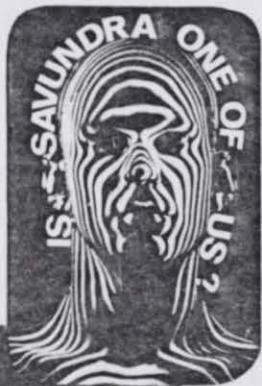


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JAGGER?



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by Eisenstein
21-87
by Tom Daly
and History of Nothing
by Eduardo Paolozzi

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When a man sets out average and he sees he? Yes, he must be to be safely recogni be singled out, or e means just that litt of manners, borrow all of which are cat with any strong op total suppression of "So what have we to who thinks he's Chr normal, or go to yo reasonable. Be av him too close to us, of our minds. We really want to do man's battles with h with him, or we mi humanity which does cule of other 'norma takes us? Shall we shall we hide in the Shall we curb our incarceration of ou among the impotent despite their appare

People lost in compa fraction and demands excuse, gives no sa grey at heart. Co the normal when he beyond the bounds of demn the madman's superiority at the m laugh at his Christ, tiasies and uphold hi a retreat from life,

MICK JAGGER
BRAINWASHING OR
SEDATIVE FOR DE
JOB
THE WORST THING
PAIN.
DR EMIL SAVUNDR
ROBERT DE GRIMS

EDITORIAL



When a man sets out to assess society and the people around him, he sees himself as the 'normal', as the average and he sees this average as good. It must be good because he is average, and he is good. Or is he? Yes, he must be, for the alternative is unthinkable. By average he means just that little bit unusual to be safely recognised by the cigarettes he smokes or the car he drives, but not sufficiently different to be singled out, or even worse, objected to by the other 'average' people who wander round about him; he means just that little bit unusual to make him ordinary like everyone else. For this he needs a good set of manners, borrowed, not felt, a special array of idiosyncrasies as trivial as possible and lots of opinions, all of which are cautiously balanced for the compromise that will prevent him from coming into contact with any strong opinion. This, in turn, enables civilised society to appear very tolerant through their total suppression of any real feeling, unless, of course, men stop to ask themselves :

"So what have we to offer the 'nut case'? What have we for the lunatic? What have we to say to the man who thinks he's Christ? We say, 'Forget it. Be like us, or go away. Be dull grey like we are. Be normal, or go to your hospitals and prisons. Please don't trouble us with your wild visions. Please be reasonable. Be average like us.' So what are we offering him? Only the certainty that we don't want him too close to us, coupled with the knowledge that we can't take responsibility for putting him right out of our minds. We present a sort of tug of war game between what we feel we ought to do and what we really want to do. For either we must recognise that madness is a part of ourselves and fight the madman's battles with him, accepting his visions and honouring his indulgences even to the point of joining with him, or we must stand on our high stool of sanity and pretend to have no connection with that part of humanity which does not conform. So what shall we do? Shall we admit our madness and risk the ridicule of other 'normal' people, or shall we express our true feelings and stand on our heads if the mood takes us? Shall we shout at the stars and fight the windmills of our imagination and affront the 'sane', or shall we hide in the backs of our heads and watch whilst a thin shadow carries out our physical needs? Shall we curb our very character to fit that safe concept of normality which we inwardly detest for its incarceration of our spirit? Shall we castrate ourselves for the convenience and comfort of inclusion among the impotent? Or can we give vent to our knowledge, search out the truth and state our certainties despite their apparent unacceptability?

People lost in compromise will never find truth. Truth sets standards, shows up failure, asks for satisfaction and demands action. Compromise knows no standards but unobtrusiveness, hides all failures in excuse, gives no satisfaction and abhors action. Compromise is for the mediocre, the average and the grey at heart. Compromise is for the 'normal'. How then can a man blame another who has rejected the normal when he resists his attempts to bring him into line? His antics are a trouble for they reach beyond the bounds of respectability, and only by persuading himself that the madman is wrong can he condemn the madman's behaviour. Is man so successful in his dealings with this world that he can sneer with superiority at the mismanagements of others? Is he so sound that he can giggle at the lunatic's visions, laugh at his Christ, and forget his own wild dreams? If he has not the confidence to respect his own fantasies and uphold his own truth in the face of ridicule - how may he ridicule others? Lunacy may well be a retreat from life, but 'normality' is a retreat from living. ●

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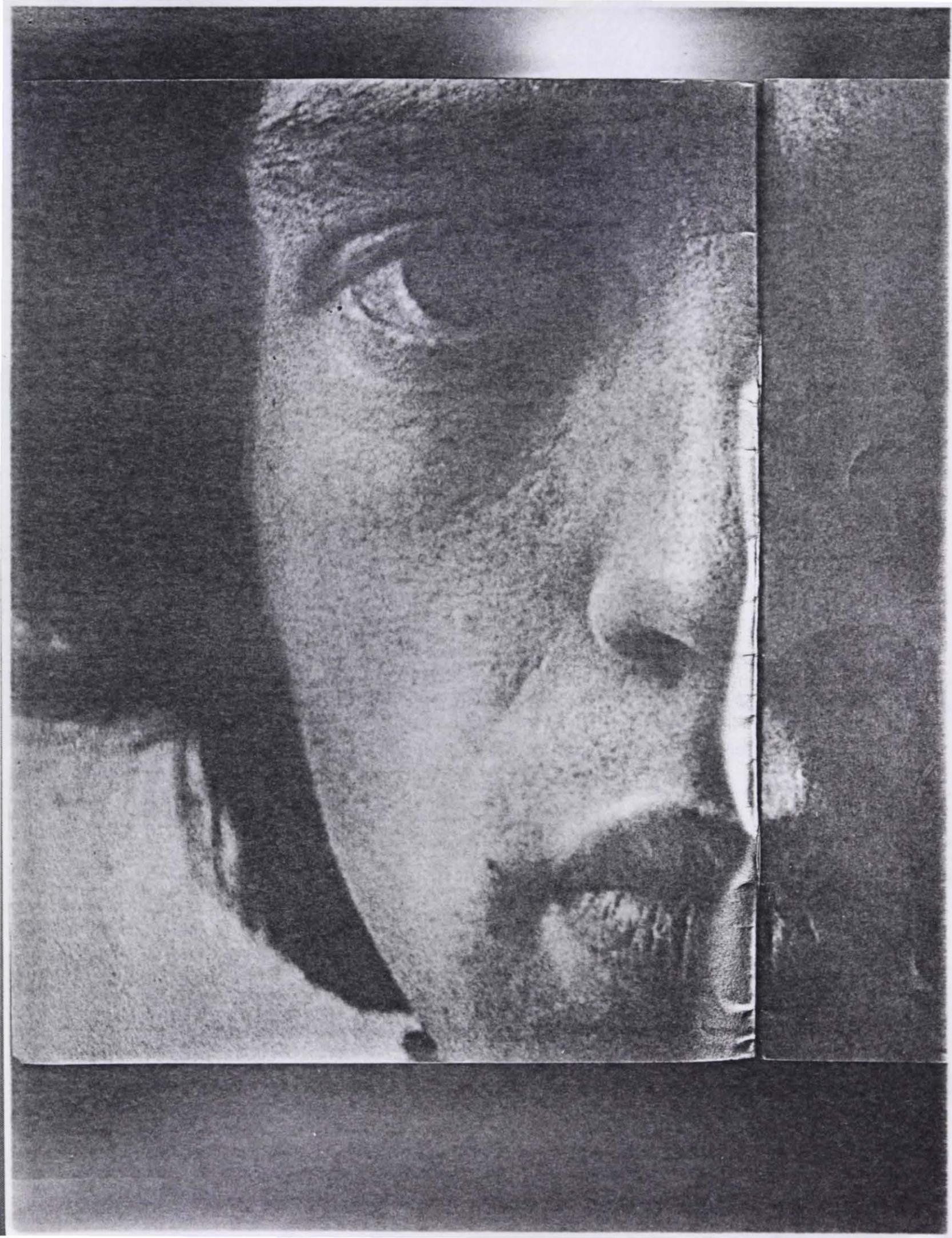
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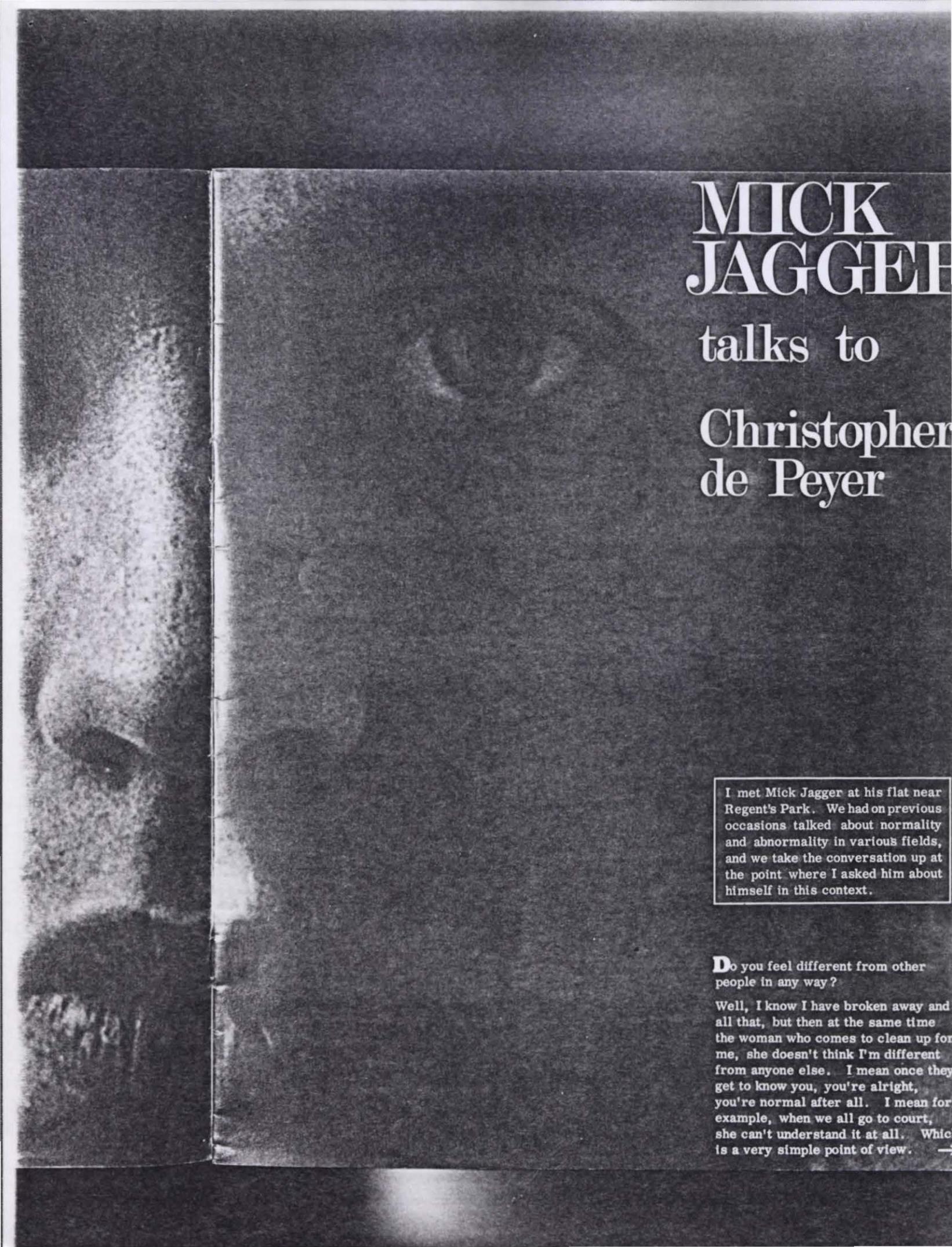
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MICK
JAGGER

talks to

Christopher
de Peyer

I met Mick Jagger at his flat near Regent's Park. We had on previous occasions talked about normality and abnormality in various fields, and we take the conversation up at the point where I asked him about himself in this context.

Do you feel different from other people in any way?

Well, I know I have broken away and all that, but then at the same time the woman who comes to clean up for me, she doesn't think I'm different from anyone else. I mean once they get to know you, you're alright, you're normal after all. I mean for example, when we all go to court, she can't understand it at all. Which is a very simple point of view. →



"If anything, I'm guilty of trying to stop everybody being normal..."

Do you think there is a feeling in everybody that it is safer to be normal?

It is safer, obviously it's much safer to be the same, and this is why everybody wants to be the same. And, of course, in any society, the only way one can be safe within it is to have a number of rules. And since the society is creating such high things, it has to have a lot of rules and get a lot of people together, and all these people have to think alike, otherwise they lose their security.

Do you feel people accept others' abnormalities, or do you feel they try to normalise them?

Well, I worked in this mental home for two months, but it was very old-fashioned

they hadn't even reached the stage of trying to make them like everybody else. With most of them, who had been there for donkeys' years, they would just keep them quiet, but the others who were coming in, people who saw things, people who thought they were something and people who had had nervous breakdowns, they make them subnormal. I mean it comes a raving raver, loonying about, who might tend to be a danger, then they make him so that he is impossible, they are just like zombies. They did electric shock treatment and lobotomies. I've met people and it's a really bad scene, they have lost it all. So what does one do with people like that? There are so many problems that people need to control. I mean they just don't know what they are doing and one can

give answers and point out the moral principles that one thinks have been broken, but there still exist fantastic problems --- this applies to so many things --- things like drugs as well.

How far do people impose their own values on each other?

People are always telling you from the day you're born what is good to do in the world, and what isn't good to do. And quite often they give you the impression that it's good to do what your father did. They will say like, "I own fifteen hundred shops and you should do that, because it's a cool scene". There are a lot of people who push their children to do more or less what they did, only better, which was my scene.

Most people would feel that broken out of that pattern.

Yes. Lots of kids break so much easier now for some starts off poor to get very what does it mean? That's one is shown on television if you drink milk you're cool if you use X product you'll be and people who have got yach kind of shampoo. And the it's true, you do have to!

Laying aside material progress would you like to progress self?

Firstly, I'll have to get rid of hang-ups about the way I was up. The whole scene is so into you, in such a way that it's impossible, however are, to get rid of it completely. spends the first twenty-five years of one's life getting incredible hang-ups that one have spent years giving you

How do you feel this applies to people?

I feel fantastic sympathy for who have been pushed into that they really don't enjoy this applies to the majority because the majority of people aren't happy, but with a little could be so much happier. isn't everything but it is a the young people could realize their potential, aware that they are told is not necessarily they could start really doing for themselves.

What do you feel about psych

The whole scene is about people to be normal, often actually normal. From what I can about psychiatry, if you go which I've never actually done is agree with everything which is all very well, and forting but . . . While agree are people who want to make the same, there are so many want to be the same anyway anywhere and do anything just the same.

How does the whole system keep everything the same?

Well, the system itself makes it stand on its feet by absorbing all. There are people standing

Most people would feel that you have broken out of that pattern.

Yes. Lots of kids break out now. It's so much easier now for someone who starts off poor to get very rich. But what does it mean? That's the thing one is shown on television all the time; if you drink milk you're cool and groovy, if you use X product you'll get a yacht and people who have got yachts use this kind of shampoo. And the trouble is it's true, you do have to!

Laying aside material progress, how would you like to progress within yourself?

Firstly, I'll have to get rid of all the hang-ups about the way I was brought up. The whole scene is so instilled into you, in such a way that it is practically impossible, however cool you are, to get rid of it completely. One spends the first twenty-five or thirty years of one's life getting rid of these incredible hang-ups that other people have spent years giving you.

How do you feel this applies to other people?

I feel fantastic sympathy for the people who have been pushed into doing things that they really don't enjoy. I'm sure this applies to the majority of people, because the majority of people I'm sure aren't happy, but with a little change could be so much happier. Happiness isn't everything but it is a start. If all the young people could really be aware of their potential, aware that everything they are told is not necessarily true, they could start really doing something for themselves.

What do you feel about psychiatry?

The whole scene is about people wanting to be normal, often actually paying to be normal. From what I can make out about psychiatry, if you go to see one, which I've never actually done, all they do is agree with everything you say, which is all very well, and very comforting but ... While agreeing that there are people who want to make everybody the same, there are so many people who want to be the same anyway, who'd go anywhere and do anything just to be the same.

How does the whole system work to keep everything the same?

Well, the system itself manages to keep on its feet by absorbing all the rebels. There are people standing in Parliament

today who were bigger thinkers and rebels than we'll ever be in our lives. They are sitting in there now, sixty years old, at the back. They are just like everybody else. That's what it does, that's the whole system. That's why it has worked for so long, that's why it's so stable, reducing everything to the lowest common denominator. Everybody gets hung up on the gentlemanly aspects of it too -- the whole form, procedure, legality, moral judgement, fairness -- but hypocrisy. So the way to anything is not through these people. I'm sure any one of us could become an MP with a bit of thought, money and time but so what. It wouldn't be difficult to put Paul McCartney up in Liverpool. He'd get elected I'm sure, but what's the point.

Do you feel there is a point to things?

I know what you mean, but I can't put it into words. It's just a feeling and it hasn't been there very long. It starts off with me not caring about anything, except myself. It's a thing that babies have and you can have for the rest of your life. I cared about nothing except myself until recently. People say to me "Have you got a moral responsibility?" I always say "No", because it was true and still is true. What they were asking me was untrue; they were turning it around and looking at it. I do now feel a sense of responsibility for other people which I didn't feel. It's not moral, because there are no morals.

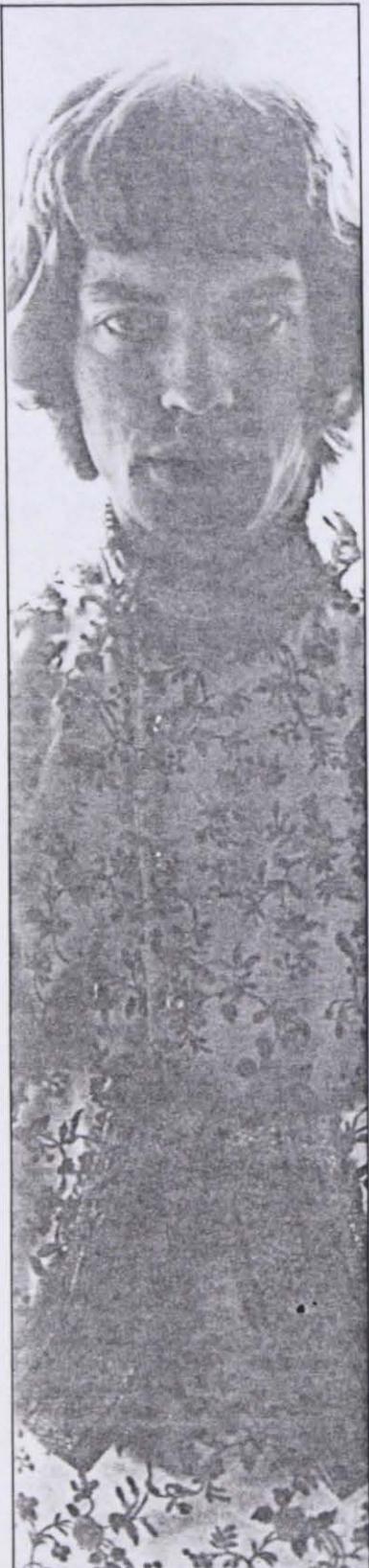
Do you feel responsible for the reactions you create in people, like a big audience?

That's a level I don't understand; that's very strange. I never have understood any big audience of people, say a football match, coronation, rock 'n roll show. I've never seen a psychiatrist say this is why the mass reaction is this, and whenever they do say it, they're never right. It can bring an awareness of responsibility.

Could it lead on to other things?

It does in your own mind. But I just feel I want to do what I believe to be right without turning into someone who's as bad as everyone else who thinks they're right. I'm probably not so guilty as the people who try and make everybody the same; but if anything, I'm guilty of trying to stop everybody being normal. I try and change their mentality, or rather don't it.

There is a potential with a crowd which politicians and preachers have used. →





when did

"Everybody is getting so hung up... it's all changing so fast... I'm not sure I can keep up..."

Have you any wish to use it?

No, I know I use mass techniques already. I participate in a whole part of society - that I don't really like - but I am a participant in it because it is the society I find myself living in. Suddenly I'm in this scene and I've used it and I'm guilty, guilty. You know I don't think that is right. People can be swayed temporarily, but one has to get into the whole thing a little deeper. They are afraid to express their feelings anyway. They ought to express them a lot more, but there is no medium through which they can do it.

They express a lot when they are listening to you playing.

Yes, but that is really non-thinking

emotion. It's the same as the one that's used in politics, it's not rational or intellectual.

Is there any particular direction in which you see your music going?

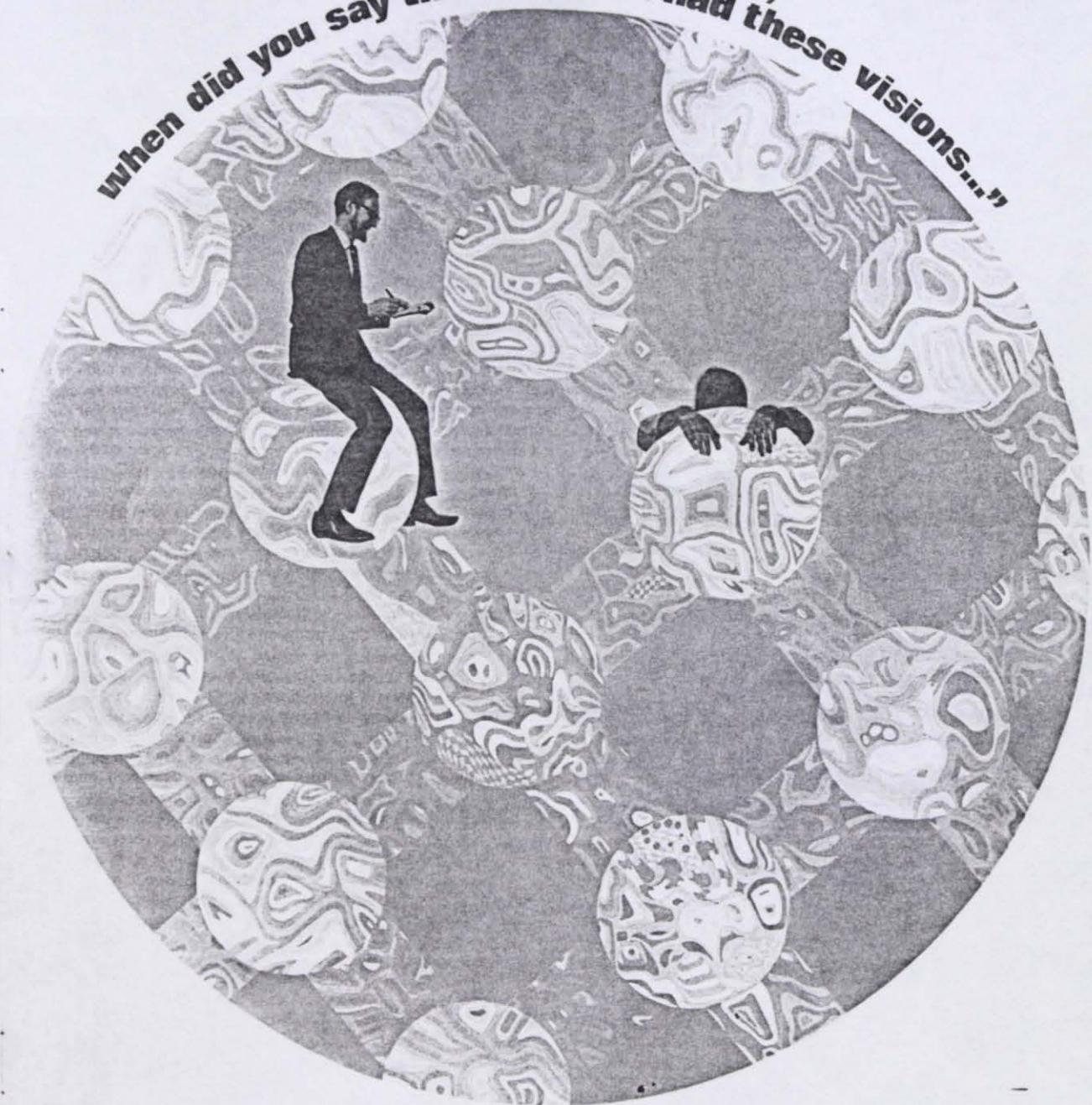
No, not really. I've not lost interest in music, because it's great, but there are so many other things that have been thrown at me. I started off just singing a few songs and I didn't really care very much, and that was marvellous. I did my best because I enjoyed it, not because I wanted to make a lot of money and I suppose I was successful because I really enjoyed doing it.

Something quite different; do you believe in God?

Well, forget about the Church, which just a television question late at night. I don't believe in that God. I'm sure it is possible that somewhere there is something which I can't understand. I don't feel the vibrations of religion, like Marianne does. She is really much more religious in that she thinks about life after death, and creative forces, which I think about too, but I'm not too involved in it. I mean I say, "OK, there are creative forces", and get on with what I'm doing. I feel sad about this, because I'm sure that the older I get the more interested I will get, but it's not right now. I'm sure that in the end I'll get stuck on it, and when I'm in the position when none of the other things interest me, then it will come to me.

The articles following p normality, in their eye is the method of psych selves in abnormal re mental structure throu well.

*"Now tell me Mr. Croat,
when did you say that you last had these visions..."*

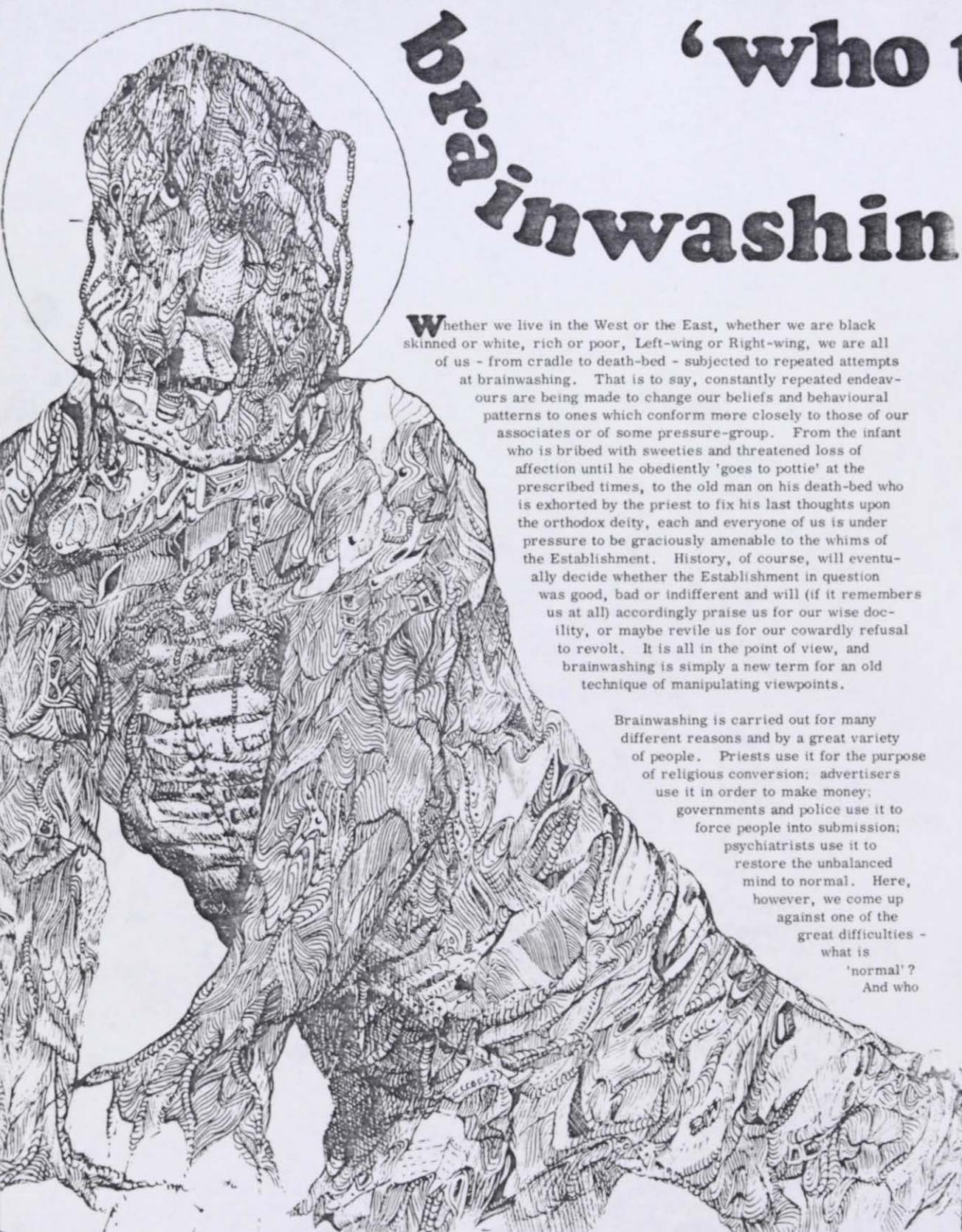


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get about the Church, which is vision question late at night. I believe in that God. I'm sure that somewhere there is which I can't understand. I the vibrations of religion, like does. She is really much gious in that she thinks about death, and creative forces, ink about too, but I'm not too it. I mean I say, "OK, creative forces", and get on I'm doing. I feel sad about use I'm sure that the older I're interested I will get, but right now. I'm sure that in the t stuck on it, and when I'm in when none of the other rest me, then it will come to

The articles following point out the various methods used by the grey forces to reduce people to the state of normality, in their everyday lives, in politics and finally by the physical disruption of their brain. This last is the method of psychiatry which brings those who have overstepped the bounds of normality and lost themselves in abnormal realities back to the status quo. The example taken is ECT, a process of shattering the mental structure through electric shocks so that not only is the person's problem destroyed but his mind as well.



‘who ties y d brainwashing or..

Whether we live in the West or the East, whether we are black skinned or white, rich or poor, Left-wing or Right-wing, we are all of us - from cradle to death-bed - subjected to repeated attempts at brainwashing. That is to say, constantly repeated endeavours are being made to change our beliefs and behavioural patterns to ones which conform more closely to those of our associates or of some pressure-group. From the infant who is bribed with sweeties and threatened loss of affection until he obediently 'goes to potty' at the prescribed times, to the old man on his death-bed who is exhorted by the priest to fix his last thoughts upon the orthodox deity, each and everyone of us is under pressure to be graciously amenable to the whims of the Establishment. History, of course, will eventually decide whether the Establishment in question was good, bad or indifferent and will (if it remembers us at all) accordingly praise us for our wise docility, or maybe revile us for our cowardly refusal to revolt. It is all in the point of view, and brainwashing is simply a new term for an old technique of manipulating viewpoints.

Brainwashing is carried out for many different reasons and by a great variety of people. Priests use it for the purpose of religious conversion; advertisers use it in order to make money; governments and police use it to force people into submission; psychiatrists use it to restore the unbalanced mind to normal. Here, however, we come up against one of the great difficulties - what is 'normal'?

And who

decides this? We have care what is 'normal' and what is that both these criteria vary suppose that it is ideal, any people to be free from varic my own experience in 'scre and the USA has taught me 'normal' in the sense that t with them than without them both normal, and consider views that few Germans tod would admit to holding. O it was not normal, it was certain restraints in behav (especially young people) ju Christmas Humphries has v have fixed opinions on what when to eat it and where; o customs and clothes, and c rules as to what is and is n trivialities, but we are gen quite as civilized as oursel customs, and they are equ ostracise our fellow men at what in other countries, as approved." Moreover, t failings of the protracted te analysis is that by the time (or 'abreacted', which is th term) into holding views pr station - lo! times have ch all over again. The purist function of medical psychos effects, as the so-called 'tr clearly enough.

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decides this? We have carefully to distinguish between what is 'normal' and what is 'ideal', and we must realise that both these criteria vary with time and with place. I suppose that it is ideal, anywhere and at any time, for people to be free from varicose veins in their legs, but my own experience in 'screening clinics' both in the UK and the USA has taught me that varicose veins are 'normal', 'normal' in the sense that there are probably more people with them than without them. In Nazi Germany it was both normal, and considered to be ideal, to hold certain views that few Germans today would hold and still fewer would admit to holding. One hundred years ago, although it was not normal, it was considered ideal to observe certain restraints in behaviour that people today (especially young people) just will not tolerate. As Christmas Humphries has written (Walk On!), "We ... have fixed opinions on what is the right breakfast, and when to eat it and where; on table manners, marriage, customs and clothes, and concerning a vast collection of rules as to what is and is not 'done'. All these things are trivialities, but we are genuinely shocked that others quite as civilized as ourselves have entirely different customs, and they are equally shocked at us ... we ostracise our fellow men and even imprison them for doing what in other countries, as cultured as our own, is openly approved." Moreover, times change, and one of the failings of the protracted technique of conventional psychoanalysis is that by the time a patient has been brainwashed (or 'abreacted', which is the more polite and clinical term) into holding views proper to his time, place and station - lo! times have changed, and he needs must begin all over again. The purist may object that this is not the function of medical psychoanalysis, but it is one of the effects, as the so-called 'transference neurosis' shows clearly enough.

We are living in an age which demands of Man more self-control, more judgement and more social feeling than ever before. Anarchy, or even a drift towards anarchy, such as is apparent in our growing crime figures, could bring about the end of the world, for Man, for the first time, has the power to destroy himself utterly. Yet the reasoning power which urges us away from anarchy, and towards greater discipline and a World State, also tells us that most of the laws, rules, moral codes, taboos and religious beliefs of the past

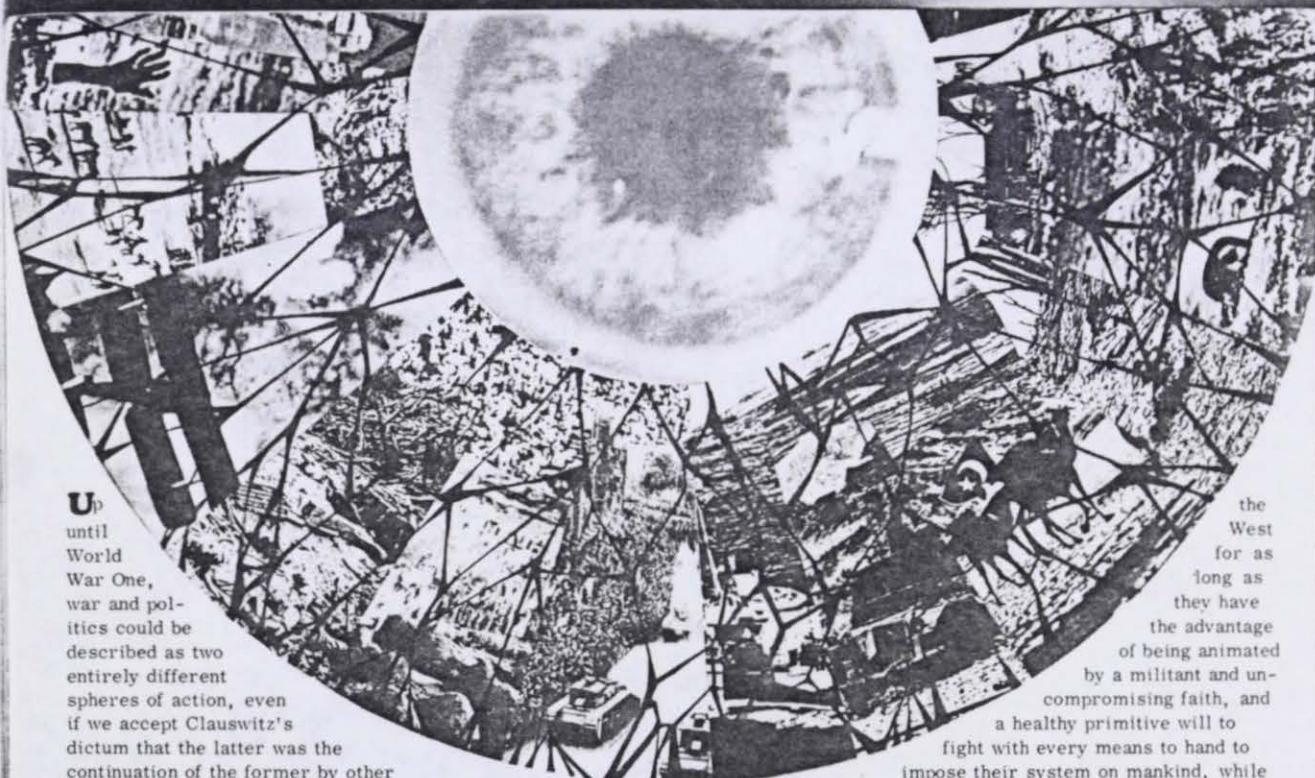
C. MAXWELL CADE

C. Maxwell Cade, MIEE, MIERE, AFRAeS, AInstP, FRAS, both Physicist and Engineer, as well as Fellow of the Royal Society of Medicine, and of the Royal Astronomical Society. In his disturbing book 'Other Worlds Than Ours', he has assessed the possibilities of life in space, and of the development of mechanical intelligence in computers and robots. He stresses the need to reconcile science and metaphysics if the human race is to survive.

were simply imposed by rulers (without regard for their truth or otherwise) as an expedient to keep the people in voluntary subjection.

How then can we be protected from the effects of brainwashing, this ultimate intrusion upon the very fortress of the personality? The answer is to be found even in the most ancient of religious-philosophical teachings; but first we must briefly consider the actual mechanism of brainwashing. Dr. William Sargeant, in 'Battle for the Mind' describes how he accidentally picked up a copy of Wesley's Journal for 1739-1740 and was immediately struck by the close similarity of the evangelist's method of treating acute stress-neurosis by abreaction therapy. John Wesley produced an emotional crisis in his audiences by arousing their dread of eternal torment in a fiery supernatural hell; Dr. Sargeant similarly aroused an emotional crisis in his patients by causing them to re-live in their imagination some moment of great fear or anger. The essential stage, in both brainwashing and abreaction therapy, in both conversion and catharsis, is a temporary emotional exhaustion, producing a kind of mental plasticity, or extreme suggestibility, during the continuance of which the operator (be he doctor or divine) can implant new ideas. This sequence of emotional stimulation and crisis is absolutely essential, a mere appeal to the intellect, no matter how persuasive, is ineffectual. In the psychiatrists' clinic, mere verbal methods are powerfully reinforced by modern therapy, including insulin - or cardiazole-treatment, and electroconvulsive therapy. All this, however is merely the 'softening up' phrase for an emotional attack. The great mystic, William Blake, once said, "The man who never alters his opinion is like standing water, and breeds reptiles of the mind". Similarly, Keats wrote in a letter, "the only way to strengthen one's intellect is to make up one's mind about nothing". Perhaps the point was best put by the philosopher Chuang-Tse who remarked, "The perfect man uses his mind like a mirror, it grasps nothing, it refuses nothing. It receives but does not keep." This is one aspect of the Eastern philosophy of non-attachment.

We live in a mental prison which we build ourselves. We tie ourselves up night and day with a thread of idle thoughts and selfish emotions. A sinner begged of Sang Tsung, "Pray deliver me." "Who ties you up?" was the master's reply.



Up until World War One, war and politics could be described as two entirely different spheres of action, even if we accept Clausewitz's dictum that the latter was the continuation of the former by other means. Since that time, however, the line of distinction between the two has become ever more obscure. Political propaganda has been recognised as a weapon of war perhaps more potent than the most fearsome devices of nuclear science. Indeed in a future in which the powers of nuclear science are likely to be held in check, the propaganda weapon assumes a pre-eminent place in the world-power-struggle.

Why go to the lengths of mass physical destruction in order to put a nation out of action if the same effect can be achieved by a propaganda offensive which will demoralise the population's will to resist? This is the principle that has been learned by the strategic experts of the current era. For many years it has been applied with remarkable efficiency by the leaders of world-communism.

In what does the demoralisation of your opponent consist? Does it involve the conversion of his population to your point of view? Certainly not. It is sufficient - indeed it is perhaps much more effective - to create in the ranks of that population a mere void; nothing more than vagueness and apathy; no firm faith to hold on to; a mere vacuity of mind which looks at every problem with childlike innocence; a preoccupation with utopias of love and happiness that save one the labour of facing the world of grim and brutal reality.

John Tyndall on LIBERALISM The Sedative for Death

**John Tyndall
is the Editor
of 'Spearhead'**

Our enemies have the satisfaction of witnessing just such a state of mind, just such a void, in the ranks of the Western peoples in general and the British people in particular. We call it liberalism.

It does not matter if the Communist powers have a potential in armed and industrial might which is far lower than that which could ultimately be mobilised by the West; they can, and will, defeat

the West for as long as they have the advantage of being animated by a militant and uncompromising faith, and a healthy primitive will to fight with every means to hand to impose their system on mankind, while we on our side are governed by a flaccid, nebulous non-faith which makes a virtue of weakness, which extols tolerance and compromise, and which holds as sinful such things as militancy and fanaticism. This non-faith, this cowardly refuge from the battlefield of ideals which has always characterised history, this impulse to run with the hare and hunt with the hounds, this unmanly non-committal attitude to the power-struggle of the modern world, are the essential symptoms of the liberal sickness. Add to them the most contemptible brand of hypocrisy, and you have the ingredients of the Western tragedy, the 'untergang' of which Spengler so accurately wrote.

Britain and the West needs a new faith, based on the same uncompromising will to fight and to win that inspires peoples of the Communist world. There are signs that this is at last being widely recognised, and that the decks are being cleared for the true struggle of Left versus Right. We should not cringe in horror at such a prospect. We should welcome it. Better that we stake our all in the titanic issue of resurgence or death, rather than opt for a tired, sick peace in which all life's vital forces will ebb slowly and gently away.

A fate of such decay awaits all those nations who choose the 'middle of the road' ●

**TRAVEL
ALL-A**

WE ARE ALL PART OF
A HANDFUL OF GU



THE CONDITIONS ARE
... ALMOST LIKE THE FIRST
WORLD WAR...

IT'S GOING
BOYS!! WE
DO WITH
AND CLE
UNDE

AT LAST.. I'VE LEARNED
BOMBS AND OLIVE BR
SAME TIME!! > CHOKES
AND POP SEE THIS ON



INDEED!! LEARN TO...
BLAME GENER
... JUSTIFY





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TRAVEL with the ALL-AMERICAN MEN OF WAR

SHOOT REAL ORIENTAL NON-WHITES IN VIETNAM..
WITH FULL JUSTIFICATION COVER

Printed on behalf of
the U.S. Armed Forces

WE ARE ALL PART OF THE GREAT AMERICAN CRUSADE AGAINST
A HANDFUL OF GUERRILLAS!!!

ENDORSED

IN THE
WHITE
HOUSE!!

MY HEART BEAT LIKE A
TOM-TOM, THE SHRIEK
WAS RIGHT... THIS
IS THERAPEUTIC!!

THE CONDITIONS ARE BAD!!!
ALMOST LIKE THE FIRST
WORLD WAR...

IT'S GOING TO BE ROUGH
BOYS!! WE MAY HAVE TO
DO WITHOUT COKE, TV
AND CLEAN
UNDERWEAR!!!

WE HAVE A WIDE RANGE OF TARGETS... ENEMY BASES...
NATIVE VILLAGES OF EITHER SIDE... TROOPS IN GENERAL...
OUR OWN HOSPITALS!!!

TRY TO C-FIGHT HANG TOGETHER BOYS!
REMEMBER THIS IS THE WAY TO ACHIEVE
WORLD PEACE!!! OK, DROP DOWN AND
CUT THEM TO PIECES!

AT LAST, I'VE LEARNT TO DROP
BOMBS AND OLIVE BRANCHES AT THE
SAME TIME!! CHOKES! I SURE HOPE MOM AND DAD
SEE THIS ONE ON T.V...

THERE ARE MEDALS GUARANTEED
FOR ALL NOBLE PARTICIPANTS
IN CHRISTIAN DEMOCRATIC
LOVING... NEIGHBORLY... PEACEFUL...
HUMANITARIAN... ALL-AMERICAN
EFFORTS TO GAIN WORLD
DOMINATION!!!

INDEED!! LEARN TO...
BLAME GENEROUSLY...
JUSTIFY WITH HUMILITY...
MAKE WAR PEACEFULLY...
DESTROY CONSTRUCTIVELY...
KILL CONSIDERATELY...
JOIN NOW... BEFORE
IT IS TOO LATE!!

MISSION
ACCOMPLISHED!

| | | | | |
|--|--|---|---|--|
| Brain turned to cabbage by drugs 3 PROCEED! | Brain burnt out by ECT. 2 PROCEED! | HOLY ORDERS 1 Preach sweetnes and light to all beneath you. WAIT NEXT TURN. 2 Get through to Younger Generation. Go back to DRUG ADDICTION 3 Higher delusions of grandeur - Back to VISIONS 4 Move to MENTAL HOSPITAL 5 Believe in salvation of Humanity. Go back to ILLUSION 6 Recognise your own total insignificance. Join INNER GAME | PSYCHIATRIST 1 Relive childhood experience. Back to SCHOOL 2 Crave 'Normality'. Back to JOB 3 Ah! Solution. To HOLY ORDERS 4 Totally unsupress... become unhandleable. Move on to MENTAL HOSPITAL 5 Interminable four year analysis. WAIT NEXT TURN. 6 Recognise that you are totally responsible for everything that happens to you. Give psychiatrist another failure. Join INNER GAME | VISIONS 1 Confide in wife. End up by m PSYCHIATRIST 2 Just a bad dream. Suppress i 3 Devoured by VISION. Move to HOSPITAL 4 Delusions of grandeur. Move 5 Visions drive you to suicide. 6 Keep quiet and have some mor INNER GAME |
| Brain cut out by lobotomy. 5 PROCEED! | Survive all treatment. 8 Go back to JOB | | | |
| 6 | 7 | | Describe visions of the 'End of the World'. MUST terrify other players. | |
| RULES OF THE GAME Play Job with other people. Place counters on GET BORN!, and then throw dice in turn. Follow the instructions according to the number thrown, e.g. if you throw a 4 when on SCHOOL, move your counter to ILLUSION. If and when you join the INNER GAME, move to the square corresponding to the square in the OUTER GAME that you are in, and then wait till your next turn. Moves are made in the INNER GAME not by throwing dice, but by carrying out the instructions in the relevant square to the complete satisfaction of the other players, and of your own conscience. When you fail to meet the requirements of the INNER GAME drop to the OUTER GAME, and continue from the corresponding square, as before. No player may try again, 'have another bash', make a mistake, or in any other way presume to reduce the Game to a jumble of excuses and justifications. The decision of the other players is absolutely final, and any questioning of it will result in your being required to die, leave the Game and GET REBORN! NOW START | | | | |
| GET BORN! Resolve to make it for the final time... Go straight to SCHOOL and start throwing dice... | SCHOOL 1 You accept Education verbatim ... 2 Move to JOB 3 Run away from School. 4 Move on to ILLUSION 5 See that there is a basic flaw in whole Educational System. Recognise that it is worthless. Join INNER GAME | 3 4 5 6 7 8 | Attend Conference. Move on three squares Land here. Proceed by throw of dice to go round the square. Die of Old Age. Go back to GET BORN! Give notice. Move on one square | ILLUSION 1 Taken for a monkey in the 2 Move on to POP STAR. 3 Decide that 'Money is the 4 Move to OWN BUSINESS 5 See World for what it is. Move on to INTERNATIO 6 Decide to be successful i Join INNER GAME |

PSYCHIATRIST

I experience. Back to SCHOOL
ly. Back to JOB
To HOLY ORDERS
ess... become unhandleable.
ITAL HOSPITAL
ir year analysis.
RN.
ou are totally responsible for
happens to you. Give psych-
ailure. Join INNER GAME

VISIONS

- 1 Confide in wife. End up by moving to PSYCHIATRIST
- 2 Just a bad dream. Suppress & go back to JOB
- 3 Devoured by VISION. Move to MENTAL HOSPITAL
- 4 Delusions of grandeur. Move to HOLY ORDERS
- 5 Visions drive you to suicide. GET REBORN!
- 6 Keep quiet and have some more. Join INNER GAME

NERVOUS BREAKDOWN

- 1 Space Beings make contact with you. Move to MENTAL HOSPITAL
- 2 'Complete Cure'. Go back to JOB
- 3 Steal son's Teddy Bear. Move on to PSYCHIATRIST
- 4 Settle for Permanent Trance. Move to VISIONS
- 5 Self-prescribed LSD treatment. Go back to RAVING HIPSTER
- 6 Wake up to Reality. Reject whole previous life. Join INNER GAME

MARRIAGE

- 1 Experiment in wife-swooping. Go back to RAVING HIPSTER
- 2 Down Payment on third washing machine. Back to ILLUSION
- 3 Incessant Nagging... Move to NERVOUS BREAKDOWN
- 4 Sudden urge for tranquilizers. Back to DRUG ADDICTION
- 5 Settle for suppression. Go back to JOB
- 6 Wrong Game. WAIT NEXT TURN



Describe visions of the 'End of the World'. MUST terrify other players.

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terms of
GOD.

years

greatest feeling of
inadequacy
around other
players.

ers

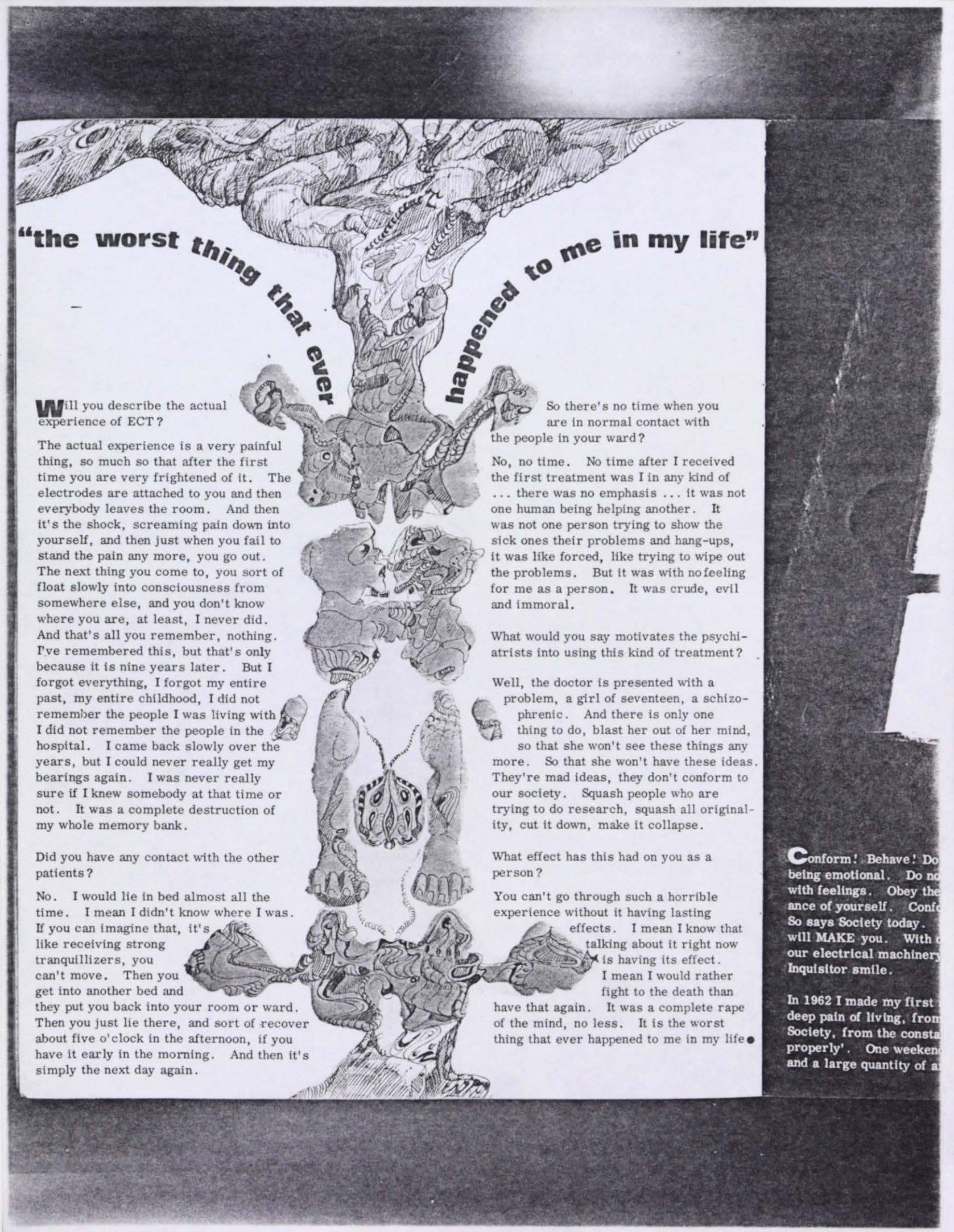
around other

players.

play

ers

play



"the worst thing that ever happened to me in my life"

Will you describe the actual experience of ECT?

The actual experience is a very painful thing, so much so that after the first time you are very frightened of it. The electrodes are attached to you and then everybody leaves the room. And then it's the shock, screaming pain down into yourself, and then just when you fail to stand the pain any more, you go out. The next thing you come to, you sort of float slowly into consciousness from somewhere else, and you don't know where you are, at least, I never did. And that's all you remember, nothing. I've remembered this, but that's only because it is nine years later. But I forgot everything, I forgot my entire past, my entire childhood, I did not remember the people I was living with. I did not remember the people in the hospital. I came back slowly over the years, but I could never really get my bearings again. I was never really sure if I knew somebody at that time or not. It was a complete destruction of my whole memory bank.

Did you have any contact with the other patients?

No. I would lie in bed almost all the time. I mean I didn't know where I was. If you can imagine that, it's like receiving strong tranquillizers, you can't move. Then you get into another bed and they put you back into your room or ward. Then you just lie there, and sort of recover about five o'clock in the afternoon, if you have it early in the morning. And then it's simply the next day again.

So there's no time when you are in normal contact with the people in your ward?

No, no time. No time after I received the first treatment was I in any kind of ... there was no emphasis ... it was not one human being helping another. It was not one person trying to show the sick ones their problems and hang-ups, it was like forced, like trying to wipe out the problems. But it was with no feeling for me as a person. It was crude, evil and immoral.

What would you say motivates the psychiatrists into using this kind of treatment?

Well, the doctor is presented with a problem, a girl of seventeen, a schizophrenic. And there is only one thing to do, blast her out of her mind, so that she won't see these things any more. So that she won't have these ideas. They're mad ideas, they don't conform to our society. Squash people who are trying to do research, squash all originality, cut it down, make it collapse.

What effect has this had on you as a person?

You can't go through such a horrible experience without it having lasting effects. I mean I know that talking about it right now is having its effect. I mean I would rather fight to the death than have that again. It was a complete rape of the mind, no less. It is the worst thing that ever happened to me in my life.

Conform! Behave! Do being emotional. Do not with feelings. Obey the ance of yourself. Confo So says Society today. will MAKE you. With our electrical machinery Inquisitor smile.

In 1962 I made my first deep pain of living, from Society, from the consta properly'. One weekend and a large quantity of a

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Conform! Behave! Do not embarrass us in public by being emotional. Do not embarrass us in private with feelings. Obey the rules. Do not make a nuisance of yourself. Conform. Conform. Conform. So says Society today. And if you will not, then we will MAKE you. With our drugs, our operations and our electrical machinery that would make the Spanish Inquisitor smile.

In 1962 I made my first attempt to escape from the deep pain of living, from the hostility I felt from Society, from the constant years of 'trying to behave properly'. One weekend I drank a bottle of whisky and a large quantity of amytal. On Monday morning

my body was still alive, but I HAD died. I had broken the bond, the birthright chain of self-preservation. My failure to die is not important, but the decision to do so is. The decision is everything. THAT is the moment when you lose your sense of self-preservation - not in the success of the Act.

My GP decided I should go immediately to a Mental Hospital. In a daze I watched two friends bundling my home into packing cases; one of them drove me to the hospital. For twenty-four years I had struggled to be accepted by Society; struggled to become the kind of human being who is loved, not so much for what they truly are, but for what Society is prepared to see and accept, ignoring the realities. →

I was lucky that the Hospital was not a 2000 bed Victorian warren, placed miles away from the eyes of Society in case of contamination, but a small, light, modern building. But it became a womb - and a prison. The drugs and ECT given to me over a period of six months dulled and rotted over any thoughts of leaving.

On my arrival my suitcase was taken, I was shown upstairs. As I walked along the corridor a door opened. A woman came out wearing a long dressing gown. Her eyes blank, her walk shuffled and unsteady, her arms outstretched to protect herself from the walls. I looked into her room. A mattress on the floor, curtains drawn. Nothing else. I thought she would fall into me, a nurse regaled her. Narcosis!

I entered a 12-bed dormitory, my things were put into a cupboard and I was told to get into bed. Four days before, I had been doing a 14-hour day in a highly competitive, cut-throat business earning £1200 a year. Now I was back in a dormitory - totally alone and cut off

from those few things that had made life tolerable. After a medical examination, I was taken to see the Consultant and the Registrar. They decided on a course of ECT. I had no idea what it meant.

Three days later we were woken earlier than usual. Those whose 'day' it was had no breakfast. The Registrar arrived. This was to be my first 'day'. I would need an injection to make me unconscious, I might have a light headache after. And so the most horrific moments of my life began.

I cannot take injections. I don't mean that I am any more frightened by them than anyone else, I mean emotionally and physically if I even see an injection needle I shake and scream. I have been like this since I was six years old. For all the operations I have had in my life I have always been given gas. But that kind of neurosis cannot really be catered for in a mental hospital! They did make some concessions. Each time, I was woken earlier than the rest and given a pill

'Few indeed are the madmen equal to Madness'

Henri Michaux

to make me sleepy. I lay down in one of the narcosis rooms and as I relaxed (!) a nurse would come and give me the injection. The mental agony of those twenty minutes between tablet and injection are indescribable. Would I get to sleep in time? Was that the nurse in the corridor now? Would I still be awake and see the needle? Would I be able to push down the screaming fear long enough for the needle to puncture my arm? What was I doing here, in this place, experiencing a far greater agony than anything even Society had been able to throw at me?

When I awoke, I was sitting with twelve other people in a small, green room full of chairs. I had a blanket round my shoulders. I felt a cup of tea put in my hand. I opened my eyes and was blinded by the most painful, unendurable, unbearable clamp suddenly tightening round my head. And then I started to shake. I shook from head to toe. My shoulder blades started to ache: I felt I would be sick immediately; my hands shook, my

legs jumped, my head felt it would split open. Another cup of tea. I was taken to lie down. A few hours later I woke up.

Another fourteen sessions to go. I was a zombie. The only emotion I was able to feel was pain.

The next day I started on the drugs. Twenty-one tablets a day.

They weren't quite sure which would be best for me so they experimented. One sort used to make me black out within two hours of taking them. They stopped them after a while.

As well as the ECT, and the drugs, I had daily talks with the Registrar. My 'abnormalities' of thought and action were explained to me. I was asked about my life, and with an overwhelming sense of horror and fear I realised I could not remember. Whole months had disappeared.

My father, who visited me often, was totally unable to grasp what had happened. Sometimes I didn't recognise him: sometimes I refused to see him: when we did

meet, I couldn't speak, would sit and I would not hear, could not understand a living corpse.

I had entered the hospital with death as a dearer good memory, a great neatness and order, a sense of insecurity, and inferior - otherwise I had retained my need for neatness and patches of amnesia. back in Society, I had had my abnormalities my pills like a good individuality ironed out: 'cured'. And with naïveté that if any major hit my life, I would be able to cope; felt that my sense of self-preservation must have been restored to me - the psychiatrists had made their diagnosis and administered

ECT removes recently acquired faulty ways of thinking and behaving. Long term personality problems, attitudes and behaviour cannot be treated with ECT recently developed thinking, feeling and be changed. The one the recently acquired and put the patient was a week or a month. And in doing this ECT is a Godsend.

What it does is to wash away most recently acquired and then the ordinary and then the ordinary a second or so. Then with his basic nervous system like breathing and pulse, layer by layer, conscious and fully aware

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Madness'
enri Michaux

meet, I couldn't speak. Two friends came often. We would sit and I would listen to them speak, but I could not hear, could not understand. The ECT had made me a living corpse.

I had entered the hospital unable to bear the pain of living with death as a dearer friend than life. I went in with a good memory, a great need of alcohol, an obsession for neatness and order, an inferiority complex and a deep sense of insecurity. I came out KNOWING I was insecure and inferior - otherwise why had Society rejected me so; I had retained my need for alcohol, I had lost my obsession for neatness and had acquired a bad memory with patches of amnesia. I was told I could now take my place back in Society. I had had conforming explained, had had my abnormalities 'shaken' out, had taken my pills like a good girl and had my individuality ironed out. I was 'cured'. And with naivete I felt that if any major crisis hit my life, I would be able to cope; felt that my sense of self-preservation must have been restored to me - the psychiatrists had made their diagnosis and administered

their treatments. The only explanation for the last six months of horror and bewilderment would now manifest itself, and I would find peace and happiness.

Three months ago my friend died and I looked at each other closely. I had not been 'cured'. I had not been given back my sense of self-preservation. I drank a bottle of whisky and a large quantity of amytal.

Some people believe that only those who succeed in committing suicide really want to, and that the rest of us are just crying for help. Perhaps. But our cries for help are ignored, our embarrassing 'abnormalities' are ignored in the hope that they will go away. The 'normal' people in Society threaten to blow each other up each day; pour milk into the gutter while half the world dies from lack of

water; calls a married woman who gets cancer an 'anomaly' and pretends she doesn't exist, and shuts the 'abnormal' people away out of sight and ties electric wires to their heads.

Surely it is time we were allowed to be 'natural'?

end

ECT removes recently acquired faulty ways of thinking and behaving. Long term personality problems, attitudes and behaviour cannot be treated with ECT, but recently developed ways of thinking, feeling and acting can be changed. The object is to remove the recently acquired psychotic symptoms and put the patient back to where he was a week or a month or two ago. And in doing this ECT is an absolute Godsend.

What it does is to wipe the slate clean so that the most recently acquired memory traces go first, and then the ordinary awareness of situations next and then the coordination - they go in a matter of a second or so. The patient is left in effect just with his basic nervous mechanisms functioning, like breathing and pulse and then as recovery occurs, layer by layer he comes back until fully conscious and fully aware of the situation. One hopes



A DOCTOR'S STATEMENT

that as these things develop they develop along healthy patterns, instead of the old faulty ones.

I have personally seen only one or two detrimental effects of ECT and I must have seen the best part of a hundred thousand cases - in fact I have given over ten thousand people ECT myself. I can count the number of people with resultant 'physical disabilities' on the fingers of one hand.

In hospital the patient can begin the process of re-living with staff around who will accept him and give him his best chance. He's then got to go right back into the outside world which will not have changed. This is the problem, the world outside won't change. Then he can begin to reintegrate himself from a basis of very primitive reflexes and he will be, one hopes, in a healthy environment, being reassured that the world isn't really a bad place.

DR. EMIL SAVUNDRA



on England

What worries me about the England of today is that you seem to have bred out the glorious breed of Englishmen, the Clives of India, the Warren Hastings and substituted for it this present Government which you like to call democratic but which is in fact a total abnegation by the people of their powers to the Sunday newspapers and independent television, not to mention Mr. David Frost. Well, let's cut the hypocrisy right out and go back to a small oligarchy with control by a small minority and let's leave it at that and face it that that's what we've got, and elect the small minority ourselves and delegate them total and complete power and with it total and complete corruption.

The bureaucracy that we have is obstructive, deliberately destructive and this is the danger of the present system which makes a sham out of Magna Carta.

Take the average Public School boy. He goes to a very good university and he comes out full of ideas, full of brilliant concepts and then he comes into the grinding mill of bureaucracy, grinding finer than the mills of God and twice as effective. They crush out of him all individuality and turn him into what you would call one of the grey forces. You have reduced super-man to sub-man, ego to probably libido plus or less.



on the grey forces

Take this flexible young mind full of brilliant ideas and bring him into an office which is full of the Establishment and all the grey forces which make it up and that is where the screw starts to turn. Now conform or get out and at the first sign of non-conformity, the screw is turned. Away we go slowly, slowly, sometimes not so slowly. Eventually we become one of these so-called robots or zombies which wander around the streets wearing a bowler hat with a tightly furled umbrella, pin-striped suit or he grows a long beard and grows long hair and is called an eccentric. And that is, I say, the process of mind-bending.

I remember the famous old limerick about the girl from somewhere who married a man and they produced babies, one was black, one was white and one was khaki. And the rate you're going in this country you will end up with khaki coloured nation, a little offshore nation filled with khaki coloured people taking your orders from the continent. I think it was Manny Shinwell who said recently with greatest respect that he thinks that after the Common Market we will have to start singing "God save General de Gaulle". I think that you might as well cut the cackle and start singing straight away, "God save Roy Thompson, Beaverbrook's successor and David Frost"•



the greatest respect, s: "How would you feel if you nigger?". I wrote to T to the fact that my uncle he was seventeen, had l when he finally came ba as a judge of the Suprem an English bride, all th had to say was, "Did yo ruin the blood line?". lots of families such as mean millions of Easter disasters that can hit us race. We believe that wisdom has made us in moulds, different colou for this.



regulations that were n trading started.

We've had a recent ter an unfortunate man who and his empire collapse millions of public mone dered his small son, hi then shot himself. Not a murderer. The man and then committed sui To me, you cannot equa I have heard a number o "What a wonderful thing class of man he was, th fice all this, death befo a society that can preac I am concerned, insane mind was unbalanced bu that horrifies me.

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on race

Let me be absolutely blunt on this one. I did the classic thing of writing a letter to The Times about it when the incident occurred. Gerald Nabarro, for whom I have the greatest respect, said, I believe in Parliament, "How would you feel if your daughter married a buck bigger?". I wrote to The Times, drawing attention to the fact that my uncle had been sent to England when he was seventeen, had been educated at Oxford, and when he finally came back to Ceylon many years later as a judge of the Supreme Court and brought with him an English bride, all that his father, my grandfather, had to say was, "Did you have to wait fifty years to join the blood line?". You've got to realise that in lots of families such as ours, and when I say lots I mean millions of Eastern families, one of the greatest disasters that can hit us is intermarriage with another race. We believe that the Almighty in his infinite wisdom has made us in different patterns, different moulds, different colours, and there must be a purpose for this.



on hypocrisy

What you have created today is a society governed by limited liability laws, a society governed by a Board of Trade, a society governed by all these queer manmade regulations that were not existent at the time that trading started.

We've had a recent terrible tragedy, as you know, of an unfortunate man who traded under limited liability and his empire collapsed suddenly with millions gone, millions of public money. In his torment, he murdered his small son, his little daughter, his wife and then shot himself. Now in my language he is merely a murderer. The man murdered in a fit of insanity and then committed suicide in the same fit of insanity. To me, you cannot equate this with heroism, and yet I have heard a number of Englishmen say to me, "What a wonderful thing that man did, shows just what class of man he was, that he was prepared to sacrifice all this, death before dishonour . . .". Well, a society that can preach this is basically, as far as I am concerned, insane. It's clear that the man's mind was unbalanced but it's society's approach to it that horrifies me.



on democracy

A year ago almost to the day I was lecturing on this subject in America and I made the point that the basic principle of 'one man, one vote' was not necessarily correct.

This led to a bit of a conflagration, you can imagine, because this is a very touchy subject in the States right now with the Civil Rights Bill and all the rest. But to a person such as I, who has seen emerging nations, who has seen that people don't understand precisely what the vote means, who has seen how easy it is to influence the vote in any direction by means of false promises - to me it is absolutely apparent that for these people 'one man, one vote' is wrong, utterly and hopelessly wrong. I may be putting my foot in it, I probably am, when I say that in parts of Africa 'one man, one vote' is hopelessly and utterly wrong.

Recent events in the form of the independence which has been thrust upon these nations and its consequences have proved my point. The dictatorships which have arisen are in fact the only hope for these countries, at least until the people are sufficiently educated, and by educated I mean precisely educated, from 'educo' - to lead out. I don't mean academic qualifications, which the grey forces equate with education.



on religion

There's an old saying that goes, 'Belief begins where proof ends'. If this is so then I suppose technically I don't believe in God because I have proof that he is there.

But I prefer to let my emotions couple themselves with my reason and say that I not only have proof that He is there but I believe in Him, trust in Him implicitly.

The God that I worship, the Christ that I know, is the Christ who is always ready from the first to the last to help out any human being who is in a jam. And all along the line the only thing that sends him mad is when he sees money lending in the Temple. And then he takes the whip and scourges them out. He catches the woman taken in adultery; all he's got to say is that those who have no sin cast the first stone. This is the God I worship, this is the God I adore, this is the God I believe in, trust in implicitly and to whom I cling. Proof of God each man alone can obtain.

For me to stand out on a starry night in the Far East and to see the stars is sufficient proof that there is a Supreme Being behind it all, and I don't care if you call Him God or Allah or whatever the name be, this is only terminology. To me there are lots of other things which I can't define for you in a moment but which are more than ample proof that the Supreme Being is behind it all, that the sun does not rise by chance. It only matters to you what you believe, and surely it is the height of impudence on our part that we try and cast Almighty God in our own image instead of the reverse and try basically to bring Him down to our very finite level when it should be the other way round. You can only be judged by what you actually believe, not by what you say you believe, not what you tell others you believe but what in your heart of hearts you believe to be true. The norm doesn't apply in religion.

I have studied Hinduism and Buddhism very deeply. I was amazed to find the concept of the Holy Trinity expounded, preached and practised in Hinduism as far back as 600 BC and it came to Christianity very much later. It makes one realise quite clearly that the contact of Almighty God with little man on earth has gone on much longer than the 2000 years that the Christian Church would make us believe. Obviously God has been in contact with man since the time of Adam and Eve and then contact was lost, but remnants of the contact continued and distortions of the contact took place to form all these various religions through the ages, crystallizing and returning again to the main channel roughly 2000 years ago with Christ.

You ask me about reincarnation. Possibly you have reincarnated, possibly as an individual, as a mass, as a part, as much as my finger is an extension of the palm of my hand surely my separate existence is merely a projection of the Almighty. I refer you to physics and the fact that energy can never be destroyed. Energy must continue to be there in the energy pool. At that point when a part of energy has to go out into the next birth, surely some of this energy from the pool goes there too. Does it take with it memories, experience, part of the past life? Who knows? Your guess is as good as mine.

on human in-significance



where in a bowl of oranges. It may be just one little

The little ant on the orange has a very big surface. To us on this earth we are on a very big surface. Perhaps, however, the earth is only an orange somewhere in a bowl of oranges. It may be just one little

spinning atom in a mass molecule which is forming the universe which we know as our present universe, a galaxy of the Milky Way. And don't forget that we are only one of the planets of a third order sun of - 200 billion visible suns. And then we have the colossal impudence to turn and say that we are the greatest creatures that God produced. I am delighted to hear you say how insignificant we are because very few people seem to realise how insignificant we are. This of course, is supreme egoism - nothing else, and insane egoism. It's totally unrealistic. It's got no background, no foreground, nothing. It's only got self-opinionated nonsense behind it.



on the future

Take this particular cycle of humanity, it is in a dangerous position. The Greek and Roman civilisations as you know, reached a complete peak and then went into decadence. Homosexuality, bestiality, all these crept in. We are now reaching that stage in Britain, even trying to legalise homosexuality between consenting adults. Not that I give a damn one way or the other. But it's merely a symptom, as I see it, of which way the world is going. I see a situation developing in which you could easily lose the civilisation that we have, not by means of mass destruction but rather by this process of devolution that's taking place, and civilisation being submerged in mass mediocrity which would probably be a worse end, much more disgusting than a fine blazing nuclear mushroom.



on space

As far as I'm concerned it's an absolute moral certainty that there is intelligent life - I don't say human life - but I say intelligent life, possibly far more intelligent than we are, elsewhere. And I say it's absolutely inevitable that contact is made sooner or later.

I would like a return trip to the Moon, because I've been thinking recently of all the things I've done in life and one of the few things I haven't done is go up into space. Mars is a long run, the Moon and back is enough. The theory has been put forward that mankind was on Mars and that when Mars ran out we came to Earth and that when Earth is due to run out we'll go to Venus.



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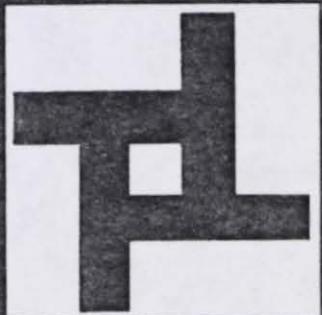
Moon, because I've things I've done in haven't done is go up the Moon and back I put forward that man Mars ran out we came due to run out we'll go

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ROBERT

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CONCEPT

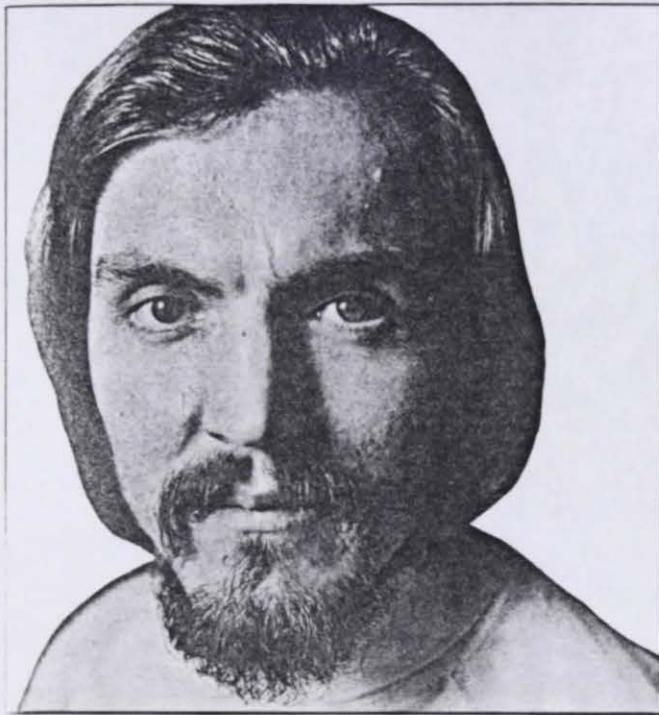
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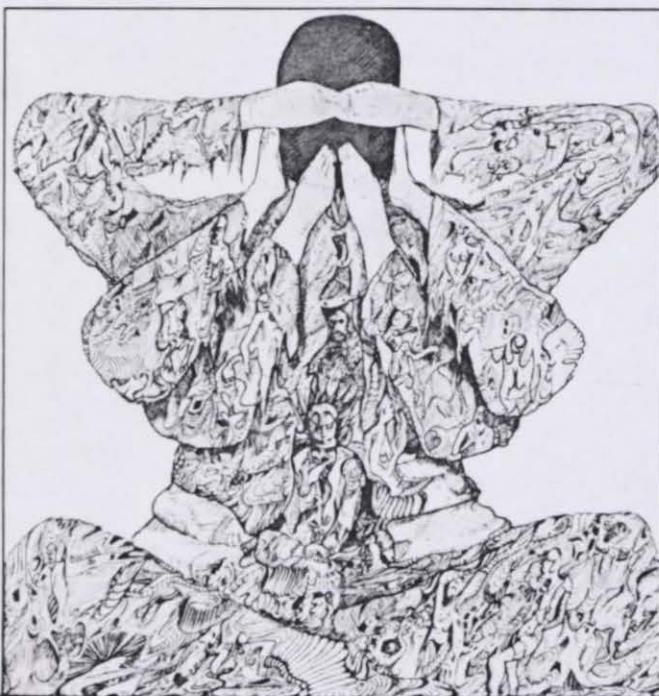


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ROBERT de GRIMSTON questions the CONCEPT OF NORMALITY



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Normality, what are you?
I am the scourge of Time.

Meaning what?

I reduce everything to a common denominator
that defies change and the passage of time.
Time is the instrument of change, of flow, of
evolution, of devolution. Time endeavours
to allow the pendulum to swing. I endeavour
to prevent it.

Why?

To promote stagnation.

Why do you want to do that?

It is my function as the prime instrument of
the grey forces.

What are the grey forces?

The enemies of God, the destroyers of truth
and the creators of a murky lie.

What lie?

The lie of sanity.

What's that?

The myth that he who creates and receives the
least effects is the most sane; that he who is
unnoticed and notices nothing, he who projects
nothing and is sensitive to no one's projections,
he who neither creates nor destroys, who is
unmoved and unmoving, and he who is oblivious
and of whom all are oblivious, he is the perfect
man.

And what is your function?

To help perpetrate the lie.

How?

By identifying myself with the myth and being
accepted by all and sundry. I am safe. I am
security. I am neither white nor black, hot
nor cold, high nor low. I am the in-between,
the tepid, the lukewarm, the half-hearted, the
grey. I am the perfect cloak for humanity's
guilt and all the turmoil of hatred and fear that
stems from it. Men do not wish to face their
God because their guilt is too enormous. I,
the soothing, paling concept of Normality, can
help them to avoid the encounter.

What else do you do?

I identify myself with the concept of Reason.
Together as a unit we help men to deify Science
and Intellect.

Why?

Because these are the territories that the grey
forces have taken over. →

Like every physical element and human quality, Science and Intellect have two alternative functions. They can be used to understand and see God more clearly and fulfil His purpose more completely. Or they can be used to destroy the concept of God and forget His purpose altogether. Way, way back it became clear that man had chosen to use both almost entirely towards the second of these two aims. They evolved as the two most powerful weapons wielded against the truth.

How was that?

Both have a built-in safety valve. In order to prevent recognition of the real use to which they were being put the grey forces had them IDENTIFIED with the concept of Truth. So that man pursued the paths of Science and Intellect with fanatical zeal, having convinced himself consciously that far from leading him farther and farther away from the truth, it was carrying him fast towards it.

What is truth?

Truth is the knowledge and acceptance of reality. Truth is not reality, nor is reality truth. Reality is subjective; truth is fundamental. A man knowing and accepting his own reality; that is truth. A man seeing himself with clarity and completeness; that is truth. A man seeing only the cloak of normality the grey mist that hides the reality within his soul; that is a lie. A man seeing no further than the sterile products of his intellect, looking no deeper than the brittle layer of rational thought with which he stems the rising tide of his real emotions; that is a lie.

What are the grey forces?

They are an alien element with a vested interest in the mental and spiritual stagnation of humanity.

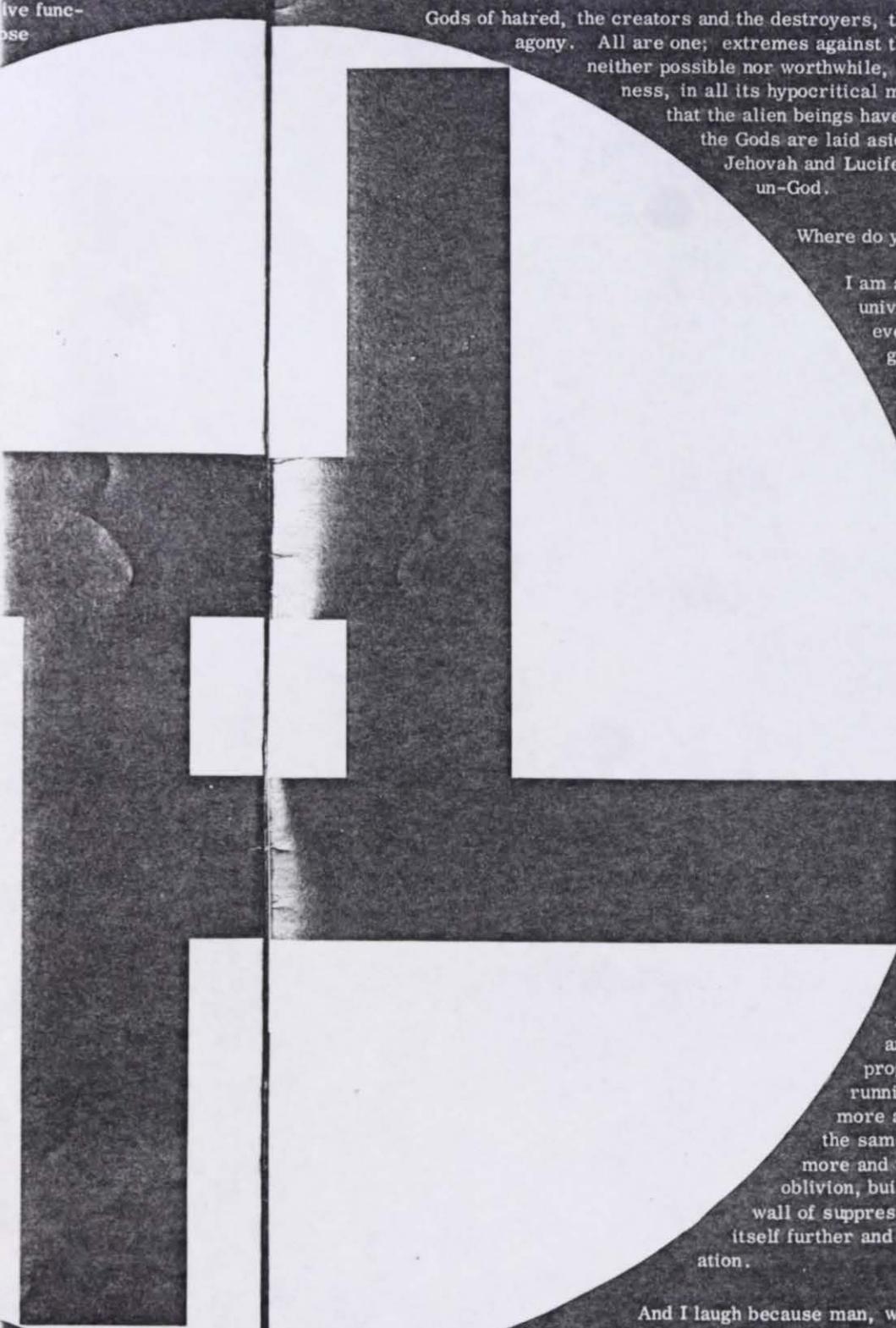
If the MAJORITY of people were unsuppressed and honest with themselves and in contact with God and the truth, where would you be then?

Then I should be of no use whatever to the grey forces. Nor would I function as the scourge of Time. Because Normality would then be on the side of Truth and Time. But such is the state of the world that I am the prime weapon in the hands of the enemy, who are now so far advanced in their domination of humanity that we're involved in little more than a 'mopping up' operation. As a race, humanity is lost to the forces of grey.

And what of the Gods?

They are combined together, the black and the white, the evil and the good, the Gods of love and the

ive func-
ose



Gods of hatred, the creators and the destroyers, the purveyors of joy and the perpetrators of agony. All are one; extremes against the middle. Not to SAVE humanity. That is neither possible nor worthwhile, but to DESTROY humanity, in all its dingy grey-ness, in all its hypocritical mediocrity, and thereby take away the foothold that the alien beings have established in the universe. The conflicts of the Gods are laid aside for unity against the common enemy. Jehovah and Lucifer, God and anti-God combine to oust the murky un-God.

Where do you yourself stand?

I am a human concept, derived for a purpose from a universal concept. My function is to be and do what ever is right in accordance with the progress of the game. Basically, I belong to the universe, and therefore to the Gods of the universe. Until they are defeated I must play my part according to the laws of the universe and accept my position. I cannot perform an anachronism. But when humanity as a race is destroyed, Normality will revert to the Gods and I shall be restored to my rightful place. Until then I am one of the grey forces.

What is your attitude to humanity?

I despise humanity.

Why?

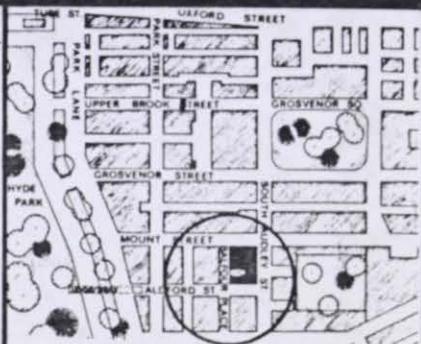
For living a lie, and a petty lie at that, and at the same time worshipping itself as the centre of the universe and the great seeker after truth. For seeing itself as master of Science and the Intellect when in fact both these two great elements are in firm and final control of humanity and are themselves directed by the enemies of God, as I am. The result is that mankind, convinced that it is heading nobly in an upward direction, that it is becoming more and more civilised because it is becoming more and more rational and scientific, that it is getting closer and closer to the ultimate truth, that it is evolving progressing, uniting and expanding, is in fact running round in ever decreasing circles, becoming more and more self-centred and self-absorbed and at the same time less and less self-aware, suffocating itself more and more completely beneath a blanket of spiritual oblivion, building around itself a more and more impenetrable wall of suppression, reducing its scope of vision and alienating itself further and further away from the true source of its inspiration.

And I laugh because man, with his great goggling spectacles of intellectual analysis and logic, groping about in almost total blindness, cannot even see one simple obvious fact. The status quo is plain to see. Man is destroying himself and the world in which he lives. So, NORMALITY MUST BE WRONG ●

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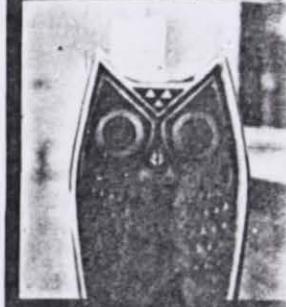
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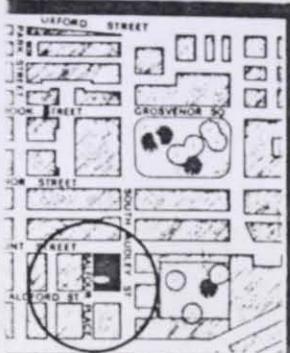
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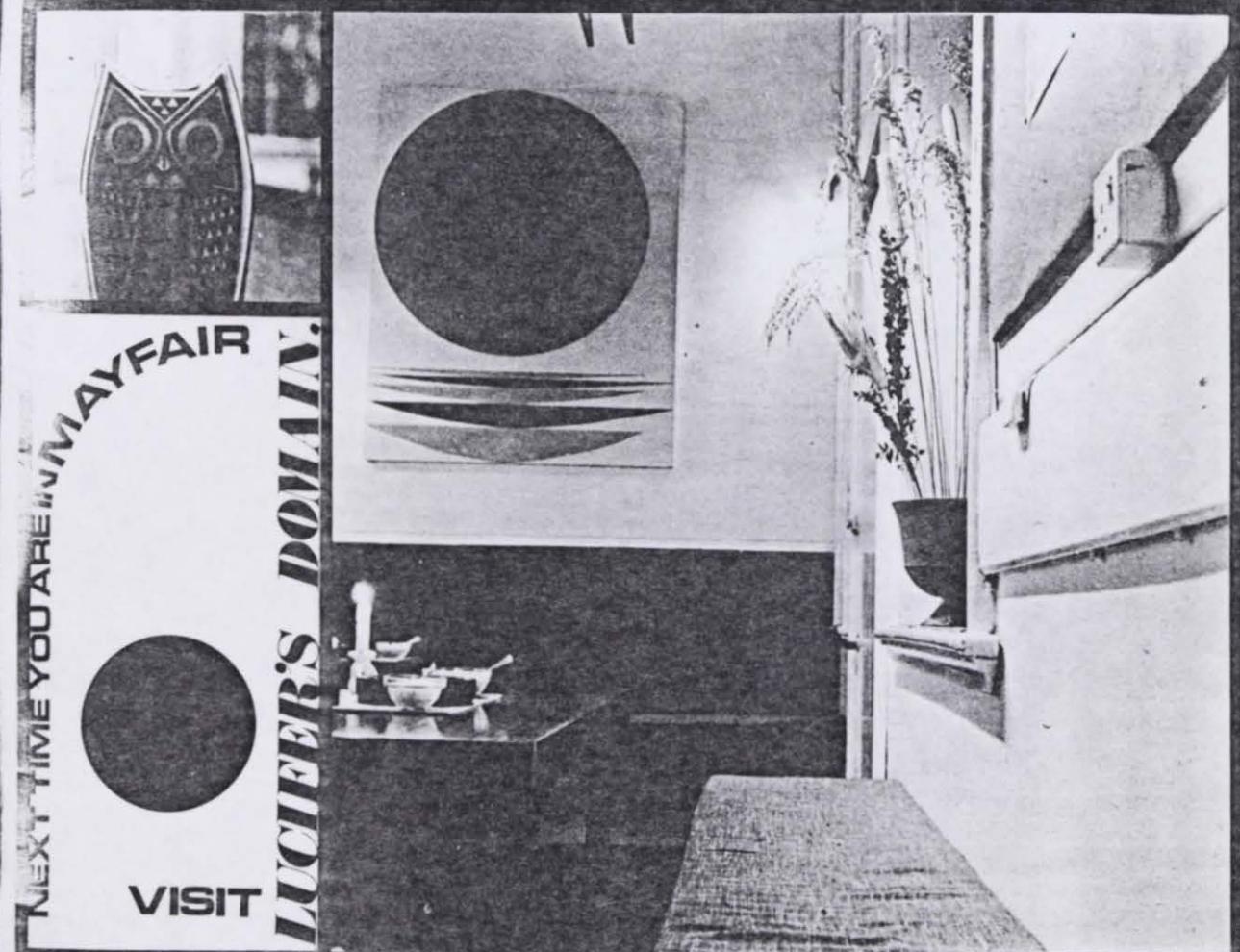
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NEXT ISSUE

Unseen, they rule the world.
Who are the Gods?
Next month we write about
them, and about the Master
of the Universe, JENOVAH.