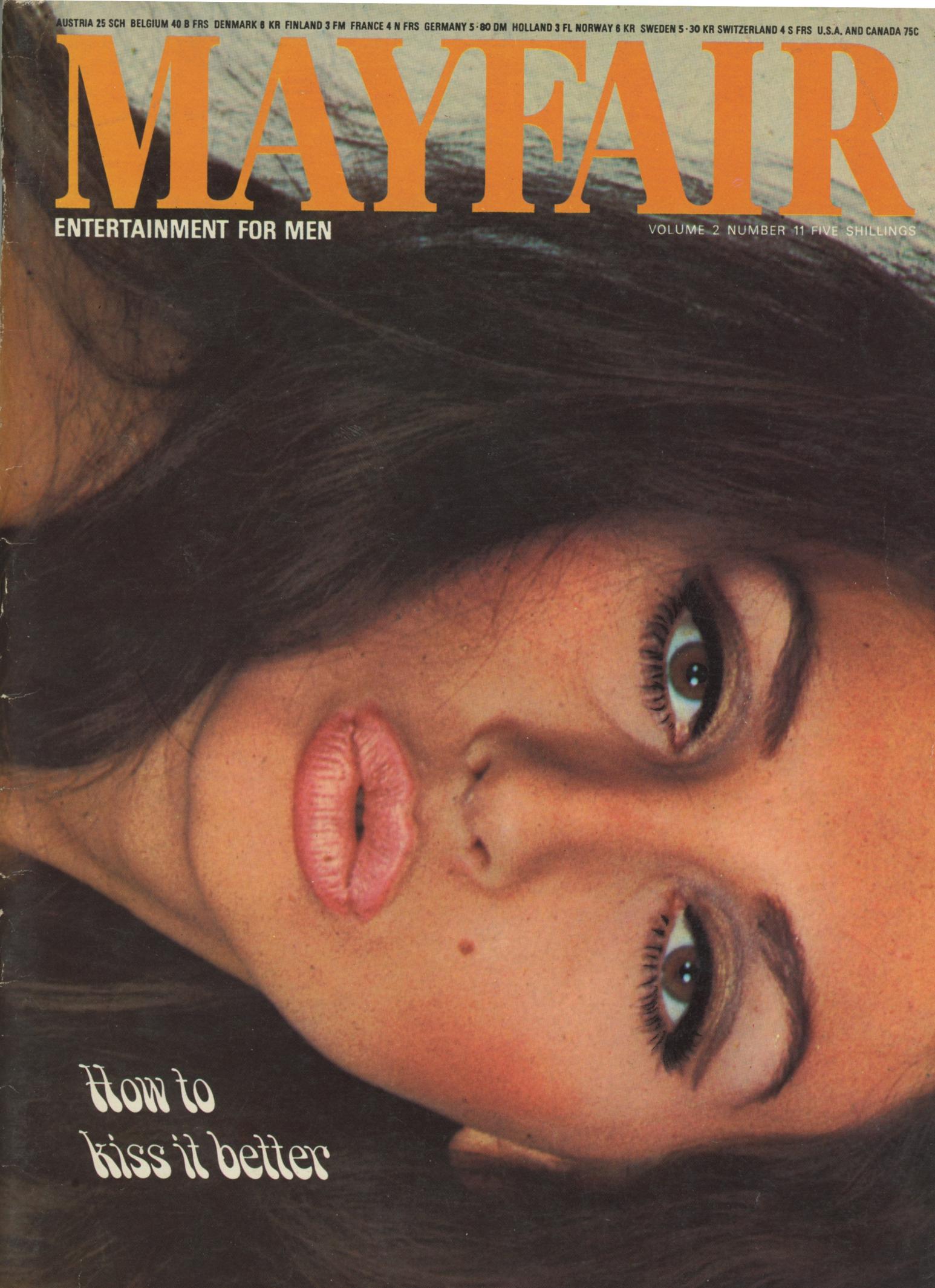


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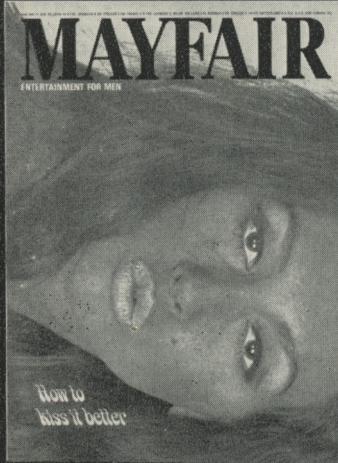
ENTERTAINMENT FOR MEN

VOLUME 2 NUMBER 11 FIVE SHILLINGS



How to
kiss it better

MAYFAIR



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Frustration-as the Duchess well knew—is a totally unacceptable thing in polite society. Talking to some high-place readers a month or so back we totted up the growing frustrations of 1967 life.

Many of them involve transport, but we found a total unanimity of attitude to minor traffic offences and parking fines. "Makes me want to knock down old ladies," said one "and really deserve the conviction." From there we spent some time investigating the generally unrecognised results of the petty regulations of the day. We soon found that it was the unnecessary motoring conviction which rankled most, and that this was turning to deep hate or ribald ridicule of the Law. It was a shorter question than "What's wrong with the Law?" It was "What Law?"

Accordingly, we're having a roar on your behalf this month. You'll find it on page 8. Sorry to shout like this, but Authority gets a bit deaf to anything other than invitations to the Frost programme.

Mayfair went on film while we put together this month's issue. For when William Burroughs was preparing his second bulletin in the "Burroughs Academy", he decided to take a movie-making friend along with him on his investigations.

The friend-film renter Anthony Balch, well known for his association with the Paris-Pullman Cinema when it was under its former management.

The investigation—a 40-mile trip into the Sussex countryside for a look at the California Church of Scientology, whose teachings form the core of this month's report.

The Mayfair team—which also included news and fashion photographer Peter Treagus—went in a fast car to East Grinstead, with Anthony filming all the way.

He made a complete movie record of the whole day's visit—which was remarkable in the fact that William Burroughs was the first journalist ever to go round the whole Scientology centre.

Anthony has been working with William Burroughs for some years. He has made two films with him, including "Towers Open Fire", screened at the Paris-Pullman, which was made mainly in London and Paris.

Will the film ever be shown in public? Who knows—if it makes as much impact as William Burroughs' article it'll go down as a record of a historic journalistic moment.

One thing you can say about Mayfair's assistant editor, Graham Masterton, is that he has a sense of dignity. That is why he was riding a battered bicycle and wearing a policeman's helmet in Shaftesbury Avenue in a very dignified way.

Actually, he confesses that he felt an absolute burke. But it was the only possible thing he could do in the circumstances.

His problem was to get hold of an old upright bicycle and a policeman's helmet for our five-page gift feature "The Shopping and Coping of Sarah Smith." And since Graham likes to get gear for photo sessions, he went searching himself.

The helmet was easy. He went to Berman's, the theatrical suppliers, and walked out with one in a plastic bag. As he was passing Trafalgar Square, however, he was spotted by an eagle-eyed constable.

Four policeman followed him into the tube station.

"Afternoon, sir," they said rocking on their heels as is a policeman's wont. "Do you mind showing us what you've got in that bag?"

"It's a policeman's helmet," he replied, truthfully. He's truthful as well as dignified. They took it out and had a look at it. It was in rather better shape than the helmets they were wearing themselves, and Graham thought for a moment they might be considering a swop.

"It's for a photograph," he added.

"I see, sir. Sorry to have bothered you. But these things do tend to go astray." A million cutting rejoinders coming to him about five minutes too late, Graham

then went in search of a bicycle. That was a toughie. Real police bicycles are almost impossible to get, since the force keep the old ones to cannibalise for spares. Inspector Key, of City Police, told him: "We need them for repair. Some of our constables are very heavy." He found just the thing, however, in a musty cycle shop off Portobello Road. "It's got new inner tubes, and a dynamo, and the brakes are good," said the shopkeeper.

"That's not important. We want to smash it up," said Graham. The shopkeeper almost had the vapours. As it was wheeled away, he could be heard sobbing that it was criminal to smash a perfectly good bicycle.

Now came the difficult bit. How to get the cycle to Fleet Street, almost three miles away? A taxi wouldn't take it. It would cause havoc on the Tube. So the long pedal back begun.

The helmet, slung over the handlebars, kept catching in the front spokes. So Graham put it on. And with copper's helmet, sunglasses, rather too-long hair and tight trousers, he battled into the afternoon traffic of the West End.

He was stopped by the police three times. The last time he was so annoyed that he felt tempted to be the first person to use a helmet as a deadly weapon.

Finally, he made it. Still dignified. But rather amazed that although the police had stopped him three times, they had never once checked the roadworthiness of what was possibly the most dangerous bicycle in living memory.

Moral: wear a policeman's helmet at all times while speeding, driving under the influence, or robbing banks. It'll work like a charm.

We knew the British Lion wouldn't take that Chinese legation business lying down. Or at least British Lyons haven't. Their Marble Arch bakery is selling trayfuls of little meringue Chinamen. Apparently they're going down a bomb at the Foreign Office, where they're biting the heads off first and saying: "Spit on the Union Jack, would you, you yellow curs."



The Burroughs Academy

**BULLETIN 2
THE ENGRAM
THEORY**



This man is listening to a tape-recording of engrams.

An engram is a word sequence implanted in the subconscious mind.

Every person has them.

To play someone's engrams back to them can cause intense distress. They could control the minds of a whole society.

WILLIAM BURROUGHS
investigates a British organisation which has pioneered research into them.

We are in a large, smoky room. Lining the walls are ten large tape-recorders and a battery of electric reaction testers. Silent students sit at each machine, faces furrowed in study. On the wall, a large picture of a blond, earnest, freckly man.

This is the California Church of Scientology, and we are in one of the training rooms at its huge, mock-mediaeval headquarters at Saint Hill, East Grinstead, Sussex.

The photograph on the wall is the founder, Lafayette Ron Hubbard. Nuclear physicist, expert photographer, man of "magnetic personality".

His organisation has developed with such rapidity in Britain that it is hard to find a room to let in East Grinstead for its students. At a rough estimate, there are about 900.

Regularly, three or four times a week, the students make the trip along a quiet rural road, to the fortress HQ. It has just been completed—a cement mixer still stands behind it. There is a chapel, complete with closed-circuit TV, classrooms and rest-rooms.

Further back in the grounds is a huge greystone manor house that belonged to a Maharajah before Mr. Hubbard bought it 13 years ago. The air is of a relaxed, well-appointed health camp.

When William Burroughs visited the centre, Mr. Hubbard was not available. But after some consultation, he was shown around by the assistant chaplain, Mrs. Bess Jensen, who said she had been a scientologist for 12 years.

William Burroughs' visit was the climax to months of research into the cult of scientology. In the light of his experience with mind-control, he read all of L. Ron Hubbard's books, weighed up the scientologists' teachings and principles in scientific and analytical terms.

This is his report—the first detailed account of Hubbard's teaching ever to be published in Britain. It gives a remarkable insight into a remarkable organisation.

The importance of L. Ron Hubbard's theories and techniques as expressed in his book "Dianetics" and a number of subsequent books and bulletins is enormous. It is no exaggeration to say that anyone who wants to understand the destructive techniques used by the CIA and other agencies official and private must read Hubbard's writings and read them carefully. Very important data is often dropped in quite at random.

I recommend "Dianetics The Original Thesis", "Scientology 8-8008", "The Creation of Human Ability", "The Science of Survival". These books can be obtained at Saint Hill, East Grinstead, or at the London Scientology Centre, 37, Fitzroy Street.

Scientology is an extension of dianetics and the two words seem to be more or less interchangeable. What is scientology? "Dianetics The Original Thesis": "The science of knowing how to know

answers." Definitions are always unsatisfactory. What does scientology do? According to Mr. Hubbard the first axiom is SURVIVE. Scientology allegedly solves problems relative to survival.

POWER OF ENGRAMS. Basic to Mr. Hubbard's theory is the concept of engrams. Engrams are defined as "a lasting memory traced on a cell . . . words, sounds, tactile sensations recorded during a period of unconsciousness."

"Dianetics The Original Thesis" says that the reactive or physio-animal mind is always recording. When one is unconscious, one is only in a disoriented condition where the analytical process and motor control are affected. The physio-animal section of the mind carries on making a complete record of all that occurs around it.

These recordings are literal. Words are recorded long before they are understood. Hubbard's basic assumption is then that words, sounds and tactile sensations including pain, experienced during unconsciousness are recorded by the unconscious subject. Unconsciousness may be due to accidents, anaesthesia, sedative drugs, shock therapy, infantile trauma. He calls these words recorded in a state of unconsciousness ENGRAMS.

Engrams are always crippling since they contain physical pain and antagonism to survival. Words or sounds recorded during an operation if repeated later will to some extent reactivate the operation pain.

The subject experiences strain, depression, anxiety. Subject is placed at a disadvantage relative to anyone manipulating his engrams. An engram is "an entire dramatic sequence" which has previously been implanted in the mind, which can be stirred up again by approximate reproduction of its content.

An example in "Dianetics", page 23: "Dental operation restimulators pitch and volume of the dentist's voice, sound of the drill, smell of the mask, sound of running water, each perceptive excluding only sight."

The evidence in favour of Hubbard's basic assumption seems to me overwhelming. (Demonstrations of post-hypnotic suggestion, subject is given a hot foot while under hypnosis and told that he will experience the pain later when the hypnotists repeats certain words and this occurs.)

Assuming that his engram theory is correct what would characterise all engrams? Words without image since the subject cannot see. *Engrams are blind. Engram words are always spoken in a voice not your own.* The engram words are unanswerable and unarguable since the subject cannot talk. Engram words are the voice of dogmatic authority telling you what is right and what is wrong, what you have to do and what you cannot do. No arguments or questions are admissible as relevant.

"Science of Survival": "Words are the most aberrative content of any engram . . . so long as the reactive mind functions in organisms which have not evolved language, it is a workable mechanism."

HOW ENGRAMS OPERATE. The reactive mind with its content of engrams is comparable to Freud's unconscious. However, Hubbard's formulation is more precise and more useful. He objects to the word "unconscious" as applied to the reactive mind since it is precisely this mind, according to his theory, that is always conscious.

At no time in one's life, he writes, is the reactive mind not recording stimuli. However the engrams are not available to the analytic mind (this corresponds to Freud's conscious mind or ego) because of the pain and fear they contain.

All engrams are bad. They are parasitic organisms similar in many respects to the virus. I will return to this point later. What Hubbard calls "ally engrams", that is reassuring words spoken during a period of unconsciousness are quite as bad as hostile or fear engrams. To say "He is going to be all right" is quite as bad as to say "Oons what a gash is here! Why a man could drive a coach and four into his bloody guts." Surgeons, he says, should never talk during an operation or delivery. Only tomb-like silence should accompany aid to the unconscious.

Hubbard's system of therapy is carried out with an "auditor". No time is wasted in so-called "free association" since association is never free with engrams in operation. The auditor returns the subject on his time track and "runs" the engrams. As soon as the subject is able to recover any engram phrases he repeats the phrases until they are drained of charge. When all the engrams have been run, the subject becomes a "clear", that is someone who is clear of engrams. This process is carried out on the "E-meter", or electric reaction tester.

The aim of auditing is to submit the engrams to direct examination by the analytic mind at which time, according to Mr. Hubbard, they will vanish. That is they may still be remembered but the memory no longer disturbs the clear.

USED BY SECRET SERVICE. Scientology then is a tool, a technique for treating aberrations. Precisely because it is effective, scientology is dangerous in the wrong hands and the manifestations of its use have not been exactly reassuring.

There is evidence that the techniques of scientology are being used extensively by secret services for the most deplorable purposes. It is quite easy to locate engrams and plug them in. This process can be carried out with precision. A careful study is made of enemy agent or politician. What operations has he had? What might have been said during the operations?

Journalists interview him and find out what word combos put him out of sorts by trial and error. Try a number of possibilities and watch for effects. Or to carry it still further bug the operating room and record an operation. Plugged in before or during a speech or crucial interview and he makes a very bad showing indeed.

Carry it still further towards a complete takeover by some power oriented group or individual. He bugs all operating rooms and all delivery rooms and doctor's certain words (some are better than others, you know). So anybody gets out of line he just plays back the recording one way or another and the beauty of the thing is he doesn't need any police to speak of. The engrams are his police.

30

With engrams he can achieve a computerised control of every citizen while preserving the forms of a democratic government. He can afford to encourage protest and just see what kind of showing the opposition makes while having his tonsils out or being born on the lecture platform. Now if someone is really tough, the early answer to use on anyone considering to interfere is pain drug hypnosis.

Mr. Hubbard specifically warns against this weapon on "Science of Survival". He says that pain drug hypnosis could conquer a country faster than any atom bomb. You can say that again, Mr. Hubbard.

INVOLUNTARY HYPNOSIS. Now ordinary hypnosis requires the consent of the subject. Drug hypnosis does not require his consent. It can be induced when the subject is under the influence of alcohol, when he has just received an electric shock, or when he is under sedation at a hospital. However neither ordinary nor drug hypnosis will force an individual to act against his ethical convictions or his own survival. Pain drug hypnosis is another matter.

Hubbard explains that if a drugged subject is exposed to pain and then given orders, he will follow these orders no matter how far they go against his deepest beliefs or personal interests.

By pain drug hypnosis a person can be forced to act against his moral convictions and his own survival. In "The Science of Survival", L. Ron Hubbard says that before the existence of dianetics, there was no method of detecting whether a subject had undergone pain drug hypnosis. "An individual might be given pain drug hypnosis on Tuesday night and wake up Wednesday morning without knowledge of the fact that he has been slugged" (Wouldn't advise slugging. Blow that will kill one subject will leave another screaming for fuzz. Bad deal either way. Best method is one of those tranquilliser injection guns they use on animals, or knock-out gas. Pardon the interruption, Mr. Hubbard) "given an injection, painfully beaten but not so as to leave any marks and put quietly into his own bed."



Scientology students listen to engram playbacks (above) in a classroom at lavishly-equipped Saint Hill Scientology Centre (below).



Individual could be beaten with soft sand bags, telephone books, bamboo. Other types of pain could be inflicted. Fillings removed, teeth drilled, fillings replaced. Electric shocks or microwaves they use to cook hot dogs turned on just so long and long enough to give his reactive mind the idea but not long enough to leave burns.

The subject, says Hubbard, could be persuaded to form a friendship with the most unlikely people and to conduct his business in any way this new "friend" wished. As you can readily see the possibilities are unlimited. Put chloral hydrate in your husband's Ovaltine, work him over and suggest he put all his money in your name and then kill himself, and so forth. Best keep an eye on your loved ones and your "friends". Hubbard explains that the Church of Scientology experimented with pain drug hypnosis and found it "so appallingly destructive" and so efficient that he stopped, when he had learned sufficient about it, to save the sanity of subjects.

Well other foundations like secret services are not so scrupulous; and we can be sure that pain drug hypnosis is being used and will continue to be used. Mr. Hubbard's warning deserved to be more widely publicised. The precise manipulation of engrams in criminal hands provides a weapon of unparalleled destructiveness. Any important discovery can be misused. However if the destructive potentials of a discovery be kept secret its monopoly and misuse by a self-styled elite poses a more cogent threat than the possibility that some individual might misuse the discovery when it becomes common knowledge. The destructive potentials of engram implantation openly described is the best insurance against misuse of this knowledge since such misuse is then more likely to be detected.

ENGRAM AS VIRUS. Engrams have no image since the unconscious person cannot see. Since they have no image they can be associated with any image. And any image associated with your engram's sound track will be bad.

For example you have recorded someone's engrams—a simple matter as I have pointed out with modern electronic devices to bug an operating room—Now show him some home movies of his wife and play back the engram sound track. See what I mean? Any person or group of persons any idea or concept can be discredited in someone's eyes by association with an engram sound track.

What else characterises the engram? It is a parasitic organism that can only live in and on a host. And this brings us to the question I did not have the opportunity to ask Mr. Hubbard relating to our friend or enemy, depending upon which way you come on it, the virus.

The virus depends for its survival on obligate cellular parasitism. The virus must invade a cell and force that cell to produce more copies of itself. In this respect the virus is different from a

microbe, bacteria or animal parasite which may be equally deadly but does not depend on obligate cellular parasitism for survival. Microbes and bacteria can live outside the host. There are beneficial bacteria. There are no beneficial viruses. And like an engram the virus has no image. The image of the virus is the effect it produces. The image of the engram is that it can be associated with any image.

A virus must have a way of getting from one host to another in order to survive. The rabies virus for example makes its victims go mad and bite thus opening another host to the virus. The common cold causes the host to sneeze. Are the engrams actually destroyed in the clearing process and if so how exactly? If the engrams are not destroyed the possibility exists that they have been transferred to another host. If you have polio or encephalitis and communicate that virus to another host this in no way affects your own condition. However the virus is a very adaptable organism and constantly evolves new survival techniques.

One can easily mock up a virus, that in effect, tells the host, whose life is made a misery by its presence, that it will leave that person when he or she finds it another host, a virus that when transferred leaves the original host free of that virus. In "The Creation of Human Ability", Hubbard describes how a preclear can be taken out into the street, and under the guidance of the auditor, transfer anything that is wrong with him to any person he chooses. Did the preclear pick out anybody? No, of course not. He picked out someone who looked as if he had or might have that thing wrong with him, someone who is susceptible to that thing. Or more likely the engram picked out that person for its new home.

As I have said Mr. Hubbard was not there to answer this crucial question of the possibility that engrams can be and are transferred from one person to another.

"The Book of Axioms" page 18 says that the cell and the virus are the basic parts of life, and that "the total mission" of all higher beings is the same as that of the cell and the virus. Excuse me, Mr. Hubbard, but I do not feel that my total mission is the same as the total mission of a virus, though I would be the first to admit that a virus does have a total mission. No organism is more survival-oriented than your virus so one is made rather uneasy by Mr. Hubbard's constant reiteration of SURVIVE SURVIVE SURVIVE.

WHO SURVIVES? Just who or what survives seems to me to be a question of some relevance. Are Mr. Hubbard's clears in some cases becoming clear by very precisely, though perhaps unconsciously, unloading their engrams on someone else? This question is basic and one hopes that there is an answer. There is much which I think is valid in

Mr. Hubbard's writing. I am convinced that his engram theory is substantially correct and that silence in operating rooms and in the vicinity of unconscious persons would prove a prophylactic measure of incalculable importance. However, I do not agree with any exercise in passing along what is wrong with you even in an imaginary context. From imagination to precise practice is a short step.

One can envisage a preclear visiting a maternity clinic and looking around and picking out some child that could have his engrams in a few year's time. The virus will know what child to pick. The preclear dips like a dowser's wand and "There's the child God bless him I feel ever so much better". Or take it a step further and record your engrams and spread them around. Pick out some "friend" who might be susceptible and cut your engram recordings in with his voice 24 times a second. The worse your obliging "friend" feels the better you will feel.

It is certainly of the utmost importance to assure the destruction of engrammatic material. The engram is described as a dramatic sequence of sounds, words and tactile sensations excluding sight as if a film suddenly went dark. Perhaps by altering and permutating the sequence of engram words and sounds the engram could be killed or weakened to yield specific vaccines that would convey immunity to that class of engram.

Blocking the production of verbal patterns would block engrams. Silence training in sense withdrawal chambers might prove an effective remedy to the ill effects of engrams. Many of the exercises Mr. Hubbard describes seem useful—for example where the preclear is placed between two black objects, placed in such a position that he has to move through 45 degrees to see either one of them. By shifting back and forth between two objects we see and notice much more.

If someone has a problem he is asked to "mock up", that is a picture, an exact duplicate of that problem. Then to mock up more duplicates. This exercise is useful in dispelling compulsive preoccupation with any problem. Or suppose you have a burned finger or a headache. Some relief will usually result.

Here is an interesting exercise described in "Scientology 8-8008": The preclear is instructed to take a list of highly-charged words work, pain, ugliness, money, dead bodies, antagonism, fear, hate, sex, forgiveness, attention, dirty words, excreta, beds, punishment, executioners, doctors, sexual restimulation etc. He then mocks up pictures of these words.

This exercise is useful in breaking down automatic reactions to words.

The works of L. Ron Hubbard repay careful study. We find much that is useful, much that is truly revolutionary and profound, and yet quite a lot with which we cannot agree.