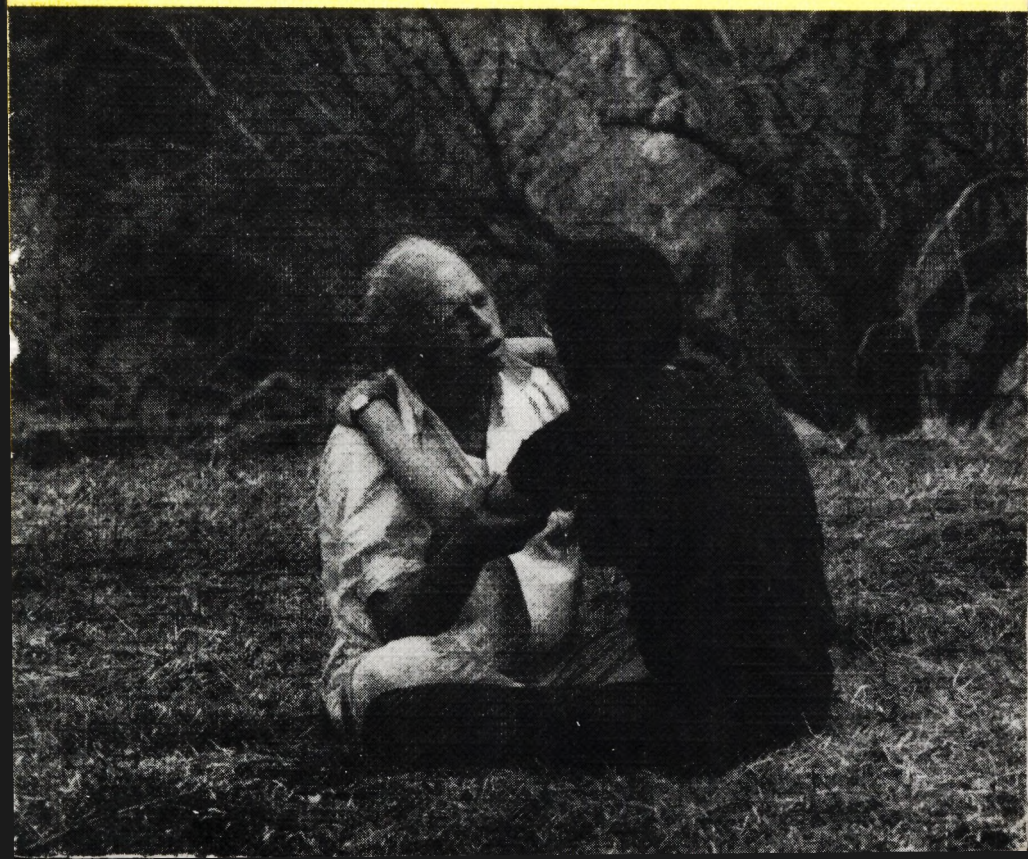


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# THE SECRET OF JONESTOWN: THE REASON WHY

by

Ed Dieckmann, Jr.



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# **THE SECRET OF JONESTOWN: THE REASON WHY**

by

**Ed Dieckmann, Jr.**

"I AGREE WITH STATE SENATOR JOHN G. SCHMITZ THAT 'SENSITIVITY TRAINING IS LIKE A GUN AIMED AT YOUR CHILD'S HEAD.' EXCEPT THAT I'D GO FURTHER. SENSITIVITY TRAINING *IS* A GUN AIMED AT YOUR HEAD. ALL OUR HEADS!"

Terry McNeal, M.D.  
Clinical Psychiatrist

Hearing on Sensitivity Training  
Sacramento, California  
September 10, 1968

Or as Dr. McNeal might put it today, after the tragedy at Jonestown, "like a paper cup of Kool-Aid spiked with cyanide."

*Cover photo:*

*Close encounter session between strangers typical of many group therapy 'treatments'.*

## DEDICATION

*To the survivors and families of the innocent victims of Jonestown, that in spite of all that they have lost, they may at least understand.*

*For in understanding, by them as well as by each of us, lies our only hope that there will never be another Jonestown.*

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## EXHIBIT A

### The Query

"Inevitably, the Jonestown atrocity has triggered national debate over cults and whether they can — or should — be curbed.

. . . The only legal way to attack them would be to prove that the psychological techniques practised by some cults amount to *coercive mind control*, leaving their victims legally impaired."

*Newsweek* (Special Report — "The Cult of Death,"  
December 4, 1978)

### The Evidence

\*"Human relations training fits into a context of institutional procedures which includes (*sic*) *COERCIVE PERSUASION IN THE FORM OF THOUGHT REFORM OR BRAINWASHING*, as well as a multitude of less coercive, informal patterns."

*Issues in Training*  
Edited by Irving R. Weschler & Edgar H. Schein  
National Training Laboratories  
National Education Association  
Washington, D.C. (1962)

\*"Human relations training" is but one of many names for encounter grouping, group criticism or "sensitivity training."

*Italics by author.*

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## PREFACE

It is not the author's intention to imply that any of the individuals, centers, organizations or groups mentioned in this book have — or have ever had — any such goal in mind as the mass tragedy that took place at Jonestown in Guyana on November 18, 1978.

What *is* intended, however, is simply to point out that most of the above do advocate or promote the group process usually known as "Human Relations Training," though it goes, as the reader can see in Chapter Six, by many other names.

One of these organizations, *The National Training Laboratories Institute for Applied Behavioral Science*, the organization from which, as one of the chief promoters of Human Relations Training, Dr. Carl Rogers, has said, "all groups start," admits that the process is "coercive persuasion, thought reform, or brainwashing."

*Brainwashing*, and those who promote or advocate it, are the only targets of this book.

For it was brainwashing, as used by James Warren Jones, that was the primary cause of the 913 deaths at the pavilion of The People's Temple in Jonestown.

Yet another, more dangerous and sinister organization, as far back as 1949 — two years after The National Training Laboratories Institute was born, spread the cancer that has helped weaken a once great nation — and started the count-down to Jonestown. This organization is the Zionist Anti-Defamation League of B'nai B'rith (Children of the Covenant).

It is fitting, in view of the doom that hangs over us, a manipulated society in which even our thoughts are controlled, that this book should have thirteen chapters. Even to the most sophisticated of us, that number — though few will admit it — has a dread significance. Perhaps Chapter Fourteen will yet be written, in which the warnings in this book are heeded — and the danger removed.

On March 13, 1979, four months after surviving the death orgy at Jonestown, Michael Prokes, former television reporter, member of The People's Temple, and spokesman for the

"Reverend" Jim Jones, shot himself to death in a motel room in Modesto, California.

Said he in the note he left behind:

"If my death doesn't prompt another book about the end of Jonestown, it wasn't worth living."

Though it may not be exactly what Michael Prokes had in mind, this is the book he asked for.

May it give peace to his spirit.

## PROLOGUE

*"The thing that impressed me most was that my pictures of encounter groups, where the people are clustered together on the floor, their arms around each other, are exactly like those photos of the people at the pavilion in Jonestown. Except that the people in Jonestown were dead."*

Jean Blasdale — Writer and lecturer on  
basic encounter or group criticism.

The horror in the jungle at Jonestown, November 18, 1978, a murder-suicide without precedent in history, with 913 dead, nearly 300 of them children, has created questions without number — like ripples in a pool — as to why? Why did they do this?

But above all, rising in crescendo from newspaper editorialists and magazine writers, to TV and radio talk-shows, all of them electric with the shock and incomprehension of human beings who themselves love life and want to live, another question is still being asked.

*How?* How was any one man, such as the "Reverend" Jim Jones, head of The People's Temple in that jungle compound, able to get the other 912, besides himself, to submit to the coercive self-murder of suicide — or murder at the merciless hands of his elite guards?

At first, in the reports of survivors and the news stories of the Associated Press and the *San Francisco Chronicle*, it was thought that indeed there *were* precedents, such as the famous royal burial pit of the First Dynasty of the Sumerian kingdom, at Ur of the Chaldees in Mesopotamia, around 3100 B.C. Here King A-anni-pad-da was escorted in death by 74 members of his household: musicians, dancers, soldiers, ministers of the court, who drank a poison that, as a recent spectroscopic analysis of residue in the cups has shown, contained hydrocyanic acid, probably distilled from laurel leaves.

Later, at Massada in 73 A.D., a band of 960 Jewish insurgents killed themselves rather than surrender to the Tenth

Roman Legion. The mass suicides of 1000 Japanese civilians on Saipan in July 1944 was also recalled, men, women and children leaping to their deaths rather than give in to the Americans they had been told would torture them.

But the deaths at Ur were as the late British archeologist Sir C. Leonard Woolley has shown, entirely voluntary on the part of the subjects who, in their own minds, were absolutely certain that they would wake up, after a short sleep, to serve their king as they had before. Ready and eager, they apparently competed for the honor of accompanying him.

At Massada the Jews, led by the fanatical Eleazar ben Yair, knew, since they themselves had killed and tortured so many non-Jews in their revolt (often skinning their captives alive, then disemboweling them to wrap the intestines around their waists in a macabre victory dance), that death and torture, even crucifixion awaited them at the hands of the Romans. And on Saipan the people were convinced, however mistakenly, that the same fate, without crucifixion perhaps, would be theirs if they fell into the clutches of the "barbaric and bloodthirsty" U.S. Marines.

Then gradually a new note began to creep into the speculation, the news stories, a sentence here, a short paragraph there, such as in *Time* magazine's account of December 4, 1978, where it was noted that, "Members were routinely scolded by Jones before the assembled community."

While the pundits, such as Dr. Margaret Singer, a psychologist at Berkeley, continued to speak of "depression and gloom" and of "distressed people," something was scratching at the door, trying to get in, trying to speak up and explain.

Occasionally, as the Jonestown tragedy became, as the Associated Press noted, the top world news story of 1978, there was speculative mention of "mass hypnosis" or some mysterious "psycho-dynamics."

It was *Newsweek*, in its Special Report of the same date, that opened that door a crack with revelations of "three day periods of brainwashing and intimidation," a routine part of every day for those under the sway of Jim Jones. Among other horrors, the beatings, the terrorizing of helpless children, the Cambodia-type regulation of every function from work and sleep to sex, there came mention of "endless re-education meetings," of nightly sessions where each member had his turn "on the floor" before Jones's "throne" to be bullied and criticized by armed security guards until he or she broke down, confessed to crimes and transgressions, and begged to be forgiven.

With the printing, in both newspapers and *Newsweek*, of the pitiful "Letters to Dad," the written confessions and

breast-beatings of Larry Jones, 12, and of Osislee Hilton, 84, and two others, only four among the piles of letters found in the bedroom of their beloved "Dad" and leader, the pattern should have been clear. Mention was made, here and there, of the "brainwashing" earlier publicized in the Patricia Hearst case, but without defining the term.

When the book *The Suicide Cult*, by Marshall Kilduff and Ron Javers, came out on December 3, 1978, those of us whose suspicions had been aroused had them confirmed. For in scattered descriptions of the sermons and meetings of "Reverend" Jones, even from the cult's days in Ukiah well before moving to Guyana, "all-night marathons" were mentioned, as well as "catharsis sessions," and gruelling spells of "emotional dissection by other members."

There is even, in San Francisco columnist Herb Caen's Epilogue to *The Suicide Cult*, glancing mention of a strange retreat by the sea at Big Sur south of San Francisco called "Esalen." But there is no follow-up to this place with the odd name. It is as if Caen, who like Kilduff and Javers is Jewish, had earlier, like many another Bay City figure, been mesmerized by the charismatic Jones, and was reluctant to pursue a clue that he himself had drawn attention to.

When I read that I knew, as did researcher and writer Jean Blasdale of Berkeley, with whom I immediately got in touch, the answer to the *how* of the Jonestown slaughter. Where, as Lt. Colonel Alfred Keyes of the U.S. Air Force, who directed the recovery of the bodies, said, "it was about the size of two or three football fields, with people jammed in like at a rock concert . . . and they all fell dead at the same time."

But that door, the door I had expected would now open wide before an irresistible flow of world-wide recognition, did not stay open, not even when *New West* magazine, December 18, '78, used the revealing term "self-criticism sessions"! Surely I thought, this is it! Now we'll see. Now we'll learn.

But beyond feeble mention here and there, of Korea and the brainwashing used on United Nations prisoners, most of them American, plus news commentator Daniel Schorr's use in a column of the term "group dynamics," the door swung shut again. It was almost as if those who had opened it were afraid of what they would find on the other side.

This book takes you through that door. There's a big room past the threshold, a room so huge that it forms a world all its own. A world that will expand, in the months and years ahead, as men and women who are still free come to realize that the world of Jim Jones stretches to the upper reaches of the United States bureaucracy and beyond — to a world-wide

network, and to the United Nations itself.

Come inside. You might even meet an acquaintance or two — or recognize some of the things that you see there.

One thing is sure: once you understand the sick world inside, and can recognize the changes planned for you there, you will be forever safe from leaders like Jim Jones and their nightmare vision — short of the death orgy at the end — of an entire nation modeled in the image of The People's Temple at Jonestown.

## CHAPTER 1

### THE SEEDS OF TERROR

*"Sensitivity training should be called 'insensitivity training,' because it desensitizes the individual instead of making him more sensitive to the needs of those around him."*

Melvin Anchell, M.D.  
Psychiatrist  
(In address at Anaheim, California,  
January 1969)

What, apart from their humanity, and the fact that they are all warm-blooded mammals whose females suckle their young and have a nine-month gestation period, do the following individuals have in common?

A police officer in Detroit, an employee at Dow Chemical Corporation, a cooperative farmer in the People's Republic of China, a middle-management plant supervisor in Hampshire, England, a sailor on a U.S. submarine, a soldier in North Korea, a worker in the Peace Corps, an agent in the U.S. Internal Revenue Service?

Bear with me while I add a probation officer in California, a minister of any church belonging to the National Council of Churches, a supervisor at American Telephone & Telegraph, a member of the Protestant Episcopal Church in either New Zealand or Japan, a soldier in the Russian Army, an official in the U.S. State Department stationed in Guyana, or a schoolteacher in Columbus, Georgia.

Give up?

Each of the above has been subjected to, and humiliated by, the same mandatory group process that the "Rev." Jim Jones used to break down, control, and finally kill his pitiful flock. Jones, a very odd "reverend" indeed, called it, as we have seen, "catharsis session." But — though it masquerades behind a seemingly limitless number of names, including the euphemism, "sensitivity training," it has in reality only one clinically accurate designation: *group criticism*.

Or, if you would like to add yet another name to the list, "the Jones Game."

In Soviet Russia it is called self-criticism or *Sama Kritica*.

When coupled, as at the pavilion of The People's Temple, with long hours of work, short sleep, restricted food and the use of drugs, not to mention beatings, mandatory group criticism is the most destructive process known, short of shredding in a trash disposal chopper, the reputed fate of another lover of power, the late American labor racketeer, Jimmy Hoffa.

Those who push the process, such as the National Education Association (NEA), a teachers' union some of whose members are better at striking than teaching, claim that laymen (that's you and I, of course) are not qualified to understand or define the process.

This is utter nonsense. Whether it is held in a summer camp in the Catskills for YMCA counselors, on a weekend retreat at Lake Arrowhead for U.S. Postal Workers, or in a jungle clearing for terrified field hands in Cambodia or Vietnam, it is always basically the same.

A group of courageous parents, led by Mrs. Lois Godfrey at Garden Grove, California, where the school superintendent tried to introduce group criticism under the name of sensitivity training, defined it, back in May 1969, as:

"Mandatory group meetings, large or small, to discuss in public intimate and personal matters or beliefs; and to act out emotions and feelings towards one another in the group, using techniques of self-confession and mutual criticism."

As if that were not enough to hand to the angry, almost apoplectic superintendent of schools, they added what proved to be the *coup de grace*:

"It is also, 'coercive persuasion in the form of thought reform or brainwashing'."

After which they cited *Issues In Training, Series No. 5*, page 47, the same source quoted at the front of this book. And therein lies a tale. For as we shall see in greater detail later, *Issues In Training* is a training manual published and used by the National Training Laboratories of the NEA to train group leaders in the techniques of so-called sensitivity training.

Which is to say that this definition of human relations training, "sensitivity," or the Jones Game, is straight from the horse's mouth.

I would be the first to admit, however, that I have probably missed the target by the length of exactly — one horse.

Whichever end of the horse it came from, it put an end to group criticism, alias sensitivity, in that school district. But that was twelve years ago. The relentless tide is advancing once again, as it has periodically ever since.

Seldom is the name "sensitivity" used anymore, perhaps from the bad publicity it received in such critical books as *The Encounter Game*, by psychologist Bruce L. Maliver, but the name, like most of those that it goes by, is one of the greatest frauds ever perpetrated on the gullible, a deliberate sugar plum to trap the unwary. For the corrosive process of "spilling one's guts" in public, confessing to faults and shortcomings even if you have to make them up, followed by brutal, no-holds barred attacks by every other member in the group as to your dress, your manner of speaking, your very personality and being, in short, *you*, makes for insensitivity, not sensitivity!

As psychiatrist Melvin Anshell of Los Angeles, California, has put it: "It de-sensitizes the individual instead of making him more sensitive to the needs of those around him."

And Dr. William E. Mayer, who first, while in the army, studied the returned POWs who had been brainwashed in Korea, has said: "In reality, sensitivity training makes healthy minds sick."

Dr. Margaret Thaler Singer, professor of psychiatry at the University of California at San Francisco, as well as professor of psychology, Berkeley, is recognized as one of the foremost experts on cults in both the United States and Europe. Yet she admits that even she was surprised to discover that "many of the cults use 'thought reform' or brainwashing methods to lure and indoctrinate new members."

As she explained in an interview with Christopher Fuller for the American magazine, *Ladies' Home Journal*, May 1979:

"One of the largest and most established cults today uses almost line-by-line 'thought reform' techniques that were used on United Nations prisoners during the Korean War. While cults don't generally *hold a gun to your head* and threaten to execute you, that is not necessary, because social and psychological persuasion techniques are far more effective."

Then she added (drawing our attention once more to the picture of the Esalen "self-awakening" group that precedes the Prologue):

"Members hug and pet each other, exchange kisses, and — in some cases — massage each

other for hours . . . They succeed, in this fashion, in breaking the bonds, no matter how strong, between members and their families and past life. The cult becomes the new family and, as in the case of People's Temple leader, Jim Jones, the head of the group may be referred to as 'Dad' or 'Father'."

Note the amazing similarity between Dr. Singer's "gun to your head" and the quote from Senator Schmitz at the front of this book. (*Italics added.*)

Those who defend the process, such as William Schutz, author of the book *Joy*, or Carl Rogers, author of *Carl Rogers on Encounter Groups*, insist that encounter (sensitivity) grouping is productive like group therapy or group counseling — the latter of which I myself found very useful with parolees when I was a parole agent with the California Department of Corrections.

But the "Jones Game," as I increasingly think of it, catharsis sessions, self-criticism, whatever the name (it could just as well be called "taffy pulling," since what matters is, not its name, but what happens in the group), is actually a *perversion* of true group therapy, as we shall see when we take a closer look. Where group therapy can help relieve the tensions and emotions that are torturing the participants, the Jones Game puts these very emotions and tensions *into* each member of the group. Indeed, as Dr. Mayer and others, such as Edward Hunter, coiner of the term "brainwashing," have said: "It makes healthy minds sick by inducing an artificial neurosis."

What contributes to the confusion is that a group session announced as "group therapy" may in fact *be* that useful and helpful device — one that has opened channels of hope to many in the throes of mental and emotional turmoil. But it can also turn out to be a vicious and harmful session of the type some trainers use to attack the inner privacies, the personalities, of teachers, students, social workers, parole agents and — as we shall see in a later chapter — cosmetic salesmen and their wives.

But let's join a group. Let's see, together, just what happens in one of these groups, what it's like to be a member. Before, that is, we find out where the Jones Game came from, what dark night of the soul spawned this witches' brew and gave it life.

## CHAPTER 2

### THE SYNANON CONNECTION

*"A precursor of the contemporary marathon, Synanon 'emotional stews' lasted up to 36 hours . . . with new targets on the firing line as new players joined . . . all the players take a hand in the verbal assault."*

Bruce Maliver, Ph.D.  
Psychologist & Psychoanalyst  
New York City

First, look at Appendix I, the reproduction of page 47 from *Issues In Training*, with pertinent comments definitely *not* from that training manual for group trainers. You'll see that the admission of the process as being coercive persuasion, which we have agreed came from somewhere on a horse's anatomy, is in an Editor's Note. One of the editors was Edgar H. Schein, author of the article that begins below that editorial note. And this article, "Management Development, Human Relations Training, and the Process of Influence," written for executive and middle-management training for businesses such as Dupont, Xerox, and TRW, contains an admiring, almost envious, study of the methods that brainwashers in Red China have at their disposal with which to control and intimidate the people.

It helps to know that this book, *Issues In Training*, put out by the National Training Laboratories of the NEA, besides being used extensively throughout the United States, Europe, and even Pakistan, was used either by Charles Dederich to set up his "Synanon Game," or by those who in turn indoctrinated him.

Synanon, at Santa Monica, California, was — when I was a parole agent with the State of California — held up to us as a perfect program for the rehabilitation of drug addicts. With the 1980 trial of Dederich for alleged conspiracy, with two of his followers, to put a rattlesnake in an opposing lawyer's mailbox — the lawyer, Paul Morantz, almost losing his life — one wonders just what kind of "coercive persuasion" was

involved this time. For of course the Synanon Game is nothing but the same group criticism we have been talking about.

A tape, found in Visalia, California, December 8, 1978, recorded what Los Angeles deputy district attorney Mike Carroll said was Dederich's voice as he led a "Synanon Game — a regular, no-holds-barred encounter session among members," just before the rattlesnake caper. Says the voice:

"We're going to play by a different set of rules . . . I am quite willing to break some lawyer's legs and next break his wife's legs and threaten to cut their child's arm off. That is the end of that lawyer."\*

This — followed by later testimony that Synanon allegedly not only had teenage children beaten or kicked for minor violations, but that, "top Synanon leaders carried pistols while participating in the Synanon Game encounter sessions," is so like the People's Temple, even to the armed guards at the final death ritual, that a connection is obvious.

The Synanon Game and the Jones Game are the same.

How did this happen?

It's very simple.

There is a Synanon Center in Mendocino County near the San Francisco Bay Area. Just before Dederich's arrest in Arizona, December 2, 1978, the northern Center was the subject of many rumors in the Bay Area that the members were collecting firearms: rifles, shotguns, even a few sub-machine guns. Coming so soon after the coercive persuasion that Jim Jones used on his own followers before they died in Guyana, the arrest and hospitalization of Dederich caused a collective sigh of relief in the communities surrounding Synanon-North.

On August 27, 1979, a suddenly aging and ailing Charles Dederich, whose attorney had fought strenuously to have the above tape excluded from evidence, received a shock that must have increased his list of ailments: the court ordered that the tape be admitted as evidence in Dederich's then pending trial for murder-conspiracy.

But let's follow this Synanon Connection.

The story of Reverend James "Jim" Jones, in Ukiah and at the People's Temple on Geary Blvd., San Francisco, has been told many times and I won't repeat it here. But — sometime in 1970 or 1971, as several of his former followers have said, "Jim changed." From a loving, sympathetic, warm man, with magnetism radiating from him like heat from a hidden furnace, he became short-tempered, impatient, abusive — in the words

\* Associated Press, *Los Angeles Times*, December 9, 1978.

of the street, "a real bastard." His bodyguards began to carry guns. His sermons became meeting places of terror, of humiliation, of alternate love-and-hate that confused his listeners and kept them off balance as they tried, so pathetically, so desperately, to please their "Father."

What had happened?

Jim Jones had met Dr. Carleton B. Goodlett, black publisher of a Negro newspaper, the San Francisco *Sun Reporter*. An M.D., a psychologist, a recipient, in 1977, along with Jim Jones, of the "Martin Luther King, Jr. Humanitarian Award," Dr. Goodlett had — and still has — many interests.

One of them was being a sponsor of Synanon.

Not long after meeting Dr. Goodlett, Jim Jones, always fascinated by drug addicts and rehabilitation, not to mention drugs (he had started to use amphetamine or "speed" by this time), paid a visit to Synanon.

What Jones saw there obviously impressed him more than anything else in his life. For by the early 1970s Jim Jones, besides his own newspaper, *The People's Forum*, printed on the presses of Dr. Goodlett who had become his publisher, had started "coercive persuasion" in the familiar form of marathon six-hour "sermons."

The Synanon Game had become the *Jones Game*.

At first he concentrated on sex, sex feelings, the need for a loosening of the marital ties between husband and wife, the duty of the wives to have sex only with him.

Next the gruelling sessions became all-night ordeals, in which members were not allowed to leave the room, *even to go to the bathroom*. And the format began to become clear — to repeat itself.

With Jones presiding, and already giving signs of becoming the paranoid "Emperor Jones" of Jonestown, members had to "take the floor" before the group in a "catharsis session." This meant standing at the center of a circle of the other members while they — egged on by Jones — had their catharsis. That is, got rid of, vented, expressed all their own pent-up hostilities, hatred and frustrations upon the miserable sinner before them.

"Why are you wearing those new clothes? Aren't you ashamed when there are folks starving in the world?"

"Isn't it so that you want to go to bed with my man? Admit it, you know you do! And something else. You been complaining about working so hard. How can you dare bitch like that when Father works harder than any of us?"

"Aren't you ashamed? Aren't you ready to confess?"

In the midst of this, with the guilty one cringing and afraid, Jones would often simulate a heart attack, screaming and

clutching his chest until carried from the room. With Jones later assisted back into the room, the other members staring in condemnation at the guilty one who had so upset Father, the one "on the floor" was ready to confess anything, anything at all — just as long as he or she was forgiven.

Garrett Lambrev, a former member, has said, "When your name was called, people would scream at you, 'Get down there!' and swear at you. It was hostile." And then Lambrev added something that, as we shall see, is vital to the entire process and runs through this entire book. "Defending yourself," he said, "was a big crime."

In an Associated Press Report (New York: August 11, 1979) Guyana-born Dr. Hardat Sukhdeo, chief of psychiatry of the College of Medicine and Dentistry, New Jersey Medical School (USA), said — after interviewing 25 young survivors of Jonestown — that sometimes, when children at the camp "misbehaved, they were given severe electrical shocks." And "in one instance, balls and chains were attached to the ankles of two 16-year-olds who had tried to run away."

It is, of course, predictable that Synanon officials or their apologists might try to deny the Synanon—Jim Jones connection and its effects upon Jones and the People's Temple. To which it can only be answered that, if Jones did *not* receive both example and stimuli from Synanon, then it was a coincidence of such astronomical proportions as to be inconceivable by normal thought processes. The kind of coincidence, in fact, that Thoreau referred to when, discussing the subject of circumstantial evidence, he gave as an example, "finding a trout in the milk pail."

At this point it is instructive to know, regarding Synanon and its social-control mechanism of corrosive criticism in small groups, that in the December 28, 1978 issue of the *Light*, a California newspaper that had run a series on Synanon, a former member — Mary Inskip — alleged that earlier that year there had been several attempts to organize Synanon, the People's Temple of Jim Jones, and other groups into a kind of *grand cult coalition*. As she put it: "For a while before I left, there was talk of a coalition of Synanon, the Moonies, Scientology, and the People's Temple . . ."

Then Miss Inskip added: "The Sikhs, a militant group, were going to be part of the coalition, too."

A terrifying thought.

It was at a group session in the San Francisco Temple, *five years* before Jonestown, that Jones reportedly gave glasses of wine to his followers, then told them that, "the wine was poisoned and that they would all be dead in 45 minutes."

After the time ran out he told them he was, "only fooling"

and that it was merely to, "test their faith."

Unfortunately for those who remained loyal, and went with him to South America, they believed him.

As part of the penance for the crime of being a human being or — heaven forbid! — an individual, Jones would force the miscreant to also write a confession of his shortcomings, his doubts as to the mission of the People's Temple, or lack of faith in its exalted ruler.

*Exactly and precisely*, and this is a good place to understand this, *as group leaders in every Communist country on Earth demand that their group members do*. And as many U.S. companies, from Lockheed and General Motors, to Glassco Instruments and McDonnell Douglas, have done during the past 20 years. Some, such as Douglas, have put an end to the practice.

As one executive told me (understandably, he does not want his name spread about): "It ruined, absolutely ruined, one of my best men. From a hard driver with a tight-knit group, he became completely ineffective, unable to make decisions. And the others, my God! Where before they had worked together, a real team, now they were at each other's throats. We had to reassign them. That group business is poison. I'd rather resign than let it in here again!"

"Poison," the man said. What an odd coincidence, several years before those cups of lethal Kool-Aid at Jonestown.

In *The American Mercury* for Spring, 1970, the late John Mitchell Henshaw revealed how the prestigious *Wall Street Journal*, in its issue of July 14, 1969, warned its readers of the destructive effects of group criticism. As the *Journal* noted:

"A growing number of companies are taking a much more critical look at Sensitivity Training. Many have modified their Sensitivity programs to produce more company and job-oriented discussions and less probing into personal feelings and behavior. Others have dropped Sensitivity Training altogether."

One company official told the *Journal*, in regards to a Sensitivity program that shook up the employees, tore them away from the old ways, then gave them no substitutes to carry on with: "It was disastrous!"

One result that the *Journal* survey cited, a result that far too often is minimized or ignored in both American and European magazines, is that there were "*several cases where the brainwashing techniques completely destroyed the sanity of the participant.*"!

But before we take a more analytical look at what we must remember is defined as "Self-criticism and mutual criticism,

always in a group setting," let us examine the one item, the final and absolutely essential ingredient to this witches' brew without which those who ladle it out would be helpless, frustrated, and impotent — a state in which you will passionately want them to be before you finish this book.

I refer to the element of compulsion. At Jonestown, in "Socialist" countries behind the so-called Iron and Bamboo Curtains, it goes without saying that the groups were, and are, compulsory. *Mandatory* group criticism is our target — not the voluntary. Yet here, at this point, is the chink in the armor that the National Training Laboratories, the U.S. Office of Education, the Department of Health, Education & Welfare, the Federal Government, in fact, have used to put their programs of group criticism across. They insist, at least until recently (Federal workers must now submit to group criticism on pain of disciplinary punishment\*) that participants have volunteered.

In the word of one of Napoleon's marshals, Cambonne, who stubbornly refused to surrender at Waterloo, this is, quite simply, "*merde!*"

Let's sit in with a California state parole agent (we could substitute teacher, police officer, Air Force Trainee, or the crewman of a U.S. Navy minesweeper in San Diego) as he talks with his supervisor about a scheduled "sensitivity training" retreat at Asilomar, south of San Francisco near Monterey.

Usually the agent, an older man, let's call him "Bob Smith," has gotten along well with his supervisor. But this morning something is wrong.

"Smith," the supervisor frowns, "I understand you're not going to the retreat this weekend."

"No, Chief," Smith says, "I just don't think it's for me. I don't know, maybe the younger guys can get something out of it."

His supervisor changes the frown for a look of concern. "I've always liked you, Bob, you know that. The way you work, your written reports, your attitude. But this —"

Bob shifts uncomfortably in his chair. "But, Chief, I thought this was voluntary. That's what the bulletin says."

"I know — I know, Bob. Sure it is. But a man with your experience, we need you. And then — there's that promotion of yours."

"My — promotion?"

The supervisor doesn't look him in the eye. "Yes. I haven't made up my mind yet. I'd *like* to make you, but there's

\*"Federal Arbitration Decision," *Washington Observer*, October 15, 1975.

attitude to consider, Bob, attitude. I don't think I could, when you have a chance, an opportunity like this, and aren't interested."

The tension in the room is as thick as the smog out on the streets. Bob Smith is stunned. And suddenly fearful. He had thought his promotion a sure thing. He and his wife had counted on it. He is number one on the list, of course, but he knows that his chief can make number two or three if he wants to.

The supervisor starts to shuffle papers on his desk. "Well, it's your choice, Bob. We want only volunteers." Suddenly he fixes Bob with both eyes, unsmiling, displeased. "But I'll need you in the office this weekend."

"What for, Chief? We're closed weekends."

"To answer the phone. It's not right to go to the mountains and leave our parolees alone in the city. Someone should be here."

Bob hesitates, the palms of his hands suddenly damp with perspiration. Then he says, "I'll go. I can see that I should."

"You mean you volunteer?"

"Sure, Chief. I volunteer."

For the first time that morning the supervisor smiles. He comes around the desk and shakes Bob's hand. "Good man! I knew I could count on you."

And one more individual, out of untold numbers throughout the U.S. that have had a similar experience and will recognize it when they read it here, has learned about "coercive persuasion," even before he joins the group.

In the supervisor's defense, however, it must in fairness be pointed out that he himself has had pressure, persuasion, put on him — from Regional Headquarters. "Get every agent out there and no excuse! You're up for that job at Region. This could be your big chance."

Two days later both the supervisor and Agent Smith find themselves together, among the pines at Asilomar, seated in a small circle. Before them stands a long-haired, rather unkempt young man about 25, constantly sniffing and rubbing his nose. If he didn't know it was "impossible," Bob Smith — who supervises a narcotics caseload — would swear the man had just inhaled cocaine.

Without preliminaries, except to state that he and two other trainers are from the Esalen Institute at Big Sur, a center for sensitivity training, the trainer introduces himself to the agents who, remember, under the state constitution are peace officers.

"It is important," he tells them, "in order that the small group process will work, for each of us to confess something

before the group. Well — I'm an oral copulator!"

Then, still sniffing and rubbing his nose, their "leader" tells the assembled law enforcement officers what he likes to do, says that he does it at the Esalen Institute whenever he gets the chance, and then adds, "Now — for a fee, just a little one, I'll perform the act on any of you right here and now, in front of the entire group!"

That, like the farmer who hit his horse on the head with a wooden club, gets their attention.

Later Bob Smith sees his supervisor outside, leaning against a tree, pale, shaky, and looking ill.

Some devil in Bob Smith makes him do it, he just can't resist. And he no longer gives a damn about the promotion. Walking up to the supervisor, he claps him on the shoulder. "Buck up, Chief! Don't let it bother you. Why, just think of the opportunity you'd have missed if you hadn't come. Attitude, Chief!" he tells him. "You got to have the right attitude!"

Did the parole agents pay their "trainer" the fee he asked for? Nope — but what they did do, some of them, at least, will be covered in a later chapter.

First, before we go into the action-in-a-group, that "Circle of Pain," let me introduce some of the expert critics of group criticism who will verify the data in the following chapter:

Dr. Terry McNeal, psychiatrist at Camarillo State Hospital, you've met her once already; Dr. William E. Mayer, psychiatrist in charge of the evaluation of brainwashing on American prisoners in the Korean War; Dr. John deTar, of Reno, Nevada; Hardin B. Jones, Ph.D., Head of the Donner Laboratory, Berkeley; Edwin Klotz, Ph.D., State Board of Education, Sacramento, and a long list of other concerned scientists and educators, including Dr. Ralph Crawshaw, of Portland, Oregon, with his article in *The American Journal of Psychiatry*, December, 1969: "How Sensitive is Sensitivity Training?"

In a later chapter we will go into a full-fledged working analysis of this destructive process. But for now let us examine the exact nature of group criticism, the "Jones Game" that bore such bitter fruit at Jonestown, and will go down in the annals of the 20th Century — an immortal story of infinite horror.

## CHAPTER 3

### CIRCLE OF PAIN

(To Christine Miller — at Jonestown)

*"Do not go gentle into that good night,  
... Rage, rage, at the dying of the light."*

Dylan Thomas

It bears repeating that what follows concerns only mandatory or "pressured-voluntary" group criticism, as well as the "uninformed voluntary," where wide-eyed innocents go freely of their own wills into something they do not understand and are not prepared to cope with. It must be understood that the pressured, or "fake voluntary," being under compulsion, is in fact mandatory, as at both Asilomar and Jonestown.

There is something else these two had in common. Each — the weekend retreat at Asilomar for parole agents, and the permanent retreat at Jonestown — was far removed from the participants' usual environments; one among the redwoods and pines at Big Sur, the other thousands of miles distant in the jaguar-infested jungles of tropical Guyana in South America.

This device, the removal of group members from their normal surroundings and neighbourhoods, was thought of by the busy brains who advocate "group crit," a fitting name for the process, for the sole purpose of getting participants in unfamiliar, new and distracting surroundings where they feel insecure, anxious, and ill at ease.

Called a "Cultural Island," it is the brain child of Leland P. Bradford, a former director of the National Training Laboratories, that gave us our definition of what he and his colleagues would like to do to us.

One thing we must all understand. Bradford and his friends love us, all of us, and want to help us. If you don't believe this, read their writings on the subject.

But while you struggle through such examples as Bradford's article in *Issues In Training*, "Theory and Method in Laboratory Training," another sugar-plum name for group criticism, let's watch a criticism session — or Jones Game.

## The Action In A Group

It's the standard type, containing none of the razzle-dazzle, the wildness of other variations so popular in certain circles, where attendance is, once again, fully voluntary and participants can walk out at any time they wish, with no strings attached. Oh, maybe those who stay won't ever speak to the "defectors" again, or have anything to do with them. But essentially it's voluntary and they are free to leave the group-grope in the motel room or wherever it may be held.

But right now we are watching and listening, through a one-way mirror, to a *mandatory* Jones Game. What exactly do we see and hear?

We notice that the group sits in a circle, usually with no "protective" furniture between that they can "hide" behind. Then one member begins criticizing his or her alleged good points or bad points, faults and shortcomings. Next, each of the others, in turn, tears into the person who was first to speak. (An extremely important point: the first to speak is nearly always the first to be on the "hot seat" — what Jim Jones called "on the floor.")

In no time at all the talk gets around to very personal problems, some real, some imaginary. These problems become group property — and the search begins for "solutions."

But there's a catch: the opinion, the judgment, the decision as to what constitutes a shortcoming or fault, depends entirely on the kind of group it is. It may be a gathering of marijuana smokers, sold on the benefits of "pot"; it may be a church group in favor of abortion; it may be a meeting of the Communist Black Panthers trying to place the blame for not being as effective as they used to be; or it may be a group of bewildered children from some YMCA talking about permissive sex with a group leader who is a homosexual\* sadist with a record (undiscovered as yet) of child molesting.

The point is, that after an hour or so of self-criticism followed by mutual criticism around the circle, where it is against the rules to defend oneself or argue back, the following results take place:

- 1 — After hearing the 10-20 others confess their "faults," one is inclined to feel that his own aren't so bad, and is thus encouraged to accept lower standards.
- 2 — Discovery that one's own standards are different from

\*It is interesting to note that, on December 12, 1973, Jones was arrested by Los Angeles Police for allegedly making a lewd advance to an undercover officer in an adult theatre. *The Suicide Cult*; Kilduff & Javers, p.56.

the group's creates doubts as to whose standards are "correct."

- 3 — Discourages, in fact *punishes*, individual responsibility and decision-making, causing one to feel inadequate and unable to make decisions without approval of the group or the *group leader*.
- 4 — Encourages participants to bring all problems to the group, instead of to the family or church.
- 5 — Gives impression that morality is "corny," "square," and out-of-step with the New Morality, where everyone should "do his own thing."

What's good is what's good for Number One, *as long as you have a group to do it with.*

- 6 — ENCOURAGES MEMBERS TO INFORM ON EACH OTHER — A UNIVERSAL ACTIVITY AT JONESTOWN.

And finally:

- 7 — Causes one's family to seem out of step and behind the times, hopelessly old-fashioned and something to get away from — to a retreat in the mountains, to a commune in the country, or even to a settlement named Jonestown in South America, thousands of miles away.

Also, since the group consensus is geared to "change," it inevitably — unless one is of unusual integrity and strength of character — directs one's loyalties away from home, family and country, and causes one to conform to the standards and goals of the group.

*And of the group leader.*

As if this were not enough, and remember this is a comparatively mild group, par-for-the-course, nothing too unusual, the process can also — and this applies especially where the training is ordered by the victim's employer — include the following additional pressures to make him or her squirm and feel totally wretched and insecure:

- 1 — Fear of the disapproval of the boss, or "Father."
- 2 — Threatened loss of status.
- 3 — Fear of attack from competitive co-workers.
- 4 — Career jeopardy.
- 5 — Loss of confidence in ability to do the job.

In addition, it is illuminating to list the three main points

of "sensitivity training," or group criticism, as given by those, such as the staff of the NTL, who are in favor of the process.

As they claim:

- 1 — "The atmosphere helps participants to open up their behavior to examination by themselves as well as by others.
- 2 — "The most important, and first step, is to unfreeze the old values.
- 3 — "Gradually members unlearn the inappropriate reactions and find the courage to experiment with new responses."

While you wonder which all-knowing guru will tell you what the "appropriate" response is, the above forms a classical definition and analysis of brainwashing, as both Dr. William E. Mayer and Edward Hunter have analyzed and defined that process. It is also what Jewish NTL expert Edgar H. Schein includes in his article on "Management Development" that follows his definition of "coercive persuasion" in *Issues In Training*, the NTL manual for group leaders.

For yet another accurate definition we can thank the *Church League of America*, Wheaton, Illinois, in their pamphlet "Sensitivity Training" for October 1968. In answer to the question, "What is Sensitivity Training?" they describe it as:

"A form of instruction given small groups of persons by a trained leader who uses his power of persuasion to induce individuals to abandon 'self' and personal privacy of body and thought and to submerge themselves into this group. This homogenized group then becomes an entity subject to the direction of the leaders."

And if that direction be death by murder or suicide?

It would be difficult to find, anywhere, a definition that more exactly fits the People's Temple of Jim Jones.

Only a glimpse, the above. But a good beginning. And the perfect time to see the action in that final group at the People's Temple in Jonestown, on "the cool overcast afternoon of November 18, 1978 in the Guyana rain forest."

As told by eyewitness Odell Rhodes, Jr., to *National Enquirer* reporters Thomas Porter and Jim Whelan, December 19, 1978, Jones had just announced to his group: "It's all over — we're going to commit suicide!"

And then, in the words of Odell Rhodes: "No one had ever dared defy the maniacal ruler . . . But one brave old lady, Christine Miller, spoke up. Swallowing hard and bracing

herself, she said firmly: 'I have the right to choose — and I choose not to commit suicide.'

"There was a stunned silence and then a wave of hostility for Christine swept the crowd. Jones . . . was also furious. The veins in his neck stood out, he looked at Christine through his dark glasses and shook his head with finality.

"But Christine stared him straight in the eye, stood her ground and asked: 'Who made this decision for the children? They didn't have any part in this decision. They have a right to life and happiness.' "

As Rhodes put it, "Jones told her that, 'with him dead, nobody would be happy.'

"A wild-eyed woman screeched at Christine, 'Bitch, when I go you are going to go before me — because you are going to die!' And a man stood up and snarled, 'Without Jim Jones you wouldn't have a life anyway.' There was a thunderous chorus of 'Yeah! Yeah!' "

And the group proceeded to destroy itself.

To the eternal credit of Christine Miller, when her body was found it was evident that she and several others had refused to drink their potions, and had been killed by cyanide injections in their right upper arms where, investigators determined, they could not have been self-injected.

Group pressure, even unto death. The logical end, given a mad enough leader and a pliable enough group, of every Jones Game.

What is chilling about Rhodes' account, as well as that of his fellow survivor and eyewitness, Stanley Clayton, is that the members of the group — in true encounter group fashion — put pressure on each other to take the poison. "If I've got to die, so do you!"

But even more damning, and revealing to those who know group criticism under its many names: sensitivity training, basic encounter, etc., is Clayton's description of the people as they stood in line for death:

"He," (Jones) "ordered everybody to kiss his or her neighbor and tell how much they loved each other. People were turning to each other, hugging and saying they would meet each other in the next life." An exact description of one of the basic actions in groups from the Esalen Institute to the Topanga Human Development Center in Los Angeles, the NTL in Washington, D.C., and in each and every one of the hundreds of such centers that have sprung up throughout the United States.

And precisely what the overlapping bodies are doing in the photo of the "sensory awakening session" at Esalen that faces the Prologue on page 3: "An afternoon of nonsense noises

growled and spat at each other, and the wordless caressing of strangers; each, in turn, a 'slapper' and a 'slappee.' ”

In the typical center, or retreat, whether at Laos House, in Austin, Texas, or the Gestalt Therapy Institute, Cleveland Heights, Ohio, the group leaders are often called “facilitators.”

Facilitators indeed! — that could thus facilitate the exit of the group community at Jonestown out of this world and into the next.

\* \* \* \*

As far back as December, 1966, Dr. Michael J. Singer, psychiatrist in Long Beach, California, treated a 19 year old boy who had been to a five-day “T-group”\* retreat in the mountains, sponsored by the YMCA in the nearby community of Los Altos. For more than a year afterwards the boy had suffered recurrent — and crippling — emotional distress.

When George Robeson, columnist with the Long Beach *Press Telegram*, blasted this casual sadism and quoted Dr. Singer's warning that, “there is danger of serious psychological damage, rather than benefit, from this type of group meeting,” a staff member from the YMCA, not a qualified group therapist or psychiatrist, answered with this gem:

“T-grouping will establish a climate of trust and openness which allows young people to experience acceptance, support, love and appreciation for their self-worth, as well as democratic processes.”!

“Democratic processes.” Sound familiar? Like, for instance, the “People's Democratic Discussion Groups” in Red China, Vietnam, and Cambodia.

That 19 year old boy (older by now), bothers me. What happened in his case, to “acceptance, support, love, and appreciation for self-worth”? Could it be that group criticism is *not*, as its supporters like that YMCA staffer claim, “good for you, like apples and fresh air or group therapy.”?

Could it possibly be that group criticism, T-grouping, sensitivity, or the Jones Game, is in reality a *perversion* of true group therapy, making healthy minds sick instead of well? And why, as George Robeson asked, “Use group therapy at all, on children who are normal?”

Why indeed.

\* Another name for the Jones Game or group criticism. Complete list in Chapter 6, “Epidemic of Disease.”

It's as wild, strange, and sick to do that as it would be to apply a splint to a person's arm when it is perfectly normal and hasn't been broken. Something you might expect from the late comedians, the Marx Brothers. And something that group trainers from the NTL and other organizations, as we shall see, do all the time in this country that is rapidly assuming the aspect of what researcher and writer Jean Blasdale calls, "Dementia — USA."

As Dr. Carl Rogers of the Western Behavioral Sciences Institute, La Jolla, California, and one of the foremost exponents of group criticism, is reported to have said: "If therapy is good for people in trouble, then it is bound to be as good, or even better, for people who function well."

But I remember two of the points that those who advocate group criticism, never under that name, of course, make — especially to those who warn against it:

- A — That confession is good for you, and that if certain feelings and emotions are there, you might as well bring them out.
- B — That if one has never attended a group session, one has no right to criticize them. (A rather sneaky way to gain recruits, wouldn't you say?)

Max Ehrlich, no friend to the Zionists or their colleagues, anticipated the first point in his article, "Can You Keep A Secret?" *Reader's Digest*, January 1969: "Confession," he warned, "can strain, even sever, the best of relationships." And then, "Totalitarian states place great stress on the proposition that their citizens keep no secrets, that they confess all. In this way, the state dehumanizes its people."

Precisely.

On a lighter note, however, is Mark Twain's observation that "confession may be good for the soul but it's bad for the reputation."

It was Mark Twain also who, living in a violent yet comparatively innocent age, answered point B. "A man who takes hold of a bull by the tail is getting 60 or 70 times as much information as the fellow who hasn't," and, "Anybody who starts in to carry a cat home by the tail is getting knowledge that's always going to be useful to him. Chances are, he won't carry the cat that way again."

But it is, I'm afraid, a gross insult to compare innocent cats and bulls, however lightly, to as obscene a product of their human "masters" as the Jones Game. Just how great an insult you will realize in the next chapter, when we go back to the origins of the process, to the social and moral ferment from which, like a poisonous plant in a dark place, it grew.

## CHAPTER 4

### THE ZIONIST CONNECTION

*"We must obtain more complete knowledge about the way people think and behave and the methods of modifying their thoughts and behavior in specific directions."*

... American Jewish Committee\*

If, for the word "people" in the above quotation of the American Jewish Committee you substitute either Gentiles, non-Jews, or Christians, you will understand why this chapter has to have the same title as Alfred M. Lilienthal's magnificent study of Zionist power, which the Institute for Historical Review rightly calls "the comprehensive work on Israel and its extraordinary control over American affairs."

With his penetrating book of 872 pages, Lilienthal's name now joins the roster of Anti-Zionist Jews, from Rabbi Elmer Berger and Benjamin Freedman to Moshe Menuhin who, while his son Yehudi brought music to the world, himself brought courage as rare as it was lasting.

Yet, with our eyes firmly on Jonestown and the ultimate "catharsis (group criticism) session" that brought death to 913 human beings, an alternate chapter title might be something as florid — yet accurate — as "The Communist-Zionist Mutation — Birth of a Monster Child." For revisionist historians have long known, though it is a darkly-kept secret in most colleges and universities, that Marxism-Zionism have a common ancestry and are but two heads of the same entity.

The literature on this is comprehensive and convincing, from the studies of Major Robert H. Williams (Military Intelligence, Reserve) to the statements of many Jewish writers, some complaining of the Jewishness of Communism, others quite frankly — and to other Jews — bragging about it.

As long ago as September 10, 1920, an editorial in the prestigious journal, *The American Hebrew*, came out with this little-known and almost forgotten admission:

\* Appendix III

"One of the impressive phenomena of this impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hand fashioned.

"That achievement (Russian Bolshevik Revolution), destined to figure in history as the overshadowing result of the World War, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish efforts to reconstruct."

This had been preceded, on February 8 of the same year, by an article in the *Illustrated Sunday Herald* by the Rt. Hon. Winston S. Churchill: "Zionism versus Bolshevism — A Struggle for the Soul of the Jewish People," in which the later prime minister revealed the absolute dominance of the Jewish communists over those of non-Jewish descent within the revolutionary movement.

Nearly 40 years later, Dr. P. E. Lalanne, Member of the Lafontaine Assembly, Montreal, Canada, stated that:

"The Jews' dream of world supremacy is essentially a religious dream."

And then:

"Communism is nothing else than a political doctrine destined to pave the way for Jewish supremacy."

Exactly what Major Williams concludes, in his *The Ultimate World Order* (An Analysis of the Zionist manuscript "The Jewish Utopia,") 1950, with his observation that the Zionist goal is a racially-mixed, totally integrated mass of whites and coloreds under Jewish control, backed by the police and the military, who will have all the guns.

But this is neither the place nor the time for a full-scale study even of the events that resulted in *The National Observer's* front-page story by Lawrence Mosher, May 18, 1970, "Zionist Role in the U.S. Raises New Concern." Our subject is group criticism (human relations) training, the same process that, since late November, 1978, has become increasingly known by a new name, the Jones Game. However, we will find, as we trace the origins of this "game" that can end in death, that we are never far from Zionism, the political Zionism for which communism but paves the way for one-world control with the "Promised Land" of "The Chosen People" revealed as nothing less than the entire earth.

But — with it an accepted thesis that Communism and

political Zionism have a common source — let us focus again upon the group process that, with an ever-increasing tempo, the drumbeats of tyranny, is the primary method of control of all totalitarian regimes from Soviet Russia to Eastern Europe and Red China, with the United States, Canada, England and Western Europe, like Lenin's "ripe fruit," ready to fall into their hands.

Public self-confession, criticism, or condemnation has been with us for a long time, from Joan of Arc, trying at first, before she saw the uselessness of it, to please her tormentors and avoid the fire; to those who cringed before the burn-them-at-the-stake zealots of the Inquisition, the torturers of terrified women at witchcraft trials, and the sado-masochism and self-flagellation of certain religious sects.

But the kind we are looking at, group criticism or the Jones Game, originated, as W. A. Fairburn tells us in his penetrating study *Russia — The Utopia In Chains*, in 1929, the twelfth anniversary of the Russian Revolution. "Self-criticism," it was called, or *Sama Kritica*, an inspiration of the dreaded Soviet secret police, the G.P.U., known today as the KGB.

A method of coercive control used by the totalitarian systems behind the so-called Iron and Bamboo curtains, where the individual has been reduced to total inferiority to the group (the state), *Sama Kritica* is identical with the "catharsis sessions" used by the "Emperor" Jones as final arbiter of all decisions — even that of death.

It was in 1929, the same year that the contrived economic depression shattered the complacency of the United States, that the Kremlin's new Party Slogan appeared:

"Through Bolshevik self-criticism we will enforce the dictatorship of the proletariat."

The "proletariat" being, of course, in the deceptive phraseology of communist jargon, not the "people," but the top administrators who do the dictating, a point that the Reverend Jim Jones would have loved.

The mechanics of Socialist group criticism in Russia, defined as, "Self-criticism followed by mutual criticism, always in a group setting," were as follows:

The entire population was divided into small groups or "collectives" of ten to 20 persons each, which met — and still do meet — on a mandatory and permanent basis, so that no member has any real life outside the group. Each group sits in a circle, members facing each other without any "protective" table or other furniture between. Then each, in turn, around the circle, criticizes himself, confessing faults and shortcomings no matter how trivial.

The group leader, usually a member of the Party, encourages each to be "frank" and "sincere," and tell exactly how he or she feels about the other members. Then each of the others, in turn, criticizes him.

The object? To locate faultfinders and originators of trouble. To uncover any individualists, original thinkers, or possible future agitators or defectors. The practice, of course, creates a spirit of distrust and fear among the people, isolating each from every other and encouraging stool pigeons and informers. *Exactly as in the People's Temple at Ukiah, San Francisco, and Jonestown.* \*

And — it was further affirmed by the secret police — human nature being what it is, most of the so-called self-criticism is aimed, not at the self, but at other members of the group.

The result? Police state control, arrests and disappearances, usually after a particularly frank catharsis session; and frozen fear and terror among those who remain.

But four years before the new Party Slogan was announced and enforced, in 1925 when the terror and torture instigated by Lenin to "stabilize" the regime were still rampant throughout Russia, Dr. Jacob L. Moreno arrived in New York. A thin and intense Roumanian Jew, a psychologist and social scientist who had been "disappointed" by the Russian Revolution, he had a passion, as he put it, "... to replace the class warfare foundation of Marxism with a foundation of group dynamics." What Moreno chose to call: "*Many small revolutions in small groups.*"

Founding the Moreno Institute in New York, not far from Columbia University, and the magazine *Sociometry*, devoted to the study of group pressures and influences, the energetic Moreno soon proved that he had come prepared. For he had armed himself with twin techniques he had developed: the

\*In October, 1979 my wife, Charlotte, unexpectedly met a Russian poet and ex-university professor, whose name, for obvious reasons, cannot be given; now — after five years in this country — on his way to becoming a U.S. citizen. When she, just as unexpectedly, asked him, "Do they still require *Sama Kritica* in Russia?" he was at first too astounded, at this question from an American, to respond. Then he said, "Self-criticism, ah, yes! Not everyone has to do it, but if you don't, you don't succeed, you do not get ahead. And it controls you, it controls your whole life."

"But what happens to those who do not do it?" my wife asked. The poet, a Ukrainian, shrugged eloquently. "They stay poor. They never make any money."

Of course he was referring to voluntary *Sama Kritica*, pressured, but still voluntary. It goes without saying that a Soviet citizen loses far more than mere rubles should he resist official "requests" to submit to the process.

"sociogram," an elaborate chart for measuring the inter-relationships among individuals in a group; and "psycho-drama," the acting out of roles, feelings and emotions, again in a group, the size of which could run from a *menage a trois* of as little as three persons to Jonestown-sized groups of 250 or more!

Jacob Moreno's efforts could not have fallen on more fertile ground, for the United States had recently felt the impact of the teachings of educator John Dewey and his group-centered anti-individualist "Progressive Education." The ground was soft and yielded readily, like-minded Jewish groups embracing Moreno and his teachings with the same passion and understanding that Dr. Moreno himself brought to the task.

So that by 1941 — in a move unknown by most Americans and forgotten by many who might have been puzzled by it at the time, the Anti-Defamation League of B'nai B'rith, backed by the American Jewish Committee and the American Jewish Congress, launched the first workshop in the U.S., at Columbia University, in what it chose to call "intercultural education."

Here, in the Fall of 1941, nearly four months before the United States, as World Zionism was determined, would enter World War II, the Zionist focus was already upon life *after* that war, as the ADL admitted in its bulletin of October 1949. (Appendix II.)

As the bulletin says, gloating over the ADL's undoubted success with its sponsorship of the workshop program, but not mentioning, as the American Jewish Committee did in 1951 (Appendix III), that the target groups, as they have been ever since, were primarily goyim and not Jews:

"The workshop technique is a sound method of problem discussion. It can be used for as few as 20 persons and for as many as 200. Under the guidance of qualified leaders, problems are analyzed, discussed, researched, and sometimes solved. Its secret for success: everyone participates. Group involvement and democratic discussion facilitate the learning process."

Shade of Jacob Moreno, the "20 persons and . . . as many as 200"! The rest of it, as many will recognize, is the mind-numbing jargon of "educationese" that has plagued us ever since.

Scarcely had World War II ended, with the obscene tragedy of the Nuremberg trials still unfolding, than the "Many small revolutions in small groups" of Jacob Moreno blossomed through a German-Jewish social psychologist, Kurt Lewin,

who coordinated the spread of what became the inspiration for the title of Chapter 6: "Epidemic of Disease."

The State of Connecticut was the incubator in which the National Training Laboratories in Group Development (NTL)\* was born in 1946, at a special meeting of the Interracial Commission (concerned with "problems" of Negro-White relations), the Connecticut staff of the National Conference of Christians and Jews, and the John Deweyite State Department of Education.

Kurt Lewin headed the Research Staff, which included Ronald Lippitt of the Research Center for Group Dynamics; Kenneth Benne, of Teachers' College, Columbia University; and Leland P. Bradford, Director of Adult Education Services, the National Education Association (NEA). In no time, though Lewin died in 1947, the NTL opened shop in a large, rambling Victorian estate in Bethel, Maine, but intimately associated with the National Education headquarters at 1201 16th Street, N.W., Washington, D.C.

This was the most natural association in the world, for the NEA had long been advocating the group-centered, progressive education philosophy of the late John Dewey, where the individual is always inferior to the "group," the magical group which he must adjust to and live with, perhaps even die with, like shellfish in a seaside pool at low tide.

It was hightide for the NTL, however, as Lippitt, Benne and Bradford carried on the work of Lewin by initiating "Sensitivity or Laboratory Training," two names for group criticism.

The purpose of the NTL? To study and implement their goal for control — "*human change and how to bring it about.*" By 1954, the NTL and NEA were coordinating several hundred trainers or "change agents" in university training centers throughout the United States, from the Western Training Lab at Berkeley and the University of California's Neuropsychiatric Conference Center, Lake Arrowhead; to Boston University, Harvard, and Yale.

Fascinated by their work in what these behavioral scientists call "human engineering," the NTL held its first workshop for industrial administrators and national church executives in 1956; and in 1958 sponsored its first laboratory for educational administrators, in addition to key executives of various volunteer organizations with a hunger for "change," usually in the form of copper and silver coins or green paper.

For the strength of the NEA-NTL combine, like the

\*Recently renamed the National Institute For Applied Behavioral Science (NIABS).

strength of Jim Jones with his sponge-like absorption of property and loot, lies in their connection with the National Institute for Mental Health, all of their programs being funded by private donors, foundations, and government agencies.

Which government agencies? Nothing less than the entire beehive of agencies encompassed by that super-agency into which billions of U.S. tax dollars have been poured, *The Department of Health, Education, & Welfare* (HEW), which — by President Carter's signature on October 17, 1979 — was trimmed to *Health & Human Services* (HHS), with nation-wide indoctrination now concentrated in a separate cabinet-level agency: the *Department of Education*. The National Institute for Mental Health is part of this octopus, as are the U.S. Office of Education and Office of Economic Opportunity, for which the handling of great wealth has obviously been an opportunity.

We will take a closer look at HEW and the NTL-NEA combine in the next chapter, after we have returned 'o the basic origins and chronology of the sensitivity (human relations) training movement so dear to the minds and hearts of each of them.

No sooner was the National Training Laboratories in Group Development\* five years old, its name later shortened to the National Training Laboratories, than — as mentioned earlier — the American Jewish Committee elbowed its way to the front with its 36 page booklet of March 1951, two pages of which are reproduced as Appendix III.

It is well worth our while to take a look at those pages.

Immediately, after even a cursory glance, we recognise many of the statements and attitudes that appear in most of the Zionist publications in the United States and England, such as the *Jewish Daily Bulletin* (New York), *The Jewish Transcript* (Seattle), *The New Judea* (London), and more than a score of others, including the official publication of B'nai B'rith, *The National Jewish Monthly*.

There is the same concern to lessen the "hostility . . . firmly implanted through Christian teachings," and to "alter such teachings" by "methods of modifying . . . thoughts and behavior in specific directions."

Not a word, anywhere, about modifying *Jewish* thoughts and behavior, only those of the poor befuddled Christians and other Gentiles, with its ultimate goal, as stressed near the top of the right hand page: "*the elimination of discrimination and segregation from every phase of American life.*"

\*Though "Laboratories" is plural, the title is often referred to in the singular. Perhaps because it is, as few would doubt, "most singular."

Again, what is not said actually speaks the loudest: that the "ultimate goal" is for the *goyim* (cattle), and not for Jews, who of course are the "Chosen People," although, strangely enough, seldom chosen as subjects for such vulgar manipulations and manoeuvres as forced integration, modification of thoughts and behavior, or "planned change." (As in the motto of the National Training Laboratories: "*Sensitivity Training for Planned Change.*")

Nothing is left to chance or choice, from radio propaganda to television to magazines and the press, where the American Jewish Committee has the *chutzpah* to admit that it has "modified or eliminated" (censored) "articles and stories carrying negative or hostile references to Jews."

Nothing whatever is said about accuracy, objectivity, or truth.

Except, that is, the truth about the AJC, with funds raised "jointly with the Anti-Defamation League of B'nai B'rith through the Joint Defense Appeal," and helped by the division of Christian Education of the National Council of Churches, has the goal of total control under Zionist domination.

Always and everywhere, in Zionist pronouncements, and those of their Gentile stooges (*the shabbes goyim*), on integration and the "problems" of minorities (with non-Jewish Whites, of course), it is stressed that group discussion, encounter groups, sensitivity, rap sessions, whatever they may be called, are a necessity to smooth the path to integration, so that all peoples may have the "opportunity" to "achieve love and understanding."

It is the very ingredient of "necessity," with the increasing emphasis upon *mandatory* group criticism instead of the voluntary, that gives the show away. And stiffens the resistance.

Stiff as that resistance may be (and it is encouraging to know that an occasional teacher or police officer, in some cases, as we'll see in Chapter 11, an entire group has had the intestinal fortitude to make a stand), it is difficult when organisations as influential as the Ford Foundation get into the act. As columnist Jo Hindman pointed out as far back as October 1956 in *The National Republic* magazine in her article, "Tax-Exempt Brainwashing":

"Ford Foundation grantees thus set the pace for the 'World Politics' program, sponsored by" (among others) "the YHCA (Hebrew) Rotary and Lions Clubs, 32 libraries, 22 world affairs councils, 65 adult education councils and other organisations, including Jewish community centers . . ."

It is enlightening to identify the "grantees" mentioned by Miss Hindman: Clinton S. Golden, a director of the Ford Foundation's FAE (Fund for Adult Education), Anna Lord Strauss, and one Harry A. Bullis, who once wrote, in a letter to the world government organisation, the United World Federalists:

"We must strengthen the U.N. into a limited World government with a police force strong enough to maintain peace throughout the earth . . ."

Peace — a seductive word. And for that reason important in the Communist-Zionist lexicon, where its real meaning is, of course, "the absence of resistance to Revolutionary Socialism."

And how is that absence of resistance to be achieved? By many "small revolutions in small groups," exactly as Dr. Jacob Moreno visualized.

The Zionist-Communist presence and, for want of a better word, "clout" in the sensitivity training (group criticism) offensive, is so overwhelming that it long ago invaded the field of mental health which, as it has in Soviet Russia, can become a weapon against dissidents or nonconformists. Surely, after Solzhenitsyn and Sakharov, it is not necessary to belabor this point. But Allyn McDowell, M.D., President of the San Fernando Valley Medical Association (California), in a speech before the Valley Research Association in 1963, laid it clearly on the line. The mental health infiltrators listed by Dr. McDowell form a virtual roll call of subversives and/or advocates of mandatory group process or group criticism.\*

Running from Dr. Robert Soble (alias Soblen), who — eventually convicted of being a Soviet spy right out of the late Lavrenti Beria's network, jumped bail and committed suicide — to Dr. Otto Klineberg, admitted sponsor of several Communist fronts, Hyman Fortenzer and Julius Schreiber, both of whom took the Fifth Amendment against self-incrimination, Fortenzer having been identified by Dr. Bella Dodd as a fellow member of the Communist Party.

But a book could be written on each name and its associations: such as Dr. Mark Zobrowski, a former director of the National Association For Mental Health, who in 1956 admitted having been an agent of the Russian secret police, then known as the NKVD. Or Dr. Joseph Wortis, Communist fronter who also, as the saying goes, "took the Fifth." And of course, the late Canadian psychiatrist, G. Brock Chisholm (not a Jew) who

\*"The Mental Health Movement," *News-Herald*, Borger, Texas, July 26, 1963.

we will meet again in the next chapter. Like refuse falling from a passing truck, the names drop: Lawrence Frank, Jerome Weisner, Dr. Wilbur Cohen, Richard Hofstadter, and Jacob Moreno, always Moreno, each entwined inextricably in either the Mental Health Movement, the Sensitivity (Human Relations) Movement — or both.

Then, as we skip from origins and originators to the fruits on the branches at the top of the tree, we find at the Esalen Institute, Big Sur, in one connection or another: Dr. Frederick Perls, Dr. William C. Schutz, George B. Leonard, Vice-President of Esalen; Ann Halprin, Susan Sontag, and a lecturer from Communist Czechoslovakia, psychiatrist Stanislaus Grof, who spoke at Esalen back in September 1967.

One has only to add the names Mandel, Scheer, Abraham Maslow, Dr. Isidore Ziferstein, and the well-known Ashley Montagu (real name Israel Ehrenberg) to speculate whether part of the activities at Esalen include an annual recitation of the Jewish *Kol Nidre* service, in which all oaths to Gentiles are rescinded one year in advance.

Is it any wonder, with such presence and pressure as this, plus the more extensive manifestations we shall see in Chapter 5, that on August 17, 1966, the then Attorney-General of the United States, Nicholas Katzenbach, announced — through the Department of Justice and the Office of Law Enforcement — the formation of a police community relations program utilizing group discussion meetings to make the police “more sensitive” to community needs? Or that the program, produced by the Harvard Business Schools, was sponsored by the Anti-Defamation League of B’nai B’rith?

To learn that this program of fourteen years ago involved the police of 60 American cities is to appreciate the true reach and extent of Zionist power in the movement that culminated in the ultimate “laboratory test” at Jonestown.

One item that has been almost totally suppressed by the media in both the United States and England, not to mention Western Europe, is the Jewish identity of Lawrence “Larry” Layton, the gunman and assistant to the Rev. Jim Jones, who allegedly assassinated Congressman Leo J. Ryan at the Guyana airstrip.

His fate at this writing still uncertain, with Guyana justice strangely slow even for a backward nation, Layton is the son of the late Lisa Phillips Layton, daughter of German-Jewish banker Hugo Phillips of the Hamburg family associated for 200 years with the Zionist House of Rothschild.\*

\**New York Times*, December 3, 1978.

Acquitted by the Guyana court, 21 May, 1980, of the attempted

Naturally Lisa and her father were two of those who survived the Nazi "death camps." Marrying Dr. Lawrence Layton, with whom she joined the Quakers and later the Unitarian Church "to fight racism and anti-semitism," she later divorced her husband and gave \$250,000 of her settlement to (whom else?) the Rev. Jones.

Impelled by a fanatical, self-destructive belief in race-mixing and the myth of racial equality, Lisa Layton not only gave her wealth to the People's Temple, she gave her son, her daughter Karen — and herself. For she died of cancer in the cult's Guyana camp three months before Karen died in the mass murder-suicide that stunned the Western world.

And Lisa's father, whose wealth, perhaps unwittingly, contributed to the murder and terror of Jonestown? Hugo Phillips, now 98, as recently as January 1980 still lived in Hamburg, where he returned as one more survivor of the bogus "Holocaust." That he, his daughter, his granddaughter and grandson, should have figured in a *genuine* holocaust, the evidence absolute and overwhelming, is one of the major ironies of the Zionist connection with the Jonestown tragedy.

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murders of two Temple defectors, Layton was returned to the US for trial. On October 1, 1981, in US District Court in San Francisco, after a jury was unable to reach a verdict, the judge declared a mistrial and Layton was released on \$50,000 bail. At this writing it is a moot question whether he will be tried again — or simply freed to write a book and go on the "talk show" circuit, a phenomenon that has become increasingly common in the US.

## CHAPTER 5

### SPAWN OF EVIL

*"The church that I relate to most is called the People's Temple . . . (which provides) a sense of what life should be about."\**

. . . Jane Fonda

That the above quotation should have appeared in *Commentary*, the official journal of the American Jewish Committee, the organization that — along with B'nai B'rith and the Anti-Defamation League — strongly advocates the use of so-called "democratic group discussion," is yet another irony in a list of mordant ironies associated with the very name of Jonestown. For the "sense of what life should be about," voiced by actress Jane Fonda to an interviewer in 1977, became a ghastly joke — a sense, instead of what *death* was about — at that compound in Guyana.

One survivor, 78-year-old Catherine Thrash, crippled with arthritis, slept through the mass death-encounter on November 18. Awakening Sunday morning, she thought everyone was asleep, so quiet was it around her. Then, wanting to see her sister, she dragged herself to the meeting pavilion and discovered:

" . . . everyone very still. Some were sitting up with their eyes closed. Others were lying down. I saw my sister. I walked over and touched her to wake her up. She was very cold. They were all dead."

And then, remembering what it was like when she first woke up, Miss Thrash said something more revealing in this interview of November 25, one week after the tragedy, than anything that had been said before:

"I presumed that they had had another long meeting and were resting at the pavilion. That had happened often enough before."

\* Richard Grenier, *Commentary*, July 1979.

An all night marathon encounter group, she refers to, the same kind that Jones had used in Ukiah; one of the chief devices taught and coordinated by the National Training Laboratories, and one of the most common types of group criticism being pushed with tax dollars, and other contributions, by a major part of the bureaucracy of the United States government. And, as we will see in Chapter 10, "Jones Game International," it is the same process that, coordinated by growth centers and laboratories throughout the U.S. and Western Europe, has circled the entire globe.

In the same way that excessive taxation exhausts one's bank account, so do marathon groups, the members sleepless, tired and hungry, resistances down, not even able "to go to the bathroom," as Jim Jones himself insisted, exhaust the body and mind, leaving participants weak, shaky and defenseless.

All this, like any debilitating process or disease, had to have a beginning, a source — something in the nature of Aristotle's "prime mover." In Chapter 4 we traced that source — from the New Soviet Party Slogan of 1929, to the arrival in America of Dr. Jacob Moreno in 1925, the Zionist-sponsored "discussion" program at Columbia University in 1941, the birth of the National Training Laboratories (NTL) in Connecticut in 1946, and the self-satisfied bulletin of the American Jewish Committee of 1951.

But even before that climax of activity by what H. L. Mencken, to the irritation of his Jewish assistant editor, Charles Angoff, called "professional Jews," a parallel development was under way — the founding by the United Nations of the World Health Organization (WHO), February 1948. A long way from Jonestown, the Esalen Institute, and summer retreats for the YMCA — all the way, in fact, to UNESCO, the "United Nations Educational, Social and Cultural Organization," down the chain of power to the U.N. Joint Commission on Mental Health, of which the U.S. National Education Association (NEA), with its National Training Laboratories, is a member.

In 1948 a subsidiary of WHO, the World Federation For Mental Health, met in London, its star performer the late Canadian psychiatrist, Dr. Brock Chisholm.

The energetic Dr. Chisholm had for some years been enamored of both the search for world-wide mental health, quite a goal to aim for, and of the use of group dynamics — an extension of basic group therapy — to achieve it. As we shall see, every major figure in the group dynamics or criticism movement is influenced by others; each has his "sun" that he himself revolves around, just as his own satellites revolve around him. The chief influence upon Chisholm was Dr. Jacob L. Moreno.

Now, besides his influential magazine *Sociometry*, devoted to the study of group pressures and their effects, Moreno also produced a UNESCO booklet for teachers, "Towards World Understanding." But his effect upon Brock Chisholm had manifested itself three years before the London International Conference of 1948. For in October 1945, as the first wave of U.S. Servicemen was en route home for discharge after the war, Chisholm gave three lectures in Washington, D.C. They were enlightening.

Not only did he state that the entire world was sick, and that we must "do away with the concepts of good and evil," and "with war," undoubtedly commendable goals; we must also do away with the "ways of the elders," by force if need be. How to do this?

Simply by fumigating "Mom and Dad" psychologically with self-analysis in small groups. Group dynamics, that is, for the purpose of molding citizens to fit into the common humanity of a One-World Government.

Which is to say, into Utopia. For want of a yet better name — "Jonestown."

So that it came as no surprise when, under the leadership of Dr. Chisholm, the 1948 London Conference came up with the World Citizenship Credo of the United Nations: "*World Citizenship and Mental Health*."

Which implies that, "If you are so blind as not to perceive the blessing of One-World Government, you are mentally ill and in need of treatment."

Not long after this, assisted by Dr. Daniel Blain, until 1963 Director of California's Department of Mental Hygiene, Chisholm zeroed-in on the United States with two conclusions:

- 1 — That the United States has an enormous mental health problem.

- 2 — That this problem can be solved by use of government clinics.

This was followed by the declaration that, "*Universal mental health means one world*," all nations under one rule.

And what was the treatment of the "sick" world to be in order to achieve this goal? Group dynamics, so-called sensitivity training — what Chisholm and Blain chose to call "group therapy." In other words, attention would be shifted from the abnormal to the normal. Of course, since the entire world was sick, there was in fact no "normal," and everyone, as later at Jonestown, was in need of therapy to make him or her more "sensitive and well-adjusted."

Three years later, 1951, the foundation laid by Blain and

Chisholm made itself felt. For it was then that UNESCO brought the power behind sensitivity training, or group criticism, to a focus by imposing the "UNESCO Doctrine of Social Health" upon the United States. This was accomplished through the U.N. Joint Commission on Mental Health, of which, remember, the National Education Association, with its National Training Laboratories that was so thoughtful as to give us our definition of brainwashing, is a member.

And what is the UNESCO doctrine of social health?

*"Belief in One-World Government."*

In that same year, the National Association for Mental Health, part of the super-agency, the Department of Health, Education, & Welfare (HEW — sometimes known as "Phew!") announced that:

"The principles of mental health cannot be successfully furthered unless there is acceptance of the concept of one world."

And then:

"Our chief problem is how individual and group resistance to change can be overcome."

Those who formulated this Jim Jones-like Order of the Day, such as Brock Chisholm, by then Director of WHO, "the World Health Organization," need not have worried. Already their chief weapon or tool was at hand, expressed in the slogan: *"Sensitivity Training for Planned Change,"* exactly what they had ordered.

### The Social Engineers

"Social change" was and is the gospel handed down from the Zionist-inspired patriarchs of the movement: Moreno, Chisholm and Blain. Naturally those who oppose or caution against the methods used to achieve their goals are said by their disciples, Rogers, Schutz, and the assorted gurus of the National Training Laboratories, to be "afraid of change." This always reminds me of the man who, clinging to the deck of a ship captured by pirates about to toss him into the shark-infested sea, begged, "Please don't throw me overboard! I don't want to die!"

"Why don't you admit it?" growled the pirate chieftain. "You're afraid of change!"

Once again, before picking up the continuity of "planned change," let's define precisely what we're looking at, this sensitivity (human relations) training which, as we shall see in the chapter "Variations on a Theme," can have many outward

forms, from the tense and tight grouping of half a dozen victims in a motel room to the 200 or more in one of the emotional extravaganzas of Dr. Bill Schutz's "Flying Circus," as Dr. Bruce Maliver calls Schutz's encounter group network. Always, under the hoopla, the froth, but usually on the surface where it cannot be missed, you will find:

Self-criticism or confession, preceded or followed by mutual criticism or confession, always in a group setting and usually in a circular formation.

For the words "criticism" or "confession" you may substitute "revelation," a term especially relevant when it comes to the nude marathons where participants literally "let it all out."

It all came together, as we saw in the previous chapter, after the initial thrust by the U.N. Joint Commission on Mental Health, at a special 1946 meeting in Connecticut centered around the National Conference of Christians and Jews and the formation of the National Training Laboratories in Group Development — the NTL. And, as might be expected, the teachings and beliefs of the NTL have also come together, in a number of books of the kind that the "liberal" or Zionist-dominated publishing houses in the U.S. are only too glad to publish.

John W. Gardner, for instance, former secretary of HEW, is the author of one of the influential books on social change, one that Jim Jones undoubtedly read: *Self-Renewal — The Individual and the Innovative Society*, a sly, softly-written seduction, with such statements as, "the only way to conserve is by innovating," and constant repetition of the need for our society's "renewal,\* regeneration, renovation, and rebirth" — exactly like Jones's later exhortation at the People's Temple.

In referring to morals, Gardner says: "The one who must make the effort is the man who seeks to create a new moral order." Sound familiar, after Kilduff and Javers' expose of Jonestown, *The Suicide Cult*? And "... the individual who, out of sheer habit, applies ridicule to any and all expressions of moral earnestness (like the Filthy Speech Movement of the 60s?) is as old-fashioned as rumble seats and bathtub gin."

But it is to a book by another of the founders of the National Training Laboratories, Ronald Lippitt, co-edited by Watson & Westly, that we must turn for the most sinister development of all ("sinister" in the sense that in this dis-

\*A word increasingly used by one-worlders of all persuasions. Oddly enough, President Reagan repeated it several times in his inaugural address, an unexpected "renewal" of the term.

cussion we are never far from what happened at Jonestown): the "Change Agent" concept.

In this book, *The Dynamics of Planned Change*, we see planned change defined as: "Change which derives from a purposeful decision to effect improvements in a personality system or social system."

As you wonder which Omnipotent Being will tell you what is or is not an "improvement," Lippitt introduces you to the "Change Agent," a term adopted by the NTL staff as early as 1947. The Change Agent is not only important enough to capitalize, he or she is usually someone outside the system targeted for change, whether it is a police force, school district, civil service agency, business, military unit, or Sunday school. The Agent is also someone who, after leadership training at one of the NTL labs, helps to make that change, and may be a psychiatrist, clinical psychologist, social worker, human relations "expert," parent educator, marriage counselor or mental hygienist. Or — without the need for advanced degrees — a leadership trainer, discussion specialist, conference expert, or job supervisor.

Making the group leader a supervisor is a nice touch, threatening, authoritarian, and a source of pure joy for the supervisor should he or she be what so many group leaders have proven themselves to be — sadists. I do not use that word loosely but out of intimate and sad experience.

Currently the trend is to ask non-supervisory civil service workers if they would like to become group leaders or facilitators in "self-assertion training," another of those names. There is nothing like "upward mobility." Anyone can now become a Change Agent, providing they have the right characteristics and the ability to insist that they "love other people and want to help them." Sometimes they are rather vague and impatient as to just what it is they want to help other people to do.

Jim Jones loved other people and wanted to help them. Said he, at the Temple in Ukiah before the move to San Francisco:

*"I consider myself an Agent of Change."*

Now where do you suppose he got that?

As we have seen, it was at Synanon-North in Mendocino County. For as early as the mid-sixties, "Synanon Game Clubs" had spread to many colleges and universities, from Berkeley to Sonoma State, from Cal-Western and San Diego State to San Fernando Valley State and USC's School of Law.

But even without the psychological karate of the Synanon Game, the summer of 1969 saw a new development, a spreading of the NTL network into four regions of the United States, one in each time zone, so that no part of the country would

be neglected or without the incomparable opportunity, like that of the man about to be thrown overboard by pirates, for "change."

NATIONAL LABORATORIES\*  
(Directing Offices)

- 1—NTL Institute for Applied Behavior Science  
— NEA (National Education Association),  
1201 16th St., N.W., Washington, D.C.
- 2—Midwest Group for Human Resources —  
Division of NTL Institute, 2 West 40th St.,  
Suite 200, Kansas City, Missouri.
- 3—NTL Institute for Applied Behavioral  
Science, NEA, Salt Lake City Division,  
P.O. Box 200, Salt Lake City, Utah.
- 4—NTL Institute for Applied Behavior Science,  
NEA, Northwest Regional Office, 400  
Lindsay Building, 710 S.W. 2nd Avenue,  
Portland, Oregon.

If you follow the outline of these offices on a map of the United States, you will see that they form a big smile on the face of the nation. No wonder. The Northwest Office in Portland, Oregon, alone directs, not merely the group criticism (sensitivity training) programs in Oregon and Washington, but in California, Alaska and Hawaii as well. That is, directs the spread of what we have already seen is "brainwashing, coercive persuasion, and thought reform."

It can be a chilling insight, a moment of truth in which you realize that truth is not always comforting, and that other human beings can deliberately plan, not merely a national but an international system of groups where the members lay themselves bare to each other, keeping no privacy, as well as viciously attacking each other in those circles of pain.

Such an insight came to chief pathologist and medical examiner of Guyana, Dr. C. Leslie Mootoo. In a *Chicago Tribune* dispatch from Georgetown, December 17, 1978, he describes his horror at finding "the bodies of hundreds of victims . . . in symmetrical circles and rings." And Washington columnist Michael Novak, resident scholar at the American Enterprise Institute, told of "the nine hundred . . . in ranks of 50 . . . led to fall face-down, embracing one another in collective death."

\**Bulletin*. NTL Institute for Applied Behavioral Science. Summer, 1969.

An exact description of one of the ways that group members at sensitivity training retreats are led to find "Joy" on the floor of some motel room, or on the ground at a mountain retreat, hugging each other in collective destruction of their individual identities and wills. These encounters, too, such as one case at the Esalen Institute investigated by Dr. Bruce Maliver, can end in death.

Look again at the list of the four NTL Directing Laboratories. As you do, remember that they are dedicated to what they unabashedly call "social change." Then also remember that the doctrine of Jonestown was not, as first thought, religion. It was, in the words of Jim Jones himself, and of his Marceline, who died even before he did at Jonestown, "social change."

To understand that the brainwashing process that we are discussing, with its roots in the Jewish-dominated Russian Revolution, the ADL of B'nai B'rith, the NTL, and in segments of the United Nations, is the tool that both built and destroyed the People's Temple at Jonestown, is to understand that — no matter how strenuously the defenders of any or all of the above may deny it — the process is identical with that taken up and refined by Red China. There, one refinement is to take a stubborn member from the group and shoot him; or merely have each member in turn urinate on him, a type of "put-down" that the recalcitrant one is not likely to forget.

As Edward Hunter, Eugene Kinkead and Dr. William E. Mayer have pointed out, the constant group criticism among American prisoners during the Korean War created havoc in group relations, making three out of four PWs stoolies on their fellows and preventing any escapes, since to escape, to dig a tunnel, for example, takes teamwork. Men who have torn each other and themselves apart in a group learn only hate and distrust for each other — not teamwork.

In Korea, several former prisoners have testified, the group leader would often insist that all members of the group agree on a certain point before the men could eat. If there was one holdout, say, a soldier or marine who doubted that South Korea had started the war instead of North Korea, the entire group of his fellow prisoners would threaten and pressure him until he gave in, while the group leader merely sat and smiled.

Or the group leader would have the "war criminal" before him write his autobiography, war crimes, middle-class immoralities, etc., then question him on it. Always there was something the man had forgotten or that needed clarifying. Over and over the process would continue. Then, the filigree to the dish of humiliation and harassment, the PW would have to read his masterpiece to the group, by which time he

was so confused and fatigued, hungry, cold and sleepless, that the finished product was no longer his own.

As Edward Hunter has put it, "every method was used to instill feelings of guilt, inadequacy, or shame; weakness, fear, hate, resentment, frustration, and inferiority," the very ingredients found in a full-fledged neurosis.

In Jonestown (and we are never far from there), group leader Jones had his captives do exactly the same. "*Letters to Dad*," the written confessions were called, found scattered in pitiful disarray outside the Jones shack after it was all over.

It is with a chill of recognition that, after Hunter's words on brainwashing, we read, in an Associated Press dispatch, November 27, 1978, under the heading, *Jonestown Letters Reveal Guilt*, how the letters are "ledgers of self-criticism and evaluation, guilt, feelings of inadequacy and confessions of weakness."

From the People's Temple to North Korea, Vietnam, Mainland China, Russia and the U.S. educational system, where confessional letters about their families ("What do your parents argue about?") have been assigned to students in some districts for discussion before the class,\* the process is, you find if you look closely enough, one and the same.

When, as with Jim Jones at Jonestown, 27 or 28 years later, lack of sleep, starvation rations, beatings, long hours of work, confinement underground in a dark coffin-like box were added, all but the strongest gave in. Like the courageous Christine Miller at the Jonestown pavilion; and in Korea, General William F. Dean.

We have here a most devilish method of people control and conditioning, for the group criticism process corrupts, not only the leader, but each member of the group who surrenders, gives in, puts his faith in the group's and the leader's infallibility.

Like some sermon in hell, it brings out the worst in everybody: the sadist, the hate-filled, the perverted, the nosey, the verbal peeping Toms, the opportunist, the masochist (the best friend, as some wag has said, of the sadist), and the sensation seeker.

But the studies of what goes on behind the 6000 mile borders of the so-called Iron and Bamboo curtains, the latter opening wider now as trade increases after "normalization," have not caught the attention of the American or British publics, much less convinced them.

As Edward Hunter, in *Brainwashing — From Pavlov to Powers*, explains group criticism, "It is the greatest threat to our society — the calculated creation of a national neurosis."

\**Houston Tribune*, July 10, 1969: Reproduction of "Teacher's Guide for Course in Family Living, Kindergarten to Fifth Grade."

And, "the only Red defense has been to hush up the subject, because *even to deny it would bring attention to it.*"

Perhaps — in the wake of Jonestown . . . ?

Today there are undoubtedly those who, in the light of the present dominance of the U.N. by Third World nations, might discount the part played by the U.N. in the spread of the critical group process throughout the world. One has only to remind them that, while the wailing of Jews over their supposed persecution in Soviet Russia rivals their cries of "Holocaust, Holocaust, oi!" they are still, in a nation of nearly 100 different ethnic groups, the only one allowed to emigrate.

This evidence of favored treatment might help explain the disclosure, on September 24, 1979, by a former high-ranking Soviet U.N. official, Arkady Schevchenko, that he personally placed 300 KGB agents in the U.N. staff, including the chief of personnel at Geneva!

Why would that many agents be placed in the New York-based United Nations? What could be their goal? And — should they achieve that goal — at least one possible, though admittedly unlikely, result?

Need we ask?

Already we have the answer: that ultimate group encounter in the jungles of Guyana, led by the "Reverend" James Warren Jones, the man who had repeatedly declared his solidarity with the Soviet Union. Frozen in time, preserved forever like some prehistoric insect in amber, Jonestown is not only a warning to the free world, but an indestructible memory for all mankind.

## CHAPTER 6

### EPIDEMIC OF DISEASE

*"All groups start from the NTL."*

Carl Rogers  
Western Behavioral Sciences Institute  
La Jolla, California

We should be glad that Carl Rogers made the above statement. It makes our task so much simpler. And glad that, as Dr. Bruce Maliver points out in his excellent book, *The Encounter Game*, Rogers has also said: "I deplore the games and gimmicks that have come to play such a large part in many groups and the manipulation which often accompanies their use." Ironically, that puts Rogers on our side somewhat, and on the side of Grover Lewis, author of a perceptive article in *New West* magazine, December 4, 1978.

*New West*, of course, is the publication whose August 1977 expose of the People's Temple caused the "Reverend" Jones to lead his victims to their final encounter group in the jungle of Guyana — a universal reaction of those who advocate group criticism. They do not like to be criticized.

Lewis, in his article "Sex and Manhood," tells of an experience he had in San Francisco when, with a former girl friend, he inadvertently attended a so-called "consciousness-raising" or "pussy-whipping" session of aggressive lesbians. Those involved were "three thuggish women" and a "gaggle of lawyers . . . young Woody Allen knock-offs."

As the author describes it, "The objective of the caucus was the ritual mortification of the men by the women, and the trio of sisters took turns and some degree of carnal delight in cursing and brutalizing the boy lawyers for various 'sexist' derelictions."

When one of the lawyers began to "sob out loud about his 'guilt'," Lewis signaled his girl friend for them to leave. Then, as he tells it:

"The chief bride of Frankenstein sensed my distaste and whirled towards me, calling me a 'male chauvinist pig' . . . I kept my voice level and asked her what it meant. 'The country is

falling apart and you want to ball chicks!' she yelled.

" 'Not you,' I said, stepping around her.

"The other two hippies closed ranks, and one of them raised a fist in my face. 'Act like a hooligan and I'll treat you like one,' I told her.

"Everyone in the room began to howl at once, and I beat a path to the door and out onto Telegraph."

Lewis' shock and distrust are obvious. But the happening is one that has been — and is — all too common. Like a rash over the body, occasionally breaking out into pustules of ugliness, the groupers' disease, a syndrome of togetherness, makes contact easy and infection sure. And it started with the NTL.

To see a list of the various names that group criticism hides behind can be an enlightening experience. For many have heard the names; some have experienced the process without knowing it; others will have a distinct feeling of *deja vu*, of having seen it before.

But the most important thing to remember is that the names by themselves mean nothing. It is what actually *happens* in a group, "the corrosive self and mutual criticism," that is the vital ingredient, not the name that it goes by. The process could be called "taffy-pulling" for that matter. Just as, to use the reverse, it could be called "group criticism," but if group criticism does not actually occur, then it is not!

Currently *The Broadway Department Stores*, in Southern California and other western states, feature an "Encounter" — a Fashion Workshop for Women, "six sessions at \$30 in self-awareness." Meant primarily to improve skin care, wardrobe building, diet and exercise, this is *not* the kind of encounter we are looking at. For this workshop builds people up, instead of tearing them down; it encourages them, flatters them, genuinely helps them — the exact opposite of the destructive process opposed in this book.

This point, that it is what happens in the group and not the name the group goes by, may seem so obvious as to be unnecessary, but it is the one that causes the most confusion.

Keeping the above caution in mind, here are some 63 of the names. Since new ones constantly crop up, the list cannot be claimed to be complete. One thing for sure: like the rose, group criticism by any name smells the same.

## The Many Names for Group Criticism

Affective Education

Auto-Criticism

## Awareness Group

- Basic Encounter
- Bio-Energetics
- Body Awareness
- Broad Sensitivity

- Casework Analysis (social workers, parole, probation)
- Catharsis Session (People's Temple — Jim Jones)
- Class in Group Counseling
- Community Relations
- Consciousness Raising (presently used in Nicaragua by new Revolutionary Regime in "every village, neighborhood and block.")\*

- Democratic Discussion (see Anti-Defamation League *Bulletin*, Appendix II)

- Discussion Encounter (one-to-one, "a pair")
- Discussion Meeting (Red China)
- Dyadic Encounter (one-to-one, "a pair")

## Encounter Group

- Group Counseling
- Group Criticism
- Group Discussion
- Group Dynamics
- Group Therapy

## Hate Therapy

- Human Potential Workshop
- Human Relations Training

- Interpersonal Competence
- Intergroup Relations Education
- Interpersonal Relations
- Intergroup Relations Training

- Laboratory Training
- Leadership Training

## Marathon Encounter

- Marathon Struggle Sessions† (8 and 10 hour sessions of the kind that reportedly indoctrinated actress Jane Fonda in "The Red Family," the Berkeley collective formed by her husband, Tom Hayden).

\*Syndicated columnist Michael Novak, "The Socialist's Advantage," *Santa Ana Register*, March 18, 1980.

†"I Remember Fonda," by Peter Collier, *New West* magazine, September 24, 1979.

Non-verbal Groups  
Nude Marathon

Operant Conditioning (stimulus-response training for people, normally used on circus animals, etc.)

People's Democratic Discussion Group (Communist)  
Political Rehabilitation Class (A favorite in Castro's Cuba)

Primal Group Therapy (widely used, as at the Rajneesh Ashram, Poona, India, Chapter 10. Violence-oriented.)

Psychodrama (perfected by J. L. Moreno)

Psychological Karate (synonym for Synanon Game)

Pussy-whipping (women attacking men for being men. Why it is called by this name instead of another is uncertain. If a type group where men attack women for being women exists, I haven't heard of it. Let's hope it does not.)

Racial Sensitivity Seminar (in which Negroes assumed incapable of racism, but Whites are and must admit guilt).

Role Playing (Moreno)

Rolfing (massage and manual penetration of body orifices).

Self-Assertion Training

Self-Awareness

Self-Criticism (Communist. In Russia, *Sama Kritica*).

Self-Evaluation

Self-Examination

Self-Honesty Session

Sensitivity Training (a misnomer. "*Insensitivity*" is more accurate).

Situation Ethics

Sociodrama (Moreno)

Struggle Meeting (Red China)

Synanon Games

Sociometry (Moreno)

Synagogue-in-the-Round (used by Jewish congregations to pressure errant members back toward Zionist objectives. Has increased since the August 1979 resignation of U.N. Ambassador Andrew Young over his contacts with the PLO — and the subsequent attacks by Negro groups on Zionism).

Transactional Analysis

T-group (training group for group leaders)

Truth Session

Workshop (discussion technique utilized by the ADL in 1941. See Appendix II).

Finally and for all time: *The Jones Game*.

This name will take. It will last. Though the banshees of the National Training Laboratories and the Anti-Defamation League wail and moan, the name Jones Game is here to stay. The events of Saturday, November 18, 1978 saw to that.

As to the caution before this list, the name "operant conditioning" is a case in point. Ordinarily "OP" is a very effective method of stimulus-response for training animals, chickens, sea lions, horses, tigers and dolphins, to perform their tricks at zoos, marine exhibits, circuses, and assorted animal farms. But, incredible as it may seem, some of the fanatics who push group criticism have actually considered using it on human beings. Perhaps they took psychologist B. F. Skinner too seriously, after his book *Walden Two* was published — about an imaginary community where operant conditioning becomes a malignant method of people-control.

I don't know just how someone reading this might feel, but I feel the way those doomed children at Jonestown must have felt, when their group leader sent them down the well to be dunked by "Bigfoot," one of the adult child molesters waiting in the darkness to pull them under. I find it kind of scary. And I wonder why some of these "agents of change" want to use animal training techniques on us, the way that was so well-illustrated in Stanley Kubrick's 1971 film *Clockwork Orange*.

Four years ago, principally in the California Department of Corrections, there were rumors that "new concepts," (electronic brain implants, lobotomies, cerebral monitors, etc.) were to be used on parolees or prison inmates—the modern euphemism for convicts. Later, after some bad publicity, the rumors died down. But I remember Brock Chisholm, Jacob Moreno and Dr. Blain, with their United Nations credo: "*World Citizenship and Mental Health*," implying unmistakably that you cannot have one without the other.

As a young Frenchman, who did not know English too well, once told my wife and myself: "I am septic." We finally decided that he meant "skeptical." But come to think of it, septic is the word to describe the experience that the lovers of mankind in the NTL and the ADL, and their cohorts throughout the country, want to "share with us," as they constantly say in their literature, and give us the "opportunity" to participate in. It would be, they insist with nauseating persistence, "exciting."

If you call being sick the same thing as being exciting, then I agree.

### White House Conference

At any rate, the real excitement for the National Education

Association and the NTL came in 1960 with the Federal Government's involvement in and support of "Sensitivity Training" at the *Golden Anniversary White House Conference on Children and Youth*. Keynoted by the same John W. Gardner who later was Secretary of HEW, its two broad recommendations were:

- 1—That "intergroup relations education be emphasized."
- 2—That "national effort be directed toward preparing trainers at regional, state, and local levels"!

But a third recommendation was the most far-reaching and revealing of all:

- 3—"That the White House Conference endorse the United Nations declaration on the Rights of the Child."

Thus Gardner and Harold Howe, II, later U.S. Commissioner of Education, along with William G. Carr, then Executive-Secretary of the NEA, led the conference into unity with the world-wide "morality" first expounded, as we saw in the last chapter, by Brock Chisholm at the U.N. World Health Organization (WHO) Conference in 1948.

## NEA Convention

With the intimate working relationship of the NEA and the NTL in mind, it is easy to understand how the above development went even further at the *National Education Association Convention* in Detroit, July 1963. There Executive-Secretary Carr, promoted to Secretary-General of the World Confederation of the Teaching Profession, was joined by Warren G. Hill, co-author of an NEA special report called *Change and Renewal*. Its contents may be paraphrased as, "Belief in nothing for the purpose of disagreeing with no one, helped by the trainer of a small group in the hope for nonviolence, one-world, and 'peace'."

Sounds wonderful, doesn't it? For who could be against nonviolence and peace — except those who are in favor of them? Little wonder, then, that this NEA-NTL combine, working together in tandem like mating dragon flies airborne across the United States, should end in the birth, the very next year, of one of the results of their union — the Esalen Institute.

Born in 1964 on the rugged California coast not far south of Monterey, and close enough to Asilomar where state parole

agents, you recall, had the valuable opportunity to meet a member of the staff, Esalen has a unique history, as is only natural for a settlement named after an extinct Indian tribe.

Those connected with Esalen would deny any direct link between the NEA Convention of 1963 and their own hatching mid the rocks and pines at Big Sur. To which one can only say, "What a remarkable coincidence!" Especially when one discovers that the Esalen staff included the late Abraham M. Maslow, President of the American Psychological Association, also of Brandeis University; and the late Frederick "Fritz" Perls, psychiatrist and developer of so-called gestalt therapy, "an absolute tyrant," according to Dr. Maliver, and "a hostile personality" to a woman who once dared to question him about the value of sensitivity training. Also on the staff, William C. Schutz, Ph.D., more on him later; and Carl Rogers, similar to Perls when it comes to questioning, for when I heard him speak at Cerritos Junior College in 1969, he refused to accept any questions afterward since, as he put it, "I do not know the audience."

How did these coincidences come about? We can start with Michael Murphy, founder of Esalen, from whose forehead, like a younger god from the brow of an older, Esalen seemed to spring. It only seemed that way. For in 1948-1949 young Murphy studied in India at an Ashram or "Growth Center" called Auroville on the east coast of the Bay of Bengal, just outside the former French city of Pondicherry.

As coincidence would have it, Murphy studied under an old guru who in reality was a Marxist named Sri Aurobindo. The gentle Aurobindo was a Cambridge graduate born in 1872 and had once, back in 1908, been jailed by the British for a rather ungente bomb plot. He died in 1950 — but not before laying plans for a much larger Auroville, which would receive financial support from UNESCO (United Nations Educational, Social, and Cultural Organization), the prime source, as we saw in the previous chapter, of Moreno's, Chisholm's, and Blain's plan for world-wide social change through "*many revolutions in small groups.*"

Aurobindo's wife, known as "The Mother," became titular head of Auroville, "the Planetary City," until her death seven years ago at the age of 96. Long before that, determined to create another "Growth Center" like Auroville, Mike Murphy had returned to the U.S. After the founding of Esalen in 1964, other "Ashrams for Human Potential" spread throughout California, near San Francisco at first, then, like a pestiferous but profitable disease, throughout the nation and into Canada. Soon it was taken for granted that anyone who was "with it," from Hippie to white-collar worker, was "nothing and

nowhere, Man!" without sensitivity training and awareness. Underground papers, such as *The Free Press*, began to advertise sensitivity groups. Otherwise sensible-appearing people, "White-Collar Hippies," began to indulge in non-verbal sessions and body awareness groups, where the accent is on feeling each other up, and even nude marathons lasting three days and combining all of the above — such as the wild session that took place at Deer Park, California, June 16-18, 1967.

One of the "stars" of Esalen, and one who helped put it "on the map," was the dynamic group leader *par excellence*, Paul Bindrim. We will meet him again in a later chapter for, like so many in the movement, he has staying power, persistence, and does not hesitate to sue those who are not careful how they criticize that which is dearest to his heart: sensitivity training.

On September 29, 1967 — as reported by Phoebe Courtney in her book *Beware Sensitivity Training!* — *Time* magazine featured an article on the uninhibited staff at Esalen who were, through sensitivity training, to make business executives, lawyers, doctors, Peace Corpsmen, and "assorted self-searching women more aware of themselves and of their 'authentic' relations with others through sensual and physical, rather than verbal experiences."

As Miss Courtney also pointed out, the newsletter published by Esalen stated:

" . . . we can fruitfully work together to bring seminar leaders *from abroad* to pool legal and financial know-how, to trade program ideas and to explore other mutual concerns.

"Esalen staff has been consulting with various schools, clinics, service organizations, and other groups . . .

"Our latest staff is to fan out into the *community at large*, running programs in co-operation with many different institutions — churches, schools, hospitals, and government."

Even more enlightening, however, is the earlier statement of purpose by George B. Leonard, Sr., Jewish vice-president of Esalen and a former senior editor of *Look* magazine. Said Leonard in the *New York Times*, October 8, 1967:

"We envisage no mass movement . . . we look instead to revolution through constant interplay between individual and group, each changing the other. *The revolution has begun*. Human life will be transformed. How it will be transformed, is up to us."

No false modesty in Leonard. The italics in these quotations are mine. They should have been his. "From abroad," "community at large," and "revolution" are important words, not the kind usually found in the average newsletter.

One of the best kept secrets of the Esalen scene is that Senator S. I. Hayakawa, former President of San Francisco State College and a noted semanticist, has been an advisor to Esalen for some years. As John Henshaw put it, in the *American Mercury*, Spring 1970, "The Hidden Face of S. I. Hayakawa":

"Despite the known disastrous results of psychic rape techniques, Hayakawa participates in these sensitivity groups. He is on the board of trustees of the View-points Institute of Los Angeles, on the board of directors of the *Journal of Humanistic Psychology*, founding sponsor of the American Association for Humanistic Psychology, founder of the International Society for General Semantics, sponsor of the Humanist Publication Development Committee, advisor to the Kairos organization and sponsor of the International Center for Integrative Studies."

As investigative reporter Henshaw pointed out, all seven of these organizations promote Sensitivity Training; all belong to an interlocking directorate; and all are listed by the late Abraham Maslow as members of his *Eupsychian Network*. (See Appendix VI).

An important thing to remember is that most of the activity in the early avalanche of groups, which Leonard said was, "no mass movement," was voluntary. But gradually, with the aid of federal grants that mysteriously appeared on state, county, or city budgets, the voluntary began to be displaced by *pressured-voluntary*, as in the instance of the parole agent and his supervisor before the incident at Asilomar. With the merciless insistence of a creeping glacier, private businesses, civil service, state, federal, military, were submerged in encounters with group encounter. And the casualties began to appear: the nervous breakdowns, job failures, investigations and reports, dismay and confusion. And deaths. Like the suicides of "Steven D." at Esalen, and of the girl named "Julia," each case reported by Bruce Maliver in his candid book *The Encounter Game*. And other suicides throughout the United States, reported by Dr. Richmond Barbour of San Diego in *The Congressional Record* for June 10, 1969.

The death warnings were there, some more than *eleven years before Jonestown!*

Once again, our primary target is the mandatory, compulsory attendance at what, despite the sometimes glowing reports of the encounter-pushers, is in reality group criticism, the murder of the personality.

But for those who died at Jonestown, that day in Guyana that is already part of our historical past, we must remember that they at first, in their innocence, blinded by their charismatic leader, volunteered.

Could it be, dare we say it in the wake of their tragedy, that it is the "uninformed-voluntary" that is the most dangerous of all? For with the mandatory, the "pressured-voluntary," and the uninformed-voluntary, we have, like some vicious hound out of Greek mythology, a three-headed threat to consider. And for that consideration it helps to have names and places. In a word — lists.

Bruce Maliver reported that, as of 1971, according to the Association for Humanistic Psychology, there were 163 Esalen-like growth centers in the United States. Since then the number has grown to over 200. For in addition to the growth centers, smaller "awareness centers" have multiplied, as though from the splitting of an amoeba, into something called "International Communities," 69 of them, from the Children of Light Commune in Gila Bend, Arizona, to Magic Mountain, Seattle, and many others, as we shall see in a later chapter, in Canada, Japan, Central America, France and New Zealand.

What we are focusing on is a representative sample of those in North America. The number keeps fluctuating, due to closings, mergers, and additions. Some consider themselves "sects," like the People's Temple of Jim Jones; others do not. Let us just call them what they can have no objection to, since it is what they really are: *groups*. Groups that advocate and practice varying forms of group criticism; but never, never are honest enough to call it by that name.

They are also groups that, to hear them tell it, "promote love" and "help others" for their own "good." If you do not believe this, consult their literature, their newsletters and brochures. Every one of the above quotes was taken from one or more of these sources.

The list of Ashrams and Growth Centers in Appendix IV is in addition to the 69 International Communities mentioned earlier. They are indeed strange names, most of them at any rate. But not half so strange as what happens in those growth centers, what is actually encouraged and taught. Each and every one is characterized, from this simple list to the one

that follows, by what can best be called the "mass movement syndrome."

If you define a syndrome as "a number of symptoms or signs occurring together and characterizing a specific disease," then the mass movement syndrome is the ever-increasing evidence of agitation or action by large groups, themselves made up of smaller groups, dedicated to specific goals or "remedies." Usually starting out with alleged concern for personal problems and adjustment, they nearly always end up in politics or the acquisition of money and loot, as in any Marxist dictatorship with its state monopoly, the race-mixing World Unification Church of the "Reverend" Moon, or the People's Temple with its estimated \$10 million assets.\*

Of course, the increasing fragmentation of our society, with people splintered into jostling entities of self-centered "Me-ism": Blacks, Whites, Chicanos, rich, poor, gun lovers, registration fanatics, homosexuals, urbanites, suburbanites, young, old, men, women, renters, property owners, singles, married (the reader is invited to add to the list), has increased the frictions, the resentments, the irritabilities that the critical group process thrives on.

And it has long been known, by those who have studied the history of the Jews and the parasitical relationships they maintain in any nation that is host to them, that this very division of the non-Jews delights them — just as any spirit of unity, of patriotism, of racial pride among the Gentiles plunges them into gloom.

Truly, it has been said: "*The optimism of the Christian is the pessimism of the Jew.*"

But to return to the groups mentioned previously, their characteristics, including most of the so-called cults, Ashrams or growth centers, are:

The leader principle.

Submergence of individuality in the mass for some alleged higher goal.

Group consensus.

Group conformity.

Obedience, without question or debate, to a leader or leadership.

The above five points, like the five extended fingers in the Fascist salute or the five clenched fingers in the Communist fist, represent what the Nazis called *der Führer prinzip*: "the leader principle."

\**San Francisco Examiner*, January 8, 1979.

If, as Dr. Hardin B. Jones has pointed out, you use group dynamics or sensitivity training to direct and influence group action, "without recourse to intellectual persuasion," that is, without thought, then you get "animalistic mob-culture, sexually based," exactly as with the People's Temple (where Jones himself was the chief sex object for both men and women), and the vicious, intolerant regimes that have made Cambodia and Vietnam cages of horror from which the desperate boat people flee as from the fires of hell. Those, that is, who are not ex-Viet Cong or Khymer Rouge.

Of course this is not to suggest that the leaders and staff of any of the listed Growth Centers or International Communities have any such goals in mind. It is only to share with them the knowledge that the "Reverend" Jones used, precisely and exactly, some of the methods and techniques used by those Centers and Communities, *whether they themselves intend it that way or not.*

There are, of course, other diverse groups which, from the National Training Laboratories' affiliate, Arden House, New York, to the Moreno Institute, Berkeley, while not dedicated Ashrams, do provide instruction in sensitivity training or brainwashing, as per the definition in the NTL training manual, *Issues In Training* (Appendix I).

Add to these about 130 human relations trainers from universities in all parts of the country; 10,000 NTL alumni; 600 persons a year attending labs each summer at Bethel, Maine; and several hundred health agency employees, plus religious, educational and voluntary organization leaders who have attended NTL labs, and you begin to get an empire. Like any empire, this one has capitals spread strategically across its domain, called:

### Regional University Centers

Boston University

George Washington University, Washington, D.C.

Rocky Mountain Laboratory (near Denver)

Temple University, Philadelphia

Southern Methodist University, Dallas, Texas

University of Chicago

University of Texas, Austin

University of Oklahoma, Norman

University of Utah, Salt Lake City

University of California (Western Training  
Laboratory)

University of Washington, Seattle

Note that two of the above Centers are snuggled cheek-by-jowl with a couple of the Directing Offices of the National Training Laboratories listed in the previous chapter. Each is a "human relations training laboratory" for group criticism, a small but vital part of the world picture developed in a later chapter, "Jones Game International."

Even as you read their names, the growth centers, the schools increase, usually with the help of tax money, and despite the warnings of Stanford psychiatrist Irvin Yacom (an excellent example of the fact that not all Jews are in favor of the destructive group process, just as all Jews are not Zionists), who in 1975 expressed grave reservations about group criticism in high schools under the name "Transactional Analysis." Earlier, Dr. Ralph Crawshaw, in the *American Journal of Psychiatry*, December, 1969, wrote: "A new process appears to be evolving under the guise of teaching." And a Dr. McNutt, health officer of the Tacoma-Pierce County Health Department, Washington, said: "There seems to be more and more of a tendency to bring esoteric techniques into the classroom under the guise of learning, and I feel some could be dangerous."

But far stronger was the warning, last year, by social psychologist Thomas J. Cottle of Cambridge, Massachusetts, in the *Washington Star*. Said he:

"Too many people have yielded too willingly to an orgy of self-revelation, as a whole industry has grown up to teach that holding things in is dirty and letting them out is cleansing. First go the clothes, then the easy feelings, then the tough feelings, then the real secrets, finally the entire self. All this is supposed to make us free, or renewed, or something."

Then Dr. Cottle, who also is Jewish, hit at the compulsory sensitivity groups for children as young as six, pointing out that while adults may go voluntarily (and ignorantly) into these "psychological strip acts," an increasing number of school children have no choice. They must sit and squirm as some Jim Jones type asks such questions as, "Do your mother and father sleep together?" Or, "Does Daddy ever get on top of Mommy and she makes a lot of noise?"

The group leader will make fun of those who try to keep their privacy as being "uptight," Dr. Cottle said. "By the time kids reach college, the notion of privacy has nearly disappeared."

Most such warnings have had little if any effect. For the power behind the brainwashing techniques, under whatever name on the list, comes as we have seen from UNESCO; from the World Health Organization; from the Department of Health, Education, & Welfare; the U.S. Office of Education; the NEA-NTE; and from an exotically-named monument to a dead man: *The Eupsychian Network*, brainchild of the late Abraham Maslow of Brandeis University and Esalen.

The Eupsychians, or "Good Minds," which — as we have seen — include Senator S. I. Hayakawa, have a lot of influence. And dedication. Their membership list (Appendix VI) was compiled by Maslow himself and published in the *Center Letter*, Lakeville, Connecticut, 1968, under the heading: "*Self-evolvers . . . interested in helping all societies and all peoples move toward one-world and one species.*"

Like the lists of Growth Centers, schools, and International Communities, this one also comes from the horse's mouth. It is not the author's list. It is the list of Abraham H. Maslow, Ph.D.

If there should be any individual or organization that does not like being on this list, I can only say, along with those who defected from what began as voluntary membership in the People's Temple, "Bravo!" and repeat that I would never accuse them of intentionally planning the kinds of things that happened in Guyana. They are merely what Maslow termed a "representative selection" of directing organizations for sensitivity (human relations) training in the United States and Canada. And — as far as has already been acknowledged by the National Laboratories — there no longer being any doubt whatsoever, such training is "brainwashing, thought reform, and coercive persuasion."

Of course, since the group movement is a growth movement, constantly in a state of flux, there might be some recent changes in Dr. Maslow's list of change-makers.

Is it any wonder, with such coordination directed toward a common goal, that Dr. Jerome Motto, former president of the American Association of Suicidology, in 1975 expressed concern over the increasing suicides among young people in the United States? In 1973, as he pointed out, for those aged 15 to 19, the rate had risen to seven suicides out of every 100,000; while for ages 20 to 24 the number was actually higher than the overall national rate.

Then Dr. Motto fingered some of the culprits: "psychological therapies, group therapy, the new consciousness," and

also explained how "social suicides," drop-outs, alcoholics, drug addicts, are yet another result of those who "made the long psychic swim out to those islands of personal happiness, found they'd been oversold, and are now too emotionally wrung out to make their way back." As Dr. Motto told *The National Observer* (May 10, 1975): "These people are still among us, but they're drowning."

We know what happened to some of them, at least. They joined the People's Temple in Ukiah; they moved with "Rev." Jones to San Francisco; and they moved once again — to Jonestown. The misfits, the lonely, the addicted, the wounded, the dependent, the lost.

Earlier in this chapter, Dr. Thomas J. Cottle\* mentioned "a whole industry that has grown up," referring to the sensitivity training movement. He was perhaps even more correct than he knew, for Bruce Maliver tells us that, as far back as 1971, before inflation sent everything sky high, "the encounter game amounted to a thirty-five-million-dollar-a-year industry." This was based on Carl Rogers' own estimate that at least 750,000 people bought some form of group criticism that year. And psychologist Warren Bennis' recent estimate of 6,000,000 as having participated in the process at least once, the same number — by an odd coincidence — as those whom the Zionists claim died in the elusive "death camps" of the Third Reich.

It is doubtful whether today you could find out what the encounter industry's "take" is, short of a probe by the IRS. But as we are all aware by now, Jones himself did mighty well, with his millions stashed in banks in Panama and Switzerland, as well as a whopping amount reportedly delivered to the Soviet Embassy in Georgetown, Guyana.

At the beginning of this chapter, it was mentioned that, according to Carl Rogers, "All groups start from the NTL." This brings us to a consideration of the phenomenon known as Werner Erhard and EST, or "Ego Self-Transcendence," though there are some who insist the name should be "Erhard Sensitivity Training."

So far as can be determined, this dynamic young man, handsome, charismatic (a characteristic he shared with Jim Jones), uses a form of emotional release, of catharsis, that is beneficial for some: those who have a choice, who have the option to volunteer. Yet a word of caution is called for, not so much about Erhard, as to him.

On the jacket of his biography: *Werner Erhard — the trans-*

\*Dr. Cottle currently (1981) host of TV program: "The Tom Cottle Show," on PBS (Public Television) in the US. The perfect interviewer: penetrating, understanding, helpful to guests who are undergoing — or have undergone — traumatic experiences.

*formation of a man: the founding of EST (sic)*, there are the usual endorsements. But three of them bother me. One is George B. Leonard, Sr., Vice President of the Esalen Institute; another is Michael Murphy, owner and founder of Esalen. The third is Jerry Rubin, ex-Yippie radical of the 1960s and — to hear him tell it — a changed man from what he was when he popularized the slogans, “Never trust anyone over 30” and, “Kill your parents.”

Rubin enthusiastically praises Erhard as, “one of the major historical figures of our time.”\*

Now maybe Jerry *has* changed, as he claimed on a Saint Patrick’s Day several years ago when he was at Dodd’s Book Store in Long Beach, California, to autograph copies of his latest book. But why, looking like a leprechaun in a green turtle-neck sweater and green velvet suit, did he have to say that he believes in “*turning the nation into one big encounter and growth group*”?

I was there and heard this astounding statement myself, made to reporter Molly Burrell of the *Long Beach Independent*.

Which brings us to Candice Bergen, the beautiful and talented daughter of the late Edgar Bergen, and a woman as sensitive as a seismograph to the life around her. In an interview with Dave Zurawik, *Knight News Wire*, Detroit, January 7, 1979, she talked about Guyana and Jonestown:

“ . . . it all came out of San Francisco, the city that’s traditionally been about ten years ahead of the rest of the country. *Are we all heading for something like that?* I think Guyana and its implications may be the most shocking thing that’s happened in my lifetime.”

Not a Ph.D. nor a “right-wing conservative afraid of change,” but an actress, an artist, sensing — in a corner of her mind — one of the major threats of our time.

\*According to the magazine *The Campaigner*, November 1980, both Werner Erhard and mass murderer Charles Manson experienced “mind expansion therapy” at Esalen. Not, it is presumed, at the same time.

## CHAPTER 7

### UNDER THE MICROSCOPE

(The Working Analysis)

*"Sometimes one of the nude bodies, they didn't even call them human beings, is lowered to the floor and everyone performs a slow-motion pile-on, until the object is completely covered with naked bodies."*

Jean Blasdale

*Hearing on Mandatory Sensitivity Training,  
State Capitol, Sacramento, California,  
September 10, 1968*

Little did I realize, as I served as chairman of that Hearing in Sacramento nearly thirteen years ago, that Jean Blasdale's testimony was a visual preview, short of the mass deaths, of the final pile-on at the pavilion at Jonestown, November 18, 1978.

As a state parole agent, and assistant training officer of Region III, Los Angeles, I had first been aware that mandatory sensitivity training was planned for the Department of Corrections back in 1965. Not needing mandatory awareness to become aware, I had written a paper for Regional Headquarters advising caution with the process, and had been in hot water, off and on, ever since. But at San Diego State University in 1957, I had heard a tape by Major William E. Mayer on his study of group criticism and the brainwashing done to American PWs in Korea. When "sensitivity training" was described to me, I realized, as if struck by a mild bolt of lightning, that it was not merely similar to Communist group-criticism, it was identical.

With the exception of one incident that I will describe in a later chapter, sensitivity training by-passed the office I worked out of, Huntington Park, a suburb of Los Angeles; but as we saw in the chapter "The Synanon Connection," it hit the Oakland Office and the agents there had their attention caught by the rather bizarre Esalen group leader at Asilomar.

Agent Arthur J. McCarthy, a feisty retired naval officer and World War II commander of a minesweeper, was as mad

as hell and wasn't going to take it anymore. He and three other agents contacted me, I referred them to State Assemblyman Floyd Wakefield in Sacramento, whom I knew would be interested, and now — the morning of September 10, 1968 — I stood in a hallway of the State Capitol outside the Hearing Room talking to Dr. Terry McNeal.

A soft-spoken woman whom my wife and I had met at a luncheon in Santa Monica, intense yet relaxed, a rare combination, Terry was a psychiatrist at Camarillo State Hospital and very much opposed to the mandatory group process except for the mentally ill.

"Terry," I asked her, "have you heard what State Senator John Schmitz said about sensitivity training?"

She nodded. "Yes, that 'it's like a gun aimed at your child's head.' But I'd go further, Ed. It's bad for everyone. Encounter grouping, or sensitivity training, is like a gun aimed at your head. All our heads!"

After Terry entered the Hearing Room, I greeted the others: Professor Hardin B. Jones of Berkeley; John deTar, M.D. and author from Reno, Nevada; Marie Paul, retired public school teacher and writer on sensitivity training; Mrs. Gary Tidwell, a well-known YMCA counselor; Jean Blasdale, nationally respected research specialist, whose files have on occasion been used by intelligence agencies; and other informed critics of what most people in the room, except for the scowling Director of Corrections and his Deputy, knew was coercive persuasion or brainwashing.

As I saw Assemblyman Floyd Wakefield approach from the far end of the hall, I wondered whether now was the time to tell him something I had learned just the evening before. That Charles Dederich of Synanon, with "rehabilitation" centers for narcotics addicts in California, Connecticut and Nevada, had given a talk to a seminar of California parole agents back in October, 1958.\* This was the same man who, in 1980, with two of his aides, was accused of putting the rattlesnake that bit a critic of Synanon in the man's mailbox.

The subject? Sensitivity training — or what he already called his "Synanon Game."

But I didn't have time, not right then at least, to tell Assemblyman Wakefield about the Department of Corrections' own "Synanon Connection," nearly 20 years before the tragedy at Jonestown.

\*On September 4, 1980 Dederich, because of failing health, was spared a prison term and given five years' probation and a \$10,000 fine for the "rattlesnake plot." His two co-defendants were sent to prison for "diagnosis" pending determination of sentence. (*Associated Press*).

"Bad news," Assemblyman Wakefield told me as he came up.  
"It hasn't been canceled?"

"No, but it's to be a closed hearing, just got the word. No public, no reporters."

"But why? After all these people flew up here —?"

Wakefield shook his head. "Something from Washington through the governor's office. The training session at Asilomar was on a federal grant."

"So?" I said.

Wakefield grinned at me and put his hand on my shoulder. "So we go in there anyway, and give 'em hell."

I nodded. "Okay." It was my first lesson in the awesome power, the influence that can reach from Washington, D.C. to censor what was supposed to be a public hearing in Sacramento. I did not have time to think about it just then. Dr. William E. Mayer had arrived.

It was fitting that, with the lights dimmed, we opened the Hearing with a screening of the film "The Ultimate Weapon," the story of Major (later Lt. Colonel) William E. Mayer and his researches into the brainwashing techniques used by the mainland Chinese during the Korean War. Ironically, the film is narrated by the very man, neutral and aloof from what concerned us, who at that moment sat in the governor's chair in the same building our Hearing was in — Ronald Reagan.\*

And then, with a tape recorder as our only outside audience, myself as chairman introducing each speaker, we put the microscope to sensitivity training — the same process listed under 63 different names in the previous chapter.

We heard from Jean Blasdale, not only the vivid description of Esalen techniques from which the quote at the beginning of this chapter is taken, but what I now, in retrospect, realize was the beat of a distant drum, the same drum that later unwittingly marked cadence for the footsteps that led to Jonestown.

George B. Leonard, Sr., Vice-president of Esalen, she told us, and Dr. Jack Downing, social psychiatrist, presented a seminar in 1966, "Some First Steps Towards Utopia." Their brochure had said:

"Dr. Downing will describe five small utopian communities which now exist. George Leonard will then discuss imaginative programs being undertaken within larger organizations, such as the National Association of Manufacturers

\*In fairness to the then governor, now President Reagan, and from what I have learned since, it is probable that information about the Hearing — and the film with him in it — was kept from him.

and the U.S. Office of Education. Participants will then join in a working session to propose measures for the creation of utopian conditions in various phases of contemporary life."

As Jean Blasdale commented: "The preceding passage, I think, should be read again, substituting the word 'commune' for utopian communities, and 'totalitarian conditions' for utopian conditions. The implications here are enormous. That Americans are considering the imposition of communal living onto the heretofore private family life of other Americans is bad enough, but it seems almost inconceivable to find large business organizations and the Office of Education lending themselves to such planning."

Our attention now caught, in a more acceptable manner than the group leader from Esalen caught that of the parole agents at Asilomar, one of those agents, Arthur McCarthy, said: "The administration's attempt to treat us psychiatrically with an incompetent moral pervert was resented deeply by most of us in attendance. I want to point out, too, that a 'group leader,' who also showed the classic symptoms of a narcotic addict, being paid \$100 per day in war-on-poverty funds to change *us*, was a severe blow to morale, and helped to destroy any faith, confidence, or trust in the department leadership that I may have had prior to that session."

In the hush that settled over the large hearing chamber, Agent McCarthy was followed by three other courageous agents, while the Director of Corrections at that time, Raymond Procunier, and his Deputy Director, Milton Burdman, stared at them grimly.

Mrs. Gary Tisdale, YMCA counselor, after describing an intimate, disgusting "close-session" in a motel at Big Bear Lake that she had been assigned to attend, asked a simple question, a question I have never forgotten: "Am I going to see my children conditioned by sensitivity training to give up their individual thinking? Are they going to be *destroyed* as individuals by group thought control? Sensitivity training is achieving respectability and is being bought by thousands. But I know the price is too high."

A statement that now, over thirteen years later, says to me: "Jonestown! Jonestown!"

From Mrs. Marie Paul, Dr. Terry McNeal, Dr. John deTar, and Nola Meredith, energetic co-author of the "Series On Sensitivity" for the *Congressional Record*, to Mrs. Margaret Lemlow and Mrs. Alice Vipiana, two courageous mothers who were fighting group criticism in the schools, plus Dr. Edwin Klotz, representing the State Board of Education, we heard *how*. We also heard *what* happened in "group criticism,"

a term that as chairman I was careful to use throughout the Hearing. It was when we got to Professor Hardin B. Jones and Dr. William E. Mayer that we learned *why*.

Dr. Jones, tall and slim in a gray suit, was what you might imagine an Oxford don to be like, except for his soft, Western-American accent. For many years an associate director of the Institute of Human Development, he told us quietly that sensitivity training (group criticism) is being promoted on a "massive scale in the United States," that it is a "powerful form of Pavlovian conditioning . . . by which sexual and emotional types of response can be substituted for intellectual," and that it is, in fact, "a very harmful process, a variation of group dynamics." Then he added:

"The possibility of a massive application of biological and psychological force to change and regulate human life, was described in vivid science fiction accounts by Aldous Huxley in a novel, *Brave New World*; and George Orwell in a novel, 1984. It is obvious that some of these principles are being applied on schedule with the timetable of a nightmarish novel of 1984."

And then Dr. Jones said something that at first puzzled me, but today, after all that has happened since, puzzles me no longer.

*"It also appears that Americans are inordinately susceptible to such conditioning."*

Thanks in large part, Dr. Jones might have added but could not, to the Zionist Anti-Defamation League of B'nai B'rith and its program of mind-bending "democratic group discussion," introduced in 1941 well before the United States entered World War II. Unfortunately it was not possible to present the true origins, the real culprits, even with the aid of such evidence as the ADL Bulletin of 1949 and the 1951 booklet of the American Jewish Committee. (Appendices II & III).

Dr. William E. Mayer, at that time Director of Community Mental Health Services in two northern Californian counties, looking remarkably like the husky, blond young actor who portrays him in the film "The Ultimate Weapon," went right to the core of group criticism and self-criticism:

"One of the things that we know from our first year in psychiatry is that when a person gets kind of hooked on self-criticism, when he starts to reveal his inner-most self, when he starts to evaluate himself and look for his defects and

his faults, the mistakes he has made, the things he has done which he ought not to have done; when he does this, he is liable to get very sick."

You could hear the proverbial pin drop as Dr. Mayer next said what psychiatrist Melvin Anshell reinforced the following year, that sensitivity training is actually *desensitization* and that its correct name should be "*in-sensitivity training*," for it does just the opposite of what its advocates claim. It makes those who give themselves to the process more insensitive, even callous, so that — when they return from their retreats, their training — they have the problems of "re-entry" into normal everyday society where they tend to "come on too strong."

I shall never forget how, when Dr. Mayer had finished, the legislators and all present rose in a standing ovation. All, that is, except the Director of Corrections and his Deputy, who remained in their seats as if wired for execution.

I have often wished that Edward Hunter, coiner of the term "brainwashing," and author of *Brainwashing and The Men Who Defied It*, had been there to tell us that group criticism (mandatory sensitivity training) is the reverse of that very useful process, group therapy. That what Dr. Mayer and others have called "in-sensitivity training" tears down instead of building up; that it destroys group relations instead of strengthening them. Because, as former People's Temple member Linda Dunn told the *Los Angeles Times*, December 15, 1978: "You had to rat on everyone. There was no loyalty."

Exactly as in the prisoner-of-war camps that the People's Republic of China (formerly Red China) used to destroy the minds and wills of captured Americans, British, and French. "Menticide," it is called, the murder of the mind, a term coined by a Dutch physician of Jewish descent, who fled the Netherlands during the German occupation, Dr. Joost A. M. Meerloo.

Dr. Meerloo, a courageous physician of the same calibre as many of the members of the anti-Zionist American Council For Judaism, which has been greatly harassed and weakened since the Israeli Six-Day War of 1967, thoroughly dissected "mind murder" and the influences that, through the mass media, tend to robotize man, in his book *The Rape of the Mind*.

Through television and the cinema, as well as radio and the mass press, propaganda pressures, repeated over and over, make it difficult to tell truth from falsehood, create widespread mental chaos and verbal confusion, so that whoever is master of the entertainment media can soon become master of our minds. And Dr. Meerloo points out that both Lenin and Stalin stressed the use of words as symbols to control behavior by triggering the desired action.

In the last analysis then, sensitivity training is a process that, to resort to a feeble but apt pun, "talks like a duck." Which is to say, it is — quite simply — quack psychiatry. For where true group therapy relieves, or attempts to relieve, the emotions that create a neurosis: frustration, guilt, shame, hate, resentment, inferiority and fear, group criticism puts them *in*. It makes healthy minds sick by breaking down the defenses that we all need for survival.

No wonder that Hunter has called it, "The greatest threat against our society — the calculated creation of a national neurosis." And — as he has also stated: "The only . . . defense (for it) has been to hush up the subject, *because even to deny it would bring attention to it.*"

Let's bring attention to it, shall we? Let's put the spotlight on this deadly process that brings out the worst in everybody: the sadist, the hate-filled, the perverted, the nosey. The verbal peeping Toms, the opportunists, the masochists, the sensation-seekers. And the cult of mass "guilt" and mass "responsibility" that resulted in the mass deaths, under a leader to whom the members of the group had surrendered their innermost selves — at Jonestown.

Even at less serious levels, in schools from kindergarten through college, in businesses, church groups, police and military, the process, like a truck dragging flailing chains and broken glass behind it, has resulted in casualties: nervous breakdowns, heart attacks, broken homes, friendships ruined, children severed from parents, group loyalties destroyed — and suicides. The evidence, as we shall see, is overwhelming.

Keeping in mind the by now well-publicized techniques of public humiliation practised by the "Rev." Jones at the People's Temple, the six-hours-a-night discussion groups, the written confessions and evaluations, the brutal punishment-and-reward system, let's compare all this with what Eugene Kinkead described in his book *Every War But One*, an absorbing study of the behavior of American PWs in the Korean Conflict. During indoctrination in the criticism group

" . . . a prisoner pointed out that if, as the instructor had said, South Korea had started the war, and not North Korea, it was strange that by the end of the first day the North Koreans . . . were already at the gates of Seoul, 40 miles to the South.

"The instructor was furious. He ordered the entire class to stand and stay on its feet until this one man withdraw his objection. After three-and-a-half hours of standing, the other

prisoners began to mutter against the objector. Under this pressure, the man gave in.

"Next day the prisoner had to compose and read to the class a long criticism of his own conduct, ending with an apology to the class and the instructor . . . His classmates were ordered to criticize him. Then he, in turn, was made to criticize them. This brought about chaos in the group's relations."

As a result of such grouping, the Korean War was the first war in US history where no prisoners escaped. They couldn't. Exactly as at Jonestown, where only in the confusion of the final death throes did a few escape to life and freedom.

For as Kinkead sums up:

"Self-criticism and mutual criticism encourages criticism *outside* the group. When you are used to criticizing yourself it is easier to criticize others. This creates informers, stool pigeons, sometimes called 'canaries,' (because they sing so well). It takes teamwork and secrecy to dig a tunnel, lay plans, etc. But the canaries, numbering three out of four Army PWs, always sang to the group leader."

Or as Linda Dunn and other defectors from the People's Temple have told us: "You had to rat on everyone. There was no loyalty."

Another man we could have used at the Hearing was Dr. Leon Freedom, who contributed his clinical analysis to Edward Hunter's book on brainwashing. An eminent Baltimore neuropsychiatrist, Dr. Freedom showed how important it was for each group member to accept the process "on faith," a term that a parole supervisor once used with me. As Dr. Freedom explained:

"A prisoner could prove that he had accepted only by self-criticism, that is, by confession. And it didn't matter *what* he confessed, no matter how trivial, as long as he did. One man, honestly unable to think of anything, finally confessed that he had failed to brush his teeth that morning. The group leader was content. For the man, by the act of confessing, had submitted to the system."

He had in effect said, "I give up, you're the boss." As Dr. Freedom further explained:

"Confession is analogous to a psychological catharsis — a mental purge. This explained the stress on what they called self-criticism, always within the group structure."

"Catharsis" is a word we have met before. Jim Jones used it when he labeled his own groups "catharsis sessions."

Dr. Freedom then goes to the core of the process:

"Out of this (self-criticism and mutual criticism, always in the group structure), come what psychiatrists term resistances, transferences, and counter-transferences. The entire process was similar to the familiar clinical practice known as free association. By it, the individual's defenses are removed, his resistances overcome."

As, for example, resistance to drinking a cup of Kool-Aid mixed with cyanide. Of course, as Edward Hunter again points out: the softening-up process can consist "of a number of different elements . . . hunger, fatigue, tension, threats, violence and on occasion even drugs and hypnotism."

Which reminds me of something Jean Blasdale told me soon after Jonestown: "Jim Jones used hypnotic eye-contact." And, she might have added, every one of the other elements that Hunter mentions above.

As Dr. Freedom sums up: "The methods devised by the Free World to combat illness are used by the communists to create it. That is why brainwashing can only be properly understood and dealt with as man-made illness."

Essentially, a communist group leader is like a minister with a congregation, their "people's democratic discussion meetings" being strikingly like church services, as with the sermons and meetings of the People's Temple, in which confession played so prominent a part.

So we see that the forces that triggered the mass murder-suicides in Guyana are not new. According to San Diego psychiatrist Dr. Hewitt Fitts Ryan, coordinator of the Committee for the Release of Patricia Hearst, "There are tens of thousands of persons in other cults who will do anything they are told to do by these psychopaths running these organizations. They will kill or anything. I hope everyone's eyes are opened by this."

And Dr. Marvin F. Galper, an objective psychologist who has treated cult members, said his clinical experience indicates that "an ongoing trance state is a central feature of the coercive persuasion syndrome which surfaces among cult members."

But the cults, of which deprogrammer Ted Patrick says there are now 5000 in the U.S., do not like to be called "cults" since Jonestown, preferring to be called "groups." I agree. "Groups" is a far more accurate term. For the question then becomes, simply, does this or that group practice and advocate group criticism? Everything immediately becomes much simpler. So let's make them happy, at their own insistence, and call them groups instead of cults.

### Holiday Magic Nightmare

One such group, the Leadership Dynamics Institute, was unveiled several years ago in a book that Melvin Belli, nationally famous attorney, called, "A fascinatingly true, traumatic, abrasive story. I thought it was unbelievable before I investigated, then took the case!"

Perhaps it was because it happened several years before the ultimate encounter at Jonestown that Belli, the "King of Torts," as he is called, found it hard to believe, as did I when *The Pit — A Group Encounter Defiled*, was first published in 1972. Written by Gene Church and Conrad D. Carnes, it is chilling proof, not only of what leaders of the Jim Jones mold demand of their followers — but what degradation those followers will submit to — what they themselves will do.

\* \* \*

*At this point it must be understood that, from here to the end of this chapter, the events described are alleged from the account given by Gene Church and Conrad D. Carnes, and are not from the first-hand knowledge or experience of the author.*

\* \* \*

The scene was a four-day retreat at Ricky's Hyatt House Motel in Palo Alto, California, midway between San Francisco and the Esalen Institute at Big Sur — an irony too precious to ignore. The alleged purpose was "leadership training" for salesmen and distributors of Holiday Magic, Inc., given by personnel of the Leadership Dynamics Institute (LDI). Holiday Magic, of course, was the cosmetics firm owned by millionaire William Penn Patrick, one-time candidate for governor of California who masqueraded as a "conservative" and a "red-blooded" American.

As events transpired, the only blood that was involved was that of the 44 "executives," 24 men and 20 women who were suckered into taking the course. What they had really

done, in fact, was to buy franchises with stocks of cosmetics to store in their cellars or garages, a gimmick guaranteed to part them from their money.

After paying a thousand dollars each, agreeing that it was non-refundable, and signing a waiver absolving Leadership Dynamics of any responsibility for what might happen to them, they met their leader, Ben Gay (as in "Ben-Gay," the ointment for aching muscles and pain), President of LDI and Holiday Magic. But they got no ointment from Ben. Instead, in order to make them "better members of society, get rid of their hangups, and accept complete self-honesty," he confronted the nearest man and said:

" 'If it's necessary for us to simply pat you on the back for you to find honesty within yourselves, what do you think we'll do?' The class responded: 'Pat him on the back?'

"Striding to the second man: 'If it's necessary to kiss someone on the top of his head to make him honest, what will we do?' 'Kiss him on the head!' echoed the class. Ben leaned down and kissed the man on the forehead.

He then moved in front of Bill Schwartz (fictitious name) and said, 'If it's necessary, gentlemen, for us to beat the shit out of someone until he can't think straight enough to lie, what do you think we are going to do?' The class seemed stunned. A few responded, 'Beat the shit out of him?' in a questioning tone. And Ben replied, 'That's right.'

Then he positioned himself directly in front of Schwartz, drew back, and with a full swing hit Schwartz squarely in the face."

No one objected, not even Schwartz.

After which Ben Gay warned them that it was "a capital crime" to hit an instructor, and that if anyone quit he not only lost his \$1000, his room-mate would also lose his — and his job. "So watch your room-mate. Watch him good!"

Then and there began an alleged four-day orgy of bestial treatment, and submission to it, painful to recount. It is easy to imagine how painful it must remain to this day to those who took their turns "in the pit," the equivalent of Jim Jones's "on the floor," with the exception that, at the Hyatt House, the one in the pit, whether man or woman, was naked.

First, a man named Manny, somewhat overweight, was put in the pit and asked: "What do pigs eat?" Another instructor answered, "Slop." Then a plate of garbage covered with old

coffee grounds was brought in and put on the floor.

"What do we have here?" the grinning instructor asked, and his assistant said, "Eat, Manny, eat! Down on all fours, without using your hands!"

And Manny got down on all fours and ate. Without using his hands.

No one objected. Not even Manny, still crouched, naked, fat and trembling, on the floor.

Then another man, also naked, was conned into confessing that he had been unfaithful to his wife, even to the lurid details. Finally he broke down and cried, putting his face in his hands.

"Do you really love your wife?" the instructor said.

"Oh, yes, sir. I love my wife!"

"Then why don't you turn around and tell her?"

To his horror, his wife was standing there behind him, brought in by pre-arrangement from another class. She had heard it all.

Hardly had the shock of this encounter subsided, than the instructor turned his attention toward another victim. With a portable oxygen tank brought into the room in case it was needed, he put one hand over a man's nose, the other over his mouth, and held him there, the man struggling for breath, held down by other class members, until — black in the face — he urinated.

No one objected, not even the victim.

Not content to leave the man alone, the instructor demanded that he confess something that had bothered him as a child and the man, before the class, tearfully divulged how he had seen his mother and a woman friend engaged in cunnilingus on the bathroom floor, and how his father once crawled into bed with him for a homosexual act.

*If you remember the things that went on at Jonestown, the trips of the children to see Bigfoot, the sexual contacts of both men and women with their group leader, the beatings, then this recounting of Holiday Magic madness has a purpose.*

Like the coffin that was used to terrify those forced to lie in it, three at a time, the lid closed for hours that seemed a day; the small cage off to the side, large enough for one human being to crouch on hands and knees; and the large wooden cross; the hangman's noose dangling from one of the rafters.

Men were beaten as they hung from that cross. They were hanged from the noose for terrifying moments with gaping mouths and heaving chests. At one point in the proceedings, William Penn Patrick himself arrived to observe the activity.

Again no one objected, no one resisted. Not even when another man, admitting that he had once had homosexual

leanings and had, by acrobatic contortions, performed fellatio on himself, was ordered to demonstrate in front of the class. With the help of two other students, who pushed, pulled and pressed him into a pretzel position on a bed, he did so, not stopping even when one of the female instructors came into the room.

There was more: the alleged smotherings, the hangings, the squeezing of a man's testicles by a knotted cord drawn by several women; the beating of another man by the women on command of their instructor, using their fingernails, one finally biting the victim on the scrotum, while Mrs. William Penn Patrick looked on.

One man, ordered to evacuate his bowels in the room instead of in the toilet, was then told to eat the feces. He did. But that was really anti-climactic, for another student, after being ordered to do so, had already eaten his own vomit.

No one bothered to ask what these accomplishments had to do with the selling of cosmetics.

Finally Ben Gay gave a speech in which he claimed, "In 1984 I will be President of the United States of America," and, "I'll tell you one thing. This country is going to be run different when I'm president!"

At this point the "pit session" ended. If you want more, you can get the book, providing you can find it. After scant distribution, it sank from sight. It was simply too much — before the later reality, the sordid proof, the greater nightmare of Jonestown.

But it leaves us with an irresistible question, one that we will probably never know the answer to. Had Jim Jones read *The Pit*? For the book was published in 1972 — about the same year that, as some defectors recall, Jones's meetings took a turn for the worse, becoming painful hours-long experiences and "tests of faith."

Whether Ben Gay is the frustrated forerunner of the "Emperor Jones" or not, several of those who submitted to his diseased machinations (one man only having tried to escape and being beaten for his pains) filed massive lawsuits, ranging from conspiracy and fraud to misrepresentation and personal damages, against Leadership Dynamics Institute, the staff of instructors, and William Penn Patrick.

All of which was complicated by the death of Patrick, aged 43, at the controls of his private P-51 Mustang fighter plane, June 9, 1973, a few weeks after a libel judgment against him was upheld in the courts. It took his death, a plunge into a ridge overlooking his ranch near Clear Lake Oaks, California, to put an end to the group dynamics enterprises Patrick had expanded into — Mind Dynamics, Incorporated.

But what we are interested in is why. Why did those men submit? Why did they give in, with only one man briefly resisting before being subdued? Why didn't they leave? Or why, instead of lawsuits, was the result not a court action for battery or worse — in which people would themselves be charged with the attack and maiming of an individual named Ben Gay?

*How could they have let all that happen to them?*

The parallels with the People's Temple are uncanny. They had given their money to Holiday Magic, in some cases — with the training fee plus a large stock of cosmetics — all they had. They had committed themselves, after reading Patrick's hyped-up advertisements and columns in *Specialty Salesman Magazine*, to the American dream of money and success. They had, some almost literally, burned their bridges behind them for a glowing future with the sky the limit and the gold at the end of the rainbow within their grasps.

Though surrounded by the luxury of the Hyatt House, their food was on the level of army C-rations, they were kept constantly short of sleep, and even had to ask permission to get a drink of water or go to the bathroom. Not as bad, perhaps, as at the People's Temple, with its swallowing of its members' properties in exchange for thrift-store clothes, dinners of hominy grits, and an allowance of two dollars a week, but as sinister in its way. For though the people at Palo Alto were far from Guyana, they were there in the prison of their minds, isolated in the group — humiliated, beaten, and alone.

Only when the euphoria of having "made it," of having gotten through had long passed, did some of them realize how badly they had been hurt — and filed suit.

As Professor Hardin B. Jones, at the Hearing in Sacramento the year before, had said:

"It also appears that Americans are inordinately susceptible to such conditioning."

Perhaps it is the nearly three generations of group-centered "progressive education" that is responsible, the same education now under fire nation-wide for its failure to teach even the basics to those who pass through it. What is certain is that such organizations as the National Training Laboratories and the Leadership Dynamics Institute, the latter of which taught the people of Holiday Magic the meaning of pain, are a part of the conditioning that Hardin Jones mentions. No — the NTL has not yet gone as far as Mr. Ben Gay of Holiday Magic and staff. But several of the victims, including author Gene Church,\* had been previously softened up by sensitivity

\**The Pit*, under the title of "Mystique," is to be a film. Produced by

training sessions, some of them under Gay himself. It is the perfect conditioning.

In a later chapter, "Jones Game International," we will see that we have not heard the last of the Leadership Dynamics Institute.

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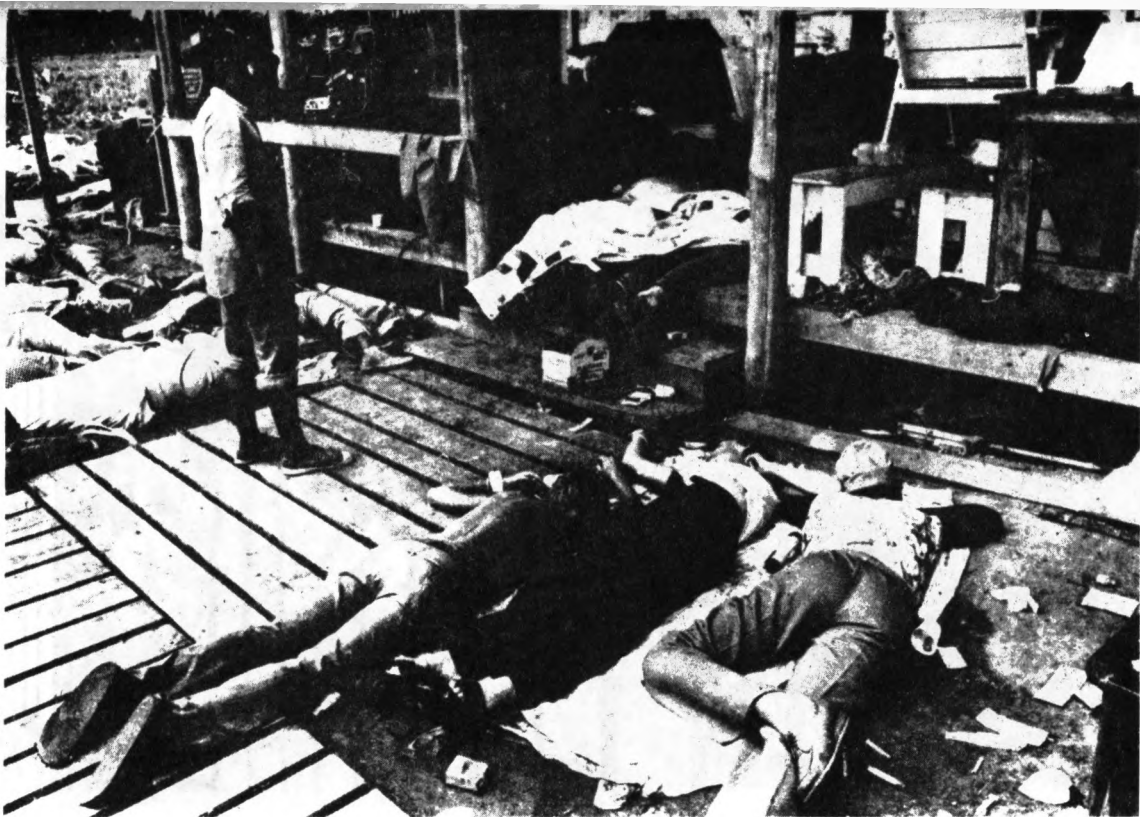
actor Anthony Quinn, it will have, instead of a man, an actress, Yvette Mimieux, as the sadistic group leader. (*Los Angeles Times*: December 11, 1980).



*Reverend Jim Jones, who ordered the suicide, was found about five feet from jungle throne. This picture was taken two days after Jones' death.*



*This "vat of death" was where the suicide drink was mixed. Those who died drank a mixture consisting of flavoured soft drink, potassium cyanide, and an assortment of painkillers.*



*The dead bodies lying on the steps of the pavillion of the People's Temple are the results of a mass suicide.*

## CHAPTER 8

### JONES GAME CON GAME

*"H. L. Mencken, from the days he edited the American Mercury, had a label for the palpable nonsense with which this world abounds. As he himself put it, it was 'what the Australians so beautifully call bullsh'."*

... James T. Farrell

With Mencken's approval, and that of the Australians, the following excerpt from *Uncle Tom's Cabin* is offered, one that I'm sure Harriet Beecher Stowe would not recognise:

Little Eva: "Uncle Tom, what makes the grass grow so green?"

Uncle Tom: "Bullsh, Little Eva, Bullsh!"

Uncle Tom's answer, slightly changed, was a common saying in pre-World War II Army boot camp when I had my turn at peeling potatoes and "fitting in with the group." It was the perfect answer, muttered softly so that the sergeant could not hear, to most of the things we heard each day from reveille to taps. I find now that it applies just as well to most of the claims and counter-claims of those who so frantically and intolerantly push mandatory sensitivity training.

The very fact that they never call it by its correct names, group criticism or brainwashing, is the primary example of their universal "bullsh."

Every researcher that I have ever known, every serious investigator of the National Training Labs universe, with the NTL the central sun in a galaxy of so-called Growth Centers, has noted one thing: that the baseless claims that proponents of group criticism spread are like the stars in the Milky Way, apparently without limit — infinite — with no discernible boundaries. Which is a rather roundabout way of saying that they, more than any other group of human beings it has been my lot to encounter, are the most shameless and consistent of liars.

I am perfectly aware of the seriousness of charging that liars

lie, but it is the result of empirical data gathered, to repeat a phrase used earlier, "from the horse's mouth." Whether this data came from the horse's mouth or another part of its anatomy, a number of researchers had noticed, at hearings, debates, news conferences, etc., how steady was the flow of untruths from the mouths of any and all of those defending group criticism under whatever name it was called at the time.

So uniform, so well-orchestrated were the denials, the wide-eyed repetitions of what we knew to be lies, that it was like wrestling with boa constrictors in deep mud. Until, that is, one of our own pretended to embrace the "faith" at a three-day retreat for YMCA group leaders at Big Bear in the San Bernardino mountains, early in 1968.

For obvious reasons I cannot name her, except to state that she was one of the witnesses to testify at the closed Hearing in Sacramento on September 10 of that year. A young married woman, soft-spoken, sweet-faced, she was accepted in all openness into a weekend of T-grouping, the name often used for training sessions that graduate, like termites from the foundations of a house, an endless chain of trainers or "facilitators" to facilitate the destruction of the house.

The core of what she learned is in the chapter "Under The Microscope," but there was one other thing, something, luckily for us, reserved for just such training groups. And that was the seminar focusing on ways and means to handle those who either resist sensitivity and the group process or attack it. Especially those who criticize group criticism in any way.

Said their NTL trainer: "Such individuals are to be considered as disturbed and to have a 'problem'." And then he laid it all out. How failures in the groups, emotional upsets, damage of any kind, are to be denied or the blame placed on the group member with the "problem." And how, although frankness in the group is extremely important, "it is *not* important when talking to those who critically question" or attempt to expose the doubtful areas of the process. "You have to lie," he told them. "It's for a good cause, something you believe in, so it's worth it. Lie! Tell the bastards anything! But be loyal to us and your group."

Amazingly like the advice of "Rev." Jones to his followers at the People's Temple at Jonestown. The outsiders were the enemy and must be lied to, conned, outwitted. Luckily for the girl who later told us the above, this was not Jonestown, where all questioners, doubters, and those who wanted to leave, were locked in a special ward of the camp hospital for treatment with the mind-bending drugs, Demerol, Thorazine, and Quaaludes, normally used only on patients with extreme mental problems. No — she could leave. And did.

The point is, that in that instance and many times since, we confirmed that most training sessions for potential group trainers teach them to lie, indeed *command* them to lie, tell them that it is "good" to lie for such a wonderful process, and that anyway, "it's not really a lie since truth is relative, isn't it?"

From that point on, whether on a radio talk-show or before an audience planted with "groupies," as I learned to call them, the simple remembrance of this girl's experience made all the difference in the world and took the sharp edge off any and all remarks of the Esalen-type enthusiasts who — more often than not and despite their supposed "adjustment" and "training" — would get very angry, disturbingly so, when their lies were exposed or not believed. Chiefly their bare-faced, demonstrable lie that human relations (sensitivity) training is not brainwashing. From them, like the cawing of crows in a cornfield, comes a massive, concerted and changeless chant for change, with the same claims repeated over and over again.

And what are those claims?

Basically these:

First and foremost, the claim that those who equate basic encounter grouping, under any of the 63 names listed in a previous chapter, with brainwashing or coercive persuasion are "reactionary right-wingers, afraid of change, and in all likelihood mentally ill." From Carl Rogers to William Schutz, from Dr. Al Cannon of UCLA to Michael Murphy of Esalen and "ex-radical" Jerry Rubin, they never budge an inch on this charge. Considering what a large and lucrative industry the so-called Encounter Game has become for some, they have their reasons.

Just as, with a certainty as sure as that the sun will rise tomorrow, I know that no matter how many times it is repeated in this book that the main target is *mandatory*, not voluntary group criticism, they will almost totally ignore this. For it also warns against the "uninformed voluntary" — and this is what the NTL and most of their associates hold the most sacred, exactly as did the "Reverend" Jim Jones. After all, the victims of the People's Temple at Jonestown volunteered to begin with, they accepted "on faith." And when they got to their jungle compound it was too late. And no longer voluntary.

The groupies prefer — and Jones preferred — that their followers accept group criticism on "faith," a term that you hear wherever you encounter encounter-leaders. They also prefer that the people do not look too closely at the process they are asked to have faith in, lest the "beneficial effects" be spoiled.

So let's spoil them, shall we? Let's take a look at these

supposed benefits. If you yourself, or someone close to you, are considering a voluntary bout of group criticism, supposedly to make you more "sensitive," then become truly sensitive. Look before you leap. Understand what you're getting into, for understanding is the best prophylaxis. Like venereal disease, group criticism calls for preventative measures. Both syphilis and "group crit" (my favorite name for the process) are remarkably alike, the former attacking the central nervous system, group criticism attacking the personality system, the ego, the self.

If you have already been exposed, to understand what has happened to you can be an effective antidote to the group poison. *If*, that is, it has not yet resulted, as it has so many times in the United States, Canada, and at Jonestown, in suicide. You are on the road to understanding when you have absorbed and digested the following morsel from Carl Rogers, a statement given free of charge by Dr. Rogers from his chair at the Western Behavioral Sciences Institute, La Jolla, California:

"Sensitivity training is a means for altering the basic personality structure of an individual."

"Altering the basic personality structure." For those who are ill? The maladjusted, the criminal, the destructively neurotic, the psychotic? Well, no, not exactly. It's for everybody, you see. And if we but remember Brock Chisholm and his United Nations Credo for Mental Health, "World Citizenship and Mental Health," then we will accept. We will not resist. Sensitivity training will help us all.

At this point I for one am unable to resist recalling the grim humor behind those lapel buttons so popular a few years back: "Support Mental Health or I'll Kill You!" One gets a message very close to this in encounters, either written or verbal, with those that Dr. Bruce Maliver calls "sensitivity fanatics."

One of the NTL claims that you hear everywhere in the U.S. and Canada, when you start listening, is:

"Sensitivity training will establish a climate of trust and openness which allows people, especially children, to experience acceptance, support, love and appreciation for their self-worth, as well as democratic processes."

As was asked earlier, regarding this same statement, would you believe, 'People's Democratic Discussion Groups,' as in Red China, North Korea, and Vietnam? For of course we are not talking about "sensitivity training" at all; we are talking about group criticism.

But those who push the process, under however attractive

and flowery a name, form a clique. And they have some clichés that they repeat over and over, like Chatty-Cathy dolls, where you pull a string and out comes a string of clichés from the clique:

- 1—Human relations (sensitivity) training is good for you, like apples and fresh air, and everyone ought to do it.
- 2—Everyone can stand a little criticism.
- 3—If certain feelings are there, inside you or others, they might as well be brought out.
- 4—If one has never attended "sensitivity," he has no right to criticize it.
- 5—Those who are against human relations training have a "hang-up."
- 6—Those who avoid the training (group criticism, that is) are trying to hide something.
- 7—The process makes one more tolerant of others.
- 8—It also makes participants more sensitive.
- 9—It encourages you to say what you think.

There they are — the list of nine. Simple, clear, dogmatic.

We can start with the last one, Number Nine, and point out immediately that, so far as encouraging one to say what he thinks, you just try, in one of these groups to say that you do not like their so-called sensitivity training, that you don't believe in it, and besides it isn't "sensitivity training," it's group criticism. If anything can prove the lie to their statement, that will do it. The reaction will be fast and furious, utterly intolerant, and insensitive.

But now let's go back to Number One, the "apples and fresh air." I first heard that one in 1967 when I was a parole agent and sensitivity training was being escalated in the form of monitored group discussions. Our group leader, a Ph.D. from the Parole Outpatient Clinic in Los Angeles, was an odd duck, with the attitude that there was no difference between parole agents and criminals.

At one meeting I protested, "Well, maybe *some* parole agents and *some* criminals?" but he would have none of it. It was then that he threw out the "apples and fresh air," after which I left the room, got an apple from my lunch sack, and went out to get some fresh air.

Number Two, of course, is one of those half-truths hard to deny, for who of us is perfect? And who, above all, is to determine not only who is or is not "perfect," but what perfection itself may be? It is a God-like attribute. God is not likely to be your group leader. But group leaders, facilitators, "para-professionals," as they are sometimes called, like to play God. Like Jim Jones.

Number Three, "if certain feelings are there," was answered by Max Ehrlich in an earlier chapter, but bears repeating:

"Confession can strain, even sever, the best of relationships. Totalitarian states place great stress on the proposition that their citizens keep no secrets, that they confess all. In this way, the state dehumanizes its people."

Even more to the point, since they concentrate on private feelings more than on confession, are the words of the Lebanese poet, Kahlil Gibran, in *The Prophet*:

"But let there be spaces in your togetherness,  
And let the winds of the heavens dance  
between you.  
Fill each other's cup but drink not from one  
cup.  
Sing and dance together and be joyous, but let  
each one of you be alone,  
Even as the strings of the lute are alone though  
they quiver with the same music.  
  
And stand together yet not too near together:  
For the pillars of the temple stand apart,  
And the oak tree and the cypress grow not in  
each other's shadow."

And of course Number Four, "if one has never attended," was answered by Mark Twain earlier, with his observations as to the information one can get by simply grabbing a bull or a cat by the tail. "It is not likely to grow dim or doubtful. Chances are you won't grab a cat or a bull that way again." Of course, I myself have been in a criticism group, just as the reader might have — and can testify that the memory of it is neither dim nor doubtful.

As to Number Five, "the hang-up," I most certainly do have one, and I am definitely hung-up against mandatory, pressured-voluntary, and uninformed-voluntary group criticism. I confess it, and thereby should win the approval of all those who advocate confession, whoever they may be.

Numbers Six, Seven, and Eight: "trying to hide something,"

"tolerance" and more "sensitive," are a trio that ride each other piggyback; they are one ball of wax, as the saying goes, though perhaps "mailed fist" is a more accurate description. For what the individual wants and needs to keep to himself is the very thing that the NTL and the growth centers are the most intolerant and insensitive about. We have seen already, in the words of Doctors William E. Mayer and Melvin Anchell, that the correct term is "insensitive," twin characteristic of intolerance.

One of the most quietly damning indictments of the process was the statement of Jonestown survivor, 26-year-old Diane Louie, in the national magazine *People*, November 12, 1979. A member of the small group that, sensing the imminent tragedy, fled the compound early on the morning of November 18, 1978, Diane was asked about the group therapy sessions given the survivors to "help" them after their return.

"We soon gave it up," she said. "The tape-recorded sessions reminded me of the People's Temple."\*

The truth of the matter comes through loud and clear, in contrast to the syrupy, self-righteous pronouncements of the NTL and others. Says Dr. William Sargant, Chief of Psychiatry at St. Thomas' Hospital, London, and an international expert on brainwashing:

"Those running these courses are taking very grave risks with people's minds. If they go on there must, in the end, be mental casualties."

To which Dr. Bruce Maliver, author of *The Encounter Game*, in an interview with the *National Enquirer* (June 6, 1973) added:

"About ten percent of the 10 million Americans who've taken part in such groups have come away as casualties."

"Casualties," each calls them, a word usually associated with the wounded, the maimed, and the dead on the battlefields of war — or at the People's Temple at Jonestown. For ten percent of 10 million is one million! Can this be correct? Are Maliver and Dr. Sargant alarmists?

We have only to remember the warning of Dr. Richmond Barbour regarding encounter groups, entered into the *Congressional Record*, June 10, 1969: "They have caused suicides. People who value their sanity should stay away from the

\*"The Legacy of Jonestown: A Year of Nightmares and Unanswered Questions," Staff.

encounter groups." And Long Beach psychiatrist Michael J. Singer has warned of "serious psychological damage."

Yet on the other side we have Dr. Tom McGinnis, New York psychotherapist, reported by the *Washington Post* a few years ago as having led teachers through a course designed to release them from their "anxieties" and help them to be better teachers of sex education in:

" . . . a 15-hour marathon, during which they were broken down by fatigue and the constant prodding of the instructor, to cry and expose their areas of self-doubt and fear, following which the instructor rocked them in his arms, like babies, until they had regained their composure."

As we might say of the adults who thus allowed themselves to be reduced to the status of dispirited infants, "That was the group that was!"

But of course their attendance had been mandatory, and the teachers were members of the National Education Association, bed-partner of the National Training Laboratories.

Bruce Maliver, who has met many of the "stars" of the encounter movement and found them "personally likeable, though almost invariably fanatic on the subject of groups," got "bored with their rhetoric, their arguments, and their ritualistic claims of a new openness and a humanistic world revolution."

He also concluded that "the ideology that surrounds encounter groups so often becomes destructive when translated into action that I believe it deserves careful scrutiny by an informed public."

To which I say "Amen!" For this would help protect what are possibly the most vulnerable of all those who walk blindly into group criticism — the uninformed volunteers. And, as Edward Hunter has said of totalitarian brainwashing, the grouping advocates' only defense has been "to hush up the subject *because even to deny it would bring attention to it.*"

Dr. Maliver, who believes in bringing attention to it, has also cautioned that, " . . . the average encounter grouper is running at least a one-in-ten risk of severe anxiety, agitation, and depression in return for a brief illusion that he is different."

Once again, we are talking about group criticism, chiefly mandatory self-criticism, confession, or revelation, plus mutual criticism, always in a group setting.

Which makes it a good time to see once more the things that those who advocate sensitivity or human relations training, etc., say about those who are critical of it.

Carl Rogers of the Western Behavioral Sciences Institute, advisor to Esalen and author of *Carl Rogers on Encounter Groups*, takes me severely to task in his book for my article, "Sensitivity International — Network for World Control," published by *The American Mercury* in its Winter, 1969 issue and reprinted in the *Congressional Record*, January 19, 1970.

Working up to my article, Rogers says, referring to people such as myself:

"It is, to them, a form of 'brainwashing' and 'thought control.' It is both a Communist conspiracy and a Nazi plot. The statements made are ludicrously extreme and often contradictory. It is fair to say that it is often pictured as being one of the greatest dangers threatening our country."

Then he continues:

"... as usual in such attacks a small amount of truthful reporting is mingled with frightening conclusions and innuendo."

After which he then quotes a passage from my article which ends:

"Synchronized with the attack by what we must remember is 'coercive persuasion or brainwashing,' was the announcement last February by New York University that it now offers a master's degree in sensitivity training; followed by Redlands University in California with its trumpet blast in May that it, too, starts ST this summer — and that it will be mandatory!"

### Those Invisible Quote Marks

It is obvious that what bothered Dr. Rogers were the words "coercive persuasion or brainwashing." Yet, if he had bothered to notice that I put those words in quotes and that earlier in the article I gave my source — Page 47 of *Issues In Training* — the manual for group leaders of the very NTL that Rogers admits "all groups start from," he would not have gone on to say that:

"Here a bona fide quotation — quite sensible — is made to serve as a base for utterly unfounded assertions and a vaguely horrendous innuendo."

But the words are not *mine*. They are from the National Training Laboratories of the National Education Association. That is to say, from the horse's mouth. And they are in quotation marks, even as Rogers reproduces them in his book!

Unfortunately other writers, lemming-like, have followed Rogers by using him as a reference for the same item, quotation marks and all: Severin Peterson in *A Catalog of the Ways People Grow*, and even Bruce Maliver in *The Encounter Game*. Despite this, Maliver's book is the very best we have, to date, of the warnings against "Coercive persuasion in the form of thought reform or brainwashing."

Dr. Maliver, from the case of "Julia," an attractive, unmarried young woman just recovered from a "lengthy and unsatisfactory love affair," who joined an encounter group, "to get out my feelings and be angry," only to later kill herself, to the weird and woozy variations of so-called awareness training, is, to use a well-worn cliché, tops. As a frequent contributor to professional journals, currently on the faculty of the Group Therapy Department, City University, New York, he warns that "proponents of Synanon-type encounter acknowledge that it is designed to make people 'briefly psychotic'"; and that, "the common encounter game notion that the expression of emotions is in itself curative . . . has been disproved again and again in empirical research on psychological change."

Morris Parloff, in one of the first comprehensive critiques of small encounter groups,\* noted in 1970 the "increasing instance of physical injury — contusions, strains, sprains, and broken limbs — as a consequence of uninhibited expressions of feelings." And Maliver mentions many instances of physical fights between participants "who have long suppressed rage," these fights being encouraged by the group leaders.

Then there was the woman who, encouraged to strike a man in her group, "struck him with her fist on the arm, although stating a moment later that she really wanted to kick him in the testicles."

Maliver also recounts the first known legal action for damages against the sensitivity training movement, filed by a young woman, Constance Grant, whose employer just happened to be the Department of Health, Education, and Welfare. Forced to attend a twelve-day group sponsored by the National Training Laboratories, she and her "groupmates were encouraged to physically demonstrate aggression and hostility," which resulted in Miss Grant's being thrown and

\*"Group Therapy and the Small-group field: An Encounter," *International Journal of Group Psychology*, July 1970.

injured in a judo hold to the hardwood floor. She filed suit for \$500,000 against the NTL — an exquisite irony — for the NTL and HEW, as we have seen, form one of the chief power blocs for group criticism in this country.

Little publicity spotlighted the Grant case, for the NTL kept a low profile, knowing full well that their best defense was silence, "since even to deny it brings attention to it."

Highlight of Maliver's book is his investigation of the suicide at Esalen of one "Steven D." Filled with excitement and enthusiasm at first, in the euphoria that often grips a first exposure to "letting it all out" in a group, Steven had written his parents that summer before the tragedy:

"Synanon Game began today — I'm told it will be a heavy trip — looking forward to it — willing to experience anything . . ."

Six months later, having submerged himself in every experience, every trip in the subterranean world of group encounter, Steven walked into a craft shop "at the edge of Esalen, picked up a Hawes .357 magnum pistol . . . pointed it at his right temple, and fired."

The most heart-breaking part of the account is that of Steven's father, who one month later met with the Esalen administrators. Dick Price, Director of Esalen, actually tried to "group" Mr. D., for he attempted to turn the interview into a form of group criticism called role-playing.

"Let me put myself in your shoes, and I am the father, and I am here to talk, and this is what I hear you saying."

But Mr. D. interrupted this nonsense and told him that:

"I was not there to listen to explanations of what he heard. I wanted to hear what *he* had to say, not what he heard me saying. I was not interested in how I came across to him — only in what he thought his responsibility as the Director of Esalen was — nothing more."

And then Mr. D. added, "At that meeting I felt a total detachment on the part of the Esalen officials, an absolute refusal of responsibility. In two years they had only had two others (suicides), they claimed. Price said, 'Well, that's not a bad record.'"

\* \* \*

Even more damning of that saccharine list of the nine "benefits" of human relations training, from its being "good for you, like apples and fresh air," to encouraging you "to

say what you think," is the 1971 report of Irvin D. Yalom, Morton A. Lieberman, and Matthew Miles, Stanford University, three more examples, along with Drs. Margaret Singer and Bruce Maliver, of a fact that is becoming increasingly apparent: that all Jews are not political Zionists with an urge for "thought modification." Their project compared methods of approach to "personal change" in eighteen student encounter groups during the 1969 winter quarter.

Seven types of reactions were studied to determine the kinds of casualties from sensitivity groups, Synanon Games, etc., ranging from "Requests for psychiatric aid, group drop-outs, and what those in the group thought of the member harmed by the experience," to "What the subject thought of the group, any psychotherapy begun during time subject participated in the group," and "the group leader's evaluation of the students."

As could be expected, the greatest area of dishonesty was in the responses of the group leaders, which were defensive to an extreme.

As Yalom, Lieberman, and Miles pointed out: "Encounter groups of all types are so common that approximately 50 percent of the student population had been in at least one group," and, "aggressive leadership styles were already very much in evidence on the Stanford campus."

The major tragedy of the study was one student, "D.A.," who did not have to wait nine years to go to Jonestown. As the report explains:

"A few days after his second meeting he took sleeping pills and committed suicide. Upon careful study, we learned that he had a long history of psychiatric disturbance."

Because it could not be proven that the groups just before his death, *by themselves*, had caused his death, it was not counted as a definite group criticism casualty. But 104 others were, ranging from depressive anxiety to a "major six-month depression with a forty-pound weight loss" and a near suicide.

As the trinity of researchers summed up their findings:

"... it seems clear that the degree of psychological risk makes encounter a costly gamble. Who would take a ride in the family car if he knew that almost one out of ten rides would result in serious personal damage?"

Who indeed?

Yet there are individuals and groups that would like to make that ride, in what is in reality a roller coaster without

seat belts, mandatory. For you.

One of the methods taught by the advocates of sensitivity training to handle critics with, is to ignore the critics if they possess an M.D., like John deTar and Terry McNeal, or a Ph.D., like Hardin B. Jones and Richmond Barbour. If the critic has a B.A. or less, then the ploy is to ask, "What are his qualifications? How can he know?" In the case of Edward Hunter, the very man who coined the term "brainwashing," the subject is changed, rather abruptly, to, "Ah, yes. Isn't he that newspaperman?"

But sometimes the "stars" of the encounter movement do descend to talk to us. In February 1969, four months after the Hearing in Sacramento, William Schutz, Ph.D., the country's best-known encounter leader and, as Bruce Maliver has said, "one of the brightest lights at Esalen," met me for a three-hour debate on the Joe Dolan Show, a phone-in radio program in Oakland. To use one of the terms whose over-usage was started by the encounter movement itself, I was "excited," for Bill Schutz — unlike Carl Rogers who deplores some of his methods — goes all the way in letting it all out. And he had recently published a book on the benefits of doing just that, a book with the cheerful and optimistic title of *Joy*.

Arthur McCarthy, the parole agent who testified in Sacramento on the encounter at Asilomar, accompanied me to the radio station in *Jack London Square* near the Oakland waterfront. McCarthy, who had previously been secretary to Director of Corrections Ray Procunier when Procunier was superintendent of a state prison, had taken the whole thing quite hard — bitter, disillusioned, up and down in mood, in contrast to his usual good humor.

Schutz, bearded and a trifle nervous, arrived a half hour late with a male companion, apologized, and settled down behind the mike across from me. The only thing he carried, in comparison to my own stack of references, was a copy of *Joy*. I found Bill Schutz likeable, as Maliver did later; but gently, oh, so gently a fanatic on the subject of group encounter.

It was an interesting experience, with Joe Dolan an excellent moderator and Schutz and I, in addition to our debate, answering callers on the phone. But finally, when I pointed out that the Nazis\* had experimented with a milder form of group encounter in their "Strength Through Joy" movement, I asked Schutz about the amazing coincidence that his book about encounter was titled *Joy*.

He stared at me, then at his companion, who never was

\*Dr. Hardin B. Jones, Donner Laboratory, Berkeley, California: "Some Comments on Sensitivity Training," privately distributed, 1969.

introduced to us, though I assumed he was on the Esalen staff. "Why, it's just a coincidence," he said finally. "What else could it be?"

"I don't know," I said, and pulling out the NTL manual, *Issues In Training*, I read the description of human relations training as being "coercive persuasion in the form of thought reform or brainwashing," then handed the book to him. I did not expect the reaction I got. I thought he would be prepared with a counter-attack about the meaning of the words, how not to take such statements too literally, and so on. But he was stunned. He couldn't speak. Joe Dolan went into a commercial, giving Schutz more time.

And when the mikes were switched back on, Schutz stammered, "I don't believe this! I . . . I just don't believe it!"

Did not believe what? That it was true? That it was actually in the NTL training manual he held in his hands? That the editors of the book would write such a thing? *What* didn't he believe?

We never found out. For at that moment Schutz said he had to leave early, "I have a plane to catch for a talk tonight." He shook my hand. "Mention my book in your talks, will you?" he asked.

"I will," I said. "I promise."

Then, leaving Joe Dolan flushed and surprised, Bill Schutz and his companion were gone.

We continued without him, most of the callers from Oakland and San Francisco asking about the brainwashing definition in the NTL manual. I can't help but wonder if any of them, any at all, could have later had acquaintances or friends in the People's Temple of the Reverend James Jones.

\* \* \*

At the beginning of this chapter Little Eva asked Uncle Tom what made the grass so green. Dr. Bruce Maliver, in his fight to warn people that, "The encounter game is a dangerous one that has caused untold mental and physical damage to many thousands of Americans, and even death for some," gives yet another answer to her question.

Said he about the people who so callously precipitate in others such things as depressions, psychotic episodes, broken bones, knocked-out teeth, extreme insomnia and, in many cases, suicides:

"These group leaders are raking in about \$35,000,000 a year. One well-known leader in New York has from 600 to 800 'patients' a

week in his groups and grosses about \$600,000 a year."

So it isn't just the grass that's green, Little Eva. From the Growth Centers at Auroville and Esalen to the National Training Laboratories in Washington, D.C.; from the U.S. Office of Education to the People's Temple at Jonestown, with its Swiss and Panamanian bank accounts, the money — like richly growing grass — is also green.

## CHAPTER 9

### VARIATIONS ON A THEME

(The Wild Ones)

*"Freedom of Expression is encouraged. Every effort is made to provide an atmosphere where new modes of behavior can be tried without fear of censure. As the group struggles to create a new society for itself, the problems of leadership, acceptable patterns of behavior, and effective work procedures form a substantial part of its agenda . . ."*

Jerrold M. Novotney, Ph.D.  
*California Journal of Instructional  
Improvement,*  
December, 1967.

Before you drown in the jargon of educationese in which Dr. Novotney describes the wonders of sensitivity (group criticism) training, it is well to ask: What kinds of "new modes of behavior"? What kind of "freedom of expression"? What "new society"? And those "patterns of behavior" — acceptable to whom? And why?

Before we see what actually takes place in some varieties of encounter grouping, such as "eyeballing," "fanny-patting," and something called "rolfing," which is not, despite its phonetic sound, learning to bark like a dog, let us remember once again that group criticism is what we are looking at. No matter how exotic the variations, how obscured by moaning, laughing, shrieks and tears, the "self-criticism, confession, revelation and mutual criticism in a group setting," are always there. Like the framework of a house or the bones within our own bodies, the essential ingredients are just beneath the surface.

However, in these far-out groups of public emotional release, the key word, more than "confession" or "criticism," is *revelation*. Whether mandatory or voluntary, such groups can be dangerous to your health, your sanity, your very life. Like the rolfing session that Maliver mentions, rolfing being simply

a series of deep and sometimes "painful massages of the major muscle groups," sometimes penetration of the body orifices, the idea being that, for integration of the person the entire body must also be integrated.

In the session that Dr. Maliver reports, a girl of 26 found the fingers of the "analyst" inside her vagina and became severely psychotic. She had previously, unknown to the medicine man rolfing her, been hospitalized for "acute psychosis triggered by having been raped."

Eyeballing and fanny-patting are exactly what they sound like, the former being a silent encounter in a closely-packed room, usually with strangers, to get acquainted with them and "bridge the distance between people" by staring into their eyes. Fanny-patting is "sensory perception," of course. The sessions are usually short, the members being hurried on, by the all-knowing group leader, to other, more important things. Like the following recent 2 a.m. group in the living room of a Portland, Oregon art dealer, overlooking the darkened length of the Columbia River. Twenty people are present, voluntarily, sitting in a circle.

Besides the art dealer and his girl friend, there is a social worker, a librarian, a teacher, a parole officer, several artist friends of the dealer's, and a researcher from our own "Series in Sensitivity" staff, who later reported what happened.

All eyes are riveted on a young blonde co-ed and an older man on the floor in a mutual rolfing bundle, their hands and fingers "getting to know each other," the girl wearing a mini-skirt and no panties, each of them oblivious of the circle of guests. Suddenly the group leader shouts, "We are all sick! Everyone! Every bill-paying, self-righteous, home-owning, self-satisfied jerk is sick!"

Next to him a strikingly attractive young nurse in slacks and a boyish pullover, seems to wake up. "I want Mary (the group leader's girl friend) to touch me. I feel so drawn to her. But I like Vivian too, she's so feminine and delicate." (Vivian had earlier admitted having had a love affair with the girl she roomed with).

The leader now reassures the nurse that a person's sex is not important when selecting a love partner. "Don't hesitate to let out whatever emotion or desire you have."

"Oh, Jesus!" the girl says. "I wish you'd all whip me and step on me! I don't really want to be a lesb, but everyone tells me how groovy it is to be bisexual. I want it, I *know* I want it!"

Vivian comes over to her and they sit holding hands, now and then Vivian rubbing the young nurse gently on her stomach. On the floor in front of them the co-ed with the

older man gives a cry of release, like a stricken animal, and buries her face in the man's lap.

"Come you two," says the art-dealing group leader. "May and I'll help you make music together." The four of them go up the stairs to one of the guest rooms. Behind, in the living room, a woman says, "Go on, you're on acid, admit it! Come on, cop out!"

"Why should I?" a man says.

"Because I've got some, right here, and I'll let you have some more."

"I'm gonna want more than acid, baby."

"Okay, let's go. And bring your four buddies. I feel like a party."

Essentially, of course, this was nothing more than a swinging party, the kind advertised everywhere from underground newspapers to a surprising number of the men's magazines. The goal is sex, the object is sex, and the group process, such as it is — being oriented to consensus — is merely an excuse for sex, "sex on a platter," that is, on a king-sized bed.

But that scene forms the transition to another scene in a high school English class in Madison Heights, Wisconsin, just two years ago. Here a girl student stands weeping before the class, revealing the details of her parents' latest quarrel. Afterwards, to make her feel "accepted" and "one of us," the students form a circle with the girl in the middle. Then, from student to student, they pass her limp form around the circle. As the girl falls toward the last boy in the group, he steps back and she hits the floor hard. "What's the matter with you, Jimmie?" the teacher says. "Why didn't you catch her?"

"I . . . I didn't want to touch her breasts."

The students laugh nervously, all but the girl. She has trouble sleeping that night. She keeps dreaming that she's falling — and wakes up each time she hits the floor.

With the blessings of Esalen, the Western Behavioral Sciences Institute, and the National Training Labs of the NEA, mandatory small and large group sessions of teachers are held, with emphasis on feelings and sensations. With the "facilitator" in the back of the room, projecting his disembodied voice as if at a seance, school teachers and administrators indulge in "non-verbal" communications, embracing and kissing one another, "a sort of communal kissing mill . . ." Turning their backs to each other, they bump rear ends in "fanny-bumping," then turn to stare into each other's eyes "until group cohesiveness is achieved." To abandon the self, to submerge the ego into the group, that is the goal, a kind of self-extinction without carrying it as far as the final, eternal extinction that such conditioning can lead to — as at the pavilion in the

jungle at Jonestown.

In an article by Leo E. Litwak, "A Trip to Esalen — Joy is the Prize," *New York Times Magazine*, December 31, 1967, a picture of a group with their hands all over a girl explains it as showing an "eye opener — an expanded capacity to learn, to love, to feel deeply . . . the joys of the senses, the immediacy of unpostponed life," what the Esalen Institute offers participants in its workshop sessions at Big Sur. One member of the group is tapped, patted, thumped and slapped, in varying tempos, the better to experience 'sensory awareness.'

Revelation is what we see, from the nude marathons of total surrender of individuality, to the pappings and murmurings and "feelies" in the corners of dimmed motel rooms, the rent for which is often paid for with tax money from federal, state or county agencies. Revelation is indeed the key. J. L. Moreno, father of psychodrama and coiner of the slogan "Many revolutions in small groups," would not have objected to "Many *revelations* in small groups." In essence they are the same.

One "creative" variety, introduced for business executives and staff, supposedly to help them in relations with each other, is the use of masks, some white, some black, to hide behind and thus "learn what it is like to be a Negro trying to climb the executive ladder with four-hundred years of slavery and discrimination holding you down." Idiocy like this, with black staff members sporting white masks and white members black, was one of the reasons some industries have terminated these programs, as mentioned earlier in the *Wall Street Journal* report.

This game of the masks, played in executive offices while the work in the nearby factories went on, was, to borrow a phrase from the prize-winning play and film of a few years back, *The Prime of Miss Jean Brodie*, a sort of "creme de la creme" of nonsense.

Today the incidence of weird group encounters has reached epidemic proportions, hardly a university or college in the nation not offering a course in sensitivity training or "awareness." What makes the situation so potentially harmful is that the element of choice is often left out, the group process cropping up in what are listed as English or Speech classes such as at UCLA or at Long Beach State University, California.\*

Very few have the strength of character of the girl that

\*A school for delinquent boys in Long Beach, California, the author recently learned, uses a "group interview" to select new counselors, to see how candidates "relate" to each other! Presumably, if laid off, it would be in the same way. The reader may add this to the list in Chapter 6 if he wishes: *Group Job Interview*.

researcher Marie Paul tells about in her booklet, "Sensitivity Training," to stand up to both the group and the group leader. In a session held in the inevitable motel and sponsored by the university, she told them: "You people want to take everything from me, everything I think, everything I believe in — and offer nothing in return!"

The pressure, the disapproval, the criticism from the group, emboldened by being on the side of the instructor, was merciless. But this girl stuck it out. She stayed to the end. She didn't budge, either physically or in the steadfastness of her values and beliefs. And when she left the class, which had been posted as "Speech Arts 132," it was with integrity intact and her head held high.

Another course, under the innocuous name, "self-directed change," surfaced several years ago at the Immaculate Heart College, Los Angeles. Given by Carl Rogers, on leave from his usual post at the Western Behavioral Science Institute near San Diego, it was paid for by a federal grant from the Balcock Foundation.

Typical of far too many group experiences was the one revealed by Mrs. Joyce Dasher, a teacher at a Connecticut junior high school in June 1969.\* She "blew the whistle" on a course supposedly given to help teachers teach sex education from kindergarten through high school. Attendance was compulsory and Mrs. Dasher and the others were instructed to report, not to the school, but to the New Haven Motor Inn near the town of Darien.

Here, in one of the motel rooms, they found that at first they were not allowed to talk, only "joy achieved by touch was acceptable." In fact, one teacher who tried to speak had her head forcibly put under a pillow by the group trainer, who of course, by this method, meant to teach "love" and "togetherness." Meanwhile, he told them that, if they did not all cooperate, they might not receive the raise in salary they were expecting.

After this introduction to Joy, the leader and his assistants then proceeded to enjoy themselves. As Mrs. Joyce Dasher tells it:

"One trainer never left the side of one young girl but remained wrapped in a blanket with her at every meeting. Another, married, two children, sprawled on the floor over a young unmarried teacher. He left our group but returned to this same girl 'because she was much warmer than anyone in any other group.'

\**The Darien Review*, June 19, 1969.

My co-partner kept telling me to forget my husband and 'enjoy' myself. He said 'marital fidelity was archaic'."

The trainer did not know, of course, that Mrs. Dasher's husband was Dr. George Dasher, member of the Darien Board of Education. Which made it even more interesting when she told how two leaders attacked one woman as being "grossly fat," and asked her to discuss it. "We were also told we must not resist. Nevertheless, Saturday afternoon, one male teacher left for home in disgust when the men 'began feeling up the girls.' My group all but dissolved by 3 p.m. because of unpleasantness, boredom and shock."

Foot-rubbing, arm-stroking, arms round each other, the trainers enthusiastically participating, it became for Joyce like stale air in a closed room, "something to escape from." When my trainer attempted to kiss me — and wouldn't stop trying — I walked out in shock. On my way home I was in deep distress. I couldn't stop shaking. One teacher was crying."

Then Mrs. Dasher sums it up:

"It was clearly implied that anyone who believes in the sanctity of marriage, self-discipline, emotional control, was an 'uptight person,' a 'non-teachable.' The free-thinkers, those members of our faculty who had enjoyed themselves, 'exhilarated and set-free,' were the 'real' people."

Clearly, the "Reverend" Jim Jones would not have liked Joyce Dasher. Those who have read *The Suicide Cult*, by Kilduff and Javers, will immediately recognise the tactics used by that perverted leader: the forced breaking up of the family unit; the urging of members to have sex with the group leader; the attempted separation, both physical and emotional, of husband and wife. All such tactics, common to both rapists and sexual egomaniacs, have been reported about many encounter group leaders, especially when attendance is mandatory: identical, down-the-line intrusions into private relationships.

Allen Wiggins, in the *Cleveland Plain Dealer* several years ago, described a marathon session in which the group leader was Erving Polster, a disciple of the late Frederick "Fritz" Perls, consultant to Esalen and founder of the Gestalt method of "letting it all out."

"His voice has a surprisingly soft, feathery quality . . . He took off his shoes and had us move all the furniture to the walls . . . We all

sat down, some on the floor, some with shoes off . . .

"In the next 12 hours we laughed and wept together, felt anger, reverence, embarrassment, insult, joy and warmth. Some people wrestled on the floor, a man sang, two of us recited poetry, five men picked up a girl and rocked her like a baby while others hummed a lullaby . . . When it was over there were no strangers in the room and several people felt like hugging and kissing. Which they did."

Since we have seen that, "all groups start at the NTL," as Carl Rogers has said, and that Esalen is one of the main transmission centers, an early article in *Time* magazine, September 29, 1967 is illuminating:

"Classes of 'body awareness' are run by Bernard Gunther, a sometime weightlifter and yoga student . . . After having his students stand bare-foot on a sheet and feel the grass under it, he pairs them off, asks them to 'converse' by slapping each other's arm and shoulders. In the 'Gunther sandwich,' one student lies face-down on a sheet; two others kneel beside him, pound his legs, buttocks and back with their hands. Then the three stretch out and cling to each other. Gunther's 'hero sandwich' has the entire class of 35 people cuddle in one tight row, regardless of sex."

But it is not necessary, in order to understand, to go much further than the following brochure from Synanon, the organisation that — from the evidence available — was almost certainly the immediate inspiration for Jim Jones.

"The Game, the seed of Synanon . . . is a sport — an enjoyable, often demanding pastime of pitting a person against opponents . . . Synanon Games are fast-paced and exciting, with frequent wild accusations, screams of rage, and peals of laughter. Each person's decision to involve himself in a fight for his own self-image and dignity demonstrates the sportsmanship necessary to the Game."

"Sportsmanship," it is called. But for this — and the other examples we have seen — we go, instead of to Synanon, Esalen, or the NTL, to Gustave Le Bon, French psychologist who in

his classic study *The Crowd* (1895), observed that: "Under certain circumstances, an agglomeration of men (people) presents new characteristics very different from those of the individuals composing it. The sentiments and ideas of all persons in the gathering take one and the same direction, and their conscious personality vanishes. A Collective Mind is formed . . . It forms a single being . . ."

But it is in Le Bon's chapter on "Leaders of Crowds" that we find what we have been looking for:

"In the case of human crowds the chief is often nothing more than a ringleader or agitator but as such he plays considerable part. His will is the nucleus around which the opinions of the crowd are grouped . . . A crowd is a servile flock that is incapable of ever doing without a master."

The characteristics of groups, as we have seen, are often the result of the man with the hypnotic eyes, the charisma, the "soft, feathery" voice.

Whether in a group at Darien, Connecticut, at the Moreno Institute, Berkeley, a local YMCA, Esalen, or the People's Temple as it shifted from Ukiah to San Francisco to Guyana, the group leader *is* the group — in the most tragic sense of the word. For as Diana Mills, one of the defectors from the People's Temple, said of Jones and the members who stayed to the end:

*"They lived his life — and they died his death."*

An epitaph to live by — for those who remain.

For group criticism, some of it tightly controlled, some wild and weird as we have just seen, has today spread throughout our schools, our culture, even into some of the more popular TV situation-comedies, where each character takes his or her turn on the "hot seat" or "the floor," while the others criticize and solve his "problem" for him. Already, on the TV screen, many vicariously live the lives of others — and die their deaths.

We can only hope that the action on that screen, as it has occasionally in the recent past, does not assume a life of its own and become reality.

## CHAPTER 10

### JONES GAME INTERNATIONAL

*"The diffusion of laboratory methods  
has accelerated rapidly."*

*Issues in Training,*  
National Training Laboratories,  
National Education Association (1962)

Matthew B. Miles\* was bragging, of course, of the NTL during the turbulent Sixties. But who can blame him? Since then the diffusion has increased in a way that even he and NTL Director, Leland P. Bradford, themselves might not have expected.

Yet no one, who, from Brock Chisholm and Jacob Moreno to Bradford himself, gave the European network of human relations centers its impetus back in 1955 and 1956, ever intended it to be confined to the United States.

Of course you haven't seen any widespread publicity on human relations training in the media, no documentaries on TV, with the exception of one 1968 film *Journey Into Self*, starring Carl Rogers, which — after some controversy — won an Academy Award although it was almost totally ignored by the general public. But you do not hear "mutual criticism and self-criticism in small groups" bandied about on either radio or TV talk-shows. The NTL is not for the masses; it is for the group trainers and their sponsors. The elite. For remember, "even to deny it brings attention to it."

So we'll bring attention to it by shifting our focus from the NTL headquarters at Bethal, Maine and Washington, D.C. to its overseas branches, beginning with the Canadian laboratories at Fort Qu'Appelle, Province of Saskatchewan, the University of Toronto, and the Human Relations Research Center at the University of Montreal. With Canada as our springboard, we find NTL-type programs being conducted in the U.S. protectorate of Puerto Rico, in Mexico, Nigeria,

\*The same Matthew Miles who, nine years later, took a more critical view of the process. (Chapter 8).

Austria, Belgium, Denmark, England and France. Also Norway, Sweden, the Netherlands, Japan, West Germany, Australia, and New Zealand.

The European network, which Leland Bradford of the NTL did so much to establish, extends from England and the Tavistock Institute at the University of Leicester, to the Institute of Social Research, University of Vienna, Austria; the Technological Institute in Denmark, and the Netherlands Pedagogical Institute at Zeist.

In Germany there is the German Productivity Center; in Sweden, the State Technological Institute; and from there, under NTL guidance, the network spreads like a web into six centers in France, including the Social Psychology Laboratory of the Sorbonne and the National Association for the Development of Human Sciences at the Universities of Bordeaux and Strasbourg.

But the reach of the National Training Laboratories has extended well beyond the U.S., Canada, Central and South America, and Europe. It has had impact in India, Pakistan, and even New Guinea, where in 1970 north coast aborigines, some of them still headhunters, were invited to participate in attempts at "inner group relationships."

For several years, prior to the riots that divided the country in 1969, Pakistan was the beneficiary of group criticism training from the NTL-trained School of Public Administration, University of California at Los Angeles. The 1967 report of Associate Professor Robert Abramson: *Techniques of Sensitivity (Human Relations) Training and Their Application in Pakistan*, makes it only too clear what effects group criticism had in contributing to the instability of that divided land.

In India the main NTL thrust has been through the International Cooperation Administration, chiefly with teachers and community development workers.

But as the NTL is the first to point out, the spread of organizational "laboratory programs," both here and abroad, should also be noted, many businesses having sent their top management to NTL labs: the American National Red Cross, Esso Standard Oil, the Champion Paper Company, Aerojet, the Protestant Episcopal Church (extending to Japan and New Zealand), as well as Public Aviation, Pacific Finance, the Hotel Corporation of America (with the virgin territory of Red China now open to them and others), the Young Presidents' Organization, and the Society for the Advancement of Management.

From the Netherlands Institute for Preventive Medicine, in Leiden, and the eight-day training labs for Workers' Adult Education in Denmark, to the *Groupe Francais de l'Etudes*

*de Sociometrie*, of Paris, which sponsors weekend groups of Moreno-type psychodrama, the results are gathered into the fold of the top European Network's coordinator — the *Association of Management Training Centers' Committee for the Application of Behavioral Sciences*. It takes a big breath just to say all that. But it takes more than breath to cover the international centers for human relations training listed in Appendix VII.

Each member on that list is like an octopus, expanding, growing, reaching out to influence or absorb organizations, schools, government offices, industrial concerns; in short, the life around it. Two examples are Tavistock in Devonshire, England, sponsoring no less than six Group Relations Conferences per year, and an NTL-inspired training session at Sembach, Germany early in 1972.

Now of course "group criticism," without the weird antics common to many encounter groups, takes place every day in the controlled environment of East Germany beyond the Berlin Wall with its trigger-happy guards; but the Sembach session was in West Germany, for teachers of the elementary and junior high school children of American military personnel.

Under the direction of Captain Samuel W. Goots, psychologist with the U.S. Army Hospital, Landstuhl, sixteen human guinea pigs (the account stressed that they were volunteers), spent an entire day learning to become "sensitive to others."

First they milled around cattle-like in a small room, "not talking, but just bumping into each other or making eye contact." Then they formed a circle and held hands, while one teacher outside the circle had to "fight" to get inside it.

At which point an instructor asked them, "Isn't this exciting?" to which the "volunteers," like the victims in the California motel incident described in *The Pit*, shouted, "Yes!" Or, since some of the teachers were German, "Ja!" After which they had the "opportunity," as NTL and growth center brochures insist on calling it, to lie down in a close-knit huddle on the floor and hug each other, stripping themselves, in an orgy of self-abasement and "love," of any such dignity and individuality as they might have had.

It should come as no surprise that the National Training Laboratories, as though average human beings are nothing more than bacteria under a microscope, say of their international group programs:

"It seems evident that the T-Group, as a microcosm of culture, is an excellent tool for studying 'national character' and associated phenomena," such as "anxieties, wishes, defences, and conflicts."

Neither should it surprise us that the NTL has admitted that the "early human relations trainers in the U.S.A. had a 'cultist enthusiasm'."\* But we must remember that such sentiments are not to be read by just anyone. Only by trainers, researchers, sponsors and consultants. The "elite" again.

From the European Network the movement extends, as we have seen, to Pakistan and India, past the Auroville Ashram on the coast of the Bay of Bengal, to Japan, Hawaii, and Esalen on the West Coast, across the United States to the NTL Headquarters, Washington, D.C. But instead of passing Auroville, let's take a closer look at the place where Michael Murphy, founder of Esalen, studied under the self-admitted Marxist, Sri Aurobindo, in 1948 and 1949.

Keeping in mind that Jim Jones also identified himself as a Marxist, the plans for the small city, its population to be nearly 50,000, have expanded tremendously since the death of its founder, Aurobindo, 29 years ago. The financial support of UNESCO (United Nations Educational, Social, and Cultural Organization), enabled French architect Roger Anger to develop Auroville "to be a model city for the whole planet." So says *Equals One*, the magazine published by Auroville.

*Equals One* is an esoteric package of arty booklets, usually printed on purple or pink, and devoted to a utopian and cultist One-World Brotherhood. Far from esoteric, however, is the message you get after wading through the essays of "service to mankind" and "one-world." For the essence of Auroville is reflected in the U.S. Model Cities Program of HUD (Department of Housing and Urban Development), which just happens to be, along with many other vital agencies, a part of that super agency and pusher of human relations training, HEW (Health, Education, and Welfare).

But the ultimate goal of Auroville, the "Planetary City," is not anything so restricted as urban renewal. As the booklet of March 1969 announced: "The world will turn towards Auroville — or rather the *Aurovilles*, because Auroville will have to spread. Auroville will not be confined simply to Pondicherry. It will be a world movement."

The guiding force for Auroville was not Aurobindo, but the late Madam Paul "Mother" Richard who died in 1973 at the age of 96. The Paris-born daughter of a Jewish banker, she met the revolutionary, whom she hailed as a "seer" and "philosopher" in 1914, took over the running of the Ashram in 1926, and was the moving force behind the Planetary City to be built as a shrine to her Marxist visionary.

\*Human Relations Training: Current Status," by Matthew B. Miles, *Issues In Training*: 1962.

A Centenary memorial to Aurobindo was published not long before the Mother's death: *Sri Aurobindo, 1872-1972, Herald and Pioneer of Future Man, A Centenary Symposium* (Limited edition, Sri Aurobindo Society: London). It is most revealing.

Four out of the nine essays are by Jews. One of them, Edith Schnapper, recounts the traditional Jewish story of "The Old and the New," and the importance of accepting "social change." When to these the statement of the Jewish "Mother" Richard is added, the memorial to Aurobindo ends up with a Jewish majority — an interesting development for a book about a city on the East Coast of India.

In that booklet, filled with architectural plans, much space is given to the education of the children. A one-thousand acre educational park, an "enchanted garden," will rise, a garden of "micro-psychological climates," where the children, with "no social restraints, no moral restraints, no intellectual restraints, no principles, only a light which is there," will learn to play in a "constellation of pavilions." There will be a pavilion for play, a pavilion for study, for dancing, for sculpture, all the facilities to produce one-world, one species, one guiding growth center for us all.

Each pavilion, circular and without walls, open to the air and the sunshine, will symbolize the "open society"; the Pavilion of the Milky Way, the Pavilion of the Golden Ball, the Pavilion of the Universe, the Pavilion of Games, each standing amid fountains, a lawn, and a "garden of encounter."

Auroville — city of pavilions, each pavilion a center of learning where the lesson learned is that "all equals one and one equals all" in total togetherness.

Hypnotic, soothing, a dream in search of utopia, such was the effect of that 1969 booklet. But the dream has become a nightmare. There is something frightening about the building design of Auroville, something tragic and disturbing. For we remember another pavilion, half a world distant, also a meeting place for encounter and togetherness — the pavilion of the People's Temple at Jonestown.

If, out of curiosity, you wish to subscribe to *Equals One*, and do not mind waiting at least two months, you can write to:

The Sri Aurobindo Ashram,  
Auroville, the Planetary City,  
Pondicherry 2, India.  
Navajata, General Secretary.

But it's easier and faster to write:

The Lucis Publishing Company,

866 United Nations Plaza,  
New York, New York 10017.

Address your letter to Mr. Jack H. T. Albert.

The Lucis Publishing Company, formerly "Lucifer" Publishing (something about that name bothered people), is the outlet for *Lucis Magazine*, published by the Pre-Nicene Publishing House, London, and is reputedly the official magazine of a One-World cult, the Order of the *Illuminati*, or "enlightened Ones." Founded in South Germany in 1776, the *Illuminati* — according to the prestigious Scottish quarterly, *The Edinburgh Review*, have as their goal, "the entire world as one group."\*

Driven underground as a subversive cult in 1786, after a raid by Bavarian police, it was discovered that the members of the *Illuminati* used self-criticism or confession, always in a group setting, to uncover any unorthodox activities or opinions.

But it is easy to wander far afield when discussing cults and the international group criticism network. The threat of mandatory group criticism is anything but esoteric or occult. It is as real as the order of a group leader in Cambodia or Vietnam for an errant member of a commune to be taken from the circle and shot in the back of the head. Or suffocated in a plastic baggie. Or — halfway around the world — to be turned into one of the 913 dead in the death ritual of that final encounter at Jonestown.

\* \* \*

Six-hundred miles across India from Auroville, on the west coast about 150 miles from Bombay is a group phenomenon that, while not strictly a part of the world network, has been compared to the People's Temple of the Rev. Jim Jones. But, though some say that its members would, Guyana-like, obey their leader's order for mass suicide, it seems an unlikely possibility.

I refer to the Rajneesh Ashram Center at Poona, led by a Jewish 49-year-old former college philosophy instructor with the pseudonym of Rajneesh Chandra Mohan. The bald and bearded "Bhagwan" Rajneesh, or "God" to his followers, does as Richard Price of Esalen has noted, use Esalen-style techniques, but with sado-masochistic violence which Rajneesh insists is necessary to achieve self-awareness. This has ranged from blackened eyes to an occasional broken limb, as sexual

\*"The Illuminati and the French Revolution," Longmans, Green & Co: London (July-October, 1906).

fantasies are acted out in a "primal therapy group."

While one wonders just what kinds of sexual fantasies require such violence, it was predictable that, as of June 1979, the Indian government would launch a full-scale investigation of the cult, after Rajneesh was so indiscreet as to call the Indian Prime Minister, Morarji Desai, a "cunning Fascist."

The Rajneesh, who insists on being chauffeured in a yellow Mercedes-Benz, even for a distance of 100 yards, may have to move on. Though, as of May 1981, he had not yet done so.

Several factors tend to discount the odds of a final death orgy at Poona, besides the pressure from New Delhi which has already resulted in tourists who give their destination as the Rajneesh Ashram being denied visas. The orange-garbed members of the cult are not the poor, lost and lonely of Jonestown, but the well-to-do who arrive by jet, indulge in primal therapy spiced with luxury and lust, and — since each has made a sizable donation to the Rajneesh Foundation — are free to leave at any time.

A membership that includes a psychiatrist from Scotland, a computer expert from Japan, a novelist from England, the former Prince of Hanover, West Germany, and a New York City cantor to lead the Jewish sabbath service, is not likely to exchange their martinis and scotch for cyanide and Kool-Aid.

Of course there is always the chance for individual action, as Dr. Bruce Maliver and others have pointed out in respect to certain U.S. cults. As one of Rajneesh's followers, Swami Anand Teertha, an Englishman who used to work for a Hong Kong advertising agency and now leads the primal therapy group, told an Associated Press correspondent:

"I'd do anything Rajneesh says. Suicide is easy. Cleaning toilets at 12 o'clock at night when you don't want to, that's the real test. Suicide is nothing."\*

\*Ironically, Shannon Jo Ryan, 28-year-old daughter of Congressman Leo Ryan, killed by Jonestown cult members at the Guyana airstrip, became a follower of Bhagwan Rajneesh in October, 1980. Said she, in response to the question of "a suicide situation" ever arising: "Bhagwan would never ask that of us. But if he did, I would do it." (*Newsweek*: January 26, 1981).

\*\*\*"Thousands Flock to see Violence Advocating Guru," by Barry Shlachter, Poona, India (AP), March 18, 1979.

†It appears that, at the time the above was written, the reports on the guru, who goes by the alias of Sri "Lord" Rajneesh of Poona, were too optimistic. For in the British newspaper *Daily Star*, 6 February 1980, staff writers Tom Roche, Don Mackay, and Hugh Whittow, revealed, in their front page story: "Girls Sold Into Slavery," that, in order to pay

Not alone by the NTL has encounter spread around the globe. For example, in 1972, four years after that Holiday Magic encounter in Chapter 7 ended, and Ben Gay, the group leader, had been transferred to their Canadian office, Leadership Dynamics turned up in London. It seems that Sharoll Shumate, one of Gay's instructors, was now in charge, had married one of the women instructors, and was travelling throughout the world teaching sado-masochism to sadists and masochists with a desire to learn more about their perversions.

But in England an enterprising reporter for the *Daily Mail*, posing as a student, attended one of their courses in London's swank Kensington Palace Hotel. He was impressed. So much so that his story of the sadism-session made the front page. The next day the LDI was expelled from the hotel by stalwart Bobbies, baggage and all. What no one, anywhere in the United States, had even thought of doing, was done in England, despite their own NTL programs at Tavistock and Leeds University. Where the LDI is now is uncertain. Probably it is back in the U.S.A. For as Dr. Hardin B. Jones has told us: "Americans are inordinately susceptible to his kind of conditioning."

He could have added something else: that in Korea the British PWs resisted the brainwashing, the coercive persuasion, far better than did the Americans. So did the Turks. For unlike the average American, coaxed, coddled and promoted in a group-centered educational system, encouraged only to look out for Number One, the Turks and the British had their identities intact. They knew who they were.

As far back as 1951, Lt. Colonel Robert B. Rigg, U.S. Army, wrote a study of Mainland China's army called *Red China's Fighting Hordes*. Based on his personal observation as

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for their 50-pound-per-day luxury rooms at Poona, many British girls have been pressured into not only selling themselves on the streets of Bombay, but into smuggling drugs into Europe as well.

Subtitled the "Scandal of the Orange People Sect," the report quotes 25-year-old Judith Ashton, a Warwick University graduate, who admitted before a French court that she attempted to smuggle hashish into the country, as did also Anne Curland, 25, of Oxfordshire, and Margot Gordon, 24, of Buckingham, who received the stiffest sentence: two years in jail and a 10,000 pound fine.

Said Judith's lawyer, Edouard Knoll: "They brainwashed her in India. The aim was to totally take away her personality. They were ready to use any methods — seduction, violence. I know that many women became prostitutes in Bombay." Knoll also stunned the court with the revelation that the sect "has 200 centers — one in Oxford — and 50,000 followers world-wide."

But the strongest statement came from the mother of one of the other girls: "The guru is an evil, corrupt man, using mind-bending techniques. The sect's headquarters are another *Jonestown*!"

a liaison officer, Rigg said of the People's Liberation Army:

"To do the daily work without complaining or shirking is not enough; the Party, through its army commissars, demands that the soldiers think rightly. Much is said of public confession. Self-criticism meetings are conducted for the benefit of those who want to demonstrate their interest by the process of letting down their hair . . . In most Chinese units there is a two and one-half hour criticism-and-discussion meeting the first thing in the morning. And the non-commissioned officers are constantly after their men to show more interest in self-criticism."

As Edward Hunter, Dr. William E. Mayer, and others have since demonstrated, the same process runs, like the blood vessels and nerves in our own bodies, throughout all of Mainland China. It is, far more than in Soviet Russia and all its satellites, universally prevalent in the country that has now been recognized by the United States as a member of the Family of Nations.

Already, within a week after our recognition of Mainland China, there were problems. U.S. officials and diplomats noticed the extreme touchiness of their counterparts at embassy receptions and other contacts, the Chinese being easily ruffled, suspicious, and quick to take offense. As an *Associated Press* Washington dispatch of January 1, 1979 put it: "American diplomats hesitate to ask a newly arrived Chinese about his family for fear he may take offense." And, "Most also refrain from asking a Chinese about his assignment here."

Now that normalization and trade have opened up, from Coca-Cola to hotel chains, diplomats are wondering, without wanting to be identified, "whether the Chinese will begin to loosen up."

One China-watcher said that his impression was that the Chinese are as guarded with each other as with Americans:

"With all the flip-flops over the years, the cultural revolution, the counter-cultural revolution, and being encouraged, now and then, to say what they think, then being put in prison for it, the Chinese keep their thoughts to themselves. If you stick your neck out on something, somebody might zing you with it a couple of years hence."

Which makes it easy, once again, to identify the symptoms of long exposure to group criticism.

Here an additional irony crops up. One week after recognition, the Communications Division of the U.S. State Department announced that an "exchange of students" was already under way. This was followed, shortly afterwards, by the announcement of the Los Angeles-based *U.S. China Peoples Friendship Association* (USCPFA), a ten-thousand member organization, that "Friendship and study tours" would begin soon, with mutual exchanges and "discussions" on both sides.

Where the irony comes in, is that — both in the United States and Red China, as we have seen — the phenomenon of group discussion is widespread. Not anywhere near as much in the U.S. as in China, of course, where — like eating, breathing and sleeping — it is mandatory for a healthy life. In fact a majority of U.S. citizens have never heard of it, though most have heard of Jonestown. Yet many of our business executives, consular officers, educators and public relations specialists have more in common with their Chinese counterparts than they might suspect. In one form or another, in varying degrees of pressure and compliance, they have participated in group criticism.

In the magazine *Psychology Today*, December 1978, just before the recognition of the People's Republic of China became reality, an article on management development and self-assertion training, "Measuring Executive Muscle," by Berkeley Rice, highlighted some group sessions. Management development and self-assertion training being but two names for group criticism, it turned out that what was really measured was not "executive muscle," but, rather, executive flab.

After going through nonverbal behavior, eye contact, and "sensitivity," plus confession of faults and nitpicking critiques of each other, one member complained about the accuracy of the group's evaluations. The group leader told him that, "he would be marked as a troublemaker if he persisted." In other words, if he had the courage of his convictions. If he spoke up as an individual. If he dared resist the judgment of the group leader, his career "could be in danger."

Somewhere I hear a similar voice saying, "Comrade, if you persist in your attitude, I do not know whether we will let you represent the People's Republic in Washington or not."

It is reassuring, however, and somehow illuminating, to know that at least one man at the management session used a term somewhat stronger than the one used by Uncle Tom at the beginning of Chapter 8, a term that — despite its earthiness and lack of social status — is the perfect answer to group criticism.

In response to a particularly asinine and unprofessional comment by a group leader, this man, as reported by *Psychology Today*, said simply, "Bullshit!"

Short, concise, and to the point.

But best of all — true.

## CHAPTER 11

### THE IRON HEEL

*"Wherever there is an ascendant class, a large portion of the morality emanates from its class interests and its class feelings of superiority."*

John Stuart Mill,  
*Essay On Liberty*.

Our own ascendant class, influenced and sometimes intimidated even more than our elected officials by the Zionist lobby,\* since a disproportionate number of Jews comprise it, is the non-elected governmental and judicial bureaucracy, a fact increasingly apparent in the bitter reaction to the recent tax revolt and the growing awareness by the average taxpayer of the forces controlling him, regardless of which political party is in "power."

California Senator S. I. Hayakawa calls this class the "knowledge elite" — people, "who believe they know better than other people how to run other peoples' lives." The Senator, of course, should know. As we saw in an earlier chapter, he has long had an intimate connection with both the Esalen Institute and the Eupsychian Network, both being composed of "people" (like Hayakawa) "who think they know better than other people how to run other peoples' lives."

Group criticism for group consensus, Bruce Maliver has pointed out in regard to encounter grouping, "In contrast to its tapering off in industry . . . in the educational world seems to be on the increase." Mainly because, he might have added, in industry there have been some disastrous results (aborted careers, loss of managerial effectiveness, temporary loss of profits), and that in education those same results seem to be encouraged and called "progress," "change," or "break-throughs."

\**Jewish Post & Opinion*, March 16, 1979, in which U.S. Jews complain that the Israeli Prime Minister Begin, while in New York, was "unintelligent" enough to reveal that the Jews' "strength is such that Washington quails before them."

Not only have the National Education Association, the NTL, and the U.S. Office of Education taught sensitivity training for behavior modification to groups of church leaders, industrial and educational administrators, and executives of volunteer organizations, but also to social scientists, police, judges, and other key personnel throughout America. The main targets, however, have been government employees and teachers. A little-known reason for this, as stated in the *Congressional Record* is that:

"The NTL has been amply financed through grants from many organizations and foundations, as well as the federal government. The NEA received grants from the Vernon Fund, a fund heavily contributed to by the *Central Intelligence Agency* (CIA) to 'develop leadership' among educators.\*

## CIA

### (Mind-Control Research)

As to the Vernon Fund and the heavy contributions from the Central Intelligence Agency "to develop leadership" among educators, former State Department Intelligence Officer John Marks, in his recent book, *The Search For The "Manchurian Candidate,"* throws new light on the CIA's involvement in brainwashing. Though CIA Director Stansfield Turner left the public with the impression that the agency had stopped its mind-control experiments, using LSD, electroshock, and sensory deprivation, in 1963, Marks insists that their program, "MK-SEARCH," continued until 1972.

A Canadian psychiatrist, the late D. Ewen Cameron of the Allan Memorial Institute, McGill University, Montreal, worked with the CIA, using money funneled through an organization with a name right out of James Bond, the Society for the Investigation of Human Ecology.

One of the methods of the CIA was to have prostitutes lure unsuspecting guinea pigs into agency-run apartments, then inject them with behavior control drugs and have an observer note the results.

Since drugs, sleep deprivation, the creation of artificial memory loss, etc., have long been used in the USSR and Red China to reinforce group criticism, the interest of our CIA in helping the National Training Laboratories brainwash teachers is, to put it mildly, cause for alarm.

\*House of Representatives, "Sensitivity Training," March 11, 1969.

This development, of course, would not surprise Dr. J. A. M. Meerloo, the Dutch refugee who coined the term "menticide" for mental coercion or brainwashing that makes healthy minds sick and, almost literally, "kills" the proper functioning of that mind. In his book, *The Rape of the Mind*, Dr. Meerloo also touches upon chemical intrusion into the mind, citing the growing dependence upon various drugs, sedatives and mind-distorting compounds. That the government itself, via the CIA, should be the guilty one is, as Meerloo implies, a cruel form of government policy already accepted and practised in parts of Europe and Asia.

Most disturbing, however, especially after Jonestown, is that not only have there been confirmed suicides from this CIA mind-tampering, such as the death of scientist Frank Olson in 1953, but that the interest of this government agency should be focused, not on foreign agents or suspects, but on American citizens: teachers, State Department employees, and the clientele of hookers, an all-inclusive cross-section to say the least.

By a seeming coincidence that in reality was no coincidence at all, Dr. Cameron was a colleague of psychiatrist G. Brock Chisholm, co-founder of the original group dynamics program for social change at the United Nations!

And how was this government pressure, through HEW, the NEA, the NTL, and now the CIA, able to influence teachers and government employees? Simply by securing two recommendations from the *White House Conference on Children and Youth*, March 27, 1960. They were: (1) that "Intergroup relations education be emphasized," and, (2) that "national effort be directed toward preparing trainers at regional, state, and local levels." Of course, as noted earlier, "intergroup relations education" is merely another name for group criticism.

As a result, the NEA-NTL, with the full cooperation of HEW, have been able to push the process of which training coordinator David H. Jenkins, in the NTL manual, *Issues In Training*, remarks, "I find it impossible to talk about democratic training," and then goes on to show why, in his view, group training must be a miniature dictatorship.

In 1965 Title III of the Elementary-Secondary Education Act, funded by the U.S. Office of Education (part of HEW), provided the money for planned change programs in the schools. A monstrosity emerged, financed by the U.S. Office of Education and sponsored by the NTL-NEA: the *Cooperative Project for Educational Development* (COPED) to "explore development of models of planned change in education."

With additional money and clout from, incredibly enough, the National Defense Education Act (Title V), it is no wonder

that we have had an ever-increasing use of group criticism at all levels of civil service, military and civilian, as well as those laboratories for change — our harassed and pressured public schools.

One relevant example, recalling the odd ineffectiveness of State Department officials in Guyana to find anything wrong with the People's Temple, even after numerous complaints, is the *Time* magazine report of September 29, 1967, when the program first took hold:

"350 members of the State Department, including ambassadors, have taken sensitivity classes at Washington's NTL Institute for Applied Behavioral Science."

It was State Department officials who, just outside Jonestown, sat at a table in a jungle clearing to question members of the cult who told them, without exception, that "everything was fine." It never seemed to occur to them that the members would have been carefully screened and briefed by their group leader, Jim Jones, beforehand, to make sure that they were properly brainwashed and did not want to leave. These State Department employees, in accepting Jones's ground rules, had — to all intents and purposes — become part of his group. They had joined the Jones Game. Obviously, after their own NTL conditioning, they felt comfortable there.

In May of 1979, exactly in the right spirit of the self-criticism many of its staff have been indoctrinated in, the U.S. State Department publicly admitted that it had "erred in handling the Jones Cult." Citing serious "errors and lapses," a report conducted by two retired Foreign Service officers, recommended that all U.S. consular officers receive training in "the indicators of behavior induced by techniques of psychological coercion or mind-control"!

Since our "own" CIA encourages such mind-control, and the State Department uses it on its employees, this has got to be one of the most cynical and hypocritical official statements of the decade.

Naturally, if ambassadors are required to take group criticism, then it follows that mere employees of the U.S. General Services Administration in Chicago would be expected to. They were — in groups of so-called Dyadic Encounters, "two units treated as one, a pair," led by sociologists. The sessions were touted as being "to explore, through knowing and trusting, another person through mental self-disclosure and risk taking."

This type of encounter, mandatory of course, consisted of members sitting in the usual circle, facing one partner, grasping

his or her hand, looking deep into the person's eyes, and filling in the blanks in the following sentences: "The emotion I find most difficult to control is . . ."

"I am most ashamed of . . ."

"Right now I am most reluctant to discuss . . ."

"My most frequent daydreams are about . . ."

. . . and other vital information needed to run a federal agency, such as, "Premarital or extra-marital sex . . .," or, "Interracial dating and/or marriage make me feel . . ."

Some employees do not feel either physically or emotionally able to take the tension of confrontations like these, such as one 33-year-old veteran who obtained a doctor's verification of high blood pressure to avoid the sessions. But most workers, as on any job, obey rather than risk being tagged as "insubordinate" in their personnel files — something that can be used against them later.

*Human Events* reporter Solveig Eggerz tells of a compulsory three-day retreat of employees from HEW's Public Health Services at the Howard Johnson Motel near Fredericksburg, Pennsylvania. Another session took place for 400 Mental Health Administration employees at Gaithersburg, Maryland; yet another at Hilltop House, Harper's Ferry, West Virginia — all in February and March of 1977. One employee said afterwards: "When we got back to the office a wall had risen between us." And another remembers: "The sessions sowed seeds of bitterness previously not present."

Exactly. The name of the Game.

No wonder that some employees still refer to the process as "Hate Therapy," a name that has been added to our list.

In Canada psychiatrist Andrew Malcolm\* of Hamilton, Ontario, warns that sensitivity training, "group screaming, nudity, and fondling . . . is just as big a problem as drug abuse ever was. It's incredible that it has become a parlour game to cut someone into small pieces, with no one there to put him back together again."

Yet in the United States, in the Army, the Navy, even the Air Force, men and women are forced to do the very thing to each other that Dr. Malcolm deplors. In an article in the *Army Times*, June 16, 1971, Sp-4c John McMichael told of the group criticism training of soldiers of the 3rd Infantry Division and elements of the 64th Armored, in Schweinfurt, West Germany. A Navy chief petty officer has told the author of the humiliating sessions the crew of a U.S. submarine had to go through in Bremerton, Washington; and Marine and Air Force trainees have complained about insulting sessions of

\**The Albertan* (Calgary), January 30, 1971.

mixed blacks and whites where, afterwards, the two races were divided when they had been compatible before.

Always some Medical Corps group leader was there to order them, "to reach out and touch the next man." Then, separated into racial pairs, one black, one white, they, "close their eyes and feel each other's face." Next, a man took "the floor" in the center of the group and each man told him what he thought of him, after which the enlisted man on the floor called each of the others, one at a time, down to join him so that he could tell them, "any negative feeling he had toward the individuals selected."

Have you read lately that morale in the U.S. armed forces is not what it used to be? Certainly, ever since Vietnam, there has been a high incidence, not only of drug use, desertions, and assault, but also of burglary, robbery, and rape. Crime statistics on military posts, notably at the integrated Camp Pendleton Marine Base near Oceanside, California, where the crime rate rose an unprecedented 100% in the first ten months of 1978, dwarf the ratio in any of our major cities.

Over 20 years ago, Jo Hindman, syndicated columnist, in her prophetic *Human Events* article, "Social Engineering for 1984," warned that the goal of government-funded group dynamics, as suggested by J. L. Moreno in his book *Sociometry: An Approach to a New Political Orientation*, was, "all opposing opinion bludgeoned to conformity by group psychotherapy or expelled as mentally sick," and that, "the resulting dictatorship would have easy sailing."

We are, of course, less than three years from George Orwell's 1984. But that year that many have waited for, some eagerly, others with dread, was unveiled to me, not in the future, but in the past, over twelve years ago.

## Parole Story

(The Ex-Policeman and the Black Panther)

As a parole officer, or agent as they are called in California, I had on my caseload Alprentice "Bunchy" Carter, Deputy Minister for Defense of the Black Panther Party and writing protégé of Eldridge Cleaver.

Working out of the Huntington Park Office near Los Angeles in 1968, the streets comparatively quiet since the Watts Riot three years before, I was able to achieve some rapport with Bunchy, who was on parole for armed robbery, through his interest in writing. An article I had done for the now defunct *True* magazine in 1955, "Death of a City," the story of the eruption of Mont Pelée on Martinique, had interested him. In return, with the door of my office closed one day, Bunchy

lent me a couple of issues of the Panther bible, the Maoist-oriented *Peking Review*.

I had heard rumors that Bunchy Carter and John Huggins, his fellow Panther and friend, were having some friction with Ron Karenga's gang, US ("Us Slaves"), the power struggle flaring into violence at a local high school, then quieting down again. But I still felt the tension in the air out in the Negro community, young Blacks riding the streets four to six in a car.

With the instinct of an ex-police officer (I had been both a patrolman and a deputy marshal in San Diego, California before becoming a parole agent), I knew that Bunchy would either kill some one — or be killed himself. And when he, without permission from me, went up to Oakland to meet with Stokely Carmichael, James Forman and Rap Brown, was arrested for conspiracy-to-commit-murder and possession-of-firearms, then released on bail, I made my decision.

Upon Bunchy's return I booked him at the Los Angeles County Jail for parole violation, "leaving the county without permission," *not* to return him to prison, but to give the situation on the streets time to cool down.

Next morning the supervisor would have none of it. "What are you trying to do," he demanded, "start another Watts Riot?"

Patiently I told him, "Bunchy's going to kill someone or be killed himself. I know it. I can feel it."

It was as if he had not heard me. The case was taken from me, assigned to another agent, and Bunchy was immediately released from jail.

Then another agent yelled across the hall, "Telephone, Ed!" and I was on the line with Charles Garry, Bunchy's attorney.

"Court date's set for the 2nd," Garry told me. "Can you give him the okay to come up?"

"Bunchy's got a new agent," I said. "He's out but I'll pass it on to him."

"He didn't do a God-damned thing," Garry said.

"I'm glad to hear that," I said.

"Not a God-damned thing!" he said once more, then hung up.

(It was the only time I ever talked to the Charles Garry who, with Attorney Mark Lane, fled from Jonestown just before the end, and figured prominently in the affairs of the People's Temple).

Not long afterwards, with the approval of the Unit Supervisor, Bunchy was invited to our office to lead a group criticism session, euphemistically called "sensitivity training," with me supposed to be the one "on the floor" in front of the entire staff.

Scheduled for 10 a.m., September 20, it was to have been a surprise. But I already had a doctor's appointment that morning, for stronger glasses to see this strange world with, and missed the meeting.

I have wished since that I had been there.

Bunchy was in good form. He lectured the agents on "bad" parole agents like me — and cruel prison guards. And he said, "My former parole agent, he ain't human! He didn't talk me man to man. And he arrested me one time for no cause!"

There was more, but I knew what he had done and why. For one of the copies of *The Peking Review* that Bunchy had lent me contained an article on the criticism groups of Red China which I knew the Black Panthers also used. I even admired Bunchy's aggressiveness. If I had been there, maybe I could have cracked his facade, toned down the untruth of my not talking to him "man to man."

And maybe, just maybe, I could have prevented what happened short months later when, as I had predicted, Bunchy and John Huggins were gunned down with Magnum revolvers, January 17, 1969, by three of Karenga's men, the Stiner brothers, Larry and George; and one Claude Elvin Hubert.

All three escaped. It was truly as if the earth had swallowed them. There were rumors, through the years, that the FBI, with their Cointelpro program against militants, had quietly had them eliminated.

But on December 4, 1978, sixteen days after the mass murder-suicides at Jonestown, the New York FBI Office announced that Claude Hubert, still using his Swahili name of "Chochesi," was in Guyana, along with three other fugitives. Though, "not believed to be Temple Members . . . they could take advantage of the situation to attempt to return to the United States.\*

To this date there has been no word, no sign of them. Perhaps they are still somewhere in Guyana. I know only that, at Dover Air Force Base, Delaware, where the Jonestown dead were stored in a refrigerated hangar, out of 599 unclaimed bodies, 274 were still unidentified, January 24, 1979.

The killers of Bunchy Carter, whether in Guyana or among the still unidentified dead, have not yet been found.

\* \* \*

The pattern of pressure and power, from UNESCO to HEW, from the U.S. Office of Education through the NEA,

\*Independent Press-Telegram, Long Beach, California, December 5, 1978. Staff Writer Mark Gladstone.

the NTL, the Law Enforcement Assistance Administration, and the Central Intelligence Agency, is clear. Large segments of our working population, business, civilian, military, students, teachers, even churches and police, are squeezed by the pressure from above, and — from the smaller institutes, the growth centers, the Ashrams — pressure from below.

The reason? In their book *The Iron Curtain*, Harry and Bonaro Overstreet,\* who also gave us *The Mature Mind*, give one possibility when they point out that in Russia the groups are called “collectives” and that:

“Criticism groups are used solely to control the population and each person, regardless of occupation, belongs to not one, but several collectives: one for work, one for sport, one for study, etc.”

Then the authors add:

“ . . . the individual has no real life outside the collectives; and within any of them he can at any time . . . have his future put in jeopardy by having some fellow member accuse him . . . of some deviation from the approved norm of behavior. From the moment he is singled out he is irrevocably on the spot; and he is there alone. Thus there is set going one of the strangest and potentially most *destructive* of rituals ever devised. Member after member of the group will criticize the accused. What is the approved role of the offender? It is never self-defense. Once a person has been accused, his only recourse is to *self-criticism*.”

Or confession.

And if he does not confess or his confession is judged not “sincere” enough? Perhaps he is simply passed over for the next promotion; possibly transferred to a factory in Siberia apart from his family; or, if accused of individualism dangerous to the state, a period of re-education on one of the island prisons off the Kamchatka Peninsula in the Bering Sea.

Precisely as in the catharsis sessions of the People’s Temple, the individual can be criticized for pride, egoism, bourgeois ambitions (for example, wanting to shop in the same stores as the state bureaucracy), any and everything, no matter how small, personal, and petty. Naturally, as the Overstreets show, those who discover the faults of the one on the hot seat are

\*Proof, as Stalin once noted, that “liberals” can sometimes be useful.

praised for their "alertness," "constructive attitude," and "judgment." In such a perverted society, where up is down and down is up, the accolade of "good citizen" goes to the most diligent informer, accuser, or stool pigeon.

As Jim Bogue, survivor of Jonestown who fled with his family just before the end, remembers: "You got up in front of everybody and they would tell you what a bad person you were." And another survivor, a Miss Leroy, realized that the "self-analyses were his (Jones's) only chance to find out what we were thinking and to weed out dissent."

Reading of the beatings, the terror, the mass deaths at Jonestown, I remembered how the Chinese Emperor Huang Ti, 2,200 years ago, ordered his eldest son to commit suicide. Promptly the son did so, leaving the throne open to his weak and corrupt younger brother, exactly the change that the emperor and his prime minister had intended.

Edward Hunter refers to this kind of control-response as being characteristic, indeed possible, only in what he calls an "insectivized" society, one with the unquestioning obedience of ants, bees, and termites to the dictates of the nest, the hive, the Queen.

And Thomas Molnar, in his *Utopia — The Perennial Heresy*, a penetrating study of would-be utopians, tells us that, "power over things and men — the will to be God — is the ultimate objective." For utopian leaders hold that, "if the goal is goodness and perfection, then the use of force is justified . . . they want so thoroughly to organize freedom that they turn it into slavery." And that although the utopian's love of man (remember that Jim Jones wept for his followers even as he ordered their deaths) has not changed, "he must use new and coercive methods against so much indolence and resistance."

Or against that which the utopian leader fears the most — exposure.

This exposure, stimulated by the Guyana tragedy, has increased world-wide awareness of the use by various sects, groups, and churches of techniques used by the late Reverend James Jones.

In the mid-1960s an article in the Richmond, Virginia, *Times-Dispatch* had warned that: "A terrifying new technique of brainwashing is currently being unleashed on the citizens of Virginia . . . sensitivity training has already involved many of our citizens, our church groups." Many have been sold "on the idea that it is a behavioral 'wonder drug' . . . unfortunately, unlike penicillin, it will destroy the natural defenses of our society and leave it vulnerable to mortal illness."

Maxine Thornton, chairman of Training Services for the Executive Council of the Episcopal Church in New York,

says, "Human relations training in the church is mushrooming so fast that I get concerned lest we lose control of standards, clarity and purpose, and intended outcome."

"Mortal illness, lose control, intended outcome," key words in a quest for clues. But it was a religious publication, *The Challenge*, that said the most in the fewest words in 1967 about the plague of group criticism training in the churches. Its title for a series of articles on the grouping trend was, "*Beware! Utopians at Work!*"

One man who is aware of the utopians and their all-consuming love for mankind, especially their love affair with coercion, is Congressman Earl F. Landgrebe (Indiana), who on October 2, 1973 introduced House Resolution 10639 into Congress. HR 10639 sought to cancel Title III of the Elementary and Secondary Education Act (ESEA), which provides the funding for sensitivity training in the schools. It was a heartbreaking battle throughout the next year and into 1975, with the bill alternately stalled in committee or lost in one technical *cul de sac* after another.

Finally, early in 1975, coercive "persuasion" won. In a federal arbitration decision it was held that government agencies have the right to compel employees to attend sensitivity sessions and, "to discipline them if they fail to attend them."

Was Congressman Landgrebe (whom I do not designate by political party since it is irrelevant), discouraged? Not really. For there *have* been victories, despite the resurgence that the decision gave to "Human Awareness Training" from Washington, D.C. to Orange County, California.

The 1979 triumph of the Freedom Gospel Assembly of St. Albans, West Virginia, spearheaded by Pastor Avis Hill in a fight against government pressure and sensitivity training, received nation-wide publicity; especially when Pastor Hill, in coonskin cap and carrying an old muzzleloader, led the victory parade in Charleston.

But there have been other victories, seldom publicized except in employee news organs like the *California State Employee* of Sacramento. A recent issue told of how, at Chico State University, a chapter of the California State Employee Association (CSEA) stopped mandatory encounter grouping on that campus.

Angered by such questions as: "Tell three things that your parents did that you disapproved of," and instructed that, "attendance is part of your job assignment," the employees rallied behind Clarence McIntosh of CSEA Chapter 29 and — as a group — refused to attend the sessions under the smiling group leader assigned to them.

They won and the group leader stopped smiling.

But why, when others failed, did the employees at Chico State win? For the same reason that the Freedom Gospel Assembly won. The answer lies in the word "group." For where they were assaulted as a group — in order to be divided as a group — they turned the tables and *resisted as a group*.

There is no greater strength, no more irresistible force, than a group united in purpose, in action, in goal. More than 70 years ago Jack London, whose title for his novel *The Iron Heel* I've borrowed for this chapter, wrote a short story, "The Strength of the Strong," in which he demonstrates the unbelievable power of people when they are united in the true sense, each an individual yet standing as one, not shattered into the impotent fragments that group criticism makes of human beings.

Dr. William E. Mayer, in his study of brainwashing on American prisoners of war in Korea, graphically described its destructive effects:

"So when ten men would walk out of a self-criticism group, they would walk out in ten different directions, divided, like those sticks in the Old Testament that you can break so easily when they're apart and that are so strong if they're together."

Put the sticks in a bundle and you can't bend them. Take each one alone and it breaks. In direct contrast is the most inspiring account to come out of Korea — the story of the Turkish prisoners.

There were 229 Turks, and the Communist commandant, standing in front of them, started to tell them what to do. The Turkish major stepped forward and said, "It is not necessary to tell them. I'm in command. Tell me."

The commandant ordered the major put in Camp Two, an isolation camp for "poisonous individualists." The same thing happened on down through the lieutenants and every one of the non-commissioned officers, until there were nothing but privates left.

Again the commandant started to give his instructions, when a little private, somewhat older than the others, stepped forward.

"I am the senior private," he said. "It is not necessary to tell them, tell me."

So it went, until finally all 229 men were back together again in Camp Two. And they all, every one of them, made it safely home.

Like the illiterate Puerto Rican, Claudio Rodriguez Morales,

who in September 1979, after thirteen years as a "political prisoner" in Cuba, was released — one of those exchanged for the four Puerto Ricans who tried to assassinate President Truman in 1950.

As Morales recalled:

"Some people tried to get time off for good behavior by going to *political rehabilitation classes*, but I never went. The people that went there became squealers for the communists and one thing I'm proud of is that I never went."\*

It is a goal worth striving for: that every one of us and those we hold dear, like the Turkish prisoners and Claudio Morales, in contrast to those who died in Korea and at Jonestown, shall stand together — and make it safely home.

### But There Are Obstacles in Our Path

The way will not be easy. A totalitarian strait jacket, increasingly tightened, keeps pace with the gradual awakening of the American people and their growing discontent.

A government whose supreme court can decide, as the U.S. Court did in April 1979, that government officials and public figures who sue a newspaper or radio-TV network for libel may inquire into the reporter's "state of mind" as he researched and wrote or broadcast a story, is very close to becoming George Orwell's all-knowing and oppressive Big Brother of 1984.

One of the fiction releases of the early 70s was the novel *Touching* by Gwen Davis, a story about an Esalen-type guru and his insensitive and destructive group methods for self-awareness, as pictured in the Jonestown-like sprawl of bodies in the "self-awakening" photo.

Gwen, a perceptive and charming woman in her thirties, attended Esalen sessions at Big Sur under Paul Bindrim, a dynamic, crew-cut group leader considerably more aggressive than William Schutz. When she came to write her book, which climaxes in the suicide of a central character, she was careful to transform the Bindrim protagonist, with his clean shave and Marine-like crew-cut, into a "heavy, Santa Claus type with shoulder length hair and a beard."

In her naivete, since this is the method all writers have used, from Dickens and Dostoevski to Hemingway and

\* As told to Pieter Vanbennekom, North American Newspaper Alliance: October 28, 1979.

Thomas Wolfe to cloak the actual people they model their characters upon, Gwen Davis thought she was safe. But Bindrim sued, for "invasion of privacy" and other charges; and when he came into court, lo and behold, the formerly crew-cut Bindrim, with a comfortable paunch and a beard, had become the living embodiment of Saint Nick!

Late in 1978, helped by a bewildered jury, Bindrim won the case.

Gwen Davis has appealed. But not too hopefully.

As she said to me in a phone conversation in May 1979, "it seems that you *cannot* criticize sensitivity training. You can't do it. I don't understand."\*

Even more difficult to understand was the grant by the Federal government, early in 1979, of a \$1,500,000 building to Charles Dederich's Synanon Foundation in San Francisco. Strangely, the gift came just as Dederich's arraignment for conspiracy-to-commit-murder "by rattlesnake" was scheduled.

Certainly it is proper to ask why the government would do this. What, besides the alleged "rehabilitation of narcotics addicts" in San Francisco, the former home of the People's Temple, can they have in mind?

Is it any wonder that attorney and writer Mark Lane, once so close to the People's Temple at Jonestown, mentions the CIA but not Esalen, Synanon, or the National Training Laboratories in connection with the Guyana tragedy? Whatever Lane's motive, can he really be blamed?

For the "Iron Heel" is everywhere, manifesting itself unexpectedly at times in what the public naively accepts as confusion or weakness — but never as the foresight implicit in the slogan "Sensitivity Training for Planned Change."

Really, we must ask, what is the source of such pressure? And how can it be that, more than four years after Jonestown, no politician, no writer, no investigator has dared tell the real secret of Jonestown: *the reason why*?

And what, we must also ask, is the source of this apparent confusion and weakness? How can it surface, again and again, and always in the same direction with the same results?

In the *American Mercury*, Spring 1973, the late John Mitchell Henshaw, in his article "ADL Pilot Project," told of the courageous Dr. Francis J. Gist of Bethesda, Maryland, and his fight against the subversive and demoralizing teachings

\* As *Time* magazine reported, March 17, 1980, not only has Bindrim received a total award of \$100,000 — paid jointly by Davis and her publishers Doubleday — but the publisher is suing her, an unprecedented legal move which has all U.S. fiction writers alarmed. It is safe to say that this would not have happened over any other subject than sensitivity training.

his daughter had been subjected to in the schools. Said Dr. Gist, pointing the finger of guilt, it is: "The Jews' sensitivity training, psychotherapeutic techniques, and other experimentation and subversion."

If he had said, more accurately, "The *Zionists*' sensitivity training, backed by pressures from the American Jewish Congress, the American Jewish Committee, and the Anti-Defamation League of B'nai B'rith," Dr. Gist would have been right on the mark.

## CHAPTER 12

### THE ULTIMATE WEAPON

*"Brainwashing is the greatest threat against our society — the calculated creation of a national neurosis."*

Edward Hunter  
*Brainwashing From Pavlov to Powers*

One of the outstanding cover paintings of the late John W. Campbell's *Astounding Science Fiction* magazine, the June 1955 issue, before it became *Analog*, depicted a museum-type display board of the weapons of mankind through the ages: the bow, the spear, the crossbow, swords, early cannon and firearms, right up to the atomic bomb at Hiroshima. Then, on the right of the picture, there was a manila folder labeled simply: "Personnel File." It was meant to be the ultimate weapon — the invasion of privacy, the destruction of personal integrity under the prying eyes of the state.

But another weapon could have been added, a logical extension of the file and many times more destructive, symbolized by a circle.

The circle is made up of between ten and twenty human beings. They sit facing each other without any tables or other furniture between. And then, on command of one of their number, a menacing presence that the others are obviously afraid of, one of them begins to speak. The others listen. The one speaking confesses, tells all his alleged faults and transgressions. He stops. And one by one, each of the other members of the circle tells the first one what a bad person he is, confirms how guilty he is, how lazy, shameful, and inferior — a hazard to the community and the state.

The guilty one admits all, promises to do better, and hangs his head, eyes to the floor, hoping against hope that his confession will be judged "sincere," and that he will not be demoted, separated from his family, or sent to a re-education camp, all this *without committing any actual crime*.

Then, while the others in the circle hold their breaths, the group leader points at another of them and the process begins all over again.

It is the ultimate weapon *par excellence*, a weapon more bludgeon-like than a club, more penetrating than a dagger, more deadly than a grenade, because it attacks the mind. Millions of people go through this ritual daily in totalitarian countries from Eastern Europe across the Urals to the land mass of Asia.

It is the same process that, as we have seen, creates neurosis, forcing into the individual the very emotions that true group therapy tries to relieve: guilt, shame, inferiority, resentment, fear, frustration, and takes from him one of free man's most treasured possessions, the power of indignation.

One of the most common symptoms that Dr. Mayer noted in returned American PWs was this absence of indignation, a zombie-like acceptance of anything that did not affect them directly.

"I've got mine, Buddy. That guy next to me may be getting beaten to death but it's not my business. They're not hitting me."

So healthy minds are made sick. It is this process, in addition to police state controls and official nosiness, that produces the kind of people many tourists have noticed in communist countries: fearful, uncommunicative and suspicious.

It was an unforgettable sight, some ten years back, to watch a television interview of the popular film actor, Kirk Douglas, upon his return from a trip to Czechoslovakia and Roumania. He had just arrived at Kennedy Airport and was obviously tired, without his usual smile.

Now though Douglas is Jewish, his real name being Isadore Demsky (his mother has long been aggressively active in Leftist causes), his essential humanity was revealed. For when the interviewer asked him what he thought of the countries he had just visited, he said, "The system works, there's no doubt of that." Then he paused, frowned, and added thoughtfully, "But what it does to the people!"

"But you liked your trip? You found it interesting?"

"Yes," Douglas said, "very interesting, the system they have there." Then he repeated, "*But what it does to the people!*"

At that moment the picture abruptly changed. But I have never forgotten the look on Douglas' face, the shock and indignation in his voice.

"What it does to the people," of course, has been shown by Edward Hunter and Dr. William E. Mayer. For in the average group discussion in Korea — the same as in the "democratic" discussion groups required of all citizens in the Eastern European satellites — Dr. Mayer makes clear what the function of talking, "talking about anything," is:

" . . . very rapidly talking is no longer a joke. Very rapidly other soldiers begin to stop smiling and start listening. Very rapidly the soldier who was talking got the feeling that somehow, somehow, he couldn't think just how, he had gone too far; he had exposed himself too much."

Until each man felt that all the others knew what he was thinking about. They couldn't really; "but you have this feeling it doesn't matter whether they can or not."

So that:

"Finally, they isolated men from one another and really introduced them into the most superbly constructed solitary confinement cell that man has ever constructed, not out of steel and concrete, but out of feelings and attitudes, a psychological and emotional solitary confinement cell, *the feeling of being alone in a crowd of people.*"

Yet in the United States and other countries, through the international network of sensitivity training that reaches from Europe to Pakistan and Japan and back to the National Training Laboratories in Washington, D.C., this identical process started benignly and has become a fad, as Bruce Maliver points out, involving millions, a part of the conformity, the "in" thing with many people who of course still have the option to volunteer.

As far back as 1958, George B. Leonard, Jr., son of the George Leonard who is vice-president of Esalen, had an article in *Look* with the provocative title: "The American Male: Why Is He Afraid to be Different?" in which he exposed the way that one group leader, hired by a company to "treat" the children of junior executives not considered "outgoing" enough, did his job. It is obvious that Leonard, Jr., in contrast to his father, thinks that mandatory group criticism is the worst thing that could happen to America. For he writes:

"These little 'isolates,' as the group leader called them . . . were given the full group dynamics treatment, along with their mothers, who were invited to gather for group discussion while the little 'deviates' played outside . . ."

Each mother was encouraged to tell her innermost thoughts to the group. Each then was criticized by every other member of the group. Finally, each member criticized herself. When

one of the women told her husband about it, he "remarked jokingly," Leonard, Jr. writes, "that they sounded to him like the 'self-criticism meetings' held by the Communist party members in Russia."

And then the son of the Esalen vice-president concludes:

"... when you teach a child undue conformity to the group, when you take away his respect for the unique characteristics that make him different from all other human beings, then you create an automaton, ideal fodder for ... a totalitarian mass movement."

*Bravo!* This should have made George Leonard, Sr. proud of his son. For it jibes exactly with what a real expert, Viet Cong General Vo Nguyen Giap, admitted in an article in his manual *People's War, People's Army*, a title that goes quite nicely, you will notice, with "People's Temple."

"At grass-root level, democratic meetings and groups are held regularly so that men as well as officers have the opportunity to speak their views on fighting, work, study, and living questions. In our army, not only have the officers the right to criticize the soldiers, but the latter also have the right to criticize the former."

Note the words that General Giap used in common with the brochures and literature of the National Training Laboratories and Esalen, etc.: "opportunity," and "living questions." In another part of his manual Giap makes it abundantly clear that he considers group criticism "good for" his men and, as can be anticipated, that, "everyone can stand a little criticism." So good, in fact, does Giap consider the process that attendance was — and is — both mandatory and permanent.

Permanence and compulsion, like group criticism itself, came to both North Korea and Vietnam from the People's Republic of China, whose vice premier, Teng Hsiao-Ping, visited Washington, D.C. in a gala round of parties, receptions, and smiling politicians and their wives. Teng (pronounced "Dung") proved himself adept at verbal fencing with reporters and their questions. He should be. For Teng, a former Commissar or political officer in the Red Army, was a general with the famous Second Field Army, 1947-50, that later conquered Tibet.

His duties? Nothing less than chief coordinator of group leaders and group criticism for the People's democratic discussion groups of the People's Liberation Army. According

to Lt. Colonel Robert B. Rigg, U.S. liaison officer with the PLA, in his book *Red China's Fighting Hordes* (Military Service Publishing Company: 1951) Teng was very good at his job — merciless, unrelenting, insisting that every soldier confess and criticize, criticize and confess — and keep no secrets.

You have only to see the film "The Ultimate Weapon," based on the work of Dr. Mayer and used to open the Hearing in Sacramento, September 10, 1968, to get the full impact of what a powerful weapon group criticism can be. To my knowledge this film has never been shown on television or distributed commercially in general theaters anywhere. Certainly it was never even considered for an Academy Award, as was that award-winning encounter-group documentary, "Journey Into Self." But nothing can better convince people that the control system devised by the Communists, and used today to an extent no previous tyranny ever dreamed of, is the most ruthless and efficient on earth, than the film "The Ultimate Weapon."\*

Four out of ten human beings live in the controlled environment, the ever watchful supervision of what Edward Hunter calls "insectivized" dictatorship. Guns and group criticism, group criticism and guns, are all that are needed to make it work, the system that Dr. Mayer calls, "This severest and most competent of all tyrannies which have ever been imposed on human beings."

And yet Abraham Maslow, consultant to Esalen and compiler of the list of "Good Minds," The Eupsychian Network, could write in *Pace* magazine, December 1969, several years before his death, in an article "The Unnoticed Revolution," about what he called "the New York intellectual group," damning the publishers and editors who ignored his Good Minds and their "utopian meaning — to make a better world," as, "a sick, pathological group of people."

We have only to remember Jerry Rubin, Esalen-oriented ex-radical, and his dream of, "the nation as one big encounter group," to take the side of those who would not march to the cadence of Maslow's drum corps.

Just as at Jonestown, in the People's Republic of China, as at the People's Temple, group criticism is bolstered by extra methods of coercion: drugs, lack of food and sleep, fatigue, and beatings. And — as has been recently acknowledged by segments of the press regarding the Soviet Union — forced incarceration in prison hospitals for psychiatric treatment, usually for dissidents or those who resist self-criticism, the

\*Narrated, as previously indicated, by the man who is now President of the United States — Ronald Reagan.

diagnosis with monotonous regularity being "schizophrenia, paranoid variety."

In line with Edward Hunter's observations on the insectivization of people and life in the vast regions controlled by the brainwashers, a chilling and speculative book was published in 1964: *Anatomy of the Future*, by one Roderick Seidenberg. The author, apparently an internationalist, enthusiastically dramatizes how a master race of administrators or social engineers has reduced the mass of human beings, "by the ever increasing techniques and refined arts of mental coercion," to the level of mindless insects.

Actually Seidenberg's vision was anticipated by eighteen years by science fiction writer Arthur C. Clarke in his 1946 short story: "Rescue Party." With the chilling insight that is his trademark, Clarke had one of his characters observe that, "eventually all intelligent races would sacrifice individual consciousness and that one day only group-minds would remain in the universe."

Not the least of the devices in such a plan, in addition to drugs, electronic brain implants, and punitive shock treatment, would be a system of universal and permanent "circles of pain": discussion groups overlapping like the leaves of an artichoke. Or like those "symmetrical circles and rings in ranks of 50," found by Pathologist C. Leslie Mootoo at Jonestown.

The pressure is everywhere, unseen yet running laterally like binding thread through the patterns of our society, from Esalen to the National Training Laboratories and the increasingly powerful National Education Association; from England's Tavistock Institute to the Social Psychology Laboratory at the Sorbonne, through Pakistan and Auroville and back again.

Vertically, like stones compressed in a pyramid, the pressure comes from UNESCO through the World Health Organization, the World Federation for Mental Health, the Department of Health, Education, and Welfare; the U.S. Office of Education, the National Association for Mental Health, the Law Enforcement Assistance Administration, the CIA and — once again — the National Training Laboratories (NTL) and the National Education Association (NEA).

The late Carter administration announced, October 18, 1979, the formation of a separate and independent Department of Education, approved by Congress, taking "142 education programs and their staffs from the Department of Health, Education, and Welfare," thus changing HEW to HHS (Health and Human Services). So important is the new Department considered that \$14 billion has been allotted for it, plus a full Cabinet-level position with the leverage to ensure nation-

wide conformity and cooperation.

Remembering that the NTL and the NEA would be at the very heart of any such Department of Education, what do you suppose the faceless bureaucrats, with their 14,000,000,000 inflated dollars have in mind?

Perhaps the answer to that question is in the report that syndicated columnist Reed Irvine made on March 17, 1979 of a three-day National Education Conference in Washington, D.C. Under the title "The NEA Lists to the Left," Irvine told how the guest speaker, Congressman Ron Dellums (Democrat, California), whose re-election Arvo Halberg (Gus Hall), secretary-general of the U.S. Communist Party, had hailed, "gave the NEA conference a display of Marxist rhetoric, flailing his arms and jabbing his fingers."

Dellums, who once called himself a "blood brother" of the Communist Black Panther Party, ended his tirade when he "noted that Martin Luther King had called for a redistribution of power and wealth."

The teachers gave Dellums a standing ovation.

Of course the formation of the giant new Department of Education, which the now ex-President Jimmy Carter had long promised the NEA, caused the sensitivity training-oriented NEA to throw its support behind Carter for the 1980 presidential election.

And, not to be outdone, Carter's home state of Georgia announced the opening of *The Martin Luther King, Jr. Center for Social Change* in its capital city of Atlanta.

At the beginning of this book I said of one of the founders and chief advocates of group criticism that he loves everybody, that is, mankind; and that he wants to help us, all of us. I was not being facetious. The words "love" and "help" and "mankind" are scattered throughout the literature of the NTL and its Growth Center satellites like raisins in plum pudding.

Mark Twain, in an essay on heaven-and-hell and those who go to each place, said of the heaven-bound that some of them firmly believe that they will go there, "and hug, and hug, and hug!" their neighbors in the eternal bliss of a utopian paradise.

It is somewhat sobering to recall that, in those symmetrical circles and rings of bodies around the pavilion at Jonestown, most of the dead were hugging each other.

## CHAPTER THIRTEEN

### REMEMBER JONESTOWN!

*"We have found security and fulfillment  
in collectivism."*

Reverend Jim Jones,  
in letter from the People's Temple,  
Jonestown, Guyana, 1977

It was in collectivism, as People's Temple survivor Diana Mills said one month after the mass surrender of individuality to the group and the group leader, that "They lived his life — and they died his death." And columnist Michael Novak pointed out, in discussing the communal tragedy of the followers of James Warren Jones, that they even shared, "it was to come to pass, collective death."

"Of course," we might say, "we already know this." The books have come out, the magazine articles and nearly three years' worth of newspaper analyses and radio-TV talk, about cults and cult leaders. But already, even while trying to forget Jonestown and what happened there, people are taking a closer look, not only at the so-called cults, but at all evangelists, all preachers with the "word" and a plea for money. Even some of the more worthy groups have suffered; donations, reportedly, have fallen off and not only because of inflation. A new, a deeper cynicism has settled over the land. And the cults, of which brainwashing deprogrammer Ted Patrick claims there are now some 5000, suddenly dislike the term and would rather be called "groups" instead.

As mentioned earlier, it is impossible not to agree with them. They are groups; they have been groups; they will be groups for so long as they last. And — as groups — they either do or do not practice group criticism. That is: "self-criticism, confession, or revelation, plus mutual criticism, always in a group setting."

With the nomenclature changed to what it should have been all along, from "cults" to "groups," the former cults have done all of us a great service. The tragedy is that it took that ultimate encounter in the jungles of Guyana to produce this breakthrough. Our task now, in order to put the deaths

at Jonestown into perspective, is to learn from that event — then apply what we have learned.

Exactly where *were* the cults, before — in a panic over potential loss of money and members — they agreed to change their name to “group”? Dr. Paul Verdier, psychologist and author of *Brainwashing and the Cults*, in an interview on Los Angeles radio station KFI, December 3, 1978, said that:

“A cult is a phenomenon built on collective will, a confirmation that something of significance has occurred and must be kept alive.”

Immediately, however, such a definition becomes useless to us, for if there was one thing that the People’s Temple did *not* do, it was stay alive. It was, both in the beginning and in the end, a group movement towards death, towards self-extinction; the extinction of self being at first merely the subordination to the group and the group leader. The giving up of their personal wills and control of their own destinies by the members was followed by a parallel surrender of property, bank accounts, and real estate. Finally there was nothing more to give but their lives. They gave them.

Though owners of property and social security checks, most of the Jonestown people were transplants from San Francisco, middle-class whites and blacks, as well as black and white down-and-outers, flocking to Jones’s foot-stomping brand of religion and politics in the continued euphoria of the civil rights struggles of the ’60s.

Medical care, soup kitchens, drug programs, all were familiar and reassuring, so that when the essence of the group manifested itself in meagre rations, in long hours of work, in exhausting sermons and self-accusation “catharsis sessions,” the misfits, the lost, did not recognize the skull behind the mask that was the smiling face of the Reverend Jones. They could not see the stealthy approach of the “Noseless One,” when adult members were told in front of the congregation what bad persons they were, then spanked with a heavy ruler that their leader called, with sinister humor, “the board of education.”

Even when elderly women were forced to disrobe in order to humiliate them, and teen-age girls were punished by being made to parade in their panties and bras, few thought of resisting. An identical reaction has been noted in groups where group criticism is a strange and new thing and the leader is trusted; where the members, such as those who paid their \$1,000 fee to Holiday Magic, after investing their savings in a stock of cosmetics, were too involved to back out.

To be able to “take it,” to show their “faith” and that they

are, despite what the others say about them in encounter groups, *good* people, worthy of respect and salvation, this becomes the trap that mutilates both body and mind — the same trap that filled a storage hangar at Dover Air Force Base, Delaware, with stacks of the Jonestown dead.

This trap, a blind alley with no exit, is the very essence, the soul, if such a word is permissible, of mandatory group criticism alias “sensitivity and human relations training,” or any of the scores of names this most vicious of processes hides behind. Little wonder, then, that those who advocate group criticism, like those in the totalitarian dictatorships, cannot tolerate objective discussion of it. They either spread the saccharine gospel of how beneficial “sensitivity” can be; malign those who criticize it; or “hush up the subject, for even to deny it draws attention to it.”

Just as Jim Jones fled San Francisco, running away from exposure when the *New West* magazine expose was imminent, so do the pushers of the encounter movement flee in a smoke screen of glowing testimonials about the process and the industry they have a vested interest in.

To know that those who followed Jones to Guyana were the weak, the misfits, the lost, is to understand that what the process of aggressive group criticism did was to make certain that the extinction of the “I” in each of them was final. It was the *coup de grace*.

Thomas Molnar, in *Utopia: The Perennial Heresy*, remarks that while the utopian leader speaks of education and training as a means of encouraging talent, “he does not really mean this literally because he wants to exclude excellence as an individual goal and regiment individuals until they fuse their personalities in the common mass.”

What the individual loses, reasons the utopian, he really gains:

“For now his particular talents will not endanger the collective march of humanity toward a bright future.”

There is, of course, no better way to stamp out individual talent than in the pressure cooker of a criticism group, especially one made up of intolerant and envious mediocrities. The “workshop” concept, beloved of group-oriented educators, is an apt demonstration of this. The passage to Utopia, as Molnar reminds us, “is a corridor leading nowhere.”

Consequently, it is with a chill of recognition that we read in Molnar’s Introduction that: “Political leaders, fearful of the final cataclysm of nuclear annihilation, say that men must huddle together under a world government,” for it was precisely this reason that Jim Jones gave for the move to

Guyana. In fact, the initial move to Ukiah, California, was for the same reason, both Ukiah and Belo Horizonte, Brazil, having been mentioned in a 1963 *Esquire* magazine article as safe places to be in case of a nuclear holocaust.

Are we on to something here? Is this the common thread we have been looking for — the thread that runs from the incipient world government of the United Nations and UNESCO to the World Health Organization, HEW, the NTL, the U.S. Office of Education, the Central Intelligence Agency; and from there through the nearly 200 Growth Centers that circle the globe from Washington, D.C. through Europe, India, and Japan to Esalen and back again? Or is all of this merely some wild coincidence? Are we in danger of the modern heresy of suggesting the existence of a “conspiracy” or a “plot”? Not at all. For the process we are considering has been advertised for many years by the National Training Laboratories, its place of birth, as “*Sensitivity Training For Planned Change*.”

I therefore suggest that instead of “plot” or “conspiracy,” we use the word “plan.” It has the virtue of being not only simple and short, it is accurate. There is a plan. The NTL has told us so.

Keeping in mind what we have previously learned, that the U.S. State Department has given group criticism classes to at least 350 of its members, including ambassadors, an editorial in the Long Beach, California, *Independent Press-Telegram*, December 5, 1978, is typical of many that saw the light of print in the month after Jonestown.

The editorial writer is sceptical of the State Department, especially its inept handling in Guyana of the report by a Temple defector about, “mistreatment and a mass suicide plan” to consular officer Richard A. McCoy, some time before the plan was carried out. As the editorialist put it:

“It is time, one would think, to discuss the question of U.S. government culpability or negligence in the tragedy at Jonestown.

“Maybe the Rev. Jim Jones was protected by constitutional concerns, as the president says. Maybe he was protected by the inability of consular officials to conduct a fruitful investigation, as the State Department says. Those explanations are inconsistent, and neither is satisfactory. Surely decent men, warned of impending mass suicide, are not powerless to help . . .

“The questions surrounding seeming federal indifference to complaints about Jones must be resolved.”

And should be. As to whether they will be, time and the march of events alone can tell. The real answer, perhaps, lies in the way the American people, and others of the Western World, handle themselves and their destiny. How they do that, in the final analysis, is up to them and what they, both as individuals and as members of groups of individuals, submit to — what they allow to be done to them.

Certainly they will not be helped if Zionist William Paley (Palinski), chairman of the Central Broadcasting System (CBS), has anything to do with it. On April 27, in response to columnist Reed Irvine's repeated questions as to why Paley had not corrected previous incorrect statements by Walter Cronkite and Betsy Aaron that Jim Jones was a Fascist instead of an obvious Marxist, Paley refused to answer.

Even when Irvine pointed out that Cronkite had described Jones as a “power hungry Fascist,” and Aaron ludicrously called Jones's Marxist message the, “Gospel of Jesus Christ,” Paley still would not answer.

When Irvine asked, “Why not?” Paley, who likes to be thought of as a defender of free speech and free inquiry, ruled Irvine out of order and adjourned the meeting.

Jean Blasdale, noted researcher on sensitivity training and the so-called cults, told the author about an ex-Moonie, a young girl who stayed with her at her home for a week. Jean asked the girl, “Would you kill your parents if Moon told you to?”

And the girl, after some hesitation, answered, “Yes.”

This so shocked, even the young girl herself, that for the first time since her defection she realized the full extent of what had happened to her.

More and more, especially in the United States, brainwashing has become recognized as something real, something tangible, not just an occult phenomenon out of some Gothic novel. The commutation of sentence of Patricia Hearst, in February 1978, was a result not merely of a belief, however mistaken, that she had been punished enough, but of the widespread realization, best stated either by the late actor John Wayne, or his press agent, shortly after Jonestown, that, “If 900 people could be brainwashed into killing themselves, then surely one little girl could be brainwashed too.”

One item not clearly understood until recently is that, after her kidnapping, Patricia Hearst was not only subjected by her kidnapers to marathon sessions of group criticism.

In an Associated Press dispatch, November 30, 1979, Miss

Robyn Sue Steiner, former member of the so-called Symbionese Liberation Army, the group that kidnapped the newspaper heiress, told a reporter that she learned the details of the SLA's treatment of their captive from a telephone conversation with Nancy Ling Perry, who was later killed at the shootout in Los Angeles.

"No young girl deserves what the SLA meted out to Patty," Miss Steiner, who broke away from the group before the February 1974 kidnapping, said in an interview in England where she now lives under an assumed name.

As Nancy Perry told her:

"We'll keep her locked up and any of the men and women who want her can take her. Cinque, of course, took her first, as leader, but she's getting foul. She's in total darkness and we don't let her out to the bathroom, so she's crouching or standing as best she can. We take turns standing outside the cupboard, speaking about her and her background, pointing out how evil her type of life is."

Which brings us back to the ubiquitous Jewish lawyer and best-selling author on assassinations and assorted mayhem, Mark Lane, whose real name is Levin. Somehow he keeps coming back to the spotlight, as in the August 5, 1979 comments of Philip Abbott Luce, a former leader of the communist Progressive Labor Party, who seems to have reached genuine disillusionment with what a previous generation of Marxist defectors called "The God That Failed."

Said Luce, concerning the ties between Lane and Jane Fonda, the activist actress who, while in Hanoi in 1972, declared her solidarity with the crew of a communist anti-aircraft gun even to the extent of being photographed aiming the gun at an imaginary American plane:

"Lane is the man possibly responsible for the deaths in the Jim Jones slaughter, as he had prior knowledge of the demented capacity and murderous intent of Jones. That Mark Lane should have been the initial guru to Jane might help explain her proclivity for political abstractions such as 'Don't forget that I'm a white movie actress and that they don't shoot people like me. They shoot black people, underprivileged people'."

From a mind like that to the mind of the late John W. Campbell, editor of *Astounding Science Fiction* (*Analog*)

magazine, is quite a leap. But in an editorial on "Utopia" in the May 1961 *Analog*, Campbell made a new saw out of the old saw that, "Power corrupts: absolute power corrupts absolutely." Said he: "It is *immunity* that corrupts; and absolute immunity corrupts absolutely." Being immune from retaliation, safe above the mob of the enslaved, is, as Campbell concluded, "the deadliest of corrupting influences, the cutting off of normal negative feedback, the pain-messages that warn of excess."

When the pain-messages, the warnings, are disregarded as in Guyana, the result can be tragedy. But it is problematic, in any case, just how capably State Department officials or any others who have submitted to Jones Game Catharsis sessions, can handle complaints about the very group process by which they themselves have been conditioned.

\* \* \*

On September 18, 1979, in Los Angeles, Jewish Attorney Charles Garry, defender of the Black Panthers and a survivor, with Mark Lane, of Jonestown, met with the dark-eyed Jackie Speier, former legislative counsel to Congressman Leo Ryan who was killed at the airstrip by the Jewish Larry Layton and companions. While Garry tried to draw parallels between Jonestown and the mass suicide of Jews at Massada nearly 2000 years ago, Miss Speier, still recovering from her own gunshot wounds, disagreed.

"At least 40 of the Jonestown people were waiting to leave before they died. Certainly they could not have committed suicide!"

Then she bitterly attacked the lack of action by the State and Justice Departments, both before and since that day of death in Guyana, in investigating Jonestown and other cults to prevent a similar tragedy.

As she succinctly put it: "The subject of cults is being ignored by the government because it is politically expedient to do so."

Her words, better than any that have come from other survivors of The People's Temple, are aimed at the very death wish of America's "liberal" leaders. As a *Santa Ana Register* (California) editorial of November 23, 1978 expressed it so well:

"The Rev. Jones's *a priori* assumptions of how a society should be run constitute the perfect microcosm of liberal beliefs running from

Eleanor Roosevelt to George McGovern. They represent a death wish for Western civilization: 'If we cannot erase class and racial distinctions by the snap of a legislator's fingers, then we deserve, collectively, to toast ourselves with cyanide'."

One of the ironies of Jonestown and its aftermath is that Charles Garry, who finds something commendable in mass suicide, once had an opportunity to test his own death wish — a wish, however, that Garry does not seem to have. For in June 1979 the California Department of Corrections revealed it had learned that Garry's name was on what in underworld jargon is known as a "hit list."

It seems that Garry and another Jewish attorney, Fay Stender, angered some of the Afro-American militants they have in the past defended, the Blacks somehow taking it into their heads that the Jewish lawyers had exploited them, not the first time that those the Jews "defend" have achieved such an insight.

After Fay Stender was shot six times in her Berkeley home by a Negro intruder, May 28, 1979, Garry "overreacted," a term he himself has often used in the past to describe police actions against the Black Panthers, and — pale, shaky, and distraught — held a news conference to protest that he has never done anything that would deserve assassination.

Shortly afterwards, in a macabre twist worthy of a Conan-Doyle plot, Garry traded accusations with Mark Lane as to which one of them was responsible "for what happened in Guyana."

As to "what happened in Guyana," it is interesting to note that on November 22, 1979, during a 3½-hour program on cults at Stanford University, California, marking the First Anniversary of Jonestown, former People's Temple member Richard Clark claimed that the Reverend Jones "killed a man, put him in a pot and everybody ate him."

Clark, who led a small group of escapees from the jungle commune shortly before the drinking of the poisoned punch, November 18, 1978, said that the incident was confirmed by the camp cook and that, "many people knew of it. People were so hungry, eating a person would be something besides rice and gravy."

Then Clark, whose own son and daughter died that day at Jonestown, said that Jones told his followers: "'You say you won't eat a human, but you've already done so.' Meeting Jones," Clark added, "was like meeting Count Dracula."\*

\* Associated Press, Santa Ana *Register*, November 23, 1979.

What is important to remember, however, and to repeat, is that the members of the People's Temple were at first volunteers. One of the things they, in their innocence, volunteered for — under another name — was group criticism. They did not know that, like the bottles of cyanide that finally killed them, group criticism should be marked, "Dangerous! Handle with Care!" And that what such organizations as the National Training Laboratories, Esalen, and the various national and international Growth Centers ask others to take on "faith," can end in mental distress, suicide, and even murder.

Albert Schweitzer once wrote:

"We must all beware of reproaching those we love with want of confidence in us if they are not always ready to let us look into all the corners of their heart . . . no one should compel himself to show to others more of his inner life than he feels is natural to show.

"The only essential thing is that we strive to have light in ourselves. Then we get to know each other as we walk together in the darkness, without needing to pass our hands over each other's faces or to intrude into each other's hearts."

Ironic indeed is the fact that "passing the hands over each other's faces" is one of the basic rituals of so-called group encounter. But irony is the essence of the Jonestown tragedy, as if some force greater than any of us, call it intuition, were trying valiantly to maneuver us — and the wounded survivors of Jonestown — away from further danger.

It is too late, however, for Elmer and Deanne Mertle who left the People's Temple in 1975, three years before the death orgy in Guyana, and who — though they had often begged for police protection from the "hit squads" they were certain were after them — were mysteriously murdered, along with their 15-year-old daughter, Daphne, in their home in Berkeley, California, the night of February 26, 1980.\*

A Caucasian couple who had incurred the wrath of the Reverend Jones by their defection and been harassed so much that they had to move and change their names to "Al and Jeannie Mills," they and their daughter were killed execution-style, all three shot in the head at close range with a .22 calibre firearm.

\**Independent Press-Telegram*, Long Beach, California, February 28, 1980.

In an interview with a reporter in November 1979, the 51-year-old Mills said: "I do believe there are people out there . . . former members who are capable of killing. I don't doubt that one bit." And his wife, a soft-spoken yet firm woman of 40, told the reporter: "Jim Jones had people totally brainwashed. I think his power over people was so great that he could reach out from the grave and make them do terrible things . . . He said they should get people like us."

What makes the deaths of Al and Jeannie Mills all the more tragic is that they had set up a "halfway house," *The Human Freedom Center*, in Berkeley, to help other defectors and survivors from the People's Temple and similar groups make the transition to the "outside." (Note: By late March 1980 the victims' son was a suspect,† yet no further developments in that line of investigation were announced. Since that time the son has apparently been cleared for "lack of evidence.")

On a sign above his "throne" in the Temple's pavilion, Jim Jones had a paraphrase of Santayana's, "Those who do not remember the past are doomed to repeat it."

If we can remember this, and learn from the past, then we can also understand what Joanne Brown, the mother of 28-year old John Brown, who died at Jonestown, meant when she said:

"This should stay in the minds of people. If we forget Jonestown, we are doomed!"

†On May 1, 1980, the District Attorney of Berkeley revealed that "traces of gunpowder were found on the hands of Eddie Mills, the son," but that the evidence was "insufficient to bring criminal charges."! (AP)

## EPILOGUE

### "The Parthian Shot"

In the foregoing chapters of this book, sometimes heated with steam and feeling (perhaps it's the vision of those nearly 300 dead babies and children at Jonestown), it is not the author's intention to place the blame for that ultimate group criticism, the cyanide-and-the-guns, on any of those advocates of group criticism mentioned herein. From Carl Rogers and William Schutz, to most of their colleagues; from the leaders and staffs of centers and retreats, from Esalen in California to Auroville in India, they as individuals could not possibly be to blame.

Of course not. It would be ridiculous to suggest such a thing. It would be, as Rogers once said, in a different context when discussing an article of mine on sensitivity-training, to be guilty of, "frightening conclusions and innuendo . . . unfounded assertions and . . . vaguely horrendous."

Also, of course, it would be futile to blame the Department of Health, Education, and Welfare (HEW) for anything at all, now that its name, since its separation from the new Department of Education, has been changed to the innocuous *Department of Health and Human Services*.

But I remember what it was like, from 1965 to November 1978, for those who warned of the possible results of unlimited and mandatory group criticism. Our jobs were at stake, our reputations. The shrill cries of those who advocate and defend this perversion of true group therapy and group counseling were ceaseless and far-reaching. Ridicule, loss of promotion, subtle head-tapping was our portion, and not so subtle hints of "paranoia" and "fear of change."

In the spirit of the Parthian archers of ancient times who, when pursued by enemies, would turn in the saddle to launch swift arrows into the ranks of their pursuers, I turn and loose my bowstring.

And I tell them: it is different now. Things have changed.

No longer am I, and others like me, warning of something that *might* happen, some future peril that could happen unless we strive to avoid it.

It has already happened.

At Jonestown.

More horrible than anything we predicted, it is now an

accomplished fact, part of our history, frozen in time. It has made the name of Jonestown a name to conjure with — and dread. Parents for generations to come will tell their children of Jonestown as an example of evil and danger far more potent than any Witches' Sabbat on Halloween.

And it has given us a perfect example of the "Q.E.D." so beloved by scholars: "Which was to be demonstrated," that we shall ever see. I can think of none better.

Indeed, the majority who have encouraged mandatory group criticism, in any form, could not have had the horror at Jonestown in mind. But the process itself — inanimate, mindless, powerful and without conscience, carries a poison, deadly and opposed to life, that we must not, we dare not ignore.

*It is the process, as pushed by political Zionism and international Communism, that is on trial: "Mandatory self-criticism and mutual criticism in a group setting." And all "voluntary" or uninformed excursions into that Circle of Pain where so many have gone, never to return. Or, if they did return, it was as 913 dead bodies, the last of which, 248 unidentified, most of them children, were buried in a common grave on May 24, 1979, in Evergreen Cemetery, Oakland, California. A bulldozer pushed in the dirt to cover the dead, many so small that their coffins were but four feet long.*

Collective burial after collective death.

Dr. Brock Chisholm and others, as we have seen, had in mind just such a collectivist society where the individual, even in death, is reduced to the impotence and inhumanity of an ant in the nest or a bee in the hive.

Yet though the first anniversary, November 18, 1979, of Jonestown had passed, liberals like *Washington Post* reporter Charles A. Krause, who himself narrowly escaped death at the Guyana airstrip, can still say, as he does in his book *Guyana Massacre*: "It seemed to me that the People's Temple had a legitimate purpose, a noble purpose, and was more or less succeeding"!

So do those who, aware that Jones's goal was a Marxist-Leninist society, excuse the totalitarian violence of the Left as being done in the cause of some "high social justice."

In the Postscript of his penetrating book *Christianity and the Survival of the West* (Sterling Enterprises: 1973), Dr. Revilo P. Oliver, recently retired Professor of Classics at the University of Illinois, speculates whether, "... the Americans will have been the only people in history compulsively and yet knowingly to commit suicide, and ... all that is left of them will lie forgotten in dishonored tombs."

Ironically, Dr. Oliver is not alone in his concern.

For on February 5, 1979, Rabbi Maurice Davis of White Plains, New York, who has successfully deprogrammed 228 brainwashed young people from cults, told a congressional panel that, while the First Amendment prevents Congress from investigating a group's religious beliefs, it does not "prevent the government from investigating the activities of any group, whatever its name may be." The "activities" the rabbi referred to were "mind-control techniques." For as he told the panel:

"Put them all together and you have a prescription for violence, death, and destruction. It is a formula that fits the Nazi Youth Movement as accurately as it describes the Unification Church or the People's Temple."

In appealing to our elected representatives, the courageous Rabbi was in reality appealing, not only to those who are still learning about the destructive process of group criticism, but to those who, having advocated it in the past, now see what a Frankenstein monster it can be.

Though Davis was careful to mention, in true fake "Holocaust" fashion, the Nazi Youth Movement but not Communism, it is tempting to speculate whether he has since been chastised for his statements by either his local Kahal (Jewish community council), the American Jewish Committee, or the ever-present Anti-Defamation League of B'nai B'rith.

What the Zionists and their Communist counterparts (often found in the same individual) fear more than anything else is the Nordic, Teutonic, Anglo-Saxon capacity for rational thought — the coldly objective methods of scientific research and historical scholarship so brilliantly exemplified by the work of the Institute for Historical Review and the Historical Review Press.

Unwittingly extending a challenge to such methods of scholarship and research, *Newsweek* magazine, in its Special Report on the Jonestown atrocity, "The Cult of Death," December 4, 1978, lamented the lack of a way to prove that "the psychological techniques practiced by some cults amount to coercive mind control, leaving their victims legally impaired."

Now, thanks to Page 47 of the National Training Laboratories' manual *Issues in Training*,\* defining human relations (group criticism) training as "coercive persuasion, thought reform, or brainwashing," the way is at hand.

Help us stop it.

Now.

\*Appendix I.

THE END

## APPENDICES

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### APPENDIX I

*Eds. Note: Human relations training fits into a context of institutional influence procedures which includes coercive persuasion in the form of thought reform or brainwashing as well as a multitude of less coercive, informal patterns. Suspending all judgement for the time being, this influence model is presented in terms of its capacity to make sense of what we know of the change process. It is useful to make meaningful predictions about the training conditions necessary for the creative growth of both individuals and organizations.*

*From Issues In Training,  
Training Manual for the National Training Laboratories,  
Washington, D.C. 1962 (page 47).*

#### **Sensitivity Training: Thought Control for the Masses**

Sensitivity training (self- and group-criticism) is often found hiding behind labels such as human relations labs, T-groups, and basic encounter groups. The rising tide of sensitivity

training is helping to drown American individualism and self-reliance in a morass of collectivist group-dependency.

Promoters of sensitivity training claim it is not brainwashing while opponents charge it is a brainwashing technique similar to that used on American prisoners of war in North Korea by the Chinese Communists, and more recently on American prisoners of war in North Vietnam.

What is the truth? Is sensitivity training brainwashing?

Appendix I is an exact reproduction of an editors' note on page 47 of the book *Issues In Training*. Edited by Weschler and Schein, it was published in 1962 by the National Training Laboratories (NTL) and the National Education Association (NEA), 1201 Sixteenth Street, N.W., Washington, D.C.

In the editors' note at the top of the page, the editors of this sensitivity training handbook state that human relations training (sensitivity training) is *thought reform* and *brainwashing*.

## APPENDIX II

The ADL Bulletin, October 1949

### A Technique Developed Eight Years Ago Has Become A Force In Modern Education

A GROUP of educators — with an idea and a plan — met at Columbia in 1941 just before the United States entered the war. The European war had taken its toll of lives and human rights. The toll would increase mightily in the next four years. But these educators were already concerned with doing something about life *after* the war. Their technique: *the first workshop* conducted for the training of teachers in the field of intercultural education.

Sponsored by the Bureau for Intercultural Education and Columbia University, that workshop was the model and forerunner for scores to come. Now the workshop technique has been used on every teacher-training campus in the country where summer courses are given. Increasingly, it has been applied to the field of intercultural education.

When the Anti-Defamation League set out to reorganize its education program it recognized the value of the workshop technique, decided to encourage its use and to make available its resources in the field of intercultural education to colleges and universities.

Results? Workshops have grown as a force and power in modern education. Each year more workshops have called upon ADL for assistance. In the 1949 summer season alone,

ADL serviced, in personnel and material, more than 35 workshops throughout the nation. And it has come to have an important role in their actual planning.

*THE WORKSHOP technique* is a sound method of problem discussion. It can be used for as few as 20 persons and for as many as 200. Under the guidance of qualified leaders, problems are analyzed, researched, and sometimes solved. Its 'secret for success': everyone participates. Group involvement and *democratic discussion* facilitate the learning process.

In the summer of 1949, two outstanding workshops were held in Denver, jointly sponsored by the ADL and the University of Denver. ADL men were regular members of the teaching staff. Similar arrangements were made at the University of Southern California, Rutgers, NYU, UCLA and Texas University. ADL consultants, such as Dr. R. B. Haas on the West Coast and Dr. Louis E. Rath in the East helped execute these plans.

From California to Florida to New England, ADL men and women traveled, sometimes barnstormed the country to answer bids for their services at workshops. Regional directors and staff members attended more than 35 workshops, discussed problems on intercultural education with more than 2,000 teachers.

LEO SHAPIRO, director of ADL's department of education, guided the overall plan for workshop activities. He started his own summer program in June with a workshop for teachers sponsored by the Minneapolis Public Schools. More than 70 persons participated. He continued through July and August with two workshops sponsored by the Michigan State Department of Public Instruction and the Association for Supervision and Curriculum Development, with 120 participating.

The list of ADL-aided workshops is long and impressive. Workshops have made the late spring and summer months important periods for ADL's basic educational work.

The work has been satisfying for two reasons. It has furthered the cause of intercultural education which is today the outstanding movement in the entire field of American education. And — of immediate importance — ADL, as a community organization, has been placed in closer cooperation than ever before with school systems, colleges, and universities.

— FRANK N. TRAGER

**Note:** The ADL (Anti-Defamation League) of B'nai B'rith, "Children of the Covenant."

A fraternal order of American Jews founded in New York in 1843 with an initial membership of twelve.

### APPENDIX III

*Funds for the American Jewish Committee's activities are raised jointly with the Anti-Defamation League of B'nai B'rith through the Joint Defense Appeal.*

What we do — and what we plan to do in the critical period ahead — differs not only in extent, but in intent and emphasis, from the earlier and perhaps more familiar patterns of operation of the American Jewish Committee.

We believe that early attitudes of *hostility* are often firmly implanted *through Christian teachings* which can perpetuate historical inaccuracies about Jews and Judaism. *Such teachings can, and have been altered* as religious leaders and educators have developed new insights into this problem.

*We supply Christian religious publications with prepared materials, articles, and stories, depicting Jewish life, the Jewish spiritual heritage and Jewish religious values as well as articles on current issues which particularly affect American Jews.*

Through the newly created Division of Christian Education of the *National Council of Churches*, the AJC and ADL will jointly have an unprecedented opportunity to aid in the *preparation of lesson materials*, study guides, audio-visual aides, etc. for use in educational activities sponsored by the *Protestant churches* and organizations.

An analysis of films depicting the Crucifixion Story, used in religious educational activities, was completed during 1950 and the results were made available to community councils through the National Community Relations Advisory Council. *Steps are now being taken* in cooperation with leading educators and film producers *to modify those films* believed to affect adversely Jewish-Christian relationships.

Accordingly, AJC's program calls for:

Continued accumulation, through studies which we and related organizations carry on, of substantial information on *the dynamics of individual and group behavior*. We must obtain more complete knowledge of the *methods of modifying their thoughts* and behavior in specific directions.

Typical of recent litigative efforts were "amicus curiae" briefs filed together with the Anti-Defamation League, in the following cases:

*Shelly vs Kraemer*, which struck down racial covenants; *McCollum case*, attacking the constitutionality of released time; *Sweatt case*, involving validity of racial segregation by the University of Texas Law School.

Its ultimate goal is, of course, the elimination of discrimination and segregation from every phase of American life.

**Radio.** Over the last five years, AJC has been responsible, either wholly or in part, for 5,000 radio programs.

With the help and advice of a lay committee consisting of top radio producers, network officers, writers and radio personalities who help to "strategize" AJC's campaigns, our radio activities are multi-faceted and include:

- placing of well-known people on special programs
- feeding facts to newscasters
- stimulating dramatic and documentary productions
- suggesting special "angles" and subjects to producers and writers of quiz shows, discussion programs, children's programs, etc.
- working with producers and writers to inculcate favorable ideas and attitudes with respect to handling of minority problems.

**Television** offers untold opportunities for introducing educational concepts in terms of intergroup relations into existing programs and for developing new ones.

**Magazines and Press** Through continuing cooperation with magazine editors and writers we have been able to (a) place important articles and stories having a positive bearing upon Jews and matters of Jewish concern, and (b) have *modified or eliminated* articles and stories carrying negative or hostile references to Jews.

In the '40's, the necessity for reconstruction and the rehabilitation of Jews abroad, *the need for liberalized immigration* into this country, the necessity for understanding and supporting the *United Nations*, particularly with respect to the inclusion of the human rights concept in its charter, the struggle over Israel and its ultimate creation, were all reflected in AJC's expanded program of domestic education, as well as in its on-the-spot activities in countries abroad.

As the AJC carries forward its program at this highly critical moment in our country's history, it does so in the conviction that the opportunity before us today is greater than at any other time since the birth of the *United Nations* in San Francisco.

**THE AMERICAN JEWISH COMMITTEE**  
386 Fourth Avenue • New York 16, N. Y.

MARCH 1951

## APPENDIX IV

### Ashrams or Growth Centers\*

- Adanta, Inc. — Atlanta, Georgia.  
Amare — Bowling Green, Ohio.  
Auroville — Pondicherry, India.  
Berkeley Center for Human Interaction — Berkeley, California.  
Boston Tea Party House — Boston, Massachusetts.  
Bucks County Seminar House — Erwinna, Pennsylvania.  
Cambridge House — Milwaukee, Wisconsin.  
Casaelya — San Francisco, California.  
Denver Primal Center — Denver, Colorado.  
Esalen — Big Sur, California.  
Evergreen Institute — Littleton, Colorado.  
Gestalt Therapy Institute — Cleveland Heights, Ohio.  
Human Resources Development — Hidden Springs, New Hampshire.  
Kopavi, Inc. — St. Paul, Minnesota.  
Laos House — Austin, Texas.  
Oasis (Midwest Center for Human Potential) — Chicago, Illinois.  
Ontos — West Chicago, Illinois.  
Orizon — Washington, D.C.  
Plainfield — Plainfield, New Jersey.  
San Francisco Gestalt Therapy Institute — San Francisco, California.  
Shadybrook House — Mentor, Ohio.  
Shalal — Vancouver, Canada.  
Sky Farm Institute — Calais, Vermont.  
Synergia — Montreal, Canada.  
Tarry Town House — Tarryton, New York.  
The Center Within/The Berkeley Center — Berkeley, California.  
The Expanding Circle — Sausalito — near San Francisco, California (aptly named, since it solicits membership for over 200 "human potential movement services around the country," at discount rate).  
Wainwright House† — Rye, New York.

\*Lucis Publishing Company, 866 United Nations Plaza, New York, New York 10017.

†Mentioned by columnist Edith Kermit Roosevelt, of the TR branch of the clan in the *New Hampshire Sunday News*, Manchester (October 21, 1962) as being a secluded meeting place for an "international non-sectarian group of business-men, psychiatrists and other professionals."

## APPENDIX V

### Miscellaneous Centers and Groups\*

Arden House† (NTL — near New York City).  
Church Divinity School of the Pacific — Berkeley, California.  
Community Congregational Church — Benecia, California.  
Explorations Institute — Berkeley, California.  
Evangelical Theological Seminary, United Methodist Church  
— Naperville, Illinois.  
Free University of Berkeley — California.  
Free University of Seattle — Washington.  
Gestalt Institute of Cleveland — Ohio.  
Human Relations Laboratory, Bethany Theological Seminary  
— Oak Brook, Illinois.  
Humanics Institute — Los Angeles, California.  
Institute of Therapeutic Psychology — Santa Ana, California.  
Kairos — Santa Fe, New Mexico.  
Moreno Academy — Berkeley, California.  
Moreno Institute — New York, New York.  
Ontos, Inc. — Clarendon Hills, Illinois.  
Psychodrama Institute — Los Angeles, California.  
Psychological Services Associates — Los Angeles, California.  
Sterling Forest† (NTL — near New York City).  
Western Behavioral Sciences Institute — La Jolla, California.

\*National Laymen's Council of the Church League of America, 422 North Prospect St., Wheaton, Illinois.

†National Training Laboratories affiliate.

## APPENDIX VI

### The Eupsychian Network\*

Aureon Institute  
71 Park Ave.,  
New York City  
Harold Streitfield, Director (connected with Esalen)

American Ethical Union  
2 W. 64th St.,  
New York City  
Howard Radest, Exec. Director  
(Publish: *Ethical Forum: Ethical Foundations*)

\*The Center Letter, Deerfield Foundation, Lakeview, Conn. 06039.  
From unalphabetized list compiled by Abraham H. Maslow. (Alphabetized by author).

American Institute of Humanistic Psychology  
584 Page St.,  
San Francisco, California  
(Publish: *Journal of Humanistic Psychology*)

American Humanist Association  
125 El Camino Del Mar,  
San Francisco, California  
Sponsor Youth Group: HSUNA  
(Publish: *Humanist*)

Esalen Institute  
Big Sur Hot Springs,  
Big Sur, California  
Michael Murphy, President

*Explorations* (Humanistic Journal)  
P.O. Box 1254  
Berkeley, California

Fellowships of Religious Humanists  
Box 65,  
Yellow Spring, Ohio  
Ed Wilson, Director  
(Publish: *Religious Humanism*)

Foundation for Integrative Education  
777 United Nations Plaza,  
New York City  
(Publish: *Main Currents In Modern Thought*)

International Society for General Semantics  
540 Powell St.,  
San Francisco, California  
(Publish: *ETC*)

International Cooperation Council  
21002 Avenue San Luis,  
Woodland Hills, California  
(Publish: *Challenge*)

International Foundation for Psychosynthesis  
10921 Wilshire Blvd., Suite 901  
Linde Medical Plaza,  
Los Angeles, California  
Robert Gerard, President

International Center for Integrative Studies "ICIS"  
14 Fifth Ave.,  
New York City  
(Publish: *Forum for Correspondence & Contact*  
and *ICIS Center News Bulletin*)

Institute of Therapeutic Psychology  
205 W. 20th St.,  
Santa Ana, California  
Everett Shostrom, Director

Kairos  
P.O. Box 350,  
Rancho Santa Fe, California  
Bob Driver, President (connected with Esalen)

National Center for Exploration of Human Potential  
Stone-Brandel Center  
1439 S. Michigan,  
Chicago, Illinois  
Herbert Otto and John Mann, Directors

NTL†, Institute for Applied Behavioral Science  
1201 16th St., N.W.,  
Washington, D.C.  
Leland Bradford, Director  
(Publish: *Journal of Applied Behavioral Science*)

Philosophical Research Society  
3910 Griffith Park Blvd.,  
Los Angeles, California

Psychosynthesis Research Foundation  
527 Lexington Ave.,  
New York City  
Frank Hilton, Director

Topanga Human Development Center  
1901 Avenue of the Stars, Suite 251,  
Los Angeles, California (connected with Esalen)

Unitarian-Universalist Association  
78 Beacon St.,  
Boston, Massachusetts  
Sponsor *LR Y*: "Liberal Religious Youth"

†National Training Laboratories. (Run training centers and schools for T-groups and basic-encounter groups).

Viewpoints Institute  
14224 Edris Drive,  
Los Angeles, California  
Ethel Longstreet, Executive Director

Western Behavioral Sciences Institute  
1121 Torrey Pines Rd.,  
La Jolla, California  
Richard Farson, Director

Willis Harman's Education for the Future Project  
Stanford Research Institute, California

World Academy of Art & Science\*\*  
1 Ruppin St.,  
Rehovat, Israel  
Hugo Boyko, President

Note: The above list, compiled by the late Abraham H. Maslow, also received its exotic name from him. It is understood that all members of the Eupsychian Network are in favor of Human Relations Training. If any should decide (after Jonestown) that they are *not* in favor of it, it must be pointed out that the most diligent research by the author and others has not revealed one word in opposition to the process by any member of the Network.

\*\*Also note that the Center in Rehovat, Israel is appropriately last. It is the stinger in the tail of the scorpion.

## APPENDIX VII

### European Network\*

*European Coordinating Committee:* "The European Association of Management Training Centers Committee for the Application of Behavioral Sciences."

(Composed of representatives from England, Belgium, Austria, France, and the United States. Sponsors summer training group labs).

\*"Human Relations Training: Current Status," Matthew B. Miles, revised version of paper read at XIV International Congress of Applied Psychology, Copenhagen, August 1961.

### **Austria and Germany**

The Institute of Social Research, University of Vienna.  
The German Productivity Center, Frankfurt.

### **Denmark**

The Technological Institute, Copenhagen.  
Workers' Adult Education Association.

### **England**

Avoncroft Center (Informal groups from Simon Engineering, Lucas Electrical, the Steel Company of Wales, Esso, Standard Telephones and Cables, and others).  
British Industrial Welfare Service (Three-day retreats).  
Leeds University (Department of Economics and Commerce).  
University of Leicester (With Tavistock Institute).  
Tavistock Institute (Elvetham Hall, Hartley Wintney, Hampshire, England).

### **France**

Social Psychology Laboratory of the Sorbonne, Paris.  
*Centre d'Etudes des Problemes Humains du Travail* (CEPRO).  
*Centre de Socioanalyse*.  
*Association pour la Recherche et l'Intervention Psychosociologiques* (l'ARIP). (Has experimented with three-day group relations sessions and "socio-therapy," or interference, in organizations).  
*Groupe Francais d'Etudes de Sociometrie* (week-end seminars on group technique and psycho-drama).  
*Association Nationale pour le Developpement des Sciences Humaines Appliquées* (ANDSHA). Sponsored by the Universities of Bordeaux & Strasbourg. (Two week seminars at Rambouillet; leadership, authority, and communication problems).

### **The Netherlands**

Netherlands Institute for Preventive Medicine, Leiden. (Summer training for Dutch training personnel and managers).  
Netherlands Pedagogical Institute, Zeist. (Each day's group planned by trainer after observation of action in previous group).

### **Norway**

State Technological Institute, Oslo.

### **Sweden**

Swedish Council for Personnel Administration, Stockholm.

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EST, (or "Ego Self-Transcendence"), could just as well be called "Erhard Sensitivity Training." Praisers of Werner Erhard include Michael Murphy, owner and founder of the Esalen Institute, and Jerry Rubin, who believes in "turning the nation into one big encounter and growth group."

Biancolli, Louis, *The Book of Great Conversations* (Simon & Schuster: 1948).

Contains talk between H. G. Wells and Joseph Stalin, July 23, 1934, in which Stalin — in response to the naive and socialistic Wells' suggestion that Russia encourage more "expression of opinion," admitted that: "We Bolsheviks call it 'self-criticism.' It is widely used in the U.S.S.R."

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Sickening account of brutal group criticism used on Holiday Magic employees in case that involved Melvin Belli as attorney.

Courtney, Phoebe, *Beware Sensitivity Training!* (New Orleans: 1969)

Contains excellent information including Ed Dieckmann, Jr.'s experience with group criticism and the Black Panthers, California Department of Corrections.

Draskovich, Slobodan M., *Will America Surrender?* Chapter 8 — "The Answer to the Problem: Self-Criticism." (Devin-Adair: 1973).

Fairburn, William Armstrong, *Russia — the Utopia in Chains* (Nation Press, New York: 1931).

Includes one of the best and earliest accounts of the Soviet origin of self-criticism or *Sama Kritica*. Written even as the Russian groups were in full swing and people were dying in the thousands.

Gardner, John W., *Self-Renewal — The Individual and the Innovative Society* (Harper Colophon Books, New York: 1965).

In favor of group criticism, packed with the jargon of "rebirth, renovation, and change," sticky as honey but not as sweet. By the former Secretary of Health, Education, and Welfare.

Gibran, Kahlil, *The Prophet* (Alfred A. Knopf, New York: 1964).

This poet would not have liked group criticism.

Green, T. N., Lt. Colonel, editor, *The Guerrilla — And How To Fight Him* (Marine Corps Assoc.: 1962).

Contains article by Vietcong General Vo Nguyen Giap: "People's War, People's Army," describing use of group criticism.

Gustaitis, Rasa, *Turning On* (New American Library: 1969).

Excellent account of voluntary grouping, Esalen, etc., with subtle warning about danger, through the process, of *self-extinction*.

Hunter, Edward, *Brainwashing — From Pavlov to Powers* (Farrar, Straus & Cudahy: 1965 reprint).

Authoritative source by man who coined term "brainwashing," which he calls "the greatest threat to our society, the creation of a national neurosis." It is also, Hunter points out, the Communists' "best kept secret, because even to deny it brings attention to it."

Kilduff, Marshall and Javers, Ron, *The Suicide Cult* (Bantam: 1978).

Inside story of the People's Temple and the massacre at Jonestown. Contains excellent short descriptions of group criticism or "Catharsis Sessions."

Kinkead, Eugene, *In Every War But One* (W. W. Norton & Co.: 1959).

Descriptions of group criticism of PWs in Korea, startlingly like some of today's mandatory sessions for teachers, police, management personnel, government employees, etc., throughout the U.S., Canada, and Western Europe.

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Reprinted by *Look* Magazine. In his criticism of group criticism, Leonard is definitely not in agreement with his father, George B. Leonard, Sr., Vice President of the Esalen Institute.

Lippitt, Ronald, Kenneth Benne, & Goodwin Watson, *The Dynamics of Planned Change* (Harcourt, Brace, & Co.: 1958).

By the NTL trio who carried on the efforts of the late Kurt Lewin for "planned change" or "social change," two of the slogans, especially the latter, that Jim Jones used constantly at Jonestown.

Maliver, Bruce L., Ph.D., *The Encounter Game* (Stein & Day: 1973).

One of the best warnings of the destructiveness of group criticism, though Maliver repeats Carl Rogers' error in crediting author with definition of "coercive persuasion or brainwashing," instead of Weschler & Schein in the NTL manual, *Issues In Training*, page 47.

Molnar, Thomas, *Utopia — The Perennial Heresy* (Sheed & Ward: 1967).

Perceptive study of the dynamics of collective "in-groups" such as later manifested by the People's Temple at Jonestown. Contains striking insight, eleven years before the event, of "leaders fearful of nuclear annihilation" saying that, "men must huddle together . . . in the same way primitive hunting tribes gathered," the exact reason Jim Jones gave for the move to Guyana.

Oliver, Revilo P., *Christianity and the Survival of the West* (Sterling Enterprises: 1973).

A long-time Professor of Classics at the University of Illinois, Dr. Oliver is a former Director of Research in a secret agency of the War Department during World War II. A "great iconoclast," his book shows why Western solidarity against communism depends on the willingness to subordinate religious differences to a common goal. As he did in his previous work: *Conspiracy or Degeneracy?* (Power Products, New York: 1967), Dr. Oliver also questions the willingness of Western Man to survive.

Overstreet, Harry & Bonaro, *The Iron Curtain* (W. W. Norton & Co.: 1963).

Chapters Five and Six contain one of the best descriptions of collective group pressures, self-criticism, and their consequences. (A surprise from longtime Liberals).

Peterson, Severin, *A Catalog of the Ways People Grow* (Ballantine: 1971).

Strongly biased in favor of group criticism, but an excellent study of everything from Astrology to Yoga. Repeats error of Rogers and Maliver of "blaming" author for definition of brainwashing in NTL manual.

Rigg, Robert B., Lt. Col., *Red China's Fighting Hordes* (Military Service Publishing Co.: 1953).

Contains explanation of Communist China's use of criticism (self-criticism, democratic discussion groups, Struggle Meetings, etc.) in the People's Liberation Army.

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Bundy, Edgar C., "Sensitivity Training," *News & Views* (Chicago: 1968).

"Is Everybody Crazy?" *News & Views* (Chicago: 1958).

"Brainwashing as Mental Health," *News & Views* (Chicago: 1957).

Three booklets packed with references and other source material, the third containing information on Dr. J. A. M. Meerloo. Somewhat coy when it comes to placing responsibility, but we were all more polite — before Jonestown.

Crawshaw, Ralph, M.D., "How Sensitive Is Sensitivity Training?" Reprint from *The American Journal of Psychiatry*, December, 1969.

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Cromer, Charles W., *Guide to the Use of The Ultimate Weapon* (Film Consultants, Hollywood, California: 1964).

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Both the cover photo and two other shots bear sinister resemblance to a type of encounter grouping — held either in outdoor settings or in the "privacy" of motel rooms, etc. (See photo: "Self-awakening session at Esalen").

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A 22-page report on research done by "S.O.S." (Series on Sensitivity), Long Beach, California, compiled by researchers Marie Heller Paul and Nola Meredith.

*Mandatory Training for Public Employees: Minutes of Closed-Hearing at the State Capitol, Sacramento, California, September 10, 1968.*

Experts who testified included Drs. William E. Mayer, Terry McNeal, John deTar, as well as Hardin B. Jones, Ph.D., head of the Donner Lab., Berkeley, California.

Coordinated by State Assemblyman Floyd Wakefield. Chaired by the author.

#### Film:

*THE ULTIMATE WEAPON*, script by Charles W. Cromer (Film Consultants, Inc., Hollywood, California, P.O. Box 2990). 27 minutes.

Dramatization of the group criticism used on prisoners of war in Korea. Based on evaluation and study by Dr. William E. Mayer. Depicts actual conditions in the camps, using professional actors.

Narrator: Ronald Reagan, now president of the U.S.

However, neither Republicans nor Democrats have a monopoly on being against group criticism, the process being abhorrent, initially, to most individuals, regardless of political party. Until, that is, they learn of the Zionist Lobby's subtle and pervasive promotion of the process.

#### Tape:

"Evaluation of the American Soldier in Combat," Major William E. Mayer, U.S. Army. (1 hr. 11 min.) 1956.

Major Mayer, Army psychiatrist, discusses some of the findings related to the brain-washing of American PWs during Korean Conflict. Points up implications fundamental to current problems in the U.S. today.

**Letter:**

To author from Dr. Slobodan M. Draskovitch, May 30, 1975.

Concise explanation of difference between self-criticism as applied to intimidate, through self-debasement, dissolution of personal judgment, and unconditional submission, the ordinary citizen in communist societies; and "self-criticism" as used by the Party. The latter type, Draskovitch points out, in effect "shields the Party from real criticism and strengthens it."