



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 16, Folder 4, Cults, 1977-1981.

May 28, 1981

Bertram Gold

Rabbi A. James Rudin

The enclosed letter (drafted by Michael Wyschogrod) has been approved by the American Jewish Congress. The American Jewish Committee has been asked to join with the Congress in sending this letter to the Jewish academics who have been invited to the Unification Church's conference in August, 1981 in Jerusalem. I am also enclosing the preliminary list of some of the invitees.

I hope we join the Congress in sending the letter. Because we documented the anti-Semitism in Rev. Moon's teachings, our signing this letter would be most appropriate and would be a continuation of our work in this area.

AJR:EM

Encl.

cc: Abraham Karlikow
Samuel Rabinove
Bernard Resnikoff
Yehuda Roseman
Rabbi Marc Tanenbaum ✓



D R A F T

We have recently learned that the Unification Church of the Rev. Sun Myung Moon is planning an international conference to be held in August 1981 in Israel to which a large number of distinguished Jewish scholars have been invited. This conference would be one in a series of conferences convened by the Unification Church in recent years which have been attended by prominent personalities in the arts, sciences and professions. The participants in these conferences are paid their travel and hotel expenses by the Unification Church and are not required to make any favorable statements about the Unification Church, or its theology. Nevertheless, we believe that Jewish scholars should decline invitations to the forthcoming Israel conference or to other conferences sponsored by the Unification Church. We do so for the following reasons:

1. The purpose of the Unification Church in holding such meetings is to gain respectability through the association by the Church with names of well-known and respected scholars. The fact that the scholars who attend the meetings do not thereby endorse the Church is ignored and the simple association of the names with the Church serves the Church's purposes.

2. The writings of Rev. Moon are distinctly anti-semitic. This has been documented in a study done by Rabbi James Rudin of the American Jewish Committee.

3. The large sums of money expended on these conferences are largely derived from the labor (flower selling, etc.) of the followers of Rev. Moon. This labor is performed under condi-

tions of exploitation and the suppression of free choice. We do not believe that it is moral to benefit from money raised under such circumstances.

Numerous Jewish homes have been thrown into turmoil and parents subjected to severe suffering as a result of the activities of the Unification Church. We therefore urge Jewish scholars not to accept invitations of the Unification Church for its conference in Israel or elsewhere.



- A. Richard L. Rubenstein - State University of Florida
Leo Pfeffer - Long Island University — *WASH + 3 other*
DC (conference)
- B.Z. Werblowski - Hebrew University - Comparative religion
Yossef Agassi - Philosophy - Tel Aviv University
Yuval Neeman - Physics - Tel Aviv University
Ben-Ami Scharfstein - Tel Aviv University
Dan Segre - International Relations - Haifa University
(editor: Jerusalem Journal- International Relations)
Y. Yovel - Department Chairman, Philosophy - Hebrew University
Max Jammer - Professor of Natural History/Philosophy
Bar-Ilan University
- C. Brian Wilson - Sociology of Religion - Oxford University
Peter Baer, Regis Professor /Moral Philosophy
Oxford University
Werner Becker - University of Frankfurt, Philosophy
Norris Clark S.J. Professor of Philosophy - Fordham University
Renee Berger - Switzerland
Herbert Richardson - Philosophy - University of Toronto
- D. Morton Kaplan - Professor of International Relations
Chicago University
Amran Katz - US Arms Control Commission
Mike Levitt - Director, Social Science
Computation Center, Brookings Institute
Daniel Lerner - MIT
David Martin - Professor, Sociology of Religion
London School of Economics
- 9/81

From the desk of . . .

HASKELL LAZERE

To:

Marc Tadenbaum

I am sure you will be interested in the attached



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(212) PL 1-4000

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American Jewish Congress
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May 27, 1981

STATEMENT IN OPPOSITION TO PROPOSED BILLS

A. 7912, Lasher et al.

S. 5119, Pisani et al.

(AN ACT to amend the Mental Hygiene law, in relation
to the appointment of temporary guardians)

The "Cults" Bills

These bills are another attempt to curtail the growth of religious sects or "cults" and to overcome Governor Carey's veto of similar legislation last year. The New York and Long Island Chapters of the American Jewish Committee and the American Jewish Congress are concerned about and recognize the problems and strains in family relations and the deep feelings of those whose children and other family members are attracted by groups espousing unorthodox religious beliefs and spiritual practices. The proposed legislation, however, is a mistaken and misguided approach to the challenge of these groups and jeopardizes constitutionally guaranteed rights of freedom of religion and association. The bills are drafted in such vague language that they invite abuse of these basic rights by those seeking to have temporary guardians appointed for adults over sixteen who have, in the language of the bill, undergone an "abrupt and drastic alteration of basic values and lifestyle, as contrasted with gradual change such as that which might result from maturation or

education". Guardianship means that the court will place the respondent under psychiatric supervision, can order a change of residence, and can otherwise create a program of treatment for forty-five days with an extension of an additional thirty days if there has been "interference by outside parties" or other "unforeseen circumstances".

We do not believe that the courts are proper agencies to determine whether a person has changed his or her values or lifestyles in ways that their family does not approve as a result of a religious experience. Under the standards adopted by these bills, the transformation of Moses upon seeing the burning bush would have been grounds for the appointment of a temporary guardian by a court, since that experience was not a "gradual change" resulting from "maturation or education".

Throughout the bill vague and imprecise psychiatric terms are loosely used as standards for the court's determination of guardianship. The bill instructs the court to look for "blunted emotional responses", "regression to child-like levels of behavior", and "reduction of decisional capacity", which are guidelines without content. The court is also to be alerted to "physical changes" such as drastic weight change, cessation of menstruation, diminished rate of facial hair growth, and cessation of perspiration as factors pointing toward judicial intervention.

Under the bill inquiries are to be made as to whether such "deterioration" "could reasonably be expected to result from exposure to a systematic course of coercive persuasion including manipulation and control of the environment"; whether there has been "physical debilitation through such means as sleep deprivation or inadequate diet or unreasonably long work

hours or inadequate medical care; reduction of decisional capacity through performance of repetitious tasks or lack of physical and mental privacy or intense peer pressure to induce feelings of guilt and anxiety or fear of outside world or child-like dependency, or renunciation of self, family, and previously held values".

The court is also instructed to watch for a "simplistic polarized view of reality". For a court to be able to appoint a temporary guardian, with the attendant loss of civil liberties that such appointment entails, based on a conclusion that an adult has a "simplistic polarized view of reality", is a substantial and dangerous infringement on basic freedoms.

The vagueness of these provisions is not cured by requiring the courts also to determine through hearings whether a religious group is "misrepresenting" itself by not disclosing its true identity or the nature of its activities. This would require the courts to become involved in inquiries about the validity of sectarian tenets -- a process totally at odds with the constitutional requirement of separation of church and state. This conclusion is reinforced by the fact that such a finding could be made, under the bill, without any showing that there has been a violation of the criminal laws which punish fraud and taking money under false pretenses.

Although the bill requires that the petition for temporary guardianship must contain a statement that the guardian "is not requested for the purpose of altering the political, religious or other beliefs of the respondent", the fact is that the hearings preceding the bill clearly indicate that it is a device for parents and others to remove family members from unorthodox religious groups of which they do not approve.

In sum, this bill raises many constitutional and legal problems and solves none. Indeed, even the sponsors of the bill have recognized that it would be breaking new and uncertain constitutional ground. Existing provisions under the Mental Hygiene Law provide tested procedures where there is a real need to protect an incompetent person. The proposed legislation is unconstitutionally vague and provides unworkable standards for the determinations it would require of the courts. Rather than this approach, which threatens fundamental rights of free association and belief, we favor meeting the challenge of unorthodox religious views by open discussion and disclosure, by increased education and by engaging our young people in authentic religious experience, spiritual growth and traditional values that have meaning in their daily lives. There is no more potent teaching than the examples and models that parents and family members present to their children by the way they live, and that of a society which places among its highest values an individual's liberty to choose his own credo.

May 8, 1981

Bertram H. Gold

Rabbi A. James Rudin

CONFIDENTIAL

Leo Pfeffer has participated in four recent national conferences sponsored by the Unification Church. I am enclosing the program from one of them held in Washington in October 1980. The conference was entitled, "The First International Conference on Law and Individual Freedoms." One of the participants has promised to send me a copy of the proceedings including Pfeffer's speech.

These meetings are part of the Unification Church's systematic campaign to gain legitimacy for its activities. It can be argued that Leo's appearance at one UC meeting was accidental. After all, other leading academic figures have been unwittingly involved with the Unification Church for a single meeting. But he has participated in three other meetings as well. It is troubling that a respected and important figure like Pfeffer has spoken at Moonie conferences. I am sure his speech focused exclusively on the announced subject, Religion in the Public Schools, but his stature gives the Unification Church the credibility that it craves.

The members of the Steering Committee of the New York City Task Force on Missionary and Cults were deeply concerned when they learned of Pfeffer's participation at the U.C.'s conferences. It would be unfortunate if Pfeffer becomes identified with the Unification Church within the Jewish community.

New York State Assemblyman Howard Lasher has introduced his Guardianship bill in Albany, and I am sure that the Unification Church will be among the bill's major opponents.

I would welcome an opportunity following the Annual Meeting to discuss the AJC stance vis-a-vis the Lasher bill. There are several important Constitutional and legal issues involved, and at least ten other states will have similar legislation pending this year. I believe it is important that we consider this matter.

AJR:FM
ENCL.

cc: Samuel Rabinove
Rabbi Marc Tanenbaum ✓

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COMMITTEE I EDUCATION AND FAMILY

CHAIRMAN
ALBERT P. BLAUSTEIN

GROUP A:

RELIGION IN THE PUBLIC SCHOOLS

AMBASSADOR ROOM
THURSDAY
10:30 AM



"RELIGION IN THE PUBLIC SCHOOLS"

SPEAKER I

Dr. Leo Pfeffer
Professor of Constitutional Law
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DISCUSSANT

Janet Apter
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"SECULARISM IN THE SCHOOLS"

SPEAKER II

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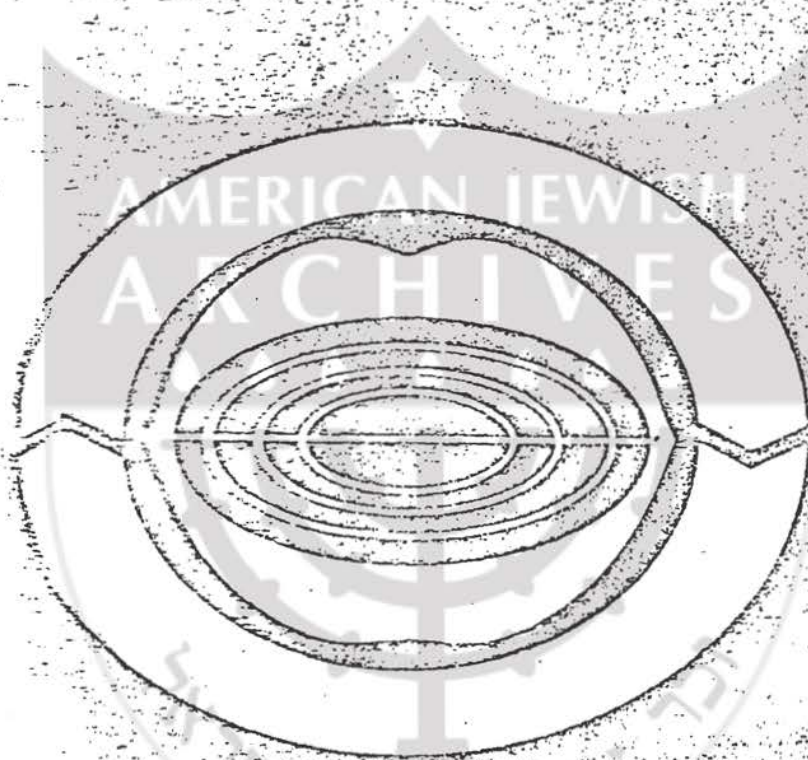
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Stephen Feyer Esq.
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PROGRAM

④ u.c.

THE CHURCH, THE STATE
AND THE LAW



ICLIF

THE FIRST INTERNATIONAL CONFERENCE
ON LAW
AND INDIVIDUAL FREEDOMS

OCTOBER 6-10, 1980
THE SHOREHAM HOTEL
WASHINGTON, D.C.

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THE AMERICAN JEWISH COMMITTEE

date March 21, 1980
to Marc Tanenbaum
from Milton Himmelfarb
subject Norman Mailer's daughter the
evangelist

The attached is from Princeton
Alumni Weekly for March 10.

MH:rg

MEMORANDUM



On the Campus Inside Alpha-Omega

ELIZABETH MAILER '81
WITH PHILIP BABCOCK '81

MARC FISHER '80's column on "Door-to-Door Religion" (PAW, February 11) emphasizes the clash between campus evangelical fellowships and other members of the university community. His account begins by citing a few incidents in which Christian students have offended other students by being rude or deceptive. Fisher writes that these are "typical of the stories told about the university's approximately 150 evangelical Christians."

My "story" is one that is seldom told about campus evangelism but is, I think, more "typical" of what actually goes on. I can describe door-to-door evangelism from both sides: Last year I was a "victim"; this year I am an "agent."

One night in January of last year John Gartner '79 knocked on my door, explained that he was a Christian sharing his faith, and asked if I would be interested in talking with him for a little while. I had heard stories about door-to-door fanatics and had always thought of evangelical Christians as narrow-minded and boring. In short, I was reluctant at first to talk to John.

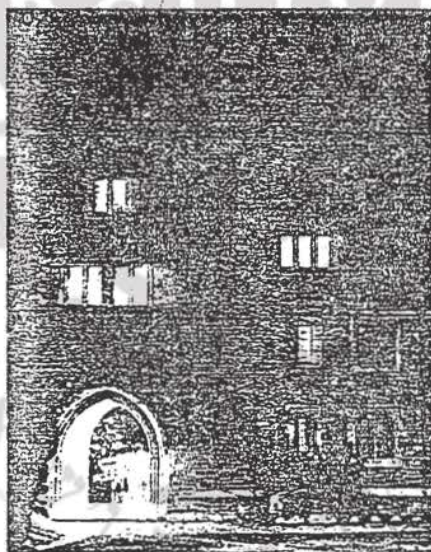
There was nothing in his manner, however, to confirm any of the negative expectations I had; he was polite, patient, and obliging, and we talked for about two hours. I had never really understood the meaning of the Gospel and he took the time to explain it to me. By the end of our discussion I had decided that I believed the Gospel was the truth.

Gradually over a period of about two months I became an active member in the Alpha-Omega Christian Fellowship, the group to which John belonged. (I should note that he had encouraged me only to become involved in a Christian

group of some kind, not necessarily his own fellowship.) As the Bible says in Hebrews 10:25, "Let us forsake not gathering in the name of the Lord."

I was hesitant at first to become involved in the group because of preconceptions that I still had. I felt my relationship with God was a private and not a public matter. But when I finally attended a meeting, I was impressed by the spirit of love and the fullness of joy. I realized that God's love is not something to keep to oneself, but rather something to be shared.

The comment of an unnamed "high-level West College administrator," re-



"It is easy to feel isolated"

ported by Fisher, to the effect that Christian involvement sometimes leads to withdrawal from the university is puzzling. I have found that Christian fellowship, on the contrary, helps students to cope with the problems that lead to withdrawal. There is a lot of loneliness at Princeton and it is very easy to feel isolated. The fellowship provides a group of people you know you can depend on. It is a community of love and friendship, and more — a group of people who help each other in very tangible ways, for example, typing papers, tutoring, etc.

Only one person who has been involved in Alpha-Omega has ever withdrawn from the university and he did

not spend much time in Christian activities. It would be as ridiculous to postulate that Christian activities led to his withdrawal as it would be to say that Whig-Clio movies did so. In fact, it works the other way around. I had intended to withdraw from the university until I became a Christian, at which point I decided to stay.

I have mentioned my realization that God's love is something to be shared. This is the spirit of evangelism. I do not share my faith because I think I'm any better than anybody else. Rather, I share my faith because it is the source of fulfillment in my life and because this fulfillment is available to everyone. I would be ungrateful and selfish if I did not tell people about it.

Assistant Dean of the Chapel R. David Hoffelt '73 suggested to Fisher that there is something "implicitly arrogant" in evangelism (although the context of his remark is unclear). This, too, is puzzling. When a student goes door to door asking people if they would like to know more about a particular candidate for public office, no one accuses him of arrogance. Even if he proclaims that his candidate is the best man for the job, he is not accused of arrogance; instead, he is seen as trying to spread important information and as doing a service to the community by raising consciousness.

Door-to-door evangelism is certainly not arrogant in its nature, and I don't think it is in practice either. When I go door to door, I simply ask students whether they would be interested in talking about Christianity. If a student appears to be uninterested or rushed for time, I don't hesitate to leave. I do not stick my foot in the door, shove a Bible at anyone, or gain access by pretending to be a fire inspector. The policy of Alpha-Omega is to talk only with those people who are interested.

If a student is interested, we usually have a very good conversation. Basically what I express is my belief that Jesus Christ is God Incarnate; that He died on the cross, in our place, for our sins; and that by accepting the gift of His sacrifice we are justified before God. Other than that, I listen, defend my views, and try to answer any questions.

Naturally there is a risk that some people will be offended. But this happens very infrequently. More often, I find that people's lives are changed in a major way through this ministry. I know this from personal experience. My account may not be "typical of the stories told" about campus evangelical groups, but it is one that ought to be heard. □

Elizabeth Mailer '81, an English major from New York City, belongs to Alpha-Omega and works for the Student Volunteers Council. This space is set aside in every issue for students to report happenings "on the campus" and to express their views about various aspects of life at Princeton as they see it. All undergraduates are invited to submit contributions.

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

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May 14, 1977

Rabbi A. James Rudin
Assistant Director of Interreligious Affairs
American Jewish Committee
165 E. 56th Street
New York, New York

Dear Rabbi Rudin:

Please accept my best wishes.

I am enclosing some information about Dr. John G. Clark, Jr., touching upon what I regard as his dangerously irresponsible behavior.

As a result of Dr. Clark's groundless diagnoses, a quite sane young man was put through a shameless ordeal in police confinement and a mental institution, leaders of a legitimate religious society were indicted on charges which, according to the judge who threw the case out of court, were supported by "not a scintilla of evidence," tens of thousands of State and private dollars were wasted on unnecessary court battles, and young Mr. Shapiro and his parents have become even further estranged.

The documentation for the major complaints about Dr. Clark would run into some sixteen pages of photocopies, so I have documented these points with footnotes, hoping that this will suffice. If you have any doubts about the integrity of my research, the original material is available for your inspection.

After you consider this information, I would like to have your comments on this matter. Specifically, do you feel that it would be proper to give Dr. Clark your continued public endorsement (and the implied endorsement of the AJC)?

I respectfully suggest that it's high time for religious leaders, and Jewish religious leaders in particular, to speak out against the wielding of psychiatry as a tool for religious persecution. I hope that you will share your thoughts with me on this also.

Hoping this finds you in good health,

Sincerely,

Jayadvaita Dasa Brahmachari
Jayadvaita Dasa Brahmachari

Enc: 5

NB: I might also note that although Dr. Clark poses as an expert on the Hare Krishna movement, he has never systematically studied the movement or its devotees. Has he ever even entered a Hare Krishna temple? To my knowledge, every medical professional who has carefully examined this movement has given it a favorable report. In contrast to Dr. Clark's unsupported statements--his malicious smears, if I may be so forthright--I offer the findings of Dr. Allan Gerson, a clinical psychologist who has studied our devotees personally and through standard clinical tests. --jdb

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

INTENTIONALLY DISTORTED DIAGNOSIS?

A timetable of the dealings of Dr. John G. Clark, Jr.,
in the case of Mr. Edward Shapiro.

January 1976 Dr. Clark witnesses a lengthy conversation between Ed Shapiro and his parents, but does not interview him. (1)

September 19, 1976 Dr. Clark signs an affidavit saying that Mr. Shapiro is "incompetent as a result of mind control" and "incapable of managing his own affairs." (2)

c. October 1, 1976 Krishna devotees indicted for illegally imprisoning Edward Shapiro through "mind control."

October 12, 1976 Dr. Clark first examines Ed Shapiro (15-minute direct talk at Queens police station, plus an hour and a half of observing Mr. Shapiro). (3) Dr. Clark concludes that Shapiro is "mentally ill" and so certifies in Middlesex Probate Court.

October 21, 1976 Ed Shapiro involuntarily committed to McLean's Hospital.

October 22, 1976 Dr. Clark and Ms. Jean Merritt conduct a "rather long interview" with Ed Shapiro. (4) Dr. Clark later testifies that of the three examinations, this and the one on Oct. 12 were the ones that were "of some substance." (5)

November 3, 1976 After two weeks of daily tests, a panel of doctors at McLean's concludes that Ed Shapiro has no mental disorder and can manage his own affairs. They find no evidence of "mind control."

Dr. Clark signs an affidavit saying that "usual" methods of evaluation "will not reveal the extent of mental disability of a mind under. . . control." (6) He calls for "stress tests." (7)

Under cross-examination, Dr. Clark admits that he doesn't know whether Mr. Shapiro is under mind control or not. "I think that that needs very careful examination." He also fudges on whether Mr. Shapiro is clearly mentally ill. (8)

References (from testimony in Middlesex /Mass./ Probate Court, Fourth Session, November 3, 1976. "In the matter of: Petition of Guardianship of Edward David Shapiro"):

- | | |
|----------------------------|---|
| 1. pg. 1-51. | 6. Affidavit of John G. Clark Jr., M.D. |
| 2. pg. 1-51. | (November 3, 1976). |
| 3. pg. 1-20. | 7. pg. 1-34. |
| 4. pgs. 1-21 through 1-22. | 8. pgs. 1-46 through 1-47. |
| 5. pg. 1-20. | |

Information on Dr. John G. Clark, Jr.

Dr. John G. Clark, Jr., M.D., is a psychiatrist employed at Massachusetts General Hospital and is also an Assistant Professor of Psychiatry at Harvard University. Recently, Dr. Clark has risen to prominence as an "expert" on the use of "mind control" by what he refers to as "religious cults," although to our knowledge this is a subject about which he has not published any scientific articles or studies. He is not generally recognized as an authority in this field. It may also be worthwhile to point out that the concept of "mind control" is generally unaccepted by the professional psychiatric community. Indeed, many psychiatrists regard the idea as either ludicrous, dangerous, or both.

Dr. Clark is a charter member of a group in Lincoln, Mass., calling itself "Return to Personal Choice, Inc.," a small band of mental health professionals loosely associated with a growing nationwide network of self-styled "anti-cultists" and "deprogrammers."

Recently, Dr. Clark has become publicly prominent for two reasons--for his testimony before a Special Investigating Committee of the Vermont Senate and for his psychiatric evaluation of Mr. Edward Shapiro, a 23-year-old Hare Krishna devotee.

The Shapiro case is noteworthy because Dr. Clark certified Mr. Shapiro mentally incompetent before he even interviewed the young man. Dr. Clark learned of the family's history from the young man's father and witnessed a lengthy conversation between young Mr. Shapiro and his parents. Then, some nine months after this examination, which Dr. Clark himself indirectly conceded later was not of much substance, Dr. Clark, at the father's behest, signed a sworn affidavit saying that Mr. Shapiro was "incompetent as a result of mind control."

Dr. Clark's affidavit led to the indictment of two Hare Krishna devotees for alleged "illegal imprisonment through mind control." The unprecedented charges were later thrown out of court by a Queens County Superior Court judge, who condemned the indictment as a "direct and blatant violation of the defendants' civil rights."

At the police station where the Hare Krishna devotees were arrested, Dr. Clark spoke with Mr. Shapiro for fifteen minutes and observed him talking with others for an hour and a half. On this basis, he again concluded that Mr. Shapiro was "mentally ill" and so certified in Middlesex Probate Court. This led to Mr. Shapiro's involuntary commitment to McLean's Hospital, a mental institution in Belmont, Mass.

When, after two weeks of comprehensive tests, a panel of five doctors at McLean's found that Mr. Shapiro in fact had no mental disorder at all, Dr. Clark testified under oath that the boy was indeed mentally ill but that his illness was hidden by the "mind control."

Dr. Clark did not clarify why he was able to detect the alleged mind control whereas the doctors at McLean's were not, but he advised that Mr. Shapiro be subjected to what he called "stress tests." These tests, he insisted, would reveal the extent of the alleged disorders.

(more)

Dr. Clark was somewhat vague about what these stress tests would be, and apparently they are not a part of established psychiatric practice. Some observers have drawn parallels between these tests and methods of coercion used by psychiatrists in the Soviet Union and other totalitarian regimes. Dr. Clark testified that the tests would last perhaps a month and that during the tests the members of the young man's religion would not be allowed to visit him. Even his attorneys would be forbidden to see him ("so that there would not be passing of messages from the cult"). When not in "therapy," Dr. Clark testified, Mr. Shapiro would never be alone, but would always be with "staff, other patients, selected individuals." He would not be allowed his prayer beads or religious literature. Nor would Mr. Shapiro be permitted a tape recorder if he would be able to use it for what Dr. Clark called "reinforcement." When asked, "The relationship between him and his religion would be cut off, is that correct?" Dr. Clark admitted, "Yes."¹

In response to Dr. Clark's recommendations, Dr. Robert Hopkins of McLean's testified that the proposed tests would raise "very serious questions about the patient's legal and civil rights" and "ethical issues in the practice of medicine."² The "stress tests" were never allowed, and Mr. Shapiro was finally released.

Finally, five months after signing the original incompetency papers, even Dr. Clark himself admitted, under cross-examination, that he was not in fact sure whether Mr. Shapiro was mentally ill and under "mind control" or not.

Since the facts of this case have stirred concerned debate over the possible use of psychiatric testimony as a tool for religious persecution, it is also interesting to note that Dr. Clark testified, "It's even possible and probable that in the past exactly what I have talked about as mind control had been programmed in by the monasteries."³

In Vermont, Dr. Clark testified before a committee investigating alleged abuses by various so-called cults. Dr. Clark vividly recounted "frightening hazards" and "disastrous consequences" of the "thought reform" used by "destructive cults," and he described the virtues of a process of "repersonalization" called "deprogramming." Dr. Clark's testimony included statistics and involved descriptions of how cults allegedly work their hypnotic spell, but he finally revealed that his descriptions were based on a sample of only 27 subjects--from six different groups! That this sample is ludicrously skimpy--far too small to justify any but the most reserved and tentative scientific hypothesis--hardly needs to be mentioned.

After hearing Dr. Clark's testimony, the Vermont committee eventually recommended a law by which, upon petition by "any interested department of the agency of human services," "any superior, district or probate judge" could order the confinement of "any adult person who by reason of advanced age, illness, injury, mental weakness, intemperance, addiction to drugs, or other disability, or any other cause" (!) is "likely to be deceived or imposed upon by artful or designing persons." The bill, vigorously opposed by civil libertarians, was defeated.

As a final note, we should point out that many psychiatrists have spoken out strongly against what they see as the actual or potential use in America of psychiatry as a social or political weapon. Such abuses are common in the Soviet Union and have been extensively documented.

Footnotes
on reverse side

Press Conference, October 20, 1976

Dr. Allan Gerson

Education:

Graduated from California State University 1964; graduated (Ph.d) from University of Nevada, Reno, Nevada, 1968. Internship 1968-1969, Reno, Nevada

Posts Held:

Taught psychiatry and was on the psychological staff at the University of Southern California; Los Angeles County Medical Center 1970-1973. Began private practice in Los Angeles, California, 1973 to present. He was on the staff of Memorial Hospital at Hawthorne, Calif.; Imperial Hospital of Inglewood, California, and Westwood Psychiatric Hospital.

Member of Associations:

American Psychological Association; Western Psychological Assn., California State Psychological Association; Los Angeles County Psychological Association; American Psychology and Law Society

Publications:

Forth coming book: "So You Think You're Happy." (Discusses the Hare Krishna Movement and shows how its practices can be integrated in daily life for non-illusory happiness)

Articles:

The Delilah Syndrome (Nursing Journal); Promiscuity as a function of the Father relationship (Psychological Report); Promiscuity as a function of the Daughter relationship (Psychological report)

STATEMENT:

" I am here today as a citizen who dislikes injustice, as a person whose own people, because of their religious beliefs, have been persecuted repeatedly, and as a scientist who knows how ignorance can turn the normal rationality of people into blind hatred.

As a citizen, I see a great injustice perpetrated here. Several people, all of legal age, have chosen a lifestyle which, because it differs in form from our lifestyle, has been viewed by their families as unacceptable. These families, with honest but misguided intentions, had their children removed from the Hare Krishna temple, and attempted to reprogram them to the behavior and attitude of society at large. The reprogramming obviously did not work, and their children returned to the Movement, thus angering and frustrating their parents. Not being able to understand the wishes of their children, or their behavior or their motivation for returning, and needing to blame someone, they effected through devious means to have two members of the New York Hare Krishna Center to be arrested. Therein lies the

inception of the injustice. To compound it, a judge and a grand jury agreed with their charges of unlawful imprisonment and "brainwashing" (a charge unheard of to my knowledge in civil legal proceedings) and ordered the devotees to be jailed.

As a citizen, I am appalled by the over-reaction, the lack of understanding, and the haste to find wrong-doing, not only on the part of the people making the charges, but by the court as well.

As a person whose own people have been persecuted for their own beliefs, I can sympathize with the Hare Krishna plight. The form of this religion differs from our Western thought. Throughout history if a group tried to find God through beliefs other than those held by the majority, and if those beliefs were very different from the majority's, such beliefs were almost always misunderstood. From this misunderstanding came fear, then hatred, and from hatred grew injustices and often atrocities.

AMERICAN JEWISH

An injustice has now been perpetrated through ignorance. Are atrocities far off? This may sound like an overstatement, but for those who say, "It can't happen here," it already has, such as to the American Indians; and to our people of Japanese descent. The time to stop such actions is at the beginning; now. The way to stop it is to replace ignorance with knowledge, and hatred with understanding. Sometimes people stand off at a distance and look at another person's belief, and laugh at them or fear them, but as they get closer they come to understand how similar the observed's beliefs may be similar to their own beliefs.

As a scientist, a psychologist, I have tried to learn about and understand the Hare Krishna People. For nearly a year I spent hours each week talking with, reading about, and testing members of the Movement. I have been to their temples in this country, and in Europe. I have eaten in their homes, and I have been to their children's schools. What I have found is a group of people trying to find God and live as close to the ways that He would like them to live. There is no place in their lives for immorality, for cruelty (to other people or animals), for artificial stimulants or harmful chemicals such as alcohol, drugs or tobacco.

At first glance, their approach to God may seem alien to us, with their different dress, the incense, the many statues and their unique ceremonies. But a closer look reveals similarities to our religious practices that are just as sane. In Catholicism we find the Holy Water, chanting on the rosary, statues of saints, and incense; and in Judaism we find the blowing of the shofar (ram's horn); and in the orthodox synagogue the separation of men and women. Differences of dress are expressed among orthodox Jews and among various Christian orders. Our own pilgrim ancestors differed in dress from the Foppish gentry of their time.

I have studied and tested Hare Krishna people and have not found them to be weird or insane, -- only different from the mainstream. Like any other evangelical or proselytizing religion, their conver

could only become converts if they chose to believe. For example, no one can drag a person to a Baptist church and "brainwash" him into taking God into his heart. He has to want to accept willingly. No one is held against their will by the Hare Krishna Movement. I have never seen it. Nor have my colleagues ever seen it. In examining various members of this religion I have not found one who appears "brainwashed" or zombie-like. In fact, their mental health and normality astounds me! If you cannot accept Krishna (God) they will sympathize with you and hope that you will eventually find Him, and will wish you well as you go on your way. There have been devotees who left the Movement and have said negative things about it, But the "sour grapes" syndrome is not unusual for dropouts anywhere. I wonder how many West Point dropouts vilify the army, or how many seminary dropouts leave and disdain their religion?

After a rational person spends time with the Hare Krishna people, and learns to understand them, he could never believe them to be guilty of the charges which have been made here in New York recently."



ALLAN R. GERSON, PH.D.

CLINICAL PSYCHOLOGY

4411 W. 116TH STREET

HAWTHORNE, CALIFORNIA 90250

TELEPHONE: 772-8000

October 21, 1976

I, Allan Gerson, am making this statement of my own free will and declare that the comments made herein are wholly truthful.

I am a Clinical Psychologist holding a Ph.D. and work in the area of abnormal behavior. My early training was in clinical psychology and social psychology. Although I no longer work in an academic setting, much of my career has been spent in that setting, and my interests still lie in academic as well as private clinical psychotherapeutic pursuits. In the academic vein I had occasion in 1975 to study the Hare Krishna people in Los Angeles and in centers around the United States. As a part of this study I interviewed them, I spent much time at their facilities, and administered a large battery of psychological tests.


As a result of the interviews, my observations and the psychological testing, I formed conclusions and opinions about them as people in specific and as a movement or society in general. I have presented a paper on my findings and I am in the process of writing a book on the findings. My research has lead me to find that the movement is a bona fide religion and part of a religion which has existed in India for well over 5,000 years. As it is practiced in this country, it is in a form which has been and continues to be an authentic religious practice. The principles for which it stands are of the highest moral quality and exclude behaviors which would be seen as criminal, illegal, unethical, or immoral.

In terms of the mental health of the individuals, the vast majority, well into the high 90 percentage fall well within the normal limits of the entire battery of testing and my observations. The very small majority who's test scores fell on the outside of the normal range, were still functioning in a very productive and psychologically well put together way. Indeed the percentage who were found outside of the normal range of the tests were remarkable

for two reasons. The first is that the percentage was far smaller than would be found in the general public according to the actuarials given in the diagnostic manuals and secondly, because they were being so productive and were being held together so well. The opinion I formed for the reason at the time this was done, was that the community is such a close knit in accepting one that the structure and the concern help them to be productive in a way which they would not be in general society because the society in general does not give this kind of concern.

During the study I found no one to have coerced into joining the movement nor into staying in the movement. They use many of the same persuasive techniques that evangelical movements throughout time and throughout the world have used. There was never any use of fear, threats, coercion, or extortion of any kind mental or otherwise. The Hare Krishna style of life is a difficult one to follow as is any devout religion if it is to be followed to the letter and many people can not remain because they do not have the desire or the motivation to do so. When this occurs they are free to go.

These are my observations and opinions based on my study of the Hare Krishna people. Should there be any need for further remarks on my part or clarifications of statements made herein, I am available at the address and phone number listed above in the masthead.



Allen Gerson, Ph. D.
Clinical Psychologist



PHILADELPHIA CHILD GUIDANCE CLINIC

December 20, 1976

Mr. Jack Mahoney
Iskcon of Colorado
1400 Cherry Street
Denver, Colorado 80220

Dear Mr. Mahoney:

I am writing to you because of my concern over recent litigation involving members of the Krishna Consciousness Movement in New York State. It is appalling to note how the law has been able to employ seemingly competent and ethical psychiatrists to prosecute and persecute individuals without due process. It is also disturbing to see the length to which parents may tend to go in perpetuating their rights long after their children have reached their majority.

Charges of mental aberrations have been employed classically by society against any new or unacceptable movement. After all, how can a "sane" individual think or act differently than the majority? It was in response to this mentality that occasioned the Pilgrims, Quakers etc. to immigrate here and it forms the basis of one of the original Constitutional Amendments incorporated under the Bill of Rights.

The concept of "brainwashing" derived out of military situations where attempts were made to influence a person's belief system. Thus we find that under circumstances such as prolonged bombardment with opposing ideas, the validity of even strongly held beliefs could become confused and doubted. The essential ingredients of brainwashing are enforced confinement under threat with repititious presentation of the same idea. There is much question as to whether a brainwashed individual can maintain the new ideas when exposed to the old methods of thinking and away from the pressure of isolation and stress.

Nowhere have I seen or heard that any of the devotees of the Krishna Consciousness Movement were sleep deprived. Nowhere have I seen or heard that the members of the Krishna Consciousness Movement were drugged. Nowhere have I seen or heard that the members of the Krishna Consciousness were forcibly confined by members of this movement, were coerced or ever subjected to threats. Much rather the people inducted into the Krishna Consciousness Movement come and go freely during their initial and subsequent religious contacts. They pledge themselves to,

among other things, a life without drugs, smoking or intoxicating beverages. Rather than physical abuse or threats of abuse, accepting of the principles of the movement presents an opportunity to give up harmful and dangerous substances. Rather than isolation from the mainstream of society, membership in the movement requires constant exposure to people with other beliefs. All of the above mitigate against the use of the term "brainwashing" in the conversion of these individuals from one religious belief to their adherence to beliefs in the Krishna Consciousness Movement.

There is no question but that all movements - religious, social or political - can attract people whose hold on reality is tenuous. But in the same vein, neurotic and/or psychotic manifestations can be found in people in the current usual religions, societal movements or political parties. To say that all people who believe in different (or unusual because it isn't the popular majority view) religions suffer from mental illness is fallacious at best and dangerous logic to say the least.

The persons with whom I have been acquainted who belong to the Krishna Consciousness Movement represent dedication and involvement with people and who are aware of human misery and frailties and are attempting - according to their views - to help others in distress. The members of the Krishna Consciousness Movement whom I have known are at peace with themselves and the world about them. According to standardized psychiatric procedures, all of those individuals could be considered normal. More than just being regarded as within the norm, there is a feeling of internal ease and compassion for others while living a life of simplicity and commitment to the betterment of others.

We can disagree in the philosophy and conceptualization, the dress code and the methods of obtaining the goals of the Krishna Consciousness Movement. This is the right of people in the United States. It is the same constitutional right which we should be affording all people to worship and believe as they will. Unless laws are abrogated, the use of law or mental health facilities to incarcerate those with divergent views contradicts everything our country has represented. The current litigation underscores the potential myth of mental illness and only documents the tendency in our society to suppress differences which need constantly to be defended.

Mr. Jack Mahoney (Cont'd)

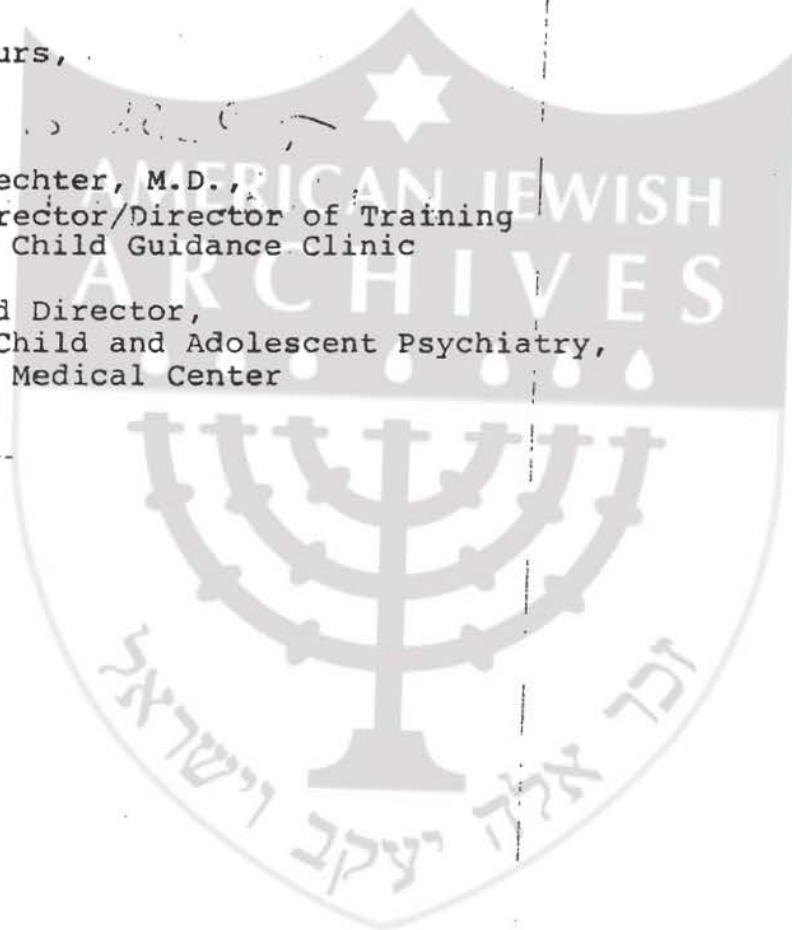
December 20, 1976
Page 2

The view I express is certainly supported by others of my profession and discipline. However, I take full responsibility for all of the above I have written. You have my permission to reproduce my letter if in any way it can be of help in clarifying and correcting a potential dangerous situation involving members of the Krishna Consciousness Movement.

Sincerely yours,

Marshall Schechter
Marshall Schechter, M.D.,
Associate Director/Director of Training
Philadelphia Child Guidance Clinic
Formerly:
Professor and Director,
Division of Child and Adolescent Psychiatry,
SUNY Upstate Medical Center

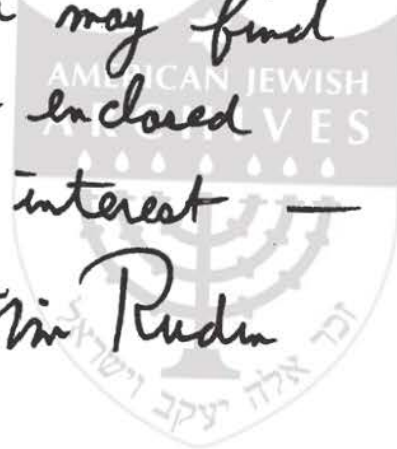
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Interreligious Affairs Department
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, New York 10022

Rabbi Marc Tanenbaum

You may find
the enclosed
of interest —
Jim Rudin





New York University

School of Education, Health, Nursing, and Arts Professions
Department of Cultural Foundations
Program in Religious Education

737 East Building
Washington Square
New York, N.Y. 10003
Telephone: (212) 598-2589

July 20, 1978

Dear Jim,

I can't begin to tell you how much I appreciate your superb presentation to the Religions of the Counter Culture class. You were so orderly & systematic and what you said was so cogent that all of us thought you were simply great. And I am delighted to say that the students read the material you so generously provided. Although we were to deal with something else the next day, the students wanted to discuss what you had said.

It was a pleasure seeing you again.
And thanks again.

Sincerely yours,
Lee

I thought you might be interested in the agenda for a class all too brief.



New York University

School of Education, Health, Nursing, and Arts Professions
Department of Cultural Foundations
Program in Religious Education

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June 30, 1978

E70.2901 Religions of the Counterculture
Prof. Lee A. Belford

Texts: Glock & Bellah: The New Religious Consciousness
Cohen: The New Believers: Young Religion in America
Needleman: The New Religions

The reading assignments are for the dates indicated.

7/3 Introduction

7/5 Baha'i, A Religion of Love
Glock & Bellah: 93-115
Cohen: XI-XVII
Needleman: 16-28

7/6 Transcendental Meditation - A technique
Glock & Bellah: Use Index
Cohen: 74-83
Needleman: 128-142

7/10 Iskcon: Hari Krishna
Glock & Bellah: 31-51
Cohen: 84-95

7/11 Nyingma Tartang Tulku
Glock & Bellah: 318-330
Needleman: 164-187

7/12 Discussion

7/13 Unification Church, Cohen: 43-53

7/17 Born Again Christians; Jews for Jesus
Glock & Bellah: 143-161; 245-264
Cohen: 2-32

7/18 Reactions; Deprogramming

7/19 The Charismatic Movement
Glock & Bellah: 162-179
Cohen: 33-42

7/20 Evaluation

Glock & Bellah: 89-92; 267-293
Cohen: 154-157
Needleman: 209-229

1. Prepare questions you would like to ask and give them to the instructor before class.
2. Due July 13, an 8-10 page paper on a particular group and its appeal.
3. Due July 19, an 8-10 page paper evaluating the religious of the counter culture.

(If you have other suggestions for your papers, get your instructor's approval in writing)



INVESTIGATION OF
KOREAN-AMERICAN RELATIONS

SUBCOMMITTEE ON INTERNATIONAL ORGANIZATIONS

DONALD M. FRASER, MINN., CHAIRMAN

MICHAEL HARRINGTON, MASS. EDWARD J. DERWINSKI, ILL.
BENJAMIN S. ROSENTHAL, N.Y. WILLIAM F. GOODLING, PA.
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LEO J. RYAN, CALIF.

ROBERT D. BOETTCHER
SUBCOMMITTEE STAFF DIRECTOR

Congress of the United States
Committee on International Relations

House of Representatives
Washington, D.C. 20515

June 28, 1978

Rabbi A. James Rudin
Assistant Director, Interreligious Affairs
The American Jewish Committee
165 E. 56th Street
New York, NY 10022

Dear Rabbi Rudin:

Thank you for your kind words regarding my address on the disarmament question before the National Council of Churches Governing Board, as well as the materials you submitted regarding the Unification Church.

The Subcommittee on International Organizations, which I chair, was authorized on March 9, 1977, by the US House of Representatives to conduct a full investigation of all aspects of the relationships between the United States and the Republic of Korea. Among the many allegations which led to this inquiry are charges that the Reverend Sun Myung Moon, and organizations associated with him, have ties with the Government of South Korea, including the Korean Central Intelligence Agency. The investigation is in the process of determining whether the facts support or refute this allegation, and we have received reliable information that such operational ties do exist. I am enclosing materials which the Subcommittee has released concerning this matter.

The Subcommittee's inquiry into the activities of Reverend Moon and his organizations, however, has been limited to matters falling within the framework of international relations, consistent with the Subcommittee's mandate and interest.

As you are aware, the Constitution prohibits the Subcommittee or any other government body from questioning the purely religious practices or doctrine of any group or individual, and the Sub-

Committee on International Relations

INVESTIGATION OF KOREAN-AMERICAN RELATIONS

Rabbi Rudin

Page 2

committee has acted in accordance with these constitutional protections.

Thank you for your offer of assistance in the work of the Subcommittee. Your interest in our investigation is greatly appreciated.

With best wishes, I am

Sincerely yours,

Donald M. Fraser

Chairman

Subcommittee on International
Organizations

DMF:slh

Enclosures