

Washington Star-News

Saturday, May 10, 1975

Ask No Questions, Get No Lies

William F. Willoughby

A COUPLE OF WEEKS AGO when I landed at Heathrow Airport in London, I wasn't quite sure what was going to take place. I had read some pretty wild tales about the Scientologists, but only a couple of weeks before that I had read some even wilder tales about the British Immigration people and their attitude and actions toward the Scientologists in Omar Garrison's new book titled "The Hidden Story of Scientology."

I didn't know for sure that I would be allowed to make my way down to East Grinstead, 30 or so miles south of London in Sussex County, to visit Saint Hill, the international headquarters for the controversial religion. My objective was to continue gathering extensive material to write a follow-through book to Garrison's on the Scientologists.

Fortunately, the Immigration officials didn't ask any specific questions, so I didn't have to give them any specific information. Ask no questions, get no lies.

Only a very few years ago if they learned that an individual — particularly a student — were heading to Saint Hill, that person would be cut off at the pass and not even allowed entry into the country.

One girl was detained in jail for several days simply because she wanted to study at the headquarters and it was discovered she had no money for the return fare to New Zealand when she was refused the privilege of going to Saint Hill.

With the high price of things in England these days, that's another question I'm glad they didn't ask, namely, if I was going to have enough money to get home on. The way my money was going, I wasn't too sure if I was going to make it back. As much as I love England and its people, I almost wouldn't have minded staying — but not exactly on the same terms as that poor girl stayed.

TO THIS VERY DAY, the founder of the religion, L. Ron Hubbard, is not allowed to enter the country to visit the very much alive nerve center of the fast growing religion. The psychiatrists got to the legislators and they got to him.

That fact and the fact that technically the British government could come into Saint Hill and arrest the numerous foreign students who are studying the religion there is one of the strangest tales of religious persecution I have run across in modern times.

Once you've spent as much time with those people as I did during my working vacation, not only in England, but in Los Angeles and in Oregon, and

you've seen the product of their beliefs working so beautifully in life — and now, increasingly in improving society — you wonder how all these tall tales came about and why everywhere they emerge Scientologists become the object of vilification and persecution.

Underneath the welter of material that was being uncovered this week in hearings conducted by Senator Joseph Montoya regarding Interpol, the international police agency, lies part of the answer. Some of it lies in ignorance, and a lot of it willful ignorance at that.

ANOTHER PART OF IT LIES in the "dirty tricks" tactics which were exposed in the aftermath of Watergate and the "enemies list" of the Internal Revenue Service and the domestic spying of the Central Intelligence Agency, plus some other policing agencies.

I can't go into all that right now, but wait until my book comes out. I think I have plenty of the right kind of material to make one a head swim. I hope it sells for at least \$10.95 a copy.

I'll give you this clue, though. After you've cut down through the debris all these intrigue-laden agencies have scattered, you can trace the real culprits back to a small group of psychiatrists who set out to oppose Hubbard and his new religion, Scientology.

THERE IS THE STORY TOLD of the man who was walking with the Devil when they saw somebody on the path bend over and pick up an object. The man asked the Devil what the man had found, and the Devil said, "He's found Truth."

"Why does it make you so happy that he's found Truth?" the man asked.

"Because I'm going to help him organize it," the Devil replied.

Essentially, Hubbard and the Scientologists believe that the people with the wrong notions about the nature of mankind and the world have gotten hold of nearly everything from education to mental illness and are manipulating things accordingly.

At heart, it boils down to materialistically inclined people trying to bring the world to its senses when it is a spiritual problem which is at the root of the whole thing. I think anyone who takes religion seriously will agree with Hubbard and the Scientologists — at least on that point.

DON'T THINK FOR A MOMENT that I've flown

the coop from Christianity to Scientology. I haven't — not by a long shot. I still look very questioningly at my Scientology friends when they try to tell me that it's possible to be a good Christian and a good Scientologist at the same time.

I just don't believe a Christian knows what he should know about his religion if he buys that reasoning. While I agree with at least 90 percent of what I know about Scientology, I don't believe Christianity admits of being eclectic (picking and choosing from all religions) in its theology.

But I am firmly convinced, after scrupulously observing those who profess to be practicing Scientologists, there is much in the methodology and the technology of that religion that could be applied with no little bit of enrichment to one's spiritual — and especially ethical — dimensions in Christianity.

Christians get a lot of theory, but we often fall short on application. I saw a whole lot of ethical insight being put to an awful lot of ethical insight everywhere I encountered my newfound friends. It made me more determined to apply it to my own religion, which, I feel has all the right ingredients for getting the lid screwed down good and tight on this world if only those who believe in it believe in it.

I CAN UNDERSTAND WHY certain psychiatrists have initiated and carried out the war with Scientology and how disinformation, added to misinformation about Scientologists, propagated by such groups as the FBI, IRS, the CIA and Interpol and then printed unquestioningly in the press can paint a real bad picture of them.

But for the life of me, I can't see how it can persist if one takes the time to look at the clearcut evidence these people present to the contrary in their personal and public practice.

It seems even stranger to me when I consider that I know at least as many people who have paid handsomely for psychiatric help as I now know who have paid just about as handsomely for help from Scientology.

I've yet to see a genuine Scientologist, no matter how rich or poor, who didn't seem to have the world by the tail.

PLEASE, FRIENDS, be like the Immigration people at Heathrow Airport. Ask me no questions about my friends visiting the psychiatrists and I'll have to tell you no lies about the kind of help I think most of them got.

The Washington Post

The Washington Post

SUNDAY, JULY 6, 1975

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Rowhouses, 1810-1820 19th St. NW (left), the Irish ambassador's residence, 2244 S St. NW (center), and

Form and Function

Stamped With the Waddy Wood Architectural Personality

By Sarah Booth Conroy

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 "tempos," 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.

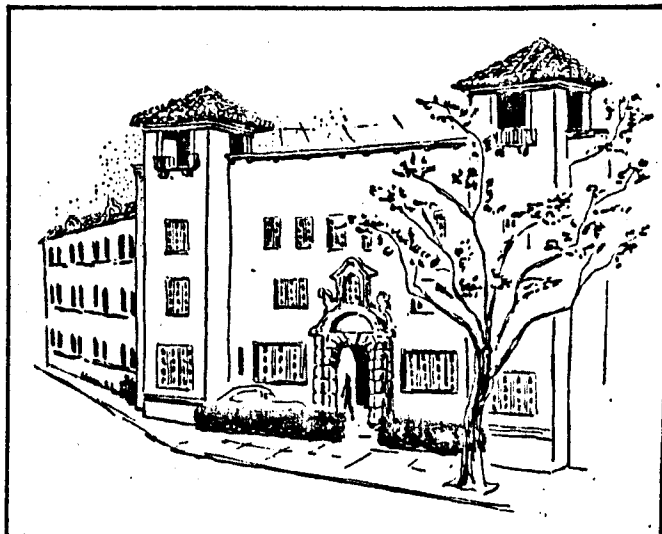
The revival of interest in Wood is due to months of hard detective work by Emily Hotaling Eig, an architectural historian interning at the National Trust for Historic Preservation while finishing her museum studies master's degree at George Washington University. Eig has had help from Gray Bryan, a student 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.

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Sketches by Robert Brown

The President Madison Apartments, 20th Street at Florida Avenue, all designed by Waddy Wood, below.

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 peek-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."

See FORM, F3, Col. 1



Blank and Stuber photo

The Waddy Wood Stamp

FORM, From F1

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

The section took its name from Joel Barlow's country home, Kalorama (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 embassies—the 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 halfway house, and multi-family homes. Another group of Wood houses is in the 1300 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 succeeded in giving Washington some elegant, comfortable buildings now on their way to new appreciation and use.

Detroit Free Press

Detroit Free Press

SATURDAY, AUGUST 2, 1975



Chuck Stone

Will Real CIA Agent Please Stand Up?

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 both ended with church members unsatisfied. "I thought we had made progress," drawled Marrs in his Southern baritone.

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 doesn't deny 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.

St. Paul Dispatch

Oct. 11, 1975

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 distribu-

tion 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 Kuyper, 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.

Kuyper 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.



Delaware State News

Maryland State News and Daily Eagle

Dover, Delaware, Friday, December 5, 1976



NARCONON . . .

. . . Confrontation to Control

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 Larry DeJarnette, 24, serving a 45-year sentence for robbery and kidnaping. "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

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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 Malahauski, 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 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 conversation. 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 answering or taking about other, unrelated things. If the student's conversation is diverted, he must go back and start asking the questions all over again."



Staff Photos by Mel Evans

Steven Long, facing camera, engages in a confrontation session of well-planned insults with new Narconon student, Walter H. Brown, at Delaware Correctional Center in Smyrna.

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

Later exercises go into study skills and how a person can learn to take what he wants or needs from his environment.

"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, unfathomable 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 \$600, 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."

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THE VOICE OF THE PEOPLE

THE HAWAIIAN AMERICAN

HAWAII'S WEEKLY NEWS

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Page 8

The Four Basic Social Programs

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 Nenuue 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 propogated 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.