I don't know for sure that I would be allowed to take my book out. I think I have plenty of the facts and figures and the statistical material to write a follow-up book. I can't say for certain that I will be allowed to take my book out. I still look very questioningly at my Scientology friends when they try to tell me their personal and public practice.

When I was working with the FBI, the story was that the government could move their offices without anyone knowing. I didn't know that the government was on the run. I still look very questioningly at my Scientology friends when they try to tell me their personal and public practice.

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Waddy Wood is not a name many people remember today (though after hearing it, who could forget it?). But the 100-odd buildings and houses he designed for Washington from 1895 to 1940 are among the ones people still point at and wonder about.

A good case can be made that Wood was the most prolific architect of his era. And since his era stretched over such a long and important period, it is his designs that give large sections of Washington, especially Kalorama, their architectural personality.

Wood's first Washington commission was the Capitol Traction Company Car Barn at Key Bridge and M Street in Georgetown. His last was the Interior Department at C Street between 18th and 19th Streets.

In between, he designed the World War I "tempo," the temporary structures that cluttered up the Mall for 40 years.

Wood planned inaugural stages for Woodrow Wilson and Franklin Delano Roosevelt. And once, in a burst of misguided traditionalism, he got through Congress a scheme to tear off the Executive Office Building's Second Empire facade and remodel it to match the Greek Revival exterior of the Treasury Department. Only the Depression saved the Wedding Cake architecture of the EOB.

The revival of interest in Wood is due to months of hard detective work by Emily Hotaling Eig, an architectural historian interning at the National Trust for Historic Preservation while finishing her museum studies master's degree at George Washington University. Eig has had help from Gray Bryan, a student assistant who is going on this fall for his master's degree in architectural history. The two started at Woodrow Wilson House, designed by Wood, and ended in the garage attic of Lady Lindsay Hadow, a Wood daughter, in Charlottesville, Va.

They turned up all sorts of letters from Wilson and Roosevelt, as well as other social and political friends of Wood.
The products of their research should help Washingtonians and visitors know a great deal more about this city. They include an exhibit and slide show at Woodrow Wilson House, 2340 S St. NW.; a soft book, published by Preservation Press and including sketches by Robert Brown, the Wilson House administrator; and a walking tour of Wood's Kalorama houses, at 1:30 and 3 p.m. Sundays through July 29.

As Eig tells it, with help from Bryan, Waddy Wood (his wife eternally tried to get him to change his name to Wadsworth) was born in 1869 and named by his father for the first Confederate soldier killed in the War Between the States. He went to Virginia Polytechnic Institute for two years to study engineering but quit to come to Washington to work as a draftsman.

Aside from the obvious advantage of being born in Virginia close to Thomas Jefferson's major architectural works, a strong influence on his work, Wood learned his profession by studying architectural books at the Library of Congress. From 1903 to 1912 he was the principal in the firm of Wood, Donn and Deming, but he preferred to run his own show after that. It is said he was especially fond of women architects and often would give them desk space when he couldn't afford to hire them as assistants.

One of his earliest, and likely his funniest, houses was the Barney Studio house on Sheridan Circle. Built in 1902, it had stages (for the production of Alice Barney's plays warning of the evils of opium), ornate columns, mysterious balconies and peck-throughs.

According to Eig, when Wood designed the small Jewell residence on R Street in 1900, Kalorama was "still known as Kalorama Woods and was little more than a forested picnic site, dotted with a few houses."
The Waddy Wood Stamp

FORM. From Fl

Kalaroma is bounded by Massachusetts Avenue on the east, Florida Avenue in the south and Kalaroma Road on the north. Connecticut Avenue divides Kalaroma proper (including the ritziest part, Kalaroma Circle) from the re-developing Kalaroma Triangle area.

The section took its name from Joel Barlow's country home, Kalaroma (Greek for beautiful view), built in 1807 at 23rd Street and Bancroft Place and demolished in 1889. The area was outside the "city of Washington," which ended at Florida Avenue. It wasn't until the 1880s that the area was divided.

Wood was a real estate speculator and did much to tout the area among his clients. He built and lived in three houses in the area himself.

Many of his designs are now embasesthe Philippine at 2253 R St. NW; the Cypriot at 2353 R; his own house and that of his partner William Deming, now the embassy of Malta at 2017-19 Connecticut Ave; and, best known, the former home of an uncle of Franklin D. Roosevelt, Frank Delano, at 2244 S St. NW, now the Irish Ambassador's residence.

Many of the houses were more modest. He designed several groups of row houses. The 1810-1820 19th St. NW are handsome houses with red tile roofs, Flemish gables, baroque stone work, bay windows, lights courts and cream-colored brick with the trim originally sage green. According to Eig and Bryan, the six are now used variously as offices of the Founding Church of Scientology, a hallway house, and multi-family homes. Another group of Wood houses is in the 1900 block of Harvard Street NW.

The twin townhouses of Wood and Deming at 2017-19 Connecticut had a frontage of only 45 feet on Connecticut (which was quieter before the Taft Bridge was finished). According to the researchers, Wood brought light and air to the attached houses by making a front interior courtyard.

One of the best looking of Wood's designs is the Cordova Apartments, now called, the President Madison apartments, at 20th Street and Florida Avenue.

The building is marked by the Spanish Colonial style cupolas topping twin towers. Eig says some of the apartments are duplexes and some face an inner court.

A daughter, Virginia Riggs, a painter who did the frescoes in a Chevy Chase church, still lives at the house her father designed at 23rd and California Streets.

Architecturally, Wood started with the Jeffersonian classic revival, but much of his work was strongly influenced by the Spanish mission style. This derivation of Tuscan Revival was trendy at the time (it also produced the "arts and crafts" design in furniture). His best work, or at least the work that seems most interesting today, was in that style. His Georgian houses now seem rather dull beside the more romantic Mediterranean details.

Wood was not as strict a classical architect as John Russell Pope, a contemporary far better remembered for, among other buildings, the National Gallery of Art. And he wasn't nearly as romantic as George Totten, another contemporary who designed most of the Meridian Hill extravaganzas and the Turkish Embassy.

But he did work hard and succeed ed in giving Washington some elegant, comfortable buildings now on their way to new appreciation and use.
ONCE THE PANDORA'S BOX of unsubstantiated allegations is pried open, it no longer becomes a question of, "Is there one?" but rather, "Who is the one?"

Alexander Butterfield seems to have rebutted reports that he was the CIA's man in the White House. But is it even logical to assume such a direct contact exists? It is, if you know anything about Washington bureaucratic infighting.

Is one of President Ford's 43 assistants and special assistants in league with the CIA?

A comparatively small but feisty religious organization called the Church of Scientology is convinced one is. The group has turned up evidence it claims persuasively points the finger at special assistant to the president for human resources, Dr. Theodore Marrs, a 56-year-old Alabamian who admits he did do a less than three-months but highly secret stint for the CIA.

SO FAR, FEW officials are taking the Scientologists' charges seriously. A small group (less than three million members worldwide), it suffers from a national prestige and credibility gap, although its adherents include actress Karen Black and former San Francisco 49er quarterback, John Brodie.

In the 20 years of Scientology's brief existence, the church has managed to clash with several federal agencies including the Internal Revenue Service, the Food and Drug Administration, the Labor Department and the CIA over the legitimacy and redemptive claims of its social programs.

The Scientologists finally decided to seek presidential assistance in removing from government files all "false and malicious data" about the church's operations. Their petitioning led them to Marrs. Two meetings between Marrs and church representatives in February and May this year ended with church members unsatisfied. "I thought we had made progress," drawled Marrs in his Southern accent.

Subsequent investigations and information from what the church called "highly reliable sources" convinced the church that Marrs was a CIA agent. A strongly-worded letter from the National Council of Scientology Ministers to President Ford on July 11 demanded Marrs' immediate removal.

Marrs is a pediatrician who denies his brief CIA involvement. "It was less than three months and it was a medical assignment in a tropical country," he told me over the phone last week.

But a CIA agent today? "No, and as far as I know, no one else here is," he said, his voice edged with the weariness of repeated denials.
Church of Scientology sues AMA for $1.6 million

Associated Press

The American Medical Association (AMA) is among several defendants in a $1.6 million libel suit filed Friday by the Church of Scientology of Minnesota.

Other defendants in the suit filed in Ramsey District Court include the Minnesota State Medical Association Foundation (MSMAF), several foundation officers and Ralph Lee Smith, a writer for the AMA's "Today's Health" magazine.

The church contends the AMA secretly hired Smith to do articles attacking various groups considered by the AMA hierarchy to be a threat to its financial interests.

THE SUIT further maintains that the Minnesota State Medical Association and MSMAF distributed an article by Smith containing false information about the Church of Scientology despite being informed prior to distribution that the article was erroneous.

"In its ill-conceived quest for absolute control of health care in the United States, the AMA has spread about defamatory rumors concerning several groups with an almost paranoid zeal," said Rev. Robert Kuypers, Minnesota spokesman for the church, in a statement announcing filing of the suit.

"... Their apparent belief that our church threatens their would-be monopoly is absurd. "It is a firm policy of the church that a person suffering from a physical ailment should consult a medical doctor," he said.

K u y p e r said Scientologists maintain that lasting world peace can be brought about through a philosophy of social reform.

Spokesmen for defendants in the suit could not be reached for comment.
By TAMMY BRITTINGHAM
Staff Writer

SMYRNA — Two men sit opposite one another in straight-backed chairs, eyes closed, for 40 minutes.

In another corner, two men sit together. One man asks the other the same question over and over. “Do fish swim?” The second man answers, sometimes sensibly, sometimes not so sensibly.

Weird? Yes, if you aren’t familiar with Narconon, it would seem strange indeed. But for these men, such routines are all part of their day at the Delaware Correctional Center at Smyrna.

Narconon is a non-profit organization designed to prevent drug abuse and crime, and to rehabilitate those who have become dependent on drugs or alcohol, according to a Narconon pamphlet.

The solution used in Narconon is simple, the pamphlet goes on to explain. It enables individuals who are using drugs to learn how to achieve the conditions they desire much better without drugs than with them.

Narconon programs are springing up all over the country, and about half of them are in penal institutions, according to pamphlet statistics.

Trained counselors oversee the classroom situations, providing guidance and assistance when needed.

But what does Narconon do? “This program is giving me confidence in myself,” said bury DeJarnette, 24, serving a 45-year sentence for robbery and kidnapping. “I’m beginning to take on more responsibility for my actions and I am starting to look people in the face when I talk to them.”

“I came back from Vietnam a drug-user,” said Bobby Mitchell, 28, serving 22 years for robbery and assault. “I was a clean-cut kid...
when I went over there. Anyway, I came to this state (Bobby is from New York where his wife and two daughters live) and I had no knowledge of the law here. They (the judge and lawyers) tricked me into plea-bargaining, and they sold me right down the drain for 22 years. I was guaranteed 10." "So after I got the 22 years, I said the hell with everything and I broke all communication with my family... until I ran into Jack (Jack Malahuuxi, Narconon supervisor at DCC)." Bobby continued. "He pulled me into Narconon. It has brought something out in me—the real me—I can confront my problems now."

"I was the cause of all my own problems," said Steve Long, 24, serving 10 years for burglary, robbery and kidnaping. "The communication course here teaches you how to express yourself. Now, I've gotten my GED (General Educational Development or high school equivalency diploma) and I want to go to college when I get out of prison. It's all thanks to Narconon."

Although Narconon is specifically aimed at drug rehabilitation and drug use prevention, the program is also open to non-drug users who recognize that they have problems they can't cope with. "We don't turn anyone away," said Jerry Riggin, director of established Narconon programs in Delaware.

According to Riggin, the program slowly works from forcing a person to confront his environment to controlling it.

The training routine, where the two men sit silently with their eyes closed, is taught to teach individuals to simply feel comfortable in the presence of others.

"You sit and concentrate on feeling the other person's presence without feeling threatened by it," Long said. "In the 'do fish swim' routine, you learn to direct your concentration. For instance, if two people start talking about apples and one guy moves the conversation to oranges, you may never get back to apples. So, the student keeps asking if fish swim, and his coach tries to throw him sometimes by asking or talking about other, unrelated things. If the student's conversation is diverted, he must go back and start asking the questions all over again."

In another exercise, one person orders another to turn around and walk the length of the room. The second person puts up token resistance.

"One thing you learn in the study course, is never, but never, to read beyond a word you don't understand," said DeJarnette. "In high school, you sit up in class and the teacher says something you don't understand. You don't want the embarrassment of asking what she means since you're sure you are the only dumb one there. So you sit there and hope someone else will ask. Here you learn not to be afraid to ask."

The men interviewed spoke of doing simple things. But the advances they say they have made are vital to being a productive person.

They say they are learning to face their problems for what they are, to communicate with others and to learn from books, unfashionable to some of them in years past.

DeJarnette, Long and Mitchell said they would like to continue in the Narconon work and "get into helping others who have similar needs."

It costs approximately $11,000 per year to maintain one person in the criminal justice system, according to various criminal justice statisticians. The cost of typical drug rehabilitation programs per person per year varies between $1,500 to $5,000. The average cost of rehabilitating a Narconon individual is $6,000, and the complete program can be done in six months, according to Narconon statistics.

Narconon has its opponents. Some sociologists and criminologists have expressed concern over the fact that Narconon is sponsored by the Church of Scientology, a "new" and somewhat controversial philosophy.

But according to one Narconon instructor, "The link with the church is very indirect, and we don't push scientology onto the guys. But, we don't discourage them, either. One thing is for sure, no matter what, if there is something working in the prisons, it shouldn't matter where it's coming from."
Though the Church of Scientology has not been on the Hawaiian scene as long as some of the more familiar churches, they have done a gigantic job in just a few years with their social programs, among other diverse activities of the church.

We talked with Rev. Diana Harris, Pastor of the Church of Scientology of Hawaii at 143 Nenue St., in Aina Haina, and she gave us a complete background on the church's social programs for those in need in our community.

There are basically four social reform programs propagated by the church. There is a program for those who suffer from mental retardation and this varies from institutional care to community rehabilitation. The second reform group is the Hawaii Alliance on Alcoholism and Treatment and this works at all levels with those in the community who have an alcohol problem or problems, related to the use of alcohol to excess by a member of the family. They are also committed to the re-involvement of criminal offenders into the community. Their program for the elderly comes from the Gerus Society which promotes better care for the elderly, especially where the influence and care of this society is used to get elderly people out of mental hospitals and institutions and return them to a life in society. Another community program the church offers is Narconon—a program designed to assist persons to get off drugs and to keep off drugs. This program was utilized in Oahu State Prison for awhile and enjoyed a very high rate of success, according to Pastor Harris. They have been asked to consider re-introducing the program to the prison at a later date.

While delving deeply into community affairs at all levels, the Church of Scientology is involved in investigations legally of the CIA, IRS, FBI, Interpol and other agencies they feel are encroaching on basic American freedoms. Basically, they are a group of hard working people who believe in the programs they have set up for themselves and their followers. A visit to the church will find you most welcome or you can call 373-2101 for further information or a quiet chat with Pastor Harris.
By CHRIS BAGDIKIAN  
Staff Writer

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

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

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

The city would have a high crime rate, including 8,000 murders and 6,000 suicides a year. To control the problem it would have a police force of 40,000. There would be 30,000 traffic fatalities per year, with more than a million injuries.

The church is based on the premise that technology can afford people the means to reach their goals but that "inhibiting his progress towards survival or happiness may be painful memories of past hurts."

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

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

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

According to the church, "When there are perfectly workable treatment modalities such as Narconon, Alcoholics Anonymous and others around, which are nonabusive to the individual, why tolerate psychiatry? The easiest way to bring reform to this troubled field would be to simply remove the mental health establishment. That could be done most easily by citizens' groups informing their legislators and refusing to grant any further funds to nonworkable programs. Alcoholism is on the increase. Under the guidance of the mental health establishment, the problem has gotten worse."

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

In addition to seeking case histories the group will set up a local chapter, Dubron said. In the interim interested persons may contact him at 1551 North La Brea, Hollywood 90028.
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The many, often misunderstood, faces of Scientology, viewed by Eleanor Links Hoover

Scientology Visited

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

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

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

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

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

Looking at the literature of Scientology, I could see for myself that it is an advanced sophisticated point of view that shares things with (if it doesn't actually ante-date) Gestalt, psychocybernetics and deconditioning. Simple "eyeballing" as a means of overcoming nervousness does not go back to the encounter movement; it originated with Scientology. The E-meter, based on galvanic skin response, ante-dated biofeedback.

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

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

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

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

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

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

By Sandra Pesmen

The stately, proud woman lifted her head and said, "I was once young, black and gifted, too." And that's one of the reasons noted jazz and soul performer Amanda Ambrose is starring in "To Be Young, Gifted and Black," a tribute to prize-winning playwright Lorraine Hansberry, at the Goodman Theater through March 24.

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

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

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

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

NOW IN HER LATE 60s, the mother of five children ranging in age from 16 to 27, and the grandmother of 1-year-old Crystal Kay, Ms. Ambrose admitted, "And I kept on having that horrible stage fright before every performance right up until 1968. That's when I realized I was bringing joy to everybody around me with my music — but I couldn't find happiness for myself."

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

And the independent musician used her freedom to make her name famous. She appeared most recently in the Los Angeles production of "Don't Bother Me, I Can't Cope."

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

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

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

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

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

By PHYLLIS GIMELSON

Today's Post Correspondent

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

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

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

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

In 1941, he was sent to the Phili-
pines and in 1942 became the com-
manding officer of a Corvette
which subbed German submarines
in the North Atlantic. He was severely crippled and blinded and was sent to the
Oak Knoll Naval Hospital.

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

It was during this self-applied
rehabilitation that the basic prin-
ciples of Scientology and Dianetics
(the branch of Scientology dealing
with the mind. Scientology deals
with the rehabilitation of the spir-
ity) were first formed. A new reli-
gion was born.

"Scientology is a religion, a
movement," said Joyce Sardino,
Officer of Public Relations for the
Church and minister in training. 

open to anyone in any religion.
You don't have to give up your
own religion to be a Scientologist.
Man's relationship to God is a very
personal thing. So each person
has the freedom of deciding how
he wants to relate to God."

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

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

In the study of the mind, (Diane-
tics), it is learned that the mind
is divided into two parts—the ana-
litical mind and the reactive mind.
The fully aware part of the mind
that records, recalls and evaluates
data is the creative mind and the
lytical mind. The reactive mind harbors
bitions, repressions and compul-
sions, which can cause unrest and
unhappiness. This is the part of
the mind that has to be cleared
to make way for a better life and
consequently a better person.

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

The auditor is trained in Con-
fessional procedure which, in
Scientology, comprises a com-
prehensive technology," states a
Scientology handbook. "The pur-
pose of auditing," it continues, "is
to make the person more spiritu-
ally able, more aware, more
free."

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

"Actually," said Miss Sardino,
"Scientology has a twofold face.
It is concerned with the spiritual
nature of man and also how man
relates to his community, mankind
in general and all of life."

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

A Citizens Commission on Hum-
Rights in New York City was spon-
sored by the Church and consist-
ing of doctors, lawyers, teachers
and Scientologists, is presently
making a study of public mental hos-
pitals in New York to insure the
rights of mental patients. A drug
rehabilitation program called Nar-
canon has had an 80 percent total
rehabilitation record in centers in
Connecticut, on Riker's Island in
Delaware County, Pennsylvania:

"Narcanon agencies are all de-
signated to function by applin
techniques of Scientology," says
Miss Sardino. "There are about 40
such agencies in the country and
the numbers are growing rapidly."

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

Eleanor Links Hoover describes
Scientology as "an epistemolog-
 language, a psychobehav-
system of learning, a theory of
personality and education, a phi-
sophy, a view of expanded co-
sciousness."

Scientology is the fastest grow-
ing religion in the world. While, a
ccording to the Encyclopedia Bri-
tanica 1972 Yearbook, members
in the mainstream of churches (the
U.S. alone) was at a virtual
standstill increasing only 3 per-
cent, the numbers of adherents
in the new religious cults rose fro-
100,000 to 2 and a half million
the 1960's. Largest of the new reli-
ions was Scientology with 600,000
members.

There is a Scientology Misi-
8 West Lancaster Ave. in Ar-
more where courses in Scientology
are given. Lectures are held ever
weekday evening at 7:30 p.m. in
an attended by interested citizens are
invited to attend an introductory lecture free.

But—don't expect flowing robe
Guru beards, or incense. Look for
freshly scrubbed, immaculate
groomed, young and friendly. The
staff at the mission will greet yo
warmly.
They didn’t get their money’s worth

By ERIK DENHORN

The former head of a Calgary franchise of the Church of Scientology, who collected more than $300,000 in fees since 1969, says local people “didn’t get their money’s worth.”

Living Levitt, who resigned from the church April 19, said Wednesday Calgary franchise paid up to $5,000 a piece for spiritual counselling, “seeking” absolute and total freedom” at her urging but said “it didn’t do for everyone what it was supposed to do.”

The local mission, a franchise, was incorporated in January 1970, as a non-profit organization.

Levitt said Wednesday she sent a number of people to advanced Scientology courses in Los Angeles and England and that 32 people had reached “a clear” status within the local group, at a cost of at least $5,000 a piece.

They were promised total freedom. “I saw that it didn’t work for everyone and after a while started to question it,” she said. “They didn’t get their money’s worth.”

She said she paid herself $50 a week until 1971, when, on a one-year period, she made $1,000 in wages.

Levitt said more than $100,000 of the money collected in Calgary was sent to Scientology’s Los Angeles office.

In advertisements placed in a Calgary newspaper, Levitt said another defendant, John Hocker, saying “by the organization, because of the harassment of people who seek to leave Scientology or criticize it publicly or internally; conflicts within the organization that penalties and mem-

ber with financial burdening if he seeks to leave or object (and) organized methods of bringing public scandal, degrad-

ation or disgrace to disidents.”

An official release from Scientology’s Toronto office, said the signature of Rev. Harvey Schecter, says Levitt was “expelled, grounded in an attempt to inhibit her unorthodox religious practices. Several attempts at rehabilitation have failed and Mrs. Levitt has been expelled.”

He said “it is our view that Mrs. Levitt is sympathe-

The official church organization is against institutional psychiatry.

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By Barry Nelson

Ex-Scientologist charges rip-off

The former head of the Church of Scientology in Calgary said Thursday that she has been used by the organization to exploit people by promoting them into believing Scientology could, and would deliver for a price. She said:

Rev. Lorna Levitt, who resigned from the church April 19, said: "I was being used by the organization to exploit people by promoting them into believing that I had been indoctrinated into it to believe Scientology could, and would deliver for a price."

The price currently varied from $35 per hour, to $15,000 for 12-hour hours. Levitt contended that "people would dig deeper and still come up with the money. I could see that people had the money for total freedom, whatever the price." Levitt also said: "I was used to get me ready for this level, someplace away and the path was ever lengthening." Levitt said she was promised the ability to be free of cause, without psychological illness or aberrations.

"Some Calgarians who have reached this level have been hospitalized for various complaints. One ended up in a psychiatric ward," she said.

Another person, returning from the advanced organization in Los Angeles, tried to poison his roommate, a Scientologist, who was processing. This happened to many other Calgarians who were sent there, Levitt said.

Mr. Moore, who has spent more than $25,000 on Scientology, also said Mr. Moore told The Herald: "I didn't need this processing, I was ready for power, but it was reduced me on the grounds that I needed extra processing," he said.

"So I didn't get the level of power and came back to Calgary. I went to Los Angeles to get the power again in March with the same result."

Mr. Moore said that after this process people give the ability to handle power, in Los Angeles. He said: "The medical case, the process for the Los Angeles organization issued an order requiring him to be insane."
Scientology has ways of dealing with those who go against church

By ERIC DENHOFF

The former head of Calgary's Scientology mission, by attacking that organization, has left itself open to the feeding of "foul, blood and some actual evidence" to the press.

That's the way Scientology officially deals with those who attack the organization, such as Lorna Levitt, who resigned April 19.

Levitt began attacking the organization in newspaper advertisements more than a month and a half ago, but as yet the church has not responded according to its policy.

Levitt says that, so far, the only attack has been a suggestion made to Edmonton mission members that she was using her files on Calgary members to blackmail them, a claim she denies. She says she has had "one warning phone call," but it wasn't "specific."

Three in a set of inter-office documents provided to The Albertan, and officially recognized by the organization, is one entitled, "HCO Policy Letter. Attacks on Scientology (Additional Vol 1)" and dated Feb. 23, 1956. It sets out the rules established by the church's head, L. Ron Hubbard, on how to deal with attackers of the church.

"NEVER agree to an investigation of Scientology." He followed this only policy to an investigation of the attackers.

"Start investigating them (the attackers) promptly for FELOINES or worse using our own professionals, not outside agencies." Double curve our reply by saying we approve an investigation of them.

"Start feeding blood, blood sex crime actual evidence on the attackers to the press." Make it rough, rough on attackers all the way."

Rev. Harvey Schmiedeke, of the church's Toronto office, in Calgary to deal with the dissidents, told The Albertan he agrees with the policy "because it seems a reasonable way to approach the problem."

He also confirmed that the policy has not been cancelled by Scientology's international office. He claimed, though, another document provided entitled "The Fair Game Law" had been cancelled in 1959.

The document states, in part: "BY FAIR GAME IS MEANT, WITHOUT RIGHTS FOR SELF-Possessions or position, and no Scientist may be brought before a Committee of Evidence or punished for any action taken against a Suppressive Person or Group during the period that person, or group is fair game."

"...Suppressive Acts are defined as actions or omis-sions undertaken to knowingly suppress, reduce or impede Scientology or Scientistologists." Despite the official claim that the document was cancelled as policy in 1959, it was used after that date.

On March 1, 1972, the Church of Scientology of British Columbia, in Vancouver, issued a Writ of Expulsion and Suppressive Person Declaration(s) against a South Surrey woman for public display of Scientology.

The order was issued under the regulations of the Fair Game Law and the woman declared placed in a Conditions of Enemy. The Fair Game Law states, "The homes, property, places and abodes of persons who have been active in attempting to suppress Scientology or Scientistologists are all beyond any protection of Scientology Ethics."

"A truly Suppressive person or group has no rights of any kind and actions taken against them are not punishable."

In a further document, entitled HCO Policy Letter of October 6, 1970, Issue II, Personnel Series No. 10, "MOWN LIGHTING," the organization says, "Moaning on the government would be quite permissible. With governments andsous to hand out welfare, in some depressed areas it would be quite all right to go on the dole or relief and work as a church volunteer in the org. (amusement). Org Stiffs under such data can even live in monasteries for food, shelter, and pocket money."

In another document, which Schmiedeke says was cancelled at the beginning of 1972, but which other documents show was corrected and re-issued Jan. 11, 1972, and under which lists were made and circulated during October 1971, the church attacks Freeloaders and assesses a fine of $1,000 against organization members who quit as staff members and $1,000 against those who are not staff members.

Further to the internal fines, members are to be denied the full cost of all services provided them, the document says.

According to a freeloader list dated April 10, 1972, and circulated to the U.S. and Canada, former members owed as much as $7,000 individually to the church for leaving, according to the documents.

Confession 'no surprise'

The Church of Scientology said Thursday it isn't surprised at Lorna Levitt's "confession that she was 'cheating' the public." Rev. Harvey Schmiedeke, of Toronto, said in Calgary, the church has "known for some time that Mrs. Levitt was delivering Scientology but something else, which was why her theological certificates were suspended and she was later expelled."

He denied a claim by Levitt that Calgararians had paid up to $500 apiece for spiritual counseling.

He said the church has a new refund policy which allows anyone dissatisfied with a service to get a refund within 59 days of course completion. but Levitt says the largest refund in Calgary was less than $300.

Schmiedeke said, "For many years the church has been campaigning for the human and civil rights of the underprivileged in our society. In the case of mental patients, no one has been more outspoken than ourselves."

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Sect Ordered to Pay $300,000 to Victim

A Superior Court jury Friday awarded $300,000 to L. Gene Allard, 33, a Ft. Lauderdale, Fla., artist, who claimed the Church of Scientology made him a victim of its "fair game" policy.

Allard, the church's former bookkeeper in Los Angeles, sued for malicious prosecution after the Scientologists had him arrested in 1969 for allegedly stealing $27,713.90 in Swiss franc notes and its records.

The criminal charges against Allard were dismissed Dec. 29, 1969, for lack of evidence. He denied ever taking any money.

The civil jury in the court of Superior Judge Parks Stillwell on Friday also denied the Scientologists' countersuit seeking return of the allegedly stolen money and $100,000 in punitive damages.

A deputy district attorney who recommended dismissal of the criminal charges five years ago reported Allard did take the financial records but handed them to Internal Revenue Service officials in Kansas City.

The prosecutor said Scientologists apparently hoped to discredit Allard, whom they considered a possible witness against them in IRS proceedings.

Charles O'Reilly, Allard's attorney, argued the artist had been persecuted in the criminal case as "fair game" under a policy dictated by Scientologist founder L. Ron Hubbard in 1968.

Evidence introduced by O'Reilly included a copyrighted "policy letter" signed by Hubbard on Oct. 18, 1967, detailing "penalties and lower conditions" for both land-based and sea organizations. (Hubbard lives on a Mediterranean-based ship. The letter included the paragraph:

"SP (suppressed person) Order. Fair Game. May be tricked, sued or lied to or destroyed."

Also in evidence was a second copyrighted policy letter by Hubbard dated Oct. 21, 1969, titled "Cancellation of Fair Game." It stated:

"The practice of declaring people fair game will cease. Fair game may not appear on any ethics order. It caused bad public relations. This P/L (policy letter) does not cancel any policy on the treatment or handling of a SP."
Scientology group moves
as controversy continues

Charges and counter-charges continued to fly as Calgary Scientologists moved out of their premises at 529 17th Ave. S.W. late Friday night.

Landlord Franz Dopf told The Herald the group had been served with a notice to leave because other tenants complained of excessive noise, but Rev. Harvey Schmiedeke, a Scientology spokesman, said the move was caused by a need for more space. "We simply agreed to move." He did not say where the group intends to relocate.

Mr. Schmiedeke charged The Herald with "underhanded tactics" for attempting to photograph the late night move.

Lorna Levett, who led about 30 Calgary Scientologists in one of the largest defections from the organization, renewed her charges that "unsuspecting innocent people are being used to perpetrate exploitation of the public."

In a letter to the minister of consumer affairs, the former head of Scientology in Calgary said: "I have been used as a front to persuade people of Calgary to spend well over $200,000 in Scientology in the last few years, the bulk of this money being sent out of the country by them. The intangible offered is Total Freedom."

"Anyone departing from Scientology and publicly stating the fact, let alone the reasons why, is considered to be an 'attacker' and an 'enemy.' Some of the people living in Calgary have requested police protection," she said.

"Very detailed folders are kept of all confessions and most people fear that these will be used against them if they seek to leave the organization."

A Scientology letter provided to The Herald and reportedly written by the organization's founder L. Ron Hubbard gives the following instructions for dealing with attackers on Scientology: "Spot who is attacking us. Start investigating them promptly for FELONIES or worse using our own professionals, not outside agencies. Double curve our reply by saying we welcome an investigation of them. Start feeding lurid actual evidence on the attackers to the press. Don't ever tamely submit to an investigation of us. Make it rough, rough on attackers all the way."

Mr. Schmiedeke said this statement "aside from being false is simply a justification for the CMHA's gross failure to make any real changes in the mental health situation in Canada."

He added that Scientology policy of providing the press with "lurid...actual evidence" about those who attack Scientology "seems quite orthodox. Anyone who would feel revulsion at something like this probably is afraid of the truth," he said.

"Her interests appear to lie more in sympathy with the social abuses, specifically with institutional psychology."

In a letter to The Herald Friday the Canadian Mental Health Association supported Mrs. Levett's charges of exploitation, intimidation and harassment.

Ron LaJeunesse, executive officer of the CMHA said these charges have been supported in documentation received from authorities in England, Australia and Ontario.

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THE COSTLY SEARCH FOR 'TOTAL FREEDOM'

The rev. Lorna Levett, Australian born counsellor, who has faced the wrath of the Church of Scientology by her defection in Calgary, says she resigned because she did not think some students were getting their money's worth.

She told the News this week that she had persuaded people to spend over $200,000 in Scientology since she opened her Calgary franchise (later called a mission) in 1968.

"Well over $100,000 they sent to the Los Angeles organization," Levett said in a prepared statement explaining why she left the Church and took some 30 Calgary members with her.

"I was being used by the organization to exploit people by promising them intangibles that I had been indoctrinated into believing Scientology could and would deliver for a price."

COUNSELLING

The minister said the price varied from $50 per hour to $200 for 12 1/2 hours and some processing could cost as much as $1200 for a couple of hours.

About 1972 she started to realize that not all people were getting a fair deal. People sent to Los Angeles were pressured to sign up for more and more extra expenses. Then the cost of auditing went to $50 per hour, double its former price.

FREEDOM

"I was horrified at this and then I discovered that people would simply dig deeper and still come up with money. And I went along with this and even complained when another franchise holder cut prices on it."

"I could see that people had the money for Total Freedom, whatever the price. Then I began to suspect that they were on a never-ending chase and the total freedom was another step away and the path was everlengthening."

HIGH COSTS

Levett said she had observed that spiritual counselling did get results but they were not always what were promised. She had given over 5000 hours of counselling using Scientology techniques.

One old woman of 70 spent over $8000 in the last two years in the hopes of becoming totally free. She still hopes and pays for total freedom in Scientology. Another person has spent over $27,000.

Some "clears" returning from Los Angeles had psychiatric problems.

Mrs. Levett now says she regrets she did not have the... (continued on page 9)

(continued from page 3)

The rev. Harvey Schmiedeke, public relations official for the Church of Scientology, says in reply that Mrs. Levett's theological certificates were suspended months ago in an attempt to inhibit her unorthodox religious practices.

Several attempts at rehabilitation had failed and Mrs. Levett had been "duly expelled".

He claimed that despite religious dissenters, the church had continued to grow steadily at a rate of 400% annually. A new mission had been opened in Calgary at 1219 12th ave. SW.

"Whatever Mrs. Levett is doing, she is not doing Scientology and the public should be aware of this. It is our view that Mrs. Levett is sympathetic to institutional psychiatry and practices currently employed there."

MENTAL HEALTH

The church is now embroiled in a fight with the Canadian mental health association which it claims receives over $21.2m a year from public funds and over half goes directly into their own pockets in the form of salaries, office furniture etc. The CMHA was accused of feeding false reports to the press to justify its own failures.

Schmiedeke took issue with an article which appeared in this newspaper and the Rocky View News. He pointed out that the Church of Scientology mother church was in England, not Hollywood, and that the church had never been proscribed in Britain.

He said for a period the British government had restricted entry of foreign students.

EMIGRANTS

The rev. Levett says that her disagreement with the... (continued on page 9)

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EMIGRANTS

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BYRALPHNOVAK
(First of Two Parts)

NEW YORK—NREA—Preparing our income tax returns must be one of the most mind- numbing tasks that we're forced to undertake. It is just too complicated, too confusing and too time-consuming. What we are contemplating—of course—is much less pleasant than the auditing process.

Belleville, III.—Thursday, April 5, 1973

The April Game: Critics Put IRS on Defensive

A former IRS auditor, Dean Boyd, charged in an interview with "Frederick," the newsletter of the Church of Scientology, that the IRS has on occasion tried to "get someone" for "political reasons" through an audit of his tax return. You can find something to criticize with any body's return if you want to spend time and effort on the telephone interview. It should be noted that Boyd's account is an extreme one and that the only other example given involves a never-Al Capone.

A former IRS auditor, Dean Boyd, charged in an interview with "Frederick," the newsletter of the Church of Scientology, that the IRS has on occasion tried to "get someone" for "political reasons" through an audit of his tax return. You can find something to criticize with any body's return if you want to spend time and effort on the telephone interview. It should be noted that Boyd's account is an extreme one and that the only other example given involves a never-Al Capone.

The auditing process is one of the main complaints of the IRS. And in the last three years 1040s have been turned up the river. Although the IRS has wondered how much can we get away with? What we are contemplating—of course—is much less pleasant than the auditing process.

But there is another similar truth that is just now beginning to surface: All this time while we have been wondering how we can beat the Internal Revenue Service as its own game, the IRS has been wondering how it can beat us at our own game. It has been wondering in fact how much it can get away with.

The ubiquitous Ralph Nader recently told Congress that the IRS, rather than being the "taxpayer's advocate" as it claims, is the "taxpayer's enemy" and that citizens are being "taxed without representation." No one, he said, "can get away with the IRS for the time being, we are all stuck with the current all-too-human system.

I don't beat my wife," says one IRS auditor who is known as "Diogenes." "I take my children to movies and buy them ice-cream cones: I get away with it. But for the time being, I get away with it.

The IRS does, however, do things that are not in the best interest of the taxpayer. For example, the IRS has been known to reduce the amount of money that the taxpayer will be able to cheat, elude or otherwise avoid paying to the IRS.

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All this time while we have been wondering how much can we get away with? What we are contemplating—of course—is much less pleasant than the auditing process.
Scientologists Making Impact on West Side

Church Largest and Fastest Growing of Its Kind in the Area

BY JOHN H. HALL

Despite a 10-year running battle with the Food and Drug Administration and the American Medical Assn., Scientology appears to have finally arrived on the West Side.

Aided by a 1971 federal district court decision, the Church of Scientology is not only a recognized religious science but the largest and fastest-growing pan-denominational church in this area.

And the greatest concentration of its members may well be here.

There are 75,000 Scientologists in Los Angeles, according to the Rev. Glenn A. Malkin, executive minister of the Church of Scientology of California, and the majority live on the West Side.

The Rev. Peter Crundall, executive director of the Westwood mission, says, "It's really amazing. I've been in many parts of the world, and the West L.A. area has the largest number of self-improvement-oriented people I've ever come across. A lot of people stop in just to see what it's all about."

Mr. Crundall, a native of Australia who has been in Scientology for 18 years, has been in charge of the Westwood center for the last year and a half. His wife, Lisa, is also employed there as director of public relations.

Worldwide, according to a 1972 census, Scientology has 5.5 million followers, and membership is doubling annually, Mr. Malkin said. "This is quite an accomplishment for a church that was established barely 20 years ago," he said.

Developer of Philosophy

Scientology is the creation of L. Ron Hubbard, a former Navy officer and former engineer who developed the philosophy and techniques largely from his study of Eastern religions.

Dianetics, introduced by Hubbard in 1950, is the basic conception of the theory which grew into Scientology. It is based on the premise that man is good and perfectable, and Dianetics is still operable today despite many advances in the church's technology. According to Mr. Malkin, ministers in other religions often use Dianetics counseling techniques to deal with troubled parishioners.

Dianetics advanced the theory that virtually all of man's ailments, psychological and physical, everything from cancer to the common cold, are psychosomatic in nature. The causes of these ills are "engrams," charged traces left in the mind by experiences involving pain and partial unconsciousness — experiences stemming as far back as the moment of conception.

Dianetic therapy, called auditing, searches out these hidden engrams, removes the charge and frees the individual from their influence.

Scientology differs from Dianetics in much the same way that religion differs from medicine. Scientology views man as primarily a spiritual being who has occupied many bodies in different times. Auditing in Scientology, therefore, may carry the individual back along his "time track" to different lifetimes to seek out the cause of his current problems.

Via the auditing process, a Scientistologist progresses upward through designated levels, the highest of which brings the individual to an acute awareness of God.

From its beginning, Scientology enjoyed immediate success, particularly in this area. However, it was always the subject of controversy and contradiction. Some members of the medical profession, for example, openly endorsed its techniques, while others ridiculed it and warned of possible dangers.

Orthodox religious bodies were largely quiet on the subject during those early years.

Then, in 1963, federal marshals representing the Food and Drug Administration raided the Washington D.C. headquarters of the Founding Church of Scientology and seized 100 electronic "confessional aids,"
In an attempt to police and regulate the growing number of organizations exploiting the public, the government now so we can be completely open. Dissidence hasn't existed in the church for years, Mr. Crundall said.

Examples of this new respectability and openness may be noted from the numerous endorsements from celebrities and from the highly successful social programs recently launched by Scientology.

San Francisco 49er quarterback John Brodie and actress Karen Black, for example, have praised Scientology. And, whether or not he knows it, Jonathan Livingston Seagull is a practicing Scientist. The book epitomizes, symbolizes beautifully what Scientology is all about," Mrs. Crundall said.

The Westwood center, in addition to its primary duties of offering counseling services and self-improvement courses to UCLA students and area residents, also acts as a referral agency for Scientology's two principal social programs, Narconon and the Committee on Public Health and Safety.

And Scientology is opposed to the American Medical Assn. "We aren't alone in that," Mr. Crundall said. "A Committee on Public Health and Safety survey reveals that only 5% of the medical residents at UCLA and USC plan to join the AMA."

Such programs as those are indications of Scientology's future emphasis, according to Mr. Malkin. "There will be a lot of accent now on social programs and community projects," he said, indicating that Scientology has long awaited the opportunity to open itself up to the public.

Basic Abilities

"We're here to improve people's basic abilities and awareness, and we are successful. We are winning. We are as effective as the medical profession, and an applicant won't be accepted if he doesn't want to apply himself. People are here on their own determination, and they are winning," indicating a large stack of personal testimonials from former students at the Westwood center.

"My greatest problem," he insists, "is toning down my own enthusiasm about Scientology so that people don't think I'm a fanatic." There is a definitely cheerful aura surrounding Scientologists, a noticeable confidence that exudes from them—a quality that has been commented upon by numerous writers and interviewers. When asked about it, Mrs. Crundall smiled and summed up the answer in one sentence: "Scientologists look you in the eye."
The Church Committee on Public Health and Safety recently issued a report denouncing the American Medical Association. The report exposes the AMA as a money motivated, monopoly seeking group representing the interests of physicians, with little or no concern for the welfare of the American People.

The report holds the AMA responsible for a number of faults which have led to the "Health Crisis" in America as has been reported by President Richard Nixon and Senator Edward Kennedy. The report quotes an article by Senator Abraham Rubicoff: "Artificially induced shortages of doctors, due basically to the 'professional birth control' the AMA practiced since the 1930's has helped to lower the medical care while raising costs." Further it documents the AMA's resistance to "every major social change in medicine over the past fifty years."

Evidence is shown which links the AMA with big business and drug industries in a union which provides great income to the AMA in exchange for a good name and approval for the businesses and drug industries. The report states that the AMA accepted a $10,000,000 grant from six top cigarette companies in 1964 to counter the U.S. Surgeon General's report linking smoking to heart disease. "The AMA is under the thumb of the drug industry, because the bulk of its income comes from drug advertising (in its publications)," according to a former Chairman of the AMA's Council on Drugs.

Rev. Frederick M. Rock, Regional Chairman of the Church Committee stated, "Most of the nation's doctors are no longer being deceived by the AMA as its membership recently dropped below 50 per cent of all U.S. doctors for the first time in at least fifty years. If the AMA continues its present trend without reforming its basic operating policies it will perish in a few years. It is no longer a life giving force in the field of medicine."

The report is nine pages type written and profusely footnoted. Copies are available from the Church of Scientology Committee on Public Health and Safety, 4221 Lindell, St. Louis, Mo. 63108.
The Tax Game 1: Critics Put IRS on Defensive

BY RALPH NOVAK

Preparation of income tax returns is usually a time-consuming chore for most people, especially those who are not familiar with the tax laws. The Internal Revenue Service (IRS) is responsible for enforcing the tax laws and ensuring that taxpayers comply with them. However, the IRS is also criticized for its practices and procedures, which can be seen as intrusive and unfair. This article will explore some of the criticisms of the IRS and offer some perspectives on how the agency can improve its service to taxpayers.

One of the main criticisms of the IRS is the issue of audit frequency. The IRS uses a formula to select taxpayers for audit, and some taxpayers feel that this formula is biased against certain groups, such as high-income taxpayers.

Another criticism of the IRS is the issue of taxpayer rights. The IRS has been accused of violating taxpayers' rights, such as the right to privacy and the right to a fair hearing.

In addition, the IRS has been criticized for its use of paid informers and opening taxpayer files to agents.

Despite these criticisms, the IRS is a crucial part of the federal government, and its work is essential for ensuring that the tax laws are enforced fairly and efficiently.

The challenge facing the IRS is to improve its service to taxpayers and to address the concerns and criticisms that have been raised. By doing so, the agency can improve its reputation and build trust with the American public.

For more information on the IRS and its operations, please visit the IRS website at irs.gov.
Scientology Church Aids Erring Youth

John Smith, age 14, was declared incorrigible by social workers at the Clayton Juvenile Court and Detention Center. He had run away from home for the "8th time" when he was given four days temporary custody with his aunt on May 25, '73. At the end of that four days a warrant was to be issued for his arrest. "I felt I didn't belong to myself. I wanted out, to live my own life, and was on my way to Chicago to do that."

During the next four days John took a course in communication at the Church of Scientology, 4225 Lindell Blvd., St. Louis, at the suggestion of his aunt. At the end of that four day period John's viewpoint had changed completely. "Basically I became more aware of myself and more able to communicate with others. For the first time I felt like I was myself, I belonged to myself and now I want to know more about myself and others."

According to Bob Hoven-der, John's social worker at the Clayton Juvenile Court and Detention Center, "In my opinion John could easily have been on the road to hard drugs for escape and then rough times in the criminal justice system. Now he seems happy, with some sense of pride, a sense of worthiness, and willingness to deal with the situation better."

Now John gives part of his time helping at the Church of Scientology, "so that others can experience the same awareness of themselves that I now do of myself."
The Snake Pit' and '1984'...Here and Now?

BY EARL HANSEN

Religion Editor

"The weird, offbeat types of religious sects are getting far too much attention," a Lutheran minister bemoaned. "Sensational-type groups don't deserve the publicity," a Methodist added.

And their outcry is common, even though much of the publicity might be harsh and critical. Such as this column's reporting of the Church of Scientology's local protest activities in 1971 against the federal offices here of the Food and Drug Administration. Cited were angry, shouting youthis, including girls, dressed in clerics. But since then, the Scientology people put together and circulated among the established, 'mainline,' "reputable" denominations what they say is a massive report of Internal Revenue Service harassment of individuals, including clergy, critical of Administration policies.

And now they're spearheading a nationwide campaign to stop the federal funding of psychosurgery.

"Psychosurgery is essentially a throwback to the lobotomies of decades ago where some 50,000 victims were left dehumanized," asserts the Rev. Steven Heard, a leader of the downtown-based Church of Scientology here.

Adding that psychosurgery is "basically human experimentation... sophisticated methods of destroying parts of the brain to alter behavior," the young minister is anxious that the public be aroused. And again, mainline churches, which continue to revere Heard's group as a sect, have been given some pretty heady material by the Scientologist. Material which may deserve better than any of the mainliners' wastebaskets.

Grizzly Story Recalled

What with last week's news of eleven young girls sterilized involuntarily in Alabama, plus periodical discoveries of folks unknowingly being used as human guinea pigs, ought we to be so certain that actress Olivia De Havilland's Academy Award performance in "The Snake Pit" recorded a gristy yesteryear that's gone forever?

Is author George Orwell's "1984" science fiction or forewarning, if surgeons in such places as Boston City Hospital are federally funded to perform brain operations "to control behavior?"

The Church of Scientology is enlisting public support for U.S. Senator J. Glenn Beall's resolution to call a halt and a two-year moratorium for study of these experimental operations.

The Church's (sect's?) current issue of "Freedom," its house journal, features a renowned American psychiatrist's warnings that "German psychiatry began to discuss the extermination of mental patients before Hitler had been heard from."

Dr. Peter Roger Breggin, director of the Project to Examine Psychiatric Technology at the Washington School of Psychiatry. Washington, D.C., in a documented report entitled, "The Killing of Mental Patients," draws the following conclusions:

"Psychiatry itself, in England, Canada and America alike, has at best tried to make believe that psychiatry had nothing whatsoever to do with the worst atrocity in the history of mankind."

Dr. Breggin, who calls for action against psychosurgery in the courts and state legislatures, reminds me of another Elie Weisel, whose deep-set, haunting eyes bespeak of his past. Having survived Auschwitz as a 13-year-old and writing novels out of that past, Weisel in his Olympic Hotel room three years ago, half-whispered to me:

"Auschwitz is the pivotal point of the 20th century because it proves what man can do to his fellow man."

And, after an hour with such a person one can hardly take lightly arguments from history that says a country's inner resources and its immediate future can be seen in how it treats its elderly, its mentally sick and its children.

An Evil Tale

William L. Shirer, a correspondent in prewar Germany on Nov. 25, 1940, made an entry in his "Berlin Diary," that began with: "I have at last got to the bottom of these 'mercy killings.' It's an evil tale..."

"It's a tale of castrations, euthanasia, and destruction of life devoid of value!" It's a tale of psychiatrists determining what is of value and what is "normal," according to Shirer.

"But lest we think it all years and miles removed," one might recall Ken Kesey's best-selling "One Flew Over the Coo Coo Nest." It's an accounting of less-than-living of life in an Oregon mental hospital not so long ago.

Documented reports of operations to alter behavior in children as well as the behavior of prison inmates and mental patients, are appearing in such magazines as Mental Hygiene, Science News, and Ebony. The public is being aroused. Dr. Charles King, president of the American Ortho-Psychiatric Association, reacts with the following:

"If such experiments result in a nation of zombies, we might ask if the next step would be mass executive of 'undesirables.' "

Undesirables? The question suggests again the danger of certain persons in power having the power to remove anyone who might be termed an undesir able -- or a radical, or anti-American, or anti-God. Thus the thinking, "If anyone isn't thinking like me then he's abnormal and maybe even dangerous..."

But lest we think it all years and miles removed, what might be termed the 'wild devices' of the 'purge' in Moscow, with "weird, offbeat types getting far too much attention."

Yet, current commentary on psychiatrists is that "when two of them get together you've got three opinions."

It's not unusual to hear the same commentary on politicians and clergymen as well as other of professionals.

But a common indictment on the German people at the Nuremberg Trials was that they knew and they smelled and they watched the freight trains into Auschwitz and Hadamer, and other places. And they chose to mourn silently and show no opinion.

Life... Devoid of Value

Twenty years earlier, in 1929 and long before Adolf Hitler became known, a well known German psychiatrist, Alfred Hoche, co-authored the book, "The Destruction of Life Devoid of Value." The book, outlining genetic theories of mental illness and advocating "mercy killing," was widely praised and went into a second edition.

In June, 1931, the world-renowned medical journal Lancet of Great Britain, published a sympathetic review of Germany's growing interest in the sterilization of the "weak-minded." the "mentally-ill," a variety of criminals, and finally, "Jews, Negroes and Mongols.

It's not been that the public, meaning you and me, has been kept in the dark, so much as we've tried as hard not to have to make up our minds and take a stand against "the team."

Especially if it's the "weird" and "offbeat" types of the so-called "immoral fringe" who are beginning to make sense.
Church Forms Public Health, Safety Group

Church of Scientology of California, the largest inter-denominational church in the United States with a membership estimated in excess of 3½ million, has announced the establishment of its newly formed Committee on Public Health and Safety.

Function of the committee will be to work towards increasing the quality of health care and safeguards for the consumer.

Spokesman for the committee, the Rev. Glenn A. Malkin, stated, "The committee will serve as a consumer information center and will provide the public with information on health care and safety that is not available through conventional channels."

The Rev. Mr. Malkin added, "Shortly, the committee will be releasing its report, based on years of research and documentation exposing those causes responsible for rising costs and declining quality of American health care."

Church Panel To Probe Health Care

BOSTON (UPI) — The Church of Scientology has announced the formation of "The Church of Scientology's Committee on Public Health and Safety." They are investigating the charge that the American Medical Association is a political monopoly responsible for rising costs and declining quality of health care.

Jeff Friedman recently appointed President of the committee stated, "This committee on public health and safety will be a stepping stone for reform in society. Too long has the public's health been toyed with. We are looking beyond all the social and public relation veneers to investigate the role that the AMA may be playing in lower quality of health care. Our committee will provide the information necessary to the public on health and safety."

The church also has organized a group of parishioners who are now using Scientology techniques in a drug rehabilitation program called Narconon. The program is now being run in the Boston Naval Correctional Division.

The next meeting of The Church of Scientology's Committee on Public Health and Safety will be on June 10 to organize the upcoming investigations.
The John Brodie career is winding down. It has been a big one—long, distinguished, historic. No other football player ever spent 17 consecutive seasons with the team that drafted him. And in another month it will all be over. Brodie has announced his retirement as of the end of this season.

At 38, he is about to move from the pocket to the pulpit. The veteran San Francisco quarterback has determined to spend next year in graduate work in Scientology—and the degree at the end of that road is D.D. (doctor of divinity).

Brodie has no desire to preach to the world. He just wants to help. The action arm of the Church of Scientology is Narcomen; and these and football are now Brodie's three interests.

Narcomen is a non-profit agency specializing in drug, alcohol and criminal rehabilitation. Individual pastoral counseling is the means of approach. And according to Brodie, the focus is on the individual confusions and problems that lead to abuses in the use of stimulants.

"I know I could play several more years of football," says the 49er star, whose fast release as a passer has protected him from the physical beatings that have shortened the careers of most quarterbacks. "But everybody's life is a matter of priorities, and for the next year or so, starting right after the season, mine are Scientology and Narcomen. I want the advanced training I need to be effective in this field. In 1974 I won't have time for football, but I will after that. I would like to keep a football connection indefinitely along with these other two things."

The National Football League is financing his 1974 scholarship at the school of Scientology—in a manner of speaking. Upon retirement from the 49ers Brodie will begin collecting on the financial settlement he made in 1968 when the NFL dissuaded him from jumping to an AFL team.

This has been estimated at nearly $1 million. In addition, it has been estimated that Brodie's San Francisco salary all these years has aggregated about another million.

If he is the first $2 million player in football history, confirmation is lacking. He and the club deny it. The 49ers want to pay him more. They want him back next year, although they are reconciled to his decision.

Brodie's departure ends the 49ers' greatest era. He led them to their only three divisional titles in 1970-71-72 before giving way to younger quarterbacks this season in a move the club frankly labels "experimental" based on the prospect of a future without Brodie.

**John Brodie:**

**Passer to Preacher**

**BY BOB OATES**

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Ellis San Francisco records may never be equaled. One of the most accurate pages of foul ball has been made known, the former Stanford quarterback has completed 382 passes for more than 3,000 yards and 200 touch- downs. He has done it with a flair identifying him as perhaps the league's most graceful athlete. Brodie is easy-going, unassuming, but affable if you know him. If you don't, you couldn't pick him out of the convention crowd in a hotel lobby. He has a slightly receding hairline but with longer hair he could be a 20-year-old golf pro—a career he once con- sidered. He has played in the U.S. Open. "For me," he says, "golf is a fact. I'll have it again. I've had less time for it next year than I've had playing foot- ball, but whenever time is available I like to interface with what I get first priority."

Is there any chance for a character change? "A season as a quarter- back? I think everybody who knows me well knows there isn't," says Brodie, who will be playing in the Coliseum this Sunday for the last time. "I wouldn't have announced my retirement if I didn't mean it. I'm very much looking for- ward to my year of advan- tageous courses in Scien- tology.

What led to your inter- est in this particular sub- ject? "It began several years ago when my arm was bothersome and I couldn't throw the football. In Scientology, the starting point is often medical con- sultation—with treatment by MDs—and the medica- tion helped me for a while. But the body builds up a tolerance for medication and my arm didn't stay well. I moved on to the routine of spiritual consul- tation and my arm got bet- ter in a hurry and stayed that way. If it could do that for my arm, I began to realize what it could do for the rest of me."

As a practical matter, what do you plan to do in the Narconom program? "I'd like to work with all ages in the schools and other places—person ef- ficiency classes, things like that.

Doing what? "Well, broadly speaking, the object of Scientology is to help an individual re- gain the abilities he hasn't been using."

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JOHN BRODIE

great quarterback.*

Of the teams you've seen or played against in the last 17 years, do you have one you'd take against any other? "My most memorable year was 1965—and the 49ers that year were the best team I've seen. The backs were John David Crow and Ken Willard. John David is the best back I've played with. The receivers were Bernie Ca- ssey, Dave Parks and Monte Stickles. As a group, there has been none bet- ter. Casey had a ton of big games that year, one of our guards that year, is the best I've seen. In fact, all five members of the of- fensive line that year played in the Pro Bowl. As I recall, 1965 wasn't a good year in San Francis- co. That was five years before my first title.

We were barely over 500 in 1965, I think. We scored 28 points on more in three different games that year and lost all three."

Continued from First Page

does pro football seem to be a game with several well-defined eras? "Not really. It's different than it was in the 1950s but it's not a lot more com- plicated. The defenses, of course, are more effective. They do more things now, but you would expect that. They're not really more complicated. The difference in the kind of difference I've not-iced in my time in football.

In your time, who is the best quarterback you've seen? "I don't like to make judgments of that kind. I've been around a lot of great quarterbacks. Bart Starr, Y.A. Tittle, Sonny Jurgensen, Joe Nam- eth, Roman Gabriel, when he had those two or three super years in Los Angeles. Fran Tarkenton has to be considered; so does John Hadi."

What do you look for in a great quarterback? "Consistency over a per- iod of time. The question is, who plays the longest? The only other question is, how do they play for him? A great quarterback is one who makes it possible for his up- work, makes them go. The only thing that counts is effectiveness."

Is there one best style for a quarterback? "The great ones all have had their own style. If you're a young quarter- back, I'd say that unless you develop a personal style, you may never be a

*Please Turn to Pg. 11, Col. 2

Who was the coach? Jack Christiansen, but I'm not casting aspersions on anybody. It happened that way in football some- times.

The Brodie era has roughly spanned the era of John Unitas, who is also retiring this year — along with Dick Butkus, Jim Brown, and several others. It's a coincidence that so many great men have been retiring at the same time. What do you remem- ber from your first year? "I also came in with some good names. In 1957, in fact, I was ahead of Jim Brown—but after Jon Arnett. The class of 1957 might have been the best rookie class the NFL has had.

Who else came up with you that year? "Del Shofner, Tommy McDonald, Jack Pardee, Abe Woodson. There were five quarterbacks: Paul Hornung, Len Dawson, Sonny Jurgensen, Milt Plum and myself. Jim Parker, considered the all- time guard. Don Shinnick, John Gordy, George Stru-
‘Freedom’ proves popular; national tour announced

SEATTLE — After a tour of over 20 Washington and Oregon cities distributing information on secret tactics of the Internal Revenue Service, Freedom, the independent journal of the Church of Scientology, has announced plans to continue the tours on a national basis.

"Judging from the mail we have already received and the tremendous response from thousands of citizens we talked to during our tour, we feel that we can better assist Americans in becoming informed about IRS Abuses by continuing such tours on a national basis", said Rev. Steven R. Heard, Northwest Editor of Freedom.

Heard, along with Heber Jentzsch from Freedom’s national office in Los Angeles, has recently completed a tour of Washington and Oregon distributing copies of an open letter from Freedom to the public which listed IRS Intelligence documents along with information on how such documents can be obtained. The list of documents includes "arrests without warrants", "electronic or mechanical eavesdropping", "surveillance" and "entrapment".

Jentzsch, along with the Rev. and Mrs. Heard and Kurt Otterlei, visited the Centralia-Chehalis area Oct. 18 to distribute the Freedom literature and information sheets.

Freedom contends that IRS is violating individual rights and claims that such abusive tactics will continue to be used unless the public demands an investigation into IRS policies and practices.

According to Freedom, similar tours are already being conducted in the Midwest and Eastern United States. Part of the journal’s campaign is to urge a full audit of the tax agency by the General Accounting Office (GAO). The Freedom editors contend that IRS has refused to submit to a full GAO audit and further claim that IRS is the only federal Agency that will not open their books to the GAO.

Freedom, the Church’s independent journal, was first published in the United States in 1971 when, according to Heard, "we decided that we should take a more active role in social reform.”
Payne Drafts Bill to Limit Experiments On Patients

A bill that would place tight restrictions on the use of mental patients and inmates at penal institutions in medical experiments will be introduced in the Senate when the state legislature begins its regular session Jan. 9.

Sen. Franklin Payne, D-St. Louis, the bill's sponsor, said the measure is designed to protect the health and constitutional rights of persons confined in mental and penal institutions.

He said the bill also would provide a means of regulating experiments at state institutions. "It might prevent the state from doing some things that it shouldn't be doing," Payne said.

The bill would prohibit medical experimentation on patients and inmates without the individual's written consent. In cases where the individual was judged to be incompetent, the written consent of an immediate relative or legal guardian would be required.

Payne said he believes "the people of Missouri need this type of safeguard regardless of where they are in the state." He told The Missourian the measure was prompted in part by citizens' complaints he received this fall after public disclosures concerning the alleged misuse of mental patients in drug experiments at the Missouri Institute of Psychiatry in St. Louis.

The controversy involving the institute began last summer when a former patient and his son gave about 3,000 pages of research documents found in a trash can at the institute to the Church of Scientology in St. Louis, a religious group that stresses the individual's right to personal freedoms.

The documents revealed that many of the drug research programs conducted by the institute were financed by pharmaceutical firms and used mental patients as experimental subjects.

The matter later was turned over to the Food and Drug Administration for investigation. In the wake of the controversy, two of the institute's directors resigned and the Missouri Division of Mental Health issued new regulations for patient consent in experiments at state institutions.

Payne said his bill is aimed at preventing a similar situation from occurring. "There will be community support for the bill. There will be people from the medical and social professions who will be willing to testify in favor of it."

Because of this, he said he thought the measure has a good chance of being passed by the legislature. "It should have a high priority in terms of protecting an individual's rights and health," Payne said. "In fact, what could be more important than protecting a person's health?"
Author Here Sues Scientologists

By JERZY RAYMONT

Author of "The Tragedy of Scientology" and "The Farce of Scientology," Pauline Cooper, a former Church of Scientology member and author of "The Scientology Scandal," is seeking $250,000 in damages and an apology from the Church of Scientology.

The suit, filed in the New York State Supreme Court on Thursday, was brought against the Church of Scientology and its founder, L. Ron Hubbard, on behalf of Ralph Nader, who in 1970 filed a suit against the church for libel.

"The suit is essentially a free and immortal spirit," Mr. Hubbard, a one-time science-fiction writer, maintains that in order to achieve his true nature, an individual must free himself of emotional encumbrances through counseling and auditing, conducted by ordained members of the sect.

The movement was incorporated as a religion, and the first Church of Scientology was established in 1955 in the District of Columbia. The group says it now has 20 central churches and more than 100 missions in this country with more than 10,000 active members.

In the suit, Mr. Rheingold said that in the last two years, Scientologists had instituted more than 100 suits here and in England alleging libel.

Author's Action

The suit, filed by the church against Miss Cooper and co-defendants, was filed after Miss Cooper repeated some of the charges in her suit during a lecture at the University of Chicago in 1971. The suit named the church of Scientology, the Religious Technology Center and Miss Cooper.

In the suit, Miss Cooper alleged that she had been subjected to electronic surveillance and had been told that the church was conducting a pattern of litigation and threats to inhibit and stifle free discussion and free press about the nature and conduct of the group here and in England.

The Racketeer

The Rev. James R. Minster, the group's minister of information for New York, expressed surprise when asked about the charges.

"A month ago we served a libel action against her attempts to try and make us look foolish," he said yesterday. "We thought it was done with, that she had sort of faded away from whatever she was doing. Nobody in our organization had been asked to harass her."

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The movement was incorporated as a religion, and the first Church of Scientology was established in 1955 in the District of Columbia. The group says it now has 20 central churches and more than 100 missions in this country with more than 10,000 active members.
ACROSS THE STREET from two "poo-no" bookstores at Lake Street and Nicollet Avenue in Minneapolis, a group of religious workers are pushing the concept of man as a spiritual being.

Sandwiched between a loan company and an electrical supply outfit, the Minnesota Church of Scientology claims it can help people put their religious beliefs to practice.

Despite opposition from the federal government, the medical profession and orthodox religious groups, Scientology has become one of the fastest growing religions in the United States. After its establishment in 1955 by engineer-writer L. Ron Hubbard, Scientology has spread world-wide with a membership of 5 million. Of these, 3.5 million are in this country with about 400 in Minnesota.

A pan-denominational body, Scientology attempts to make the individual more effective by making him aware of himself as an immortal soul.

THROUGH COUNSELING, or "auditing sessions," Scientology ministers try to help church members become more aware of themselves, pinpointing what may be emotional obstacles in their lives.

The Rev. Robert Kuyper, director of the Minnesota church, said in a recent interview that a large number of young persons have come to the church seeking help with drug problems.

"We put them through our communication course and in about a week most of them have forgotten about drugs," Mr. Kuyper explained. "We've found that once the individual is aware of himself as a spiritual being, he has no need to take drugs."

Bruce Bromley says he was "into really heavy dope thing" when a Scientology worker saw him walking by the church's headquarters.

Now he's going through a three-ye training course to become a Scientology minister.

"I found people who were together enough to be able to care about me. Bromley said of the church. "Now I don't have to take drugs anymore. This is sound put on. That's what I thought until I experienced it. But it's really beautiful."

Although the church is a non-profit organization, Mr. Kuyper said "donations" are taken from members. Cost of the counseling course, for example, is a "donation."

Mr. Kuyper said the average donation for persons receiving Scientology counseling is $150 to $200.

However, a person who receives extensive counseling and takes all of the church's courses may wind up paying $1,000 to $2,000 in "donations," Mr. Kuyper said.

The minister declined to release the church's income figures.

One of the keys to Scientology counseling is a battery-powered device called an "E-meter." The machine is connected to two tin cans which the person being counseled holds in his hands. When the discussion touches an area in which the person has mental problems, an electrical impulse is registered on the meter. The counselor then delves into that area until the person is "clear" about his problem.

The E-meter has been criticized by psychologists and the Federal Food and Drug Administration which claimed the device was being billed as a healing machine.

THE BATTLE with psychologists, Mr. Kuyper explained, stems from the fact that Scientology approaches counseling with the assumption that man is a "spiritual being," while psychology "treats man as an animal."

Despite controversy over the church counseling program, scores of Minnesotans claim they have been helped by Scientology.

Among them is Thomas Waite, an executive with Waico, a mortgage financing and investment firm.

"The problems I had were likely would have destroyed my business except that Scientology increased my awareness enough to see the problem thoroughly."
Church Forms
Public Health, Safety Group

Church of Scientology of California, the largest interdenominational church in the United States with a membership estimated in excess of 3½ million, has announced the establishment of its newly formed Committee on Public Health and Safety.

Function of the committee will be to work towards increasing the quality of health care and safeguards for the consumer.

Spokesman for the committee, the Rev. Glenn A. Malkin, stated, "The committee will serve as a consumer information center and will provide the public with information on health care and safety that is not available through conventional channels."

The Rev. Mr. Malkin added, "Shortly, the committee will be releasing its report, based on years of research and documentation exposing those causes responsible for rising costs and declining quality of American health care."

Church Panel
To Probe Health Care

BOSTON (UPI) — The Church of Scientology has announced the formation of "The Church of Scientology's Committee on Public Health and Safety." They are investigating the charge that the American Medical Association is a political monopoly responsible for rising costs and declining quality of health care.

Jeff Freidman recently appointed President of the committee stated, "This committee on public health and safety will be a stepping stone for reform in society. Too long has the public's health been toyed with. We are looking beyond all the social and public relations veneers to investigate the role that the AMA may be playing in lowering quality of health care. Our committee will provide the information necessary to the public on health and safety."

The church also has organized a group of parishioners who are now using Scientology techniques in a drug rehabilitation program called Narconon. The program is now being run in the Boston Naval Correctional Division.

The next meeting of The Church of Scientology's Committee on Public Health and Safety will be on June 10 to organize the upcoming investigations.

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Churches Surveyed on Probes by IRS

Washington, D. C. - UPI - The Church of Scientology said Sunday it has sent questionnaires to more than 7,000 churches on the East Coast to determine the extent of Internal Revenue Service "harassment" of churches and religious agencies.

A church spokesman said it took the action after hearing a number of complaints that the IRS was investigating churches involved in social action programs.

The Rev. Arthur Maren, of the church's headquarters in Los Angeles, said a similar survey had been completed on the West Coast and the results were beginning to come in.

The questionnaire attempts to determine the extent to which churches, especially those actively engaged in social action programs, have had IRS investigations launched into their operations. Present law holds that churches and other nonprofit organizations may be granted tax exempt status if "no substantial part" of their activities are directed towards propaganda, "or otherwise attempting to influence legislation."

Maren said his questionnaire, sent to churches of every denomination and reflecting a cross section of liberal and conservative religious activity, was completely confidential.

The questionnaire comes on the heels of a recently released report by the Guild of St. Ives, an Episcopal group of lawyers centered in the New York area.

The report said the IRS "seems to be taking a tougher approach to churches in an attempt to curb their activities on political and social matters."

According to the Scientologists, most of the churches in the IRS probes have been involved with such issues as the Vietnam War, poverty, housing, welfare systems, medical care and economic misdistribution.

The Scientologists have had their difficulty with the IRS and their tax exempt status was lifted several years ago, but church officials claim there is no relationship between the questionnaire and their own difficulties with the IRS.

Recently Americans United for Separation of Church and State, which has lobbied heavily against federal aid to parochial education, had its tax exempt status lifted. And on the other side of the spectrum, the anti-Communist Christian crusade of Billy James Hargis had its tax exempt status lifted in 1966 because it supported amendments favoring a return of prayer and Bible reading in public schools. A federal court later reinstated the exemption, suggesting that the IRS was entering "a dangerous area."

Congress is considering at least two bills that examine the lobbying and political activities of tax exempt organizations. One of them, sponsored by Rep. Al Ullman (D-Ore.), would limit groups to spending one-fifth of their budget on lobbying before Congress without losing their exempt status.
Narconon Promises 80% Cure

By MARILYNN BRAYNE

Narconon is an offshoot of the Church of Scientology. "If a drug program is getting 35 per cent results, that's the rate of addicts who could rehabilitate themselves without any program at all," continued Meisler. "Give me two druggies and I'll have them off drugs in a week."

Proposal Discussed

A proposal for a Narconon program in New London was discussed last Wednesday at an open meeting at the YWCA. The program could possibly be based in the YWCA, pending the June 19 decision of the Y's board of directors.

"I believe in the program. I'm looking for spaces and for people who need help," said Patrick Healey, investigator at LEGACY. "It works faster than any program I've seen."

And Meisler, who has been investigating Narconon since November, said the New London program would be a model for the Connecticut Correctional Institution in Niantic to set up a program there.

Among the 35 who attended the open session were former drug addicts, an official from the Niantic prison, drug counselors from other drug programs, and officials of the Church of Scientology in New York and Boston.

"How does the program deal with guilt?" asked an audience member. "I was on drugs for four years and one of the biggest problems for me was dealing with guilt."

"Basically, he finds out he's bigger than guilt," replied Meisler. "He starts taking responsibility for things he's done. Just being able to recognize these things and not have to justify them puts him in control of that feeling."

Meisler went on, "Apathy Worse"

"Much worse than guilt is apathy," commented Healey. "Like stealing your mother's insurance money or watching a friend OD (overdose) and not caring. Apathy is the next thing to death. Guilt is a good sign."

Such answers dismayed the audience members, who demanded more specific details about the program. At one point, a woman charged, "I feel like you're playing 'I've Got A Secret.'"

In response, Meisler explained that the program is based on communication. "We regard communication as the universal solvent," he said. "The idea is to get the addict out of the past into the present, so the past doesn't affect him any more."

The program includes eight communication drills. The first, explained Meisler, is to have the addict sit in front of another person until he feels comfortable in his presence. "If he can feel comfortable with another person, then he can begin to feel comfortable with himself," he said.

Narconon was primarily a post-detoxification program to keep the addict off drugs once he has "kicked." "If a guy is kicking," explained Meisler, "it takes a good deal more personnel. He needs 24-hour care. If the addict is in physical pain, we work with a competent medical doctor. If Scientology, he added, believes that man is a spiritual being who can heal his own pain.

Although it takes an average of four to eight weeks to set up, said Meisler, "Once the Y board makes its decision, all we need is two hour sessions a day."

Meisler runs a Narconon program at the Long Island Alcoholics Hospital in Boston. "Narconon is aimed at anybody with any type of problem in society," he said Healey.

Meisler also interested is Narconon as a preventative program for "young people who just stepped into drugs before they get addicted." For that purpose, he would like offices on both the New London and Groton sides of the Thames River to hold two hour sessions in the afternoon and evening.

"Once the Y board makes its decision, all we need is two sets to get off," said Healey. "If someone needs help before the program begins, we can help. We're not embroiled to handle hardcore addicts."

Unlike any other drug programs, Narconon does not commit addicts to halfway houses or institutions. The program is run strictly on a voluntary basis while the individual leads a normal life. After their existing programs it takes one or two years before an addict is out on the street," said Healey.

Even though the program works fast, Healey hastened to add that it's definitely not easy. "It's no tougher than three days of cold turkey," he said.

Narconon was founded in 1965. It runs a program in Connecticut. State Penitentiary, William Bemis, a convict with a long history of drug abuse, read a Scientology book during his last stay at the prison.

Bemis applied the techniques of Scientology to drug rehabilitation. In the first four years of Narconon in the prison, only eight of the 87 graduates returned to prison and only two went back on drugs.

Today, there are four Narconon programs in prisons on the West Coast and two in the Boston area. Dean Finn, director of Narconon programs, attended the meeting at the YWCA. Meisler runs a Narconon program at the John Hay Correctional Center in Massachusetts which is funded by the State Office of Drug Abuse.

Apathy Too

Although Narconon is primarily aimed at rehabilitating drug addicts, it has been applied to alcoholics as well. "I don't see why we wouldn't try it on the 65,000 people who use alcohol," said Meisler.

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"Once the Y board makes its decision, all we need is two sets to get off," said Healey. "If someone needs help before the program begins, we can help. We're not embroiled to handle hardcore addicts."

The program, he added, would cost the addict $20.
Amanda Ambrose
copes

LLOYD STEELE
I once got potion pen letters from Aristotle. That's how I had been writing about the theatre. And I thought I had met every type of performer. I know little talents with big aspirations and big talents with little motivations. I know people who'd die for the theatre and I know people who've died in it. I know healthy actors who've been destroyed by the theatre and sick actors who've been made whole by it. I know rich actors who talk a lot about art and I know poor actors who talk a lot about rent.

But all of them — good, bad, healthy, poor, rich or sick — have had one thing in common: not one of them has been happy. I've always assumed that either the theatre attracts more unhappy people than a psychiatrist does, or that it is written in their chromosomes that all actors are miserable.

Then I meet someone like Ton
deloyo Ming Toy Lipschitz, and my assumptions crumble around me. Not only is her talent as a singer somewhere in the superstar range, not only has she a remarkable career in back of her and an even more remarkable career literally, not only is she "the most beautiful woman in a black body on this planet" in organizational technology which people have to call her, but she's in love with her own Me and Renaissance was called an original. So, yes, Virginia, there really is a Santa Claus.

I first met Ms. Lipschitz the day after I'd seen her perform — exquisitely — in Don't Bother Me I Care Cope, which has just extended its run through December 34 at the Huntington Hartford theatre. I really didn't expect much. People who are overwhelming on stage tend to be undermining in the privacy of their living rooms. But Ton
deloyo — her real name is Amanda Ambrose, and I suppose I'll have to call her that, but I prefer the more exotic name, by which she is listed in the New York phone book—what in the Renaissance was called an original. She's in love with her own life and with everyone else's. She's in love with being here, and she can make you forget — at least for a while — that you're not.

In short, she can cope, and she gives a new meaning to Scientology, an "applied religion" that is quite a change from the African Excolutions in which she was raised, or the Bud
dhist church in Chicago In which she was brought up her five children. Maybe there's something to L. Ron Hubbard's "technology for living" after all. Or, at least, to a hundred misgivings about it, and a score of questions no one seems able to answer, but to put it simply, I never met a Clear I didn't like. A Clear is a kind of merit badge given out to those who have been able to escape the strangle-hold of their past and to

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Tondelayo Ming Toy Lipschitz

Tondelayo Ming Toy Lipschitz

use their emotions to their advan
tage. As Amanda puts it: "I no longer operate from that part of my mind that kept me from being what I wanted to be. When you're Clear, you can look at the stops in your life, recognize them for what they are, and handle them."

Amanda first became a Clear in June of 1970, two years after "a panic" about the meaning of her life had led her to Scientology. Her career up to that point had been successful enough to satisfy the average performer — it included an appearance in Carnegie Hall, a tour with Harry Belafonte, her own TV specials, and an extended tour of colleges in this country and in Europe — but it left her with a growing dissatisfaction and despair. "I had a chance to get around and see the shape the world was in. And I knew that I had to do something about it. I didn't want to perform. The return wasn't great enough. What I as an individual could do was like applying a band-aid to cancer. I was doing it, but the bad guys kept gaining on me. So I couldn't do alone. I had to do it with a group." Now she is the Administrator of Public Relations for that group, and she sees Scientology as a way to bring back a sense of ethics to the arts. "The world has so many detractors, so many people trying to make everyone else unhappy. My God, we could all be so constructive if we had something to work with. Then, man kind wants to be a group and to be healthy, he wants to be happy, he wants to apply this happiness of mine to art."

Which brings us back to Cope. During the three short weeks of rehearsal before the show moved into the Mark Taper Forum, where it was hugely popular, making possible the transfer to the Hartford — I'd do anything to get happiness to work on the cast. Each day she would con her exercises to "open" the other actors and to free them from the burdens they brought into the theatre with them. That spirit carried-over into the show, where, focused by Vincent Carroll's direction, magnified by the exotoc talents in the cast. In a litting voice by Mch Grant's lyrics and music, It became what Cope is all about.

Cope is about joy, pure and simple — It's Hair in blackface — and if you can't respond to its good intentions, than, brother, you're dead. I had thought that the show would be ruined by the transfer to the proscenium stage at the Hartford, but it's even better. The actors are more confident that they are at the Taper, and they don't try so hard to be liked, yet they're still fresh enough that their enthusiasm never seems manufactured.

I have my reservations about the show itself — which I detailed in my original review — but I have no reservations at all about the cast. It is no exaggeration at all that Paula Kelly is one of the great dan
ding talents in this country, or that Emily Vasoy has a limitless future ahead of her. The dancing of Alan Weeks and Winston Dewitt Hemsley has to be seen to be believed (darn 'em, they all do have rhythm!). In short and in sweet, I doubt that a more talented cast has ever been on a single stage since Ziegfeld brought up all the stars to bury his com
petition.

And Amanda? Well, she does something special to me. Her singing of "Billie Holiday" (after which she lobster-Cope is running through the singer's mind), is the high-water mark of a show already at high tide. And her a
capella rendering of "Universe in Mourning" is almost unbearably strong. (Irone, isn't it, that the hap
happiest member of the cast sings the only downbeat numbers in the show?) It should be obvious that I'm a lit
tle bit in love with her as a performer and a little big jealous of her affair with L. Ron Hubbard. After all, she didn't do much performing in those four years since he came into her life — the Taper had to hunt her down to get her for Cope — and I'd rather have her per
certaining than proselytizing. Cope's Tondelayo Ming Toy Lipschitz may be able to both - she will go to San Francisco and to Los Angeles, and she is putting together a TV show, a book, and an album — and I suppose I can't blame her for wanting to do both things, but she'd only perform, she'd only have to perform, and she'd rather make the stage a better place. What Cope can do is to make the stage a better place. So I guess I'll have to get used to the idea of sharing her.