than ever before."

Despite adverse criticism which has been leveled plentifully at Dianetics, and its more advanced technique, Scientology, the group has many touching testimonials from drug users who have kicked the habit.

One former addict, writing from California, says that after taking a course at the Hawaii Scientology organization he had "completely stopped what had become a steady downward spiral of taking drugs." He continued,

"With the knowledge of myself gained by Scientology training and processing I have not only given up drugs myself, but I am now working here in Los Angeles so that others may achieve the success I have had. Freedom from the enslavement of drugs is a beautiful and rewarding way to live. I urge anyone who has used drugs or who knows someone that has had drug experiences to go to Scientology. It's the way out of any trap and drug cures are an every-day occurrence there."

Looking into a society which has achieved very little in the way of such rehabilitation, Elliott says he is satisfied to answer critics with "the facts" which speak for themselves.

HONOLULU ADVERTISER
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San Mateo

Newspaper of San Mateo College

FEB. 1970

Scientists on Campus Discuss New Philosophy

With little success, today's generation has been trying to establish a better form of communication with their fellow man. Last Friday, the College of San Mateo was introduced to Scientology, the newest approach to group understanding.

At a lecture in the Little Theatre given by Mark Jones, a graduate of MIT and a former lieutenant in the Marine Corps, Scientology was explained as an, "exciting new and practical philosophy on how to know and fully understand yourself and others." It is based on the idea that nothing is true (good) for you unless you have observed it and it is true (good) according to your own observation.

Communication is only the beginning. From there you work up to discovering all of your problems and destroying their causes. After removing any hang-ups, you are left free to project all of your abilities. The zenith that Scientology offers to its students is power and clarity in thought and life—being able to reach any point or

goal without fear of failure.

Scientology was introduced to England in 1949 by its founder, L. Ron Hubbard. It spread to America shortly thereafter, and its popularity has grown tremendously. Courses have been started at several colleges and universities, including Stanford, U.C. Davis and Berkeley. A spokesman for the Santa Clara Scientology Center stated that out of every 10 interested people, eight stay with Scientology and find that its system of thinking and observing life is personally beneficial.

Future lectures are scheduled for CSM later this fall. Included in one of these lectures will be a concert performance by famed pianist and Scientologist, Mario Fenninger, who claims that his musical talent was gained through the use of Scientology.

Students interested in beginning courses can contact Norman McVea, 344-8312. Sessions begin on Saturday, Sept. 20, at 11 a.m. at 1444 Bernal Ave., Burlingame.

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Drug Abuse Confab Termed a Success

The Drug Abuse Information Conference sponsored by the Church of Scientology of California drew high acclaim from attendees and local government representatives at the Los Angeles Hilton, Saturday, Jan. 24.

Drug abuse information presented at the event indicated that results were being achieved in the field, that individuals can do something about the problem, and that drug abuse was "only a symptom, and not the problem," according to Roy Evans, counselor for the Narcotics Information Service (NIS).

The NIS, a unit of the County Department of Community Services, has been gaining widespread recognition for its work through community actions and groups.

County Probation Department representatives Sandra Summe, supervising deputy probation officer, outlined the problems faced by her department and the methods used to confront and successfully handle individuals released to them for probationary control.

She emphasized the necessity to recognize "the basic

human dignity" of the individual. She stressed the difference between an addict who turns to crime to support a "habit," and one who turns to drugs to escape "an unwanted condition" or "for kicks" during a life of crime.

Officials representing various departmental functions of the Church of Scientology organizations included Patrick Price, director of governmental relations, formerly police commissioner of Burbank; Dr. J. Michael Smith, PhD, co-sponsor of seven Scientology Mission centers in Southern California, formerly assistant professor of chemistry, California Institute of Technology; and Rev. Russell Meadows, professional practitioner and technical authority on Dianetics, the technology of pastoral counseling.

Special guest speaker was William Benitez, founder of "Narconon," an addict rehabilitation program successfully sponsored by the Church of Scientology in the Arizona State Prison. The program has been successful since its inception four years ago, and is presently comprised of non-addicts as well as addicts.

"Narconon" graduates were also present from Arizona to attest to the workability of the program which has produced more than 82 per cent successful results with graduates who have left the prison.

Attendees, participating speakers and news media were informed that of more than 50 drug cases handled by the church in the last two years, (390 alone in 1969), more than 90 per cent effective and permanent results were achieved in eliminating individual drug addiction or drug problems.

"The Church of Scientology is rapidly gaining recognition for its unique communication technology which not only enables an individual to totally erase the effect of drugs, but also alleviates the desire or necessity to take them again," said Max Prudente, conference chairman.

The church was urged to seek alignment with county agencies in the communities and to present its data and technology to government for application to the fields of drug abuse and improved mental health.

Tustin Scientology Center Attracts People Of Many Faiths

By TED JAMES
Register Staff Writer

TUSTIN — Four years ago a businessman and his wife had two friends to their home for an evening to discuss something called, "scientology."

Today the idea has expanded to a 60,000-square foot facility at 426 W. Sixth St. here, and has more than 2,800 followers.

Now called the "Orange County Diocese of the Church of Scientology of California," the organization is still headed by 43-year-old R a y m o n d Kemp with the help of his wife Pamela.

"I am the pastor here," Kemp said, "and this is known within our organization as a mission."

He said, however, that though scientology uses many religious terms, it is not a religion in the same sense as Catholicism or Protestantism.

"Ours is a religious philosophy of life based upon fact," he said. "Scientology is termed a religion because it deals with the spirit of man."

Kemp said that scientology is not a supplantive religion but "may be followed together with one's religion. We have two Catholic priests attending our classes, people of Jewish faith, Lutherans and other Protestants," he added.

He said scientology was founded some 20 years ago by author L. Ron Hubbard in the eastern United States and has since spread worldwide, with 20 "missions" in California.

"We believe that man is basi-

cally good," said Kemp, "but only by personal and individual responsibility can he achieve."

The scientology center here includes a chapel-lecture room, a classroom, five counseling rooms, a record-listening room and administrative offices.

Asked how the organization was able to support such a facility with its 17 full-time "workers," the pastor replied, "We have a number of courses and programs our people can take. A communications course, for example, costs \$10. We also charge for counseling time on a pay-when-it's-possible basis.

While revenue from the various courses, some costing up to \$500, is used to support the center, Kemp admitted he must financially subsidize its operation from his other business interests.

"We never refuse a service," he stated. "To us the money is incidental."

He said those who visit the center can study scientology itself or "Dianetics," an offshoot of the main philosophy which deals with imagined physical ills.

"We also have courses in ethics, how to study, how to handle money, natural childbirth, executive management, how to handle people and so on," he continued. "Ours is a school of living.

"We try to provide people with the tools to live a better life. The biggest tool is an awareness of their own spirituality."

The students range, he said, from a Friday evening class of 6-year-olds who are taught self-control to people like the 93-year-old ex-opera singer who has taken about every course the center has available.

"Of the 2,825 people we have who visit the center regularly," said Kemp, "at least 90 per cent are sent to us by those who have already found something here.

One of the most exciting programs at the center, said Kemp, is one on drug abuse which, he claims, is 95 per cent effective with those who start it and 100 per cent effective with those who complete it.

Stating that the program was begun about two years ago, Kemp said that in that time, more than 100 persons have gone through it. The average length of study, he said, is about three months.

"We have 38 people 'training' in the drug abuse program right now," he said. "We won't take anyone unless they've been 'dry' for 30 days. Then we treat their use of drugs not as a problem but as their own solution to prior problems. Once we get them to recognize and understand what it was that made them take drugs in the first place, we're on our way."

He said the biggest problem scientologists face is public misunderstanding of what they are and what they do. "We are not a cult nor a sect," Kemp added, "we are people studying a philosophy of life. Period."

MARCH 6, 1970

Wm. Burroughs: Naked Scientology

BURROUGHS ON SCIENTOLOGY

In view of the fact that my articles and statements on Scientology may have influenced young people to associate themselves with the so called Church of Scientology, I feel an obligation to make my present views on the subject quite clear.

Some of the techniques are highly valuable and warrant further study and experimentation. The E-Meter is a useful device ... (many variations of this instrument are possible). On the other hand I am in flat disagreement with the organizational policy. No body of knowledge needs an organizational policy. Organizational policy can only impede the advancement of knowledge. There is a basic incompatibility between any organization and freedom of thought. Suppose Newton had founded a Church of Newtonian Physics and refused to show his formula to anyone who doubted the tenets of Newtonian Physics? All organizations create organizational necessities. It is precisely organizational necessities that have prevented Scientology from obtaining the serious consideration merited by the importance of Mr. Hubbard's discoveries. Scientologists are not prepared to accept intelligent and sometimes critical evaluation. They demand unquestioning acceptance.

Mr. Hubbard's overtly fascist utterances (China is the real threat to world peace, Scientology is protecting the home, the church, the family, decent morals ... positively no wife swapping. It's a dirty Communist trick ... national boundaries, the concepts of RIGHT and WRONG against evil free thinking psychiatrist) can hardly recommend him to the militant students. Certainly it is time for the Scientologists to come out in plain English on one side or the other, if they expect the trust and support of young people. Which side are you on Hubbard, which side are you on?

This statement which appears in my forthcoming book *The Job* needs considerable amplification. I quote from *Freedom, Scientology* number 11 ... (no date) PSYCHIATRY No. 1 — beliefs and aims

An expose of this weird cult

Psychiatry: a medical specialty dealing with the prevention, diagnosis, treatment and care of mental illness and defect and, by extension, of many personal problems of personal adjustment. Historically, psychiatry grew up within the framework of medicine and dealt with the medical care of the mentally ill. As the Science and art developed, much of its treatment was not specifically medical, and many of those treated were not (in any ordinary sense of the word) ill, either somatically or mentally. The practice of psychiatry is thus often indistinguishable from that of other specialties that deal with problems of psychological adjustment. The term medical psychology is fairly descriptive of the practice of psychiatry but not of the curriculum for training in that field, which seldom includes any background in

psychology of normal people — adj. psychiatric.

Mental Health began promoting and organizing itself after the Second World War. Various mental health groups, societies and committees were set up throughout the world, and pronouncements made as to the future of civilization.

Dr. Brock Chisholm was at that time a prime mover in these organizations. His own pronouncements are of interest — even if they sound unbelievable.

1945 — 'Let us accept our own responsibility to remodel the world' and the remodeling plan is basically very simple. The way to prevent future wars is world government — established by developing world citizens with a 'state of emotional maturity' achieved, as Chisholm put it, by 'the re-interpretation and eventual eradication of the concept of right and wrong which has been the basis of child training ...'

Chisholm knew this couldn't be done overnight. People tend to cling to their old 'prejudices about national patriotism, individualism, loyalty to family and friends and their devotion to 'narrow' religious dogmas. 'There is something to be said for ... gently putting aside the mistaken old ways of our elders ... If it cannot be done gently, it may have to be done roughly or even violently.'

'We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day school teachers ...'

'If the race is to be freed from its crippling burden of good and evil it must be the psychiatrists who take the original responsibility.'

'We should begin to teach psychology in the first year in school, at about 5 or 6 years of age, before their ability to think has been entirely spoiled.'

'... to root out and destroy the oldest and most flourishing parasitical growth in the world, the tree of the knowledge of good and evil.'

Ten years later Dr. Chisholm was still talking ... 'A man who fathers six children is an indifferent fellow who has ignored his responsibilities as a citizen of the world. There is nothing admirable in competing with rabbits ...'

These are the views of one of the world leaders in the weird cult of psychiatry. Chisholm is not alone — read Julian Huxley's views on God. 'The advance of natural science ... has brought us to a stage at which God is no longer a useful hypothesis. A faint trace of a cosmic Cheshire cat. But the growth of ... knowledge will rub even that from the universe — I do not believe in the existence of a god or gods.'

These are not just isolated views. The Kinsey report reached a conclusion on homosexual molesters of children that such molesting may have contributed

favourably to later socio-sexual development, and further states that pre-marital sex relations of women help females to adjust emotionally to various types of males — and in hospitals, psychiatric courses have included these teachings:

'Pre-marital and extra-marital relations may be quite useful in establishing good mental hygiene, and that masturbation is all right in adolescents, but is 'wrongfully' frowned on in later life.'

The psychiatrist does not stop there. There is one other piece of resistance tucked away that he has been trying to get introduced for years. It is the 'Alaska Mental Health Bill'. It is the most authoritative, undemocratic suggestion to appear so far from the cult of psychiatry. This is what it sets out to do.

A large area in Alaska should be set aside for the 'treatment' of 'mental' prisoners from other states in the U.S.A. Commitment of 'patients' may be upon 'written application of an interested party', or may be by 'any health, welfare or police officer ...' Proceeding for commitment may be held in private without event the 'prisoner' being notified of such hearings. RULES OF EVIDENCE DO NOT APPLY AT SUCH HEARINGS.

This means that you could be lying in bed at night, be awoken by the 'authorities' and be sent straight to Alaska, whether you object or not. Your 'case' has already been heard, without your knowing anything about it, and a decision taken that Alaska is the place for you. And what works in the U.S.A. will work in other countries.

It is a matter of historical record that Scientology Organizations have fought this Bill in every country since it was first announced. They will continue to do so, because the freedom of human rights for each and every individual is at stake. There are already several cases of people who have 'disappeared' because of political controversy — and they can be removed because of their so called 'irrational' behavior, or their sanity discredited or being 'mentally unbalanced'. Doctor H.A. Overstreet has listed the new style 'symptoms' of mental illness in his book *'The Great Enterprise — Relating Ourselves to Our World'*. He writes:

'A man ... may be angrily against racial equality, public housing, financial and technical aid to backward countries, organized labor and the preaching of social rather than salvational religion ... such people may appear 'normal' in the sense that they are able to hold a job and otherwise maintain their status as members of society; but they are, we now recognize, well along the road toward mental illness.'

There we have it. Modern 'psychiatry' and 'mental health', as promoted by the Chisholms, the Over-

March 27-April 2, 1970

REBUTTAL

Organization electrodes

OPEN LETTER TO
WILLIAM BURROUGHS

Dear Bill:
I just read your comments on

Scientology published in the *Los Angeles Free Press*, and I felt, first as a writer (not influenced by your own stylistic innovations and extrapolations), second as a former active participant in the new left-hippie-yippie-youth movement scene and third as an executive of that Scientological "Organization" you find somewhat objectionable, that a reply was in order.

Your objections to Scientology appear to be twofold; first, that it is administered via an organization; and secondly, that what you consider to be Mr. Hubbard's political viewpoint differs considerably from your own. Let me treat with the second consideration first.

The "Freedom" publication you quote from is not Mr. Hubbard's personal journal. He neither writes all its articles, nor is he even necessarily in agreement with them all. Thus, to take the political opinions expressed in this publication and assign them to Mr. Hubbard and then criticize Mr. Hubbard for holding such opinions is an excellent example of the axiomatic definition of stupidity (Axiom 38... "Mechanical Definition: Stupidity is the unknownness of time, place, form and event"), and as such is more worthy of the head-bureau-crat-in-charge of the Food and Drug Administration ("them Scientologists are makin' people better and they gotta be stopped 'cause they ain't got no license!) than of a writer and thinker of your caliber.

"What is all this flap about the psychiatrists?" you ask. The flap about the psychiatrists is that 43,000 people per year die in U.S. mental hospitals alone (check out the Vietnam casualty figures for

comparison). It's the fact that in California you can be picked up off the street and held for 72 hours on the say so of any "public official" and treated at the discretion of the psychiatrist. It's the fact that in New York and 36 other states you can be picked up and indefinitely committed to a "mental hospital" (that, Mr. Burroughs, translates as prison for the quarter of a million involuntarily committed "patients" in the U.S.) with neither trial nor representation, nor hope for release. Ask Mr. Victory Gyory, the Hungarian refugee locked up at Rockland State Hospital and "treated" with electro-convulsive therapy over an extensive period of time because he was insane and talking gibberish (of course, Dr. Thomas Szasz, who speaks Hungarian, could understand him perfectly) about these "experts." It's the fact that Dr. Jose M.R. Delgado (a behaviorist psychologist) has developed an excellently workable "assembly line" conditioning device that just slips under the skin at the back of the neck and hooks up to a computer by radio signal which then suppresses selected synapse firing patterns to control the emotional mood and behaviour. And his latest research is being done at Holloman Air Force Base in New Mexico under strict security regulations. Welcome to 1964, a few years early.

"At worst they (the psychiatrists) are defenders of the establishment 'adjusting' or coercing 'deviants' back into socially accepted norms." Come on, man, you're not that blind. Not when they're defining "Sanity" these days (WHO technical series #96) as "Social autonomy and the willingness and ability to take an active and constructive part in the functions of society." How many of your friends have flipped into a bad acid trip and ended up playing in some mental hospital with electrodes on their heads pulling juice from the mains and playing psychic hide-and-go-seek with themselves ever after amongst the electric blue sparks and sizzling synapse shortcuts? I can introduce you to 14 in L.A., from UCLA Neuro-psychiatric Clinic, Metropolitan State Hospital or Camarillo State Hospital. Of

course, if all you want is to get biased and don't mind a bit of pain and the smell of death for your permanent high, that's where it's at, because 91% of U.S. mental hospitals still report using electro-convulsive therapy "extensively," according to latest NIMH figures. With that definition of "Sanity" and those laws, how safe are you, man, or Abbie Hoffman, or Rap Brown, or Allen Ginsberg, or Eldridge Cleaver?

Now, let's move on to organizations. "No body of knowledge," you say, "needs an organizational policy. Organizational policy can only impede the advancement of knowledge."

Well, that sounds good, but let's clarify a couple of things. Scientology is made up of three basic parts, starting with the axiomatically structured philosophy, a religious philosophy by definition and content.

But there are an abundance of philosophies. They're no big trick. You can build a "logically structured" philosophy on any premise. Sartre started by saying "there is no meaning" and then, paradoxically, spent his life building a pseudo-meaningful structure of words and ideas on that meaningless base.

What Mr. Hubbard was interested in was something more than a philosophy. He believed that if a philosophy was, in fact, based on truths, that one should be able to take that philosophy and APPLY it in a way that would result in expanded awareness, enhanced abilities, new, creative and peaceful vistas for mankind.

Therefore, from this foundation, he developed the TECHNOLOGY OF APPLICATION of this philosophy, and this technology forms the second major segment of Scientology.

At this point, there is still no "organizational policy." Neither the philosophy nor the technology need it, intrinsically. The "Body of Knowledge" and the early technical applications of it are widely and openly available to ANYONE interested enough to buy the books and read them. Troochi, Leary, Castaneda, Ginsberg, McLuhan, (Please turn to Page 36)

LOS ANGELES
FREE
PRESS

Scientologist answers William Burroughs

Organization electrodes

(from page 29)

Cleaver, Hoffman, any of them and all of them have, and have had, free access to these basics. To show them the confidential upper level materials before they have studied and understood these basics would be like turning over to them the cyclotron, the atomic research labs and research projects at Stanford before they had been thoroughly grounded in the periodic table of elements and basic algebra. Let them do this, Bill, let them buy and study these books.

Use your influence to get them to look and understand these basics, then let them come to Scientology officials and ask for more. They aren't going to have to "Sign up for the duration of the Universe." Nobody does. To the best of my knowledge, none of them have been knocking at the door. Those who have, like Hal Putoff, Prof. of Physics at Stanford, or Jerry Simmons, Prof. of Sociology at U.C. at Davis, have found the doors open.

Back to the main thought. You have then the philosophy and the technology. It only remains to get the technology (which was developed to produce standard, predictable and verifiable results in each application) APPLIED and applied standardly (of course, you didn't get water, clown; it's two hydrogen and ONE oxygen, not three and two), and applied on a large scale. One person, no matter how spiritually aware and powerful, isn't by himself going to stop the downward spiral mankind is riding. Ten people might make a dent (albeit a small one) IF THEY AGREE ON WHAT THEY'RE GOING TO DO AND HOW THEY'RE GOING TO DO IT. A hundred people with this agreement have got a far better chance, and a thousand, better yet, as long as the agreement exists. But it HAS TO EXIST or you'll end up hassling with each other and nothing's going to get done.

So, to get that technology applied on a broad scale, you must have an agreed upon purpose and method

and that is the third major part of Scientology, the organizational entity called the Church of Scientology. Semantically examined, it is simply a group of individual people working together with agreed upon methods towards the agreed upon end of returning to each individual the inherent self-determination, emotional, physical and spiritual (translates to Total Freedom) that is his by right and without which he is, to a greater or lesser degree, trapped by and in the physical universe.

One final note, then, on organization and policy. The keynote throughout Scientology is WORK-ABILITY. The technology, as you point out, WORKS, and it works because it is based on a philosophy which is, in turn, based on certain self-evident and demonstrable truths (the Axioms). This, by the way, is why drugs are not allowed, not even aspirin, before auditing. It interferes with the workability of the process.

The organizational policy of the Church of Scientology is based on both the philosophy and the technology and was adopted as the most workable method of getting Scientology widely known and standardly applied.

Like you say, Bill, Scientology does work. And that's why I'm here today doing what I'm doing. During my years in the New Left scene, I came to a conclusion, that you cannot legislate prejudice or crime or war or suppression out of existence, nor would any kind of a national movement, youth or otherwise, do it, because it is ultimately a matter of each individual's own personal hang-ups, communicated and passed on to one another, that caused these things. There was great hope for me in the "hippy" phase (short-lived though it was), because it seemed to me that many of them had reached the same or a similar conclusion and that they were going to concentrate on getting their own heads straightened out and pass it

along by osmosis. Unfortunately, I, personally, said after extensive experience, attribute its failure in good part to the false shortcut of drugs, specifically the hallucinogens: "what goes up must come down," and before long, you're hung up pushing the eject button all the time 'cause, from up there, you can at least see your goal for a while, and it's easier than working towards it over the long road and thru the hassles that get in your way. Unfortunately, it ended in frustration and disillusionment. It's hard enough to stay out of the heat's way with resentment at their Gestapo smiles coming out of your eyeballs, or to hassle the establishment with finesse when you're stoned, and it quickly became a revolution I can't agree with. Violence is the power structure's game and their strong suit, and it's senseless to go up against them on their terms. The computation, "the only way to save the world is to destroy it," sounds like something said at a cocktail party by a pentagon peacock general. But then, it's a natural law, that which you resist you become, and that which you attempt to reduce by force persists.

Love,
Gordon Mountain
Deputy Guardian for
Public Relations,
U.S. Churches of
Scientology

But I found in Scientology a workable way of getting my head straight and helping others get theirs straight, and I found a group of people working towards the same goals (freedom, peace, spiritual awareness, tolerance, and elimination of the hypocrisy of double think) that I had been working towards for years.

I studied it; I tried it; it worked for me and thou, and I observed it work uniformly with others. It's this simple, Bill. Sane, enlightened men will build a sane, enlightened world. Aberrated men will continue to create and live in an aberrated world.

This is the other side of the

LOS ANGELES FREE PRESS

April 3, 1970

Los Angeles Free Press

COUNTER CULTURE

Interview With Dr. Ronald D. Laing

Editor's Note: Dr. Ronald D. Laing, British psychiatrist and essayist, began his career investigating schizophrenia and family groups. From his early researches several professional groups resulted, such as *The Self and Others* and *The Divided Self* (Penguin paperbacks). His initial existential approach to psychology developed further with investigations of mescaline and LSD. Psychiatric theory, drug experience, mysticism and political and social consciousness are combined in his book for laymen, *The Politics of Experience*, which is now available in paperback.

The following interview was made by Felix Scorpio for *International Times* (London).

Felix Scorpio: What do you feel about the various para-psychiatric movements and techniques around today—things like meditation, Scientology, etc.?

LAING: I've met a number of people who are Scientologists and have been through parts of the "process." I tried out the E-meter once with Burroughs . . . and I don't know enough about them, Scientology, radionics and the other things going around at first hand. My attitude to them is that anything that people find helps them on their way—fair enough. Since all these techniques are conditional, on the wisdom of the people who use them—any technique in the hands of someone who is involved in laying his game on to other people is . . . like throwing stones in the path of a blind man. So if they are employed by people who are not using these techniques to put other people in their power, then that's okay.

FS: You reckon that the techniques themselves could be valuable used the right way, as long as they are not to push over a policy or an ideology?

RL: Yes, or to enslave people into some sort of permanent dependency on the people who are initiating them into it. . . .

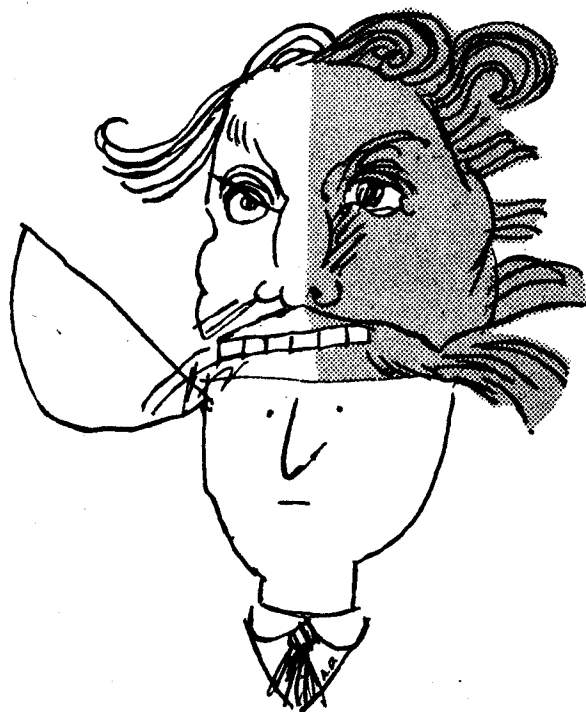
FS: And the whole Maharishi movement—what were your reactions to that when it came along?

RL: The meditation he taught was an absolutely traditional one, passed on in a direct line by people who had it passed on to them in the first place, a mantra . . . it is laid down in the tradition that the person who received the mantra shouldn't pass it on to anyone else without authorization, or even tell anyone else what it was. It is simply to be repeated, silently preferably, at all times or at special set times or whenever one remembers. Possibly the simplest meditation procedure that there is. . . . Certainly the Maharishi said that's why he's teaching it, because people have become so estranged from their own minds, are so little acquainted with their own minds, that the thing that requires the least initial effort would be the procedure that was the easiest for contemporary Western men and women. That all seemed to me impeccable, could do nothing but good. But of course it involved an organization and a movement and hence many other people apart from the Maharishi. . . . there the difficulties arise. And the financial transactions entailed also raise questions. I know that at one time they were asking people before they passed the mantra on to them to contribute one week of what they earned, one week's income. Which I'd have thought is a token of sacrifice, and religion in our society needs money. The Maharishi is either going to walk barefoot around the world, or he's going to fly by Pan Am—in which case, it costs a fare. He stayed at the Hilton Hotel last time in London. When they asked, "Why do you stay at the Hilton Hotel?" he said, "Because it's very comfortable there."

F.S.: What about the Leary thing? The way that acid was put out, looking at it now, Leary's program, if he had one, do you feel there were faults in it? Would you have recommended a different form of dissemination—he felt this urgency to turn on as many people as quickly as possible, and blow the consequences—

RL: Well, I respect that position; it's not my own style. And Leary, after being through a Jungian analysis for some years and having already become an energetic and sophisticated research psychologist at Harvard, took his first Mescaline in Mexico and it was so marvelous he just wanted to share this. . . . he said to me that in five years he covered more ground and learned more from his own mind than he had done in all his years in analysis. He's the sort of person that, having discovered Mescaline is

such a marvelous thing, he wanted everyone to share the younger the better. Well, if it's not misunderstood, that's very American in a way—well, between the North Beach beat thing in San Francisco and the Haight-Ashbury thing there was access to a lot of LSD manufactured in bulk illicitly. As far as my information goes some of the "elite" acidheads decided on an actual experiment to have distributed in a short space of time 300,000 trips of LSD pill form for nothing. And out of this, together with pot, blossomed the psychedelic flower children. It was sufficient to generate a focus for a very small area, just the corner of a few streets. One chap involved in that at one time came over to London, part of his reason for coming was to put it to me whether I thought it would be a good idea to do the same here—try it in London—which was technically feasible, to put on the underground half a million trips of acid—pure acid—and see what happened; and I said I thought it wouldn't be a good idea. My own feeling was that it would produce—not individuals but, as in San Francisco, a sort of blossoming-out of social forms, or communes and psychedelically-oriented groups—that I couldn't imagine it lasting, but being a terrible mess with a very severe backlash from police and from society at large, and within all the con-



flict of that and the paranoia generated, a whole lot of people freaking out without any real sanctuaries for them to be. The casualties from the thing would end up in psychiatric units or mental hospitals where they would be bashed with the box, and—well, I suppose that if human beings who have taken acid let other people know as simply and honestly as they can both by their own conduct and by their description what this experience is, people will then find their own way to it if or when they feel themselves ripe to engage in it. And this is bound to happen, has happened and will continue to happen: not only with acid, but with many other synthetic compounds being discovered every other day. There are probably an endless number of chains of related chemicals that are psychedelic, that open the mind, and that is going to affect the consciousness of humanity profoundly from now on, and I don't see that anything in the long run is going to stop this. Government legislation will certainly have to recognize this as a de facto state of affairs and accommodate itself to it.

FS: If you were to make recommendations to a committee like the Wootton Committee on acid, would you follow up Leary's ideas of centers where people could take trips, initially under certain supervision?

RL: Everything that one can think of within the fabric of society as it exists at present is unsatisfactory in a number of respects, but if one's got to think of something within our society, then that seems like a good idea.

FS: Do you think that your initial enthusiasm over acid has been borne out, or do you find that your attitude has changed over a number of years that you've been working with it?

RL: Well, I never had the same overriding enthusiasm about it that I think Leary and Alpert had at one stage, but I use it, I've used it in terms of colleagues, friends, associates and within the context of psychotherapy. Working with someone in that context and whom I know well and for whom I think this would be timely, for whatever reason, then I would give him or her the option of having a session with me present.

FS: You mentioned other drugs. Do you find that acid is still the most effective within the context of psychotherapy?

RL: Well, I haven't tried out other things in psychotherapy. I find it difficult to imagine anything else that could do what acid does, the way that acid does it. There are shorter-acting things, so if one wanted to reduce the time... On the other hand, six to eight hours doesn't seem to me very long for what one is undertaking to do.

FS: To jump back to something earlier—you said that Burroughs hooked you onto his E-meter. Well, he did it with me too, and I wondered what your reactions were.

RL: I was curious, and interested that it didn't get any reaction at all—I don't know whether that means that I'm supposed to be a "Clear..." Of course, he might not have had the expertise with it which he subsequently developed, but there were no changes in the needle in any way.

FS: He's also elaborating on the idea of using electroencephalographic equipment, wiring up one's heartbeat, etc. What do you think?

RL: Well, things like this have been going on for some years—attempts to pick up with more and more refined physiological correlates of stress, personal, social situations and to explore fine gradations of physical response that one might oneself be unaware of—hence to pick up on reactions that were not within one's intentions or consciousness. That seems all right, though to me one's own body, the more fully developed one's sensitivity becomes, is the best E-meter there is. Etcetera.

I mean, all that gadgetry may be useful in the first place for some people in order for them to be able to dispense with it. But if one gets hung up on it, it could become a terrible cul-de-sac.

FS: What interests you about the future developments of psychiatry, what avenues would you explore in the future of psychotherapy?

RL: It looks to me that psychiatry is going to go even more in two directions. On the one hand, there is the psychiatry where psychiatrists are employed by agencies, say the Army or the Navy, or businesses where they are employed to interview people to screen them. Some firms have psychiatric screening on people for promotion to their highest echelons—the Board of Directors. Where the client is the organization or the State, I don't see how that's going to stop or diminish; in fact I think it's bound to increase, and it seems in that development that psychiatry is going to become a more and more sophisticated technological means of controlling people.

On the other hand there is the sort of psychiatric stance—which is the one that I adopt—where one's client is a person who approaches one himself and one enters into some sort of understanding or contract with this person, or perhaps a few people, who are in effect saying, "We find that we're involved in some tangle or knot or impasse in our life that we feel we're at a loss to understand or extricate ourselves from. Is it possible that out of your experience with similar circumstances we could enlist your contribution to helping us to disentangle ourselves?" This seems to me quite a straight deal. So, if I'm asked to undertake this, then—if I've got the time, or the interest, or feel that there's some sort of possibility that I might learn more myself, and if I feel that there is some measure of competence on my part to contribute to the situation—then I'd undertake it. But in undertaking that, I will usually be undertaking to do no more than that.

Suppose I agree to be here at this place at this time for a particular length of time, and if the person gets into this room when I'm in it then I will do what I can to state the truth about what I feel to be the situation the way he reveals it to me, in whatever way—in words or gestures or whatever—and I undertake to do no more than that. In other words, I'm not undertaking to help them get a job or help them get out of a job; I'm not undertaking to save a marriage or to break a marriage. I'm not undertaking to prevent people from killing themselves: I undertake to tell them why, as far as I can, I think they are proposing to end their lives; but I'm not proposing to exercise any form of police action on their lives, to prevent them from doing anything. I'll defend myself from any physical assault, and it's part of the contract that they won't do anything in this room that will cause undue disruption in tearing the place apart or breaking windows. I would object to that, and that's a police matter. If someone felt that they had to manifest themselves to me in a way I found insufferable, in that case I would say, "You might want to do this, but I don't want to have anything to do with you doing this." And if they insisted on doing this I would have recourse to some strong-arm action. I'm sure there will be some people who will continue to see their mandate as a contract freely entered into by themselves and the person who's seeing them, and they're answerable to that person in that way and no other, and not to any of the power structures of society.

In terms of the development of research, I'm particularly interested in discovering who, among people who are diagnosed as schizophrenic or psychotic, might be involved in some sort of prolonged trip and the extent to which it is possible to outline a map for that trip. But I haven't seen many people go through it (I do know a few who have) because it's almost impossible to do so. Kingsley Hall is a start, but ideally one has to have a place in the country and a number of people who are able to live there permanently, and there are all sorts of practical difficulties in achieving that. Mental hospitals don't look as if they're going to turn over even a small part of their resources to villa systems like David Cooper's Villa 21. In practice it is quite feasible, but it's the attitude of

(please turn to page 37)



April 3, 1970

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COUNTER CULTURE

(Continued from Page 33)

mind that stops it.

FS: If a young psychiatrist came to see you would you advise him to have a try at establishing this kind of thing within the system, or do you think that's hopeless?

RL: It's almost impossible for any young psychiatrist to start like that within the system. In order to be able to do that they have to work within the system so long it becomes very difficult for them to extricate themselves from it. There was a whole group of us involved in that approach, to see if the National Health Service would give us a unit to develop this experiment, and they weren't prepared to do so; that was about five years ago, when I was 35. That's about late enough to start, but it might be easier now, I don't know. Try again!

FS: Has the Ministry shown any subsequent interest in Kingsley Hall?

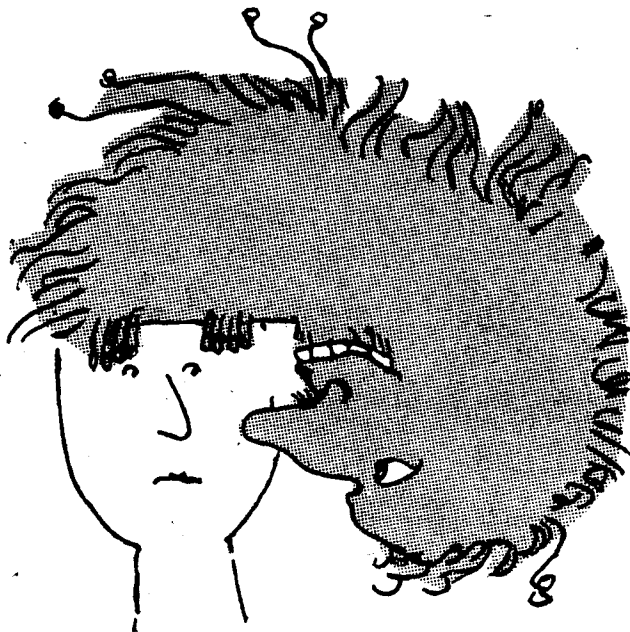
RL: Not as far as I know. The local Medical Officer of Health, and others, have been friendly. We have not been given any occasion to feel that they were out to bust us in any way, but rather within their terms of reference, to help it go on.

The other thing in this whole field I would like to see happen (it's one of the things I'd do if a millionaire gave me enough money) would be to have a place where one could get down to discovering what the biochemistry of social patterns is. Because biochemistry is usually referred back to genetics, which is of course one part of it; but if one thinks of the social field of a number of people, a family or a group who live together, in which the transactions of the people occur, the biochemistry is very intimately connected with the fluctuations and vectors and positions and movements of people within the social field. I can well imagine that if someone was got into the position in the social field that was untenable, there would be a corresponding biochemical transformation in that person, and around him as well. When I was working in Glasgow Mental Hospital in 1955 they had just started introducing tranquilizers into the ward for the first time. At a staff meeting one of the nurses asked for an explanation of these new drugs. Then she asked, "Has it any effect on height?" She was quite sure that Mrs. McGregor,

a frightening and rather manic woman, had become three inches smaller since having the tranquilizers.

You put a chemical into one person, but via change in that person's behavior—a perceptible change, quantifiably measurable, in this case three inches—this change is induced in *someone else*. I've said to a number of psychiatrists at different meetings, and I've always been regarded as frivolous or irresponsible, that if a ward or any place like that is a system, then disturbance in one person is a system effect: people disturb others, they're disturbed by other people, a complex reciprocity going on—disturbing/disturbed. It would be interesting, as an experiment, not automatically to put the chemical into the person who is supposed to be disturbed. If you're going to use chemicals, why not give some of the *staff* tranquilizers? See what effect *that* has on a patient! Psychiatrists, after a few drinks, will repeatedly say this sort of thing as a joke. In wards where there are a hell of a lot of patients and lots of tranquilizers are being used, it's not only the patients who need them (if anyone needs them!), but it could be Sister So-and-So. If it wasn't a matter of shame or loss of face, give it to Sister So-and-So. If you gave it to just one sister, thirty people on the ward might calm down and not need the tranquilizers to the same extent. This could be systematically explored—social chemistry, a chemistry of social process.

We've got the idea that all our biochemistry comes within a bag of skin: it's all inside us. But, in fact, the skin is quite porous: we emit more than what we smell. In New York, Harry Weinter, a child psychiatrist, suggests that we emit ectohormones—external chemical messengers—not just internal hormones. It's been known that ants and bees, who have very intricate social coordination of behavior within the colony, regulate their behavior by external chemical messengers they emit to regulate others. So there's a complex mosaic of changing fields in which the colony exists, composed of the product of the interchange of all their external chemical messengers. After all, there are waves—or particles—emitted along wavelengths which our unaided senses cannot detect, colors beyond the visible spectrum range, sounds whose wavelength is too high or too low for us to pick up, so there is every reason to suppose that we may be emitting chemicals that may affect another man's chemistry without us having as yet any system or meter to detect them.



THURSDAY, APRIL 16, 1970

Clergy. Teachers Discuss Drug Abuse

Programs which produce results in the areas of drug abuse education and rehabilitation will be presented at the "Clergymen and Educators Drug Abuse Conference" on April 29. The all-day conference will be held at the Los Angeles Hilton and is sponsored by the Church of Scientology of California.

The purpose of the conference is to draw together clergymen, teachers, administrators and counselors from Los Angeles county to discover which programs in use are most practical and effective. Drug programs which are being considered for widespread adoption will also be presented.

The event should provide, as a valuable coordinating function, a source of worthwhile data and statistics which may be assimilated and used by attendees. Those who feel they could be more effective in handling drug abuse problems if more certainty and exposure to usable drug abuse information were available will benefit from the conference.

ence, said Max Prudente, public relations officer, Church of Scientology.

A Church of Scientology of California Public Relations official indicated that many individuals would become more willing to take responsibility in this area if they were aware that things are being done and answers are being found.

Church of Scientology organizations in Los Angeles County have handled more than 500 individual drug abuse cases in the last two years alone, with better than 90% effective and permanent results in alleviating drug usage and its adverse effects, according to Prudente.

April 20, 1970

John Grant, Editor

The South End is the official student newspaper of Wayne State University, Detroit, Michigan. Member of the United States Student Press Association.

DEAR

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The opinions expressed in the SOUTH END, though valid and accurate, are not necessarily those of Wayne State University, or its affiliate institution, William Rea Keast.

SCIENTOLOGY

If I were to tell you what I learned it would kill you, physically kill you.

I would have gone to eight levels but I didn't have the bread.

You can get ten thousand times higher than with drugs, learn all the secrets of the universe, cure all your ills, remove all the blocks that prevent you from doing what you want to do, you can have Power, you can be a GOD with Scientology.

A chapter of the Church of Scientology is now in the process of forming on the campus of Wayne State. These people seem quite sincere in what they are doing. They want to make the world a better place in which to live by making man better.

However, their sincerity seems more like Sincerity.

To be a scientologist all you need is money. If you don't have any of that stuff, you can give the

church your life (a two and a half year contract.) For what they offer it really isn't a bad deal. A few thousand dollars and you can be a god. Sounds pretty cheap.

But what the hell is Scientology?

About twenty years ago a man named L. Ron Hubbard wrote the book "Dianetics," which supposedly teaches total mastery of the body and is the first step toward becoming a Scientologist. It only costs \$1.30. From there you can go up eight levels with the process called "auditing."

This consists of holding a tin can in each hand. The tin cans are connected to a galvanometer, and you talk with the auditor about your problems.

The first of four levels cost only \$650.00 and as far as I could tell each successive level costs more.

Over the years, Scientology has somehow acquired a rather bad reputation. Talking and listening to its adherents one finds them to be polite. They do not insist that you "believe." In

fact, they don't want you to believe but rather to know.

Prove it to yourself by trying out Scientology. They even offer a money back guarantee. I wonder if anyone ever has gotten their money back. But they won't tell you what you want to know until they have your money.

Assuming that Scientology does work, why is there a price for their natural birth-right of mankind? I was told that this "knowledge" is so priceless that one should be willing to spend as much as possible to obtain it.

If this knowledge is so vital, why isn't it available for free in the public schools.

Lots of rumors are going around about Scientology. But unless they concern people losing their life savings, I consider them to be nothing but rumors. Scientology itself may be only a rumor; except you can meet scientologists.

As I understand it, all human beings blink. Have you ever seen a Scientologist blink?

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THURSDAY, APRIL 23, 1970

Drugs Conference Open to Everyone

The "Clergymen and Educators Drug Abuse Conference," sponsored by the Church of

Scientology of California, will feature drug abuse information on programs which are producing results in the alleviation of drug problems, officials announced.

The conference will be held at the Los Angeles Hilton Hotel Sierra Room Wednesday, April 29, from 10 a.m. to 5:30 p.m.

Church of Scientology announced that programs which condone the use of drug therapy, electric shock and other crude, psuedo-scientific techniques will not be included in the conference.

"It is obvious that these torture and punishment methods are not effective and do nothing to enhance an individual's spiritual and personal rehabilitation. The "drug problem symptom" is one of many "problems" whose source can be traced to a breakdown of spiritual values and an overall inability or frustration in finding answers which work for oneself," officials said.

The Church of Scientology of California's drug rehabilitation, program called "Narconon," has been successful for four years in Arizona State Prison and is currently spreading to California, Hawaii, Nevada, Missouri and Illinois. Its results have earned high praise from government officials and correction authorities. None of the church's technology employs drugs, shock or hypnosis or other mechanical treatment, officials explained.

Clergymen, teachers, counselors and the public are invited to attend. Admission is free, and the event will provide invaluable data and statistics concerning practical and effective programs in use, and breakthroughs in the field of drug abuse.

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Nathanael Anderson's review

'The Fundamentals of Thought'

by L. Ron Hubbard

\$1.25, Worldwide Publications

L. Ron Hubbard is a mathematician, philosopher, and perhaps a genius. This book is a revolutionary time-bomb to all archaic thinking minds. My interpretation of this volume is: "We're all gods." (A fact I've secretly believed for years.)

This volume is the basic text of the theory and practice of Scientology for beginners. In essence, Scientology means "All-Knowingness."

The major premise of Scientology is: We're all Spirits (or Thetans: To pronounce correctly, rhyme

Thetan and Nathan). Our bodies, say Scientologists, are controlled by our minds; and our happiness is relative to the composure of our spirits, which are often warped by our mind's revolt against our true selves. Example; envision a beautiful African Queen in your mind . . . that's YOU, looking at her Majesty. We are more, often warped, by the arbitrary invasion and imposition of other Thetans into our Universe (or, Valence).

This volume contends that we've been here before, and that we'll return when our present bodies are no longer of value to us. Thus, there isn't much that we don't know, after remembering who we really are: Spirits. To a Scientologist, the only damnable sin in this world is ignorance of our true selves. There can only be one of three things wrong with any Thetan: the inability to start, the inability to change, and the inability to stop.

The only place I know of where this fascinating little thesis can be purchased, is the Church of Scientology at 414 Mason St. on the fourth floor of the Native Sons Building.

The non-profit church also gives non-profit lectures in the afternoons and evenings every Tuesday and Thursdays. I've personally attended twice, and quite readily admit each time I left a more enlightened, and composed man.

Check these good people out this week. I guarantee you, they'll help you remember a few facts Mother forgot to tell you about.