



"I was personally appalled," Ms. Schmoyer said. "The trial made a mockery of state law and someone's personal religious beliefs. I now understand how the Salem witchcraft trials were possible."

Prosecutors Mary McKeown and Larry Hart objected dozens of times during the trial, claiming that testimony in the case was being allowed to go beyond Blackwood's pretrial inclination to limit testimony to the church's beliefs and philosophy and not its rituals and practices. They invoked a 1944 U.S. Supreme Court case dealing with an offbeat religious movement called the "I Am," whose leaders had been charged with mail fraud.

In an opinion written by Justice William O. Douglas, the court reversed the convictions of the "I Am" leader because the truth of their beliefs had been subjected to trial.

"Heresay trials are foreign to our Constitution," Douglas wrote. "Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs."

Judge Speaks

The big difference with this trial, Judge Blackwood said this week, is that Tenney and Cornell — not the church — were criminal defendants.

"The defendants had a right to present a defense that Scientology was a money-making scheme or something other than a religion," Blackwood said.

"The problem with leaving that up to the judge," Blackwood reasoned, "in that this was not a civil case — it was a criminal case. There were disputed facts, and only a jury can decide those facts. I could not resolve those factual discrepancies. The jury had to do that."

Blackwood conceded that the "real issue" in the case "boiled down to whether or not Scientology was a religion." But he said the

jury's innocent verdict was "not absolute or unequivocal" proof that Scientology is not a religion. It merely shows that the jury had "a reasonable doubt" as to Scientology's religious status, he said.

Nevertheless, the trial itself left some with an uneasy feeling. Not only was the Church of Scientology, as a corporate body, condemned as "a vicious criminal cult," but its fundamental beliefs, rituals and artifacts — as practiced by thousands of apparently sincere followers — were publicly ridiculed.

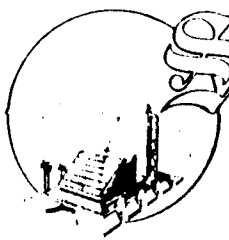
How many other religions could survive such critical scrutiny?

Unease with Decision

Would the jury have come to the same conclusion for the Christians of colonial Williamsburg, who by law pilloried persons for missing church four Sundays in a row? Would the jury have exonerated the 17th-century Puritans of Massachusetts Bay Colony, who by law stripped Quakers to the waist and bounced them from the colony? Do the actions of Iran's Ayatollah Khomeini mean that Islam is no longer a valid religion?

The millions of Moslems who were revolted by Khomeini's actions would surely disagree. So does prosecutor Mary McKeown.

"I'm not asking you to believe that (Scientology founder) L. Ron Hubbard is a saint," Miss McKeown told the jurors last week. "He obviously is not. He is a mortal man with many grave faults... But to the thousands and millions who believe in Scientology — to those people — Scientology is not a sham."



WHAT IS A RELIGION?

Did Scientology Get a Fair Trial?

by Craig Robertson

The following story first appeared in the Jan. 18 CLEARWATER (Florida) TIMES edition of the ST. PETERSBURG TIMES, to whom we are grateful for permission to reprint it here.

For five days last week, the Church of Scientology was in the dock, its beliefs, rituals, artifacts and policies — and even the personality of its elusive founder — were dissected and denounced.

The trial was somewhat of a spectacle. Reporters from nearly a dozen newspapers and electronic media were present. A television camera recorded the proceedings. A near-roomful of spectators — some of them more offended by Scientology's "Godless" beliefs than its alleged crimes — showed up each day.

A jury of five women and one man was chosen. The main issue facing them was whether or not Scientology is a bona fide religion. In less than an hour, the jurors decided it is not.

Technically, the defendants in the case were Richard Tenney, a Clearwater mayoral candidate, and Alex Cornell, a candidate for City Commission. They had deliberately invited arrest, under an obscure state law designed to prevent religious defamation.

In their arrests, Tenney and Cornell saw a chance to "prove" that Scientology is not a religion, thus making the Church of Scientology the true defendant — not Richard Tenney or Alex Cornell.

But did Scientology receive a fair trial? Were its rights under the Constitution protected?

Certain obvious questions come to mind immediately. For example, could the church, the target of extensive publicity in recent years, reasonably expect to get an unbiased jury in Pinellas County?

And could the church reasonably expect the office of Pinellas-Pasco State Attorney James T. Russell, which is conducting a criminal investigation of the church, to earnestly defend the church's interests in the Tenney-Cornell trial?

But beyond those questions, there is another question about the trial of the Church of Scientology that would seem to be of interest to all religious groups. Could it happen to them?

State Law

Perhaps it is well to begin with a look at Florida Statute 836.11. It is this law, passed by the Florida Legislature in 1945, that was invoked in the prosecution of Tenney and Cornell.

The law makes it a crime for anyone to "print, publish, distribute or cause to be printed, published or distributed by any means, in any manner whatsoever" any "printed material which tends to expose any individual or religious group to hatred, contempt, ridicule or obloquy" unless the name and address of the source of the material is printed on it.

Tenney and Cornell were charged with distributing blue-and-white bumper stickers bearing the words "Stamp Out Scientology." The stickers did not contain a printed disclaimer.

Introduced in the Florida House of Representatives by the late Rep. George Okell, D-Miami, the bill was an apparent effort to counter religious bigotry. Okell probably never dreamed his law would one day be used to attack an organization many say is only claiming to be a religion.

Unfortunately, Okell's law fails to define what was meant by "religious group." The omission turned out to be a major headache for the jury in the trial. Three local ministers, called to the stand by Tenney and Cornell, gave three different definitions of religion. A university professor gave a fourth definition.

Judge Defines "Religion"

Ultimately, the jurors were told to apply a fifth definition provided by presiding Judge William B. Blackwood Jr. Taken from case law and discussions with the attorneys, Blackwood defined a religious group as:

"An identifiable group of people who are associated together into an organization, which organization exists for the purpose of adhering to or obeying a set or system of moral beliefs about God or a supernatural force or to a set or system of beliefs that function as a religion in their lives and that occupy a place in their lives parallel to that filled by God in traditional religion.

"However," the definition continues, "a group which follows principles or tenets that are merely political, sociological or philosophical or that amount to a merely personal moral code is not a religious group."

"In deciding this case," Blackwood told the jurors, "you are not to consider whether any sincerely held beliefs are correct or incorrect."

In the midst of their deliberations, the jurors returned to the courtroom and asked Blackwood to read the definition again. Jury foreman Irvin R. Slonaker later said the group reached their decision after applying Blackwood's definition to Scientology.

Legal Opinion

Some court observers said Blackwood should have ruled on the religion question himself, before jury selection. Failing that, some felt that the judge went too far in allowing titillating testimony about such church practices as "bullbaiting," and the even stranger personality quirks of church founder L. Ron Hubbard.

Marjorie Schmoyer, a Sarasota lawyer hired by the church to observe and critique the trial, said the question of Scientology's religious status is a matter of law and should have been decided by Blackwood, not the jury. Had he done so, there would have been no testimony about Scientology's religious beliefs.

Ms. Schmoyer also criticized Blackwood for failing to limit testimony to the church's beliefs. By allowing testimony on the strange-sounding rituals and practices of Scientology, she said, Blackwood set the stage for what church spokesmen later called "a three-ring circus."

BRITAIN

F.A.I.R. Report on Cult Activities

The following was received in February from F.A.I.R., the British cult education group located at BCM, Box 3535, P.O. Box 12, London WC1N 3XX.

Cult Activities

Many think that the Moonies have disappeared altogether, but this is unfortunately not the case. They have more money than ever even if they don't recruit many converts. French people are recruited abroad — Britain, Germany, the USA — and foreigners are recruited here in France. But not very many, and some get out after a time. They are still selling their newspaper, "New Hope" on the streets, Ginseng and Jewellery ("Christian Bernard," "New World Diffusion"). One girl is trying to sell the movie "Inchon" (a commercial film about the Korean War said to be financed by Unification Church-related enterprises — ed.) A group of French Moonies was flown to New York to be engaged Jan. 1. They expect to be married by Moon (Sun Myung Moon, the church's founder — ed.). They do not know whether the ceremony will take place in New York or Korea. Some have asked their parents to give them money for the wedding. One girl asked for about \$3,000.

On the whole, Moonies try to go underground in the "Home Churches." This is why people think they have disappeared. The Children of God are still begging, but they have no official association. Hare Krishna are quite visible, although they normally beg in plain clothes. At least fifty percent of them are foreigners. They have got permission to open a school at their farm, so members from Germany are coming to France with their children because they were not allowed to open a school in Germany.

Scientology and TM are still busy making money. But the most interesting development is the sprouting of small, cult-related businesses. Gurus ordain themselves Messiahs, gain a dozen converts or a few more, and make a comfortable living.

COMMENTARY

COMMENTARY FROM CANADA

Take Cults Seriously

by Mike Kropveld

This commentary first appeared in the Hyde Park forum of the Feb. 9 MCGILL (University, Montreal) DAILY. Mike Kropveld is a Program Specialist with the B'nai B'rith Hillel Foundation of Montreal which serves Jewish College Students in Montreal.

Over two years have passed since the events at Jonestown exploded into our lives. For days on end our TV screens and newspapers were filled with the frightening images of hundreds of children and adults all neatly laid out after their death ritual. For those who never knew what a cult was, this was a learning experience that one would never forget. Or was it?

For those who tried beforehand to warn others of the impending danger their sole consoling point was that maybe now society would take notice. Maybe now people would try to comprehend the workings of groups such as the People's Temple. Maybe now people would want to understand how and why people could become part of such movements, and ultimately, in the case of the followers of Jim Jones, take their own lives.

But that is not what has happened. The observers who before decried the impossibility of such a tragedy now state that it couldn't happen again.

People's Temple died two years ago in the jungles of Guayana, but the many other groups which existed then still continue to proliferate today.

False Impressions

Coverage by the media on the cult phenomenon has generally leaned towards reporting the sensational, the bizarre and the tragic. Although these events do occur the exclusive reporting of such events lends credence to the false belief that only a certain, somewhat bizarre segment of society gets involved in cults. And that the majority, the normal people, are exempt from the cult influence. The unlucky "bizarre" ones included the drop-outs, the druggies, and those with psychological problems. This rationale makes a neat clean package. We can then continue to insulate ourselves from the reality of it touching us. But reality shows a different story. In two separate studies of ex-members done by Dr. John Clark of Boston and Dr. Margaret Singer of Berkeley, it was found that 40% and 75% respectively of people tested on the psychological history were normal, maturing persons.

Another false impression held is that most members have sought out such groups. However, in the major cult groups (which in my opinion include the Unification Church

"Moonies," the Church of Scientology, Hare Krishna, and the Family of Love formerly called the Children of God) members have been very actively and systematically recruited. Very few actually sought out these movements, but encountered proselytizers while vacationing, on college campuses, at student hang-outs, or while camping on the street. The cult recruiter will generally strike up a conversation with a potential recruit. The planned encounter comes across usually as one of seeming sincerity, friendship, and interest in the individual. The Unification Church has significantly called their approach to winning over new members "love-bombing." The hold they seek to establish is not an intellectual one, intellect, which most would consider a protection, plays little part in the encounter. The intellect can only function when the right information is given, and what is most often employed is out and out lying. Deception is practiced by not revealing the nature of the group, what involvement will entail, and in some cases, the real name of the group. Individuals who are more vulnerable to the appeal of these groups are people who are in a period of transition (between jobs, end of a relationship, pressure at school or at home, etc.) or lonely. At this point the warmth and sincerity of the recruiter becomes a very strong attraction. By establishing an emotional connection the recruiter will usually invite the individual to dinner, a course, or lecture, all designed to appeal to the emotional and idealistic values and needs of that person. The Unification Church provides a good example of the rationale behind the use of deception. Within this group they have coined a phrase, interestingly enough, called "Heavenly Deception." It's a catch-all phrase which rationalizes lying, cheating and stealing. In their battle for winning over new people to save the world, any manner in which a new member can be brought in is legitimized. Outsiders to the group are seen as part of the evil world. Therefore the best thing members are taught they can do is to bring new people to the right path, by any means, including lying.

Conversion Process

The new recruit is continually showered with attention, is bombarded with activities and lectures, and purposely rarely left alone for even a minute. This isolation in a strange environment makes outside reality testing difficult (contact with friends, family, TV, newspapers, etc.). This eventually leads the individual towards an emotional crisis situation. In this environment the group works on breaking down the individual's defense mechanisms, through focusing in on that person's vulnerabilities. Since the only reality testing available is that of the group, the new inductee begins to question himself, his beliefs, and life in general. When the confusion reaches its peak and the individual is floundering, the group steps in. Having created the situation which brings on this collapse, it now presents the means to cure it, and that is the way of the group. At this stage the real indoctrination into the particu-

lars of the cult begins. Once critical thought and questioning abilities are at a low, the new recruit readily begins to accept the direction offered. Viewing it as the only lifeline out of emotional confusion.

Depending on the individual the inducement of such a breakdown can be effected within a matter of hours, but generally within a few days.

Most people would consider themselves probably immune to this sort of experience, but within the intense environment of a group, with the goal being your emotional destruction, and done subtly, I think few could resist. Submission to the group can also become an easy way out.

It is one thing to walk into such a situation with a knowledge of what is to take place. It is quite another thing to be deceived into it.

To believe that this can only happen to the young is to forget what can be learned from People's Temple, and that people of all ages were represented there.

Social Dangers

These cult groups are structured as totalitarian systems. Total faith and obedience is put into the hands of the leader, who in most cases is considered to be all-wise and divine. Within these tightly run organizations members follow unquestioningly the whims and dictates of their leader. In such organizations, and in any totalitarian group, the potential for danger to society and the members themselves does exist.

I feel as well that an equal danger if we view these groups without confronting the real problems they represent. For these movements have grown to meet needs which society is not fulfilling.

What to Do?

Education of itself is important. The public and especially students should be made aware of the presence of such movements. Deceptive recruitment, deceptive fundraising, well known techniques of psychological coercion, and the awareness of our own susceptibility to such subtle coercion must be more widely publicized. But that in itself is not enough, for even with education, if people find no viable alternatives within our society to fulfill their needs, education will be but another attempt at a bandaid cure on an already festering sore.

I believe there are no simple answers to the problems we face in society. I will leave simple solutions to the cults. But unless we do confront the institutions in society and confront ourselves, the real malaise which exists today will continue, and the future in itself will not offer miracles.

As Montrealers we should not feel immune to the cult phenomenon, as the major cult groups have existed here and in the rest of Canada for a number of years. The problems faced are not isolated or particular to any one region, but are international in scope.

Hanging over the throne of Jim Jones at Jonestown was a sign reading "Those who do not remember the past are condemned to repeat it." I would just add, "Those who do not remember the past," and understand it, "are condemned to repeat it."

2 MAY 1981

DISPATCH

COLUMBUS, OHIO

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Psychiatrist Says Churches Should Challenge Cults

By Richard Gill

Dispatch Religion Writer

Protestant and Catholic churches are partly responsible for the increase in cults across the country, a Harvard psychiatrist said.

John G. Clark, an assistant clinical professor of psychiatry at the Harvard Medical School who opposes cults, said churches have melted into the background, allowing cults to increase in strength and authority.

CULTS HE considers dangerous include the Church of Scientology, the Unification Church and The Way International. Clark said the Way's membership has increased to more than 100,000 followers, and members are actively recruiting high school youths.

"(The churches) should be right out in front of a movement to battle cults," said Clark, who was in Columbus earlier this week to take part in Grant Hospital's Distinguished Lecture series. "Churches should let them (cults) know that 'we're watching you. And we are going to make public everything you do.'"

"But (churches) have failed," he said. "They don't want to understand cults. They are scared of them."

Often, cult members come in right under the noses of church leaders, and steal their youths, said Clark.



Gill

The tolerance of mainline churches toward the beliefs of others are one reason cults have been able to lure away their members, Clark said. The churches respect other people's beliefs, he said. Cults do not. "They are non-tolerant. Absolute. And they are not really interested in the individual's life," Clark said.

That is what makes them dangerous, Clark said. "They assume that they have the absolute truth and nobody else has. They will do anything to accomplish their will."

Clark claims that the "group thinking" manifested in cults poses a serious threat to society. The same type of phenomenon occurred during the Nazi takeover of Germany.

CULTS HAVE sharpened their persuasive powers to a high degree of

efficiency, Clark said.

"The conversion is the classic con," Clark said. "They change a person's mind altogether. They take a normal person, catch his attention and

Religion

keep it under control long enough and in such a way that they bring about a trance state. In that transcendental stage they effect change.

"Our minds are put together after we are born. The mind is not the result of heredity. It has to change, to adapt. Cults use the mechanism of

adaptation in extreme forms to create a multi-personality.

"They (cults) can change the furniture of the mind completely. And then provide the new furniture."

Cults, Clark said, tend to emphasize the "truth" in the life to come, or dwell on lives of the past. "They take no responsibility and show no charity to the living," he said.

BUT HOW and why do they do this?

"If a cult leader affects one follower and then another, and they both are licking his boots, he doesn't think about the psychology of what he's doing," Clark said.

"What he sees is power, the power to change. And that's the rawest form of power," he said.

Many persons become cult mem-

bers without ever realizing it, Clark claims. "They get you in all the ways...before you know what has happened," he said.

Clark said there are about three million members of cults across the country today. Most cults, he said, tend to be short-lived, dying out within 10 years.

"Members cannot be hidden or sheltered forever from what is happening in society. When they learn, they drop out."

Clark said the whole issue of religion is built around tolerance and is sustained by a series of checks and balances. None of those things is considered in a cult.

Therefore, he suggested that churches will need to become less tolerant and lead the fight against cultism.

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ENQUIRER

April 21, 1981

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LARGEST CIRCULATION OF ANY PAPER IN AMERICA

BRAINWASHING CULT CONS TOP TV STARS



"Happy Days"



"BJ and the Bear"



"Barney Miller"



"Dukes"



"Hulk"



"Dallas"



"Fantasy Island"

Easy New Way to
Avoid Lung Cancer
From Smoking

page 3

★ ★ ★
Mary Tyler Moore
Being Romanced
By Multimillionaire
British Aristocrat

page 5

★ ★ ★
6 Psychics
Predicted Attempt
To Kill Reagan

page 44

★ ★ ★
Too Much Exercise
Can Wreck
Your Marriage

page 62

★ ★ ★
When to Hit the
Boss for a Raise

page 45

Will Crew's Secret Pact Keep 'Love Boat' Afloat?



Bizarre Brainwashing Cult Cons Top Stars Into Backing Its Drug Program

Some of Hollywood's biggest stars have been duped into endorsing a controversial drug rehabilitation program called Narconon, which is actually operated by the bizarre brainwashing cult, the Church of Scientology.

More than 170 celebrities' names have been used as "Friends of Narconon." Although a few are Scientologists — such as Cathy Lee Crosby, Priscilla Presley and Karen Black — others were shocked to learn Narconon was an offshoot of the weird cult.

Many of the stars were listed as Friends of Narconon after they agreed to attend or participate in athletic events where the proceeds went to Narconon, which runs 15 treatment centers in the U.S. and 30 worldwide. Other celebrities on the list have no idea how their names got there.

Among the celebrities who were named as Friends of Narconon in a list submitted by Cathy Lee Crosby to a Congressional committee investigating drug abuse were:

Catherine Bach of "Dukes of Hazzard," John Davidson, Phyllis Diller, Gregory Harrison of "Trapper John, M.D.," Hal "Barney Miller" Linden, former heavyweight champ Ken Norton, Susan Richardson of "Eight Is Enough," Elvis Presley's former girlfriend Linda Thompson, writer-actor Mickey Spillane, Tanya Tucker, Fran Tarkenton, Charlene Tilton of "Dallas," Herve "Tattoo" Villechaize, Ralph Waite of "The Waltons," Henry "The Fonz" Winkler, Greg Evigan of "BJ and the Bear," Ron Howard, former star of



BLONDE Charlene Tilton of "Dallas" was on the list of stars.

"Happy Days," Lou "The Incredible Hulk" Ferrigno and Rob Reiner, who played the role of Archie Bunker's son-in-law on "All in the Family."

"It's true that Narconon's connection to Scientology is not specifically pointed out to every celebrity," admitted Mario Davis, a Scientologist

who is executive vice president of Friends of Narconon in Beverly Hills.

However, he added, the celebrities were given pamphlets stating Narconon's drug rehabilitation program is based on the teachings of L. Ron Hubbard.

Hubbard is the founder of Scientology, although he is not identified that way in the pamphlets.

"It's disgraceful trickery because most people, including celebrities, would have nothing to do with Narconon if they knew of the Scientology connection," declared a former member of Scientology's top secret militant group called the Guardian's Office.

Recently, top leaders of the Scientology cult, including the wife of founder Hubbard, were convicted on federal charges in a massive conspiracy to infiltrate and burglarize government agencies, and thwart investigations of the controversial cult.

Spokesmen for several celebrities named as friends of Narconon expressed shock and dismay when they first learned that Narconon is a front for Scientology.

A spokesman for Henry Winkler said he "did not know that the Church of Scientology was involved . . . absolutely not!"

"Had we known, we would not have given permission for his name to be used."

A spokesman for Hal Linden said Linden "had no idea whatsoever" that Scientology was behind the drug program.

Phyllis Diller's spokesman said she wasn't even aware her name had been used as a Friend of Narconon.

"She wants her name removed from it," the spokesman said. "She doesn't want any part of it."

Similarly, spokesmen for Rob Reiner and Lou Ferrigno said those stars do not want their names to be associated with Scientology.

Narconon uses the same secret brainwashing techniques used by Scientologists to recruit new members into the cult, according to the former Scientologist, who was a member for five years.

Narconon charges drug addicts "outrageous" fees for



"NARCONON ALL STARS" Gregory Harrison of "Trapper John, M.D." and Cathy Lee Crosby at baseball game sponsored by the Scientology front.



DUPED by the cult was "Incredible Hulk" star Lou Ferrigno.



CATHERINE BACH of "The Dukes of Hazzard" had name on list.

treatment, the informant revealed. There are four stages of treatment at Narconon centers — starting at \$630 and reaching at least \$3,500.

"How many druggies can pay those kinds of prices?" the ex-Scientologist asked.

Dr. Forest S. Tennant Jr., a physician, public health specialist and a professor at UCLA, told The ENQUIRER he was hired by the state of California to investigate Narconon.

His probe concluded the program not only made "unsubstantiated" claims about its cure rate, it was also "very dangerous."

"Scientology tells (drug ad-

dicts) they can detoxify them with vitamins — and they could die because they are not getting the proper treatment," he warned.

— DAVID McCRINDELL



"BARNEY MILLER" star Hal Linden and Linda Thompson took part in Narconon fund-raiser.

Everyone says forgiveness is a lovely idea, until they have something to forgive. — C.S. Lewis

INTERNATIONAL

GERMANY Scientology Sues Govt.

From Herman Schulze-Berndt
Cologne Feb. 20

The German branch of the Church of Scientology has sued the West German Federal Government in the Cologne Administrative Court. Scientology wants the government to take back and cease making critical comments about the group.

Scientology is not the first cultic group to institute such proceedings. TM (Transcendental Meditation) sued the Federal Department of Youth, Family and Health Affairs in April, 1980.

German Scientology is demanding that the government retract — among other things — the following statements:

- Cult members lose their personalities and sense of reality through indoctrination.
- Power and money are the common aims of cults.
- There are parallels between destructive cult experiences, drug abuse, alcoholism, and terrorism.
- Cult members are forced to break connections with friends and relations.
- Cults practice illegal solicitation of funds.
- Public cult statements bely cult practices.
- Scientology justifies ruthless treatment of unreliable members and criticism of opponents by appeals to total freedom.

In other developments, Ingo Heinemann, a worker with Aktion Bildungs Information (Stuttgart), has claimed in a publication of that organization that the Center of Individual and Effective Learning (ZIEL) is a Scientology front. And in a lecture recently broadcast by Radio Vatican, Hans Löffelmann (Munich) Deputy of the Catholic Church in Bavaria, characterized Scientology as belonging to that group of cults offering technologies for "supermen."

the Including The Collegiate ADVISOR
ADVISOR

APRIL/MAY 1981

PAULETTE COOPER vs. SCIENTOLOGY

*Writer Sues
Scientologists*

Staff Report
Boston Mar. 15

New York writer Paulette Cooper, author of *The Scandal of Scientology*, filed a \$15 million damage suit in Boston on Mar. 9 against the Church of Scientology of Boston, L. Ron Hubbard, Scientology founder, and his wife, Mary Sue.

Ms. Cooper charges the church with carrying out a smear campaign against her. She says members of a special church unit call the B1 Bureau infiltrated government and private agencies and burglarized the office of a Boston Globe lawyer and Ms. Cooper's doctor to gain information to discredit her.

In 1977 the FBI seized documents at a California Scientology office which had been stolen from federal agencies. The action resulted in the conviction of high-ranking Scientologists, including Mary Sue Hubbard, on criminal charges.

Pressing Ms. Cooper's suit is attorney Michael J. Flynn, of Boston, who also represents numerous former Scientologists in a \$200 million class action suit against the church and its leaders.

Ms. Cooper claims that the B1 Bureau was set up by the Hubbards to conduct "covert and illegal operations against any organization or individual critical of the Hubbards or Scientology."

The documents seized by the FBI in 1977 included Scientology memoranda detailing the kinds of "dirty tricks" the organization used to intimidate and control both members and critics.

The church has in recent months acknowledged wrongdoing by some of its members but says this sort of activity was not church policy and is not continuing. Former members and critics deny that there has been a change.

Rev. Jack Brighton, public affairs director of the Boston church said the suit was "designed to foster publicity and camouflage Cooper's dishonesty. . . This case is only the latest in a series of harassing actions by Cooper against the church."

THE TORONTO STAR

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TORONTO STAR 5 MAY 1981

Wrong role for Scientologists

MAY 5 1981 STAR

Sectarian propaganda, however diluted and well-disguised, has no place in the classrooms of Ontario's public schools.

With that basic principle firmly in mind, Metro school boards should say, "Thanks, but no thanks," to members of the Church of Scientology who want to present a drug-education program to students starting in Grade 3.

According to a report by Ellie Teshler in The Saturday Star, Scientologists for Social Action are mounting an intensive campaign to introduce their Drug-Free Schools program of lectures and workshops into Metro's classrooms. They're seeking support from other Metro churches and from celebrities, especially popular music stars with an appeal to young people.

The ostensible object of the exercise — to teach young people from an early age about the dangers of drug abuse — is, of course, laudable. Few Ontario citizens, be they parents, teachers, social workers, policemen or clergymen, can fail to be concerned about the dangers of drug abuse among young people. Indeed, a 1979 survey of Ontario students by the Addiction Research Foundation showed an increased use of drugs such as marijuana, non-prescription stimulants and LSD. Alcohol abuse, too, is found to be a problem among some Ontario students.

So there's clearly a need for programs in the schools to teach young people about the hazards of drug abuse. But it is the school authorities, not the representatives of churches whose motives are mixed, who should do the educating.

The Toronto Board of Education, for example,

starts factual education about drug use as early as Kindergarten; by Grade 4, pupils have been taught the dangers of marijuana use and glue-sniffing. Other schools, using their own resources, can surely do as well.

And if outside help is required in a particular school where there may be a particular problem, there's no need to call the churches. There are independent experts — from the Addiction Research Foundation, from local public health departments, even from the police — who can be called on.

If the Church of Scientology or, indeed, any other church wants to get involved in drug education, let it do so on its own turf. Church-sponsored programs belong in parish halls, in the private homes of parishioners or even in public places where people have a free choice of whether or not to enrol. They do not belong among a captive audience in a public school classroom.

SCI-NARCOTICS
CANADA

Los Angeles Times

★ Tuesday, September 15, 1981 / Part I 17

Shake-up of Scientology Agency Told

By JOHN DART,
Times Religion Writer

The Church of Scientology said Monday it has shaken up its controversial security and public affairs agency, declaring the Guardian Office "went adrift" by engaging in a fixed battle with the federal government.

The shake-up, primarily at the organization's U.S. headquarters in Los Angeles, involves resignations and demotions of 10 administrators, said the Rev. Doug Smith, Southern California director of public affairs for the Church of Scientology.

Smith said the changes signal a shift away from broad confrontation tactics with government agencies.

Smith confirmed that Mary Sue Hubbard, wife of Scientology founder L. Ron Hubbard, resigned her top church position as "controller" some time ago. She was replaced by the Rev. Gordon Cook, a South African who is working out of Los Angeles. Cook was unavailable for comment.

Second in Command

Mary Hubbard was one of 11 Scientology convicted by a federal court in Washington nearly two years ago of charges stemming from a four-year church program to burglarize, bug and infiltrate various U.S. government agencies. All 11 are free on bail.

Also convicted was Jane Kember of Great Britain, formerly chief guardian and second in command to Mary Hubbard.

Kember was replaced by Geoffrey Miller of Great Britain, Smith said, but the post now carries less authority.

The guardian offices, once autonomous in overseeing Scientology's legal, financial, public affairs and security operations, has been placed under the authority of the newly created executive director international office, Smith confirmed.

The shift in Scientology policies reported by Smith was indicated in an internal church memorandum circulated by Bill Franks, who became the executive director in April.

The Guardian Office "went adrift," Franks wrote.

"An obvious example might be the criminal cases," he said.

Franks insisted that "any and all criminal actions were done by a handful of individuals; it was not by the church."

Scientology was founded as a church organization by Hubbard in 1954 after the one-time science-fiction writer outlined his ideas on mental health in a book called "Dianetics." The organization offers exercises and "spiritual" counseling

aimed at eliminating negative thoughts.

Critics of Scientology's methods, which they say have included harassment of ex-Scientists, have claimed that while the church publicly renounces such tactics, it con-

tinues to practice them. Scientology officials deny such charges.

Five of the Guardian Office administrators demoted here were among the 11 convicted in Washington, Smith said.