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

Series C: Interreligious Activities. 1952-1992

Box 38, Folder 12, Moon, Sun Myung - Unification Church, 1981.

NOT TO BE RELEASED WITHOUT PRIOR MUTUAL CONSENT

Rabbi Marc H. Tanenbaum
National Interreligious Affairs Director
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum,

We are aware of the fact that aspects of the teachings and practices of the Unification Church have been perceived by you, other leaders of the Jewish community, as well as by leaders within the Christian communities as the basis for serious concerns and reservations about our movement.

The purpose of this official letter to you is to seek to clarify these issues.

A primary charge leveled against the Unification Church is that it is engaged in a deliberate attempt to destroy the harmony of the family. This notion about us has been an unfortunate misunderstanding. It is true that the Unification Church is a relatively new and unfamiliar religious faith. Also, it has attracted much of its membership from youth, and stresses living and sharing in a community life-style.

This is not unlike many religious faiths in the world. While there have been communal based faiths in early America -- the Oneida community, the Shakers, the Amish, among others -- this organizing principle in religious life is relatively uncommon in America today and is therefore generally perceived as strange or foreign.

As in any religious faith with a community life-style, community responsibilities and shared financial concerns do not always make it possible for any one member to be a rugged individualist, that is, to do as he or she chooses at any one time. Though the religious teachings of the Unification Church stresses family life, the above circumstances have caused some misunderstanding between members of the Unification Church and those of other faiths, and some Unification Church members and their immediate families. Our members have always been encouraged to strengthen family bonds and in the past we have taken steps to encourage our members to meet with their parents and loved ones as often as possible because we have been aware of this problem. We will continue to take such steps and will do so more vigorously in the future.

As evidence of this intent, we wish to make a formal proposal to you to establish a mechanism that will help resolve this family problem. Master lists have been composed of our membership, both Jewish and non-Jewish. If there are any questions from concerned parents as to whether or not their children are members of Unification Church, we invite them to inquire through the office of the National Interreligious Affairs Department of the American Jewish Committee. You are free to invite responsible leaders of the Roman Catholic, Protestant, and Evangelical Christian communities to set up an inter-religious committee to collaborate

with you in the implementation of this program.

As your office or inter-religious committee forwards to us requests, we will make arrangements to promptly advise as to whether or not this individual is a member of the Unification Church. If it turns out that a member of the Unification Church has not contacted his parents, we will make certain that he or she is encouraged to do so immediately. We hope in this way to help meet whatever anxieties may exist among parents of children in the Unification Church, and thereby to contribute to family reconciliation.

The Unification Church has further been accused of deceptive tactics in recruiting members, including a failure to identify ourselves adequately to prospective members. We, like others, are a missionary church. Let me assure you that any so-called deceptive practices which may have been instituted in the past were against the spirit of our movement and not condoned by the Rev. Moon. Accordingly, we wish to advise you formally that all missionary work on behalf of the Unification Church will be on the basis of clear and explicit witnessing for the Unification Church. Though our members seek the same rights and privileges of other Americans guaranteed by the First Amendment of the United States Constitution and in their rights to conduct their private lives, and professional and business practices, so-called deceptive practices have never been nor are a policy of this church. We assure you that we will carry out a vigorous surveillance to assure that such deviations will not be tolerated by our leadership.

The Unification Church has been accused of anti-Semitism, in that the Divine Principle allegedly states that the Jews are collectively responsible for the killing of Christ and that their Covenant with God has been abrogated. While we understand that a basis for these unfortunate charges have been found in an early translation of the Divine Principle, the Unification Church is in the process of developing a new, updated commentary based on the best of contemporary scholarship.

Until that commentary is completed, we wish to make clear to you in unambiguous terms our theological views toward Judaism and the Jewish people:

The Unification Church believes that the Jews are not a cursed nor rejected people, nor are they today or at any time to be held collectively or individually, responsible for the Crucifixion of Christ. We share with other enlightened Christians the belief that the sins of mankind are responsible for the death of Christ, and that there is no theological basis whatsoever for scapegoating the Jewish people.

We regard the Jewish people and the Jewish nation of Israel as our elder brothers in faith. In the past we have issued public statements clearly stating our positions and feelings which are one of deep respect and appreciation of Judaism, the Jewish people, and the nation of Israel. While the Divine Principle is based on Christian antecedents and therefore reflects some of the New Testament concepts toward the Jewish

people, as a living, evolving religious community we are aware of and embrace completely those contemporary declarations by major Christian Churches, foremost among them the Vatican Declaration on Non-Christian Religions (Nostra Aetate) of the Second Vatican Council and the latest "Guidelines on Jewish-Christian Relations" recently adopted by the Committee on the Church and the Jewish People of the World Council of Churches which decisively repudiates anti-Semitism by anyone and at any time, calling for mutual respect and fraternal dialogue between Christians and Jews.

Beyond that, we share the worldwide ecumenical commitments to brother and sisterhood between all members of God's human family.

We ask that you accept these deeply-felt convictions as a statement of our actual views, and we express the hope that we can continue to clarify these matters to your satisfaction and that of the Jewish people in the interest of understanding, fraternal feeling and human solidarity.





The American Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

November 5, 1981

Colonel Bo Hi Pak
THE NEWS WORLD
401 Fifth Avenue
New York, NY

Dear Colonel Pak,

Thank you for your recent letter and its warm sentiments which I appreciate.

As I indicated to you, we have two primary concerns at the present time with regard to the Unification Church:

First, it is vital that a mechanism be created for members of the Unification Church, particularly of Jewish origins, that will enable them to have some meaningful contact with their parents who are anguished over the loss of contact with their children. We are prepared to help set up that mechanism either for Jews alone or on an interreligious basis with representatives of the Catholic, Protestant, and Evangelical communities.

Second, it is critical that serious and responsible efforts be undertaken to revise the anti-Semitic teachings that continue to appear in the Divine Principle as a residue from classic New Testament traditions. We hope that a commentary on the Divine Principle can be prepared in the near future that will carry out that purification process in keeping with the highest standards of contemporary Jewish and Christian Biblical and historical scholarship.

I enclose a copy of the latest statement of the Committee on the Church and the Jewish People of the World Council of Churches which incorporates that approach. Until such a study can be completed, it would be exceedingly helpful were a statement similar to this World Council document to be prepared by the Unification Church for public clarification of your actual views on Judaism, the Jewish people, anti-Semitism, and Israel.

I will be glad to consult with you further as progress develops on both these levels.

Faithfully yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

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The following statements have been the result of discussions between Mr. Joel B. Grae, Esq. and Mr. Bo Hi Pak, Special Assistant to the Rev. Sun Myung Moon. They are considered preliminary and fully open to discussion and/or modification.



practices, so-called deceptive practices have never been nor are a policy of this church and will not be tolerated by its leadership.

The Unification Church has been accused of anti-semitism, in that the Divine Principle allegedly states that the Jews are responsible for the killing of Christ. Nothing could be further from the truth. The Jews are not a cursed people, nor are they today or at any time collectively or individually, responsible for the crucifixion of Christ. We regard the Jewish people and its nation, Israel as our elder brothers. In the past we have issued public statements clearly stating our positions and feelings in a positive regard toward Judaism and the nation of Israel. It is our opinion that as a Christian theology, Divine Principle actually conveys no more or no less than what is contained in the so-called New Testament itself, and we are aware of and embrace those declarations by all Christian Churches, especially since the Second Vatican Council concerning these matters and the concern for worldwide ecumenical brother and sisterhood. We would be willing to further clarify these matters in the interest of understanding and good feeling.



There is also interest in a joint statement embracing the integrity and adherencies of the religious faiths and their promise to resolve any issues of relationships in a spirit of dialogue, respect, mutuality and good will.



Dear

The Unification Church has sometimes been accused of making a deliberate attempt to destroy the harmony of the family. This notion about us has been an unfortunate misunderstanding. It is true that the Unification Church is a relatively new and unfamiliar religious faith. Also, it has attracted much of its membership from youth, and stresses living and sharing in a community life-style. This is not unlike many religious faiths in the world though it is uncommon in America. As in any religious faith with a community life-style, community responsibilities and shared financial concerns do not always make it possible for every member to do as he or she chooses at any one time. Though the religious teaching of the Unification Church stresses family life, the above circumstances have caused some misunderstanding between members of the Unification Church and those of other faiths, and some Unification Church members and their immediate families. Our members have always been encouraged to strengthen family bonds and in the past we have taken steps to encourage our members to meet with their parents and loved ones as often as possible because we have been aware of this problem. We will continue to take such steps and will do so more vigorously in the future.

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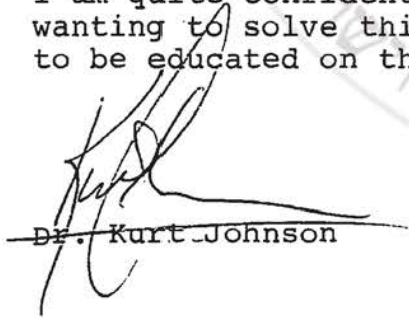
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NOTE:

Level 4 is the most recent revision of a presentation of the Principle. According to the movement, all books about the Principle are simply books about the Principle. There is no one book that is, itself, looked upon in any special way e.g. "scriptural". The fact that all books on the Principle are commentaries on the Principle has been stressed over and over by Rev. Kwak, Rev. Moon and others. This means that words in our books do not have "scriptural" e.g. "binding" meaning. This means we do not look at books about the Principle like we do at the Biblical Testaments (or like Mormons look at the Book of Mormon). In this sense, books about the Principle are theologies, not scripture.

Also, I enclose the pages just before the treatment of Jesus to show the context in which Level 4 treats the relations of the Israelites and its prophetic personages. Seeing how the Moses/Israelite relation is treated casts some balance on how we speak about Jesus which might otherwise be out of context.

It is quite possible that Level 4 is still far from being adequate to how this matter should be handled. I am quite confident that the church leaders are wanting to solve this problem and are willing and eager to be educated on this matter.



Dr. Kurt Johnson

"NEW RELIGIOUS MOVEMENTS: CULTS OR CONTINUUM?"

By

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and

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IN NEW RELIGIOUS MOVEMENTS"**

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Let us immediately answer the question raised by the title of this paper. Groups such as The Unification Church, ISKON (Hare Krishna), Divine Light Mission, Church of Scientology, Church Universal and Triumphant, Children of God, Body of Christ, Tony and Susan Alamo Foundation, The Way International and Church of Armageddon/Love Israel and many smaller, lesser known ones are "cults", not merely "new religious movements". By labelling them as "cults," admittedly a negative^{them} term, we are asserting that they are not simply modern examples of^{harmless} new religious movements of the past. They are not new versions in the continuum of the plethora of new religious movements that have always been with us, especially in turbulent times such as ours. We believe these groups are radically and qualitatively different, i. e., different in kind and not just in degree, from conventional "new religious movements" and are dangerous¹ both to their followers and to a free society.

Before we examine these differences, let us define what we mean by the term "cult". Sociologists define cults as deviant groups which exist in a state of tension with society, which offer² their members something new and altogether different.

We do not wish to become embroiled in endless semantic exercises concerning the definitions of cults. We prefer a functional definition and we classify a group as a religious cult on the basis of its actual methods of operation and behavior. The two key words here are exploitation and deception. Cults exploit and deceive their followers and they deceive the general public.

We are not concerned with the cults' ideologies or belief systems, nor are we evaluating whether they are authentic or valid religions, or, indeed, whether they are even religions at all. This

functional rather than ideological definition of cults gets us out of the "freedom of religion" quagmire that dominates many heated discussions concerning the cult scene. We are not censoring or questioning or evaluating cultic belief or dogma or the right of a person to believe it or the right of a group to exist or the right of a person to join such a group. We comment only on the group's sanctions and behavior. One can believe whatever one wishes, however one can't always act as one wishes, even in the name of religion. Freedom of religious belief is not at issue; freedom of action is. Lawful society does not permit unlimited freedom of action if such actions violate civil or criminal laws or if they conflict with or infringe upon the civil and human rights of others.

Why are the groups we call "cults" qualitatively different, i. e. different in substance and kind, from conventional "new religious movements"? Let us examine these specific and crucial differences in some detail.

1. The new religious cults deliberately employ highly sophisticated, refined coercive-persuasive behavior control techniques in order to recruit and retain members.

One can argue that all religious conversion as well as mass media and marketing and advertising methods involve mind-manipulation to some extent. Radical changes in belief structure often imply a dramatic break from one's past life-style.

However, the conversion techniques of the new religious cults differ in that it appears cult leaders deliberately, systemati-

cally, and intensively³ use well-designed, sophisticated coercive-persuasion techniques³ in which they are carefully trained and which they work constantly to refine and improve.⁴ Cult leaders control the potential members' physical and psychological environment by isolating them, depriving them of protein intake and privacy, tearing down their self image, manipulating guilt, applying intense peer-pressure and "love-bombing", and interrupting their sleep and dream cycles⁵ to prepare them for what Flo Conway and Jim Siegelman call "snapping"⁶ and what psychiatrist John G. Clark, Jr. calls a "trance-like state".⁷

New religious cults have achieved a high success rate of recruitment because of their skilled use of these coercive persuasive techniques. Some people do not give in to these methods but many intelligent and emotionally stable, including the middle-aged and elderly, do. The latest research indicates the majority of cult members did not have pressing emotional problems and were not actively seeking new beliefs or life-styles when recruited by a cult.⁸ These methods are so effective that even siblings or friends who go into groups to coax loved ones out have themselves been recruited.⁹ The techniques can work in a matter of days or weeks.¹⁰

Hundreds if not by now thousands of past cult members from many groups testify with startlingly similar stories to the existence and employment of these techniques.¹¹ The evidence presented at a five month libel trial in England completed in March, 1981 convinced the jurors that the Unification Church employs such techniques¹² and testimony about coercive-persuasion at lengthy hearings in Chappaqua,

New York led the zoning board to deny permission to the Unification Church to use its large property there as a recruitment center.¹³

Parents of past and present cultists testify to radical personality changes in their children.¹⁴ Mental health professionals who counsel and treat former cult members confirm the effects of this expert coercive-persuasion technology and declare that the phenomenon is totally unlike anything that can be explained in traditional psychiatric categories.¹⁵ The evidence is overwhelming, it is clear and convincing, and it can no longer be ignored.

One cannot understand the present cult phenomenon until one understands that these groups do not simply passively fill a void or provide a haven for the lost and searching souls society and organized religion have failed, but rather aggressively meet and assault potential recruits with a proven scientific technology to which nearly everyone is vulnerable.¹⁶ Even if cultists do leave their groups the damaging effects of these coercive-persuasion techniques on their intellectual and emotional capacities can be severe, long-lasting, and in some cases even permanent.¹⁷

Should this process be labelled religious "conversion" or coercive-persuasion? Those who engage in such semantic arguments and distinctions are fiddling while Rome burns.

2. New religious cults often physically, psychologically, and sometimes sexually exploit and abuse their members, including young children and elderly.

Enthusiastic religionists have always volunteered time and energy to their churches and synagogues. But members of new religious cults often work like slaves and if they object are made to feel guilty and threatened with the cult's withdrawal of love and support. Unification Church, Hare Krishna, and Children of God members still solicit in streets for long hours. Peoples' Temple children begged on the streets in California and in Guyana. Now cults are branching out into businesses, some of them very large and lucrative primarily because of what former Unification Church member Steve Hassan terms the "coolie labor" of their members. Parents of Tony and Susan Alamo Christian Foundation members say their children work as long as twelve hours a day for little or no pay in the Alamo-owned gasoline stations, restaurants, clothing stores, cement company and construction business in Arkansas and Tennessee. Scientologists who incur large debts for their auditing and other Scientology courses often pay off their obligations by laboring long hours for virtually no pay at Scientology centers. Way International members work full-time at outside jobs, donating ten to fifteen percent of their incomes to The Way and also work long hours without pay for the group as missionaries or teachers. Members of the California-based Church Universal and Triumphant, including many elderly, work full-time outside the group to pay room and board to the Church and they also work for the CUT. Both the elderly and children over the age of six performed heavy construction and field labor at Jonestown, Guyana for as long as eleven hours a day in temperatures as high as 120 degrees F.

Some groups manipulate recruits and members through low-protein and high-carbohydrate diets which can weaken the thinking process.²⁹ Church of Armageddon adherents are not fed properly because its leader, Love Israel, believes God will take care of the body.³⁰ Jonestown victims, two thirds of whom were children and elderly,³¹ went hungry.³² Way International members, including their many children, follow a "colon cleanse" regimen consisting of a diet of laxatives, detoxicants, green-life vitamin tablets, water, and juice combined with colonic enemas,³³ which New Jersey physician Harold L. Scales claims is a starvation diet.³⁴ Church Universal and Triumphant members also undergo colonic enemas and strict vegetarian diets.³⁵ Krishnas follow a vegetarian diet forbidding meat, fish and eggs that doctors say can be damaging, especially to the group's numerous growing children.³⁶ Children of God disciples are often underfed.³⁷

Most cult members receive little if any medical care.³⁸ There have been many birth-related deaths of infants and mothers when medical care is not sought during birth complications.³⁹ Infants and children in the Church of Armageddon are not inoculated (nor are babies' births registered).⁴⁰ Since Love Israel and Children of God leader David (Moses) Berg believe illness is a sign of lack of religious faith,⁴¹ members of these groups get no medical care. A five-year old boy in the Black Hebrews of the Children of Israel died after a delay in medical treatment when he was beaten with a belt and forced to eat red peppers because he had violated the group's feed laws.⁴² George Brown of Everett, Washington asserts

his granddaughter who lives in The Way International with her father receives no medical care as far as he knows. Brown claims the group does not even administer the medication he sends back with his granddaughter after she visits him.⁴³ Jonestown residents received little medical care in the Guyana settlement⁴⁴; the physicians there spent their time administering drugs to subdue restless People's Temple members.⁴⁵ Steve Hassan was expelled from the Unification Church when he had a serious automobile accident requiring surgery and expensive hospitalization.⁴⁶ Others with physical or psychological problems may be ejected from cults.⁴⁷ The elderly in the Church Universal and Triumphant fear they will be expelled from their Church housing if they become too ill to work.⁴⁸

Many new religious cults severely physically punish both adults and children. Charlene Hill, who spent eight years in The Body of Christ, reports members were beaten to rid their bodies of Satan.⁴⁹ Jonestown adults were frequently beaten and the children⁵⁰ were thrown into a dark well after being told snakes were there, were kept in a plywood box measuring three feet by six feet by four feet for weeks at a time, had teeth knocked out in public beatings, were forced to dig holes and then refill them, and were imprisoned in a small cellar.⁵¹ Jones often watched as his security guards beat children with elm switches, belts, and a long wooden board.⁵² Young girls were stripped and forced into cold showers or a swimming pool.⁵³ The few youngsters who tried to escape from the settlement had electrodes wired on their arms and were given electric shock as punishment or had chains and balls welded to their ankles.⁵⁴

Former Church of Armageddon members report that both adults and children are beaten and children are locked in closets if they misbehave or appear unhappy or ungrateful.⁵⁵ Former Way Corps leader Wendy B. Ford asserts Way children are "over-disciplined": parents carry wooden sticks purchased in Way stores to discipline children who are restless during meals or religious services.⁵⁶ The Church Universal and Triumphant has an official child spanker.⁵⁷ Television executive Skip Webster asserts his eight month old grandson in the River of Life Ministry was "severely beaten with a belt by his mother" in order to "drive Satan from him."⁵⁸

Psychological abuse is both subtle and overt. Cult leaders manipulate guilt by implying those who desire to leave are not yet pure enough and show attachment to the outside, Satanic world.⁵⁹ They intimidate members into remaining by telling them they can't be happy or survive on their own⁶⁰ or that if they leave a dead loved one will be harmed.⁶¹ Way International leader Reverend Victor Paul Wierwille has told members they'll be in a mental hospital within five years or will die if they leave the group.⁶² Timothy Goodwin⁶³ was told the devil would kill him if he left The Way. Probably the most severe effects of psychological abuses are those upon small children who receive a very poor education or none at all. Their emotions and sexual feelings^{ings} are usually repressed and they are largely if not totally isolated from the outside world.⁶⁴

Cult women and children are sometimes sexually abused. Young women in the Children of God are trained to use sexual wiles

to recruit members and to accrue money and property for the group,
a technique David (Moses) Berg calls "Happy Hooking".⁶⁵ Sharon Bell⁶⁶
says that while in The Way she was forced to work as a prostitute.
Children of God leaders orchestrate sexual orgies⁶⁷ and publish and⁶⁸
distribute near-pornographic comic-strip literature. Photographs
illustrating a Children of God pamphlet entitled "My Little Fish"
show small children as young as six weeks engaged in sexual play⁶⁹
with each other and with adults. Church of Armageddon women are⁷⁰
sometimes sexually abused. Before they left California Jim Jones
offered the sexual favors of People's Temple children to influential⁷¹
politicians and others whom he courted. Jones and at least one
adult who supervised the children's housing at Jonestown sexually⁷²
abused the children. Young girls whose parents were caught talking
privately were, says Kenneth Wooden in The Children of Jonestown,
"forced to masturbate in public or to have sex with someone they
didn't like before the entire Jonestown population, children as well
as adults."⁷³

3. It appears that many new religious cults deliberately
seek to destroy the family unit.

Throughout history intense religious commitment has sometimes
resulted in neglect of the family unit, and within every mainstream
religion cloistered communities have appeared. However, even the most
isolated nun or monk can write to and visit their families, and they
enter such isolation only in gradual stages, with many opportunities
to re-examine their commitment even after it is officially finalized.

But it appears that new religious cults deliberately break up traditional family units,⁷⁴ apparently in order to cement ties to the group. Emotional ties to spouses, children, and parents can detract from single-minded devotion to the cult and "burning the bridges" to one's past makes one more psychologically dependent on the group.⁷⁵

Severe work schedules and training programs often require separation from outside families. Some cult leaders actually teach that the family is the cultist's enemy.⁷⁶ The Way International says all non-believers are "agents of Satan" and should be avoided.⁷⁷ David Berg preaches hatred for families outside his Children of God.⁷⁸ Cultists are discouraged from or even forbidden to visit disapproving families and if they do go home may be accompanied by other cult members and so are never alone with their family. Letters and telephone calls to families are frequently monitored, tape-recorded, or censored.⁷⁹ Cultists may be forced to cut off all contact with families who disapprove of their group.⁸⁰

Michael Young Warder, the former publisher of the Unification Church's Newsworld, cites frequent separation of spouses and of children from their parents as one of the major reasons he left the organization.⁸¹ Jurors in the Unification Church's libel suit against the London Daily Mail decided evidence presented at the lengthy trial showed the Church does in fact break up families.⁸² Don Kieffer successfully sued the Unification Church for violation of his rights as a parent when he claimed his daughter refused to see him.⁸³ Apparently in response to many such complaints from parents the Unification Church now allows them to see their children more frequently, and

American-branch president Moses Durst claims there are many parents of Unification Church adherents among the many "Associate Members" of the Church.⁸⁴

Families who live in a cult together are also weakened.

Hare Krishna children live in dormitories separate from their parents and are sent away at age five to Krishna boarding schools (some cult observers claim children are sent away at age two or three).⁸⁵ Unification Church parents with small children are not allowed to see them frequently and if they complain are told they must rid themselves of leftover selfish desires from the Spagnic world.⁸⁶ David Berg preaches that family ties within his group must be subordinated to the larger Children of God family and to God.⁸⁷ Former members of the Church of Armageddon say children and parents are not allowed to form close ties and children are constantly moved from one adult to another.⁸⁸ Children in Jonestown lived apart from their parents and siblings and were allowed to see them only briefly at night.⁸⁹ Jones worked systematically to break down the family unit, preaching that "families are part of the enemy system" and rewarding children and parents for spying on each other.⁹⁰

Cult marriages can be broken up as a result of the pressures of cult life. Sometimes marriages are destroyed when one spouse leaves the group and the other remains or if one partner deneunes the other to cult leaders for "disloyalty".⁹¹ Cult leaders may order couples to split up and then "bond" or pair people as they wish, these new ties perhaps replacing legal marriages.⁹² In this way, exclusive love attachments which can threaten total loyalty to the group are

sometimes destroyed.

4. Evidence indicates that some new religious cults deliberately deceive their members and the general public.⁹⁵

Conventional new religious movements are open and "up-front" about who they are and what life in the group will be like. Therefore, with all the facts at hand one can freely choose whether or not to join. But often with the cults by the time one has all of the relevant facts needed to make a free decision about joining, one may have lost the intellectual ability or self-confidence necessary to make the choice.⁹⁶

The Unification Church operates under 123 media, business, political, cultural, and religious recruiting names⁹⁷, so the potential member often doesn't know he is joining Reverend Moon's group or even joining a religion.⁹⁸ The Way International's rock bands, Takit and Joyful Noise, perform in public schools and shopping malls to interest young people in The Way⁹⁹ and public and parochial school teachers steer children as young as eight into after-school home bible-study groups without mentioning their affiliation with the group.¹⁰⁰ Former members of The Body of Christ claim they were taught to infiltrate existing churches and bible-study groups.¹⁰¹ While some cults identify themselves to potential members immediately they may not immediately tell the recruit the real life-style and degree of commitment expected. What at first appear to be benign therapeutic self-help or meditation groups can rapidly escalate into massive time and financial commitments. —————→

Some cults talk their followers into donating all of their money and possessions and signing over their "power of attorney" to the group.¹⁰²

Some religious cults teach their followers that deception of the Satanic world is justified.¹⁰³ Unification Church members employ what the Church terms "Heavenly Deception"¹⁰⁴ and former members say they were instructed to not always disclose their true identity when soliciting on the streets.¹⁰⁵ Hare Krishnas, practicing what they call "Transcendental Trickery",¹⁰⁶ have disguised themselves as Santa Clauses and claimed to be collecting for Roman Catholic relief agencies, the Muscular Dystrophy Foundation, the Christian Science Church, UNICEF, families of Vietnam War MIAs, handicapped children,¹⁰⁷ and needy children.¹⁰⁸ In Germany a Krishna leader and other members were prosecuted for fraud for collecting \$1.4 million allegedly to feed the hungry in Bangladesh.¹⁰⁹ Ed Shapiro left the group after ten years because of "corruption", thievery, and "fund-raising frauds he was told to perpetrate daily on the public."¹¹⁰ Sri¹¹ Sri¹¹ Hanstadutta Swami, formerly one of the top eleven world-wide Krishna leaders, claims the group uses "money collection schemes patterned after the teachings of some of the most venerable con men." The Children of God believes that because the world is so corrupt it is not subject to civil and criminal laws and teaches its members to subvert the legal system.¹¹² Some cults exploit public insurance and welfare funds.¹¹³

New religious cults do not always identify themselves when

purchasing property. The Church of Scientology bought seven buildings in downtown Clearwater, Florida under the name of Southern Land Sales and Development, to be used, the company said, by the non-existent United Churches of Florida.¹¹⁴ The Unification Church as purchased large properties without identifying itself.¹¹⁵ Since they are exempt from most income taxes the new religious cults do not have to give public accounting of their financial situations.¹¹⁶

Parents and friends searching for cultists claim some groups deceive them by constantly moving or hiding their loved ones. Jim Jones tricked parents and other relatives into turning their children over to him¹¹⁷ and then spirited them illegally out of the United States into Guyana.¹¹⁸ Grandparents of small children in cults or parents whose children remain in a cult with a spouse or former spouse relate stories of groups hiding their children or of being denied access to them even if they are their legal guardians.¹¹⁹

Twenty-three thousand documents from the Church of Scientology's files obtained by the FBI in a 1977 raid and ordered released to the public during the 1979 Federal trial of eleven top Scientologists who were charged with conspiracy to spy on U. S. agencies, breaking into government offices, stealing government documents, "bugging" federal agency meetings, and obstruction of justice¹²⁰ dramatically expose the group's many deceptive tactics. The documents outline plans for the infiltration by Scientologists of more than 130 federal agencies, private organizations, and businesses.¹²¹

The released documents also show the Scientologists plotted to discredit the Church's critics ¹²² with methods involving illegal surveillance, burglaries, forgeries, and such "dirty tricks" as setting up a false hit and run automobile accident implicating the then-mayor of Clearwater Gabriel Cezares, ¹²³ "Operation Snapper" aimed at implicating California Deputy Attorney General Laurance Tapper in a woman's pregnancy so he would lose his job, ¹²⁴ and "P. C. Operation Freakout," directed against Paulette Cooper who wrote a book critical of Scientology in 1971. ¹²⁵ The plans for gathering intelligence on "enemies" in order to discredit them included a detailed point system ¹²⁶ for agents who succeeded in gathering information. One confidential Scientology memorandum entitled "ARM Clean Sweep" ("ARM" refers to the counter-cult movement, which Scientologists disparagingly refer to as the "Anti-Religion Movement") lists prominent counter-cult activists and states ^{that} the "major target" is "to collect info and ¹²⁷ initiate attack on key figures in the anti-cult movement".

The hitherto secret Scientology documents also reveal a complex plan to prevent legal deprogrammings which included getting Scientologists to reveal negative things about their parents which could be used in future court cases if the parents attempted to de- ¹²⁸ program them. ¹²⁹ Another Scientology memorandum outlines plans to advise parents through a group called "Consumer Protection Agency" to sue unsuccessful deprogrammers for consumer fraud.

Other released Scientology documents confirm what many cult critics have long suspected: the Alliance for the Preservation of

Liberties, known as APRL, is linked to the Church of Scientology. In an undated Scientology memorandum entitled "PR/General Categories of Data Needing Coding", APRL is listed as the lead item in a category called "Secret PR Front Groups."¹³⁰ APRL, which attempts to enlist the support of prominent academicians and clergy, claims to be an independent group of citizens intent on protecting religious freedom, and has always denied any connection to any cult.¹³¹ The American Family Foundation, a cult-research organization, says APRL lobbies in state legislatures and in the U.S. Congress to prevent official enquiries into cult activities. It accuses APRL of attempting to "defame" cult critics and of spreading "exaggerated and inflammatory accounts of cult deprogrammings."¹³² The AFF asserts the released Scientology documents confirm that the real purpose of APRL's "Family Counselling Service" is to gather intelligence on families opposed to cults and to monitor their contacts with counter-cultists.¹³³

5. Many cult members break civil and criminal laws and some operate in an atmosphere of actual or potential violence.

In November, 1978, the U.S. House of Representatives' Subcommittee on International Organizations headed by former Congressman Donald Fraser of Minnesota called for a federal inter-agency task force to investigate apparent illegal activities of the Unification Church and its many related operations. The Fraser Subcommittee

cited violations by the Unification Church of U. S. tax, immigration,¹³⁴ banking, currency, and foreign registration laws. In April, 1981 the U. S. Immigration and Naturalization Service charged thirteen Unification Church members with overstaying their tourist visas and revealed that more than 1,000 other Unification Church members¹³⁵ have been arrested for overstaying tourist visas since 1973. Bob Brandyberry, a former high Unification Church official, claims he "was directly involved with major violations of our country's constitutional and judicial laws".¹³⁶ Brandyberry reports he transferred money from non-profit to profit-making agencies of the Church (violating Securities and Exchange Commission regulations), performed "fraudulent immigration procedures" in order to get a top Church leader into the country, padded payrolls, violated IRS regulations,¹³⁷ and falsified a GI loan.¹³⁸

In October, 1979 eight top Scientology officials, including founder L. Ron Hubbard's wife, Mary Sue, were convicted on a single count of conspiracy to steal government documents and a ninth defendant of a misdemeanor theft count.¹³⁹ In December, 1980 the other two defendants who were extradicted from England were convicted on nine counts of aiding and abetting burglary of U. S. government offices.¹⁴⁰ In December, 1980 U. S. Senator Thomas Eagleton's niece, Scientologist Libby Weigand, and her lawyer were found guilty of attempting to extort \$220,000 from the Senator to give to the Church.¹⁴¹

In 1976 the head of the Hare Krishna movement in Germany and thirteen other members were prosecuted by West German officials

for weapons violations, charity fraud, child abduction, tax evasion,
and falsification of passports.¹⁴² In 1979 California investigators
discovered phony identification cards, automobile papers, and credit
cards at a Hare Krishna ranch there.¹⁴³ Former member Ed Shapiro
claims Krishnas bragged about their "success in robbery" and says
"they've become outright thieves in the name of religion."¹⁴⁴ Since
1977, evidence of Hare Krishna drug-smuggling operations has surfaced
and in 1980 seven Krishnas were convicted and sentenced in California
for operating a multi-million dollar drug ring out of Pakistan.¹⁴⁵

California building officials charge the Church Universal
and Triumphant with extensive illegal construction and zoning activi-
ties in the remodelling of its headquarters, Camelot, in the Santa
Monica mountains near Malibu.¹⁴⁶ In October, 1980 California author-
ities investigated a high pressure "investment" solicitation business
conducted from a shopping center by CUT members during which they
allegedly utilized stolen bank computer lists. They removed furniture
from the office and left unpaid bills when they abandoned the opera-
tion.¹⁴⁷

Nine parents in The River of Life Ministry in Apple Valley,
California have recently been charged with dozens of counts of child
abuse.¹⁴⁸ In January, 1981 police blamed nine members of The River
of Life Tabernacle in Wolf Point, Montana for the beating death of a
five year-old and charged them with conspiracy to physically and emo-
tionally abuse children in the commune and with covering up their
violence.¹⁴⁹ In September, 1980 Reverend Robert A. Carr and three
others in his Church of God and True Holiness were sent to prison for

violating U. S. ^{anti}/slavery laws by forcing members into hard labor and mistreating them in other ways. ¹⁵⁰ In January, 1979 a coroner's jury in Billings, Montana found five members of The Overcomers, including the dead child's mother, criminally negligent in the death of an ¹⁵¹ infant during a home delivery. In 1979 a Swiss court sentenced the leader of a Divine Light Mission to fourteen years in prison on ¹⁵² charges ranging from breach of peace to murder.

Cult critics assert some groups violate solicitation regulations and charities fraud laws. They say some cults break other laws when they fail to inoculate infants, register their births, and educate children properly. Critics assert other laws are broken when cult followers are housed in crowded and unsanitary living conditions and when small children are forced to work and workers are not paid minimum wages. California law professor Richard Delgado believes that religious cults violate Thirteenth Amendment federal anti-slavery statutes which outlaw involuntary servitude (being compelled to keep a job one doesn't want) and peonage (being prevented from leaving a ¹⁵³ job because a debt--real or imaginary--has not been paid). Other observers of the cult scene charge religious cults violate international human rights laws when they do not allow members to come and go freely or to leave the group if they wish.

Some new religious cults have accumulated large weapons caches and security forces necessary, they claim, for self-defense. In March, 1980 public officials discovered at a Hare Krishna ranch near Ukiah, California a rifle-mounted grenade launcher, three rifles,

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four short-barrel shotguns, several thousand rounds of ammunition including bullets for illegal handguns and automatic weapons, a bayonet, bows and arrows, and order forms for paramilitary training manuals. 155
A few weeks later police found casings, powders, and rings for making 50,000 rounds of ammunition at a Krishna-owned warehouse in El Cerrito, California 156 and discovered additional 157 arms in a June raid on a Krishna storage shed near Sacramento. In May, 1980 police found several weapons including a submachine gun and ammunition in a car belonging to Srila Hansadutta Swami. Another Krishna member later admitted to owning the weapons and ammunition. 158
Since 1973 Krishnas at the New Vrindaban commune in West Virginia have stockpiled large numbers of weapons they claim are necessary for protection against hostile neighbors with whom they were involved in shooting incidents several years ago. 159
Hare Krishna members say they are collecting weapons in order to prepare for imminent world holocaust predicted in holy scriptures in which the Krishnas will fight a holy war against the rest of the world. 160

The Way International trains many members in weapons use at its college campus at Emporia, Kansas and its Way Police Force 161 patrols its property at New Knoxville, Ohio. The Divine Light Mission's security force, "World Peace Corps", travels with Guru Maharaj Ji in order to protect him. 162
At least two large Unification Church training camps are guarded. 163
A large arsenal of automatic rifles, shotguns, and handguns were found at Jonestown after Congressman Leo Ryan and his party were slain 164 and over 900 of his followers

forced into "suicide" at the gunpoint of Jim Jones' brutal guards. ¹⁶⁵

Former cult members, their families, and other cult critics complain of physical harrassment. Christopher Edwards has received many death threats since he wrote a book about his experiences with the Unification Church, and his parents had to hire private detectives ¹⁶⁶ for many months to guard their home. In 1979 two Unification Church ¹⁶⁷ members led by the organization's legal director physically assaulted ¹⁶⁸ private detective Galen Kelley, his wife, and Mrs. Robina Smalley at the Kelley home. Kelley and Mrs. Smalley were hospitalized with ¹⁶⁹ head injuries. In August of 1979 two Unification Church area directors were arrested and charged with shooting at the car of two ¹⁷⁰ former members. Counter-cult activists including Steve Hassan were assaulted when they attempted to stop people from boarding a ¹⁷¹ Unification Church bus headed for Florida. Lawyer Herbert Rosedale reports people in Kerkhonsen, New York who are involved in a zoning ¹⁷² dispute ~~dispute~~ with the Unification Church have been followed by what they believe are Unification Church vans and receive telephone calls at all hours of the night. Those active against the Church in Gloucester, Massachusetts, say Unification Church members took pictures of them and recorded their names, addresses, and automobile license plate numbers. Rosedale has himself received a few harassing telephone ¹⁷² calls.

A witness in the Oregon trial in which Julie Christofferson Titchbourne was awarded over \$2 million in damages from the Church of Scientology claimed her life was threatened when she left the ¹⁷³ group. Another witness testified she was beaten when she stopped

174 auditing. One of the alternate jurors claimed a man threatened
on the telephone to kill her if the jury found against Scientology. 175
Scientology critic Paulette Cooper has received anonymous death
176 threats.

Parents of Way International member Sharon Bell claim 177
Way members trailed them in cars, made threatening telephone calls
178 and broke into their home until a Fairfax, Virginia County judge
179 ordered the group to stop harassing them. A prominent Way Inter-
national leader has been publicly identified as the assailant who
shot a lawyer representing Miss Bell in the harassment case against
180 the group. Way critic Kurt Van Gorden claims he was physically
181 threatened when he spoke out against the group.

A parent who tried to get her child out of the Tony and
Susan Alamo Foundation claims the group's members twisted her arm
182 and threw her against a wall. Defectors of the People's Temple
still fear reprisals from a "death squad"; in March, 1980 two promin-
ent critics of the group, Al and Jeannie Mills, were shot to death
183 in their home.

Many former cultists say their groups prepared them to
184 kill or to sacrifice their lives if necessary. Some were told to
185 commit suicide rather than to face a deprogramming. Christopher
Edwards reports he would have "killed without question for Reverend
186 Moon". Other former members say "they [Unification Church members]
187 will all willingly die for their cause". Sharon Bell reports Way
members were told "it might be necessary to kill anyone who tried to
188 leave the group". Says one former Way follower, "If he [Wierwille]

had told me to kill myself, I would have done it. If he had told me to kill somebody else, I would have done that too." ¹⁸⁹ A former Church of Armageddon member testified a leader once stated "it might one day be necessary to kill someone for disciplinary reasons" ¹⁹⁰ and parents of a former follower of Love Israel concur that his disciples obeyed him so much they would have committed suicide for him. ¹⁹¹ Reverend Moon himself said in 1974 "from this time every people or every organization that goes against the Unification Church will gradually come down or drastically come down and die. Many people will die--these who go against our movement." ¹⁹² Psychiatrist John G. Clark, Jr., who has treated over 400 former cult members, has testified he believes these cults "are armies of willing, superbly controlled soldiers who would not only kill their parents or themselves, but are ready to act against anyone." ¹⁹³

In sum, because of these factors--some cults' intentional and intensive use of coercive-persuasion, their exploitation and abuse of members, their apparently deliberate destruction of the family unit, their use of systematic deception, and their record of lawlessness and violence--the academic community must recognize it is dealing with a phenomenon qualitatively different from previous new religious movements.)

If academicians wish to study cults and desire to be objective, they must be sure their facts are accurate and complete. Studies of the cults or of cult members cannot be limited to control groups

or to data provided by the cults themselves. Academicians must realize that cult officials who are concerned about their negative public image and aware of the importance of good public relations will attempt to "put the best face" on their group. If you were a cult leader and a social scientist or psychiatrist came to study your movement, wouldn't you provide him or her with only the best-adjusted and strongest members and with only those facts that would make your group appear benign and healthy? The answer is obvious. It is sometimes difficult for men and women of good will to recognize that there are people in this world who are less than honest.

In order for their studies to be objective, academicians must take into account and deal with the overwhelming empirical, first-hand evidence provided by former cult members themselves and families of present and former cult members, journalists, cult-researchers, and mental health professionals who counsel cultists. In addition they must study testimony given in public hearings and in the mushrooming number of court cases concerning cults. The information given by former cult members --who are, after all, the only real "experts" in this field--are often given short shrift in academic studies and is explained away as "sour grapes" or as attempts to cover up embarrassment at having been suckered into a group. But the thousands of eyewitness reports of cult abuses--many of them nearly identical --cannot be casually explained away in this manner. The growing body of information provided by parents of present and past cult members and by other writers and professionals such as ourselves

who do not have children in these groups and therefore have no personal axe to grind can no longer be ignored. Cult critics are not obsessive wild-eyed crazies who are opposed to all religion or who are against freedom of religion, as cults and cult-linked groups such as APRL would have us believe. Without the data from these sources academicians' studies of cults are inadequate and unbalanced.

Cults solicit well-known, prestigious academicians who might lend their support to the view that they are simply pluralistic "new religious movements". These scholars generate intra-academic controversy about the cult phenomenon which deflects attention and discussion away from the real and critical issue: the behavior of the cults themselves. Academicians must not allow themselves to be duped and exploited by groups who are anxious to gain legitimization.

The recent experience of Reginald V. Jones, a British intelligence expert, is both illuminating and instructive. Jones, a personal advisor to Winston Churchill during World War II, accepted invitations from the Unification Church to attend four Church-sponsored International Conferences on the Unity of Sciences (ICUS). However, after becoming aware of the intensive indoctrination methods used by the Unification Church, Jones refused to attend future ^{ICUS} meetings so he would no longer "give credibility to the Moonies' academic circus".¹⁹⁴ These who do attend such all-expense paid ICUS conferences in appealing locations like Japan, Hawaii, and the Canary Islands severely compromise their academic objectivity. It is, after all, difficult to be critical of one's gracious and generous hosts.

No matter what the academicians' personal motives or elaborate theoretical constructs may be, they must face a crucial fact: their actions have important ramifications for and impact on thousands of cultists and their families. By lending their names to cult-sponsored conferences and bestowing academic legitimacy upon these groups in other ways scholars are, in effect, aiding and abetting the dangers and abuses perpetuated by some cults. In addition, they do themselves a grave disservice because they compromise both their objectivity and credibility as well as their professional reputations.

Footnotes

1. For further discussion of the dangers of new religious cults see Rudin, James and Rudin, Marcia, Prison or Paradise? The New Religious Cults, Fortress Press, Philadelphia, 1980, pp. 26-29 and throughout; Rudin, Marcia R., "The Cult Phenomenon: Fad or Fact?", Colloquium, Alternative Religions: Government Control and the First Amendment, New York University Review of Law and Social Change, Volume IX, Number 1, 1979-1980, pp. 31 and 32; Delgado, Richard, "Limits to Proselytizing", Society, March/April, 1980, p. 29.
2. Stark, Rodney and Bainbridge, William Sims, "Of Churches, Sects, and Cults: Preliminary Concepts for a Theory of Religious Movements", Journal for the Scientific Study of Religion, June, 1979, p. 125.
3. West, Louis J., and Singer, Margaret T., "Cults, Quacks, and Non-professional Psychotherapies", in Comprehensive Textbook of Psychiatry/III by Kaplan, Harold I., Freedman, Alfred M., and Sadock, Benjamin J., Williams and Wilkins, Baltimore/London, 1981, p. 3253.
4. Testimony of Flo Conway at Information Meeting on the Cult Phenomenon in the United States, Washington, D. C., February 5, 1979, pp. 49-50; West and Singer, "Cults, Quacks," Op. Cit. p. 3248; Richardson, Joan, "Its Opponents Fear Ministry of Mind Control and Guns", The Indianapolis Star, April 5, 1981, p. 3 of reprint

5. West and Singer, "Cults, Quacks", Op. Cit. p. 3248.
6. Conway, Fle and Siegelman, Jim, Snapping, America's Epidemic of Sudden Personality Change, J. B. Lippincott Co., Philadelphia and New York, 1978, p. 13. They define snapping as a "sudden, drastic alteration of personality in all its many forms". (Loc. Cit.)
7. Clark, John G., Jr., Langone, Michael D., Daly, Roger C. B., and Schecter, Robert A., Destructive Cult Conversion: Theory, Research and Treatment, Center on Destructive Cultism, American Family Foundation, 1981, unpublished manuscript, p. 48; Thomas, Jo, "Some in Congress Seek Inquiries on Cult Activities", The New York Times, January 22, 1979. For more discussion of this process see Conway and Siegelman, Snapping, Op. Cit.; West and Singer, "Cults, Quacks", Op. Cit., pp. 3248-3250; Clark, Langone, et. al., Destructive Cult Conversion, Op. Cit., pp. 10-18; Edwards, Christopher, Crazy for God; The Nightmare of Cult Life, Prentice-Hall, Englewood Cliffs, New Jersey, 1979; etc.
8. West and Singer, "Cults, Quacks", Op. Cit., p. 3250; Clark, Langone, et. al., Destructive Cult Conversion, Op. Cit., pp. 28, 41.
9. Sheppard, Nathaniel, Jr. and Thomas, Jo, "Many Find Coercion in Cults' Holds on Members", New York Times, January 23, 1979.

Footnotes, p. 3

10. Testimony of John G. Clark, Jr. at Information Meeting, Op. Cit., p. 39. Estelle Long of Atlanta, Georgia, claims her daughter was hypnotized into The Christ Family by people she had never seen before in twenty-five minutes and acquired a new personality in seven hours. (Speech given by Estelle Long in Dix Hills, New York on March 26, 1981)

11. See West and Singer, "Cults, Quacks", Op. Cit., pp. 3248-3249; Clark, Langone, et. al., Op. Cit., pp. 11-18; Conway and Siegelman, Snapping, Op. Cit.; Decision and Report 1979/26 In the Matter of the Holy Spirit Association ~~of the Holy Spirit Association~~ for the Unification of World Christianity, Zoning Board of Appeals, Town of New Castle, pp. 8-12, as upheld by the Supreme Court of the State of New York, County of Westchester, Decision #10657/80, Motion date 9/26/80; Singer, Margaret T., "Coming Out of the Cults", Psychology Today, January, 1979, p. 72; Testimony of Flo Conway and Jim Siegelman, Information Meeting, Op. Cit., pp. 45-52; Eastham, Todd, "Deprogrammed Cult Member Glad to be Self Again," Schnectady Gazette, December 20, 1980, p. 29 (refers to experiences of Hillel Zeitlin in the Divine Light Mission); Isikoff, Michael, "Delegate Seeking Cult Probe", The Washington Star, March 14, 1980, p. B-1 (refers to experiences of Ed Weinberger in the Divine Light Mission); MacRobert, Alan, "The Krishna Question", Boston Magazine, December, 1980, p. 215 (refers to experiences of Ed Shapiro in Hare Krishna); Sheppard & Thomas, "Many Find Coercion", Op. Cit., (refers to experiences of Tom Paris in the Church of Armageddon and general cases); Retzlaff, Eric, "Ex-

Moore Warns of Cult Use of Destructive Mind Control," Schenectady Gazette, June 25, 1979 (refers to experiences of Christopher Edwards in the Unification Church); Delgado, Richard, "Limits to Proselytizing" Op. Cit., pp. 27-28; "Former Devotee Sues Hare Krishna Temple", Religious News Service release, May 21, 1980, p. 16 (refers to experiences of Steven Eisenberg in the Hare Krishna group); Fraiman, Philip, "I Lost My Brother to a Cult," Reform Judaism, March, 1979, p. 5 (refers to experiences of Douglas Fraiman in the Church of Armageddon); Conway and Siegelman, Snapping, Op. Cit., pp. 152-181; Richardson, Joan, Op. Cit., p. 3 (refers to The Way International); etc.

12. English, David, "We Fought Them, We Beat Them, and We Shall Go On Fighting Them", London Daily Mail, April 1, 1981, p. 6.

13. Decision and Report 1979/26 In the Matter of the Application of the Holy Spirit Association, Op. Cit., pp. 8-12.

14. Testimony of John G. Clark, Jr., Information Meeting, Op. Cit., p. 41; Delgado, Richard, "Religious Totalism as Slavery", Colloquium, Alternative Religions: Government Control and the First Amendment, New York University Review of Law and Social Change, Op. Cit., p. 59; West and Singer, "Cults, Quacks", Op. Cit., p. 3250.

15. Testimony of Flo Conway at Information Meeting, Op. Cit., pp. 46, 50; Clark, John G., Jr., "Cults", Journal of the American Medical Association, July 20, 1979, p. 279.

16. Swope, George W., "Kids and Cults: Who Joins, and Why", Media and Methods, May/June, 1980.

17. For further discussion of these effects, see Delgado, "Limits", Op. Cit., p. 27; Clark, Langone, et. al., Op. Cit., pp. 18-23; Singer, "Coming Out", Op. Cit., pp. 75-80, 82; West, Louis J. and Delgado, Richard, "Psyching Out the Cults' Collective Mania", Los Angeles Times, November 26, 1978; Testimony of John G. Clark, Jr. at Information Meeting, Op. Cit., pp. 40 and 43; Conway and Siegelman, Snap-ping, Op. Cit.; West and Singer, "Cults, Quacks", Op. Cit., pp. 3249, 3251; etc.

18. Delgado, Richard, "Religious Totalism", Op. Cit., p. 58; Williams, Carson, "How Cults Bilk All of Us", The Reader's Digest, November, 1979, p. 3 of reprint.

19. Wooden, Kenneth, The Children of Jonestown, McGraw-Hill Book Company, New York, 1981, p. 79.

20. English, Bella, "Moonies and their Money", New York Daily News, May 5, 1981, p. 5. One former Unification Church member tells of working seven days a week from 8 a.m. to 10 p.m. for \$8.00 a week while sleeping in a sleeping bag in a room shared with thirty others in order to meet the goal of building 150 boats by July in the Church's "Master Marine" fishing boat plant. (English, ^{Ibid.} Op. Cit., p. 20.)

21. Allen, Jay, "Family Hopes Fade in Fight with Cult", New York Post, July 1, 1977.
22. Letter from Ida Kitchener, mother of Alamo Foundation member, July 31, 1977.
23. Peett, James, "The Alamo Christians: Do They Have a Right to be Weird," Village Voice, October 24, 1977, p. 23.
24. Lynn Weeks of Portland, Oregon worked seventeen hours a day on weekdays and Saturdays and twelve hours on Sundays for from zero to \$40.00 a week. (Telephone conversation between one of the writers and Mary Weeks, his mother, in October, 1979) Julie Titchbourne worked sixteen hours a day for \$4.00 per week. (Telephone conversation between one of the writers and Ron Wade, one of her lawyers, in September, 1979) Tonja Burden charges she worked as L. Ron Hubbard's personal slave ("Ex-'Slave' Sues Scientologists, The Miami News, April 28, 1980) or as a scullery maid and landress from 6 a.m. to midnight seven days a week, sometimes for up to seventy-two hours without sleep, for pay ranging from \$2.90 to \$17.00 per week. ("Woman's Suit Seeks \$16 Million in Damages from Scientologists", Fort Meyers News Press, April 27, 1980, p. 15-B)
25. Telephone conversation between one of the writers and Wendy B. Ford on March 8, 1981.
26. Conversation between one of the writers and Gargery Mull in November, 1980.
27. Wooden, Op. Cit., p. 9.
28. Ibid., p. 14.

29. West and Singer, "Cults, Quacks", Op. Cit., p. 3284.
30. Enroth, Ronald, Youth, Brainwashing and the Extremist Cults, The Zondervan Publishing House, Grand Rapids, Michigan, 1977, p. 90. The group's children are not fed if they reach out for food; one witness reports a small child went without eating for three days. (Loc. Cit.)
31. Wooden, Op. Cit., p. 65.
32. Ibid., p. 19.
33. Scales, Harold L., "Nutrition and Cults", The Advisor, October, 1979, p. 6.
34. Scales, Harold L., "Nutrition and Cults II", The Advisor, April/May, 1981, p. 4. Former Way member Sharon Bell says she lived on rice and potatoes while in the group and was balding because of mal-nourishment. ("The 'Way' Sect Told to Stop Harassments", The Advisor, October, 1979, p. 8.) Another Former Way member, Debbie Morgan, weighed only 84 pounds when she left the group. (Richardson, Op. Cit., p. 4 of reprint)
35. Telephone conversation between one of the writers and Gregory Mull, November, 1980.
36. Scales, "Nutrition and Cults II", Op. Cit.
37. Sparks, Jack, The Mind Benders, Thomas Nelson, Nashville, Tennessee, 1979, p. 169.
38. Clark, "Cults", Op. Cit., p. 280.
39. Two mothers and seven infants died during childbirth in a three-year period in The Glory Barn Faith Assembly. (Thomas, Jo and Sheppard, Nathaniel, Jr., "Growing Concern Surrounds Cults After Jonestown",

The New York Times, January 21, 1979.)

40. Conversation between one of the writers and Shirley Landa on March 25, 1981 by telephone.

41. Stoner, Carroll and Parke, Jo Anne, All Gods Children, the Cult Experience--Salvation or Slavery?, Penguin Books, New York, p. 180; Sparks, Op. Cit., p. 169. In 1972 two young men in the Church of Armageddon died when they received no medical attention after sniffing toluene during a religious ritual. (Fraiman, Op. Cit., p. 5.)

42. "Pair Charged in Child's Death Waive Right to Jury Trial", Cincinnati Enquirer, November, 16, 1978.

43. Telephone conversation between one of the writer's and George Brown on March 25, 1981.

44. Wooden, Op. Cit., p. 177. According to Wooden, "Even when people were vomiting, they had to work in the fields." (Loc. Cit.)

45. Ibid., p. 16.

46. Telephone conversation between writers and Steve Hassan, September, 1979.

47. Shapiro, Eli, "Destructive Cultism", American Family Physician, February, 1977, p. 82.

48. Conversation by telephone between one of the writers and Gregory Mull in November, 1980.

49. Harris, Beverly, and Moore, Louis, "Girl's Mom Saw Big Change After Deprogramming Days", Houston Chronicle, March 21, 1977, p. 4.

Mrs. Hill was tied to a bed, placed in a tub of cold water, and forced to look into a mirror so she could see the devil. (Loc. Cit.) Another former member, Shari Smith, says rebellious Body of Christ followers were beaten with wooden paddles, tied to beds or chairs on the floor, and thrown into cold showers for hours as punishment for trying to run away from the group. (Thomas and Sheppard, "Growing Concern", Op.

Cit.)

50. Wooden, Op. Cit., p. 7.

51. Ibid., p. 8.

52. Ibid., p. 9.

53. Ibid., p. 11.

54. Testimony of Dr. Nardat Sukhdeo at The Assembly of the State of New York Public Hearing on Treatment of Children by Cults, August 10, 1979, Vol. III, pp. 10-11.

55. Enroth, Op. Cit., p. 89.

56. Telephone conversation between one of the writers and Wendy B. Ford on March 8, 1981.

57. Letter from Gregory Mull to one of the writers of March 14, 1981.

58. Hoover, Ken, "Cult Accused of Child Abuse", Las Virgenes/Conejo Daily News, March 5, 1981, p. 1.

59. Delgado, Richard, "Limits to Proselytizing," Op. Cit., p. 27.

60. West and Singer, "Cults, Quacks", Op. Cit., p. 3248; Delgado, "Limits", Op. Cit., p. 28.

61. Clark, Langone, et. al., Op. Cit., p. 53.

62. Richardson, Op. Cit., p. 3 of reprint.

63. Sheppard and Thomas, "Many Find Coercion", Op. Cit.

64. Explains William Goldberg, a New Jersey psychiatric social worker who has counselled many former cult members, cult children "will be raised in an atmosphere in which a pathogenic black and white view of the world is presented as reality, in an environment in which a harsh, punitive discipline is maintained ~~and~~ at the expense of personal right, manipulation and exploitation of other human beings is the norm, healthy emotions are viewed as Satanic, and a superficial, stereotype emotionality is the only acceptable form of relating."

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Original documents
faded and/or illegible



(Testimony of William Goldberg at the Assembly of the State of New York Public Hearing, Op. Cit., Volume II, p. 186.

66. Wallis, Roy, "Recruiting Christian Manpower," Society, May/June, 1978, p. 72; "The Children of God," Anti-Defamation League Research Report, Anti-Defamation League of B'nai Brith, March, 1979, p. 4; Sheppard and Thomas, "Many Find Coercion", Op. Cit.)

67. Richardson, Op. Cit., p. 3 of reprint.

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108. "Hare Krishna on the Dock", Newsweek, September 29, 1980, p. 83.
109. MacRobert, Op. Cit., p. 216.
110. Ibid., p. 216.
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113. Williams, Gordon, Op. Cit., p. 4 of reprint. Sometimes their members turn over welfare and social security payments to the group. Jim Jones built up his large fortune from social security payments to elderly and ^{government} payments and allowances to children in the People's Temple. (London, Op. Cit., p. 23.)
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[end]

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116. Williams, Carson, Op. Cit., p. 4 of reprint.

117. Wooden, Op. Cit., p. 21.

118. Ibid., p. 49.

119. Chicagoan Jerome Yanoff claims the Hare Krishnas hid his small son, David, in their temples after the boy went to visit his mother in the group. (Oliver, Myrna, "Krishna Groups Sued for \$7.6 Million", Los Angeles Times, November 21, 1975, p. 3; Also see forthcoming book Where is Joey? Lost Among the Hare Krishnas by Morris Yanoff, Ohio University Press, September, 1981.) Former high Krishna official Cheryl Wheeler claims she was forced to leave her son, Devin, behind with her husband when she left the New Vrindaban commune. ("Hare Krishna Group Sued in Child Custody Fight", Religious News Service release, April 11, 1979, p. 22) She charged the group hid Devin from her after she was awarded custody and that her estranged husband threatened to take Devin to another country if she tried to get him. (Tarowsky, Judi, "Devin Krishna Hearing Called 'Farce'", The Intelligencer, (Wheeling, West Va.), May 15, 1979, p. 1) Candy Pickens is searching for her husband and two small children in the Children of God. (Memminger, Charles, "Mother Accuses Cult Members", Honolulu Star Bulletin, October 6, 1980) These are only a few of the many cases. For further discussion of the lives of small children in new religious cults see Rudin, Marcia R., "As the Cults Recruit, the Little Children Suffer", New York Daily News Tonight, April 17, 1981, p. 25.

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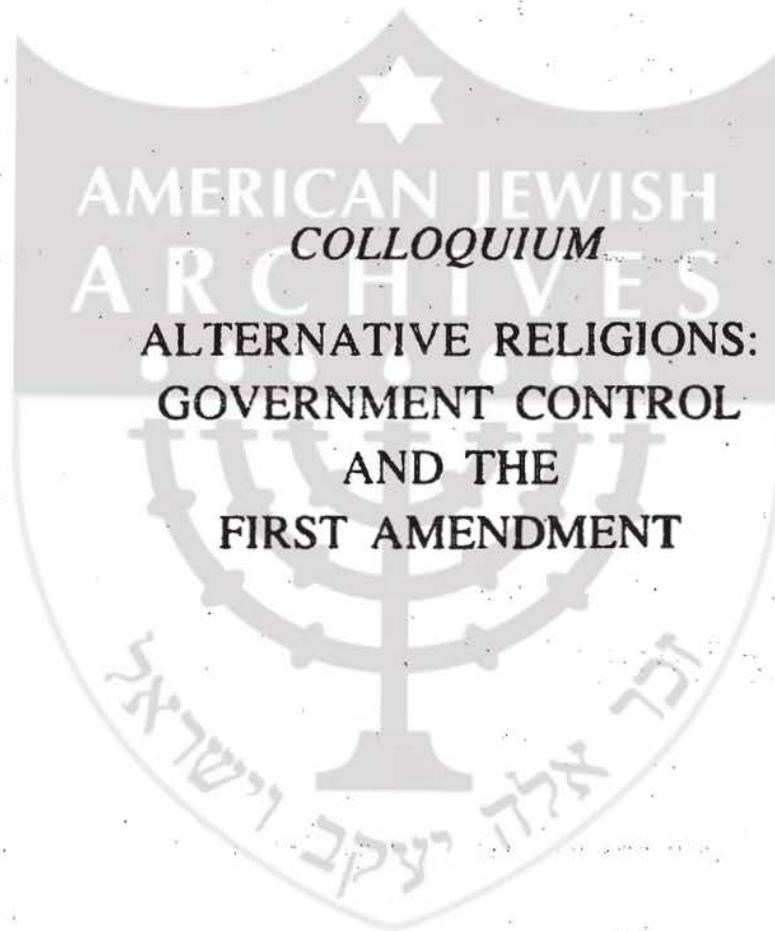
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COLLOQUIUM

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GOVERNMENT CONTROL AND THE FIRST AMENDMENT

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THE CULT PHENOMENON: FAD OR FACT?

MARCIA R. RUDIN*

Before we can discuss the legal strategies available to counter the new religious cults, we first must discuss *whether* the cults should be countered, and, if so, *why*. We must, in short, discuss what I call the cult phenomenon. This involves consideration of several questions. What are the new religious cults? Are they really a new phenomenon, or are they similar to religious cults that have existed in the past? How many new groups have been created? How many members have they attracted? Are they a fad that will pass or a permanent part of the worldwide religious scene? Are they dangerous, or are they a welcome addition to religious and cultural pluralism?

Sociologists define cults as deviant groups which exist in a state of tension with society.¹ Cults do not evolve or break away from other religions, as do religious sects, but offer their members something altogether different.² Although by definition cults conflict with "the establishment,"³ there are degrees of conflict. The greater the commitment the cults demand from their followers, the greater the hostility they meet from society.⁴

Religious cults have always existed, particularly in unstable and troubled times. The Roman Empire, for example, which allowed great religious freedom, was deluged with apocalyptic movements that sprang from the meeting of eastern and western cultures.⁵ Throughout history people, both young and old, have sought personal fulfillment, peace, mystical experience, and religious salvation through such fringe groups.

Today's religious cults, however, differ from those of the past in several respects. First, there has never before been such a proliferation of religious cults. Signs of this cult "boom" are everywhere. Bulletin boards on hundreds

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1. Stark & Bainbridge, *Of Churches, Sects, and Cults: Preliminary Concepts for a Theory of Religious Movements*, J. FOR SCIENTIFIC STUDY OF RELIGION, June 1979, at 125.

2. *Id.*

3. Sects and cults both exist in a state of tension with the prevailing society. Cults, however, are more in conflict with accepted culture and ideas than are sects because cults do not have a prior tie with another religion but form instead through the dramatic, innovative introduction of new ideas; sects, in contrast, derive from parent religious organizations by means of a gradual evolution. The cults' cultural innovation generally comes about because of disagreement with prevailing societal norms. If the group were not in conflict with society, it would not be classified as a cult. *Id.*

4. *Id.* at 128.

5. J. NOSS, *MAN'S RELIGIONS* 74 (1969).

of college campuses advertise a smorgasbord of religious options; cult members recruit new members and solicit contributions on street corners and in public parks, stores, tourist centers, and airports. One constantly hears stories of children, parents, or friends who became members of these groups. Ministers, priests, and rabbis often hear desperate pleas for help, as do the major Jewish and Christian organizations.⁶

Although the precise number of these cults is unknown, the number is large and growing ever larger. After an extensive study, Egon Mayer and Laura Kitch, sociologists at Brooklyn College, concluded that since 1965 more than 1,300 new religious groups have appeared in America.⁷ Other observers estimate that between 2,500 and 3,000 such groups exist in the United States alone.⁸ Not all are large and well-known; some last only a short time. Many of these cults are simply the personal creations of their founders and do not outlive them.⁹

It is as difficult to estimate the number of cult members as it is to know the number of cults which exist. Accurate membership records are unavailable, and the membership figures the cults release may be inflated so that they appear to be larger and growing more rapidly than they actually are.¹⁰ Cult critics who overreact in their concern may inadvertently inflate the figures or may underestimate them. Since members of cults tend to float from one group to another, in effect "shopping around" among groups, an individual may be counted in the membership figures of several different groups.¹¹ Dr. Marc Galanter, a psychiatrist at the Albert Einstein Medical School in New York City, studied the Unification Church in late 1978, and discovered that ninety percent of its members had had a previous interest in or involvement with another cult.¹² Although some experts estimate the number of cult adherents

6. The American Jewish Committee, the National Council of Churches and the Roman Catholic Archdiocese of New York are just a few organizations that have documented the receipt of such pleas from desperate families.

7. Mayer & Kitch, *The Paths Seekers Follow: Ideology and Ritual in the New Religious Groups* (Oct. 1976) (paper presented at the Annual Meeting of the Society for the Scientific Study of Religion).

8. Singer, *In Search of Self, The Cult Culture*, ISRAEL HORIZONS, June 1979, at 18.

9. For example, Oric Bovar's suicide brought an end to the cult he had started. Thomas, *Practices of Cults Receiving New Scrutiny*, N.Y. Times, Jan. 21, 1979, at 52, col. 1.

10. The Church of Scientology claims 4,000,000 members worldwide. Mitzman, *Scientology Under Seige*, THE WEEKLY, Sept. 5, 1979, at 18. The Unification Church claims 37,000 members in the United States and 2,000,000 worldwide. Warren, *Moonies: Millions of Members—and Dollars*, Chicago Sun-Times, July 8, 1979, at 11. The Hare Krishnas claim 10,000 to 12,000 full-time members in the United States and tens of thousands of "lay members" throughout the world. Ryón, *Krishna Sect Deep Into Real Estate*, L.A. Times, Nov. 26, 1978, at 1. The Divine Light Mission claims 1.2 million followers throughout the world. Forster, *Guru's Sect; Misgivings in Malibu*, L.A. Times, Jan. 12, 1979, at 1.

11. *Targets of the Cults*, HUMAN BEHAVIOR, Mar. 1979, at 58.

12. Galanter, Rabkin, Rabkin & Deutsch, *The Moonies: A Psychological Study of Conversion and Membership in a Contemporary Religious Sect*, 136 AM. J. PSYCH. 165, 166 (1979).

at 300,000,¹³ Flo Conway and Jim Siegelman, authors of *Snapping*,¹⁴ assert that there are 3,000,000 past and present cult members in America alone.¹⁵ Dr. Margaret Singer, a psychologist and cult expert who counsels former cult members, agrees that two to three million people are presently in these groups.¹⁶

Never before have religious cults been so geographically widespread. They are in every area of the United States, in major cities and on college campuses. They have spread to Canada and to Western Europe, where governments are alarmed by their rapid growth.¹⁷ Cult centers also exist in Asia, Africa, South America, Israel, Australia, and New Zealand.

Today's cult members are trained in the latest methods of group dynamics and "Madison Avenue" public relations, advertising, and media-manipulation techniques.¹⁸ They bring a great enthusiasm to their work, so that all members are highly visible and effective missionaries. This dedication heightens their efficiency. Thus, although the actual number of recruiters may be small, they are very successful in attracting new members to their groups.

I, and many other observers of the cult scene, believe that one of the major factors which sets the new religious cults apart from those of the past is the use by some of new and highly sophisticated techniques that successfully manipulate thought and behavior to attract and keep new members in the group.¹⁹ Hundreds of former cult members have testified to this in court proceedings, public information hearings, magazine and newspaper interviews, and counseling sessions. Psychiatrists and other professionals who counsel former cult members confirm the use of these techniques.

These coercive persuasion techniques include constant repetition of doctrine, application of intense peer pressure, manipulation of diet so that critical faculties are adversely affected, deprivation of sleep, lack of privacy and time for reflection, cutting ties with the recruit's past life, reduction of outside stimulation and influences, skillful use of ritual to heighten mystical experi-

13. Thomas, *Practices of Cults Receiving New Scrutiny*, N.Y. Times, Jan. 21, 1979, at 52, col. 1.

14. F. CONWAY & J. SIEGELMAN, *SNAPPING: AMERICA'S EPIDEMIC OF SUDDEN PERSONALITY CHANGE* (1978).

15. *Id.* at 12.

16. Mitzman, *Scientology Under Siege*, THE WEEKLY, Sept. 5, 1979, at 18.

17. Minthorn, *Guru Sects Worry Western Europe Leaders*, Minneapolis Star, Oct. 11, 1978, at 22A.

18. The Unification Church sends mass mailings of colorful brochures accompanied by a sophisticated sales letter. (The author has received such pamphlets in the mail.) Church leaders are trained with elaborate manuals. (The author has these manuals on file, supplied by an ex-member of the Unification Church, who had a high position in the Church and who wishes to remain anonymous.)

19. Testimony of Flo Conway at Information Meeting on the Cult Phenomenon in the United States, Washington, D.C., Feb. 5, 1979, at 49 [hereinafter cited as *Information Meeting*].

ence, and invention of new vocabulary²⁰ which narrows the range of experience and constructs a new reality for cult members.

Psychiatrists and counselors who treat former cult members say that their emotional and intellectual responses have been severely curtailed. Dr. John G. Clark, Jr., Associate Clinical Professor of Psychiatry at Massachusetts General Hospital-Harvard Medical School, who has worked with former cult members for the past six and one-half years, explains:

They appear to have become rather dull and their style and range of expression limited and stereotyped. They are animated only when discussing their group and its beliefs. They rapidly lose a knowledge of current events. When stressed even a little, they become defensive and inflexible and retreat into numbing clichés. Their written or spoken expression loses metaphor, irony, and the broad use of vocabulary. Their humor is without mirth.²¹

In short, a complete personality transformation seems to occur. The cult leader can mold the recruit's new beliefs and personality according to the leader's desires so the new adherent will have a total commitment to the group. This can happen very quickly, sometimes within a period of days or weeks.²²

Authors Conway and Siegelman believe that in most cults there is "a single moment of conversion and transformation" which they term "snapping."²³ This moment is induced "in the course of a cult ritual or therapeutic technique that is deftly orchestrated to create the experience of a momentous psychic breakthrough."²⁴ After this experience the person is highly vulnerable to suggestion. The cults follow up the process by chanting, meditation, speaking in tongues, or other mental exercises that reinforce the effects of the sudden psychic experience and also act as mechanisms to stifle future doubts.²⁵ The results of this expert thought manipulation can be neutralized only with great difficulty. In some cases the changes are permanent.²⁶

20. The Church of Armageddon renames the days of the week according to the seven churches mentioned in the Book of Revelation and the months of the year after the twelve tribes of Israel, and renumbers the hours of the day according to a pattern found in the New Testament. The Church modifies the manner of reckoning chronological age in accordance with its leaders' interpretation of the Bible so that the age of a group member is spoken of as sixty-six years older than his or her actual chronological age. Everyone in the group takes on a "Virtue Name" such as Meekness, Integrity, and Happiness; they all take on the surname "Israel," and no longer use their given name. R. ENROTH, *YOUTH, BRAINWASHING, AND THE EXTREMIST CULTS* 83, 85 (1977).

The Church of Scientology has devised a virtually new language because they have thousands of new words and phrases to describe their methods and ideas. Interview by the author with a former member of the Church of Scientology (Oct. 24, 1979).

21. Testimony of Dr. John G. Clark, Jr., *Information Meeting*, *supra* note 19, at 41-42.

22. *Id.* at 39.

23. Testimony of Jim Siegelman, *id.* at 47.

24. *Id.*

25. *Id.*

26. F. CONWAY & J. SIEGELMAN, *supra* note 14, at 154-55.

Today's religious cults are unique also because of their great wealth. They charge high fees for classes or lectures and sometimes actually take control of members' financial assets.²⁷ They own extensive property,²⁸ operate lucrative

27. Costs of auditing Scientology courses average about \$150 per hour; the average Scientologist spends about \$5,000 to complete the process. Telephone conversation with Mary Weeks, mother of former Scientologist (Oct. 1979). Some former Scientologists report spending between \$10,000 and \$15,000. C. STONER & J. PARKE, *ALL GODS CHILDREN, THE CULT EXPERIENCE: SALVATION OR SLAVERY?* 42 (1979). Several have reported spending as much as \$100,000 on auditing. F. CONWAY & J. SIEGELMAN, *supra* note 14, at 162.

Members of the Church of Armageddon, C. STONER & J. PARKE, *supra*, at 175, Divine Light Mission, *id.* at 37, and Children of God. *Charity Frauds Bureau, Final Report on the Activities of the Children of God to Honorable Louis J. Lefkowitz, Attorney General of the State of New York* 11-12, 28 (Sept. 30, 1974) [hereinafter cited as *Final Report*], must turn over all their money and possessions to the group when they join.

28. The Unification Church owns the New Yorker Hotel. *The Darker Side of Sun Moon*, TIME, June 14, 1976, at 48, the Old Tiffany Building, Lyons, *Moonies Utilize New Tactics*, Nashville Banner, Feb. 16, 1978, at 15, and the Columbia Club, Manhattan Center, and East Sun Building (former Lofts Candy factory). *Moonies' Street Take in 1978 Was \$20 Million*, Church Says, RELIGIOUS NEWS SERVICE, May 18, 1979, at 19. These four New York City properties alone were assessed in May, 1979 at a value of \$12,225,000. *Id.* The Church also owns 480 acres in Westchester County, New York, *Moon Church Biggest Landowner in Large Westchester Township*, RELIGIOUS NEWS SERVICE, Dec. 8, 1978, at 16, including Reverend Moon's 22-acre Tarrytown residence, Lyons, *supra*, a 255-acre estate in Barrytown, New York, Warren, *Moonies: Millions of Members—and Dollars*, Chicago Sun-Times, July 8, 1979, at 11, two recruitment camps in California, Dickey, *Moon Church 'Love Bomb' Fall-Out*, Wash. Post, Feb. 20, 1978, at B1, houses in San Francisco, *id.* at B3, Cincinnati, Brookshire, *'Moonies' Looking for Brighter Image*, Cincinnati Post, Feb. 16, 1978, at 10, and the former Chislehurst convent in England. *Nuns Regret Sale of Convent to One of Moon's Agencies*, RELIGIOUS NEWS SERVICE, Oct. 17, 1978, at 23.

The Hare Krishna movement owns two dozen large urban properties, including a 14-story temple and residence in Manhattan. Borders, *Hare Krishna Sect Displays Vitality at Its New \$2 Million Temple in India*, N.Y. Times, Jan. 16, 1978, at B4, col. 1, a solar energy pyramid-style house and nine other buildings in Los Angeles, a large estate in West Germany, a 23-acre estate near London, a warehouse in California, and a large temple complex in India. Ryon, *Krishna Sect Deep Into Real Estate*, L.A. Times, Nov. 26, 1978, at 1. The Movement also owns farms in India, Italy, France, England, Canada, Brazil, Australia, and New Zealand, and six farms in the United States. 14 BACK TO GODHEAD, THE MAGAZINE OF THE HARE KRISHNA MOVEMENT 5:35 (1979). In addition, the Movement owns a new \$500,000 temple on a West Virginia farm, Darling, *Almost Heaven, West Virginia: Theme Park on Hare Krishna Ridge*, Wash. Post, Sept. 3, 1979, at D1, and the former Fisher mansion in Detroit, Michigan. Taylor, *A Reuther Wedding, Krishna Style, in a Palace by Fisher*, N.Y. Times, Aug. 9, 1977, at 26, col. 1.

The Way International owns a 155-acre center in New Knoxville, Ohio. Barmann, *Ohio-Based 'Way' Termed 'Source of Grave Concern'*, Catholic Telegraph, Mar. 16, 1979, at 1, and the entire campus of the former Emporia College in Kansas. MacCollam, *The Way—Who Are They and What Do They Believe*, CHRISTIAN HERALD, Nov. 1977, at 53.

The Tony and Susan Alamo Christian Foundation owns a 160-acre farm in California and property in Alma, Arkansas. *Foundation's Finances Stir Criticism*, N.Y. Times, Jan. 21, 1979, at 52, col. 1. The Foundation also owns property in Nashville, Tennessee. Sirica, *Religion is their Chief Business*, The Tennessean, Dec. 19, 1976, at 14.

The Church of Armageddon owns a \$250,000 mansion in Hawaii, property in Alaska, an airplane and a cargo ship. Telephone conversation with Robert and Joyce Paris, parents of former Church of Armageddon member, Tom Paris (Dec. 1979). The Church also owns nine houses in Seattle, Washington, telephone conversation with former Church of Armageddon member who wishes to remain anonymous (Dec. 1979), and a 160-acre ranch in Washington. R. ENROTH, *supra* note 20, at 83.

diversified businesses,²⁹ and skillfully extract money from the public by solicitations.³⁰ Their incomes are largely tax-exempt because they call themselves religions. The People's Temple had over ten million dollars in various bank accounts at the time of the mass suicides and murders in Guyana.³¹ Ex-Unification Church official Allen Tate Wood estimates that the movement's income is between 109.5 million and 219 million dollars per year.³² The Divine Light Mission is worth about five million dollars.³³

Money buys power. Some cults can afford to hire the best legal minds to help them fight their opponents.³⁴ They sue journalists who write about

The Body of Christ owns a fleet of small airplanes. Sheppard, *Many Find Coercion in Cults' Holds on Members*, N.Y. Times, Jan. 23, 1979, at A16, col. 1, two dozen farms in Ohio, Florida, Mississippi, Alaska, British Columbia, and Guatemala, *'The Body' Loses its Earthly Head*, CHRISTIANITY TODAY, June 29, 1979, at 43, Texas, Georgia, and Peru. Moore & Harris, *Uneasiness is Growing About New Sects in U.S.*, Houston Chronicle, Mar. 20, 1977, at 14.

The Church of Scientology owns a 57-acre estate in England. P. COOPER, *THE SCANDAL OF SCIENTOLOGY* 57 (1971), a large ship called "Sea Org." *id.* at 51, six buildings in California, including the former Cedars of Lebanon Hospital complex. Lev, *Strange Shidduch. Scientology and the Yordim*, ISRAEL TODAY, June 21, 1979, at 2, and the old Fort Harrison Hotel in Clearwater, Florida. Buurma, *A Religion or Flim-Flam?*, Louisville Courier-Journal, July 10, 1977, at 1.

29. The Unification Church, for example, has businesses in many countries. *The Darker Side of Sun Moon*, TIME, June 14, 1976, at 48. The Church has five companies in Korea. Lyons, *Moonies Utilize New Tactics*, Nashville Banner, Feb. 16, 1978, at 15, including an armaments manufacturing factory and a pharmaceutical company. *The Darker Side of Sun Moon*, *supra*, a printing company in San Francisco. Warren, *Moonies: Millions of Members— and Dollars*, Chicago Sun-Times, July 8, 1979, at 11, restaurants, and gasoline stations. Welles, *The Eclipse of Sun Myung Moon*, NEW YORK MAGAZINE, Sept. 27, 1976, at 36. The Church publishes *Newsworld*, a daily New York newspaper. Kurlansky, *Rev. Moon's Daily Counts 10,000 Paid Circulation*, EDITOR & PUBLISHER, Feb. 12, 1977, at 14. Critics allege the Church controls the Diplomat National Bank in Washington, D.C., Miller, *Moon Church Charged by SEC in Bank Case*, N.Y. Times, May 2, 1979, at D18, col. 1. The Church invested \$18 million to produce the film, *Inchon*, du Plessis Gray, *The Heavenly Deception*, N.Y. REV. BOOKS, Oct. 25, 1979, at 15.

The Hare Krishna sect runs a catering service in Los Angeles, restaurants in London, Iran, Honolulu, Amsterdam, and New York. Ryon, *Krishna Sect Deep Into Real Estate*, L.A. Times, Nov. 26, 1978, at 1, 12, and publishing enterprises. *Id.* at 14. They produce and sell Spiritual Sky Incense. D. COHEN, *THE NEW BELIEVERS: YOUNG RELIGION IN AMERICA* 87 (1975) and cookbooks. C. STONER & J. PARKE, *supra* note 27, at 217.

The Tony and Susan Afamo Christian Foundation owns a western clothing store in Nashville, Tennessee. Sirica, *Religion is their Chief Business*, The Tennessean, Dec. 19, 1976, at 14, and a large restaurant, gasoline station, western clothing shop, cement company, and construction company in Alma, Arkansas. *Foundation's Finances Stir Criticism*, N.Y. Times, Jan. 21, 1979, at 52, col. 1.

30. E.g., Jaffe, *Moonies Admit that the 'Young Deceivers' are Raking in Millions on the Streets of New York*, N.Y. Post, May 17, 1979, at 5 (the Unification Church).

31. Doder, *Swiss Reveal Shift of Cult Fund*, Wash. Post, Aug. 3, 1979, at A20, col. 1.

32. Jaffe, *Moonies Admit that the 'Young Deceivers' are Raking in Millions on the Streets of New York*, N.Y. Post, May 17, 1979, at 5.

33. *Two Ex-Aides Warn Guru Might Lead Sect to Violence*, Wash. Post, Nov. 26, 1978.

34. Bodine, *The Church that Sues Like Hell*, Nat'l L. J., July 9, 1979, at 1, 11. Some of the attorneys retained by the Church of Scientology include Phillip J. Hirschkop, Leonard Boudin, Michael Nussbaum, Roger Zuckerman, Roger Spaeder, John Zwerling, Leonard

them,³⁵ and campaign against legislation that aims to curb their activities.³⁶ The Unification Church hires top journalists and columnists to write for its newspaper, *Newsworld*,³⁷ which offers a platform for its political viewpoint. Critics even accuse the Unification Church of using its great wealth to buy influence with the United States government.³⁸

Money also can purchase respectability. Some cults take their adherents from their street jobs and put them into "white-collar" jobs.³⁹ Cult members who are visible to the public dress more conservatively than they did in the past so that outsiders will think the group is less eccentric and therefore less dangerous. Many Hare Krishna members, for example, now wear wigs and conventional clothing, rather than their exotic Indian garb, when they solicit on the streets. The Unification Church employs renowned theologians⁴⁰ to teach at its seminary and to lecture on the group's behalf. It "dialogues" with Evangelical Christians and would like to do the same with other religious groups.⁴¹ It seeks the academic world's stamp of approval by inviting prominent academicians to annual conferences sponsored by a Unification Church organization, the International Conference on the Unity of Science (ICUS).⁴² Some academics are flattered by these invitations, but others refuse to attend the controversial meetings because of their ties to the Unification Church.

Because of their sophisticated coercive persuasion techniques, their vast wealth, and the power and respectability their money can buy, the contemporary cults are not merely a passing fad. They are not simply temporary way-stations for those who may be "into" something else next year. They are a permanent and rapidly growing part of the worldwide religious and cultural scene.

This does not mean, however, that we must be complacent about the new cults. They want people to grow accustomed to them, to become resigned to

Koenick, and Earle C. Dudley. *Id.* Jeremiah Gutman has represented members of the Peoples' Temple, Unification Church, Church of Bible Understanding, and Hare Krishna. *Information Meeting*, *supra* note 19, at 18.

35. *Id.* *Information Meeting*, *supra* note 19, at 18.

36. E.g., Lyons, *Moonies Utilize New Tactics*, Nashville Banner, Feb. 16, 1978, at 15 (Unification Church); *County Fair Hare Krishna Ban Disallowed by Federal Judge*, RELIGIOUS NEWS SERVICE, Aug. 22, 1979, at 3 (the Hare Krishnas); Bodine, *supra* note 34 (the Church of Scientology).

37. Some of those appearing in *Newsworld* include Charles Burden, Josette Sheeran, Jeremy Gaylard, Ted Agres, Evans Johnson, Edgar Boshart, Howard Reeser, Harry J. Stathos, Michael Novak, James J. Kilpatrick, and Tony Brown.

38. Halloran, 73 *Record Tells of Plan by Sun Myung Moon Aides for Drive Against Nixon Impeachment*, N.Y. Times, Sept. 19, 1977, at 22, col. 1.

39. E.g., Ruppert, *Moon May Shift Efforts to Europe*, Seattle Times, Oct. 15, 1978, at B4 (Unification Church).

40. They include Herbert Richardson, Warren Lewis, and Josef Hausner. News release of Unification Theological Seminary, Sept. 24, 1976.

41. *The Moonies Cross Wits with Cult-Watching Critics*, CHRISTIANITY TODAY, July 20, 1979, at 38.

42. ICUS pays their travel expenses and very large honoraria to attend the conferences. Cooke, *Rev. Moon's Parley Meets Some Rebuff*, Boston Globe, Nov. 22, 1978, at 3.

their existence, to tire of worrying about them, and to stop fighting them. They want to be perceived as "new religious movements" rather than as "cults," which they view as a negative label implying that they are at odds with society. They liken themselves to other religious movements which were once considered radical but which, after the passage of time, have become old, established, and accepted groups. Unification Church officials, for example, often compare their legal difficulties and negative public image to the past harassment of the Mormon Church, implying that just as the Mormons once were considered outsiders and eventually were accepted, so too the Unification Church eventually will be accepted. They cite cases of extremism in the Catholic Church, claiming that their treatment of members is no worse, and that some Catholic parents are unhappy at their children's decision to join the cloistered nun's or monk's orders just as parents of Unification Church members are unhappy that their children have renounced the world to dedicate themselves to a new life.⁴³

One can agree that all religions have at some point in their histories been guilty of excesses. Extremism, fanaticism, and irrationality are found in all religions and, one can argue, are perhaps an essential component of all religious or mystical experiences. These new religious cults, however, are *not* like the Roman Catholic Church, the Mormon Church, or other past "new religious movements." The contemporary cults exhibit characteristics that set them apart from past religious cults and from established religions.

These fundamental differences make them different in kind as well as degree, and make them a unique phenomenon. What are these characteristics?⁴⁴

(1) Members swear total allegiance to an all-powerful leader whom they may believe to be a Messiah. The leader sets the rules for daily life and proclaims doctrines or "Truth," but the leader and his "inner circle" generally are exempt from these rules and prohibitions. These rules, doctrines, or "Truths" cannot be questioned. The leader's word is the absolute and final authority.⁴⁵

(2) Rational thought is discouraged or forbidden. The groups are anti-intellectual, emphasizing intuition or emotional experience. "Knowledge" is redefined as those ideas or experiences dispensed by the group or its leader. One can only attain knowledge by joining the group and submitting to its doctrines.⁴⁶ If the follower shows signs of doubting the cult, he is made to

43. Presentation by Dr. H. Richardson, commenting on the new religious movements (Nov. 1977) (paper presented to the Religious Educ. Ass'n).

44. Remember that these are generalizations and do not apply equally to all of the groups. The groups to which these characteristics refer include the following cults which I consider "hard core": The Unification Church, the International Society of Krishna Consciousness, The Church of Armageddon, Children of God, Body of Christ, The Way International, Divine Light Mission, The Tony and Susan Alamo Christian Foundation, and the Church of Scientology.

45. Warsaw, *Anybody's Kid, Cults and the Jewish Connection*, EXPO MAGAZINE, Spring, 1979, at 39.

46. *Id.*

feel that the fault lies within himself, not with the cult's ideas, and to feel intensely guilty about these doubts. Says Rabbi Zalman Schacter, Professor of Religion and Jewish Mysticism at Temple University, "[A]ny group which equates doubt with guilt is a cult."⁴⁷ Because of some cults' use of sophisticated coercive mind-control techniques, followers may indeed lose their ability to doubt and to think freely.

(3) Cults' recruitment techniques are often deceptive.⁴⁸ The potential follower may not be told what he can expect and what will be required of him. He may not even know the name of the group. The Unification Church, for example, which operates under seventy "front" groups, often does not mention its name or that of Reverend Moon for several weeks;⁴⁹ by that time the person is well indoctrinated. I am convinced that most cult members probably would not join if they knew beforehand what lay ahead. Since some cults begin intensive coercive persuasion techniques immediately, by the time the recruit realizes what the group is all about he may have lost the ability to think freely and hence cannot rationally decide whether or not he wants to join. As law professor Richard Delgado explains, "A convert never has full capacity and knowledge simultaneously."⁵⁰

(4) The cult psychologically weakens the follower and makes him believe his problems can be solved only by the group. The cult undermines all of the follower's past psychological support systems: all help from other therapy methods, psychologists or psychiatrists, religious beliefs, parents or friends is discredited and often may be forbidden. Psychological problems as well as intellectual doubts are soothed away by denying the reality of the conflicting feelings, by keeping the adherent so constantly occupied that he has no time to think about them, and by assuring the convert that faithful following of the cult's teachings will in time assuage the conflicts. The cult follower may reach a plateau of inner calm and appear to be free from anxiety. This placidity, however, may be a mask for the unresolved psychological turmoil which continues to plague the adherent.⁵¹

The cult may make the follower feel helpless and dependent on the group by forcing him into childlike submission. Former Unification Church member Chris Edwards relates how childlike he felt during a confusing game played while he was being recruited: "During the entire game our team chanted loudly, 'Bomb with Love,' 'Blast with Love,' as the soft, round balls volleyed back and forth. Again I felt lost and confused, angry, remote and helpless, for the game had started without an explanation of the rules."⁵²

47. *Id.*

48. Testimony of Rabbi Laurence Gevirtz at The Assembly of the State of New York Public Hearing on Treatment of Children by Cults, Aug. 9, 1979, Vol. II, at 110 [hereinafter cited as *Public Hearing*].

49. *Id.*

50. Testimony of Richard Delgado, *Information Meeting*, *supra* note 19, at 60.

51. F. CONWAY & J. SIEGELMAN, *supra* note 14, at 170.

52. C. EDWARDS, *CRAZY FOR GOD* 31 (1979).

He describes how he surrendered himself to the comfortable feeling of being a small child again: "'Give in, Chris,' urged a voice within me. 'Just be a child and obey. It's fun. It's trusting. Isn't this the innocence, the purity of love, you've been searching for?'"⁵³ The cults offer total, unconditional love but extract the higher price of total submission to the group in exchange for this love. As Edwards explains:

Suddenly I understood what they wanted from me. Their role was to tease me with their love, dishing it out and withdrawing it as they saw fit. My role was not to question but to be their child, dependent on them for affection. The kiddie games, the raucous singing, the silly laughter, were all part of a scenario geared to help me assume my new identity.⁵⁴

(5) The new cults expertly manipulate guilt. The devotee believes that the group has the power to "dispense existence."⁵⁵ and to determine, according to psychologist Moshe Halevi Spero, "who has the right to live or die, physically or metaphorically."⁵⁶ Members may be forced to "confess" their inadequacies and past "sins" before the group or certain individual members.⁵⁷ Journalists Carroll Stoner and Jo Anne Parke report that "[c]ountercult activists claim that some religious cults keep dossiers on members and their families—the more secrets the better—in order to use the material as emotional blackmail if the members should decide to leave, and tell of cases where this has happened."⁵⁸

(6) Cult members are isolated from the outside world, cut off from their pasts, from school, job, family, and friends as well as from information from newspapers, radio, and television.⁵⁹ They may be prohibited from coming and going freely into the outside world, or are so psychologically weakened that they cannot cope with it. They are told that the outside world is evil, satanic, and doomed, and that salvation can come only by remaining in the group and giving up all else.

(7) The cult or its leader makes every career or life decision for the follower. The Hare Krishna group, for example, regulates every hour of activity for those members who dwell in the temples.⁶⁰ The cults determine every aspect of the adherent's personal life, including sexual activities, diet, use of liquor, drugs and tobacco, perhaps even the choice of marriage partners and whether, when, and how to bear children.⁶¹ Even if one does not live within

53. *Id.*

54. *Id.* at 38.

55. Spero, *Cults: Some Theoretical and Practical Perspectives*, J. JEWISH COMMUNAL SERVICE, Summer 1977, at 333.

56. *Id.*

57. *Id.*

58. C. STONER & J. PARKE, *supra* note 27, at 266.

59. *Id.* at 28.

60. D. COHEN, *THE NEW BELIEVERS: YOUNG RELIGION IN AMERICA* 39 (1975).

61. *Id.*

the group, the cult comes to overpower all other aspects of life. Career and schooling may be abandoned and all other interests discouraged so that the cult can become the follower's total world.

(8) To attract idealistic members, some cults promise to raise money to improve society and help the poor.⁶² In practice, however, energies are channeled into promoting the well-being of the group rather than into improving society.⁶³ Cults often exist solely for the purposes of self-survival and financial growth.⁶⁴ All energy and financial resources are devoted to the cult, in some cases to the benefit of only the leaders. While all religious organizations must be concerned with such practical affairs, these considerations are not their sole reasons for existence.

(9) Cult followers often work full-time for the group. They work very long hours, sometimes eighteen to twenty hours a day, seven days a week, for little or no pay, in circumstances which are often demeaning.⁶⁵ In many cases their situation could be described as involuntary servitude. They are made to feel guilty or unworthy if they protest. If they do work outside of the group, salaries are turned over to the cult. The lower echelon members often live a life of self-denial or live in extreme poverty, often in conditions which violate health and sanitary codes. In contrast, however, cult leaders live comfortably and in some cases very luxuriously.⁶⁶

(10) The cults are anti-woman, anti-child, and anti-family. Women perform the most menial tasks of cooking, cleaning, and soliciting contributions

62. Singer, *supra* note 8, at 18.

63. *Id.*

64. *Id.*

65. The workers often are not given enough to eat, and what they do eat may not provide adequate nourishment. C. STONER & J. PARKE, *supra* note 27, at 171, 209-13, 215; R. ENROTH, *supra* note 20, at 85-86; F. CONWAY & J. SIEGELMAN, *supra* note 14, at 94-95. They may be inadequately clothed. C. STONER & J. PARKE, *supra* note 27, at 171, and may be housed in crowded and dirty quarters. Testimony of Christopher Edwards, *Public Hearing*, *supra* note 48, vol. I, at 11-12; testimony of Rabbi Laurence Gevirtz, *Information Meeting*, *supra* note 19, vol. II, at 117-18. When they solicit funds, they often meet with hostility and contempt. F. CONWAY & J. SIEGELMAN, *supra* note 14, at 158. They often do degrading menial work for the cult, e.g., Flynn, *The Subordinate Role of Krishna Women*, *Rocky Mountain News*, April 10, 1979, at 42, for very long hours and little or no pay. Allen, *Family Hopes Fade in Fight with Cult*, *N.Y. Post*, July 2, 1977, at 17; Wiesen, *The Stolen Child*, *Jewish Press*, Aug. 26, 1977, at 28; conversation with Mary Weeks, mother of former Scientologist Lynn Weeks (Oct. 1979).

66. Children of God leader David Berg lives in isolation on a large estate near Florence, Italy. C. STONER & J. PARKE, *supra* note 27, at 117. Church of Scientology founder L. Ron Hubbard lives in isolation, either on a large ship off the coast of Clearwater, Florida. P. COOPER, *supra* note 28, at 51, or in an elegant penthouse at the top of the Clearwater, Florida Scientology headquarters. Interview with former Scientologist who wishes to remain anonymous (Oct. 1979). Sun Myung Moon lives in an \$850,000 mansion on a 22-acre estate in Tarrytown, New York. Warren, *Moonies: Millions of Members—and Dollars*, *Chicago Sun-Times*, July 8, 1979, at 11. Tony and Susan Alamo live in a \$125,000 house in Nashville, Tennessee. McNulty, *Town Feels No Brotherly Love for Jesus Cult*, *Chicago Tribune*, Nov. 6, 1977, at 22. Divine Light Mission Guru Maharaj-Ji lives in a Malibu, California mansion that cost half a million dollars. Forster, *Guru's Sect: Misgivings in Malibu*, *L.A. Times*, Jan. 12, 1979, at 1.

on the street and rarely hold high decision-making positions. Birth control, abortion, and the physical circumstances of childbirth are regulated by the group's leaders, who are usually men. There are reports of sexual abuse of women in the Church of Armageddon,⁶⁷ and a fourteen-year-old in the Children of God claims that she was raped when she disobeyed a leader.⁶⁸ Women in the Children of God are encouraged to use sex to recruit new members from different strata of society who then can provide the group with worldly skills and talents.⁶⁹

There have been tragic reports of child neglect.⁷⁰ Children are often improperly cared for and inadequately educated. They may be taken away from their parents and raised by others in the group or even geographically separated from their parents. Children and teenagers in Jonestown were beaten and given electric shocks,⁷¹ and two children who tried to run away had "chains and balls welded to their ankles as punishment."⁷² In the Church of Armageddon children are beaten and locked in closets if they are unhappy or disobedient,⁷³ and members and their children often are denied food.⁷⁴ Because some members now have belonged to a cult for many years, the consequences of the cult experience are affecting a second generation, the innocent children of these members. This is perhaps the most tragic aspect of the cult phenomenon.

Family bonds are subordinated to cult loyalties, and the cult may even speak of itself as a higher family. Children and parents are not allowed to form close relationships because this would threaten loyalty to the cult. Families often are deliberately split up and members forced to renounce spouses who disapprove of or leave the group. Cult leaders may order a cult member to "marry" a new partner even though the follower is already legally married to another either inside or outside the cult.⁷⁵

Followers' ties with families who do not belong to the group are strained if the family disapproves of the cult; adherents often are forced to sever these familial ties altogether.⁷⁶ Families often are prevented from locating or communicating privately with their loved ones. The cult may tell the adherent that

67. Fraiman, *I Lost My Brother to a Cult*, REFORM JUDAISM, March 1979, at 5.

68. *Final Report*, *supra* note 27, at 48.

69. Wallis, *Recruiting Christian Manpower*, SOC'Y, May/June 1978, at 72.

70. See C. EDWARDS, *supra* note 52, at 177-79, 195-98; R. ENROTH, *supra* note 20, at 89; C. STONER & J. PARKE, *supra* note 27, at 175, 177, 179; testimony given at *Public Hearing*, *supra* note 48, vol. I, at 10-14; vol. II, at 72-74, 77, 146-48, 185-86; vol. III, at 100-02, 105-06, 108-09, 293, 298-304; testimony given at *Final Report*, *supra* note 27, at 35-36, 48, 52.

71. Testimony of Dr. Hardat Sukhdeo, *Public Hearing*, *supra* note 48, vol. III, at 10.

72. *Id.* at 11.

73. R. ENROTH, *supra* note 20, at 89.

74. *Id.* at 85-87, 90.

75. Hopkins, *The Children of God: Disciples of Deception*, CHRISTIANITY TODAY, Feb. 18, 1977, at 21.

76. Warshaw, *supra* note 45, at 39.

his family is satanic and warn him that the family will try either to kidnap him or to trick him into leaving the group.

(11) Some cult members believe that they are elite members of an "elect" survival group in a world that is coming to an end.⁷⁷ They believe that the universe is embroiled in a Manichean conflict between Absolute Good and Absolute Evil and that the final battle between these two opposite forces will soon be fought. By joining the cult, the members believe that they have become affiliated with Absolute Good which will triumph over the forces of Evil at the End of Time. They shed their old identities and take on new ones in preparation for this "new age." The cult members experience a feeling of rebirth, and often adopt new names, new vocabulary, and new clothing in order to purify themselves for their new lives.⁷⁸

(12) Many of these groups share a philosophy which allows the ends to justify the means.⁷⁹ Because the ends, such as the salvation of souls, the salvation of the world, and the triumph of Good over Evil, are so important, any means necessary to achieve them are permitted and even encouraged by the cult. Moreover, there may be a double set of values, one for cult members and another for the outside world.⁸⁰ Thus, while the cult members must be truthful to each other and to the cult leaders, they may be encouraged to lie to outsiders. The Unification Church, for example, practices what it calls "Heavenly Deception"⁸¹ and the Hare Krishnas "Transcendental Trickery."⁸² The Children of God believe that the world is so corrupt that they are not subject to its laws and teach their members to subvert the legal system.⁸³

(13) The cults often are shrouded in an aura of secrecy and mystery. They refuse to provide new members with information about the group, promising more knowledge only as the members become more involved. Some leaders are rarely if ever seen by the average member. In addition, some cults keep financial information from the public.⁸⁴

(14) An atmosphere of violence or potential violence frequently surrounds the cults. Two recruitment centers of the Unification Church are guarded.⁸⁵ The Divine Light mission has a security force and the Hare Krishnas' farm in

77. *Cultists Trying to Readjust Not Getting Help They Need*. RELIGIOUS NEWS SERVICE, June 1, at 4.

78. Shanker, *New Cults—Why Now?*, ANTI-DEFAMATION LEAGUE OF B'NAI BRITH BULLETIN, June 21, 1979, at 3.

79. Singer, *supra* note 8, at 18.

80. *Id.*

81. Davis, *Defector's Inside Story: How the Nickel and Dime Moonies Rake in \$219 Million*, N.Y. Post, May 16, 1979, at 13.

82. Report by C. Wallace, Prime Time Sunday, (July 1, 1979) (NBC News television program).

83. *Final Report*, *supra* note 27, at 16.

84. Juffe, *Moonies Admit that the 'Young Deceivers' are Raking in Millions on the Streets of New York*, N.Y. Post, May 17, 1979, at 5.

85. Telephone interview with Phillip Cushman, eyewitness (Oct. 1979).

West Virginia houses weapons which the cult members insist are necessary to protect themselves and their leaders from "hostile outsiders."⁸⁶ Members of the Way International participate in marksmanship and weapons "safety" courses.⁸⁷ A large arsenal of automatic rifles, shotguns, and handguns was accumulated at Jonestown,⁸⁸ where Congressman Leo Ryan and members of his party were slain and the People's Temple followers committed mass suicide by poison.⁸⁹

Some cult members have been involved in beating or shooting incidents. In May, 1979, for example, a Swiss court sentenced the head of a Divine Light Mission to fourteen years in prison on charges ranging from breach of the peace to attempted murder.⁹⁰ In August, 1979, two Unification Church area directors were arrested and charged with shooting at the unoccupied car of two former members.⁹¹ Because of harassment, the parents of Christopher Edwards, a former Unification Church member, had to hire private detectives to guard their home for several months after their son was deprogrammed. Edwards has received many death threats since the publication of his book about his experiences with the Unification Church.⁹² Other former members have reported that their lives, too, have been threatened,⁹³ and that, after leaving their cults, they have been harassed psychologically, economically, and legally.⁹⁴

Observers are divided as to the meaning of these new groups. Some scholars see the new cults as the cutting edge of a healthy and growing spiritual awakening in the Western world, which will promote religious pluralism by insuring freedom of choice and a variety of religious alternatives.⁹⁵ Cult critics, however, believe that the new cults actually are anti-pluralistic because they claim to possess the sole "truth." Because the cults discourage or forbid their members from discussing other ideas and alternatives, critics maintain, religious pluralism is hindered rather than promoted.⁹⁶

86. Herskowitz, *When Country Meets Krishnas*, Wash. Post, Jan. 5, 1979, at A1, col. 4.

87. Thomas, *Some in Congress Seek Inquiries on Cult Activities*, N.Y. Times, Jan. 22, 1979, at A1, col. 2, A14, col. 3.

88. Testimony of Jackie Speier, *Information Meeting*, *supra* note 19, at 27.

89. *Witness Tells How Cult Members Went to Deaths*, N.Y. Times, Nov. 25, 1978, at A8, col. 3.

90. *Divine Light Leader Gets Fourteen-Year Term*, RELIGIOUS NEWS SERVICE, May 23, 1979, at 6.

91. Freundel, *Sect Leaders Arrested for Shooting at 2*, Wash. Post, Aug. 22, 1979, at C5, col. 1.

92. du Plessix Gray, *The Heavenly Deception*, N.Y. REV. BOOKS, Oct. 25, 1979, at 8, 15.

93. Stivers, *Ex-Moonie: Brainwashing Turned Me Into a Robot*, N.Y. Post, Aug. 10, 1979, at 13.

94. See F. CONWAY & J. SIEGELMAN, *supra* note 14, at 161. See also du Plessix Gray, *supra* note 92; Stivers, *Ex-Moonie: Brainwashing Turned Me Into a Robot*, N.Y. Post, Aug. 10, 1979, at 13.

95. Ahlstrom, *From Sinai to the Golden Gate: The Liberation of Religion in the Occident*, in UNDERSTANDING THE NEW RELIGIONS 19 (J. Needleman & G. Baker eds. 1978).

96. Shanker, *supra* note 78, at 4.

I believe that these new religious cults are dangerous to society because they are authoritarian and anti-democratic. They often encourage their members to disobey or disregard society's laws in favor of the group's mores. They demand that the individual submit to the group's authority, surrender his intellect to the group's unquestionable doctrine, and subject his life to the group's greater good. Reverend Moon has carried to an extreme this notion that the role of religion must be supreme. According to Robert Boetcher, staff director of the congressional subcommittee which investigated the Unification Church, Reverend Sun Myung Moon's "stated goal is to rule the world by setting up a global theocracy in which separation of church and state will be abolished."⁹⁷

The cults are also dangerous to their followers. Although some people have found happiness, peace of mind, purpose, and meaning in their lives through cult membership, others have suffered physically. Cult members have been subjected to bad diet, lack of sleep, improper clothing, unsanitary living conditions, and overwork. Many groups deny proper medical care to their adherents, endangering especially those who have pre-existing physical problems such as diabetes. Illness is seen as a sign of sin or a lack of faith. Reports exist of members going blind or losing limbs because they did not get timely medical attention.⁹⁸

Cults are psychologically dangerous as well. Many cult members and former members have experienced severe mental breakdowns. Others have experienced a gradual erosion of their intellectual powers, a diminution of their self-confidence, and a loss of faith in their reasoning and decision-making abilities.⁹⁹ Even if members do leave the group, it may take months or even years for them to regain lost intellectual powers and their sense of well-being. Some former cult members will never regain their full potential. As Dr. John G. Clark, Jr. has stated, some cult members

cannot remember the past or the subtle values which would become conscience. They are often deluded, hallucinating, and confused in a new highly manipulative environment, in their altered states of consciousness. Their minds are split. They are, in effect, living in a second personality modelled on the needs of the surrounding group.¹⁰⁰

Dr. Clark continues:

To me the latest casualties of these extended manipulations are nearly unbearable to contemplate. More tortured rejects are beginning to straggle home because they are useless to the cults now. Some are

97. Testimony of Robert Boetcher, *Information Meeting*, *supra* note 19, at 31.

98. Testimony of Rabbi Laurence Gevirtz, *supra* note 48, vol. II, at 117.

99. Singer, *supra* note 8, at 19.

100. Testimony of Dr. John G. Clark, Jr., *Information Meeting*, *supra* note 19, at 40.

simply chronically psychotic, while others painfully can recognize that they cannot control the content of their minds enough to work out their life problems. Others have no flow of consciousness.¹⁰¹

Evidence exists that cults may be threatening to life itself. Many adherents have disappeared within the cults, and families and friends do not know whether they are dead or alive. Some people believe many die or take their own lives in these groups. Members of the Unification Church, for example, have died violently in recent years: William Daley placed his head on a railroad track in Westchester County, New York and awaited an oncoming train;¹⁰² another member was the victim of a street crime while trying to sell the group's newspaper, *Newsworld*, in a deserted neighborhood.¹⁰³ Two Love Israel cult members died after sniffing the chemical solvent toluene, during a Church of Armageddon religious ceremony.¹⁰⁴ Some infants and mothers have died in childbirth because of poor medical care.¹⁰⁵ We will never know how many other cult followers have died because of inadequate medical attention.

Is another Jonestown possible? Are there other Jim Joneses? Do these cult leaders hold such power that they can persuade their followers to kill themselves and perhaps others at the leaders' command? Many observers of the cult movement fear that the answer to these questions is "yes." Dr. John Clark warns that "these cults or groups are armies of willing, superbly controlled soldiers who would not only kill their parents or themselves, but are ready to act against anyone."¹⁰⁶ Rabbi Maurice Davis, a long-time cult opponent, echoes Dr. Clark's fear: "The path of segregation leads to lynching every time. The path of anti-Semitism leads to Auschwitz every time. The path of the cults leads to Jonestowns and we watch it at our peril."¹⁰⁷

101. *Id.* at 43.

102. Testimony of Bernard Livingston, *Public Hearing*, *supra* note 48, vol. II, at 67.

103. *Probe of Moonie's Death Requested in New York*, RELIGIOUS NEWS SERVICE, May 25, 1977, at 11.

104. C. STONER & J. PARKE, *supra* note 27, at 178.

105. Thomas, *Practices of Cults Receiving New Scrutiny*, N.Y. Times, Jan. 21, 1979, at 52, col. 1.

106. Testimony of Dr. John G. Clark, Jr., *Information Meeting*, *supra* note 19, at 43.

107. Testimony of Rabbi Maurice Davis, *id.* at 78.

[end]

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Nov. 5, 1981

Dear Joe,

I enjoyed our conversation very much yesterday.

Enclosed please find a revised draft of the letter; also a text of my letter to Col. Pak.

As agreed, nothing is to be done publicly in any way with either of these documents until you and I have agreed on how and when to proceed. If anything is released prior to our agreement, I will be placed in the unenviable position of having to repudiate any public material as totally unauthorized.

I know you agree with me on the importance of the timing factor.

All the best to you and Barbara. Have a great and safe trip!

Cordially,

AJC stationery

November 5, 1981

Colonel Bo Hi Pak
News World

.....
New York, N. Y.

Dear Colonel Pak,

Thank you for your recent letter and its warm sentiments which I appreciate.

As I indicated to you, we have two primary concerns at the present time with regard to the Unification Church:

First, that is vital that a mechanism be created for members of the Unification Church, particularly of Jewish origins, that will enable them to have some meaningful contact with their parents who are anguished over loss of contact with their children. We are prepared to help set up that mechanism, either for Jews alone or ~~xx~~ on an interreligious basis with representatives of the Catholic, Protestant, and Evangelical communities.

Second, it is critical that serious and responsible efforts be undertaken to revise the anti-Semitic teachings that continue to appear in the Divine Principle as a residue from classic New Testament traditions. We hope that a commentary on the Divine Principle can be prepared in the near future that will carry out that purification process in keeping with the highest standards of contemporary Jewish and Christian Biblical and historical scholarship.

I enclose a copy of the latest statement of the Committee on the Church and the Jewish People of the World Council of Churches which incorporates that approach. ~~xx~~ Until such a study can be completed, it would be exceedingly helpful were a statement similar to this World Council document were prepared by the Unification Church ~~xx~~ for public clarification of your actual views on Judaism, the Jewish people, anti-Semitism, and Israel.

I will be glad to consult with you further as progress develops on both these levels.

~~Sincerely~~ Faithfully yours,

RMHT
NIAD