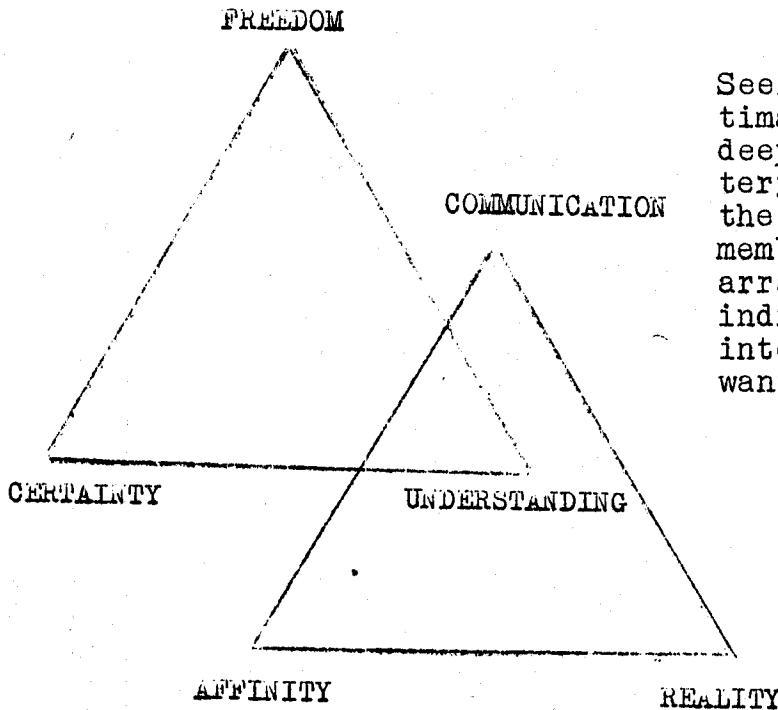


Published monthly by Scientology-Detroit

Franklin S. Sullivan, Communicator



Seeing as how no one has intimated the secret of the deep, dark, significant mystery, relative to what means the two triangles on the membership pin, we hereby arrogate our official and indiscerptibly unauthorized interpretation. Anybody wanta argue?

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OFFICERS ELECTED FOR THE STATE CHURCH OF SCIENTOLOGY OF MICHIGAN

As directed by the Founding Church, an election of officers for the State Church of Scientology of Michigan, was held September 23, 1956, with Vincent Turner serving as temporary chairman. The officers as elected are:

Ernest Wirick, President  
 Franklin S. Sullivan, Secretary  
 Pauline Ward, Treasurer

The officers as ratified by Washington are:

Ernest Wirick, President  
 Franklin S. Sullivan, Secretary  
 Refa Postel, Treasurer

\* \* \* \* \*

The following is a listing of the Scientology Churches in Detroit, staff and trained associates:

Church of Scientology of Michigan, 6550 Third Ave., Detroit, Mich. Telephone TR 2-7140. Rev. Ernest Wirick, Pastor, Rev. Pauline Ward, Rev. Elizabeth Hopp, Assistant pastors. Rev. Vincent Turner, associate.

First Church of Scientology of Detroit, 19112 St. Marys Ave., Detroit, Mich. Telephone BRoadway 3-5050.

continued on page 6

## SCIENTOLOGY AND RELIGION

by Franklin S. Sullivan

Scientology is basically an epistemology, a study of knowledge. In this study, it makes no attempt to categorize, or pigeon-hole data. Our interest is only in its alignment and its workability.

Scientology is concerned with the attainment of higher and higher order of relative truths, as discerned by methods outlined in the last chapter, and on pp. 418 of Dianetics, The Modern Science of Mental Health. It embodies that which can be discerned by observation and that which aligns itself with all other aligned truths. The truths which are particularly sought in Scientology are those which when employed as a basis for a technique - or process, as we call it - contributes toward making man more sane and able.

In past approaches, which employ limited frames of reference, there are philosophical "truths" which have no alignment with scientific "truths" and neither of these have any alignment with social custom "truths." We have religious "truths" which have no alignment with any of these. To this jumble we can add nationalistic, political party, business or professional "ethics." It is an interesting game to be able to wear any number of hats, to be able to assume any number of roles, or inconsistent attitudes in life - as long as one knows that is what he is doing, can make it into a game. When he unknowingly brooks such a melee of inconsistencies, it is indeed a sad state. In Scientology we need but one hat.

The scope of our subject, therefore, must be derived from what is customarily considered as religion. This aspect really includes everything in Scientology. This is true because religion, as such, does include the cognizance of man as an immortal spirit. The religious elements compulsion, dogma, shame, guilt, denial in present time of one's own spiritual abilities, fear, humiliation, supplication have no part in Scientology.

It is not with intent that Scientology came to be of a religious nature. Not too long after its introduction, Dianetics bumped frontally into the fact that if the status of man is to be improved, it is necessary to include all that is man. It was found that man is basically the immortal soul - or thetan as we call him. As this extended far beyond the field of Dianetics, which was concerned with man chiefly as a stimulus-response mechanism plus memory banks, it was set up as a new science, and called Scientology.

As emphasized in the last chapter, Scientology contains nothing in the nature of authoritarian commands. We have found in processing that any factor which is not clearly understood by the person being audited - the beneficee, or preclear, as we call him - is detrimental to progress. This is even more true of commands which are applied by force or duress, those which evaluate for, or invalidate the preclear in any way. They, as previously discussed, deliver a quantity of certainty. His sanity and ability is diminished to the extent that he feels that he - as his spiritual beingness - cannot determine his own certainties. The physical universe and its appurtenances constantly evaluate for him and invalidate him. We, in processing, have found that progress is made to the extent that the preclear can restore for himself his ability to perceive, to cognize for himself to trust his own perception and cognition - and

to create his own original thoughts. It is thus that he becomes capable of determining for himself a higher quality of certainty, along with an increased spiritual understanding and freedom, consider himself a solver of problems instead of being a problem.

Man is as sane and as able as he is free from compulsion. Any area within his spiritual beingness - within his universe, as we refer to it - over which he has no control is precisely analogous to having a paralyzed portion of a physical body over which he has no control. It constitutes a debility. There is not one shred of evidence to the effect that any religious compulsion which interferes with a being's power of choice is in any way an exception.

When an authoritarian command is given and agreed to, it attains a certain level of agreement for the agreeing party. The more agreement that is given, the more real it becomes. If everyone in the world agreed to it for a thousand years, it would certainly become solid, - but it would not become one whit truer. People would identify themselves with this agreement. It would become a rigid stable datum, ensconced in a limited frame of reference, nicely festooned with plausibilities invented to create an apperency of consistency.

If an observer who is free of prejudice and predilection would perceive that this command is not true, it would be rejected by all of the people in the world with the ferocity which would be brought down if the observer had made a personal attack upon each of these people individually. We have above outlined a major problem facing the dissemination of Scientology.

Hereinafter, we will employ the word "churchianity" to denote religious systems, practices and influences, borne of authoritarian command and resultant in compulsive agreement and quantitative certainties.

There exists a wide differentiation between Christ-ianity, which includes only that which Christ taught, and churchianity. A similar difference exists in many other religions. In each of these a high level of spirituality was propounded by the great teachers. They taught that man is essentially spirit, that he is essentially good, that he is not of this universe, but an immortal being in a finite environment. In each of the religions which they founded, there came about a wide disparity between that which they taught and that which was practised.

This difference was due, in the main, to the lack of ability of the followers to comprehend the original teachings. How could they, when these teachings did not fit the frame of reference of their past agreements. Christ recognized this, and spoke in parables. We can well presume, however, that his teachings were still too deviant from their reactive agreements; for it was the people, not Pilate or Herod - according to St. Luke - who forced the crucification of Christ. We had ignorance and Churchianity long before Christ.

Churchianity, as such, is a figment of control. It is strictly a physical entity, and just like any other physical entity is subject to the laws of survival of this force-physical universe. Its form and nature varies with time and place as it adapts itself to fit the political, cultural, educational, even scientific climate in which it seeks to operate. It will at one time and place be one with tyranny,

at another will sanction democracy. The same church which a few years ago rang out with denunciations of psychology, now employs a psychologist. Churchianity is basically reactive, however, and does not take to change with gusto. Its motto is "conform!" If the new thing persists, its motto becomes, "If cannot lick 'em, join 'em." It will yield, compromise.

In its pure form, it approaches a no-game condition - as in the times of the Puritans, Cromwell, the dark ages, the inquisition. As science and democracy gave man a higher order of understanding, certainty and freedom than he had before, churchianity correspondingly declined. Today, it remains in many sects only as a vestige. Altho, these churches of today have tended to adapt themselves, they still do lag. Even some of the most liberal ones retain a degree of churchianity which imposes a level of understanding, certainty and freedom far below that which most of its parishioners are capable of assuming. Churchianity thus provides a haven for the multitude, but can simultaneously be a trap for those who are of inherently higher spiritual capabilities.

As we project this trend, it becomes obvious that the deletion of this vestige of compulsion from religion would not, in many cases, produce any acute change. It is something which will probably occur eventually anyway if the present trend is continued. This is well recognized by most people who are in Scientology today. They have found the data of Scientology disturbing only to the degree that they have identified the present transitional status of their sect with ultimacy. These people have found that they have been able to attain a higher appreciation of the spirituality contained in their present denomination thru Scientology, making "mental reservations" relative to the residue of Churchianity which remains.

Religious practice is generally set up to match the median cultural, educational, spiritual level of the congregation. The services of, say, a Fifth Avenue church far from co-incide with the hallelujah and hel-fire forthcoming from a church of the same denomination, perhaps not more than a few blocks away. It is only right and fair that one should have the privilege of seeking religious reality, communication and affinity void of compulsive agreement and other-determined evaluation, if one's level of freedom permits him to assume this responsibility. This is not a mis-statement; for any increase in the level of freedom is also an increased assumption of responsibility.

There has been no attempt to align the findings of Scientology with any other belief or teaching. But it so happens that there is nothing herein contained which cannot be aligned with the teachings of Christ. The story of the life of Christ is the story of healing the sick and casting out devils. Christ besought his disciples to do likewise. The ministers of today would be ridiculed or unfrocked if they were to try it. Do you not know that this is not scientific? We are nothing but a physical body, and the mind and the body which Christ healed is now the sole property of the American Medical Association, the American Psychiatric Association and their counterparts in other countries. In doing these things Christ used no physical universe force or method. This is precisely what we are trying to accomplish in Dianetics and Scientology. The goals of Scientology are coincident with the highest goals of true religion - the improvement of the status of the spiritual beingness of the individual, of all

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mankind. Our research indicates that this will be best accomplished thru the enhancement of spiritual understanding, spiritual certainty, the highest spiritual freedom which the being is capable of assuming, an increase of sanity and spiritual ability - in assisting man to be a solver of problems, instead of being a problem.

There are two religious organizations in Scientology. The Church of Scientology is pan-denominational, and most of its members belong to some other denomination. The Church of American Science is a Christian church, for those who wish to make Scientology their sole religious affiliation.

The story of the garden of Eden tells us that Adam ate of the fruit of the knowledge of good and evil. This bears the presumption that he did not have a knowledge of good and evil prior to this repast, that the eating thereof constituted a degradation. This also bears the presumption that there is a status and/or a consideration or concept which is above the range between good and evil. Goodness and evil is variously interpreted in the fame of reference of the various sects, Christian and non-christian. The churchianity consideration of goodness is anything which is pro-survival to the physical universe including stimulus-response mechanisms therein contained, and badness is anything which is counter survival to the same.

As man, in his contact with the physical universe suffers spiritual invalidation and loss, he at first resists, but then as the continued spiritual invalidations and losses pass the point of tolerance, he repudiates his spiritual beingness and submits to the agreements of the physical universe. It is thus that he is driven downscale. It is thus that he passed thru the Garden of Eden. It is thus that he has sold his spirituality for a mess of pottage. It is thus that he allows himself to become subjected to the mis-emotional attitudes of shame, fear, humiliation, apathy or mortification, propitiation. It is thus that he agrees that he is nothing more than a physical body, plus - as science has recently determined - a stimulus-response mechanism.

At this point physical survival becomes our apparent end and goal. This apparency of survival consists of more and more obedience to greater and greater conformation and agreement with and subjugation to the physical universe. This is consistent with the general concept of evil, as the surrendery to the mundane, the forsaking of the spiritual. As we thus surrender our spiritual beingness we come under the control of arbitrary, authoritatrian mandate - under control of compulsions which have set up within our stimulus-response mechanism

When his spiritual certainties - his qualities of certainty - are diminished, the impositions of the forces of the physical universe impose upon man a quantity of certainty which contradicts any quality of spiritual certainty which he might retain. The product of two divergent certainties is an uncertainty. As uncertainties are vitiatigly intolerable, further impositions of certainties thru duress, pain, unconsciousness, threats, forced agreement of any kind, cause him to repudiate his spiritual beingness, to consider himself to be nothing more than a body. He can no longer trust himself. He has to depend for his certainties on agencies outside of himself. He has degenerated from the status of trust and faith to the status of trust-in and faith-in.

In terms of the spiritual universe, there is verity in the meaning of the problem of survival, as it is commonly understood. By definition, we, as eternal spiritual beingnesses can do nothing but survive. We can deny a knowledge of our true nature - even to the degree that we may become a religious fanatic or a skid row bum. We can mire ourselves in uncertainties and make ourselves very neurotic. We can endeavor to repudiate all past responsibility without creating present ones, and go insane. No matter what we do we still have within us at least a token of the consciousness of the thetan which is our true identity.

There still remains, however dormant, the element of quality of survival. The quality of survival of the thetan is in direct proportion to his spiritual understanding, spiritual certainty, capabilities of freedom. We seek, in Scientology, to achieve a quality of spiritual survival which will take us above synthetic consideration of good and evil. This range is known to Scientology, and we refer to it in terms of spiritual ethics. Were we to say that the spirit of man was basically good, we would be guilty of flagrantly gross understatement. Our indications are that he is far more than good - he is ethical.

Our message is that the road thru the Garden of Eden is a two-way road. The pathway, as we see it, does not lead thru fighting one side of the obversity of evil, nor in supinely accepting as ultimate one of the thousand interpretations of that which is good. We see in Christ, he who was above the physical universe of good and evil. We see him as a being who operated in this universe totally as a spiritual beingness. In the miracle, he flaunted the laws of the physical universe, and healed physical bodies without the use of physical force, law or method. We seek to follow in his footsteps.

\* \* \* \* \*

continued from page 1

Rev. Leo R. Hoeneel, pastor, Rev. Franklin S. Sullivan, Rev. Harry Roth, Rev. Mary Gluski, assistant pastors. Rev. Don McCanney, Rev. Arie Klopp, Rev. F. G. Leydorf and Earl Ash, HPA, associates.

Church of American Science, 2557 Coolidge, Berkley, Mich. Telephone LIncoln 7-3444. Rev. Refa Postel, pastor, Rev. Harold Penny, assistant pastor.

Leo advises that he will give an eight-week basic course scheduled to run two nights a week, Monday and Friday evenings. The course is to start at 8:00 PM, Monday, October 15, for signing up and pre-testing.

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Dissociated Press Dispatch - Washington, D. C. - October 9, 1992

Four pillars in the west ballroom of the old Shoreham Hotel, which is being razed, have defied all efforts of the wrecking company to dismantle them. "We have tried pickaxes, bulldozers, sledgehammers, psychiatry and dynamite, but they don't do no good." is the statement of Mr. Omega Trah, the superintendent for the Nierbo Wrecking Company. Physicists from the Bureau of Standards have investigated this situation, and refuse to make any statement whatsoever.

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A Review of "Notes from Aldous Huxley" appearing in - not HARPERS, not NATION, not ATLANTIC MONTHLY - but ESQUIRE, for September 1956.

By Marion Smith

Embellished with a dazzling intricacy of impressive words, complexities of sentence structure, and profound scholarliness, Aldous Huxley has presented an excellent elucidation of why man does not accept observable data, particularly observable data which because of its inherent nature cannot be reproduced, as sole proof that something exists. His principal emphasis is a defense of extra-sensory perception against a most unscientific scientific attack. The time and the extreme effort necessary to read and digest the entire original article will be well spent and you will find it very rewarding.

Even though observable data concerning ESP have been recorded under controlled test conditions, acknowledgement is given only reluctantly, if at all, since these data cannot be "classified" within the presently acceptable scientific frame of reference. Huxley observes, "In the long history of human thought, this rejection on a priori grounds of observable data has happened many times, is happening now and will doubtless go on happening in the future."

The present precept is as follows: In order for observable data to become accepted fact, these data must fit the currently popular frame of reference of most men of science. An understanding of the full meaning of "data" and "fact" is essential at this point since the chief barrier to understanding, using spoken or written language, is the individual's interpretation of the words and phraseology used in a communication, and only a negligible number will admit to the existence of any form of communication which does not consist of the spoken or written word.

Both "fact" and "factitious" (or fetish) have common roots in the Latin facere, to make, while "data", from Latin dare, to give means what actually happens. To simplify, data are given and facts are made. Stress should be placed on the common root of the words, fact and fetish, especially in view of the impressive use made of the word "fact."

Using the precept of acceptance discussed above, Dr. George R. Price, a chemist in the University of Minnesota medical school, launched an attack against ESP in an article in "Science" (August 26, 1955), his argument pronouncing that science is limited to the study of that which can be explained in terms of mechanism, and anything which cannot be explained in terms of mechanism has implications of magic or the miraculous and therefore does not exist (data are not fact) - this, despite orderly, statistical experimentation of Rhyne and others, who have collected vast stores of data of such consistency that it is impossible to ignore the evidence that SOMETHING (call it what you will) affects the mathematically accepted laws of chance and averages in connection with ESP experiments.

(Nice parallel to this reasoning is the reaction of the old timer from way back in the hills on his first approach to civilization. As he walked across a railroad trestle, a monstrous engine bore down on him, spewing smoke and sparks, mournfully whistling. The old man's first reaction was fear, then he stood his ground, puffed out his chest, and spoke derisively, "My granpappy warned me about the conjure

tricks you lowlanders use to scare off folks. There ain't no such thing, so you can't scare me thata way." And he blandly walked right into the front of the speeding train.)

To return to the reasoning on which Dr. Price bases his argument, he has ruled out, with his conclusive rule, first sight and perception as well as second sight, because these things cannot be classified in terms of mechanism. (Nice thought!)

In the final analysis, "mind is always primary" (not the brain) and "what we cannot perceive, we infer from what we can perceive." Huxley continues, "however hard we try to reduce ourselves to matter in motion, we persist, incorrigibly, in being minds." So to re-iterate - the normal is as inconsistent with the currently fashionable theories of science as the paranormal, since perception, according to definition, really doesn't exist.

Professor C. D. Broad of Cambridge had developed a theory accepted by many others that "The part played by the brain, the nervous system and the sense organs in cognition is not, as we commonly think, positive. It is negative and selective. Each mind, if it could exist in a disembodied state, would equally and impartially contemplate everything in space and everything in past time. But in that state active life would be impossible." The suggestion has been made that the brain, nervous system, and sense organs merely transmit consciousness, selectively, acting as a focusing device, thus explaining genius, inspiration, stupidity, commonplaceness, and, by the same token, telepathy, retrocognition, and precognition, depending upon the limiting factors in force.

As further evidence of Dr. Price's "scientific approach," he has suggested that he be allowed to set up conditions for a single experiment to prove or disprove the existence of ESP. How many chemists, physicists, biologists would even venture a postulate on the basis of a single, isolated experiment? This, in face of the knowledge that even though inert substances such as elements and compounds react in the same way under a given set of conditions, men and women do not behave consistently under specific conditions, nor does an individual behave in the same way at different times, even though environmental conditions are similar.

Genius exists, it is an irreducible datum, but it cannot be proved consistently. Other abilities of man, mental and physical, by the very nature of his make-up, do not function on demand. Great artists, musicians, athletes do not deliver equal performances at all times. How, then, can ONE test conclusively prove or disprove ESP, or any other ability of man?

Extrasensory perception and other psychic phenomna, including artistic creation, are inspirational and are not the result of stimulus-response. Dr. Price bases his whole approach on the presumption that man is purely mechanical, that there is no possible cause of action other than environmental stimulus. If this were true, he would have a point.

But, as Aldous Huxley points out, these things did occur in a sufficient number of trials to be conclusive beyond a doubt. It would be as ridiculous to demand that its verity stand or fall in such a test as it would be to place Beethoven in a sealed room and demand that he

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compose a symphony of equal magnitude to No. 5, in order to prove that he did write the fifth symphony.

About the author:

Marion Smith is a member of the Cleveland Scientology Group, has been active since Dianetic days. She is a technical writer, on nuclear physics and allied fields. She spent some years on the Oak Ridge Project, is now employed in a similar capacity by the Brush Beryllium Div.

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Our mailing list has been building up considerably, and we will no longer be able to retain those who show no interest in receiving this publication. A letter will suffice, but a contribution would be most welcome.

We still wish articles by Scientologists for publication. Also our publication could be larger if we had more help.

\* \* \* \* \*

Was tempted to make one long chapter of the subject of religion, but considered it better to make two of them. So, next month's chapter will still be on religion - more specific and technical. I have been criticised for last month's article because it was too technical, not readily understood by the beginner. I assure you that I would have stated it more simply if the subject matter allowed it.

\* \* \* \* \*

Dr. Joyce Barrett writes from the Oakland-San Francisco area:

"Ray Noel, who has lectured on Scientology for an FM station in the Bay area is now offering periodical week-end intensives. Dr. Thomas Lovejoy conducts weekly services of the Church of Scientology at 1442 Alice St., Oakland, choosing from a wide variety of subjects. Dr. Lovejoy alternates Public Lecture tapes with group processing at his residence, 561 Farimount, Oakland, every Friday, as well as conducting private processing there. Janet and Dick Hays, longstanding auditors in Dianetics and Scientology, give private processing. Dick presents group auditing on Tuesday and Thursday evenings, and the Hays hold open house the second and fourth Saturdays of every month - all at 465 Capital, in Oakland. A professional group also meets for general discussion the first Monday of every month. F. Scn. Francis Uridge processes a group in Berkeley. Recently, Dr. Ellen Carder, now living in Idaho Falls spent some time in the Bay area.

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DON'T FORGET THE NEW BASIC COURSE BEING GIVEN BY LEO HOENEL. It starts Monday, October 15 at 8:00 PM at the First Church of Scientology, 19112 St. Marys Avenue, Detroit.

REGISTRATION for basic course First Church  
of Scientology of Detroit, 8 p.m., Oct. 15th  
and Oct. 22nd.

Scientology-Detroit  
31805 Bond Blvd.  
Farmington, Michigan

M. Pearson  
Box 186  
Noblesville, Ind.

