

medicine's week

the
editor's
week

AMERICAN MEDICAL

JANUARY 18, 1971

Worldwide

Cigaret curbs

BRITAIN'S Royal College of Physicians has demanded that the government ban all cigaret advertising, smoking in public places such as theaters and public transport, and force manufacturers to print health warnings on their products. In a new report titled "Action on Smoking and Health," the college criticized past and present British governments for ignoring an "epidemic" of premature deaths and disabling illnesses so as not to disturb the revenue tobacco taxes have provided. College also pledged anti-smoking campaign.

ONTARIO Health Minister Thomas Wells, prompted by a British study that shows a cigaret smoker forfeits five years of his life, urged the federal government to ban all cigaret advertising. Wells said the study, by the Royal College of Physicians, was "just one more report in a long list which points out the very real health hazard created by cigaret smoking."

SCIENTOLOGISTS have lost a libel action against Geoffrey Smith, a member of the British Parliament. After a 32-day trial, a British High Court jury found that comments made by Smith in a television interview that were unfavorable to scientology were substantially true. In announcing that there would be no appeal, scientologists said, "It has never been our policy to bring

People

Black MD new governor



VIRGIN ISLANDS has installed a black physician, Melvin H. Evans, MD as its first elected governor. Dr. Evans is expected to focus on improving medical care and other social services for the thousands of alien workers that the tourist industry has brought in, mostly from former British possessions in the Caribbean.

RUSSELL B. ROTH, MD, speaker of the AMA-House of Delegates, has been elected to the advisory board of directors of the National Foundation of Health, Welfare, and Pension Plans. The foundation is the largest educational organization in employee benefits.

S. BUFORD WORD, MD, Birmingham, president of the Medical Assn. of the State of Alabama, died Jan. 4. New president is Orizaba Emfinger, MD, Union Springs.

NEW AMPAC board members have begun serving one-year terms. They are MDs William H. Cooper, Washington, D.C.; W. J. Lewis, Dayton, Ohio; Philip G. Thomsen, Dolton, Ill.; William B. West, Huntington, W. Va.; and Otis D. Wolfe, Marshalltown, Iowa.

WALLACE D. BUCHANAN, MD, South Bend, Ind., vice-chairman of AMA's Interspecialty Committee, has been named president of the Council

shows built around medicine. His report is on pages 6-9.

Alan returned to report that he found those he interviewed to be down-to-earth people. fine to

Detroit Free Press

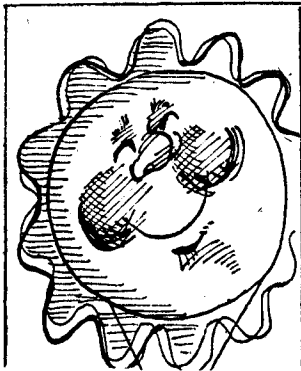
DETROIT FREE PRESS 1976 Jan 21

1-21-76 Free Press

In the fall of '74 my husband and I each paid \$100 to enroll in a Detroit Church of Scientology course. A short time later my husband gave them an additional \$2,000. Right from the beginning we were told that a refund would be ours if we wanted it. Well, we asked for our money back last March and still don't have it. Our calls don't seem to do any good—will you please help get our money back?—K.O., Taylor.

Two checks totaling \$1866 were picked up by husband after Action Line questioned local Scientologists about dough delay. Organization kept remainder of \$2200 for what it called administrative and course charges. Action Line's first contact with Detroit branch was last October. Resident secretary said you hadn't supplied all information necessary for refund, which would have to be cleared by Scientologist national headquarters in Los Angeles as well as international office in St. Hill, England. Second call month later brought reply from Detroit director that proper forms had "just been received" and money

would be returned in month. Checks husband got were dated Dec. 24, went to old address by mistake and were returned to Scientologists before husband finally claimed them. Wayne County Consumer Protection attorney told Action Line that agency had helped pry loose Scientology refunds in similar situations, offered to help others kept waiting by organization. Call agency at 224-2150 in Detroit and ask for Randall Wokas.



Narconon Offers Convicts New Rehabilitation Program

By Eve Drolet

A dynamic young man with a message of hope for narcotic addicts and others with serious problems visited Hawaii last week to introduce a program called Narconon.

William C. Benitez, a narcotic user since the age of 13, and a four time loser in the Arizona State Prison, has not only straightened out his own life, but is devoting it to helping his fellow men. He is doing this through Narconon, an organization he started in jail while serving time on a narcotic charge.

Benitez was invited to Hawaii by the local Church of Scientology. In company with its pastor, the Reverend John Elliott, he called upon prison officials here to outline the program he proposes for the inmates of the Hawaii Prison. According to Benitez, they were well received by many prison officials, including Ray Belnap, Administrator of the Corrections Division.

The program is now being seriously considered for trial within prison walls, and also for members of the State's Conditional Release Center, according to Benitez. The men in the Center work outside in the community, and are returned to the Center at night.

The Narconon program is in use in Arizona State Prison and is composed of more than 100 men, many of them non-addicts.

Benitez recalls that while in prison, he was despondent to the point of considering suicide, when he was inspired by reading a book called "Fundamentals of Thought" by L. Ron Hubbard, founder of Scientology and Dianetics. The book was given to him in jail by a fellow inmate.

"When I had finished reading it," says Benitez, "I knew that I had found the way out, and that I would never be tempted to touch drugs again. And that is how it has been. I also knew I would found an organization for people like my-

self, and that when I was ready, I would get out of jail, even though at the time I was looking forward to 15 years behind bars."

Wasting no time on the decision to remake his life, Benitez, together with a fellow inmate who was studying law, began to work toward his own release. After considerable research he found a technical loophole in the manner in which he had been sentenced, and on this basis was re-sentenced to a four year term. He had already served a year of that time.

Benitez finished out the three years, working within the prison to set up the Narconon program based upon Scientology techniques.

The fundamental idea is showing people who are in trouble how to be the cause of things, rather than the effect.

Substantially it means giving the person the confidence to change and direct his own life, despite any and all adverse circumstances.

Benitez talked to the full prison population in Hawaii for more than an hour, and says that 95 per cent of his audience expressed enthusiasm for the program and wanted to try it.

Since Benitez must return to California to present his program to the Governor, and to California penologists, the program would be carried on in Hawaii under Reverend Elliott's direction.

Is the program just for drug addicts? "By no means," says Benitez. "Anyone is welcome to join who has any type of disability, and we have many such members. We do not believe in classifying people, calling them drug addicts, alcoholics, or whatever. It is important that the person not identify himself with a label, but that he realizes at all times he is a human being, and has the capacity to make himself the kind of person he wants to be. Narconon, while it started in the field of drug addiction, is for

people with problems that are interfering with their ability to cope with life. All are welcome."

Reverend Elliott, who would be administering the program was asked to define how it would work. Said Elliott:

"The program would cover both theory and practice. The theory part would break down basic concepts of life such as control, cause, responsibility and communication, defining them clearly.

"For example control is basic to life; we go through life either controlling or being controlled. If you ask someone what is control, or what are the parts of control, you will have a difficult time getting an answer which has a workable value for you.

"The man who knows nothing about the theory of automobile engines will have a hard time repairing one if it is not functioning well. The person who likewise knows nothing about the anatomy of control will have a difficult time controlling well, and will not readily be able to improve his own ability.

"Control, as used in our program, simply means starting or creating something, changing something, or stopping something, or stopping something undesirable. Painters and inventors are good at creating or starting things. Managers and repairmen are good and changing things or aiding them to continue. Policemen and firemen are good at stopping things.

In the practical part of the course the student is involved in exercises which are designed to increase his control ability. Just as a football player is coached into greater ability, so the student is likewise supervised in practice.

"When a prison inmate really learns how to control himself and to communicate, his life becomes easier to handle, and the need to violate law is drastically reduced."



GREETING his mainland guest William Benitez, Rev. John Elliott, left, of the Church of Scientology, gives him a coconut as a souvenir of the islands. The symbol of a broken hypodermic needle on Benitez's briefcase symbolizes the Narconon organization, designed to help drug addicts quit.

--Pali Press Photo

DAILY WORLD

New York, Thursday, March 4, 1971

Daily except Sun., Mon. and major holidays

's Wife

ists could sport wives, carnally
own, openly and even as a com-
place? One lived in expecta-

ut, truth to tell, when he does
o the Vatican to place his case
ore the Pope's feet, he gets so
angled in his own ambitions to
in the Vatican bureaucracy
he abandons his fiancée (for
she was by now). This
umph of bureaucratic ambition
ust is one of the most un-
ing moments in the film and
ins all the resources of both
director and the actor, Mas-
anni. I, for one, was not con-
ced. A final scene, with Sophia
en turning tearfully away from
lover-priest, all her riches
ed, must go down in cinema
ory as a classic case of cine-
ic exaggeration far beyond
above even the call of duty to
nd the nation. If true, then
ists of such will power will
ainly survive ecumenicism
even seven nights of bingo a
k, with recesses only on East-
and Christmas.

o, it doesn't wash. You can't
e it both ways. Either the
rms that made the priest for-
his vows are more powerful
all that — or there is a lot of
g going on. Which there really
is. For, I regret to say, Sophia
en and Marcello Mastroianni,
his picture, sound like two Ital-
speaking English with a
ng accent to amuse the Amer-
s. They've become Hollywood
ens even in Italy. That's what
Mighty Dollar does, alas.

ng more in Yiddish

ne appearance of these hand-
e publications is generally
gnized. One of them, the nov-
y Perets Markish, *Tread of*
erations, illustrated by artist
mon Telingater, won a diplo-
at the International Book Ex-
tion in Moscow, devoted to the
anniversary of Soviet power.
orks by more than 300 Jewish
ers were translated into dif-
nt languages of the USSR dur-
the past few years.



CREDIT: NOVOSTI

SOVIET-VIETNAM SOLIDARITY IS THE THEME of the new play, "Vietnam Bride," by the Turkmen author, Hussein Mukhtarev, now being presented on the stage of the Drama Theater in Ashkabad, capital of the Turkmen SSR in Soviet Central Asia. Shown here are Yenejan Orazmuradova as Sao, the Vietnamese heroine, and Ata Bekmuradov as the South Vietnam National Liberation Front commander.

Growth of irrational cults

SCIENTOLOGY, the Now Religion, by George Malko, Delacorte Press, N.Y., 1970, \$5.95.

By JAMES ERICKSON

It has often been pointed out by Marxists that obscurantist movements are tolerated and often encouraged in our capitalist society. These movements divert many well-meaning people from a class analysis of capitalism and the need and means to change it. One of the most recent examples of organized nonsense is a combination of science fiction and mysticism known as Scientology. The book, "Scientology, the Now Religion," is a non-political but somewhat critical look at the subject.

Scientology is the brainchild of L. Ron Hubbard. He contributed to science fiction magazines before coming out with his imaginative new religion. Scientology pays off better than space stories,

though. The author of the present book estimates that Hubbard is taking in \$140,000 a week of the 1.4 million estimated weekly gross. The U.S. government has found that some of his checks are deposited directly into Swiss banks. Hubbard is at present directing Scientology from a fleet of ships which he calls his "Sea Org".

According to Scientology, some emotional and physical problems are caused by "engrams". They allegedly came from memories of our prenatal and postnatal past, as well as from other lives (!). The cure is to get rid of the en-

grams. This is supposed to be done by enrolling in a long series of very expensive courses which may run into thousands of dollars. To a materialist, Scientology is a lot of word-juggling and idealistic mumbo jumbo. One is inclined not to take the movement very seriously when it is learned Hubbard claims to have been in heaven twice and to Venus once. Yet Scientology spokesmen now claim a worldwide church membership of 15,000,000. If this is so, it is an indication of the insanity of a social system which allows promoters like L. Ron Hubbard to thrive and prosper.

TV

By BEN LEVINE

Charles Garry

Charles Garry, chief counsel for the Black Panthers, is accustomed to judges who join the prosecution instead of acting as referees. And so perhaps he felt at home when he found, on appearing last Monday night on the David

Garry tried time and again to get back to the basic issue, which was, as admitted by Edgar Hoover and Justice Department officials, that the government was engaged in a campaign of genocide against the Panther Party as evidenced

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March 27, 1971

By Steve Peacock

IT WAS not until they played at a concert featuring Judy Collins and Tom Paxton at the Albert Hall, that the Incredible String Band started to break out of the strictures of the straight folk club world and into the college and concert circuit that allowed them more freedom to play music that was their own, rather than music that was predominantly their interpretation of traditional forms. However, before then they had not entirely accepted and bowed under to the dictates of traditionalists.

INCREDIBLE STRING BAND PART 2



● ROBIN WILLIAMSON: "you don't get hung up"

Mike: "First of all, I did play traditional songs — badly — and went round the folk clubs on that basis, but then I started doing kind of Dylanish stuff. I went round the same circuit again, being booked on my name as a traditional singer, and had some disastrous results — especially in Aberdeen. I got banned from there because the guy who ran the Aberdeen folk club was very much a traditional freak."

Meanwhile, Robin was working the folk clubs with Clive Palmer — a founder member of the String Band and one of the mainstays of the British folk scene. "Basically what we were doing was being stoned all the time, and within that framework we managed to scratch a few instruments," said Robin.

Before that he had worked with Bert Jansch and Anne Briggs, and later Robin, Mike and Clive ran Clive's Incredible Folk Club, an all night place in Glasgow. Incredible, apparently, was just not the word.

"There was only one entrance to the place, and that was up in a lift, and the bouncers, man — I'm not kidding — they used to carry Samurai swords down their trouser legs, and these guys used to come in carrying guns, and everything. The first time Joe Boyd came to see us the club had just been raided, and he found Hamish Imlach standing at the door warning people away, so he had to turn round and go back to London. The whole thing was too much — I was a very nervous guy and not into socialising much, but socialising at Clive's Incredible Folk Club was just something else . . . I don't want to go into full grisly details, but it was really a debacle."

After that, Clive went to Afghanistan, and Robin to Morocco; when he came back he teamed up with Mike again and began working as the String Band mark two.

It was in the Flower Power, acid summer of '67 that they really started making an impact in this country, and in the minds of a lot of people their image still tends to be associated with that sort of scene. However, though acid was part of their development and had important influences on their music it was only a stage in their development and they no longer use it — or any drug.

In the same way, they have been through various spiritual changes, and are all now involved with Scientology — something that I know very little about apart from the fact that it has had a very hostile Press reaction in this country.

■ **How far have you got into Scientology now?**

Mike: Far enough to notice it.

Robin: The grades are singularly meaningless unless you understand what each grade represents, but we've all experienced a great number of extreme benefits in living, and just in general ease, having a good time.

■ **In what way. Can you give an example?**

The basic purpose is to assist people to become very free, and the basic assumption is that that is man's native state, and that the things that get in the way (of his being free) are in his own mind. Scientology is directed at the mind and it will clear up the things in the mind that make a person smaller or make him fail or just not able to do the things he wants to do. By removing those things the person expands and can do the things he wants to do in whatever field they might be. I find it a great help in my field.

■ **Which is basically your writing . . .**

In my writing yes, . . . it doesn't affect my abilities except in that it removes my negative abilities and so the positive abilities, which are there, are just merely enhanced because the negative abilities don't get in the way — you don't get hung up, so there's nothing to stop you writing.

Mike: It's funny, because when I first got into it I was really uptight about whether it would help my ability to write and play, but that was obviously because I considered my ability to write and play was pretty good. When I went into Scientology I asked them if they could introduce me to people who had benefited creatively — I really went to a whole lot of hassle about it — but the thing was that the grooviest area of my life was playing and singing, and I got into Scientology and saw that all the other areas were really in a mess. So when you ask the question does it really affect your writing, yes it did, but in my case it affected them mostly by clearing up the rest of my life.

□ □ □

Robin: Obviously artists are going to be good at art, but the question of whether they're good at handling the rent collector or getting on with women or just feeling happy is another matter. Most of the artists walking around today are not very happy, and a lot of them also consider that you make better art by being unhappy, but that's not really true at all. I mean, the artistic ability has got nothing to do with being miserable, its got to do with wishing and desiring to create. Some people create in doom, but that doesn't mean that you can't create from like a very cheerful state of mind. It doesn't mean to say that you always have to write happy stuff either. From my viewpoint now, I can assume any state of mind — I can choose to be sad, or choose to be this or that you know, I can choose any of those positions without having to be in any of them continually.

■ **There seems to be a lot of bad feeling against Scientology from all kinds of people, yet from what you say now it seems to have been such a good thing for you. Why do you think there is so much bad feeling against it, in this country at least?**

Well, basically because the subject that we're talking about, the mind, is a very tender subject, and as soon as you mention a way to make somebody free you run into all the things that are stopping people feel free. They ran into extremely negative criticism, a complete pack of lies by the Press. People have got a false impression of the organisation because of that opposition, and because of the fact that it hasn't got my media as such to defend itself through.

Malcolm: When I first heard about Scientology I was very dubious about the whole thing, because at that time I'd really got into Eastern religions and I had a whole thing about very ancient wisdom. But then I realised that it was the very opposite, and that they'd started off perfect but that they'd had millions of years to undevelop, and that a lot of them had reached the stage

where they were very far away from what they'd originally set out to be. Anyway, through various reasons I went into Scientology as well, and it's benefited me greatly as well. In my art, I've always wanted to create joy and I was finding it very difficult because, as Robin has said, I was running into a lot of problems; I find it much easier to create joy now.

■ **Is that the same with you Robin, because you were involved with Eastern religions at one time?**

Ever since I was a little kid I've been interested in . . .

spiritual development, and I was looking around for one kind of school that would give me some kind of spiritual development. I tried all kinds of things, and most of them had a lot of really beautiful people in them but I was just not getting anything really concrete that I could latch on to. Scientology is the thing that I've found so far that does that for me, workably in the 20th century, and as such I'll give it my whole support.

Mike: Its methods are so technically good, they're very practically impressive, that you really notice the results. You've got no doubts about how you've been changed.

■ **Very broadly, what does it involve.**

Robin: It's a science of the mind. There's actually an enormous amount of data. It's the kind of thing where you've been involved with it for a while, and if you stop for a second and look at what you actually know, it's totally enormous; but it's given to you in such a beautifully designed way that it never gets overwhelmingly enormous. You find that you're surprised at how much you know. That's why it's called Scientology, knowing how to know, the study of knowingness.

■ **Is it a kind of re-learning process then?**

There's all different kinds of techniques, literally thousands of different techniques which you employ regularly, and all these different actions for every person.

Mike: If you went into Scientology, there'd be certain actions to be done, and you'd understand enough about the actions to be able to run them, or to have somebody do the actions with you. Then as you go in it more you get the abilities so that you are able to do them with someone else — you just get that knowledge and so it all just builds up until you handle your own case eventually.

□ □ □

■ **The things you were saying earlier about the effects that this has, a lot of people would make similar claims for things like acid. Would you say this was a better way of opening yourself up?**

Robin: Talking about acid, you're talking about something which gives you an experience, right? But you can't live continually on an acid trip, so what you have to do is to find a way to have a high, to find a way to feel good, so that you can do the things you want to do, preferably without running into the complications of the law, and without running into the complications of the various other side effects that all drugs have.

Licorice: It's a matter of the person being able to do it for themselves. It is possible for a person to be ecstatic without actually taking any stuff.

Mike: It's just a very minus thing if in order to get ecstaticness which is inherent in you, you have to take something which is not inherent in you.

Robin: Obviously, if you take a drug it is because you didn't feel good and you wanted to feel good, or to feel better. Say you feel really great, you don't have to take a drug. That's really what Scientology is all about. It's to do with living and doing and using your full potential.