

Enquiry into the Practice and Effects of Scientology

Report by
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The Foster Report

CHAPTER 1:

The Background to the Enquiry

(a) The Press

10. So far as I can ascertain, the Press in the United Kingdom first showed interest in Scientology in late 1960, when the headmistress of a private school in East Grinstead, who was undergoing a course in Scientology, was reported to be taking pupils of hers aged between 7 and 11 through an exercise in which they were asked to imagine that they were dead and turning to dust, as a result of which one small boy was said to have fainted.

11. Scientology did not become a matter of major concern for the Press again until the summer of 1966, when one of the national daily newspapers reported extensively on "The Case of the Processed Woman". From late 1967 onwards, Scientology received increasing adverse publicity in the Press. Much of this led to proceedings for libel: a schedule supplied to me by the Scientologists' Legal Officer at East Grinstead states that the Scientology Organisations started 29 libel actions in the English Courts between 1966 and 1970, but many of these are now described as "more or less inactive". One of them, in which the Scientologists sued Mr. Geoffrey Johnson-Smith, MP for what he said about them on television, has recently come to trial. Although I have seen from the newspapers that the Scientologists lost, I have not followed this trial, nor read any transcripts or reports.

(b) Parliament

12. The first mention of Scientology in Parliament came in a question put down by Lord Balneil for 7th February 1966, when he asked the then Minister of Health -

"Whether he will initiate an Inquiry into the scope and practice in this country of so-called Scientology, and the practice of psychology for fee or reward by persons who have no medical or psychological qualifications".

Mr. Kenneth Robinson replied: -

"I am prepared to consider any demand for an inquiry, but I have not had one yet. I am aware that extravagant claims are made on behalf of Scientology, which are not generally accepted, and for my part would advise anyone who is considering a course of this kind to go to his doctor first." (2)

When the question of an Inquiry into Scientology was again raised in the House on 5th December 1966, Mr. Robinson replied -

"I do not think any further inquiry is necessary to establish that the activities of this organisation are potentially harmful. I have no doubt that Scientology is totally valueless in promoting health and, in particular, that people seeking help with problems of mental health can gain nothing from the attentions of this organisation." (3)

13. On 6th March 1967, Scientology was the subject of the Motion for the adjournment of the House and on that occasion came in for severe criticism from a number of Members. Replying to the debate. Mr. Robinson said: -

"I do not want to give the impression that there is anything illegal in the offering by unskilled people

of processes intended in part to relieve or remove mental disturbance. The law places no barrier against this, provided that no claim is made of qualified medical skill and the scientologists do not claim this. What they do, however, is to direct themselves deliberately towards the weak, the unbalanced, the immature, the rootless and the mentally or emotionally unstable; to promise them remoulded, mature personalities and to set about fulfilling the promise by means of untrained staff, ignorantly practising quasi-psychological techniques, including hypnosis. It is true that the scientologists claim not to accept as clients people known to be mentally sick, but the evidence strongly suggests that they do". (4)

"I am satisfied that the condition of mentally disturbed people who have taken scientology courses has, to say the least, not generally improved thereby

"I have not had evidence that scientology has been directly and exclusively responsible for mental breakdown or physical deterioration in its adherents in this country. I nevertheless intend to go on watching the position.

"My present decision on legislation may disappoint the hon. Members, but I would like to remind them that the harsh light of publicity can sometimes work almost as effectively. Scientology thrives on a climate of ignorance and indifference." (5)

"What I have tried to do in this debate is to alert the public to the facts about scientology, to the potential danger in which anyone considering taking it up may find himself, and to the utter hollowness of the claims made for the cult.

"I hope that the debate will be widely reported, so that the views of the House on the activities of scientologists may be known to all." (6)

14. However, by July 1968 the attitude of the authorities to Scientology had changed, and on the 25th of that month Mr. Robinson made the following announcement in the House of Commons by way of written answer to a Parliamentary question -

"During the past two years, Her Majesty's Government have become increasingly concerned at the spread of Scientology in the United Kingdom. Scientology is a pseudo-philosophical cult introduced into this country some years ago from the United States and has its world headquarters in East Grinstead. It has been described by its founder,

Mr. L. Ron Hubbard, as "the world's largest mental health organisation".

On 6th March 1967, scientology was debated in the House on a Motion for the Adjournment, when I made it clear that my Rt. Hon. Friend the Home Secretary and I considered the practice of scientology to be potentially harmful to its adherents. Since the Anderson Report on Scientology (published in 1965 in the State of Victoria, Australia), coupled with the evidence already available in this country, sufficiently established the general undesirability and potential dangers of the cult, we took the view that there was little point in holding another enquiry.

Although this warning received a good deal of public notice at the time, the practice of scientology has continued, and indeed expanded, and Government Departments, Members of Parliament and local authorities have received numerous complaints about it.

The Government are satisfied, having reviewed all the available evidence, that scientology is socially harmful. It alienates members of families from each other and attributes squalid and

disgraceful motives to all who oppose it; its authoritarian principles and practice are a potential menace to the personality and well-being of those so deluded as to become its followers, above all, its methods can be a serious danger to the health of those who submit to them. There is evidence that children are now being indoctrinated.

There is no power under existing law to prohibit the practice of scientology; but the Government have concluded that it is so objectionable that it would be right to take all steps within their power to curb its growth.

It appears that scientology has drawn its adherents largely from overseas, though the organisation is now making intensive efforts to recruit residents of this country. Foreign nationals come here to study scientology and to work at the so-called College in East Grinstead. The Government can prevent this under existing law (the Aliens Order), and have decided to do so. The following steps are being taken with immediate effect:

- (a) The Hubbard College of Scientology, and all other scientology establishments, will no longer be accepted as educational establishments for the purposes of Home Office policy on the admission and subsequent control of foreign nationals;
- (b) Foreign nationals arriving at United Kingdom ports who intend to proceed to Scientology establishments will no longer be eligible for admission as students;
- (c) Foreign nationals who are already in the United Kingdom, for example as visitors, will not be granted student status for the purpose of attending a scientology establishment;
- (d) Foreign nationals already in the United Kingdom for study at a scientology establishment will not be granted extensions of stay to continue these studies;
- (e) Work permits and employment vouchers will not be issued to foreign nationals (or Commonwealth citizens) for work at a scientology establishment;
- (f) Work permits already issued to foreign nationals for work at a scientology establishment will not be extended.

My Rt. Hon. Friend the Home Secretary and I have amassed a considerable body of evidence about the activities of the cult in this country, in particular its effects on the mental health of a number of its clients, and its treatment of those who attempt to leave the movement or who oppose it in any way. We shall continue to keep a close watch on the situation and are ready to consider other measures, should they prove necessary". (7)

15. From then until January 1969, eight further questions on the subject of Scientology appeared on the Order Paper.

16. Finally, on 27th January 1969, the then Secretary of State for the Social Services, Mr. Richard Crossman, announced the setting up of the present Inquiry. (8)

(c) Enquiries into Scientology abroad

(i) Australia

17. The first country to conduct an enquiry into Scientology was the Australian State of Victoria.

Scientology first came to the attention of the authorities there in about 1961. In the succeeding years, its practices and effects became a matter of concern for the Chief Commissioner of Police, the Mental Health Authority (a statutory body constituted under the Victorian Mental Health Act), the University of Melbourne and the Australian Medical Association. Following a series of articles in a Melbourne newspaper, Scientology was debated in the Victorian Legislative Council in November 1963, and this in turn led to the appointment, by an Order in Council made on 27th November of that year, of a Board of Enquiry to "enquire into, report upon, and make recommendations concerning Scientology as known, carried on, practised and applied in Victoria". The person appointed to constitute the Board was Mr. Kevin Victor Anderson, Q.C., a distinguished leader of the Melbourne Bar, who has since been elevated to the Victorian Supreme Court Bench.

18. For the form of his Enquiry, Mr. Anderson chose the procedure adopted in Great Britain for a full-scale Tribunal of Enquiry: all parties with any interest in the proceedings were represented by Solicitors or Counsel, all evidence was given on oath, with full opportunities to all parties to cross-examine witnesses, and with few exceptions the evidence was given in public. As with a British Tribunal of Enquiry, Counsel (Mr. Gordon Just) was appointed to assist the Board, instructed by the Crown Solicitor of Victoria.

19. The thoroughness of the Anderson Enquiry may be judged from the fact that its sittings occupied 160 days, 151 witnesses were heard, the transcripts of whose evidence covered 8,920 pages with nearly four million words, and in addition many thousands of documents were put in. At one time or another, 11 different parties were represented before the Board. The Board's Report, presented on 28th September 1965, occupies 173 printed foolscap pages, together with 19 appendices,

20. The Report (which for brevity I shall call "the Anderson Report") proved to be wholly unfavourable to Scientology: -

"Scientology is evil; its techniques evil; its practice a serious threat to the community, medically, morally and socially, and its adherents sadly deluded and often mentally ill." (9)

"Scientology is a grave threat to family and home life. As well as causing financial hardship it engenders dissension, suspicion and mistrust amongst members of the family. Scientology has caused many family estrangements.

The Board has been unable to find any worth-while redeeming feature in Scientology." (10)

"(Scientology is a) fabric of falsehood, fraud and fantasy." (11)

Other quotations from the findings of the Anderson Board will be found later in this Report.

21. Following upon the presentation of the Anderson Report, the Victorian legislature passed the Psychological Practices Act, 1965. This provides for the registration of all psychologists with a newly created Psychological Council, and restricts the practice of psychology for fee or reward, the use of the word "psychologist" or similar expressions and certain kinds of related advertising and holding out, to persons so registered. It also restricts the practice of hypnotism, and makes it a criminal offence to demand or receive, "directly, or indirectly, any fee or reward ... for or on account of or in relation to the teaching practice or application of Scientology" or to hold oneself out "as being willing to teach Scientology". Further, it provides for the seizure and delivery up to the Attorney-General of all scientological records.

22. Although the appointment of the Anderson Board had been publicly welcomed by the

Scientologists. who proclaimed that it "would completely vindicate Scientology and Dianetics" (12), called 100 out of the 151 witnesses, and put in the bulk of the documentary evidence, and although the Scientology interests co-operated very fully in the proceedings almost to the end, they do not accept the Enquiry's findings. Their principal objections are to be found in the following documents:

(a) "Kangaroo Court", a pamphlet of 48 pages published in 1967. In this document, they explain the adverse findings of the Anderson Report as follows: "The State of Victoria began in the 19th Century as a convict settlement composed of the riff-raff of London's slums - robbers, murderers, prostitutes, fences, thieves - the scourgings of Newgate and Bedlam". Accordingly, it is "a society founded by criminals, organised by criminals and devoted to making people criminals'. As for the Victorian legal system, "the corruption and brutality of its origin linger on in the practices and prejudices of its practitioners". (13) In fact, the entire proceedings of the Anderson Board constituted "a systematic and malicious attempt to belittle what knowledge concerning the human spirit there was, and to degrade decent, honest people whose only crime was that they were working to achieve a greater awareness of themselves as spiritual beings" (14), furnishing one more example of "the inborn criminal and suppressive nature of Australian society and legal system". (15)

The witnesses hostile to Scientology conspired and colluded with each other (16), gave perjured evidence which Mr. Anderson accepted knowing it to be so (17), witnesses friendly to Scientology were intimidated(18), and Mr. Anderson throughout the proceedings and the Report displayed a dishonest bias against Scientology (19). The only motive assigned for this bias on Mr. Anderson's part is "religious bigotry", apparently on the ground that he is a Roman Catholic (20). On the other hand, he is also taken to task because, it is said, he regarded belief in an immortal soul as "pernicious" (21).

(b) "A Report to Members of Parliament on Scientology", a pamphlet of 15 pages published in December 1968. Here the grounds for attack are some quotations from the Report of the Royal Commission on Tribunals of Enquiry under the Chairmanship of Lord Justice Salmon, published in 1966 (22), on the strength of which the Scientologists contend that the Anderson Enquiry was "irregular" and that the legality of its proceedings was "in question". If this is intended, as it would appear to be, as an argument of law, it is clearly wrong: there is nothing in the Salmon Report to cast any doubt on the regularity or legality of the appointment or proceedings of the Anderson Board.

(c) A writ issued on 28th April 1970 in the Supreme Court of the State of Victoria, by the Hubbard Association of Scientologists International against Mr. Anderson and Mr. Just. The causes of action alleged in the Statement of Claim are

(i) abuse of, and misfeasance in, the Defendants' public offices in relation to the Enquiry, in that they exceeded their terms of reference, failed to observe the principles of natural justice, were affected by bias, received inadmissible or irrelevant evidence, prejudiced the issues, and wrongfully used the proceedings of the Board for improper purposes, namely condemning the Plaintiffs.

(ii) recklessness in hearing evidence and making the Report.

The Plaintiffs claim damages, consisting of "loss of reputation and goodwill, resulting in loss of members, loss of book sales turnover and loss of staff" for a period of 11 weeks after the publication of the Report. This action has not yet reached trial.

23. Following upon the events in Victoria, Bills limited to the prohibition of the teaching and practice of Scientology as such (in terms similar to the corresponding provision of the Victorian Psychological Practices Act 1965) were introduced in the Parliaments of Western Australia and South Australia. The Western Australian Parliament devoted a total of over 20 hours to debating its Bill, and passed it into law in 1998. The South Australian legislature appointed a select Committee to consider the Bill, which met on 15 occasions to hear the evidence of 14 witnesses on oath, resulting in a transcript of 192 pages. Its Report concluded that

". . . Scientology is being practised in South Australia with some very undesirable results. These include, that scientology has been, and could continue to be, a serious threat to mental health. Scientology has been harmful to family life in this State and has caused financial hardship to some citizens. People who have severed their connection with scientology have been subjected to unjust and unreasonable pressures by scientologists.

. . . the use of the "E-Meter" or similar instruments by scientologists for the processes of "auditing" or other confessional practices should not be tolerated and that the use of such instruments should be limited to legally qualified medical practitioners and other approved persons.

. . . individuals within our society should not be denied the right to read general literature concerning scientology and should be permitted to own and hold such literature if they so desire without the fear that such literature may be confiscated by the State.

. . . consideration should be given to the registration of trained professional psychologists in South Australia",
and thereupon the Bill was passed in 1969. The Scientologists' reaction to this legislation is that "Australia is now a Police State." (23)

(ii) *New Zealand*

24. On 28th June 1968, a Petition was presented to the New Zealand Parliament signed by 716 persons and asking for an Enquiry into Scientology. Parliament referred it to the Select Committee on Social Services; after hearing a substantial volume of evidence this Committee reported to the House on 7th November 1968 recommending the appointment of an Enquiry as prayed. The House having agreed to the Committee's recommendations, there was set up by Order in Council dated 3rd February 1969 a Commission of Enquiry into Scientology, with terms of reference limited to

"The working of existing law and the necessity or expedience of any legislation in respect of the activities, methods, and practices of the Hubbard Scientology Organisation in New Zealand or any associated Scientology organisations or bodies in New Zealand in so far as those activities, methods and practices may -

(a) Cause or contribute to estrangements in family relationships;

(b) Affect the custody or control of children and persons under the age of 21 years;

(c) Result in persons who have severed their connection with Scientology or any Scientology organisation or body, or any other persons, being subjected to improper or unreasonable pressures of any kind by Scientologists or any Scientology organisation or body".

25. The terms of reference specifically excluded "any Enquiry into the philosophy, teachings or

beliefs of Scientology or Scientologists" except to the extent necessary to facilitate the Enquiry into the matters specified.

26. The members of the Commission were Sir Guy Richardson Powles, KBE, CMG, the New Zealand Ombudsman, and Mr. E. V. Dumbleton. They sat for 8 days and (assisted by Counsel) heard 27 witnesses, the transcript of whose evidence occupied 650 pages. 191 documents were put in. The Report was dated 30th June 1969. and the following quotations will suffice here to give its gist: -

"From the discussion of the evidence it will be seen that the Commission has concluded that there was clear proof of the activities, methods, and practices of Scientology in New Zealand contributing to estrangements in family relationships." (23)

"It seems clear that at some stage in the course of its operations in New Zealand Scientology did actively contemplate interfering with familial relations in such a way as to induce trainee Scientologists to disconnect from close relatives who were considered by Scientology to be acting in the role of suppressive persons." (24)

"It appeared to the Commission that the attitude of Scientology towards family relationships was cold, distant, and somewhat uninterested. In a number of cases of which the Commission was informed it must have been apparent to the Scientology organisation, or at least to some of the officers concerned, that family relationships were being subjected to a strain and could possibly be damaged by a continuation of a course in Scientology. There is no evidence in any of these cases that Scientology or any of its officers took any steps to remedy or alleviate this situation." (25)

"The Commission was informed that the practice of disconnection was cancelled by directive of 15th November 1968, and the Commission received a letter from L. Ron Hubbard stating that the Board of Directors of the Church of Scientology had no intention of reintroducing the policy. He also added that, for his part, he could see no reason why the policy should ever be reintroduced

"This undertaking does not, in its terms, go as far as the Commission had hoped. It had hoped that there would be a direct undertaking by L. Ron Hubbard that the practice of Disconnection would never be reintroduced. However, the intention appears to be there, although it is stated in somewhat guarded language. The Commission naturally welcomes this undertaking, and believes that if it is fully observed in its intent and spirit it may have an important effect on the relations between Scientology and the public in New Zealand, and particularly by removing one of the important practices which contributed to family estrangement." (26)

".... the Commission was disturbed by the evidence given of the auditing and processing of comparatively young children, even with their parents' consent." (27)

"The discussion of the evidence has already indicated the Commission's clear opinion that the activities, methods, and practices of Scientology did result in persons being subjected to improper or unreasonable pressures. Here again the question is whether official assurance of the abandonment of the practice of disconnection, and the philosophy associated with it, will lead to a substantial improvement in the practices of Scientology in this respect." (27)

"It will be seen, therefore, that while the Commission has in effect found against Scientology on all three heads of the terms of reference, yet it is prepared, relying on . . . the evidence of the changed outlook on the part of Scientology, to make no recommendations about the necessity or expediency of legislation change at this stage. The Commission feels that for the future Scientology should

regard as indispensable certain rules of practice.

These are:

(1) No reintroduction of the practice of disconnection.

(2) No issue of Suppressive Person or Declaration of Enemy orders by any member to any other member of a family.

(3) No auditing or processing or training of anyone under the age of 21 without the specific written consent of both parents; such consent to include approval of the fees (which shall be specified) to be charged for the course or courses to which the consent is applicable.

(4) A reduction to reasonable dimensions of "promotion" literature sent through the post to individuals, and prompt discontinuance of it when this is requested.

If Scientology in New Zealand has regard to these rules of practice no further occasion for Government or public alarm should arise in respect of those of its manifestations with which this inquiry was concerned." (28)

27 I have not seen any challenge to the conduct or conclusions of this Enquiry in any of the Scientology literature.

(iii) *Canada*

28. By an Order in Council dated 14th July 1966, made under the Public Inquiries Act 1960, the Government of the Province of Ontario established a Committee "to enquire into and report upon all matters relating to the education and regulation relevant to the practice of the healing arts".

29. At an early stage of its enquiry, the Committee commissioned Professor John A. Lee of Toronto to undertake a study of sectarian healers and hypnotherapy in Ontario.

30. The Committee's Report was published earlier this year.

It covers, in nearly 1,000 pages, the whole field of medicine and the healing professions in the Province. Professor Lee's study was published at the same time. In a chapter devoted to "Sectarian Healers and Hypnotherapy", the Committee has this to say about Scientology: -

"With no other group in the healing arts did the Committee encounter the uncooperative attitude evinced by the Church of Scientology." (29)

"Although the Scientologists refer to their organisation as a "church", and although we will use that designation to describe it, this Committee views with skepticism the claims of Scientology to be a "religion". Such claims seem to us somewhat disingenuous, concealing more than they reveal concerning the real nature and beliefs of the organisation." (30)

"Having carefully considered the available evidence, the Committee concluded that the theories and practices of the Church of Scientology do in fact place it within the purview of the Committee, and that scientologists do purport to heal. Faced with the refusal of the Scientologists to provide information and with their challenge to our jurisdiction as a Committee of Enquiry, we had to decide whether to exercise our powers in order to proceed with further enquiries. We decided somewhat

reluctantly that it was pointless to go any further; we already possessed more than sufficient evidence from a variety of sources to enable us to make informed and reasonable judgments concerning the Church of Scientology."

"We had already adopted the position . . . that there was a point beyond which we would not go in restricting the rights of mentally competent individuals to seek treatment from health practitioners of their own choice, unless we found evidence that the practice might be harmful . . . We did not believe that the compilation of further evidence pertaining to Scientology would be likely to cause us to recommend the prohibition of its practice in Ontario and so we did not consider that the additional information which we might obtain would be of a nature to justify the further expenditure of time."

"We wish to make it very clear, however, that we believe that the Church of Scientology should not be excluded from the proscription of the practice of medicine under the Medical Act on the grounds of being a religion, and that the public authorities in Ontario should be aware of the history of this organisation in other jurisdictions and should keep the activities of Scientology under constant scrutiny." (31)

(iv) *South Africa*

31. In the Republic of South Africa, a Commission of Inquiry into Scientology, consisting of nine members under the Chairmanship of Mr. G. P. C. Kotze, a retired Supreme Court Judge, was appointed on 28th March 1969 under the Commission Act 1947. This Commission has power to summon witnesses and hear their evidence on oath. Its Enquiry is currently still in progress.

(v) *Rhodesia*

32. According to a report in the "Rhodesia Herald" of July 14th 1966, the founder of Scientology, Mr. L. Ron Hubbard, was refused permission to stay in Rhodesia by the authorities. No reason was given by either side. According to the newspaper, Mr. Hubbard had bought a hotel there and was planning other business ventures. As appears from paragraph 79 below, the Scientologists suffered losses on their Rhodesian Mission branch of over £33,000.

THE FOSTER REPORT

CHAPTER 2:

Form and Scope of the Enquiry

(a) Principles

33. What exactly was I to enquire into, and what method was I to adopt for the enquiry ? Neither of those questions is easy to answer. On even the most cursory reading of Scientology's own literature, it becomes obvious that its "practices" are manifold and diffuse, and that their "effects" are hotly disputed. Besides, whenever a substantial number of people engage in some activity, the effects of that activity on them, and on others who are affected by it, will vary from person to person, so that it becomes impossible to relate the two in any sense other than a statistical one. Accordingly in such circumstances no hard and fast inferences can be drawn; at best hypotheses can be constructed whose validity will only be measured in terms of a greater or lesser degree of probability.

34. The problem of finding the appropriate form for this Enquiry was in many ways even more difficult. The procedure developed by our Courts of Law, admirable as it is, goes on the footing that there are specific issues to be tried, which can be resolved one way or the other by examining the evidence given according to certain well-established rules. Such a procedure is essentially an adversary one, and all its rules are developed on that basis and make little or no sense without it. Put a little more technically, our Court procedure is an "accusatorial", and not an "inquisitorial" one.

35. My task, on the other hand, is essentially inquisitorial. I have not been given issues to try, but a wide subject-matter to find out about. This problem is common to all impartial enquiries which are set up in countries enjoying a Common Law system, and it has been the subject of much debate. One way of resolving it is to turn the Enquiry into an accusatorial procedure, by framing specific issues and conducting a trial of these by the methods familiar to our Courts. This is the way in which, in practice, Tribunals of Enquiry are conducted under the Tribunals of Enquiry (Evidence) Act 1921, and in which the Anderson Board performed its task. Subject to certain necessary safeguards, this is a satisfactory way of ascertaining the fact about specific issues, provided these are clearly defined in the first place.

36. Had I conducted the present Enquiry in this fashion, I would first have had to specify a number of issues and thus put my own refined interpretation on my terms of reference. Further, I would have had, in relation to each of these issues, to find a party who was willing to put forward the case against Scientology, or to nominate Solicitors and Counsel who, while being amicable, would also act out the role of accusers of Scientology. Since I have no power to take evidence on oath, or to enforce the production of documents, or to exercise (even indirectly) any sanction for contempt if a witness refuses to answer questions (and the subject is one where people might well feel timorous about giving evidence), I would almost inevitably have had to decide many of these issues on unsatisfactory or incomplete evidence. Moreover, all parties would have been put to great expense in time and money with no possibility as the law now stands of recovering their outlay at the end of the day.

37. On these grounds, I came to the conclusion at an early stage that this form of Enquiry was unsuitable for the performance of my task, well though it may serve the public interest in the kind of case where a Tribunal of Enquiry is nowadays appointed under the 1921 Act, that is to say where there is a public crisis of confidence about the conduct of Ministers or other high functionaries of

State, or where the nation's security may be involved.

38. The other alternative is to conduct the kind of inquisition where the Tribunal informs itself as best it can from such documents as are put before it and such witnesses as are willing to give evidence, unprepared by the taking of statements and untested by hostile cross-examination on behalf of interested parties. This is the procedure commonly adopted at the present day in what are (rather misleadingly) called "Departmental Enquiries" such as this one. The term is misleading because, although the enquiry is called for by the Minister at the head of the Department of State most closely concerned, it proceeds in total independence from that or any other Department, and its Report, though rendered formally to the appointing Minister, is concerned only to relate the facts found by, and the comments of, the impartial tribunal, regardless of the effect which these are likely to have on the Minister, his Department, or the policies of his Government or his political party).

39. Such a procedure avoids the problems inherent in using an accusatorial process for an inquisitorial enquiry, but it can create others no less serious. Lord Denning evocatively described his difficulties in acting as "detective, inquisitor, advocate and judge" when he sat in private, and unassisted by lawyers representing the conflicting interests, to investigate the Profumo affair in 1963. It was an exceptional case in two respects: first, the context of his Enquiry was one which, par excellence, might have been the occasion for the setting up of a public Tribunal of Enquiry under the 1921 Act; yet secondly, despite all handicaps, the manner of his investigation and the conclusions which he reached nonetheless commanded the unqualified respect of the country. The Royal Commission on Tribunals of Enquiry, under the Chairmanship of Lord Justice Salmon, later described the Denning Report as "a brilliant exception", and said:--

"Such a method of investigation is not objectionable where there is, in truth, no foundation for the rumours or allegations causing a nation-wide crisis of confidence. The Report will state the truth. The only defect in the procedure is that since everything takes place behind closed doors, the truth may not be generally accepted (33).

"If, however, there is in reality an evil to be exposed and any of the allegations or rumours causing the nation-wide crisis of confidence are true, it is extremely difficult, if not practically impossible, for the Report to establish the truth. When a person against whom allegations are made is not even allowed to hear the evidence brought against him, let alone to check it by cross-examination, when he has "never had the chance to rebut" the case against him, how can any judicially-minded Tribunal be satisfied, save in the most exceptional circumstances, that the allegations have been made out? In these most exceptional cases, if they ever occur, in which such a Tribunal felt justified in making an adverse finding against anyone, that person would feel and the public might also feel that he had a real grievance in that he had had no chance of defending himself. It follows that the odds against any such Tribunal being able to establish the truth, if the truth is black, are very heavy indeed, and accordingly the truth may remain hidden from the light of day (34).

"We recommend that no Government in the future should ever in any circumstances whatsoever set up a Tribunal of the type adopted in the Profumo case *to investigate any matter causing nationwide public concern* (35)." (My italics)

40. For myself, I agree wholeheartedly with these views. It does not, of course, follow that there can never be a proper occasion for this type of enquiry: indeed, the Salmon Commission itself accepted its suitability in the case of Departmental Enquiries (36), normally used to investigate matters which are causing public concern, but are not of such importance as to justify the appointment of a Tribunal under the 1921 Act. This was well exemplified quite recently by the Bognor Regis Enquiry (37), whose scope was the circumstances of a dispute between a local authority and its clerk, a

question of great local, but little national, interest where the Tribunal (Mr. J. Ramsay Williams, Q.C.) in the event found no difficulty in ascertaining the facts, and in expressing conclusions thereon, by the use of a procedure very similar to that followed by Lord Denning in 1963.

(b) Practice

41. In the present case, I am charged to investigate, not a limited dispute, but a wide-ranging complex of beliefs and practices, and their effects. I have come to the conclusion that I am more likely to do justice to this, without a disproportionate burden of time and cost, if I adopt a procedure of the kind outlined below.

42. (i) I have refrained from calling for any evidence adverse to Scientology, even where I have reason to think that such evidence might be available;

(ii) Where "adverse" statements, letters and the like have been sent to me either in response to the general call for evidence which I published at the beginning of my Enquiry or which have been otherwise volunteered, I have read them by way of general background and mentioned them in this Report, if I have mentioned them at all, only as evidence that these are the allegations which some people make against Scientology.

(iii) Despite the many offers which have been made, on all sides, to give oral evidence before me, I have heard no witnesses at all, since it seems to me that unsworn ex parte evidence, neither led, nor directed to any defined issue, nor tested by cross-examination, would have been of no value to me.

43. Having chosen this procedure, I have not thought it right to find any facts, or express any opinions, condemning Scientology or any of its practitioners, since they have not had the opportunity of meeting any case put against them.

44. Such conclusions as I have come to, and such opinions as I have expressed about Scientology, are therefore based either on documents which have their origins within the Scientology Organisations themselves, or on documents produced by others whose relevant contents I know to be admitted by the Scientology Organisations. In many, perhaps most, of the cases where the established procedure of a "Departmental Enquiry" is apt, such self-imposed limitations would probably defeat the end of the Enquiry. That it does not, as I hope, in the present case is due to the fortunate circumstance that the Scientology Organisations are highly - some might think excessively - prone to writing about themselves. The Founder of Scientology, Mr. Lafayette Ron Hubbard, is credited with a written output to date of some 16 million words, and he continues to write more and more of them as time passes. Moreover, the Scientology Organisations are organised, as will be seen, on distinctly bureaucratic lines, as most of their policies and activities are well-documented in internal policy letters, bulletins, directives and the like.

45. Broadly, the documents emanating from the Scientology leadership on which I have drawn for the purposes of my enquiry fall into two classes. The first consists of published material, intended for external consumption, such as the books of Mr. Hubbard and Scientology magazines and broadsheets like "The Auditor" or "Freedom Scientology". Most of this was furnished to me by the Scientologists themselves, in what I assume were up-to-date editions or reprints. A list of these appears in the bibliography.

46. The other class consists of documents designed for internal consumption within the Scientology organisations, variously called "HCO Policy Letters", "SECEDS", "Executive Directives",

"HCO Bulletins" and the like, almost without exception over Mr. Hubbard's signature, and always with a copyright claim in his name. By July 1970 I had accumulated a good many of these from various sources, and to complete my records I asked the Scientology leadership to supply me with copies of all documents of this kind issued since 25th September 1965. Although they sent me a great many, it was obvious that there were gaps in the series. Their explanation, given by their Public Relations Officer, Mr. David Gaiman, was as follows:--

"I have a problem in regard to this request. I am doing my best to fulfil it. There have been reams of policy, EDs, and the like produced since 1965.

"There is a project in being to assemble and publish an Encyclopaedia of Policy but we are only now in a position to copyright the first volume. To the best of my knowledge it will contain up to date policy and not cancellations. We have only had a sight of one advance copy, and it was sent straight to the U.S. to be copyrighted.

"SECEDs, which are now called Executive Directives, expire after one year, and copies of old ones are sent to Archives. There are thousands of them.

"As I think I have said before, we have expanded faster than our administrative ability to keep up with it, and it is taking a long time to get the old records straight.

"Any staff member can propose and have published a policy document, and it is sometimes a matter of curiosity to me to find us accused of secrecy, by someone who comes armed to prove his point with vast pieces of documents obtained from goodness knows where. Most policy is put out under Mr. Hubbard's name, no matter whom the writer.

". . . I enclose herewith a very substantial amount of what you have requested.

"The Executive Directives cover the last year. It is no easy task to seek, copy and tabulate all back numbers for the past 5 years, and I hope after reading these you will not request them ".

47. However, the following extracts from a Hubbard Communications Office Policy Letter dated 14th April 1969 suggest to me that there may also be other reasons for the omissions:--

BULLETIN AND POLICY LETTER DISTRIBUTION

Effective at once, the following is the policy on Distribution of HCO Bulletins and Policy Letters issued from WW.

These are the standard mimeo distribution symbols;

Remimeo
General Non-Remimeo
Limited Non-Remimeo
SH
ASHO
Franchise
Students
BPI
MA (Magazine Article)

LIMITED NON-REMIMEO

It is usually important that this does not get wide distribution as it has to do with Org know-how, planning, etc., and could be misunderstood. So it is not Remimeod or strewn about. It may be taken up in Staff meetings but that is about all. One never republishes a limited Non-Remimeo in a magazine.

GENERAL NON-REMIMEO

The same as Limited Non-Remimeo but somewhat broader. These usually deal with broader points of Admin or Tech of interest to one or two production departments as well as the HES, OES, PES.

Again, they are never strewn about or broadly re-published as they could be misunderstood.

Amongst the policy documents sent to me by the Scientology leadership, none were marked "Limited Non-Remimeo" and only two were marked "General Non-Remimeo".

48. As for the continued validity of policy letters, Mr. Hubbard himself has this to say (38):--

Beware of other students "explaining things" in the Policy Letters or of Course Supervisors who say "That isn't used now". The data is the data and it is in the Policy Letters".

And again (39):--

"Sometimes a policy is interpreted incorrectly so that if one put it into effect fully as interpreted, loss and destruction would result. An instance of this was a type of course omitted from a policy letter. Someone did not query but instead closed the course and refunded thousands in advance payments. This was a misinterpretation of the policy which was only discussing course levels. The correct action of one and all would have been to have queried."

49. Although the Anderson Report was wholly unfavourable to Scientology, many of its findings have not been specifically challenged in any of the abundant Scientology literature which seeks to attack Mr. Anderson and his conclusions. No-one could reasonably expect a line-by-line denial, in every particular, of a Report of that length, but there are a number of findings in it which one would certainly expect to see denied if they were not accepted. Since Mr. Anderson took immense pains and investigated his subject in far more detail than anyone else, I have on a few occasions found it desirable for the sake of completeness or brevity to quote from his Report, the more so since all the evidence called before him was open to testing by cross-examination and rebuttal on behalf of the Scientology interests, the very thing which is absent from an Enquiry conducted by a procedure such as mine. However, where any such quotation is adverse to Scientology, I have given its specific attribution and also indicated whether it has been specifically admitted, or merely passed by, on the part of the Scientology leadership. Where there is no such indication, the quotation should be taken as denied.

50. According to the Scientologists, both their theories and their practices are subject to continual changes, and I have myself found some evidence for this. It has therefore happened more than once that some adverse comment or report has been met with the reply that it criticised an aspect of Scientology which has meanwhile been improved or abandoned. It is thus important to be up-to-date, and accordingly I have taken the following course:--

(i) While the Anderson Report contains much important material, that Enquiry was closed in April 1965 and its Report was rendered in September of that year. I have therefore treated its findings largely as a background, and focused my attention on the period which has elapsed since its publication.

(ii) The principal sources of information on which I have relied have been Scientology documents issued, published or republished after 25th September 1965, most of which were sent to me by the Scientology Organisations themselves, and can therefore be taken to be up to date.

(iii) Where I felt any doubt about the validity of my information, or where information I needed was not readily available in the documents I already had, I included a request for it in Questionnaires

addressed to the Scientology leadership at Saint Hill Manor, and it will be seen that I have quoted at length from Mr. Gaiman's answers.

(iv) Where the Scientologists have claimed that there has been a change of policy during the period on which I have concentrated my enquiry, I have mentioned this in the appropriate place.

51. The picture which emerges, while not wholly simple, is yet tolerably clear. In the rest of this Report, I shall try to delineate it as best I can, basing myself with few exceptions on quotations from the Scientologists themselves. Within the scope of a Report such as this, the quotations must necessarily form only a sample of all their writings, but I have been at pains to select them in a manner which is justly balanced, and which presents a fair outline of the whole.

52. Like many other subjects, Scientology has found it necessary to develop a jargon of its own. This consists in part of neologisms like "engram", "thetan", or "obnosis", and in part of the use of existing words in the language in senses other than those of common usage: e.g. "button", "facsimile", "overt" or "squirrel". Others who have studied Scientology from the outside have therefore found it necessary to append a glossary to their reports, and this Report is no exception. I have, however, limited it to those words which are to be found in quotations which appear in this Report, and it therefore makes no claims to be exhaustive.

53. Finally, it will be seen that where I have been concerned with matters on which Scientology has been attacked, or which might be held to import some moral condemnation of those who organise it or practise it, I have refrained from expressing any views of my own, but have left the documents to speak for themselves. In this way, any reader of this Report is free to make up his own mind, relying on my assurance that my selection from the material has been free of bias.

The Foster Report

CHAPTER 3: What is Scientology?

54. Let me start with some quotations: -

"Scientology is the study of knowledge in its fullest sense" (40)

"Scientology brings you truth" (41)

"Scientology brings you Total Freedom" (42)

"Scientology applies modern scientific methodology to resolve the problems posed by philosophy, and has come up with the answers" (43)

"[Dianetics is] that part of Scientology that deals with mental anatomy" (44)

"Scientology is an aim at total knowledge" (45).

"Dianetics - the Modern Science of Mental Health" (46)

"Scientology is applied philosophy" (47)

"Scientology as it applies to life is seen as a study in statics and kinetics, which is to say a study of the interplay of no motion and all motion, or less motion and more motion" (48).

"Scientology has evolved techniques which elevate the State of Man so that a person gradually becomes increasingly aware of his own spiritual nature" (49).

"Through Scientology, Man has the means to better himself, increase his abilities and raise his I.Q." (50).

"[Scientology is a] fabric of falsehood, fraud and fantasy" (51).

"The creation of Dianetics is a milestone for Man comparable to his discovery of fire and superior to his inventions of the wheel and arch" (52)

"Scientology is the first and only Anglo-American development in the field of the human mind" (53).

"Dianetics is the answer to human suffering" (54)

"Scientology [is] that information about life which in this period of Earth it is no longer the least bit safe to try to get along without" (55)

"[Scientology] is a fraud" (56)

"Dianetics is the most advanced and the most clearly presented method of psychotherapy and self-improvement ever discovered" (57)

"But Dianetics is not a psychotherapy and it is not psychosomatic medicine. Those who want and

need these things find Dianetics swiftly efficacious in these fields and so think of it as a psychotherapy" (58)

"The technology of Scientology is a completed workable system of religious philosophy which possesses application capable uniformly of raising or recovering the spiritual condition of an individual to a more desirable level, either to make the less able able or to make the able more able" (59)

"A scientologist is a person who keeps making things go right" (60)

"Scientology is a practical everyday philosophy - a technology - of the human spirit" (61)

"1. Dianetics is an organised science of thought built on definite axioms: it apparently reveals the existence of natural laws by which behaviour can uniformly be predicted in the unit organisms or society.

"2. Dianetics offers a therapeutic technique with which we can treat any and all inorganic mental and organic psychosomatic ills with assurance of complete cure in unselected cases . . . (This statement is accurate to date - it is conceded that further work may demonstrate some particular case somewhere which may not entirely respond" (62)

55. It will be seen that some of these quotations relate to Dianetics. Historically, this came first. and Scientology was developed later. Although distinctions can be drawn between the two, they are very closely connected and it would be impossible today to study or practise the one without the other. When I asked the Scientologists, near the end of my Enquiry, what part Dianetics played in relation to Scientology at the present time, they told me that

"Cases tend to follow the course of development of Dianetics and Scientology. When an individual is completed on Dianetics he is ready for Scientology grades and Clearing. Dianetics brings health. It puts the body right so that it does not get in the way of freedom. Scientology brings ability, spiritual freedom and immortality. Scientology is senior in that it solves any and all troubles that may have occurred in Dianetics and solves as well any that may have occurred in Scientology.

Mankind, at this time, is so battered about and preached to about being an animal and is so relatively inactive in this push-button civilisation that he has a long way to rise to get his foot on the first rung of the ladder. He thinks of himself as a body. Dianetics takes care of the unsavoury aches, pains and with medical help, ills of the body so that he can get his mind off it.

With Dianetics completed he is now ready for his Scientology grades. Not having neglected the first steps of Dianetics he can achieve results in Scientology.

Dianetics is a science of the mind (*dia* - through, *noos* - mind) developed before 1950 and considerably refined since. It takes care of the aches and pains and psychosomatic ills of the body. It was and is the answer to psychosomatic medicine and in the hands of ministers is used as pastoral counselling.

Scientology is a religion. Its period of development was from 1951 onward. Its target is spiritual freedom and ability."

In this Report I shall use the word "Scientology" to include Dianetics throughout, except on those few occasions where it is necessary to distinguish between them, in which case I shall make the

distinction explicit.

56. In so far as Scientology is theoretical, it consists of a set of statements about the world, about man, and about the relationship between the two. In so far as it is practical, it consists of a set of procedures carried out by one person on another. A Scientologist, for my purposes, is someone who accepts the theories whether or not he participates in the practices. Scientologists themselves would probably not agree: to them participation in the practices is a necessary feature of membership.

57. There is, however, an important distinction to be drawn between two classes of Scientologists. The first is best described as the "Scientology leadership", consisting of those for whom Scientology is a full-time occupation which provides their only livelihood. Mr. Hubbard stands at the head of this class, and would seem still to be the single policy-maker, but the pyramid of power within the Scientology organisations contains many others who take part in the administrative and executive functions. The other class I shall call the "followers of Scientology". These are people from all walks of life in different parts of the world who accept some or all of the beliefs of Scientology and seek betterment, fulfilment or perhaps only solutions to their present personal problems through Scientology "processing". The two classes are not wholly distinct, since there is an intermediate stage at which a follower, desiring more processing but unable to pay for it, may be offered employment by the leadership to enable him to continue with his processing. So far as I know, recruitment to the leadership is largely by this route, but the broad distinction between the leaders and the followers is important for many of the matters with which this Report is concerned.

(a) The Founder

58. Before describing the organisation, the finances, and the theories and practices, of Scientology, it is necessary to say something about their genesis. This lies exclusively with Mr Hubbard, who is rightly described by Scientologists as their Founder. Mr Hubbard is an American citizen, born in Nebraska in 1911 and raised in the State of Montana. He is a man of many parts: at different times in his career he has earned his living as an explorer, a film producer, a United States Naval Officer, and a prolific writer of science fiction. His academic career is a little obscure: it seems that he attended the George Washington University in 1932 but left without graduating. He later rectified this omission by acquiring the degree of Doctor of Philosophy from the Sequoia University, Southern California, but the Anderson Board reported that this institution was not accredited with the appropriate U.S. Educational Authorities, and I have not seen this finding denied by the Scientology leadership. He also holds the degree of Doctor of Scientology which, again according to the Anderson Board, he conferred on himself (63). For a number of years he was referred to in Scientology literature as a "Doctor of Philosophy", but after the Anderson Report the following announcement appeared on 8th March 1966 in "The Times": -

"PUBLIC NOTICE

I, L. Ron Hubbard of Saint Hill Manor, East Grinstead, Sussex, having reviewed the damage being done in our society with nuclear physics and psychiatry by persons calling themselves "Doctor" do hereby resign in protest my university degree as a doctor of philosophy (PhD), anticipating an early public outcry against anyone called Doctor; and although not in any way connected with the bombs of "psychiatric treatment" or treatment of the sick, and interested only and always in philosophy and the total freedom of the human spirit I wish no association of any kind with these persons and do so publicly declare, and request my friends and the public not to refer to me in any way with this title.

(signed) **L. Ron Hubbard**"

59. Mr Hubbard began to develop Dianetics in about 1948 and developed Scientology from it after

about 1952 (64). With very few exceptions, every book, pamphlet, article, journal and policy document printed, duplicated, distributed or published by Scientologists which I have seen bears Mr Hubbard's name either as sole author or as the owner of the copyright. He is, by common consent, a man of forceful personality, which comes through very clearly in his writings. Since this Report includes quotations from many of these I can safely leave Mr Hubbard to speak for himself without further introduction.

60. It is, as I understand it, not in dispute that Mr Hubbard was the absolute ruler of Scientology at all events until 1966 (65): all its theories, practices and policies stem from him, and he had total de facto control over the organisation. between 1958 and 1968 (when the Home Office declared him as an undesirable alien and refused him further admission to Britain) he directed Scientology from its headquarters at Saint Hill Manor, East Grinstead, Sussex. Since then he appears to have transferred his Headquarters to the high seas, spending most of his time on board one or other of the six vessels operated by the "Sea Org", cruising under the Panamanian flag.

61. In the course of answering one of my questionnaires, the Scientology leadership told me that "in 1966 L. Ron Hubbard resigned from the active running of Scientology organisations". While this assertion is supported by the fact that Mr. Hubbard's resignation as a director from a number of Scientology companies is recorded on their files at the Companies Register, a number of recent policy documents are less consistent with it. The following two are fairly typical examples: -

"LRH ED 26 WW

Date 1 April 1970

To: HCO EXEC SEC WW for action

Info: ECWW, WW personnel

From: Ron

Subject: Management

Reference: HCO P/L 12 Feb 1970 Issue II, ECWW, Primary
Duties of

I am glad to have such good reports of concentration on your Primary Duties as outlined in the above Policy Letter.

Your actions to implement the Policy greatly help.

There are undoubtedly actions and situations WW is involved in which lie outside these Primary Duties which could be handed over to more appropriate terminals

Each WW staff member (excluding Guardian WW and Franchise Offices) should survey his post and area and make three separate lists:

(a) Post actions that effect or contribute to the actual Primary Duties.

(b) Post actions you are currently concerned with that are not covered in (a).

(c) Problems you have on your plate not concerned with (a).

(d) Anything in (b) or (c) you think I should be urgently advised of.

Send them to HCO ES WW who will look them over, sort out any confusions, make any needed corrections, and send them with her comments and suggestions to me.

Items on (d) lists may be forwarded at once.

It will then be possible to sort out and put right any conflicts or distractions that may exist.

I wish to do all possible to make things run smoothly for you.
LRH ek.ei

Love, Ron,

(SEAL)

L. RON HUBBARD Founder."

"LRH ED 94 INT
Date 1 April 1971

To: All Staff, SO and Scn Orgs
LRH Comms

From: Ron

Subject: Routine of Thurs Reports

Your Thursday Reports are reports to me and I appreciate them. It's a tremendous flood of data reflecting tons of action to get the show on the road.

I have already given in No. 1 Programmes the basic actions needed to handle the major problems in orgs. Management at WW, Cont. and local level is mostly concerned with co-ordinating actions necessary to achieve the targets on the Programmes. Thursday Reports are not really necessary for this action, and the Reports are really my greatly valued comm lines to individual staff members.

So if LRH Comms will just mail the weekly packs of reports to me via OTL DK.

Your reports really keep me in touch with you.

Management lines have their own report and data lines. I'll back them up with broad advices and policies, as always.

Thursday Reports are my lines from individuals regardless of post or status. I value them very highly, as I value you.

LRH: nt.ei.

Love, Ron

(SEAL)

L. RON HUBBARD

Founder"

62. In a letter to me dated 27th June 1970, Mr. Hubbard expresses the hope that my Report "will restore to me my lovely home in England which I am told is more beautiful than ever with the grounds bursting in blossom and where I had already retired. I will admit to having been somewhat irked in the last three years to be deprived of it . . ." Since this letter is headed "c/o Saint Hill Manor, East Grinstead, Sussex", I assume that this is the home he refers to. As will be seen in section (c) of this Chapter, this property was acquired on 16th January 1967 by the Church of Scientology of California (which describes itself as "a non profit Corporation in U.S.A. Registered in England"), and now stands in its books at a little over £160,000. According to the document which I quote in paragraph 68 below, the vendor was Mr. Hubbard.

63. It may perhaps also be relevant here to note that a report form, recommended by Mr. Hubbard in

a Policy Letter dated 29th January 1970 to senior Scientology officials for reporting on the state of their organisations, contains these questions: -

26. Were any "threats" received from Creditors this week?

27. Is the Org paying off any debt to LRH ?

28. Is the Org paying off any debt to Pubs Org?

29. Is the Org paying off any debt to the Sea Org ?

30. Is the Org paying off any debt to SH ?

31. Is the Org paying its 10 per cents?

(b) Organisation in the United Kingdom

64. In answer to my first questionnaire, the Scientology leadership told me that there were now probably upwards of 150,000 people in this country who would call themselves Scientologists, with about 200 new members joining every week. About 60,000 had undergone "processing" at the two major centres at Saint Hill Manor or in London in the last five years, and an estimated further 15,000 had received free auditing. A further unspecified number had received auditing from "Missions" and individual auditors, and "emergency assists" had been given to other persons who had been injured or hurt.

65. The Scientologists also told me that the total number of their employees working in the United Kingdom had increased from about 95 in September 1965 to about 250 in May 1970, of which about 10% were performing management - as opposed to mere executive - functions. Ten were receiving processing in May 1970; any member of the staff may have free auditing if he wants it.

Local branches are now called "Missions" and these are located in the following places: -

- Burton on Trent
Sutton, Surrey
Reading
Birmingham
Coventry
- Helensburgh
- London, N.W.3.
Petersfield, Hants.
Plymouth
Southampton
Jersey, C.I.
Brightlingsea, Essex.
London, N.19.
Bristol
Swansea
Edinburgh

of which the first ten have full Mission status. "Franchises" have also been granted to Missions in Loughborough, Quorn, Sheffield and Wymondham, as well as to those marked with an asterisk in the above list.

66. The writing paper on which representatives of the Scientology leadership now communicate with me is headed: -

"The Church of Scientology [of California (66)]

The Hubbard Scientology Organisation

WORLD WIDE. Founder: L. Ron Hubbard"
and at the bottom carries the following imprint: -

"Church of Scientology of California (A Non-Profit Corporation in the U.S.A. Registered in England)".

67. I asked the Scientologists what organisations connected with Dianetics and/or Scientology existed at the present time which were either incorporated in the United Kingdom or, being incorporated elsewhere, engaged in activities or were represented, in the United Kingdom. The reply was as follows: -

"(a) At the present time there are no active organisations connected with Dianetics or Scientology incorporated in the United Kingdom. There are a number of companies which are inactive and I believe that a number of them might have been wound up or are in the process of being wound up. These are H.A.S.I. (London) Ltd., HCO (WW) Ltd., HCO (St. Hill) Ltd., Hubbard Communications Office Ltd., Scientology Publications Ltd., Scientology Library and Research Ltd., HASI Ltd., and Dianetic Association Ltd.

(b) The main activities of Scientology in the United Kingdom are carried on by the Church of Scientology of California (non-profit Corporation in California registered under Part X of the Companies Act) with its branches at St. Hill Manor, London, Brighton and Swansea. There are also a number of Missions chartered by the Church which are listed under a separate answer. In Scotland there is the Hubbard Academy of Personal Independence and the Advanced Organisation, which are run by the Hubbard Foundation Scotland.

(c) Of course there are a number of other organisations in which Scientologists are actively involved. I do not know precisely how many but broadly the list would cover the National Council for Civil Liberties, the Scientology Ex-Service Men and Women's League, The National Trust, Conservation Society, the British Medical Association, the Royal College of General Practitioners, Campaign against Psychiatric Atrocities, Society for Individual Freedom, the Association for Health Development and Aid etc."

68. The true reasons for the transfer of the entire business to the Church of Scientology of California are very fully set out by Mr. Hubbard in the following HCO Executive Letter dated 12th March 1966: -

"
HCO EXECUTIVE LETTER OF 12 MARCH 1966

Remimeo

To: All Staffs

From: Ron

Subject: CORPORATE STATUS

Well at last we are able to consolidate our corporate status in the UK and Commonwealth and S.A.

The big stumbling block has been Inland Revenue's refusal to grant non-profit status to limited companies. Without that we could not transfer the various organizations and US assets in the UK and Commonwealth to a UK or Commonwealth company.

For nearly 10 years, HASI Inc Arizona, has had to continue to operate in the UK and Commonwealth. In 1955 it

found it cost the US office a fortune to support their overseas interests and they could not afford them. Currency exchange laws in UK, Aust, NZ etc. made it impossible for the Scientology offices there to pay the US office back for anything it furnished or did. This one way flow could be reduced by giving no service but even so left the US company at risk without pay.

In the mid-fifties a 12 man Board of Directors of which I was not a member determined to transfer all the HASI overseas offices to limited companies and be shut of them. I was appointed trustee for transfer.

But all the properties were non-profit and by the laws of Arizona no property of a non-profit company can be transferred to a profit company. Inland Revenue refused non-profit status to each of the limited companies I organized and I could not transfer the US assets to them. This was hard because the tax crazy UK and Commonwealth governments (their peoples are the highest taxed people in the world) demanded a limited company operate a year before Inland Revenue would say it was non-profit. So we would form a limited company and then after a year have the tax nuts say "No" and have to start all over again. This went on for 10 years! They would have gained all these US assets but no, they would not award a non-profit status.

HASI Ltd, HCO Ltd. local proprietary limited companies, one after another got the axe from Inland Revenue.

If you think that didn't make problems !

Meanwhile the US offices continued to scream, cut off this expense of supporting England!

I supported a lot of these overseas companies with my own funds trying to get them to stand on their own feet. And at last in 1960 I organized the Saint Hill organization to help technology and to support the UK and Commonwealth. By Jan. 22, 1963, I was able at last to cut off the bulk of US support funds and handle things from Saint Hill for the overseas area particularly.

Finally, in January of 1966 while handling another lot of stupidity by Inland Revenue and UK accountants, I was able to sort out the picture.

The Church of Scientology of California was willing to take over all US, Commonwealth and South African interests. It is a Federal certified US non-profit corporation and Inland Revenue will apparently accept its certificate.

Thus for the first time I can execute my orders as Trustee and transfer the UK and Commonwealth properties off the back of the US HASI.

The companies are no longer absorbing US funds to keep going and a method of returning the US investment has been worked out by furnishing films and service to the US and not putting any further US funds into the Commonwealth. The Church of Scientology of California is willing to undertake this.

Rapidly the C of S of Calif as a foreign corporation (not as a new friendly society just being registered) is being qualified to do business through the UK and Commonwealth and every HASI office abroad is being turned over to it.

This means no change in staff or character of business. It means a change of name and bank accounts. All successful executive secretaries will be retained and things will go on as usual.

Every company of Scientology abroad is being turned over to C of S of Calif. by HASI, Inc. Arizona. This means HASI Ltd, HCO Ltd, and any and all inactive companies as well.

This finally gets me off the hook as personally supporting these companies.

I remain the US agent to effect the transfer and a HASI board minute of Feb. 20, 1966, directs all staffs and officers to assist me in making the transfer to C of S of Calif everywhere in the UK and Commonwealth.

I am of course a board member of C of S of Calif. and remain as Executive Director of the orgs.

Saint Hill, which was mine, is being sold to C of S of Calif, the other orgs are simply being given.

I receive no salary for my work and have no service contract with any organization. But I am consigning to C of S of Calif exclusive use of my name in connection with Scientology.

This makes a single, neat corporate structure.

Saint Hill (and probably London) begins to operate as C of S as of 5 April 1966. Other orgs will as fast as the Legal

Officer at Worldwide can effect qualification of C of S in their countries.

The International Executive Division at Saint Hill is in firm control of Scientology and will continue to be and remains the Int Exec Div of each org in the world, authorized by their boards.

Such transfers are usually attended by a lot of heads rolling. But our statistics are mainly up and nothing desperate is planned.

Suppressives hate to see up statistics and as this new corporate structure will result in soaring statistics, being relieved of tax burdens. I dare say a lot of rumour will be started to make people insecure about it. But if getting very legal and all arrangements solid is insecurity then mountains are the sea.

Our corporate structure has been attacked many times But oversees it could not be consolidated due to Inland Rev/enue. Some people are naive enough to believe the purpose of such offices is to collect tax. It isn't. It's a mechanism invented by suppressives to stamp on rising statistics. Don't believe it? Well, what would happen if you got a rise? That would be an up statistic for you but there would be a fine for it by Inland Revenue! They just refused to accept US assets, that's all The only cheerful note is that they'll break their own governments before they break us!

So we're getting all straight now, it seems. And good news! As all auditors will be ministers, ministers have in many places special privileges including tax and housing allowances.

Of course anything is a religion that treats the human spirit. And also Parliaments don't attack religions. But that isn't our real reason - it's been a long hard task to make a good corporate structure in the UK and Commonwealth so the assets could be transferred.

Apparently we've done it.

LRH: ml

L. RON HUBBARD

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69. Dealing first with the overseas companies, recent searches at Companies House show the following: -

i) Hubbard Association of Scientologists was incorporated in Arizona on 10th September 1952 with an authorised capital stock of \$200,000. It was duly registered here under Part X of the Companies Act. Mr. Hubbard and his wife Mary Sue are both shown as directors.

(ii) Hubbard Association of Scientologists International was incorporated in Arizona on 1st September 1954 "to establish a religious fellowship and association for research into the spirit and the human soul and the use and dissemination" of Mr. Hubbard's findings. It also was duly registered here under Part X of the Companies Act. Both Mr. and Mrs. Hubbard were directors, but resigned on 21st July 1965.

(iii) The Church of Scientology was incorporated in California on 18th February 1954, and changed its name to "The Church of Scientology of California" on 19th June 1956. On a notice dated 22nd March 1966, both Mr. and Mrs. Hubbard are shown as directors, but they resigned on 27th September 1966. It seems that two months earlier - on 1st August 1966 - Mr. Hubbard also resigned as President, but this was not notified to the Registrar until more than three years later, on 2nd September 1969. Other directors come and go: in one period of 32 months there were 13 changes. At a special meeting of the Trustees held on 26th February 1966 a resolution was passed "that in order to better achieve Article 2(b) of the Articles of Incorporation a seminary be established to be called the Hubbard College of Scientology and that it shall first be situate at Saint

Hill Manor, East Grinstead . . . and be so administered that it be granted charitable status". There are references on the file to a "Mother Church", apparently the Church of American Science of Camden, New Jersey.

70. Of the other Scientology companies mentioned in the Scientologists' reply to my question, searches conducted at Companies House between July and October 1970 disclose the following: -

(i) H.A.S.I. (London) Limited was incorporated on 20th December 1963. Only two £1 shares have ever been issued. Its main object is "to conduct and carry on any and all kinds of scientific research, especially with reference to the human mind, spirit and soul, in mental, psychosomatic and allied fields . . . by means of . . . Scientology". Mr Hubbard has never been a director. No annual returns have been filed since 31st December 1968.

(ii) H.C.O. (WW) Limited was incorporated on 5th December 1963. Again, only two £1 shares have been issued. Its main object is the same as that of H.A.S.I. (London) Limited. Mr. Hubbard has never been a director. Again, no annual returns have been filed since 31st December 1968.

(iii) H.C.O. (St. Hill) Limited was also incorporated on 5th December 1963. Once more, only two £1 shares have been issued. Its main object is the same as that of H.A.S.I. (London) Limited. Mr Hubbard has never been a director in a report for the two years down to 5th April 1969, the directors said that the Company had engaged in no activities.

(iv) Hubbard Communications Office Limited "trading as Hickstead Garage" was incorporated on 30th December 1960 with an authorised share capital of £300,000, divided into 1000 £1 voting shares, 3,380 non-voting £25 "A" shares and 40,400 non-voting £5 "B" shares. Eleven of the £1 voting shares have been issued one to Mr. Hubbard and another to his wife. None of the other shares have been issued. Mr. Hubbard is a governing director not subject to retirement. No annual returns have been filed since 26th May 1967. According to a statement in lieu of prospectus, the company was going to grant a franchise to the Hubbard Association of Scientologists in return for "a red apple and sixpence per annum . . . said contract being subject to good usage but without termination date".

(v) Scientology Publications Limited was incorporated as long ago as 30th January 1954. Mr Hubbard holds 51 out of 57 £1 shares issued Both he and his wife were appointed directors on 24th November 1955. He but not she - resigned on 30th December 1966. No annual returns have been filed since 31st December 1967.

(vi) Scientology Library and Research Limited was incorporated on 7th February 1964. Here again, only two £1 shares have been issued. The main object is once more "to carry out scientific reseach". Mr Hubbard had never been a director, and no annual returns have been filed since the end of 1968.

(vii) HASI Limited (actually called "Hubbard Association of Scientologists International Limited") was incorporated on 20th June 1960 with an authorised share capital of £250,000 in 10,000 £25 shares, of which f28,750 was issued. Mr and Mrs Hubbard were both directors: he resigned in 1966, she in 1968. No annual returns have been filed since December 1968.

(viii) Dianetic Association Limited is the oldest company of all, having been incorporated on 3rd November 1951 as a company limited by guarantee. Its main object is "to encourage and develop science and practice of the method of psychotherapy known as Dianetics and of other methods approved by the Association". Membership is open to any person "who has passed an examination

or other test approved by the Council", furnishes "evidence of professional competence" or "is thought by the Council to be a fit person". Mr Hubbard was a director until 18th May 1957. The last annual return was filed on 31st December 1968, according to which the Company had conducted no activities.

There is no indication on the files of any of these companies having been wound up, or being in the process of being wound up.

71. Soon after HASI Limited was formed in 1960, Scientologists were invited to subscribe for its shares at £25 each. When Hubbard Communications Office Limited was formed soon afterwards, it was suggested that HASI Limited should allot to that company 3000 of its voting shares in return for 3000 of the latter's non-voting shares, thus giving the holders of H.C.O. Limited's voting shares (of which only 11 were ever issued) control over both companies. This scheme was eventually abandoned because, it was said, HASI Limited had not obtained non-profit status. What happened instead was that the holders of HASI Limited's £25 shares were invited to sell them to HASI of Arizona for 1/- and a "lifetime membership", the seller to pay the stamp duty: -

"Hubbard Communications Office,
37 Fitzroy Street,
London, W.1.

Tel: LAN 3601-4

Dear Shareholder,

As you may know, the government would not grant HASI Ltd. a non- profit status and we are going to remain HASI Inc. of Arizona.

Therefore, HASI Arizona, a bigger company, is offering to buy your share for 1/- and a lifetime membership (gratis).

This way you are enabled to be "aboard" the organization that contains the bulk of Scientology activity. HASI Arizona is the Org where the Main Show is going on and we don't want to leave you sitting in a Side Tent just because of a government's error. So this offer is to bring you over to the Big Tent. And the Main Show is starting. Technology has been researched and polished to a fine point and we've started to E X P A N D.

As HASI Arizona does not have capital stock, we can't offer to exchange HASI Arizona stock for HASI Ltd. stock. But we can and do offer you your Lifetime Membership. This is the way it's done.

By law, HASI Arizona, as transferee, has to make a nominal monetary payment. We are therefore offering you the nominal consideration of 1/- for your share (mark the consideration of 1/ on the form in the space provided.) That means that as soon as we receive your share transfer form we shall send you the sum of 1/- plus a HASI Lifetime Membership.

When you have completed the form please post it to: -

Controller of Stamps,
Direct Post Section,
West Block,
Barrington Road,
Worthing,
Sussex.

DO NOT POST THE COMPLETED FORM TO US UNTIL THE STAMP DUTY HAS BEEN PAID.

The Controller of Stamps will calculate the stamp duty (approx 4d for 1/-) and notify you of the duty you have to pay. When you have paid this sum the stamped form will be returned to you, and you then forward it to us.

We shall very much appreciate it if you will complete the transaction as soon as possible.

Yours sincerely,

VALERIE OBIN,
HCO Area Secretary.

P.S. In the event you have more than one share, you may effect the transfer, and name someone of your choice for the Lifetime MEMBERSHIP or HASI Arizona will buy it (them) from you for the nominal consideration of £25.

72. This offer was later increased to 1/- plus a Fellowship at Saint Hill, the purchasers to pay the stamp duty: -

HUBBARD ASSOCIATION OF SCIENTOLOGISTS INTERNATIONAL, INC.

Saint Hill Manor,
East Grinstead,
Sussex.

18 October 1965

Dear Sir or Madam,

We wish to bring to your attention that the H.A.S.I. Inc. of Arizona offers you, without further dues, a Fellowship of the College of Scientology now under construction at Saint Hill and to buy your share in H.A.S.I. Ltd. for one shilling. H.A.S.I. Arizona is the proprietor of the College.

(2) The object of this operation is to transfer the activities of H.A.S.I. Ltd. to H.A.S.I. Arizona, and so gather all Scientology activities in one large organisation. This will aid efficiency and permit economies. We are confident of your support in this progressive measure.

(3) The benefits of a Fellowship of the college are 10% discount on all books and meters purchased through the organisation and not marked 'net' or 'no discount' in price lists (usually items costing 6/- or less). If you have International membership the discount will be increased to 30% on books and 20% on meters.

(4) A share transfer form is enclosed which on completion should be forwarded in the enclosed envelope to H.A.S.I. Inc. of Arizona, Saint Hill Manor, East Grinstead. Stamp duty on the transfer will be paid by H.A.S.I. Ltd.

(5) It is regretted that this offer cannot be kept open indefinitely, therefore, it will apply only to transfers received up to and including the 15th December, 1965.

Yours faithfully,

Mary Sue Hubbard

M. S. Hubbard, Secretary, BR> H.A.S.I. Inc. of Arizona

73. There are two further companies on the English register which were not mentioned in the answer to my question: -

(i) Scientology Consultants to Industrial Efficiency Limited, another £2 company incorporated on 23rd May 1957, whose annual returns for once are up to date. Its main object is "to increase the efficiency of companies, businesses, organisations and individuals by the specialised techniques of Scientology." Mr Hubbard has never been a director.

(ii) Hubbard Explorational Company Limited, which was not incorporated until 22nd November 1966. Mr. Hubbard (described as an "Expedition Supervisor") holds 97 of the 100 £1 shares, and he and his wife are the only directors. Mrs. Hubbard is the Secretary. The main object is "to explore oceans, seas, lakes, rivers and waters, land and buildings in any part of the world and to seek for, survey, examine and test properties of all kinds."

74. Two further Scientology organisations deserve mention. The form of Contract and release

which I quote in paragraph 135 below is expressed to be made with "Operations and Transport Services Limited." No company of that name has ever been incorporated in the United Kingdom, and none is registered under Part X of the Companies Act, as it would have to be if it were a company incorporated abroad which has a place of business in the United Kingdom.

75. Lastly, there is an entity called the "Sea Org" which came to my notice in the course of my enquiry. I asked the Scientologists to supply me with full particulars of its nature and activities, and this was Mr. Gaiman's reply: -

"(I have a personal theory that the Sea Org was set up by a consortium consisting of Granada TV, the News of the World, the Daily Mail, and the "People" to provide them with copy for the summer of 1968).

The Sea Org (Sea Organisation) was actually started in 1966-67. At about that time Mr. Hubbard had resigned his trusteeships and directorships and from the active participation in the running of all the Churches of Scientology.

At that time, as I understand it, he was very interested in ancient civilisations and wanted to take a boat to the Mediterranean to do some exploring and research. Some Scientologists went with him, and, as usually happens, more wanted to join. One result of his researches was the book "A Test of Whole Track Recall", which you probably have read.

Inevitably, the Sea Org, which was a colloquial name which stuck, grew.

After the former Health Minister made his famous announcement to the House on 25th July 1968, the Home Office wrote to Mr. Hubbard informing him that he would be refused leave to land in the U.K. in spite of the fact that as early as 1963 all his landing conditions had been permanently revoked.

The Sea Org became more or less permanent, and the members of the Sea Org today have a number of functions. The first is to assist Mr. Hubbard with his researches. Most of them are experienced Scientologists and expert auditors. Some of them tour the world on goodwill missions, and visit the various Churches to bring advice and assistance. They are today very much interested in the philosophy of management, which Mr. Hubbard has been recently researching

They are sea-born for a number of reasons. One is that Mr. Hubbard is sea-born. Another is that it has been found that it is excellent training for people to come to grips with sea and with the workings of ships. It is a practical experience which it is not easy to find on land, and makes for competent, practical people. Another is that a ship is a very quiet and safe environment, free from the distractions of shore life, and is a good place in which to engage in auditing and research. They also appear to have a lot of fun.

As the Sea Org itself is not part of the corporate Church of Scientology, there is not much in the way of policy documents affecting it. It seems that it just "grew up". I have been able to find a number of "Auditor" magazines which mention it, which I enclose.

Sea Org members are very dedicated Scientologists, and many sign a "billion year" contract on joining up, after their initial probation period. This may be likened to the final vows of some religious orders. It is a commitment. This does not preclude them from taking leave, which in my experience ranges from the normal 3 week holiday to periods of 2 years or more, nor from leaving the Sea Org altogether if they wish to.

They wear normal maritime uniform, which is optional when they are on land.

The Church has chartered some Sea Org vessels, originally to provide a safe environment for staff training and also to provide somewhere where students coming to Saint Hill could go in order to complete their training and auditing, which became more and more difficult at Saint Hill as the Home Office became more restrictive with visas."

In a later letter, Mr. Gaiman told me that Sea Org had, in the last five years, owned, chartered or operated no fewer than six ships: The Royal Scotman, Avon River, Enchanter, Aries, Neptune and Bolivar.

The following is the wording of the "billion year contract": -

"I , ... , DO HEREBY AGREE to enter into employment with THE SEA ORGANIZATION and, being of sound mind, do fully realize and agree to abide by its purpose which is to get ETHICS IN on this PLANET AND THE UNIVERSE and, fully and without reservation, subscribe to the discipline, mores and conditions of this group and pledge to abide by them.

THEREFORE, I CONTRACT MYSELF TO THE SEA ORGANIZATION FOR THE NEXT BILLION YEARS.

(As per Flag Order 232)"

The following quotations from an HCO policy letter dated 7th December 1969 and signed by Mr. Hubbard may also be thought relevant: -

"It is very easy for a staff member and even an Ethics Officers to completely misunderstand Ethics and its functions. In a society run by SPs and controlled by incompetent police the citizen almost engrammatically identifies any justice action or symbol with oppression."

"Yet in the absence of true Ethics no one can live with others and stats go down inevitably. So a justice function must exist to protect producers and decent people."

"The Ethics Section is in Department 3. This department is called Inspection and Reports."

"In small orgs there is only one person in that department."

"Because he has files of damage reports and chits and because he can see and investigate, the Ethics Officer locates WHO is causing outnesses and suppressing the Org. By condition assignments, publication and Comm Evs he gets in Ethics (67).

"It occasionally happens that it is someone high up in the Org. It sometimes happens his seniors or the EC scold him for daring to report on things or to them. Then he knows the suppression is high up and he is delinquent in duty if he does not report it to the next highest Org and if no action there right on up to the Sea Org. Anyone removing him for daring to report the factual reports of his inspections can be severely handled by upper organisations. The Ethics officer can only be in trouble if he fails to do his job and keep in Ethics."

(c) Finances

76. On 10th July 1970, I asked the Scientology leadership to supply me with copies of the certified accounts for the past five years of each of the Scientology and Dianetics organisations which had been active in the United Kingdom at any time during that period. The auditor of the Scientology organisations, Mr. D. B. M. Field, A.C.A. of East Grinstead, wrote on 3rd August 1970 as follows: -

"I am afraid that I cannot supply you with copies of the last 5 years' certified accounts at the moment, as I have not certified any accounts. I expect to have completed and certified the accounts by Christmas this year at the very latest, and possibly sooner."

77 I therefore asked instead for the draft accounts, uncertified, for the same five-year period, of

these organisations. In answer to this, I was sent on 28th September 1970 three sets of draft accounts only: one for the 15 month period from 1st January 1965 to 5th April 1966, and one each for the years ending 5th April 1967 and 5th April 1968. Those ending in 1969 and 1970, I was told, would not be ready for "several months".

78. A search of the Companies Register confirms that, despite the requirements of the Companies Act, no accounts have ever been filed for these companies.

79. These draft accounts, evidently regarded by the Scientology leadership as the accounts reflecting the financial affairs of Scientology in the United Kingdom, disclose the following information relevant to this enquiry: -

(i) Those for the period 1st January 1965 to 5th April 1966 are headed "Hubbard Association of Scientologists International Inc.", while those for the two succeeding years are headed "Church of Scientology of California, Diocese of the United Kingdom." This would seem to accord with what Mr. Hubbard says in the policy letter dated 12th March 1966 which I have quoted in paragraph 68 above.

(ii) The accounts show the following sources and amount of income: -

	1.1.65-5.4.66	year to 5.4.67	year to 5.4.68
Training and processing less refunds	£279,418	£418,326	£973,239
Gross profits from sales of books, meters and sundry merchandise	23,046	28,662	66,341
Other	6,184	10,289	36,438
Total Income	£308,648	£457,277	£1,076,018

On any view, Scientology in the United Kingdom during this period was a big, and fast expanding, business.

(iii) Among the conventional business expenses appear the following:

	1.1.65-5.4.66		year to 5.4.67		year to 5.4.68	
	£	% of total income	£	% of total income	£	% of total income
Staff salaries	82,691	23.7	138,517	30.3	175,556	16.4
Directors' salaries	3,125	0.9	2,914	0.6	2,383	0.2
Advertising and Promotion	35,995	10.3	21,048	4.6	50,913	4.7
Commissions payable	10,126	2.9	33,039	7.2	63,723	5.9
Postage and Carriage	16,493	4.7	24,636	5.4	50,677	4.7
Travelling and Motor expenses	6,549	1.9	7,288	1.6	15,672	1.5
Provision for bad debts	42,150	12.1	39,426	8.6	7,487	0.7

- including "printing, stationery and sundry office expenses."

None of these calls for any special comment.

(iv) In each of the three periods, there is an item called "Expenditure on United States Mailing List and Promotion". In the first period, this amounts to £87,500; in each of the succeeding years it is charged at £70,000. In the first period only, there is also a "Franchise licence fee" of £27,064.

(v) After charging all these expenses, and others of a usual kind, the first period shows a loss of £59,939 and the following year shows a profit of £52,617.

(vi) Surprisingly, the last period - the year to 5th April 1968 - shows a loss of £20,297 despite the fact that the total income has more than doubled and that the conventional expenses have by no means risen in proportion. This loss is arrived at after charging the following items, none of which had been an expense of the business in either of the earlier periods: -

"Technical & educational"	£160,312
"Cost of research & expansion projects"	£93,179
"Service charge for New York Scholars payable to Church of Scientology, New York"	£15,741
"Losses on Rhodesian Mission Branch"	£33,171

Further, the item which in the previous year had been called "Printing, stationery and sundry office expenses - £23,606" has now become "Printing, stationery and sundry office expenses *and Central Administration*" and has leapt to £141,085, while "Legal and professional charges - £12,527" has become "Legal and professional *and Consultancy*" at no less than £175,479. The total of these new and increased items is £582,834.

(vii) The Balance Sheet as at 5th April 1968 shows that, on 16th November 1967, the business had acquired the freehold of Saint Hill Manor and its grounds (which had previously been held on a lease, apparently from Mr Hubbard) for an outlay of £79,410. Expenditure incurred on the buildings both before and after this date amounted to £81,203 and the property therefore stands in the books at £160,613.

(viii) Despite this major item of capital expenditure, the cash at bank and in hand on 5th April 1968 was £351,073, an increase of £238,420 over the year, on top of an increase of £91,964 in the previous year. Evidently, Scientology in the United Kingdom has no cash flow problem.

(ix) On the liabilities side, the following items appear as at 5th April 1968: -

"Amounts due to HASI Inc"	£64,516
"Amounts due to U.S. Churches of Scientology"	£227,500
"Amounts due to associated companies"	£80,743

The second of these items has increased in successive Balance Sheets by the exact amount of successive charges for "Expenditure on U.S. Mailing List and Promotion" from which I infer that this expenditure, although charged to revenue in the accounts, has not in fact been paid.

(x) As against that, £3,129 is shown as "Owing by associated companies in the United Kingdom", but all of it is treated as a bad debt. £76,567 is shown as "Owing by Overseas Scientology Organisations", and a provision for bad debts is made against this in the sum of £37,269.

(xi) According to the balance Sheets, the following amounts, with the following provisions for bad

debts, were "Owing by students" on the respective dates: -

	5.4.66	5.4.67	5.4.68
Owing	£48,780	£57,946	£64,285
Less provision	£25,689	£47,543	£50,824

(xii) The 1968 Balance Sheet also shows, for the first time, a single loan creditor at £10,059.

80. So much for the main business, owned during the period under review first by HASI and then by the Church of Scientology of California, both being Arizona companies registered here under Part X of the Companies Act as having a place of business in the United Kingdom. Under the provisions of those Acts, accounts should be filed annually relating to the whole of the company's business and not only to that in the United Kingdom. In fact, no accounts have yet been filed at all, and the drafts which were sent to me relate only to the United Kingdom business.

81. As for the financial affairs of the other Scientology companies,

(i) No accounts have been filed by H.A.S.I. (London) Limited, H.C.O. (WW) Limited, Scientology Publications Limited, Scientology Library and Research Limited, Dianetics Association Limited or Hubbard Explorational Company Limited.

(ii) According to the latest available directors' report of H.C.O. (St. Hill) Limited, that company had on 5th May 1969 no fixed assets, and had lost £3,180 by that date. Mr Hubbard owes it £1,045.

(iii) Scientology Consultants to Industrial Efficiency Limited has filed up-to-date accounts, showing accumulated losses of £655 down to 31st October 1969.

(iv) According to the last set of accounts filed for Hubbard Communications Office Limited (which run to 30th April 1966) that company seems to have been conducting an unsuccessful garage business. The auditors' certificate is heavily qualified: various documents could not be traced, vehicles had vanished, "the sales figure in the trading account cannot be regarded as anywhere near accurate", and there had been litigation with a manager who went bankrupt. The company ended up owing Mr. Hubbard £1,056, and his successor's report as Chairman, dated May 1967, is worth quoting if only for its refreshing brevity: -

" My illustrious predecessor reported to you last year.

Unfortunately the financial state of our company is not as we would have liked it."

(v) From the accounts which have been filed by HASI Limited, it seems that before about 1966 this was the parent company for the Scientology branches in London, New Zealand and South Africa. However, since then. the company seems to have been dormant, and on 5th April 1968 the New Zealand branch of HASI of Arizona was shown as still owing it £747, the South African branch £7,307, and the London branch £6,913. Accumulated losses to that date are given as £11,928.

The Foster Report

CHAPTER 4:

The Theories of Scientology

"What is matter? Never mind.
What is mind? No matter."

Punch, vol. XXIX (1855).

(a) Content

82. At different stages in their history either Dianetics (the first aspect of Mr. Hubbard's teaching to gain public attention), or Scientology (its later development), has been more prominent than the other. In its essentials, however, the theory of the human personality which underlines Dianetics and Scientology is the same, though Scientology elaborates it further, and adopts different techniques to seek to bring its adherents to the optimum state of human functioning, described in its own works as 'clear', or (at a later stage peculiar to Scientology) 'operating thetan'.

83. The fundamental thesis on which both Dianetics and Scientology are based - the discovery Scientologists regard as "*the* major advance of centuries of philosophy" (68) - is that the mind consists of three parts. The first, the "analytical" mind, is likened to a computer: "The analytical mind is not just a good computer, it is a perfect computer. It never makes a mistake" (69). Every perception is "filed" in a standard memory bank and remains there indefinitely, whether or not the individual intelligence has access to it. The banks contain perceptions for every moment of an individual's existence, asleep or awake, and even before birth. In Scientology theory, memory reaches back before the moment of conception to previous lives or existences, even in non-human forms or on planets elsewhere in the universe. The analytical mind is programmed to use this material to find the 'optimum survival conduct pattern': it can only consider problems from the point of view of their implications for survival.

84. The second, the "reactive" mind is a 'rogue' bank containing perceptions experienced at moments of pain, painful emotion or unconsciousness when the analytical mind 'cuts out' anterior analytical attenuation. These perceptions form a complete record of experience at these moments, with pain and distress built in: such a record is called an "engram".

85. There is also a "somatic" mind, 'the genetic entity plus the brain system of the body'. This is often at the mercy of the reactive mind and is responsible for most psychosomatic diseases. It does not seem to play much part in current Scientology theory.

86. When the analytical mind consciously experiences some perception which is linked, by some perhaps incidental common factor, with an engram, "some analytical power turns off, the organ or organs which are the analyser are fused out of circuit in some degree" (70). The reactive mind steps into the breach. Its rational powers are nil: its logic is that of stimulus / response and all stimuli associated with the original engram are identified with one another and equally capable of prompting the response. As an example -

"here's how an engram can be established: Mary, aged 2, knocked out by dog, dog bites. Content of engram: Anaten, age 2 (physical structure); smell of environment and dog; sight of dog jaws gaping and white teeth; organic sensation of pain in back of head (hit pavement), pain in posterior; dog bite

in cheek; tactile of dog fur, concrete (elbows on pavement), hot dog breath; emotion; physical pain plus endocrine response, audio of dog growl and passing car . . . Then at age 10 similar circumstances, no great anaten, the engram is restimulated. After this she has headaches when dogs bark or when cars pass that sound like that car, but only respond to the engram when she is tired or harassed otherwise" (71).

The original unconscious experience may well be misinterpreted: engrams arising from pre-natal experience are particularly liable to be misinterpreted by the reactive mind and to be "permanently fused into any and all body circuits" (72). As a result, the analytical mind loses control in certain sensitive areas, and so engrams which are fused in in this way may affect the entire development of an individual's personality. For example: -

"The only reason anybody 'wanted' to 'return to the womb' was because someone hit mother and yelled 'come back here!' So the person does" (73).

87. The technique of Dianetics seeks, one by one, to reduce the store of engrams in the reactive mind by bringing the individual to recall, and in fact re-live, the original moment of pain, emotion or unconsciousness which had given rise to the engram until he can do this unmoved. Most individuals have hundreds of engrams, and by the time they are adults many of them will have been restimulated ("keyed-in") thousands of times, and each time their hold over the individual's behaviour becomes stronger or, in Mr. Hubbard's technology, a new 'lock' is formed. Psychoanalysis tries to break these locks without being able to deal with the engram itself and is therefore a far less economic technique.

Summarising Dianetics in Mr. Hubbard's own words: -

"In Dianetics it was found that the mind was subdivided into two parts. The first was the analytical mind which did the actual thinking and computing for the individual but which, in the present civilised state of Man, was almost submerged. The second was the reactive mind. The reactive mind was considered to be a stimulus response mechanism which derived and acted upon the data of experience without thought. The content of the reactive mind was found to be the accumulated bad experiences of the organism not only in its current lifetime but in the other lifetimes which it apparently had led in order to accomplish the task of evolution and to arrive at its present state of structural beingness. The reactive mind was the blue print but it was also the stimulus response dictator of action. The formula which described the reactive mind was that everything is identified with everything. Dianetics accomplished a great deal in the elevation of beingness by reducing the most violent incident in the reactive mind by a process known as the erasure of engrams. An engram was a period of momentary or long pain and unconsciousness such as would occur in an injury, operation or illness. Such incidents could be reduced simply by "returning" the individual to the moment of the accident and then going over the accident step by step, perceptic by perceptic, as though it was happening again. After this had been done several times the accident was found to have no more command value upon he individual. The reduction of the command value of the reactive mind was found to be necessary to a proper resolution of aberration." (74)

88. Scientology departs from the mechanistic psychology of Dianetics by introducing a new causative agent. In some places this is spoken of still in mechanistic terms as the "awareness of awareness unit", a form of creative consciousness. More usually, however, and especially in recent works where Scientology's religious aspect is put uppermost, it is called the "spirit" or "thetan". The personality and beingness which actually is the individual and is aware of being aware, and is ordinarily and normally the "person" and who the individual thinks he is, is the "thetan" (75). The

thetan is immortal, is reincarnated again and again. Great store is set by its separability from the body - "probably the greatest discovery of Scientology and its most forceful contribution to the knowledge of mankind has been the isolation, description and handling of the human spirit. Accomplished in July 1951 in Phoenix Arizona he (LRH) established along scientific lines that the thing which is the person, the personality is separable from the body and the mind at will and without causing bodily death or mental derangement." (76) The awareness which is the thetan "can continue, is clarified and is not interrupted by a detachment from the body", all of which is accomplished by standard processing. Among the goals of Scientology processing are to increase the beingness of the thetan and thus increase the creative potential of the individual personality, and its analytical mind until it can command and handle its reactive mind with ease, and exercise, unfettered, all the powers of which it may, in its ideal state, be capable.

89. There is a wide range of different Scientology techniques designed to develop the higher or creative functions of the mind and, through auditing by trained Scientologists (and, at a yet later stage, self-auditing techniques), bring the individual to the ideal condition of operating Thetan where his powers over his own mind and over material things are virtually without restriction. The different routes to this goal are listed in paragraph 147 below.

90. Whereas in Dianetics it is held that the individual's behaviour may be the result of experiences or remarks overheard early in his life, or even before birth, and he is thus barely responsible for his defects, in Scientology the separate existence of the spirit or thetan means that the individual is treated as responsible for his own actions. The preclear is held responsible for his own mistakes, for his problems, and for his progress in Scientology training. Failure to make progress indicates that the individual is either under the influence of some external factor hostile to Scientology, or is himself guilty in his attitude towards it. HCO Bulletin of November 23rd 1962 argues that slow students and those who do not gain from processing are always "Rockslammers". Rockslammers, typically, show suppressed hostility or reservations about Scientology in one or other of its aspects: the condition is located, 'analysed', and resolved by a technique called routine 2-12 which it is worth quoting in full: -

"ROUTINE TWO-TWELVE

1. Make or use a list of Scientology Items. This includes Scientology, Scientology Organizations, An Auditor, clearing, auditing, Scientologists, a session, an E-Meter, A practitioner, the auditor's name, Ron, other Scientology persons, parts of Scientology, past auditors, etc. (See HCO Bulletin November 23, Issue II and subsequent HCO Bulletins for "Scientology Lists".) The list need not be endless as it will be easy to catch a trace of the GPM if the person is a Rockslammer. The list is composed by the auditor, not the pc.

2. Assess the list, calling each item once (or until auditor is sure of the read). Eliminate down to the last 3 or 4 items.

3. Tiger Drill the Items still in. Select the one with the biggest dirty read or the last one to go out or the one that went out hardest. No matter how faintly or sporadically the Item found now reads, if the last one in stayed in at all, use it for Step 4 below. If, however, the Item found in this step produced a good Rock Slam (Reliable Item) omit Steps 4, 5 and 6 below and do the tests in Step 7 and continue with the remaining steps. If two R.I's are found in this first step, oppose each one as in Steps 7 onward.

4. Using the Item selected list a list from the line question "Who or what does ... (the Item found in 3) represent to you." It can happen that steps 4, 5 and 6 are unnecessary. If the Item in Step 3

consistently Rock Slammed a third of a dial to a dial wide and kept on doing it when the auditor said "Consider committing overts against ..." (the Item found) use it instead of doing the Step 4 List. If this Rock Slam is on and then vanishes even with "Suppress" clean, do Step 4, using the Item that so slammed but vanished. In doing listing beware of stopping listing while the needle is still dirty or stopping just because the pc says the last item was it. (The real RS Item you want usually comes *after* the pc says the last one he put on was IT. (If the pc stops or refuses to go on, get in your Mid-Ruds and continue to list until there is no dirty needle or RS when pc thinks of Items before saying them to the auditor.) Mark every Item that RSeD or DRed on Listing. While listing keep the meter at about Sens 8 and keep an eye on it to note RSs and DRs.

5. Nul the list, saying each Item on it once (or more if the auditor didn't catch the read.) Be sure the Mid Ruds are in. If a dirty needle turns on while nulling, add to the list, get the Mid Ruds in and test the question for reactions. If needle reacts to question the list is incomplete or the pc is protesting the question. Leave any Item in that reacts. Eliminate all but the last 3 or 4 Items.

6. Tiger Drill the last Items in. Select one Item with the biggest needle reaction or Rock Slam. (Two Items can appear on any list. If they both Rock Slam equality and neither goes out, you have found two Items, in which case you must do the following steps to each.)

7. Find out if Item turned on Pain or Sensation when being Tiger Drilled, or say it to the pc and find out. If pain, say to pc "Consider ... (Item) committing overts." If sensation say "Consider committing overts against ..." This should turn on a Rock Slam if it isn't on already whenever the Item was said or Tiger Drilled. This is called a Reliable Item if it Rock Slammed. The Rock Slam is very touchy sometimes and has to be Tiger Drilled back on. If an Item slammed while *being nulled* it is probably it. Those that RS while being listed do not have to RS flicker at all while being nulled, and usually don't.

8. If the Reliable Item found turned on Pain, list "Who or what would ... (the Reliable Item) oppose." If it turned on Sensation, list "Who or What would oppose ... (the Reliable Item)." Complete the list as in any listing. Don't stop just because the pc nattered or wept. Get the Mid Ruds in and get a list which gives no dirty needle (not dirty reads, there's a difference) while nulling. In case of a Coterm, test to see if there's more Pn than Sen or Sen than Pn and classify accordingly. If you can't decide, listing both as opposed and oppose and nul as one list.

9. Nul the list saying each Item once. Down to 3 or 4 Items.

10. Tiger Drill the last 3 or 4 that were left in. Select the last one left in.

11. Test and turn on the Rock Slam on the last one in (as in Step 7 above). Be sure to properly determine which is Term and which is Oppterm.

Get pc to examine and align the package for correctness (and any Bonus Package) and put on the pc's Line Plot.

12. Go over the list used in Step 1 to see if there are any more Dirty reads or traces of reads on the Scientology List. If so, repeat the above Eleven Steps on the pc. If not make a list for the step 1A etc., using questions given further on in this HCO Bulletin. Note: Only the Scientology list is tested again. Other lists for Step 1 are used only once.

This is the only action known in auditing which will undercut the bank of a slow moving or non-gain pc. *Every such pc is a Rockslammer.*"

It is not clear whether routine 2-12 is still in use: it bears some resemblance to the technique of security checking which, I am told by the Scientologists, was given up in the policy changes of October 1968.

91. Other concepts of importance in Scientology are Affinity, Communication and Reality (ARC) which together form a tone scale running from -8.0 to 40.0 on which the level of functioning of an individual as human organism, and as a spirit or thetan, can be assessed. Affinity is a range or degree of human emotion, ranging for the human from rejection of human relationship (death, apathy) to acceptance (enthusiasm). "Communication is an interchange of energy from one beingness to another" (77) and includes all types of perception. Reality in essence is agreement or disagreement. The material (MEST = matter, energy, space and time) universe is real at a low level of reality: at a higher level the Scientologist can "break this flow of agreement and establish his own flows and thus create his own universe" (78). Creative processing may bring about the rehabilitation of one's own universe.

92. Since the MEST universe is the result of agreement between observers, an observer who disagrees can influence the behaviour of matter, energy, space and time, without physical intention.

(b) Classification

93. This, then is an outline of the theories of Scientology, as they appear from the Scientologists' own literature. There has been much dispute about the correct classification of these theories, especially during and since the Anderson Enquiry. For example:-

"Scientology is a religious philosophy of the spirit" (79),

"Scientology is not, and does not claim to be, a religion" (80),

"Scientology is the science of knowing sciences" (81),

"Scientology cannot be studied as an abstract subject. It is essential to get involved in it." (82),

"Scientology is agnostic faith in that it knows it knows" (83),

"[Through Dianetics] all data needful to the solution of mental action and Man's endeavour can be measured, sensed and experienced as scientific truths independent of mysticism or metaphysics. The various axioms are not assumptions or theories - the case of past ideas about the mind - but are laws which can be subjected to the most rigorous laboratory and clinical tests" (84)

"Scientology is an exact science of the human mind and spirit" (85).

"Scientology is applied philosophy" (85).

"Scientology is my religion" - *a statement which recurs in many of the favourable testimonials which Scientologists have sent to me.*

94. Scientology has thus claimed, at one time or another to be

(i) a philosophy; (ii) a science; (iii) a religion.

For myself, I would not have thought that it mattered a great deal one way or the other whether any of these claims are well-founded. In a country such as ours which subscribes to the principles of

freedom of thought, belief, worship and expression, everyone is free to believe in any theory, however one classifies it. However, the dispute about the proper classification of scientological theories has been so acrimonious and confusing that I feel it necessary to deal with it on that ground alone.

95. Besides, a belief founded on scientific evidence is regarded by many people today as superior to one which is not, and is therefore more likely to be accepted; again, people who undergo training in Scientology are thereby involved in substantial expense, which they may be readier to incur if they believe that what they are learning is based on scientific evidence. Accordingly it may be useful to see whether Scientology can properly be called a science. In addition, religions still occupy a privileged place in our society: for example, their civil embodiments are exempt from many taxes which the rest of us have to pay.

96. I do not aim to determine conclusively where Scientology is a science, philosophy or a religion (or more than one of these), but rather to propose what I conceive to be useful ways of examining this kind of question, and to summarise the evidence on them as it appears to me.

97. The theoretical aspects of science, philosophy and religion all have one thing in common: each of them is - at least in part - a system of thought which on analysis, can be reduced to statements which have some kind of meaning within the system. Following what is today the generally accepted usage, I propose to distinguish them as follows: -

(a) *Scientific* statements are those which are capable of verification or disproof by observation or experiment in the material universe as we perceive it at any given time.

(b) *Philosophical* statements lie within the field of speculative thought about fundamental questions which may not be verifiable or rebuttable by observation or experiment in the material universe, but which do not seek recourse to divine authority in support of their claims to validity.

(c) *Religious* statements rest on the authority of divine revelation or dogma, and claim to be eternal truths beyond refutation.

(i) Is Scientology a philosophy ?

98. The passages which I have quoted earlier appear to me to provide ample evidence that Scientology is a philosophy in this sense. Indeed, much of the content of books like "Scientology 8-8008" is composed of discussion about the nature of the universe, the nature of man, and the relationship between the two, matter which have been central to philosophy since time immemorial. Whether Scientology is "good" philosophy or "bad" philosophy is another question, with which this Enquiry is not concerned. Many philosophers require that any systematic philosophy should be both internally consistent and not in conflict with the world of our experience, but others who regard all experience as subjective anyway may not insist on the latter requirement.

99. If it be held that Scientology is a philosophy this does not conclude the question of whether it is also a science or a religion. Science is one way of seeking to discover the nature of the world, and for many centuries it was known as "natural philosophy". Again, every religion contains some statements of a philosophical character. In essence, science restricts itself to statements of the kind which are verifiable by observation and experiment, while religion finds an additional source of truth in divine revelation. It remains, therefore, to see what evidence there is in support of the proposition that the theories of Scientology fall into either of these classes.

(ii) Is Scientology a science?

100. For any intellectual system to lay a valid claim to being a science (otherwise than by distorting the meaning which that word bears today in universal usage) it must, as it seems to me, adopt what is called the "scientific method" in its investigations and conclusions. There is today no significant dispute about the scope and extent of that method: it is accepted throughout the world as the distinguishing feature of any scientific - as opposed to a speculative - system of thought. Without claiming to be exhaustive, the scientific method appears to me to include at least the following requirements: -

(a) All statements claiming to be scientific must be consistent with observation and, where these are possible, with the results of controlled experiments;

(b) The methods and results of all experiments must be reported in sufficient detail to enable them to be repeated by others, so that they can be confirmed or refuted;

(c) The quality of scientific statements can never be more than those of a hypothesis or a theory, open to disproof by later observation or experiment. A scientific theory can never be affirmatively proved: the most that can ever be said for it is that it is consistent with all observations made so far, and thus has not been *disproved*.

101. I have been unable to discover any evidence which would support Scientology's claim to be a science if these criteria are applied. Some of Scientology's theories are, of their nature, unverifiable either by observation or experiment, If any experiments are conducted, they are not reported in any form which would enable others to repeat them. Nor do Scientology's theories appear to me to be put forward as hypotheses subject to disproof: on the contrary, they appear to be put forward in the form of unqualified assertions of truth. (87)

102. Another point arises in this connexion. In some branches of science - and above all in the biological ones--the range of variation between the individuals who form the subject-matter of the study is such that all statements must be statistical in kind. Now statistics can be notoriously misleading and scientists therefore recognise that in these branches it is especially important to be both cautious and precise in the reporting of experimental methods and results, and in the hypotheses which are postulated from them. I find no evidence of such caution or precision in Scientology. Were it a science in accordance with the criteria which I have mentioned, I would expect to see reports specifying clearly what procedures have been carried out on what kinds of individual (classified by age, sex, occupation and relevant history), what control groups have been selected and whether these were matched or unmatched, what precautions had been taken to exclude extraneous factors, how the results had been observed or measured, what correlations had been established and what were their levels of statistical significance. I have found no evidence of any of this in any of the Scientologists' published literature.

103 There is one other aspect of the scientific method which deserves mention, and here I quote Sir Peter Medawar, one of our most distinguished scientists: -

"Hypotheses must be tested, that is criticised. These tests take the form of finding out whether or not the deductive consequences of the hypothesis or systems of hypotheses are statements that correspond to reality. As the very least we expect of a hypothesis is that it should account for the phenomena already before us, its "extra-mural" indications, its predictions about what is not yet known to be the case, are of special and perhaps crucial importance. If the predictions are false, the hypothesis is wrong or in need of modification; i.e. they are true we gain confidence in it, and

can, so to speak, enter it for a higher examination; but if it is of such a kind that it cannot be falsified even in principle, then the hypothesis belongs to some realm of discourse other than science. Certainty can be aspired to, but a "rightness" that lies beyond the possibility of future criticism cannot be achieved by any scientific theory". (88)

104. Here again, I have found no evidence to suggest that, when Scientology or its Founder propound a new hypothesis, it is subjected to this kind of testing or criticism. Quite the contrary: -

"When somebody enrolls, consider he or she has joined up for the duration of the universe - never permit an "open minded" approach. If they're going to quit let them quit fast. If they enrolled, they're aboard, and if they're aboard, they're here on the same terms as the rest of us--win or die in the attempt. Never let them be half-minded about being Scientologists The finest organizations in history have been tough, dedicated organizations. Not one namby-pamby bunch of panty-waist dilettantes have ever made anything. It's a tough universe. The social veneer makes it seem mild. But only the tigers survive - and even *they* have a hard time. We'll survive because we are tough and are dedicated. When we do instruct somebody properly he becomes more and more tiger. When we instruct half-mindedly and are afraid to offend, scared to enforce, we don't make students into good Scientologists and that lets everybody down. When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eyes into a fixed, dedicated glare and she'll win and we'll all win. Humour her and we all die a little. The proper instruction attitude is, "you're here so you're a Scientologist. Now we're going to make you into an expert auditor no matter what happens. We'd rather have you dead than incapable." (89)

105. In these circumstances, it is perhaps not surprising that the Anderson Board, having heard the evidence of a number of distinguished scientists, found that Scientology was not a science. It is clear that, at the beginning of that Enquiry, Scientology had claimed that it was, and the first few weeks of the hearings were devoted very largely to that issue. But by the time "Kangaroo Court" was written in 1967, the Scientology leadership seems tacitly to have abandoned this position. Again, I quote: -

"Scientology is a religious philosophy of the spirit. It aims at developing the awareness of the being where he can become increasingly more certain of things. It is a subjective philosophy and it orients the physical universe from the viewpoint of the individual as a being (i.e., as immortal spirit). In the early days. this was only a working hypothesis, but it has long since proven its basic assumptions. Let anyone who cares to disprove this study of Scientology in a systematic manner." (90)

"New processes are developed in Scientology on the basis of greater workability. It discovers facts which are of a subjective nature in that they are within the awareness of the person. Material facts in the physical universe are not used to invalidate the being. When subjective awareness conflicts with observable facts in the physical universe the person, in an auditing session, is never told that he is wrong. He is allowed to increase his OWN awareness until he can comprehend greater truth, at which time he recognises things for what they are, because *he knows* what they are. They are no longer things that everybody else says are so, and accepts under social duress, whilst protesting all the time. This is the road to insanity, criminality, unethical behaviour, and war." (91)
Nor do "The Character of Scientology" or the "Report to Members of Parliament" - both first published in 1968 - contain any suggestion that Scientology claims to be a science: on the contrary, the burden of the argument in those documents is that it is a "body of religious thought".

106. I therefore asked the Scientologists whether they still claimed that Dianetics or Scientology was a science, and to give me a bibliography of the published experimental or other evidence on

which they based such a claim. Their answer, so far as relevant, was this:-

"Dianetics is a science. Our claims are not based on acceptability but on workability. Since both Dianetics, which deals with the mind, and Scientology which deals with the spirit, are broadly subjective, we feel that workability is a most valid criterion in these fields.

"Dianetics was and is the modern science of mental health. It is a science in the sense defined in the second, third and fourth definitions in Webster's New 20th Century Dictionary; that is:-

2. Systematized knowledge derived from observation, study and experimentation carried on in order to determine the nature or principles of what is being studied.

3. A branch of knowledge or study, especially one concerned with establishing and systematizing facts, principles and methods, as by experiments and hypothesis.

4.(a) The systematized knowledge of nature and the physical world; (b) any branch of this.

Dianetics is, broadly speaking, an explanation of the nature of the human mind, what it consists of, how it functions, and of human behaviour. The science of Dianetics is proved by the technology by which it is applied.

Scientology is a religion. It has also been described as science, religious philosophy, philosophy and psychology.

Scientology is a science in the sense of the 1st definition of the word given in Webster's New 20th Century Dictionary.

1. Originally, state or fact of knowing knowledge, often as opposed to intuition, belief etc.

Scientology may properly be described as psychology in its original, precise meaning - study of the soul.

It would be fair to say that we use the word Science to cover the broad field of human knowledge, and concerning facts or data held together by principles or rules tested by the scientific method, involving, in other words, inductive and deductive logic.

Inductive logic, of course, requires repeated observations from which to draw a general conclusion. Deductive logic lays down principles or rules from which conclusions can be drawn."

No bibliography was supplied.

107. The scientific claims continue to be made in current Scientology literature. The following are some quotations: -

"Cancer has been eradicated by auditing out conception and mitosis." (92)

"The creation of dianetics is a milestone for man comparable to his discovery of fire and superior to his inventions of the wheel and arch.

"Dianetics (Gr., *dianoua* - thought) is the science of mind. Far simpler than physics or chemistry, it compares with them in the exactness of its axioms and is on a considerably higher echelon of usefulness. *The hidden source of psychosomatic ills and human aberration has been discovered*

and skills have been developed for their invariable cure.

Dianetics is actually a family of sciences embracing the various humanities and translating them into usefully precise definitions.

Dianetics is an exact science and its application is of the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered" (93).

"The problem of psycho-somatic illness is entirely embraced by dianetics, and by dianetic technique such illness has been eradicated entirely in every case.

About seventy per cent of the physician's current roster of diseases fall into the category of psycho-somatic illness. How many more can be so classified after dianetics has been in practice for a few years is difficult to predict, but it is certain that more illnesses are psycho-somatic than have been so classified to date. That *all* illnesses are psycho-somatic is, of course, absurd, for there exist, after all, life forms called germs which have survival as *their* goals.

The work of Louis Pasteur formulated the germ theory of disease, with dianetics is gained the non-germ theory of disease. These two, with bio-chemistry, complement each other to form the whole field of pathology so far as can be determined at this time, providing of course that the virus is included under the germ theory" (94).

"There are no tenets in Scientology which cannot be demonstrated with entirely scientific procedures" (95).

"Scientology applies modern scientific methodology to resolve the problems posed by philosophy, and has come up with the answers" (96)

(iii) Is Scientology a religion?

108. This question is distinctly more difficult than the other two. Almost any system of thought, however speculative, can be called a philosophy without inviting too much disagreement: again, the boundaries of the concept of a "science" are so clearly drawn today that it is not too difficult to decide, in a given case, whether a system of thought falls within them. The concept of religion, on the other hand, is more diffuse. The great traditional religions were all founded at times in the remote past when the spiritual and intellectual aspects of the human experience were far less compartmentalised than they are today, and therefore present an amalgam of what we would now classify as theology, metaphysics, cosmology, ethics, law, ritual, history and myth. Some of these have since become disciplines in their own right and can be pursued independently of each other, and independently of any specifically "religious" beliefs, while others can not.

109. It appears to me that there is a strong case for saying that the main thing which distinguishes a religion from other systems of thought or belief is that the former includes belief in one or more divine beings, while the latter do not. It is from the divine godhead that religious statements derive their quality of authoritative revelation - independently of the use of logic, observation or experiment - and the mandatory quality of their moral code. In the face of modern scientific discoveries, it would be impossible for an intelligent man to believe seriously that the world and all its creatures were created in seven days unless he also believed that the Book of Genesis derived its truth from divine authority: again, it is perfectly possible to lead a socially useful and good life without believing in any God, but only a believer in the divinity of Christ would devote every Sunday to His worship.

110. The definitions of "Religion" in the standard dictionaries on the whole support this view. For example, the *Shorter Oxford Dictionary* gives: -

"3. Action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power; the exercise or practice of rites or observances implying this. Now *rare*, except as implied in 5.

4. A particular system of faith and worship.

5. Recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence and worship; the general mental and moral attitude resulting from this belief, with reference to its effect upon the individual or the community; personal or general acceptance of this feeling as a standard of spiritual and practical life."

The opening sentence of the relevant article in *Chambers' Encyclopedia* says:-

"Religion is the word generally used to describe man's relation to divine or superhuman powers and the various organised systems of belief and worship in which these relations have been expressed".

In "Kangaroo Court" the Scientologists quote and adopt the definition of "Religion" appearing in Webster's New 20th Century Dictionary, as follows:-

"1. Belief in divine or superhuman power or powers to be obeyed and worshipped as the creator and ruler of the universe.

2. Expression of this belief in conduct and ritual.

3. (a) Any specific system of belief, worship, conduct, etc. often involving a code of ethics and a philosophy; as a Christian religion; the Buddhist religion;

(b) Loosely, any system of beliefs, practices, ethical values, etc. resembling, suggestive of, or likeness to such a system, as humanism is a religion.

4. A state of mind or way of life expressing love for and trust in God, and one's will of God, especially within a monastic order or community, to experience religion; to have personal conscious evidence of the favour of God - the forgiveness of sin and a chance of health."

I am content, as they are, to adopt this definition for my purposes. It will be seen that, in anything other than a loose sense, it includes both belief in a divinity, and worship of that divinity, as necessary ingredients.

111. I turn to summarise the evidence on this question, again largely in the form of quotations from Scientology documents:-

"That is not to say that Dianetics is a religion. It is not. It is a science, but it has a religious use - to free the spirit from bodily considerations. Such problems of the spirit are not the function of the medical doctor, nor the concern of the medical practice laws. A proper adherence to the distinction between promoting Dianetics the science taught on the Dianetics Course, and Dianetics the pastoral counselling technology practised by Minister of religion, will resolve any problems posed by medical practice laws." (97)

Do not engage in any rite, ceremony, practice, exercise, meditation, diet, food therapy or any similar occult, mystical, religious, naturopathic, homeopathic, chiropractic treatment or any other healing or mental therapy while on course without the express permission of the D of T / Ethics Officer." (98)

"Except for the purpose of deceit, Scientology has not been practised in Victoria on the basis that it even remotely resembles a religion." (99)

"Scientology is a religion. It has been a religion since its inception as an enquiry into the human condition." (100)

"Combining an engineering-like precision and the depth of all religious philosophy, Scientology is a religion of outstanding vitality." (101)

"SCIENTOLOGY IS A RELIGION

Scientology is a religion in the oldest sense of the word, a study of wisdom. Scientology is a study of man as a spirit, in his relationship to life and the physical universe.

It is non-denominational. By that is meant that Scientology is open to people of all religious beliefs and in no way tries to persuade a person from his religion. but assists him to better understand that he is a spiritual being..." (102)

"NO RENEGADE

Mr. David Gaiman, spokesman for the much criticised scientology movement in this country, is a member of an old Portsmouth Orthodox family. But he sees nothing paradoxical in this fact.

'I am a practising Jew and we keep a kosher home', he told me. 'I am not a renegade because my belief in scientology in no way conflicts with my religious beliefs'. Scientology, he claims, is not a religion. 'We study through various techniques in order to improve the ability to communicate'. " (103)

"CHURCH SERVICE

In a Scientology Church Service we do not use prayers, attitudes of piety, or threats of damnation. We use the facts, the truths, the understandings that have been discovered in the science of Scientology. We do not read from the Bible (or the Koran or the Torah or the Vedic Hymns, for that matter) and say to the people assembled there - "Now this is something you have got to believe". There would be nothing wrong with quoting from the Bible or any other book as an illustration of man's continued search for truth to live by or as a contrast to some point that was being brought out in the sermon, but there is certainly no necessity to quote from any other source in a Scientology Church Service.

A Scientology Church Service should be conducted with dignity and order, but it need not be solemn and "reverent". The Minister should dress in a way that does not upset the accepted stable data of what a minister looks like.

Music may, if desired, be played before and after the service. Suitable music is pleasant to listen to and not strongly associated with the wrath of the gods on helpless dependence on the whim of an unknown being. The music could come from tapes, records, piano or organ. Or no music at all may be used at the discretion of the minister.

The Church Service shall consist of the following:

The Minister confronts the people and says hello to them.

A Sermon - This is ALWAYS on some phase of Scientology and on how it can be of use to those present. The sermon should be KEPT SIMPLE. ONE stable datum should be given, amplified, repeated and shown how it applies to living." (104)

"Examples of stable data for sermons:

1. What a person is - mind, body, spirit (see sample outline).
2. What is a mind? - reactive and analytical minds.
3. The Eight Dynamics. Any one of the 8 Dynamics could be used for the subject of one sermon.
4. Gradient Scales.
5. One of the Axioms could be a sermon topic.
6. The Codes of Scientology.

If you've got a good regular attendance - or to build one - take something such as the 8 Dynamics or the Codes and build a series of sermons on them. A taped lecture of L. Ron Hubbard can be included as part of the service. A Q. and A. period can be held after the sermon or after the tape, during which the Minister can clear up any mis-duplication anyone has on what he has heard and can help the people increase their understanding of Scientology. The Minister may make announcements of special activities or of other services offered by the Organization - or the local group of auditors. The Minister thanks the people for coming and invites them to return. He may ask them to try out something they have learned here as they go about living during the week." (104)

"INFORMAL CHRISTENING Transcription of an informal christening performed by L. Ron Hubbard
at the

FREEDOM CONGRESS, July 7, 1957.

To be used as a guide

O.K. The parents of these children will bring them front and centre. (Speaking to the child): This is Mr and this is Mrs I'm introducing to the audience right now. And and have decided to be godfather and godmother, so we're all set.

Here we go. (To the child): How are you? All right. Now your name is You got that? Good. There you are. Did that upset you? Now, do you realize that you're a member of the HASI? Pretty good, huh?

All right. Now, I want to introduce you to your father. This is Mr (To the parent): Come over here. (To the child): And here's your mother.

And now, in case you get into trouble and want to borrow some quarters here's Mr See him?

He's your godfather. Now, take a look at him. That's right.

And here's, in case you want some real good auditing; she's your godmother. Got it?

Now you are suitably christened. Don't worry about it, it could be worse. O.K. Thank you very much. They'll treat you all right." (105)

"THE CREED OF THE CHURCH OF SCIENTOLOGY

We of the Church believe:

That all men of whatever race, colour or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defence.

That all men have inalienable rights to conceive, choose, assist and support their own organizations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the right of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the universe.

And we of the Church believe that the laws of God forbid Man:

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe

That the spirit can be sacred and that the spirit alone may save or heal the body." (106)

"CODE OF A SCIENTOLOGIST

1. To keep Scientologists, the public, and the press accurately informed concerning Scientology, the world of mental health, and society.
2. To use the best I know of Scientology to the best of my ability to help my family, friends, groups, and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To decry and do all I can to abolish any and all abuses against life and mankind.
5. To expose and help abolish any and all physically damaging practices in the field of mental health.
6. To help clean up and keep clean the field of mental health.
7. To bring about an atmosphere of safety and security in the field of mental health by eradicating its abuses and brutality.
8. To support true humanitarian endeavours in the fields of human rights.
9. To embrace the policy of equal justice for all.
10. To work for freedom of speech in the world.
11. To actively decry the suppression of knowledge, wisdom, philosophy, or data which would help mankind.
12. To support the freedom of religion.
13. To help Scientology orgs and groups ally themselves with public groups.
14. To teach Scientology at a level it can be understood and used by the recipients.
15. To stress the freedom to use Scientology as a philosophy in all its applications and variations in the humanities.
16. To insist upon standard and unvaried Scientology as an applied activity in ethics, processing, and administration in Scientology organisations.
17. To take my share of responsibility for the impact of Scientology upon the world.

18. To increase the numbers and strength of Scientology over the world.

19. To set an example of the effectiveness and wisdom of Scientology.

20. To make this world a saner, better place." (107)

"None of the points in this code seem to make any claim, or even give any implication, that Scientology activities are religious in purpose. However, the commission concluded that the question of whether Scientology is a religion or whether a Scientology organisation is a church was irrelevant to the purposes of its inquiry. Within our New Zealand constitutional framework a religion as such or a church has no specific liberty or immunity to indulge in practices or activities which are otherwise improper or contrary to law." (108)

112. Although more than one "Church of Scientology" was incorporated in the United States in the 1950s, it is clear that no serious attempt was made to present Scientology as a religion until after the publication of the Anderson Report. In that context, the HCO Policy Letter of 12th March 1966, which appears at paragraph 68 above, may also be instructive, especially its penultimate paragraph:-

"Of course anything is a religion that treats the human spirit. And also parliaments don't attack religions. But that isn't our real reason - it's been a long hard task to make a good corporate structure in the UK and Commonwealth so the assets could be transferred."

Since that time, there has been abundant evidence of a shift in the presentation of Scientology by its leadership towards a religious image. For example, a booklet entitled "The Character of Scientology", first published in 1968, depicts a choirboy on its front cover and describes Scientology as an applied "religious" philosophy, processing as a "religious" technology, auditors as "Scientology Ministers", auditing as "Confessionals", and so on. Again, "Scientology and the Bible" was first published in 1967.

113. Professor Lee appears to have come to the same conclusion:-

"Evaluation of the right of Scientology to claim exemption as a "religion" may be made on the same criteria as those applied to Christian Science, with this distinction: Christian Science leaders have never cynically announced that it is better to be a religion than a healing practice. Christian Science took a religious form from its beginning; Scientology took on a religious form after it suffered severe setbacks as a "science of mental health". (109)

114. Some people may also find it novel to discover a religion which recruits new members by the methods of salesmanship and a "free personality test" described in paragraphs 129 to 134 below (none of which mention that the subject is being recruited into a religion), requires its adherents to sign a contract containing exemption clauses of the type quoted in paragraph 135 below, and charges the members professional fees in the range of £4 to £5 per hour for indoctrination in its mysteries. Again, Mr. Hubbard's views on promotion and affluence, quoted in paragraph 185 below, may not accord with everyone's ideas of religious zeal.

115. Whether Scientology is a religion as a matter of *law* will of course depend on the particular branch of the law under which the question falls to be determined. I know of only three occasions when the matter has come before the Courts, and the following are brief summaries of the relevant events.

116. Some time after the publication of the Anderson Report, the Scientology leadership applied to the Registrar-General in England for registration of the chapel at Saint Hill Manor as a "place of meeting for religious worship" under the Places of Worship Registration Act 1855. After some correspondence, the Registrar-General refused, and the Scientology leadership (by that time in the form of The Church of Scientology of California) moved the Queen's Bench Divisional Court for an order of mandamus to compel him to register, supporting the motion with affidavit evidence of the religious nature of Scientology and its services. The motion failed, and the following extracts from the judgment of Ashworth, J. will show why:-

" ... for worship to take place there must be both a worshipper and an object of his worship.

" ... while Scientology may be wholly admirable, I find it difficult to reach the conclusion that it is a religion.

"Dealing ... with the service ... described I can find nothing whatever to indicate that it is a service of religious worship.

" ... There is no profession in the Creed [of Scientology] of any belief in God or indeed any deity. Nor is there anything in the Creed of what may be called a worshipful character, for example stating an object of the worship which is said to take place".

The Scientologists appealed against this decision, but their appeal was dismissed on 7th July 1970. The following passages from the judgments of the Court of Appeal are relevant:-

"Religious worship means reverence or veneration of God or of a Supreme Being. I do not find any such reverence or veneration in the Creed of this Church ... When I look through the ceremonies and affidavits, I am left with the feeling that there is nothing in it of reverence for God or a deity, but simply instruction in a philosophy. There may be belief in a spirit of man but this is no belief in a spirit of God".

(*per* Lord Denning, M.R.)

"Worship I take to be something which must have some at least of the following characteristics: submission to the object worshipped, veneration of that object, praise, thanksgiving, prayer or intercession ... I do not say that you would need to find every element in every act which could properly be described as worship, but when you find an act which contains none of those elements, in my judgment, it cannot answer to the description of an act of worship".

(*per* Buckley, L.J.)

Leave to appeal to the House of Lords was refused.

117. On January 4th 1963, the United States Food and Drug Administration (a federal Government Agency), under a warrant issued by a Federal Judge, raided the premises of the Founding Church of Scientology of Washington, DC., and seized a number of E-meters (110) and literature. Subsequently, the Administration applied to the U.S. District Court for the District of Columbia for condemnation and destruction of the seized material, on the grounds that the E-meters were "devices" with accompanying "false and misleading labelling" and lacking "adequate directions for use contrary to the Food Drug and Cosmetics Act 1964. The Scientologists opted for trial by jury. They led evidence to the effect that they were a religion, and that auditing and the E-meters were all part of their religious practices. The Administration called no evidence to rebut this, but the jury nonetheless found for the Government.

The Scientologists appealed to the U.S. Court of Appeals for the District of Columbia, claiming *inter alia* that the proceedings interfered with their right to the free exercise of their religion under the First Amendment to the American Constitution. The appeal, decided on 5th February 1969, succeeded by a majority of two to one, and a new trial was allowed. Having commented that the Scientologists' representations concerning the auditing process appeared "to be general come-ons, designed to bring in the curious or the gullible", the majority summarised their reasoning as follows:-

"(1) On the basis of the record before us, the Founding Church of Scientology has made out a *prima facie* case that it is a *bona fide* religion and, since no rebuttal has been offered, it must be regarded as a religion for purposes of this case.

(2) On the record before us, a *prima facie* case exists that auditing is a practice of Scientology, and that accounts of auditing integrated into the general theory of Scientology are religious doctrines. Since no rebuttal has been offered, we must take the point as proven.

On the other hand, the following should be noted:

(1) We do not hold that the Founding Church is for all legal purposes a religion. Any *prima facie* case made out for religious status is subject to contradiction by a showing that the beliefs asserted to be religious are not held in good faith by those asserting them, and that forms of religious organisation were erected for sole purpose of cloaking a secular enterprise with the legal protections of religion".

On 18th April 1969, the majority delivered clarifying observations on the Administration's petition, which included the following passages:-

"We did not find insufficient competent evidence to support a verdict, nor did we find that all literature submitted to the jury as "false labelling" was religious doctrine. Rather we found that *some* of that literature was at least *prima facie* religious doctrine, and that the jury, as it was instructed, could have found against the E-meter by finding false statements in "labelling" which was at the same time religious doctrine . . . And, of course, where a jury's general verdict *may* have rested upon grounds improper for First Amendment reasons, a reviewing court will not pause to speculate whether the jury's verdict was actually reached on other, and permissible, grounds.

Finally, it should be noted that the Government up to this time . . . has not challenged the *bona fides* of appellants' claim of religion. In the event of any new trial . . . it would be open to the Government to make this challenge. If the challenge is made successfully, the First Amendment question would, of course, disappear from this case."

The new trial has not yet been held.

113. The third lawsuit also took place in the United States, this time before the Court of Claims. Here, the Founding Church of Scientology of Washington, D.C. claimed to be exempt from Federal income tax on the grounds that it was "a corporation organised and operated exclusively for religious purposes, no part of the earnings of which inures to any individual".

The U.S. Department of Justice contested the claim, on the grounds that the taxpayer's "most extensive and significant activities are directed towards the earnings of substantial fees from the "auditing" of persons to alleviate a wide variety of physical and emotional problems", and that "the founder of the organisation remains in complete control and receives substantial remuneration

and prerequisites both from the taxpayer and a network of affiliates".

The Founding Church's claim failed. because the Court (in a judgment delivered on 16th July 1969) held

"that plaintiff has failed to prove that no part of the corporation's net earnings inured to the benefit of private individuals, and plaintiff is not entitled to recover. The court finds it unnecessary to decide whether plaintiff is a religious or educational organization as alleged, since, regardless of its character, plaintiff has not met the statutory conditions for exemption from income taxation. In any event, the Government has not raised this issue. Because of the manner in which the second question framed by the parties is resolved, we need not and do not determine whether plaintiff's operations were exclusively for religious or educational purposes."

That holding was based on the following findings of fact:-

"According to the trial commissioner's findings, L. Ron Hubbard received over \$108,000 from plaintiff and related Scientology sources during the 4-year period June 1955 through June 1959. This figure represents \$77,460 in fees, commissions, royalties, and compensation for services, plus \$13,538 in payment for expenses incurred in connection with his services, as well as a total of \$17,586 in reimbursement for expenditures made in plaintiff's behalf, in repayment of loans made to plaintiff and the New York organization, and as a loan from plaintiff to Hubbard. As the commissioner found, and we agree, the precise nature of the loans and reimbursed expenditures does not appear in the record. Nor do we find any explanation for most of the expenses paid. The portion of the \$17,460 actually paid by plaintiff amounted to approximately \$6,000 in 1955-56, more than \$11,500 in 1956-57, approximately \$18,000 in 1957-58, and over \$22,000 in 1958-59.

Hubbard also had the use of an automobile at plaintiff's expense. During plaintiff's taxable years ending in 1958 and 1959, the organization provided and maintained a personal residence for Hubbard and his family. Moreover, in addition to all the foregoing, Hubbard received a percentage (usually 10 per cent) of the gross income of affiliated Scientology organizations."

"Mary Sue Hubbard, the wife of plaintiff's founder, had income from September 1955 through December 1958 by virtue of renting property owned by her to plaintiff. Her total receipts from this venture were \$10,685. Payments amounting to \$1,450, attributable to the debts of her son, were made in 1956 and 1957. A completely unexplained figure of \$250 and loans of \$800 were received in 1958-59.

L. Ron Hubbard, Jr., was the recipient of loans in 1955-56 and 1958-59 totalling \$1,226. He was reimbursed for expenditures of approximately \$200 in behalf of plaintiff in 1957-58 and 1958-59.

In fiscal years 1957-58 and 1958-59, Kay Hubbard, the daughter, received payments, generally designated as salary or wages, totalling \$3,242. The record is devoid of any evidence showing services performed by Miss Hubbard for plaintiff. This amount includes loans of \$550 made in 1953.

What emerges from these facts is the inference that the Hubbard family was entitled to make ready personal use of the corporate earnings."

A subsequent attempt by the Scientologists to have this decision reviewed by the U.S. Supreme Court failed on 8th December 1969.

The Foster Report

CHAPTER 5: The Practices of Scientology

"If a man wants to be psychoanalysed, he ought to have his head examined".

- attributed to Sam Goldwyn.

119. The practices of Scientology in relation to its followers can conveniently be described through the three consecutive phases of recruitment, contracts, and processing.

(a) Recruitment

120. The recruitment of new Scientologists is carried on in a number ways, such as advertising by hand-bills, follow-up letters, and direct face-to-face salesmanship.

121. Typical hand-bills, handed to passers by in the street, will contain passages such as these:-

ATTEND THE FREE PERSONAL EFFICIENCY COURSE

SCIENTOLOGY IS EXPANDING

SCIENTOLOGY IS FOR YOU!

LEARN TO ACHIEVE SUCCESS IN YOUR LIFE

BECOME MORE EFFICIENT

TAKE THIS FREE COURSE

LEARN WHAT YOUR LIFE IS ALL ABOUT (10)

DIANETICS NOW COMPLETELY ERASES THOSE THINGS WHICH MAKE A PERSON SUSCEPTIBLE TO AND HOLD IN PLACE PHYSICAL ILLNESS

THE END PRODUCT OF DIANETICS IS A HAPPY, WELL, HIGH IQ PERSON

LEARN THE SKILLS OF DIANETIC AUDITING

ENROL NOW ON THE FANTASTIC HUBBARD STANDARD DIANETICS COURSE

DIANETICS IS THE ANSWER TO THE HUMAN MIND

WHEN YOU HAVE THE ANSWER TO THE HUMAN MIND ANYTHING CAUSED BY THE HUMAN MIND CAN BE REMEDIED

BECOME A STANDARD DIANETIC AUDITOR

TAKE THE FANTASTIC NEW HUBBARD STANDARD DIANETICS COURSE AND LEARN ALL ABOUT

- THE ERASURE OF PAIN AND SUFFERING, RUIN, DISASTER AND SHOCK
- THE RESOLUTION OF MENTAL AND PHYSICAL PROBLEMS
- INCREASING INTELLIGENCE (11)

JOIN THE CRUSADE TO MAKE A HEALTHY ENGLAND

WHY BE TIRED?

WHY BE IN PAIN?

WHY FEEL BAD?

THE ANSWERS TO HUMAN SUFFERING HAVE BEEN FOUND WITH DIANETICS. (14)

122. Clubs, groups and professional men are frequently sent circulars containing similar material. Anyone evincing the slightest interest - by attending one of the free lectures or buying a book - stands a fair chance of receiving a number of personal follow-up letters (if his address is known) on such lines as:-

"Honey, come to St. Hill real soon for your upper levels of Processing and Training and expand on your road to freedom! Write me soon".

"Did you get any data out of the book "A New Slant on Life" which you could apply to your own life? I really do want to hear from you on this, as I am interested".

In none of these documents is there any suggestion that Scientology is a religion.

123. The persistence of the follow-up is sometimes quite remarkable. In one case, someone who received auditing in 1965, and then lost interest, has had no fewer than 27 pressing communications through the post in an endeavour to bring them back into the fold. One, in 1968, was in these terms:-

"LONDON ORGANIZATION
QUALIFICATIONS DIVISION
EXAMINATIONS DEPARTMENT

SUMMONS

Name: Date.....

Course:

Dear.....

It has come to the attention of the Department that you have failed to:

- a. continue on the road to Total Freedom
- b. have not been auditing
- c. have been building a large Ethics file

d. other

You are to Report to the Examiner on or before ... to ...

a. show reason why you should not be removed from Scientology

b. show reason why you should not be removed from course

c. show reason for your not continuing

d. show reason why you should not be turned over to Ethics.

e.

Failure to report will result in the assignment of the Condition of DOUBT with full penalties.

Sincerely, Clerk of the Department of Examinations,
London

CONDITION OF DOUBT

When one cannot make up one's mind as to an individual a group org or project a Condition of Doubt exists.

PENALTIES FOR DOUBT

Debarment from premises. Not to be employed. Payment of fine amounting to any sum may have cost org. Not to be trained or processed. Not to be communicated or argued with."

The latest, sent early in 1970, reads as follows:-

"Please circle YES or NO in the following:

1. Do you currently have any aches or pains? YES/NO
2. Do you suffer from fatigue? YES/NO
3. Do you have any problems with work? YES/NO
4. Do you suffer from illness? YES/NO
5. Have you had any unsuccessful medical treatment? YES/NO
6. Are you currently recuperating from some illness? YES/NO
7. Do you feel you are getting into a rut? YES/NO
8. Do you have problems with money? YES/NO
9. Do you have any marriage difficulty? YES/NO
10. Do you have difficulty with children? YES/NO

11. Do you have business problems? YES/NO

12. Do you have problems with study? YES/NO

13. Do you have difficulty with personal relations? YES/NO

14. Which one of the above questions you have answered "yes" to would you like to get handled first?

15. Please give as many details on this as possible. Answer on reverse side of this form.

After filling in this form please return to:

THE LETTER REGISTRAR,

THE CHURCH OF SCIENTOLOGY OF CALIFORNIA,

THE HUBBARD SCIENTOLOGY ORGANIZATION IN LONDON,

68 Tottenham Court Road,
London W.1."

124. The face-to-face approach cannot be described better than in Mr. Hubbard's own words:-

"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 23 OCTOBER 1965

DISSEMINATION DRILL

Remimeo
Field Staff Members
Sthil Grads
Sthil Students

The Dissemination Drill has four exact steps that must be done with a person you are disseminating to.

There is no set patten, nor any set words you say to the person.

There are four steps that must be accomplished with the individual and they are listed in the order that they should be done:

1. Contact the individual: this is plain and simple. It just means making a personal contact with someone, whether you approach them OR they approach you.

2. Handle: if the person is wide open to Scientology, and reaching, this step can be omitted as there is nothing to handle. Handle is to handle any attacks, antagonism, challenge or hostility that the individual might express towards you and / or Scientology. Definition of "handle": to control, direct. "Handle" implies directing an acquired skill to the accomplishment of immediate ends. Once

the individual has been handled you then -

3. Salvage: definition of salvage: "to save from ruin". Before you can save someone from ruin, you must find out what their own personal ruin is. This is basically - What is ruining them? What is messing them up? It must be a condition that is real to the individual as an unwanted condition, or one that can be made real to him.

4. Bring to understanding: once the person is aware of the ruin, you bring about an understanding that Scientology can handle the condition found in 3. This is done by simply stating Scientology can or, by using data to show how it can. It's at the right moment on this step that one hands the person a selection slip, or one's professional card, and directs him to the service that will best handle what he needs handled.

These are the steps of the Dissemination Drill. They are designed so that an understanding of them is necessary and that understanding is best achieved by being coached on the drill

COACHING THE DRILL

Position: Coach and student may sit facing each other a comfortable distance apart, or they may stand ambulatory.

Purpose: To enable a Scientologist to disseminate Scientology effectively to individuals. To enable one to contact, handle, salvage and bring to understanding, another being. To prepare a Scientologist so that he won't be caught "flatfooted" when being attacked or questioned by another.

Patter: There is no set patter. The coach plays the part of a non-Scientologist and displays an attitude about Scientology upon being approached by the student. The student must then handle, salvage, and bring the coach to understanding. When the student can comfortably do these steps on a given coach's attitude, the coach then assumes another attitude, etc., and the drill is continued until the student is confident and comfortable about doing these steps with any type of person. This drill is coached as follows:-

The coach says, "Start". The student must then (1) contact the coach, either by approaching the coach or being approached by the coach. The student introduces himself and Scientology or not, depending upon the mocked-up situation. The student then (2) handles any invalidation of himself and / or Scientology, any challenge, attack or hostility displayed by the coach. The student then (3) salvages the coach. In this step the student must locate the ruin (problem or difficulty the coach has with life), and point out that it is ruinous and get the person to see that it is.

When 3 has been done, you then (4) bring about an understanding that Scientology can do something about it. Example: the coach has admitted a problem with women. The student simply listens to him talk about his problem and then asserts - "Well, that's what Scientology handles. We have processing, etc. etc." When the coach indicates a realization that he did have a problem and that something might be done about it, the student presents him with a selection slip, or a professional card, routing him to the service that would best remedy the condition.

The coach must flunk for comm lags, nervousness, laughter or non-confront. The coach would similarly flunk the student for failure to (1) contact, (2) handle, (3) salvage, and (4) bring to understanding.

Training Stress: Stress giving the student wins. This is done by using a gradient scale in the

coach's portrayal of various attitudes, and staying with any selected until the student can handle it comfortably. As the student becomes better, the coach can portray a more difficult attitude.

Stress bringing about for the student the accomplishment of the purpose of this drill.

A list of things to handle and another of ruins to discover can be made up and used.

Do not specialize in either antagonistic attitudes or an eagerness to know about Scientology. Use both and other attitudes. One meets them all.

L. RON HUBBARD

LRH: aw

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by L. Ron Hubbard

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125. Mr. Hubbard is very conscious of the importance of sales promotion and financial affluence for the continued success of Scientology. The following examples of his internal instructions on the subject show the nature of his concern:-

"The following points are a summary of the basic principles of promotion. It is important that you understand them and apply them in your promotion.

1. The *basic* principle of promotion is to drive in more business than can be driven off by a service unit or mistakes can waste. This applies to any promotion anywhere.

Never allow your standard of how many people should be brought into the org to be set by any other division or part of the organization. Promote as far above as possible the present operating capacity of the organization and you will win.

From this it follows that Tech or any other part of the Org can never tell the Dissemination Division when or how many customers to bring in or that "we can only handle 10 preclears this week". It is the job of promotion to drive in as many preclears as possible. Its up to Tech to find the space and the auditors.

In other words, promotion must be so huge and effective so that even if other divisions are blocking the line or driving people off so many people are being crowded into the org by promotion that it makes up for any waste one by other parts of the org. You get the idea. Its [*sic*] not flattering but it is the stable datum that successful promotion anywhere operates on. By the way, the error does not necessarily have to be within the org. A bus strike could temporarily prevent people from across town being able to start the HRS Course. Promotion should have promoted so mach the Course is still full despite such an error.

The motto of promotion could be "we shall overcome - by numbers" ... "Despite any errors we bring in so many people into the org continually or sell so many books that even if the body registrar drives them off at gun point enough will get through to keep the statistics rising".

2. If a promotional programme does not seem to work find out where it is not being applied - don't Q and A and abandon the programme. Spot instead the non-compliance which is preventing it from going into operation.

3. Later promotional programmes will not work if earlier ones have not been executed. Example: the programme is to send out fliers to sell bla bla to all buyers of foo-foo's. But it turns out that the original programme to compile a list of the buyers of foo-foo's off old invoices was not done therefore a flier to sell bla bla can't be sent to buyers of foo-foo's. And since the invoices were burnt up by some long gone suppressive (let's say) the original programme can't be carried out

What to do?

Don't give up or abandon the programme of selling bla bla to buyers of foo-foo's. Get clever and dream up some other way of compiling the list you want. Maybe it's as simple as a notice in your local newspaper or a questionnaire to everyone in your files: "Did you ever buy foo-foo's?".

Finally, promote until the floors cave in because of the number of people - and don't even take notice of that, just keeping promoting." (13)

"TO All Staff Saint Hill

Other Org Executives

FROM: RON

SUBJECT: How Saint Hill went from financial Crisis to Affluence in 13½ months.

ANALYSIS OF STHIL AFFLUENCE

Pending further Analysis of the affluence, the following is noted. It began, it seems, before Power Processing service was offered but accompanies opening of the HGC.

The basis of the affluence is a continuation of my taking charge of Saint Hill in April 1964 when it had been dropped to about £20,000 in the red by former management.

In November 1963 Mary Sue Hubbard briefly took over Registration lines and obtained a short resurge, salvaging immediate catastrophe.

In December 1963 I designed promotion for Saint Hill consisting of designing the Auditor. It took over 4 months to get out first issue and I realized I had to take over and reorganize in April 1964. The three corporation scheme proposed by Damonte and Palmer and Company had proven completely catastrophic. I reverted to HASI Inc Arizona throughout the Commonwealth and redesigned the org as one corporation with production departments, which org board lasted for about a year - until April 1965.

I began to unjam lines in April 1965 by designing a new org board. Since that has been done and as it is gotten in a resurge has occurred.

SAINT HILL STABILITY

All this time (Apr 1964-June 1965) Saint Hill has been on an increasing statistic.

Mary Sue Hubbard worked hard from June 1964 to January 4, 1965 handling the org as Org Sec particularly legal and finance, and it became more stable financially.

I designed and began to press home new promotion and organization from April 1964 to January 4, 1965 and worked heavily to align low level tech Levels 0 to 4 and get it into action.

ETHICS

Ethics is a large reason for attaining affluence. To the degree it has gone in we have prospered. There is almost a parallel curve between Ethics going in at Saint Hill and our recent income curve.

Lack of Ethics in 1963 cost Saint Hill over £20,000 actual known pounds in non-compliance, waste and other reasons.

Lack of it in 1964 made me do my work over and over and spend hours at my desk that were needed on research.

Lack of Ethics being in made the vacation of 6 weeks in January and February a vital necessity. Yet that vacation, taking my attention off org lines, brought them close to disaster. Thus we see overwork, caused by non-compliance, etc., resulted in a necessity for a vacation which brought outer orgs close to the brink.

During the six weeks I was away Saint Hill had a bit of slump and tech went out.

On return I reorganized the Course, sought the reason for outer org slump and repaired it when I finally got enough data, developed the new plan of organization now in use, opened the HGC, developed and got in Ethics, developed the power processes and got the org swinging with lots of help, all in 3½ months.

Toward the end of that period we have had three weeks of Affluence and now a fourth which takes Affluence back to "normal operation" as it is becoming common to be in affluence at Saint Hill. We're in our fourth high week, with many reservations of all kinds." (14)

"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 15 MARCH 1966

SH only
Guardian
Exec Secs
ES comm HCO

and
Legal Officer

CORPORATE ADDRESS

No corporate address hereafter is to be Saint Hill.

This includes Hubbard College of Scientology, C of S of Calif and any other corporation.

Crawley is a little crossroads and their tax office is used to greengrocer accounts and any sum above £15,000 is a fantastic sum to Crawley. Further, Crawley's tax commissioners are East Grinstead and East Grinstead saw a £10 note once and is still talking about it.

No large corporation should ever use a rural one horse tax office as they can't understand real business sums in such offices.

Always use a London address and make sure you have one for all corporations.

L. RON HUBBARD
LRH: ml
Copyright © 1966
by L. Ron Hubbard
ALL RIGHTS RESERVED"

126. Direct salesmanship is encouraged by the payment of a commission of 10 per cent to 15 per cent (which can be taken in cash or in the form of processing) to auditors and students who succeed in enrolling new students. As in other organisations who use direct selling techniques for their products, there is intense competition between salesmen, whose status in the organisation, as well as their earnings from it, is measured by the value of their sales. 127. The following are some typical instructions to such "Field Staff Members ":-

"THE ADVANCED ORGANISATION
FLEET HOUSE, 10 SOUTHBRIDGE, EDINBURGH, SCOTLAND

Production Division Advice Letter of December 25th 1968

To ALL ADVANCED ORG FIELD STAFF MEMBERS

Here's hoping you had a very Happy and Merry Xmas and wishing you a very happy and prosperous New Year for 1969.

1969 the year of the Sea Org, the year in which Scientology BOOMS, with 100 per cent STANDARD TECH ALL THE WAY.

YOU be part of this tremendous BOOM. Go out and select lots of people to their Clearing and OT levels and also select Class VI OT IIIs to the FABULOUS CLASS VIII COURSE. Do it now, Don't wait till tomorrow, Don't put this aside for later. Do it now, Take the enclosed Success stories and find someone to show them, preferably a Scientologist, FIRE his interest for Clearing and OT so that he has more push to get there FAST. Get him or her moving. GET HIM **HERE** TO AOUK.

If you can't get out just now, pick up the phone. Ring someone. Read them some of these Success stories, select them, get them moving on the road. DON'T just put this aside, DO **something** and above all:

GET PEOPLE **HERE** TO THE **AOUK**. THIS IS HOW YOU EAM YOUR COMMISSION.

LOVE, QUENTIN KELLY
PUBLIC OFFICER AOUK.

Copyright © 1968
by L. Ron Hubbard

ALL RIGHTS RESERVED."

"THE ADVANCED ORGANISATION
FLEET HOUSE
20 SOUTHBRIDGE EDINBURGH EH1 1LL SCOTLAND

Telephones 031-556-5074 and 031-556-5075

DISTRIBUTION DIVISION ADVICE LETTER OF 22nd MAY 1969

Dear AOUK Field Staff Member,

L. RON HUBBARD has just sent us materials which will BOOM even further the effectiveness of DIANETICS AND SCIENTOLOGY.

We need trained Auditors to deliver to our public, who are demanding service, gains which are beyond their expectations.

You can make it financially in a very short time. Here is how

1. Write or phone me requesting full details of any of the following:
These will be rushed to you.
2. Get your GUNG HO Group very active, and through it get names and addresses, answers to the survey question and actions completed in bringing about what is needed and wanted. In so doing pick up the individual reach for DIANETICS AND SCIENTOLOGY services.
3. Send us the names of Doctors and Psychiatrists who are known in your area so that we can mail them the special offer letter
4. Promote the NEW STANDARD DIANETICS COURSE. This course can be completed in as little as 10 days and the student completes as a HUBBARD DIANETICS GRADUATE.
5. SELECT those persons whom you intend to help and 8-C, for DIANETIC Training and Auditing up through CLEAR to the Upper Sections of O.T., training up to Class VIII Auditors and becoming a Scientology Public Relations Officer via the AOUK P.R.O. Course.

We, as a group, are now moving fast. We want you too to RUN WITH THE BALL.

We have the public where it's at.

Mental Image Pictures and all that!

We look forward to having you financially affluent, a well and happy person who is making total ability and spiritual freedom.

And this for all the people whom you are helping too.

My very best wishes,

James Fuller,

Chief Officer.

Copyright © 1969

By L. Ron Hubbard

ALL RIGHTS RESERVED"

128. There are also franchise holders, originally defined as "A professional auditor, with a classification to Level III or over, who practises Scientology full or part-time for remuneration, who conducts processing and training privately or to groups. whose understanding and experience of Scientology is sufficiently broad for him to be publicized to others as a stable terminal, who has signed a Franchise Agreement, who receives Bulletins, Policy Letters, advice, advertising, technical information, services and administrative data from HCO WW, and who, in return for same, maintains regularly a weekly report and a weekly payment of ten per cent of his gross income to HCO WW" (115).

Nowadays, although the commercial arrangements remain the same, the wording has altered: franchises are now granted by the "Mother Church" to "Missions" by means of a "Charter":-

"This Charter gives official authority to the individual who receives it to conduct a Mission in the area specified. It does not confer any *liability* on the Mother Church but it does confer upon the individual a *right* to practice Dianetics and Scientology in his area. This right is granted by the Mother Church by virtue of authority given it by L. Ron Hubbard, sole owner of the materials and copyrights of Dianetics and Scientology. The right is dependent upon usage, regular remittance of tithes and the continued good standing of the grantee." (116)

129. The usual procedure when a potential pre clear first presents himself to the Scientology organisations with a view to enrolment is to encourage him to take a "free personality test" called the "Oxford Capacity Analysis." This test has been investigated by a Working Party of the British Psychological Society, the leading scientific body in this field in the United Kingdom, incorporated by Royal Charter in 1965. The Working Party was composed of a clinical psychologist, a consultant in psychological selection, and a university lecturer in psychology, all members of the Society's Council and distinguished experts in their field. Each of them took the test at one or other of the Scientology shops in London and Edinburgh.

130. The test consists of 200 written questions, to be answered "yes", "no" or "uncertain" (this may not be easy to do when the question, like question 152, is in the form "Do you rarely express your grievances?"). The members of the Working Party answered the questions in differently but pre-determined. random fashion (see below) which could not produce results of any significance: in fact, they should all have come out pretty average in all personality traits. The subsequent experience of one member of the Working Party follows in his own words:-

"In this particular case the inventory was deliberately responded to in a fashion designed to produce an unpredictable result. As each question was read the answer space was completed for the following question without reference to the content of either question. On any known inventory this procedure should produce a 'flat' profile, with few scores departing significantly from the mean. When the profile chart was presented on the second visit it showed extremely low scores on three traits; all save one or two were below the 'desirability' band. (The imprecision is due to the fact that,

try as he might, the 'client' was not permitted to bring away the profile sheet). The staff member who had scored the inventory expounded the extreme scores with some urgency. He avoided questions on the meaning of the scales, dismissing as irrelevant the trait words at top and bottom; yet he invested the points on the scale with immense importance, almost of a charismatic nature. His patter continually referred to the inadequacies which the graph revealed - one point became 'failed purpose' and another 'loss', although these terms were never explained. He attempted to confirm his diagnosis of these points on the graph by such leading questions as "Do you often fail to achieve what you set out to do?" and "Do you have difficulty making friends?" Affirmative answers to these questions (which were given readily) were, somehow, to be *explained* by the low scores and the interpretation put on them.

In the course of the session the following information was elicited from the Scientology staff member:

(i) The test was devised by "Oxford students, or the Oxford Dictionary people", he did not know which;

(ii) He did not understand the word 'percentile' - although it was he who brought the word into the discussion. He looked it up in the Concise Oxford Dictionary without success and decided it meant 'percentage'. He thereafter interpreted '90th percentile' as 90 per cent.

(iii) 'Most people' scored beyond the 'minus 90' point on the three traits being discussed. In general it was patent that this person had no notion what the test was, how it was designed, what it measured or what the scores meant. He had been trained to produce this ill-informed commentary which, to a gullible anxious person, might sound genuinely insightful. In fact he was pointing out to an unknown member of the public 'inadequate' facets of his personality shown up by an instrument which he did not understand.

In a second interview, immediately following on, the 'Registrar' explained the hierarchy of levels which could be attained by Scientology processing. He described the courses offered by the organisation to remedy the inadequacies shown up by the profile. All these courses would cost money and a probable minimum total of one hundred guineas was quoted to deal with the particular personality deficiencies shown up by the OCA."

131. The conclusions of the Working Party are summarised as follows:-

"The systematic quantification of personality variables is one aspect of psychometric testing All psychometric tests can be assessed in terms of their reliability and validity. "Reliability" implies that a test yields similar results under similar testing conditions. Various degrees of reliability can be attributed to a number of sources of error. In a properly constructed personality test the various effects of these sources of error are systematically assessed. "Validity" implies that a test measures what it claims to measure - i.e., that it is a valid measure of the characteristic it claims to quantify. A test may be reliable without being valid, but not vice versa. A known degree of reliability is crucial to the use of any psychometric test in a setting where its results are used with an individual case.

If a personality test is a reliable device, then a systematic approach to answering the questions should yield systematic variations in the conclusions derived from an analysis of the test scores. That this is a property of reliable tests may be assumed from a knowledge of formal test theory such as any person competent to assess the results of a psychometric test should possess. The members of the Working Party used this property of reliability of psychometric tests to assess the

adequacy of the personality testing offered by the Scientologists, by submitting themselves to testing as 'clients' responding to the advertisements for free personality testing.

For the purpose of making their assessment of the status of the test, the members of the Working Party employed three different methods of responding to the test items when they themselves completed it:-

(a) one member answered the questions at random, selecting the answer to be given *before* reading the question;

(b) a second member employed a method in which the response was pre-determined regardless of the content of the question: if the final letter of the question was a consonant in the range "a" to "m", he answered "no"; if it was a consonant in the range "n" to "z" he answered "yes"; if it was a vowel, he answered "uncertain";

(c) the third member used the reverse of this procedure, so that he answered "yes" where the second method produced the answer "no", and "no" where the second method produced the "yes" response. The "uncertain" response was given to the same questions as before.

This systematic variation in response styles would be expected to affect the resultant profiles. "Profiles" are an accepted manner of presenting the information derived from some types of personality test. A random method of response ((a) above) would be expected to produce scores close to the mean of scores obtained during the standardising of the test. Methods (b) and (c) should also result in profiles with low deviations from the mean scores; if such deviations occurred these two methods would be expected to produce different, if not complementary, profiles. The Working Party verified that on two accepted personality tests such systematic variations in answering did produce variations in profile pattern.

These variations in answering the questions did not seem to affect the Oxford Capacity Analysis as the three methods produced remarkably similar profiles, in which the scores on the first three scales were in an extreme position in the range marked "unacceptable" ... All profile results then rose into the "normal" or "desirable" range over the next 2-4 scales and showed a return to "unacceptable" over the remaining scales.

If these three systematically varied response styles had all produced "flat" profiles, with few scores departing greatly from the mean, then we would have considered that the Oxford Capacity Analysis could not be criticised on these grounds. But when each of two diametrically opposed methods of response produces the same extreme deviant scores as the other and as a third "random" response style, we are forced to a position of scepticism about the test's status as a reliable psychometric device.

It should be noted that the Oxford Capacity Analysis is not a personality test known in psychological circles; it is not distributed by reputable test agencies in this country; there is no research literature available about it, nor is it listed in the Mental Measurements Year Book which is internationally accepted as the authoritative source on psychometric devices. While any one of these points does not in itself indict a psychometric instrument, the failure of the Oxford Capacity Analysis to meet all of them does, in our opinion, constitute an extremely strong case for assuming it to be a device of no worth. The scientific value and useful nature of the profile apparently derived from completion of the Oxford Capacity Analysis must consequently be negligible. We are of the opinion that the Oxford Capacity Analysis and the profiles derived from its completion are constructed in such a manner as to give the appearance of being adequate psychometric devices, whereas, in fact, they totally fail to

meet the normally accepted criteria.

Taking the procedure as a whole, one is forced to the conclusion that the Oxford Capacity Analysis is not a genuine personality test; certainly the results as presented bear no relation to any known methods of assessing personality or of scaling test scores. The booklet itself *might* produce genuine scores but these are not the scores presented on the profile. The legend 'produced and edited by the Staff of the Hubbard Association of Scientologists International' which appears on the cover is totally inappropriate to a personality measure - such an instrument is not 'edited', it is developed through painstaking research. The validity of the OCA booklet itself is therefore in doubt.

No reputable psychologist would accept the procedure of pulling people off the street with a leaflet, giving them a 'personality test' and reporting back in terms that show the people to be 'inadequate', 'unacceptable' or in need of 'urgent' attention. In a clinical setting a therapist would only discuss a patient's inadequacies with him with the greatest of circumspection and support, and even then only after sufficient contact for the therapist-patient relationship to have been built up. To report back a man's inadequacies to him in an automatic, impersonal fashion is unthinkable in responsible professional practice. To do so is potentially harmful. It is especially likely to be harmful to the nervous introspective people who would be attracted by the leaflet in the first place. The prime aim of the procedure seems to be to convince these people of their need for the corrective courses run by the Scientology organisations."

132. A similar exercise was carried out independently by Dr. David Delvin, who reported the outcome in *World Medicine* (17). Again, I quote:-

"I settled down to the 'personality test'. This consisted of 200 questions of the type much favoured by women's magazines (Are you considered warm-hearted by your friends? Do you enjoy activities of your own choosing? Are you likely to be jealous? Do you bite your fingernails?).

Eventually, a young man took my answers away for "processing". When he returned, he was waving an impressive-looking piece of graph paper, around which were printed figures, symbols, and various bits of McLuhanistic jargon. Across the paper was drawn a line that looked something like the Boat Race course. This, the young man told me, was my personality curve.

The young man airily drew a ring round the area of Putney, and said that this represented "other people". A similar ring in the region of Barnes Bridge indicated "myself", while another drawn round Mortlake Brewery apparently represented "life". On the basis of all this, the young man gave me a 20-minute personality analysis, which mainly consisted of portentous-sounding pseudo-scientific neologisms ("You've got quite a bit of agity and you re moderately dispersed, but we can help you to standard tech.") He seemed bit vague about what these words actually meant.

At the end, he said to me impressively, "So you see. it's all very scientific - thanks to the fact that our founder is a man of science himself".

"Oh yes, very scientific indeed," I said.

I hadn't the heart to tell him that his super-scientific system had failed to detect the fact that I had marked the "don't know" column against all 200 questions in the test."

133. It may be relevant to note that none of these observers at any stage had it suggested to him that Scientology was a religion.

131. I asked the Scientologists what claims they made for the Oxford Capacity Analysis, on what

published evidence they were founded and what written instructions were given to persons who interpreted the tests. Mr. Gaiman answered:-

"As far as I have been able to discover, we don't make any particular claims about the Oxford Capacity Analysis.

All I say about the test is that it is a reasonably reliable test for measuring individual personality.

I don't know if you have received a paper from the British Psychological Society by three of its members who went to our premises in London deliberately to make a mockery of the tests by giving random answers. I would certainly concede that it is possible to make a mockery of them. Newspaper plants have also proved that it is possible to make a mockery out of auditing. It does not discredit the tests, or auditing, for honest men who are genuinely seeking a result."

He did not mention any published evidence, or the existence of any instructions.

(b) Contract

135. If the sale of a training course is concluded, the pre-clear is required to sign a standard form of contract. This contains, amongst others, the following clauses:-

"(1) Whereas the applicant is desirous of obtaining the services of the organization the applicant hereby declares and makes known that it is understood and agreed that any help given by L. Ron Hubbard, the organization, the executives, auditors, supervisors and other personnel of the organization is given entirely at their discretion individually and severally and out of the goodness of their own hearts and that if at any time any of them no longer desire to help the applicant through processing and/or training the applicant may be suspended from such processing and/or training without rebate or refund, recourse or appeal.

(2) In consideration of being accepted by the organization for training and/or processing the applicant in addition to and supplementary to any and all other agreements and undertakings herein after expressed in writing (no oral agreements being valid or recognized), being over 21 years of age and under no legal disability, undertakes to and does hereby waive any and all claims, now and in the future howsoever arising against L. Ron Hubbard, the organization, their employees, agents and assigns and without reservation or duress release each of the aforementioned from all liability for any consequences resulting from processing and/or training practices and/or methods used and applied by the aforementioned persons, and further undertakes:

(a) to pay to the organization the fees for processing and/or training

(b) to act always in accordance with the Scientology Ethics Codes and understands that any violation of them may result in suspension or expulsion from training and/or processing

(c) to have any auditing and/or training in the Department of Review ordered by those in whose charge the applicant is entrusted and to pay for such at the current rates prevailing

(d) to waive any claim or demand for refund or return of money paid or payable to the organization by reason of receiving the . . . Course or enrolling for the . . . Course, and further understands that if an application for refund is made the applicant shall be in default of the contract herein, subject to any default section of the contract provided, and further undertake to release L. Ron Hubbard, the Hubbard College of Scientology, the Church of Scientology of California, the organization, its

employees, agents and assigns from any claim or suit whatsoever and not make further claim or suit

(e) to receive no auditing or training from other quarters without the express permission of the Course Supervisor

(f) to guarantee to pay his own transport out of the country.

(3) The applicant further agrees, declares and makes known that he is enrolling with the organization on his own determinism and has not been sent or ordered by any other individual or group against his own determinism and makes oath and say as follows:

(a) that he does not have a purely medical illness that would be curable within the skill of a physical practitioner

(b) that he does not have a history or record of institutionalization in any insane asylum or similar place

(c) that he does not have a criminal record for felony

(d) that he is not connected to any person or group who has been declared suppressive

(e) that he understands and agrees that there is no refund or rebate howsoever claimed of money paid or to be paid to the organization for training and / or processing

(f) that he will willingly undergo any E-Meter test requested by any authorized HCO personnel

(g) that he understands fully and completely that the purpose of the aforementioned organization and persons are based upon the practice of Scientology which is known to be a spiritual and religious guide intended to make persons more aware of themselves as spiritual beings and not treating or diagnosing human ailments of body or mind and not engaged in the teaching or practising of the medical arts or sciences and not granting scholastic degrees or furnishing accreditation towards the requirements of college, university, or scholastic degrees

(h) that he has fully read and understood this document and has signed it of his own free will and without coercion.

I, . . . do agree that I shall not divulge the contents of the . . . Course materials or any future . . . Materials issued to me, to anyone, nor shall I copy it, allow it to be copied, or re-issue it in any way. I agree to the condition that should I default on this contract, I shall be immediately suspended and the matter turned over to Ethics. who shall treat such as a Suppressive Act and deal with it accordingly. I agree not to discuss the Materials or my case in relation to it with anyone other than a . . . Course Supervisor or a properly assigned Review Auditor.

UNDERTAKING TO L. RON HUBBARD

In consideration of L. Ron Hubbard researching into and developing Scientology and maintaining high technical standards of Scientology now and in the future and making such available to me through training and/or processing, I hereby agree to waive any and all claims howsoever arising that I may have against him now and in the future.

UNDERTAKINGS OF THE ORGANIZATION

We, the Operation and Transport Services, Ltd., do hereby undertake, that in consideration of the agreements entered into heretofore by . . . (the applicant), to ensure personal case supervision for the duration of such period as he is under our charge and to make every effort to ensure that the applicant progresses and attains the end result of the training or processing contracted for m the shortest possible time and to give to the applicant such certificates of attainment."

It will be seen that this document does contain a passing mention of Scientology as a "religious guide".

136. With the contract go the arrangements for payment. On these, Mr. Hubbard has this to say:-

"Scientology organizations are *service* organizations. Now, it goes without saying, that service costs money. So please don't equate service with the idea that it is all give away. People expect to pay for good service, and they do pay for good service, unless you barrier the line, or by some foolish handling, convince them otherwise.

"Well, how about money, then? How does this get handled?

"Simple. MONEY IS AN ACCOUNTING FUNCTION. It IS the proper concern of Accounts. (Div 3 - Dept. of Income).

"With Accounts, money is simply collected. Accounts collects from the person the amount of the price of the service desired. That is all there is to it. It collects the amount, invoices it and routes a copy of the invoice through the org lines to the Division that the service is to be delivered in, so that they may know it is all right to go ahead and deliver the service.

"The Invoicing-Cashier in Department 7, Division 3 is at post preferably in a wicket. This is exactly like a theatre ticket front, complete with the glass window with the hole (small and awkward) in it to talk through and the hole at the bottom to slide money through. Any amounts office door, if up front in the org, can be fixed with a half door to look like this. It would not at all be out of place for the cashier to wear a green eyshade [sic], and have a very detached attitude about anything except money or money matters. Very businesslike. Posted on the outside of the wicket or immediately in the area on display signs is the prices for books, materials and services offered by the org. If the cashier is asked for data, he points to the proper sign.

"A person coming into the org first comes into Reception. If the person wants a service he or she is routed to the Body Registrar. The Body Reg talks about and signs the person up for service. If the person has a question about the cost, the Body Reg says "You will need to talk to Accounts about that" and routes them to the Invoicing Cashier, who shows them the prices on the display signs. When the Body Reg has signed the person up for the service on proper contract and release forms, the person is routed to the Invoicing Cashier for paying.

"The Invoicing Cashier (Dept 7) always expects for the service to be paid for, i.e. expects cash, not credit. The subject of credit must not be brought up by the Invoicing Cashier. For example, the question would be "Are you going to pay this by cash or cheque" . . . NEVER "IS this going to be cash or credit?". If the person is going to ask for credit, then it must be his origination. In the event it is asked for, then it must have the Org Sec.'s OK, who before giving it, must check the person's past credit record with the org. People who have a bad payment record on their org bills must not be extended further credit. When credit is extended, a proper note must be signed at 12 per cent interest if not paid in 90 days and they must sign the debiting invoice.

"When the service is completed with the person, the last person he sees on the org lines is the Body Registrar, who channels the person to further service.

"The Reception area, Invoicing Cashier, and Book Store should be located close to one another. If someone comes in wanting a book, he or she is routed to the book store in which books are on display, but separated as to if they are for Beginners or Advanced Scientologists. The books for Beginners and to the public books should be prominently marked by display signs.

"The Book Store should be close to the Reception area but remember that to have Reception selling books is creating Divisions. Reception only routes. However, in the immediate Reception area should be display posters on books, Free Introductory Lecture, AS Course, graphs, and other promotional material - all prominently displayed. If someone comes in asking "What is Scientology?", the Receptionist routes him to the Free Introductory Lecture by giving him an Invitation, and routes him to the Book Store for a book that covers Beginning Scientology. The Receptionist is forbidden to try to explain Scientology or processing. If someone comes in not knowing what they want, but that they want to talk to someone about Scientology, the Receptionist routes them to the Body Reg to channel them into a Service.

"The Letter Registrar may not talk money. However, he or she may enclose rate cards for Org services and book price lists.

"So please each Division do its own work. Registrars - channelling to service, Reception - routes; and only Accounts talks money". (118)

(c) Processing

137. The central practice of Scientology is what is called "processing". In essence. this is a procedure carried on by an "auditor" on a pre-clear, who stand in a relationship to each other closely analogous to that of therapist and patient, in that the aim of the pre-clear is to improve himself, and that of the auditor is expressed to be to help him in achieving this aim.

138. Processing takes place in formal sessions, whose beginning and end are explicitly announced by the auditor. In most of these sessions. no other persons are present. An important adjunct, however, in which Scientology reposes much faith, is an instrument called an "E-Meter", which is an abbreviation for "electro-psychometer". (119)

Viewed from the point of view of conventional physics, this instrument is a sensitive device for measuring the resistance (normally quantified in units called "ohms") of an electrical conductor to the current being passed through it. Working on the principle of the well-known Wheatstone Bridge, it contains some batteries and a transistorised circuit, together with a galvanometer whose reading furnishes an indication of the resistance of any conductor connected between two external electrodes which are attached to the instrument. Certain knobs on the instrument may be adjusted so as to vary its calibration, range and sensitivity.

139. During an auditing session, the pre-clear holds the two electrodes, one in each hand, and the auditor observes and records the movements of the meter needle. As a matter of physics, what is being observed is the electrical resistance, and any changes in that resistance, interposed between the two electrodes, and this will depend on a variety of factors such as the area of contact, the quantity and salinity of any sweat exuded by the preclear's palms, tile force of his grip, and any variations in the electrical resistance of his skin or the rest of his body. Such instruments and their limitations are well-known in conventional psychology: they are closely related to the so-called "lie-detector" or "polygraph" which had a certain vogue in the United States of America at one time, but

is going out of fashion there as its limitations are becoming better known and the early claims made for its efficiency are being refuted. (120)

140. In Scientology, however, what is claimed to be registered by the E-meter is not mere electrical resistance but "the amount of charge represented by a mental image picture" (121)

"The meter tells you what the pre-clear's mind is doing when the pre-clear is made to think of something ... This current is influenced by the mental masses, pictures, circuits and machinery. When the unclear pc thinks of something these mental items shift and this registers on the meter" (122)

"The E-meter is never wrong. It sees all; it knows all. It tells everything". (123)

141. Thus installed in a processing session, the auditor either asks the pre-clear questions or issues commands to him. Taken at one level, that is all there is to it. The complications and problems only arise when one examines the nature of the questions and commands. Since there is a large variety of auditing routines and since these change constantly as Mr. Hubbard makes new discoveries (or, in his terminology, "final break-throughs") in his field, it would be impossible to specify precisely which routines are in vogue at any given moment. Indeed, it seems to be a matter of policy not to publish current routines to the world at large, for every description of auditing routines which I have found in published Scientology literature bears a disclaimer in terms such as these -

"The processes described in this chapter were the forerunners of modern Scientology processes and Clearing techniques" (124)

or

"These processes are the forerunners of today's processes and are no longer taught in Scientology Academies as part of modern standard technology" (125)

142. But the books in which these routines are described continue to be on open sale, and budding Scientologists are strongly advised to buy and read them, since they are said to be "important for the students' grasp of earlier breakthroughs in the opening of the route to Clear" and "well worth knowing" (126). Besides, "There are no texts or books banned by Standard Tech. It outlawed no processes. Any process ever published is valid if (a) It reads on asking its question and (b) Is run to F/N and end phenomena". (127)

143. Accordingly, and with that qualification, I reproduce here a few selection from this published material, so as to give the reader at least some idea of how processing is conducted.

"The techniques involved herein were developed by L. Ron Hubbard and after testing by him, were tested by other auditors on a wide variety of cases. It is doubtful if any earlier process of any kind in any age has been as thoroughly validated as this operating procedure. However, it works only when used as stated. Disorganized fragments of this material, given other names and emphasis, may be found to be harmful. Irresponsible and untrained use of this procedure is not authorized. Capricious or quasi-religious exteriorization of the thetan for other purposes than the restoration of his ability and self-determinism should be resisted by any being. The goal for this process is freedom for the individual to the betterment of the many.

STEP I - Ask pre-clear to be three feet behind his head. If stable there have him be in various pleasant places until any feeling of scarcity of viewpoints is resolved; then have him be in several

undesirable places, then several pleasant places, then have him be in a slightly dangerous place, then in more and more dangerous places until he can sit in the centre of the Sun. Be sure to observe gradient scale of ugliness and dangerousness of places. Do not let preclear fail. Then do remaining steps with preclear exteriorized.

STEP II - Have preclear mock-up own body. If he does this easily and clearly, have him mock-up own body until he slips out of it. When he is exteriorized and knows it thoroughly (the conditions of all exteriorization) do STEP I. If his mock-up was not clear, go to STEP III immediately.

STEP III - SPACATION: Have preclear close his eyes and find upper comers of the room Have him sit there, not thinking, refusing to think of anything, interested only in the comers until he is completely exteriorized without strain. Then do a spacation (constructing own space with eight anchor points and holding it stable without effort) and go to STEP I. If preclear was unable to locate comers of the room easily with his eyes closed, go to STEP IV.

STEP IV - EXPANDED GITA: (This is an extension of give and take processing.) Test preclear to see if he can get a mock-up he can see, no matter how vague. Then have him WASTE, ACCEPT UNDER DURESS, DESIRE and finally be able to TAKE OR LEAVE ALONE each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of WASTE, etc., in the order given here for each item. He wastes it by having it at remote distances in places where it will do no good, being used or done or observed by something which cannot appreciate it; when he is able to waste it in vast quantities the auditor then has him accept it in mock-up form until he no longer is antagonistic to him to accept it even when it is unpleasant and great force is applied to make him take it; then, again with mock-ups, he must be able to bring himself to desire it even in its worst form; then, by mock-ups of it in its most desirable form he must come to be able to leave it entirely alone or take it in its worst form without caring. EXPANDED GITA remedies contra-survival abundance and scarcity. It will be found that before one can accept a very scarce to him thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it, before he can accept any himself. The items in this list are compounded of several years of isolating what factors were more important to minds than others; the list lacks very few of the very important items if any; additions to or subtractions from this list should not be attempted. Viewpoint, work and pain should be heavily and often stressed and given priority.

WASTE, HAVE FORCED UPON, DESIRE, BE ABLE TO GIVE OR TAKE, IN THAT ORDER, EACH OF THE FOLLOWING: (Order of items here is random).

VIEWPOINT, WORK, PAIN, BEAUTY, MOTION, ENGRAMS, UGLINESS, LOGIC, PICTURES, CONFINEMENT, MONEY, PARENTS, BLACKNESS, POLICE, LIGHT, EXPLOSIONS, BODIES, DEGRADATION, MALE BODIES, FEMALE BODIES, BABIES, CHILDREN MALE, CHILDREN FEMALE, STRANGE AND PECULIAR BODIES, DEAD BODIES, AFFINITY (LOVE), AGREEMENT, BEAUTIFUL BODIES, PEOPLE, ATTENTION, ADMIRATION, FORCE, ENERGY, LIGHTNING, UNCONSCIOUSNESS, PROBLEMS, ANTAGONISM, REVERENCE, FEAR, OBJECTS, TIME, EATING HUMAN BODIES, SOUND, GRIEF, BEAUTIFUL SADNESS, HIDDEN INFLUENCES, HIDDEN COMMUNICATIONS, DOUBTS, FACES, DIMENSION POINTS, ANGER, APATHY, IDEAS, ENTHUSIASM, DISAGREEMENT, HATE, SEX, REWARD, EATING PARENTS, EATEN BY MOTHER, EATEN BY FATHER, EATING MEN, EATEN BY MEN, EATING WOMEN, EATEN BY WOMEN, START, BROKEN COMMUNICATIONS, WRITTEN COMMUNICATIONS, STILLNESS, EXHAUSTION, WOMEN STOPPING MOTION, MEN STOPPING MOTION, CHANGING MOTION WOMEN, CHANGING MOTION MEN, CHANGING MOTION BABIES, CHANGING MOTION CHILDREN, STARTING MOTION MEN, STARTING MOTION WOMEN, STARTING MOTION CHILDREN, STARTING MOTION

OBJECTS, STARTING MOTION SELF, OMENS, WICKEDNESS, FORGIVENESS, PLAY, GAMES, SOUND, MACHINERY, TOUCH TRAFFIC, STOLEN GOODS, STOLEN PICTURES, HOMES, BLASPHEMY, CAVES, MEDICINE, GLASS, MIRRORS, PRIDE, MUSICAL INSTRUMENTS, DIRTY WORDS, SPACE, WILD ANIMALS, EVETS, BIRDS, AIR, WATER, FOOD, MILK, GARBAGE, GASES, EXCRETA, ROOMS, BEDS, PUNISHMENT, BOREDOM, CONFUSION, SOLDIERS, EXECUTIONERS, DOCTORS, JUDGES, PSYCHIATRISTS, ALCOLIOIC LIQUOR, DRUGS, MASTURBATION, REWARDS, HEAT, COLD, FORBIDDEN THINGS, GOD, THE DEVIL, SPIRITS, BACTERIA, GLORY, DEPENDENCE, RESPONSIBILITY, WRONGNESS / RIGHTNESS, INSANITY, SANITY, FAITH, CHRIST, DEATH, RANK, POVERTY, MAPS, IRRESPONSIBILITY, GREETINGS, FAREWELLS, CREDIT, LONELINESS, JEWELS, TEETH, GENITALIA, COMPLICATIONS, HELP, PRETENCE, TRUTH, LIES, ASSURANCE, CONTEMPT, PREDICTABILITY, UNPREDICTABILITY, VACUUMS, WHITE CLOUDS, BLACK CLOUDS, UNATTAINABLES, HIDDEN THINGS, WORRY, REVENGE, TEXTBOOKS, KISSES, THE PAST, THE FUTURE, THE PRESENT, ARMS, STOMACHS, BOWELS, MOUTHS, CIGARETTES, SMOKE, URINE, VOMIT, CONVULSIONS, SALIVA, FLOWERS, SEMEN, BLACKBOARDS, FIREWORKS, TOYS, VEHICLES, DOLLS, AUDIENCES, DOORS, WALLS, WEAPONS, BLOOD, AMBITIONS, ILLUSIONS, BETRAYAL, RIDICULE, HOPE, HAPPINESS, MOTHERS, FATHERS, GRANDPARENTS, SUNS, PLANETS, MOONS, SENSATION, LOOKING, INCIDENTS, WAITING, SILENCE, TALKING, KNOWING, NOT KNOWING, DOUBTS, FAC ONE, REMEMBERING, FORGETTING, AUDITING, MINDS, FACE, POWER, ACCIDENTS, ILLNESSES, APPROVAL, TIREDNESS, FACES, ACTING, DRAMA, COSTUMES, SLEEP, HOLDING THINGS APART, HOLDING THINGS TOGETHER, DESTROYING THINGS, SENDING THINGS AWAY, MAKING THINGS GO FAST, MAKING THINGS APPEAR, MAKING THINGS VANISH, CONVICTIONS, STABILITY, CHANGING PEOPLE, SILENT MEN, SILENT WOMEN, SILENT CHILDREN, SYMBOLS OF WEAKNESS, SYMBOLS OF FORCE, DISABILITIES, EDUCATION, LANGUAGES, BESTIALITY, HOMOSEXUALITY, INVISIBLE BODIES, INVISIBLE ACTS, INVISIBLE SCENES, ACCEPTING THINGS BACK, GAMES, RULES, PLAYERS, RESTIMULATION, SEXUAL RESTIMULATION, SPACE REDUCTION, SIZE REDUCTION, ENTERTAINMENT, CHEERFULNESS, FREEDOM FOR OTHERS TO TALK, ACT, FEEL PAIN, BE SAD, THETANS, PERSONALITIES, CRUELTY, ORGANISATIONS.

WAMING: SHOULD YOUR PRECLEAR BECOME UNSTABLE OR UPSET DOING THIS PROCESS TAKE HIM TO STEP VI, THEN RETURN TO THIS LIST.

COMMENT: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus your preclear may begin to compute and philosophize and seek to find the "button" that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

NOTE: Running the above will bring to the surface without further attention the "computation on the case" and the service facsimile. Do not audit these. Run Expanded Gita.

STEP V - PRESENT TIME DIFFERENTIATION. EXTERIORIZATION BY SCENERY. Have preclear, with his body's eyes, study and see the difference between similar real objects such as the two legs of a chair, the spaces between the back two cigarettes, two trees, two girls. He must see and study the objects, it is not enough to remember objects. The definition of a CASE V is "no mock-ups, only blackness". Have him continue this process until he is alert. Use liberally and often.

Then exteriorize by having the preclear close his eyes and move actual places on Earth under him, preferably places he has not been. Have him bring these up to him, find two similar things in the scene and observe the difference between them. Move him over oceans and cities until he is

certain that he is exteriorized.

Then, preferably while exteriorized, have him do STEP I.

This case has to know before he can be. His viewpoint is in the past. Give him present time viewpoints until he is a STEP I by the methods given for STEP V.

(COMMENT: PRESENT TIME DIFFERENTIATION is a very good general technique and resolves chronic somatics and improves tone.)

STEP VI - A-R-C STRAIGHT WIRE using next to last list of SELF ANALYSIS IN SCIENTOLOGY which asks preclear to recall something really to him, etc. Then use the lists in SELF ANALYSIS. This level is the neurotic level. It is identified by the preclear having mock-ups which will not persist or which won't go away. Use also PRESENT TIME DIFFERENTIATION. Then go to STEP IV. At any drop in tone, return case to STEP VI.

STEP VII - PSYCHOTIC CASES• Whether in or out of body, the psychotic looks to be in such desperate straits that people often err in thinking desperate measures are necessary. Use the lightest possible methods. Give case space and freedom where possible. Have psychotic IMITATE (not mock-up) various things. Have him do PRESENT TIME DIFFERENTIATION. Get him to tell the difference between things by actual touch. Have him locate, differentiate and touch things that are really real to him (real objects or items). If inaccessible mimic him with own body whatever he does until he comes into communication. Have him locate corners of the room and hold them without thinking. As soon as his communication is up, go to STEP VI but be very sure he changes any mock-up around until he knows it is a mock-up, that it exists and that he himself made it. Do not run engrams. He is psychotic because viewpoints in present time are so scarce that he has gone into the past for viewpoints which at least he knew existed. By PRESENT TIME DIFFERENTIATION, by tactile on objects, return his idea of an abundance of viewpoint in present time. If he has been given electric shock, do not process it or any other brutality. Work him for very brief periods for his attention span is short. *Always* work psychotics with another person or a companion present."

• It is not the purpose of Scientology to handle psychotics, but rather to "make the able more able". The above is included, however, as valuable data for the handling of psychotics by those in fields other than Scientology. (128)

Level Four

OPENING PROCEDURE BY DUPLICATION

Done in an auditing room with a book and a bottle.

Commands:

"Do you see that book?"

"Walk over to it".

"Pick it up".

"Not know something about its colour".

"Not know something about its temperature".

"Not know something about its weight".

"Put it in exactly the same place".

"Do you see that bottle?"

"Walk over to it".

"Pick it up".

"Not know something about its colour".

"Not know something about its temperature".

"Not know something about its weight".

"Put it in exactly the same place".

"Do you see that book?" (129)

"There is a very fine set of processes which have been used for more than a year at this writing and which produced excellent results. These we called the S-C-S processes.

After running 8-C (and if it turned on somatics remember to flatten the process entirely, even though it takes 50 hours, before going on to another process), we go into these control processes grouped under S-C-S. There have been several varieties of process, all entirely in the control bracket but with different severities of control. The commands of S-C-S processes are almost all the same except that some are made more severe than others.

The first of these processes is the Start process. This is very simple. We have a preclear out in the middle of the room standing up while we stand up along side of him touching him, and we explain to him (and we explain this every command) that when we say "Start" we want him to start his body in that direction, and we point out some direction.

Then we take our hands off of him and we say "Start". We do not say Stop, Halt, or anything else, but after he has moved forward we then say "Did you start your body?" And he says he guesses he did or he did, and we then - and only then - acknowledge. We do this many times until the process apparently has no charge on it or is flat. We then go into the next of this series, which is Change.

To run Change the auditor marks four points out on the floor. These points can be imaginary or they can be actually chalk-marked on the floor. One of these points we label "A", one "B", one "C" and one "D". We explain the meanings of these symbols to the preclear and we give him this auditing command: "Now when I ask you to change the body, I want you to change the body's position from A to B. Do you understand that?" The preclear says he does, and the auditor, stepping back from the preclear, says "Change". The preclear then changes the body's position. Similarly in using the various points and combinations of the points A, B, C and D, the auditor drills the preclear on Change until that particular process seems to be flat.

The auditor then goes to Stop. The auditor takes the preclear by the arm and explains (explains

every time) that when he says "Stop", he wants the preclear to stop the body. The actual wording of the auditor is "Now I want you to get the body moving in that direction and when I say Stop, I want you to stop the body. Do you understand?" When the preclear says that he does, the auditor lets go of him, lets him move down the room a distance (never the same distance twice) and says "Stop". When the preclear has stopped the auditor says "Did you stop the body?". And the preclear says "yes", or "maybe" and the auditor then acknowledges. The auditor does this many times until the pre-clear understands that he himself can stop the body or he has regained an ability, or the process appears to be flat and has no charge on it.

These three steps done in that order are then repeated. And it will be discovered that once Stop has been flattened, Start is now unflattened and can be flattened all over again by running it anew. Similarly, Change will be found to be unflat and again Stop will be found to be unflat. Thus, one runs Start and one runs Change and then one runs Stop, in that order, over and over and over again until all three appear to be flat.

A variation of this particular process has been called Stop Supreme. Stop Supreme is a heavy emphasis on Stop and it will be found that after the three processes of Start, Change and Stop are flat, one can move rather easily into Stop Supreme and concentrate heavily upon it. In other words, one runs Start, Change and Stop, Start, Change and Stop, Start, Change and Stop until they are relatively flat. He should not then suppose that the whole of S-C-S is flat since he still has Stop Supreme in all of its variations.

The idea behind Stop Supreme is that Stop, or motionlessness, is probably the most thetan ability a thetan has. Thus the rehabilitation of this particular ability is worthwhile and does produce considerable results. but don't be surprised if the preclear falls apart in the process of doing it.

The commands of Stop Supreme are roughly these. Every time one runs one of these S-C-S processes he, of course, explains the thing in full at the beginning of every command. He does not let any explanation hang over from the last time the command was executed. It will be found that the preclear cannot hold in his mind these explanations. Therefore, it has to be all explained anew every time. Thus we say to the preclear in Stop Supreme, "Now I want you to get your body moving down the room when I so indicate and when I say Stop, I want you to stop your body absolutely still". Then the auditor gives the preclear a slight shove and the preclear moves the body down the room, and the auditor says "stop", and the preclear tries to stop his body absolutely still in that instant. It will be found that faster and faster responses are achieved by the preclear and he can actually stop the body in more and more peculiar positions. The auditor then says, "Did you stop your body absolutely still?" The preclear answers this and then the auditor acknowledges. There are even more severe versions of this, but they are left to the imagination of the auditor.

These S-C-S processes produced the greatest control changes that have been produced with any control process They were consist- ently used with great success by a great many auditors. This is not really true of CCH 1." (130).

"There is a peculiar manifestation in Dianetics known as boil off. Boil-off has assumed tremendously important proportions in processing, since the case that is very heavily entheta'd has its charge held down by such quantities of anaten that the induction of boil-off seems to be the most efficacious way to unburden the case In a boil-off, a pre-clear will go into an apparent sleep. This is not sleep, no matter how much it may appear to be, but is actually a release of unconsciousness which is extremely concentrated and heavy. The release of this permits the case to go forward much more rapidly, because under it will lie quantities of specific incidents which otherwise are masked by this heavy layer. It is possible that a pre-clear may boil off for twenty-five to

fifty hours, if he is extremely heavily burdened with entheta. The boil-off has certain strange manifestations. The pre-clear may, when running an incident, suddenly begin to maunder and trail off, giving muttered accounts of strange pictures and unrelated events. This is a mirage effect, through boil-off, and peculiarly disconnected things will clutter up his attention at this time, but he does all this in a very sleepy, dazed condition and shortly after may go into an even deeper boil-off.

Early in Dianetics, it was thought necessary to keep the pre-clear more or less alert in a boil-off. This was an error. The pre-clear should never be disturbed in a boil-off, but should be permitted to continue in this state until the boil-off is exhausted. Further, it was once thought that the pre-clear could be brought up to present time during the boil-off and that the boil-off would continue automatically. This does not appear to be the case. A boil off must be continued on the point of the track where it began to occur.

144. Perhaps more enduring, and certainly more important, are Mr. Hubbard's views of the general principles of auditing. They are, in my view, central to the "processing" which constitutes the principal practice of Scientology, and I therefore quote them here in full, despite their prolixity.

"Auditing Procedures

All requisites for auditing from here on are entirely concerned with procedures and processes. By auditing procedure is meant the general model of how one goes about addressing a preclear. This includes an ability to place one question worded exactly the same way over and over again to the preclear no matter how many times the preclear has answered the question. It should include the ability to acknowledge with a "good" and "all right" every time a preclear executes or completes the execution of a command. It should include the ability to accept a communication from the preclear. When the preclear has something to say, the auditor should acknowledge the fact that he has received the preclear's communication and should pay some attention to the communication. Procedure also includes the ability to sense when the preclear is being over-strained by processing or is being unduly annoyed and to handle such crises in the session to prevent the preclear from leaving. An auditor should also have the ability of handling startling remarks or occurrences by the preclear. An auditor should also have the knack of preventing the preclear from talking obsessively since prolonged conversation markedly reduce the havingness of the preclear, and the sooner Long dissertations by the preclear are cut off the better for the session in general. Processes as distinct from procedures consist of utilizing the principle of the gradient scale to the end of placing the preclear in better control of himself, his mind, the people and the universe around him. By gradient scale is meant a proceeding from simplicity toward greater difficulty, giving the preclear always no more than he can do, but giving him as much as he can do until he can handle a great deal. The idea here is to give the preclear nothing but wins and to refrain from giving the preclear losses in the game of processing. Thus it can be seen that processing is a team activity and is not itself a game whereby the auditor opposes and seeks to defeat the preclear and the preclear seeks to defeat the auditor, for when this condition exists little results in processing.

The earliest stage of auditing consists in taking over control of the preclear so as to restore to the preclear more control of himself than he has had. The most fundamental step is then location, whereby the preclear is made to be aware of the fact that he is in an auditing room, that an auditor is present and that the preclear is being a preclear. Those conditions will become quite apparent if one realizes that it would be very difficult for a son to process a father. A father is not likely to recognize anything else than the boy he raised in his auditor. Therefore the father would have to be made aware of the fact that the son was a competent practitioner before the father could be placed under control in processing. One of the most elementary commands in Scientology is "Look at me, who am I?" After a preclear has been asked to do this many times until he can do so quickly and

accurately and without protest, it can be said that the preclear will have "found" the auditor.

The preclear is asked by the auditor to control, which is to say, start, change and stop (the anatomy of control) anything he is capable of controlling. In a very bad case this might be a very small object being pushed around on a table, being started and changed and stopped each time specifically and only at the auditor's command until the preclear himself realizes that he himself can start, change and stop the object. Sometimes four or five hours spent in this exercise are very well spent on a very difficult preclear.

The preclear is then asked to start, change and stop his own body under the auditor's specific and precise direction. In all of his commands the auditor must be careful never to give a second command before the first one has been fully obeyed. A preclear in this procedure is walked around the room and is made to start, change the direction of and stop his body, one of these at a time, in emphasis, until he realizes that he can do so with ease. Only now could it be said that a session is well in progress or that a preclear is securely under the auditor's command. It should be noted especially that the goal of Scientology is better self-determinism for the preclear. This rules out at once hypnotism, drugs, alcohol or other control mechanisms used by other and other therapies. It will be found that such things are not only not necessary, but they are in direct opposition to the goals of greater ability for the preclear.

The principal points of concentration for the auditor now become the ability of the preclear to have the ability of the preclear to not-know, and the ability of the preclear to play a game.

An additional factor is the ability of the preclear to be himself and not a number of other people, such as his father, his mother, his marital partner or his children.

The ability of the preclear is increased by addressing to him the process known as the Trio. These are three questions, or rather commands.

1. "Look around here and tell me what you could have".
2. "Look around here and tell me what you would permit to remain in place".
3. "Look around and tell me with what you could dispense".

No. 1 above is used usually about ten times, then No. 2 is used five times, and No. 3 is used once. This ratio of ten, five and one would be an ordinary or routine approach to havingness. The end in view is to bring the preclear into a condition whereby he can possess or own or have whatever he sees, without further conditions, ramifications or restrictions. This is the most therapeutic of all processes, elementary as it might seem.

It is done without too much two-way communication or discussion with the preclear, and it is done until the preclear can answer questions one, two and three equally well. It should be noted at once that twenty-five hours of use of this process by an auditor upon a preclear brings about a very high rise in tone. By saying twenty-five hours it is intended to give the idea of the length of time the process should be used. As it is a strain on the usual person to repeat the same question over and over, it will be seen that an auditor should be well disciplined or very well trained before he audits.

In the case of a preclear who is very unable, "Can't have" is substituted for "have" in each of the above questions for a few hours, until the preclear is ready for the Trio in its "have" form. This can't is the plus and minus aspect of all thought and in Scientology is called by a specialized word

"dichotomy".

The rehabilitation of the ability of the preclear to not-know is also rehabilitation of the preclear in the time stream since the process of time consists of knowing the moment and not-knowing the past and not-knowing the future simultaneously. This process, like all other Scientology processes, is repetitive. The process is run, ordinarily, only after the preclear is in very good condition and is generally run in an exterior well-inhabited place. Here the auditor, without exciting public comment, indicates a person and asks the preclear "Can you not-know something about that person?" The auditor does not permit the preclear to "not-know" things which the preclear already doesn't know. The preclear "not-knows" only those things which are visible and apparent about the person. This is also run on other objects in the environment such as walls, floors, chairs and other things. The auditor should not be startled when for the preclear large chunks of the environment start to disappear. This is ordinary routine and in effect the preclear should make the entirety of the environment disappear at his own command. The environment does not disappear for the auditor. The end goal of this "not-know" process is the disappearance of the entire universe, under the preclear's control, but only for the preclear. It will be discovered while running this that the preclear's "havingness" may deteriorate. If this happens, he was not run enough on the Trio before he was run on this process. It is only necessary in such a case to intersperse "Look around here and tell me what you could have" with the "not-know" command to keep the preclear in good condition. Drop of havingness is manifested by nervous agitation, obsessive talk or semi-unconsciousness or "dopeyness" on the part of the preclear. These manifestations indicate only reduction of livingness.

The reverse of the question here is "Tell me something that you would be willing to have that person (indicated by the auditor) not-know about you". Both sides of the question have to be run (audited). This process can be continued for twenty-five hours or even fifty or seventy-five hours of auditing with considerable benefit so long as it does not react too violently upon the preclear in terms of loss of havingness.

It should be noted in running either havingness or "not-know" on a preclear that the preclear may "exteriorize". In other words, it may become apparent either by his observation or because the preclear informs him that the auditor has "exteriorized" a preclear. Under "The Parts of Man" section there is an explanation of this phenomenon. In modern auditing the auditor does not do anything odd about this beyond receive and be interested in the preclear's statement of the fact. The preclear should not be permitted to become alarmed since it is a usual manifestation. A preclear is in better condition and will audit better exteriorized than "in his head". Understanding that an actual ability to "not-know" is an ability to erase the past by self-command without suppressing it with energy or going into any other method is necessary to help the preclear. It is the primary rehabilitation in terms of knowingness. Forgetting is a lower manifestation than "not-knowingness".

The third ability to be addressed by the auditor is the ability of the preclear to play a game. First and foremost in the requisites to play a game is the ability to control. One must be able to control something in order to participate in a game. Therefore the general rehabilitation of control by starting, changing and stopping things is a rehabilitation in the ability to play a game. When a preclear refuses to recover, it is because the preclear is using his state as a game, and does not believe that there is any better game for him to play than the state he is in. He may protest if this is called a game. Nevertheless, any condition will surrender if the auditor has the preclear invent similar conditions or even tell lies about the existing condition. Inventing games or inventing conditions or inventing problems alike rehabilitate the ability to play a game. Chief among these various rehabilitation factors are control (start, change and stop), problems, and the willingness to overwhelm or be overwhelmed. One ceases to be able to have games when one loses control over

various things, when one becomes short of problems and when one is unwilling to be overwhelmed, in other words, to lose or to be or to overwhelm (to win). It will be found while running havingness as in the Trio above that one may run down the ability to play a game since havingness is the reward of a game in part.

In the matter of problems it will be seen that these are completely necessary to the playing of a game. The anatomy of a problem is intention versus intention. This is, of course, in essence the purpose of all games, to have two sides, each one with an opposed intention. Technically a problem is two or more purposes in conflict. It is very simple to detect whether or not the preclear is suffering from a scarcity of games. The preclear who needs more games clutches to himself various present-time problems. If an auditor is confronted with a preclear who is being obsessed by a problem in present-time he knows two things: (1) that the preclear's ability to play a game is low, and (2) that he must run an exact process at once to rehabilitate the preclear in session.

It often happens at the beginning of an auditing session that the preclear has encountered a heavy present-time problem between sessions. The preclear must always be consulted before the session is actually in progress as to whether or not he has "anything worrying" him. To a preclear who is worried about some present-time situation or problem no other process has any greater effectiveness than the following one. The auditor after a very *brief* discussion of the problem asks the preclear "to invent" a problem of comparable magnitude. He may have to reword this request to make the preclear understand it completely, but the auditor wants in essence the preclear to invent or create a problem he considers similar to problem he has. If the preclear is unable to do this, it is necessary then to have him lie about the problem which he has. Lying is the lowest order of creativeness. After he has lied about the problem for a short time, it will be found that he will be able to invent problems. He should be made to invent problem after problem until he is no longer concerned with his present-time problem.

The auditor should understand that a preclear who is "now willing to do something about the problem" has not been run long enough on the intention of problems of comparable magnitude. As long as the preclear is attempting to do something about the problem, the problem is still of obsessive importance to him. No session can be continued successfully until such a present-time problem is entirely flat, and it has been the experience that when a present-time problem was not completely eradicated by this process that the remainder of the session or indeed the entire course of auditing may be interrupted.

When a preclear does not seem to be advancing under auditing, a thing which he does markedly and observedly, it must then be supposed that the preclear has a present-time problem which has not been eradicated and which must be handled in auditing. Although the auditor gives the preclear to understand that he too believes this present-time problem is extremely important, the auditor should not believe that this process will not handle any present-time problem, since it will. This process should be done on some preclears in company with the Trio.

If the preclear is asked to "lie about" or "invent a problem of comparable magnitude", and while doing so becomes agitated or unconscious or begins to talk wildly or obsessively, it must be assumed that he will have to have some havingness run on him until the agitation or manifestation ceases so that the problem of comparable magnitude process can be resumed.

Another aspect of the ability to play a game is the willingness to win and the willingness to lose. An individual has to be willing to be cause or willing to be an effect. As far as games are concerned, this is reduced to a willingness to win and a willingness to lose. People become afraid of defeat and afraid of failure. The entire anatomy of failure is only that one's postulates or intentions are

reversed in action. For instance, one intends to strike a wall and strikes it. That is a win. One intends not to strike a wall and doesn't strike it. That is again a win. One intends not to strike a wall and strikes it. That is a lose. One intends to strike a wall and can't strike it. This is again a lose. It will be seen in this as well as other things that the most significant therapy there is is changing the mind. All things are as one considers they are and in no other way. It it [sic] is sufficiently simple to give the definition of winning and losing. so it is simple to process the matter.

This condition is best expressed, it appears, in processing by a process known as "overwhelming". An elementary way of running this is to take the preclear outside where there are numbers of people to observe and, indicating a person, to ask the preclear "What could overwhelm that person?" "When the preclear answers this, he is asked about the same person, "What could that person overwhelm?" He is then asked as the third question, "Look around here and tell me what you could have?" These three questions are run one after the other. Then another person is chosen and then the three questions are asked again. This process can be varied in its wording, but the central idea must remain as above. The preclear can be asked, "What would you permit to overwhelm that person?" and "What would you permit that person to overwhelm?" and of course "Look around here and tell me what you could have." This is only one of a number of possible processes on the subject of overwhelming, but it should be noted that asking the preclear to think of things which would overwhelm him could be fatal to the case. Where overwhelming is handled, the preclear should be given a detached view.

A counter-position to havingness processes, but one which is less therapeutic, is "separateness". One asks the preclear to look around and discover things which are separate from things. This is repeated over and over. It is, however, destructive of havingness even though it will occasionally prove beneficial.

It will be seen that havingness (barriers), "notknowingness" (being in present time and not in the past or the future), purposes (problems, antagonists, or intention-counter-intention), and separateness (freedom will cover the anatomy of games. It is not to be thought, however, that havingness addresses itself only to games. Many other factors enter into it. In among all of these, it is of the greatest single importance.

One addresses in these days of Scientolo6y the subjective self, the mind, as little as possible. One keeps the preclear alert to the broad environment around him. An address to the various energy patterns of the mind is less beneficial than exercises which directly approach other people or the physical universe. Therefore, asking a preclear to sit still and answer the question "What could you have?", when it is answered by the preclear from his experience or on the score of things which are not present, is found to be non-therapeutic and is found instead to decrease the ability and intelligence of the preclear. This is what is known as a subjective (inside the mind only) process.

These are the principal processes which produce marked gains. There are other processes and there are combinations of processes, but these given here are the most important. A Scientologist knowing the mind completely can of course do many "tricks" with the conditions of people to improve them. One of these is the ability to address a psychosomatic illness such as a crippled leg which, having nothing physically wrong with it, yet is not useable. The auditor could ask the preclear "Tell me a lie about your leg" with a possible relief of the pain or symptoms. Asking the preclear repeatedly "Look around here and tell me something your leg could have" would undoubtedly release the somatic. Asking the preclear with the bad leg "What problem could your leg be to you?" or desiring him to "Invent a problem of comparable magnitude to your leg" would produce a distinct change in the condition of the leg. This would apply to any other body part or organ. It would also apply, strangely enough, to the preclear's possessions. If a preclear had a vehicle or cart which

was out of repair or troublesome to him, one could ask him "What problem could a cart be to you?" and thus requesting him to invent many such problems one would discover that he had solved his problems with the cart. There is a phenomenon in existence that the preclear already has many set games. When one asks him to give the auditor problems, he already has the manifestations of as-is-ing or erasing taking place. Thought erases; therefore the number of problems or games the preclear could have would be reduced by asking him to recount those which he already has. Asking the preclear to describe his symptoms is far less therapeutic and may result in a worsening of those symptoms, contrary to what some schools of thought have believed in the past, but which accounts for their failures.

There are specific things which one must avoid in auditing. These follow:

1. Significances. The easiest thing a thetan does is change his mind. The most difficult thing he does is handle the environment in which he finds himself situated. Therefore, asking a thetan to run out various ideas is a fallacy. It is a mistake. Asking the preclear to think over something can also be an error. asking a preclear to do exercises which concerned his mind alone can be entirely fatal. A preclear is processed between himself and his environment. If he is processed between himself and his mind, he is processed up too short a view and his condition will worsen.

2. Two-way communication. There can be far too much two-way communication or far too much communication in an auditing session. Communication involves the reduction of havingness. Letting a preclear talk on and on or obsessively is to let a preclear reduce his havingness. The preclear who is permitted to go on talking will talk himself down the tone scale and into a bad condition. It is better for the auditor simply and discourteously to tell a preclear to "shut-up" than to have the preclear run himself "out of the bottom" of havingness. You can observe this for yourself if you permit a person who is not too able to talk about his troubles to keep on talking. He will begin to talk more and more hectically. He is reducing his havingness. He will eventually talk himself down the tone scale into apathy at which time he will be willing to tell you (as you insist upon it) that he "feels better" when, as a matter of fact, he is actually worse. Asking a preclear "How do you feel now?" can reduce his havingness since he looks over his present-time condition and as-ises some mass.

3. Too many processes. It is possible to run a preclear on too many processes in too short a time with a reduction of the preclear's recovery. This is handled by observing the communication lag of the preclear. It will be discovered that the preclear will space his answers to a repeated question differently with each answer. When a long period ensues between his answer to the question a second time, he is said to have a "communication lag". The "communication lag" is the length of time between the placing of the question by the auditor and the answering of that exact question by the preclear. It is not the length of time between the placing of the question by the auditor and some statement by the preclear. It will be found that the communication lag lengthens and shortens on a repeated question. The question on the tenth time it has been asked may detect no significant lag. This is the time to stop asking that question since it now has no appreciable communication lag. One can leave any process when the communication lag for three successive questions is the same. In order to get from one process to another, one employs a communication bridge which to a marked degree reduces the liability of too many processes. A communication bridge is always used. Before a question is asked, the preclear should have the question discussed with him and the wording of the question agreed upon, as though he were making a contract with the auditor. The auditor says that he is going to have the preclear do certain things and finds out if it's all right with the preclear if the auditor asks him to do these things. This is the first part of a communication bridge. It precedes all questions, but when one is changing from one process to another, the bridge becomes a bridge indeed. One levels out the old process by asking the preclear whether or

not he doesn't think it is safe to leave that process now. One discusses the possible benefit of the process and then tells the preclear that he is no longer going to use that process. Now he tells the preclear he is going to use a new process, describes the process and gets an agreement on it. When the agreement is achieved, then he uses this process. The communication bridge is used at all times. The last half of it, the agreement on a new process, is used always before any process is begun.

4. Failure to handle the present-time problem. Probably more cases are stalled or found unable to benefit in processing because of the neglect of the present-time problem, as covered above, than any other single item.

5. Unconsciousness, "dopeyness" or agitation on the part of the preclear is not a mark of good condition. It is a loss of havingness. The preclear must never be processed into unconsciousness or "Dopeyness". He should always be kept alert. The basic phenomenon of unconsciousness is "a flow which has flowed too long in one direction". If one talks too long at somebody he will render him unconscious. In order to wake up the target of all that talk, it is necessary to get the unconscious person to do some talking. It is simply necessary to reverse any flow to make unconsciousness disappear, but this is normally cared for in modern Scientology by running the Trio above." (132)

145. The following is an example of a published auditing case-history, in which it will be noted that the pre-clear is described as "the patient":-

"SCIENTOLOGIST'S REPORT

SCIENTOLOGIST: PETER A. DAVIES, H.A.A.

PRECLEAR: CASE No. 3

Former Condition In grief - easily invalidated, unsure of own potential.

Mental Outlook

Now more sure of my own potentials on first dynamic, for probably the first time.

Physical Improvement

Body feels clearer (more relaxed), and lighter.

What you attribute improvement to

Confronting engram which has resolved my case as follows: I did not know I had lived before.

Engram Report

I located a moment of loss in the patient's past and she gave me the number 56. By using the E-meter the time of this moment of loss was 56 B.C., the date being March 19th. On questioning the preclear, she told me that she had lost a body at this time by suicide. The body was that of a Roman soldier on garrison duty in Greece.

The preclear went quickly into the incident and there was a great amount of grief over what he

thought had been the slaughter of family and friends.

Later on, the preclear found this to be an hallucination due to poison he had been given, and it was not more than four hours before I had a good outline of the incident. The incident ran thus:

On the morning of March 19th the soldier preclear took his wife to a grove a few miles away from the city, for a picnic, accompanied by many friends all riding in chariots. He then returned to the city to see his mistress, knowing that he shouldn't see her. He was rebuffed at her house and, because of the jealousy of his mistress, she gave him a poisonous drink. The drink dulled his senses to a marked degree and caused a lot of misemotion. He made his way back to the grove by chariot; on the way back the chariot broke down, the wheel coming off after being jolted by a boulder.

The soldier walked and ran the rest of the way suffering agony from the poisonous drink, being delirious. On arrival the soldier went through hallucinations of his dead wife and friends, murdered around him. Through all this delirium he decided that no one could ever help him, and after some effort plunged his sword into his heart.

On the death of his body he was bewildered and for 45 minutes could not understand why he should be alive, and his body dead. He kept near his dead body for three hours, feeling the heat of the sun on the dead body and watching a soldier take the sword out of it. He had decided to stay with the dead body until it had been helped in some way. Now, detached from his body, he decided to use the body of the brother of the woman who poisoned him, as he was in the vicinity. He wanted to feel bodily emotions again and also to feel the experience of seeing the woman who poisoned him through another person's body. During the time he was in that person's body he experienced the emotions of that person and also that person's profession.

He did see that woman again and later on in the evening left that person's body and went back to take a look at his old dead body to see if it was right. He sensed the "cheesy" smell of the body.

Three years later he came back to that area still without a body and was surprised to find a man sleeping in the same spot where he had left his dead body. End of incident.

During the running of this incident pieces of the incident began to fit together like a jigsaw puzzle, until the whole of the incident knitted together.

For a large part of the time the preclear went through and felt she was actually in the incident, and went through degradation, unconsciousness, effort, pain, physical agony, emotion and thoughts in the incident. Later the patient could view the whole incident objectively and take full responsibility for it.

The act of suicide was not easy for the preclear to confront, but with some prompting, she did it all right." (133)

146. There is a bewildering variety of processing and training courses available to those who can afford them. It would serve little purpose for me to try to classify or distinguish between them, since they evidently change frequently. I am content to take the latest state of affairs from Mr. Gaiman's answer to a questionnaire of mine which he sent me on 19th June 1970: -

"The Church offers Dianetic auditing, Scientology Grade auditing which is comprised in the five Grades 0-IV, namely Communication, Problems, Relief, Freedom, Ability, Power and Power Plus and the Solo Auditing Course, as well as its broad social and Sunday devotional activities. We also

run training courses

The Church provides auditing in minimum 5-hour lots but parishioners on average receive auditing in 25-hour lots. An individual might take from 50 to 100 hours to achieve a stable Release and as a result achieve the next Grade in a matter of 10-20 hours. I would say that a person has achieved a stable gain in auditing after perhaps 150 hours. Although there have been variations in this from time to time, this is the norm and is current practice.

When a person has successfully completed a course he will be respectively a Dianetics Release, a Grade 0, I, II, III, IV, V & VI Release.

Dianetic Counselling began in 1950. There have been many refinements over the years. In 1969 Standard Dianetics was introduced. Scientology auditing began in 1952/53. Counselling has continued throughout the whole of this period but the actual Grade sequence was introduced in 1965, and Power and Grade VI in 1965/66.

In order to audit a respective level of auditing, an auditor must be respectively a Dianetic Auditor, Class 0 Auditor, Class I Auditor and so on. Only a Class III Auditor can audit Power, and Grade VI is audited by the person concerned (Solo Auditing). In practice most Grade auditing is given by Auditors who are Class VI and above. The training for a Class VI Auditor runs into many hundreds of hours and in addition all practising auditors, even after receiving their formal training, spend 3 hours a day training to keep up to scratch. In order to become a Class VII auditor a person must already be a very expert auditor and he will spend very many months in training on the particular techniques of Class VII, and a Class VIII Auditor (which is the highest class of Auditor) will have had training extending over a number of years. Rigorous examinations are given to auditors who are required to achieve 100 per cent pass mark. Very many long hours of training extending over many months and after that still more months of practice are required for an auditor to achieve the precise standards required.

Parishioners make contributions for their auditing depending on the number of hours received - 25 hours £125; 50 hours £225; 75 hours £325. This applies to both Scientology and Dianetic auditing. A 5 per cent discount is given for advance contributions. A 50 per cent discount is given for any Hubbard Professional Auditor Class III and above or old-time (pre-1955) Hubbard Professional Auditor or Hubbard Certified Auditor. Students training to be Class IV auditors receive 50 per cent discount, 5 hours special auditing costs £30 and Group Auditing £5."

It will be seen that "patients" are no longer mentioned; those undergoing auditing are now described as "parishioners".

147. Judging from "The Auditor", No. 33 (1968), there would appear to be two routes to the top: -

"THE IDEAL AUDITOR ROUTE

1. Personal Efficiency Course Local Org
2. Hubbard Apprentice Scientologist Course Local Org
3. Hubbard Dianetic Auditor Course Local Org
4. 0 to IV Grade Processing..... Local Org
5. Academy Training to Class IV..... Local Org
6. Power Processing Saint Hill
7. Saint Hill Special Briefing Course..... Saint Hill
(includes Solo Audit training to Grade VI)
8. Clearing Course Saint Hill and Advanced Org
9. Class VII Internship..... Saint Hill
10. OT Court (Sections I and 2)..... Saint Hill and Advanced Org
11. OT Course (Section 3 and above)..... Advanced Org only

THE IDEAL PRECLEAR ROUTE

1. Dianetic Auditor's Course..... Local Org or Saint Hill
2. 0 to IV Grade Processing..... Local Org
3. Power Processing Saint Hill
4. Solo Audit Course (to Grade VI)..... Saint Hill
5. Clearing Course..... Saint Hill and Advanced Org
6. OT Course (Sections 1 and 2) Saint Hill and Advanced Org
7. OT Course (Section 3 and above)..... Advanced Org only

Where a Scientologist taking the Ideal Preclear Route has done earlier Academy training, the Hubbard Dianetic Auditor Course is not necessary.

L. Ron Hubbard recommends the Ideal Auditor Route for all Scientologists. This is the route which produces trained Auditors - the most valuable and causative Beings in this Universe. Come join them."

148. As for the cost of these, the latest published price list which I have seen reads as follows:-

"DUE TO TECHNICAL ADVANCES AND IMPROVEMENTS IN THE O.T. SECTIONS, THE FOLLOWING PRICES ARE AMENDED 1969 ADVANCED ORGS PRICE SAVING

On the first of January 1969, the cost of Advanced Course sections will be as follows:

OT I	\$75.00 (yet is entirely new)
OT II	\$500.00
OT III	\$870.00
OT IV	\$75.00 (Plus \$200. Review costs by a Class VIII Auditor)
OT V	\$875.00
OT VI	\$350.00
OT VII	\$500.00
OT VIII	\$500.00

	\$3,800.00

As a Package after 1 January 1969, you will be able to obtain all 8 sections for \$3400.00.

If purchased now you need only pay \$2850.00.

Buy now in Advance and save.

The Class VIII Course, taught only at Advanced Orgs in the U.S. and England is \$1500.00 and takes from 3 to 5 weeks.

All auditing and Reviews are being greatly improved by the advent of the Class VIII Auditor and Standard Techn.

Write the Registrar

Care OT Liaison
Saint Hill Manor

East Grinstead
Sussex
England"

Mr. Gaiman, in correspondence with me, puts it in rather different language:-

"Offerings for the Courses are as follows: Clearing £318, O T I £28., O.T.II £199.10.0d., O.T.III £346.15.0d., O.T.IV £28.10.0d., O.T.V £346.15.0d., O.T.VIII £137.15.0d."

149. In addition, a variety of peripheral courses is offered from time to time, ranging from a set of "Mini-Courses" costing from \$10 to \$150 to a "Public Relations Officer course" at \$800. The Mini-Courses include a Valence Course, an Ethics Course, a Letter Writing Course, a Meter Reading Course, and a Finance Course, which is described as covering "Ron's contribution to Finance and how it is applied in Scientology Orgs and all organisations. Spend some time and money and become cause over accounts, and money direct from the policy of L. Ron Hubbard". The Public Relations Officer Course is advertised to cover subjects such as How to Build a World Personality, the Technique of Stage Lighting, Voice and Voice Production, Handling T.V. Interviews, Disseminating and Ethnics (*sic*).

150. The Anderson Board actually had a demonstration of "auditing". Here is the relevant section from its Report (134):

"The particular session demonstrated what was called "listen style auditing". It was said that this was one of the simpler processes, quite a low grade process, and was designed to help people talk about their worries and problems and get them "off their chests", on the basis that people found relief when there was someone ready and willing to listen to them. It enabled the person with problems and worries to talk about them and the auditor, on this occasion being very literally one who listened, merely started the preclear talking and then sat silent, providing a receptive ear.

The demonstration session was of about thirty minutes duration The auditor was Tampion and the preclear was a woman approaching middle age. She appeared to be nervous, excitable and enthusiastic. This woman had initially signed for 50 hours processing in June, 1962, but the director of processing, carrying out "the old routine" as directed by Hubbard, had certified that she required 300 hours before she could obtain a "stable gain", and she had then signed up for 300 hours. By February, 1964, she had had something in excess of 60 hours' auditing and had undergone some training. The session was conducted in a small room with only the auditor and the preclear present, the Board and others viewed proceedings in another room on closed television circuit. An E-meter was used.

The session began with the customary strict routine of "start of session", and the auditor then commanded the preclear to "Tell me about the right decisions you have made". The preclear thereupon commenced talking and almost without pause talked for the whole of the session about herself, her daughter, her husband and his woman friend, her neighbours, her work and her employment. It was a somewhat pitiful performance in which the preclear seemed to be talking herself into the belief that all the problems associated with the matters she mentioned were working themselves out and that she was understanding them better. At the end of the session, she said she had made gains. Nine days after the demonstration session this preclear was admitted as a patient to the care of the Mental Health Authority.

The Board is appalled at the realization that it witnessed this unfortunate woman being processed into insanity. At that early stage of the Inquiry the Board had not been informed of the potentially dangerous nature of this apparently simple and easy "listen style auditing". Subsequently a

psychiatrist witness who read the transcript of this woman's demonstration session gave evidence that her behaviour in the session indicated clearly that she was in a state of mania rather than ecstasy, which would have been readily apparent to a psychiatrist. Williams, Tampion and Mrs. Tampion were present at this session and the woman was obviously regarded by them as a suitable subject for auditing. Williams is a "Doctor of Scientology", and Tampion, for his services in conducting the demonstration sessions, was subsequently awarded the "degree" of "Doctor of Scientology" by Hubbard. Neither Williams nor Mrs. Tampion had the slightest idea that there was anything mentally wrong with this preclear. Later, Williams unconvincingly sought to explain the need for hospitalization as being the stress of vaguely hinted at family troubles. Williams when asked did he know what a schizophrenic was, was constrained to answer that he knew only in the broadest terms. Tampion claimed that because of his Scientology training his ability to treat people with psychotic and neurotic conditions was superior to the ability of psychiatrists although he did not bother to give the time to treating such people.

The kind of treatment given to this unfortunate woman was the very kind which precipitated her breakdown. The Board heard expert psychiatric evidence to the effect that it was one of the well known traps in handling depressives to believe that by encouraging them to talk and "get things off their chests" one was doing some good. In dealing with a person showing signs of depression, psychiatrists have to exercise great care and judgment in determining whether it is advisable to allow the person to talk about himself or not. The traditional concept of a psychiatrist as one who encourages a person to sit down and talk about anything is not correct. In order to determine whether a patient should be allowed to talk about himself, the psychiatrist must be a highly trained physician, with insight of many branches of medicine, as well as of his own speciality, and the listener must be able to observe and appreciate the danger signs. In particular cases, positive harm may be done by encouraging a person in depression to talk about himself, for the patient could be developing a pathological sense of guilt, and to allow him to elaborate on his guilt may develop in him such a sense of guilt that he may well attempt suicide.

There was further expert psychiatric evidence that such techniques as listen style auditing encourage a trust and dependency by the patient on the auditor, and tend to mobilize guilt and bring up emotions and anxiety in the preclear. Such anxiety tends to provoke more symptoms, more anxiety and perhaps more depression, leading to a worsening of the situation. In any event, being a good listener or interviewer is not sufficient. What is required is an understanding of the complexities which are involved, an understanding impossible of attainment by a person whose only claim is that he is a Scientology-trained auditor."

151. And here are the Scientology leadership's comments (135) on that passage:-

"Out of the thousands of persons who had been helped by increasing their knowledge about themselves and life generally, Anderson could only find one person whom he could allege had been harmed by Scientology. He deals with her case at length in the Report. Even then he was way off!

He announces to the world that one woman was processed into mental derangement in his presence. He does not state that he knew that this person had a long history of mental illnesses, she had been in and out of psychiatric wards and she was audited on a very simple process which consisted of the auditor, Ian Tampion, sitting down and listening to her talking for about only 15 minutes. Her husband and relatives were violently against Scientology. After she went home, she had a very troubled time from some members of her family. Her husband threatened her and continuously insulted her and threatened to injure her daughter. This caused a heavy strain. Her grandmother told her all the time, how bad she was; she had no one to turn to. The doctors were

against Scientology, which, at that time, was under heavy governmental attack. Thus, nine weeks later, in order to get away from these persons who were literally driving her mad, she signed in as a voluntary patient in one of Dr. Cunningham Dax's institutions. Anderson was so delighted about this case, that he refused to hear any evidence of the contributory causes of this woman's relapse. Needless to say, he does not mention this in the Report. The conduct of this woman's husband needed investigation. What other members of the family were doing to her he brushed aside." (135)

152. Mr. Hubbard evidently takes the view that auditing can never do any harm:-

"No auditor should audit with the fear that he will do some irreparable damage if he makes an error.

"Dianetics: The Modern Science of Mental Health" provides the answer to the question, "What happens if I make a mistake?"

The following extracts are from "Dianetics: The Modern Science of Mental Health", Book 3, Chapter 1, "The Mind's Protection".

"The mind is a self protecting mechanism. Short of the use of drugs as in narco-synthesis, shock, hypnotism or surgery, no mistake can be made by an Auditor which cannot be remedied either by himself or by another Auditor".

"Any case, no matter how serious, no matter how unskilled the auditor, is better opened than left closed." (136)

153. The Scientology leadership is highly sensitive of any suggestion that "processing" involves, or even resembles, any form of hypnosis. Over and over again, they protest that no hypnosis of any kind is practised, and that any apparent resemblance is wholly coincidental.

154. The Anderson Board disagreed:-

". . . the scientific evidence which the Board heard from several expert witnesses of the highest repute and possessed of the highest qualifications in their professions of medicine, psychology, and other sciences - and which was virtually unchallenged - leads to the inescapable conclusion that it is only in name that there is any difference between authoritative hypnosis and most of the techniques of scientology. Many scientology techniques are in fact hypnotic techniques, and Hubbard has not changed their nature by changing their names ". (137)

By "Authoritative hypnosis" Mr. Anderson meant a form of hypnosis, "where the hypnotist assumes positive authoritative contact over the patient who, though he may or may not be aware of what techniques the practitioner is practising on him, is nevertheless under the domination of the hypnotist pursuant to positive commands" (138)

155. On this issue, the following passages (139) from Mr. Hubbard's best-selling book may shed some light:-

"The patient sits in a comfortable chair, with arms, or lies on a couch in a quiet room where perceptic distractions are minimal. The auditor tells him to look at the ceiling. The auditor says: "When I count from one to seven your eyes will close". The auditor then counts from one to seven and keeps counting quietly and pleasantly until the patient closes his eyes. A tremble of the lashes

will be noticed in optimum *reverie*.

This is *the* entire routine. Consider it more a signal that proceedings are to begin and a means of concentrating the patient on his own concerns and the auditor than anything else. *This is not hypnotism*. It is vastly different. In the first place the patient knows everything which is going on around him. He is not "asleep", and he can bring himself out of it any time he likes. He is free to move about, but, because it distracts the patient, the auditor does not usually permit him to smoke.

The auditor makes very sure that the patient is not hypnotized by telling him, before he begins to count, "You will know everything which goes on. You will be able to remember everything that happens. You can exercise your own control. If you do not like what is happening, you can instantly pull out of it. Now, one, two, three, four," etc.

To make doubly sure, for we want no hypnotism, even by accident, the auditor installs a *canceller*. This is an extremely important step and should not be omitted even when you may be entirely certain that he is in no way influenced by your words. The auditor may inadvertently use restimulative language which will key-in an engram: he may, when he is especially new in dianetics, use such a thing as a *holder* or a *denyer*, telling the pre-clear to "stay there" when he is returned on the track or telling him, worst of all things, to "forget it", one of a class of phrases of the forgetter mechanism which is most severe in its aberrative effect, denying the data entirely to the analyzer. To prevent such things from happening, the *canceller* is vital. It is a contract with the patient that whatever the auditor says will not become literally interpreted by the patient or used by him in any way. It is installed immediately after the condition of *reverie* is established. A *canceller* is worded more or less as follows: "In the future, when I utter the word *Cancelled*, everything which I have said to you while you are in a therapy session will be cancelled and will have no force with you. Any suggestion I have made to you will be without force when I say the word *Cancelled*. Do you understand?"

The word *cancelled* is then said to the patient immediately before he is permitted to open his eyes at the end of the session. It is not further amplified. The single word is used.

The canceller is vital. It prevents accidental positive suggestion. The patient may be suggestible or even in a permanent light hypnotic trance (many people go through life in such a trance)."

(d) Children

156. One of the accusations which has been levelled at Scientology is that it is applied to children. This appears to be common ground: in a letter to me dated 22nd March 1970, Mr. Gaiman says:-

"Our policy has always been not to accept any minors without written parental consent. Children's courses, criticised by the Minister [of Health] were communication "play" courses, and parental consent was always required".

Again, in the "Report to Members of Parliament", there is a reprint of an interview with seven-year-old Neil Gaiman conducted by the B.B.C.'s "World at Weekend" programme in August 1968, in which Neil explains that Scientology is "an applied philosophy dealing with the study of knowledge", that he has passed Grade I - "Problems Release" - on the way to Clear and has just finished Engrams. The Scientologists' comment is: 'Of course Scientologists, educate their children in their religious philosophy. There are children's courses attended by children with parents' signed consent'. 157. How that consent is worded can be seen from the following form, reproduced from an HCO P/L of 23rd May 1969 in which it is described as "a prerequisite", "for use when students audit minors":-

"PARENT OR GUARDIAN ASSENT TO DIANETIC PROCESSING

I
of
.....
.....

do attest that I give my full consent for my child/ward
..... to be audited on Standard
Dianetics Processes by (Auditor) and that

I understand that the Auditor is a student of Dianetics which is known to be Pastoral Counselling, a religious guide intended to make happy human beings and not treating or diagnosing any medical ailments of body or mind whatsoever.

Date Signature"
107

158. Scientology periodicals regularly carry promotional matter for children of which the following is typical:-

"ENROL YOUR CHILD ON THE CHILDREN'S COURSES

Give your child the best start in life.

- CHILDREN'S DIANETICS COURSE
Your child will study the anatomy of the mind and how to apply this knowledge in everyday life.
PRICE: £3 TIME: Sundays, 2.30 pm - 4.30pm.
- CHILDREN'S COMMUNICATION COURSE
This course teaches the basics of communication - how to give and receive it effectively.
PRICE: £3 TIME: Sundays, 2.30pm - 4.30pm.
- CHILDREN'S HUBBARD QUALIFIED SCIENTOLOGIST COURSE
On this course your child will learn to understand and help others.
PRICE: £3 TIME: Sundays, 2.30pm - 4.30pm.

SPECIAL OFFER

Children who have taken the Children's Courses may take all the courses on the route to Clear at half price. A Clear is a person who is at cause knowingly and at will over mental matter, energy, space and time with regard to the First Dynamic (survival for self). Children who wish to take these courses again may do so at half price.

CONTACT THE REGISTRAR TODAY at The Scientology Foundation, Saint Hill Manor, East Grinstead, Sussex.

Telephone: East Grinstead 24571-2-3 (three lines)." (140)

159. Children's courses are also made the subject of the handbill approach, as in this instance:-

"HUBBARD COLLEGE OF SCIENTOLOGY

Founder L. Ron Hubbard

Saint Hill Manor,
East Grinstead,
Sussex, England.

Cable: Scientology East Grinstead, England
Tel: 95176 H C O Sthil Egstd
Tel: East Grinstead 24571-2-3

CHILDREN & YOUNG PEOPLE

This is your first Scientology Course.

THE CHILDREN'S COMMUNICATION COURSE

This Course is for you. It is easy and lots of fun.

Here you will find out that you can enjoy your family, friends, school and games - and YOURSELF - much more by being able to

TALK EASILY

with other people and by knowing what Communication really is. Life is so much more fun when you can talk easily to others and answer them without feeling shy.

It's fun to be able to make friends -
SO COME AND JOIN US

The next Course begins on 6th August.

Be at Reception, Saint Hill Weekend Foundation, Saint Hill, at 2.00 p.m. to register on the Course.

The Course lasts for six Sundays - 2.30 p.m. to 4.30 p.m.

The cost of the whole Course is £2.10.0.

The age Group of this Course is from 6 to 14 years.

LEONORA ADAM

per Foundation Children's Course Supervisor

Vlf/aap (67JUN51b)

CHURCH OF SCIENTOLOGY OF CALIFORNIA

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President. Monica Quirino, Secretary. Valerie Guzzetti, Resident Agent (England)."

160. To get an idea of what is involved in the "processing" of children to which parents are asked to consent, it is necessary to look at a standard Scientology publication which goes under the title "Child Dianetics - Dianetics Processing for Children". This is a booklet of 92 pages first published in 1951, with later editions in 1962, 1965 and 1967. I quote the following passages:-

"Dianetic Processing

1. From the time the child begins to speak,, use straight-line memory technique on locks, controls, and valance shifts.
2. Do not invalidate the child's sense of reality; honor the Auditor's Code.
3. Re-orient the child semantically, by treating reception of original faulty information as a lock.
4. From the age of 8, run the child in reverie: pleasure, grief and locks.
5. From the age of 12, process the child, using standard procedure as outlined in SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques.
6. Restate any dianetic term if it contains a charge for the child, or treat the receipt of the charge as a lock.

E. Things to Remember

1. Recognize that the authority on identifying as well as treating organic ills, germ-borne diseases, is your physician. If possible, choose one who is a Dianeticist or knows his Dianetics.
2. Be familiar with methods of medical first aid. 3. Observe the precepts of preventive medicine and efficient nutrition."(141)

"It is possible to process a child at any age level beyond the point when he learns to speak. However, no serious processing should be undertaken until the child is at least five. Extensive dianetic processing is not encouraged, except in very unusual circumstances, until the child is at least eight years of age. Much good can be accomplished before the age of eight by straight-line memory technique, and in the period from eight to twelve years the child may be processed by any of the techniques outlined here. But one should not force the child into the prenatal area until he is at least twelve years old. If a return to the basic area is made by the child, it is to be accepted and treated as a matter of course and engrams reduced or erased, but the auditor should not in any way force the child to do so." (142)

"The problem of processing children is of utmost importance and will occupy a much greater portion of the auditor's attention than working with adults. Accessibility, parental interference, and a child's lack of the right kind of education, all combine to present a real challenge to the auditor - one which only his exercise of deep insight and sphinx-like patience will enable him to meet. He must be firm and at the same time diplomatic with the child's parents. He must meet the child on a companionship level and literally become the child's private tutor. And he must be able to fathom the root of a problem not only from a jumble of information, but from a complete lack of data as well." (143)

161. One extract (144) will suffice to exemplify the kind of technique recommended:-

"Nephew Jimmy, age 10 1/2, has been showing the auditor his work bench and the model airplanes he is currently building. Jimmy knows that his uncle is an HDA [Hubbard Dianetic Auditor], but doesn't know what Dianetics is. He has a great deal of affinity for his uncle.

AUDITOR: Very nice. Say, let's try some Dianetics.

JIMMY: Okay. What do I do?

AUDITOR: Make yourself comfortable on the bed. Take off your shoes. (Jimmy does this). You want a pillow? Are you comfortable?

JIMMY: I don't need a pillow. I'm all right.

AUDITOR: You will remember all that happens. All right. You may close your eyes. If the light is too bright, you may put one arm over your eyes. (Jimmy does this). Now, let's return to a very pleasant incident. (Pause) What are you doing?

JIMMY: I was playing with my dog in the back yard.

AUDITOR: What is your dog's name?

JIMMY: Spike.

AUDITOR: What do you hear?

JIMMY: My dog was barking.

AUDITOR: What else do you hear?

JIMMY: Cars going by in the street.

AUDITOR: Is anyone talking?

JIMMY: No.

AUDITOR: Is anyone else there?

JIMMY: Yes, my mother was hanging up the wash.

(Jimmy remains aware of the reality of the incident as something that happened to him in the past. Continues to use past tense and yet returns efficiently. Perceptics seem to be good).

AUDITOR: What are you doing?

JIMMY: Playing with my dog.

AUDITOR: Is it fun?

JIMMY: Yes.

AUDITOR: What sort of a day is it?

JIMMY: Warm.

AUDITOR: What happens next?

JIMMY: I go in the house.

AUDITOR: Let's return to the beginning of the incident and go through it again.

JIMMY: I was in the back yard. I was playing with my dog. After a while I go in the house.

AUDITOR: Return to the beginning and go through it again.

JIMMY: I was in the yard.

AUDITOR: What do you hear?

JIMMY: The cars going by and my dog barking.

AUDITOR: Are you saying anything?

JIMMY: No.

AUDITOR: How old are you?

JIMMY: Three.

AUDITOR: Continue.

JIMMY: I pet my dog and then I go in the house.

AUDITOR: How do you feel?

JIMMY: Fine.

AUDITOR: All right, let's see about that. Make yourself comfortable on the bed. (Jimmy does). Now it may be necessary to return to a moment where you are uncomfortable, have a pain, or what is called a somatic. A somatic is a feeling of pain. By running through this somatic several times it will go away. In Dianetics it is necessary to return to this somatic and eliminate it, do away with it, so that we have greater pleasure in life. Are you willing to do this?

JIMMY: Yes.

AUDITOR: Remember, just be prepared to do what I ask and the somatic will go after we go over it several times. You will remember all that happens.

JIMMY: Okay.

JIMMY: Yes.

AUDITOR: How does it feel?

JIMMY: Not so good.

AUDITOR: What does your mother say?

JIMMY: Nothing.

AUDITOR: What do you say?

JIMMY: I cry.

AUDITOR: What happens then?

JIMMY: Mother takes me and puts me in the crib?

AUDITOR: What do you do?

JIMMY: I keep on crying for a little while.

AUDITOR: Let's return to the beginning of the incident.

JIMMY: My mother was spanking me.

AUDITOR: What happens before your mother spanks you?

JIMMY: I was reaching for something on the coffee table.

AUDITOR: What does mother say?

JIMMY: "Don't touch that. If you do, I'll have to spank you and put you to bed".

AUDITOR: Where are you?

JIMMY: In the front room.

AUDITOR: What are you reaching for?

JIMMY: (Pause) A . . . an ash tray.

AUDITOR: What happens?

JIMMY: My mother picks me up and spanks me.

AUDITOR: What does she say?

JIMMY: Nothing.

AUDITOR: Can you feel the spanking?

JIMMY: Yes. (Jimmy's body position show that he is feeling pain.)

AUDITOR: Is it too painful?

JIMMY: No.

AUDITOR: What happens then?

JIMMY: My mother takes me in the bedroom and puts me in the crib. (By the fourth time through this incident the somatic is reduced).

AUDITOR: How do you feel? Shall we go on?

JIMMY: Fine. Okay.

AUDITOR: Now, let's return to way before you were born, to the first moment you were aware. Return to way before you were born. When I go from A to E and snap my fingers you will hear the first words. A-B-C-D-E-(snap). What do you hear?

JIMMY: Nothing.

AUDITOR: When I read from A to E you will hear the first words.

A B-C-D-E (snap). What do you hear?

JIMMY: Nothing.

AUDITOR: What happens?

JIMMY: My mother was out walking. She walks a couple of blocks and turns around and comes home.

AUDITOR: Pick it up at the beginning and go through it again.

JIMMY: My mother was out walking

AUDITOR: What do you hear?

JIMMY: Cars going by.

AUDITOR: What does your mother say?

JIMMY: Nothing.

AUDITOR: What do you see?

JIMMY: Nothing.

AUDITOR: How old are you?

JIMMY: Eight.

AUDITOR: Yes or no, is it eight days?

JIMMY: Yes.

AUDITOR: Continue.

JIMMY: Mother walks a couple of blocks, turns around and comes home.

AUDITOR: How do you feel? Is there any discomfort?

JIMMY: Yes, all over my body.

AUDITOR: Where are you?

JIMMY: In my mother's stomach.

AUDITOR: Start at the beginning.

JIMMY: My mother was out walking.

AUDITOR: What happens first? Let's go back ten minutes before this. What is happening?

JIMMY: I'm asleep. My mother walks down the steps and up the block.

AUDITOR: Just where do you wake up?

JIMMY: Just as she steps down the bottom step.

AUDITOR: Just as she steps down the bottom step?

JIMMY: Yes.

AUDITOR: Then?

JIMMY: She walks up the street.

AUDITOR: What do you hear?

JIMMY: Cars going by.

AUDITOR: Anything else?

JIMMY: My mother's footsteps.

AUDITOR: How do you feel?

JIMMY: Not too bad.

AUDITOR: Return to the first time you thought you didn't see so well. (Pause) What are you doing?

JIMMY: I was in school.

AUDITOR: What do you see?

JIMMY: My teacher, Mr. Bidwell.

AUDITOR: What is he saying?

JIMMY: "Turn to problems in your Arithmetic Book - page 46."

AUDITOR: What happens?

JIMMY: I do the problems.

AUDITOR: Do you see the first problem?

JIMMY: Yes.

AUDITOR: Read it to me.

JIMMY: I can't.

AUDITOR: Maybe you can if you try. Read it to me. (Jimmy reads the problem from visio recall).

AUDITOR: Do you have trouble with problems?

JIMMY: No.

AUDITOR: Are you good at arithmetic?

JIMMY: Yes. That is, pretty good.

AUDITOR: How about your eyes?

JIMMY: When I finish the problems, I look up and don't see very good.

AUDITOR: Yes or no - is this the first time?

JIMMY: No.

AUDITOR: Let's return to the very first time this happens. (Pause) What are you doing?

JIMMY: I am reading my science lesson at school. I look up and I don't see so very good.

AUDITOR: How old are you at this time?

JIMMY: Nine.

AUDITOR: Go through this incident again.

(The auditor has Jimmy read the science lesson from visio recall, but the content of the lesson seems to have nothing to do with his eyes.)

AUDITOR: What happened three days before this science lesson?

JIMMY: Nothing.

AUDITOR: Let's return to three days before this time. (Pause) What are you doing?

JIMMY: Reading my science lesson.

AUDITOR: Same one?

JIMMY: No.

AUDITOR: How are your eyes?

JIMMY: Okay.

AUDITOR: Anything happen that evening? Any quarrels?

JIMMY: No.

AUDITOR: All right, let's return to that other time, when you look up from the lesson and can't see so well. What do you do afterward, when you get home?

JIMMY: Tell my mother.

AUDITOR: What does she say?

JIMMY: Maybe I'm reading too much. I ought to go to a doctor for a check-up.

AUDITOR: How do you feel?

JIMMY: Fine.

AUDITOR: Let's go now to the incident needed to resolve the case. When I speak the letters from A to E and snap my fingers, you will be at the beginning of the incident. A-B-C-D-E-(snap). What do you hear?

JIMMY: I am reading my science lesson at school.

AUDITOR: How old are you?

JIMMY: Nine.

AUDITOR: Let's return to the incident needed to resolve this case. When I recite the first five letters of the alphabet you will hear the first words of the incident. A-B-C-D-E-(snap). What happens?

JIMMY: I am in school, going over my science lesson. (Jimmy goes through this again and the auditor tries again with another approach, reasoning that perhaps Jimmy does not understand what he means. The auditor wants to find out just how much Jimmy does understand.)

AUDITOR: Let's return now to the first moment of conception. Return to the first moment of conception.

JIMMY: (Pauses.)

AUDITOR: Return to the first moment of conception. (Jimmy starts through science lesson again. The problem here is what will Jimmy understand when the Auditor is trying to enter an engram.)

AUDITOR: Let's return to the first moment of discomfort, the very first moment of discomfort. Return to the first, very earliest moment of discomfort. (Pause.) What happens?

JIMMY: My mother was spanking me.

AUDITOR: How old are you?

JIMMY: About a year and half.

AUDITOR: Yes or no - is this the first time you were spanked?

AUDITOR: What does your mother say?

JIMMY: Nothing.

AUDITOR: Does anyone else say anything?

JIMMY: No.

AUDITOR: Does a neighbour speak to your mother?

JIMMY: No.

AUDITOR: Yes or no - are there any words in this incident?

JIMMY: No.

(The auditor risks invalidating data here by continuing to ask for words and phrases. He realizes, of course, or should if he knows his Dianetics, that there are engrams without verbal content.)

AUDITOR: What happens next?

JIMMY: Mother turns around and walks home.

AUDITOR: What happens when she gets home?

JIMMY: She walks up the steps into the house.

AUDITOR: How many steps?

JIMMY: (Pauses and counts steps) One, two, three, four. Four.

AUDITOR: What do you see?

JIMMY: Nothing. (A confirmation: there is no visio in the prenatal period, though there are other perceptics.)

AUDITOR: Can you hear the door slam?

JIMMY: Yes.

AUDITOR: What does your mother do then?

JIMMY: She sits down.

AUDITOR: What do you do

JIMMY: I go to sleep.

(On the fourth run through the complete incident the discomfort somatic reduces. At the twelfth run the sonic content remains, although perhaps not as intense as before. Jimmy seems relaxed, refreshed and pleased. A pleasure incident is run and then Jimmy is asked to come to present time.)

AUDITOR: What's your age now?

JIMMY: I'm 10 years old.

AUDITOR: You may open your eyes.

JIMMY: (Opens his eyes): They're not the same as before.

AUDITOR: What's not the same?

JIMMY: My eyes. I can see. The other times I had trouble when I opened them.

AUDITOR: good: How do you feel otherwise?

JIMMY: Good.

AUDITOR: How'd you like it?

JIMMY: Fine. I didn't understand those long words in the middle.

AUDITOR: Oh? Well, sometimes I use words in my language that mean things you don't know in your language. If I ever use a word you don't know, ask me and I'll explain it in your language. You probably already know what it means. What were the words? Do you mean "conception"?

JIMMY: Yes.

AUDITOR: Conception is the meeting of the father's cells with the mother's cells before they become a baby. You know it in those words, don't you?

JIMMY: "Yes"

The Foster Report

CHAPTER 6:

The Effects of Scientology on its Followers

162. The following quotations from published Scientology literature straddle the range of the benefits which the Scientology leadership claims to be able, willing, and indeed anxious to confer on mankind. In selecting them, I have gone to some pains to choose those which are expressed in comparatively reasoned and restrained language.

"A principal contribution of Scientology is the technology necessary to change people so that they progress into higher states of ability when processed on the exact processes required by an auditor qualified by training to apply the processes expertly.

It is not only general ability that increases, but I.Q., renewed livingness and the skill and ability to better self and conditions." (145)

"Scientology is not political. When the fires of ideology threaten to consume us all, it is time to forget politics and seek reason.

"The mission of Scientology is not conquest - it is civilization. It is a war upon stupidity, the stupidity which leads us toward the Last War of All." (146)

"Those who strike at this work out of some black well of ideological mis-orientation, some anti-social cravenness, strike at the heart of Man - for Man has been a long time on the track to reason, and Scientology can take him there." (147)

"There is not much Earth time in which to distribute this knowledge. This is the solution to our barbarism out of which we would lose all. Scientology works. We must work, all of us - not to harangue Man toward impossible freedoms, but to make Man civilized enough to be worthy of his freedom." (148)

"Scientology, used by the trained and untrained person, improves the health, intelligence, ability, behaviour, skill and appearance of people. It is a precise and exact science, designed for an age of exact sciences." (149)

"Tens of thousands of case histories (reports on persons who have been processed, individual records) all sworn to (attested before public officials), are in the possession of the organizations of Scientology. No other subject on earth except physics and chemistry has had such gruelling testing (proofs, exact findings). Scientology in the hands of an expert (Auditor) can restore man's ability to handle any and all of his problems. Scientology is used by some of the largest companies (business organizations) on Earth. It is valid. It has been tested. It is the only thoroughly tested system of improving human relations, intelligence and character, and is the only one which does." (150)

"Dianetics works. None who have spent any time around the Foundation can double that. It even works in relatively unskilled hands. Daily, it does its miracles. And this is not very strange, for Dianetics is root knowledge of human activity." (151)

"Man has known many portions of Dianetics in the past thousands of years, but not until now has this data been organised into a body of precision knowledge. Dianetics, as a master science, embraces psychology, psychometry, psychiatry, psycho-analysis, and any other field of mental healing or evaluation but goes on, more importantly, to predict human behaviour precisely and to delineate the causes of that behaviour, to enhance the field of politics and to enlarge all other activities of man. Despite this scope, Dianetics is simple enough to be easily understood by the intelligent layman, and after a study of this volume many of its lesser techniques can be employed by the layman to better and increase the life potential of individuals with whom he associates." (152)

"Arthritis, dermatitis, allergies, asthma, some coronary difficulties, eye trouble, bursitis, ulcers, sinusitis, etc. form a very small section of the psycho-somatic catalogue. Bizarre aches and pains in various portions of the body are generally psycho-somatic. Migraine headaches are psycho-somatic and, with the others, are uniformly cured by dianetic therapy. (And the word cured is used in its fullest sense.)

Just how many physical errors are psycho-somatic depends upon how many conditions the body can generate out of the factors in the engrams. For example, the common cold has been found to be psycho-somatic. Clears do not get colds. Just what, if any, part the virus plays in the common cold is not known, but it is known that when engrams about colds are lifted, no further colds appear - which is a laboratory fact not so far contradicted by 270 cases. The common cold comes about, usually, from an engram which suggests it and which is confirmed by actual mucus present in another engram. A number of germ diseases are predisposed and perpetuated by engrams. Tuberculosis is one." (153)

"How do you know you haven't lived before?

Dianetic techniques indicate that you have. And Dianetics, which has revealed so much to the Western World, comes up now with this strange data. You are you. But you may have lived elsewhere under another name without even suspecting it yourself.

Curious, isn't it, that a top flight science would tell you, Mr. And Mrs. Modern, that not all the answers to everything were yet known.

Scientific experiments undertaken in the past few months strongly indicate that birth was no beginning. Seventy persons, wholly without hypnotism, were tested and

SEVENTY OUT OF SEVENTY SHOWED EVIDENCE OF HAVING LIVED BEFORE." (154)

"No civilization can progress to the stability of continuous survival without certain and sure command of knowledge such as that contained in Dianetics. For Dianetics, skilfully used, can do exactly what it claims. It can, in the realm of the individual, prevent or alleviate insanity, neurosis, compulsions and obsessions and it can bring about physical well being, removing the basic cause of some seventy per cent of Man's illnesses. It can, in the field of the family, bring about better accord and harmony. It can, in the field of nations or smaller groups such as those of industry, improve management to a point when these pitifully inadequate ideologies for which men fight and die with such frightening earnestness, can be laid aside in favour of a workable technology." (155)

163. During the first 4 to 5 weeks after my appointment, I received through the post a total of 1178 written testimonials about Scientology. They came from different parts of the English-speaking world, from people in many different walks of life. Their authors included a retired British Colonial

Governor and his wife, (herself a retired medical practitioner), three University lecturers (one of whom was a consultant at an American Institute of Mental Health), some thirteen University graduates, seven students, twelve teachers, most of whom testified that Scientology assisted them in their profession), an accountant, a chartered engineer, musicians, actors and actresses, dancers, company directors and business executives.

164. These documents testified largely to the benefits which their writers had received from undergoing Scientology processing. Over three quarters of them included the statement "Scientology is my religion" and expanded this assertion in a fairly standardised paragraph of which the following is typical: -

"Scientology is my religion. It has made me aware of myself as a spiritual being. It has helped me to handle life better. I now understand my self and other people, and why I and they react as we do, so I get on better with people. In understanding myself better, I can apply myself to work and study more easily than before. Knowing that I am a spiritual being, and as such indestructible, life holds no fears for me. I feel free."

Most of the rest spoke of Scientology as their "religious philosophy" or "philosophy in life", or referred to themselves as "members of the Church of Scientology" who had adopted its "religious practices".

165. The great majority of the writers claimed to have benefited personally from their experience of Scientology, either in increased ability (a higher I.Q. was a very common claim), better powers of communication and better personal relationships, or (in a smaller number of cases) improved health.

Conditions from which the writers claimed to have recovered included migraine, facial paralysis, backache, a stammer, alcoholism, drug addiction and a gynaecological condition for which an operation had previously been pronounced necessary.

166. Many of these testimonials arrived in one or more batches from the same place (especially from Los Angeles, which furnished the largest single number), sometimes followed by a few more in separate envelopes posted a little later. The bulk arrived before the middle of March 1969, and only very few were received, singly and sporadically, after that date.

167. Taken at their highest - and without seeing the writers examined and cross-examined on oath I cannot take them otherwise - these letters provide evidence in support of the proposition that many people have found Scientology helpful to them, however subjectively. I am unable to judge how sane or balanced the writers were before they took up Scientology; evidently they must have had problems, else they would have experienced no need for help. But we all have problems of one sort or another, and that alone is no reason to consider ourselves sick or unbalanced. Certainly none of the testimonials bore any signs of mental disturbance in the writer.

168. It is a frequent complaint of the Scientology leadership that those who have reported adversely upon Scientology in the past leave out of account the evident sincerity of Scientologists' dedication to their cause, its beliefs and its practices. Lest I be accused of the same omission, let me make it plain that I am quite satisfied that the great majority of the *followers* of Scientology are wholly sincere in their beliefs, show single-minded dedication to the subject, spend a great deal of money on it and are deeply convinced that it has proved of great benefit to them. But it is only fair also to make the obvious point that none of this furnishes evidence of the sincerity of the Scientology leadership, whose financial interests are the exact opposite of those of their followers.

169. This is perhaps the appropriate place to quote the only comment favourable to Scientology which I have been able to find in any of the reports of the various independent enquiries into the subject. It comes from Professor Lee's Study, prepared for the Ontario Committee on the Healing Arts: -

"... those who survive Scientology's rigorous training manifest a most impressive self-assurance, poise and ability to communicate effectively with others. They appear to appreciate the environment of Scientology groups, so much preferring it to be world of "wogs" that most remain on Scientology staff. This could be interpreted also as an effect of training, in unfitting Scientology members for normal social relationships. The doctrine of Suppressive Persons, the special in-group terminology, and the dedication to "help Ron clear the planet" also disable Scientology graduates in normal social intercourse, even while Scientology claims to "make the able more able" (156)

170. I must also mention here that I have received written evidence from a number of persons who claim either that Scientology has done them, or their friends or relations, demonstrable harm, or that they have derived no benefit from processing and have felt themselves cheated of their money. For the reasons given in Chapter 2 of this Report, or have formed no view on this evidence, and I confine myself here to reporting that it exists.

171. In thus ignoring complaints about Scientology, I am following a precedent set by Mr. Hubbard himself. Since it may have some bearing both on the sincerity of the Scientology leadership, and on the extent to which they take a dispassionate scientific view of the effects of Scientology processing, it is worth quoting at length the following passages from an HCO Policy letter dated June 7th 1965:

-

*"ENTHETA LETTERS
and the DEAD FILE, Handling of*

DEFINITIONS

AN ENTHETA LETTER = is a letter containing insult, discourtesy, chop or nastiness about an org, its personnel. Scientology or the principal figures in Scientology. En = Enturbulated; theta = Greek for thought or life. An Entheta Letter is nastiness is aimed at the org, its personnel, Scientology or the principal figures of Scientology. It is different from an Ethics Report (below). It is routed only as given in this Policy Letter.

AN ETHICS REPORT = is a report to Ethics (or by error, to the org) concerning the misuse or abuse of technology or the misconduct of a Scientologist. This is routed directly to the Ethics Section and becomes a subject for investigation. Such a report is not Dead Filed (as will be explained) but may become a Dead File.

A MIXED LETTER = is a letter which is an entheta letter (couched in nasty terms to the org or its personnel) which also contains a report pretending to be an Ethics Report. "You awful people have an awful auditor in the field.". A Mixed Letter is always routed to Dead Files as given in this Policy Letter. It is simply routed like any Dead File letter. However no names mentioned in it are Dead Filed only because they occur in the letter.

A PETITION = is a *polite* request to have something handled by the office of LRH or the Org. If it is *not* polite it is *not* a petition and is not covered by the Petition Policy Letters. An impolite " Petition " is handled as an Entheta letter always.

IMPORTANT = It is important not to Dead File a Scientologist for reporting a bad breach of Ethics.

This should be encouraged. However, people on our side make such reports without accusing us. When such reports are also accusative of us they are Dead Filed.

HISTORICAL

Every movement amongst Man runs into the phenomena that when you try to help some people - or help them - they react like mad dogs. Trying to assist them is like trying to give a mad dog medicine. You are liable to be bitten.

The more successful a movement is, the more violent this phenomena becomes.

Such people are Suppressives or belong to Suppressive Groups. Things that make people better put them in terror as to them it means that if others around them were stronger these would devour the person. This is highly irrational. It is a dramatisation of an engram the person is defending himself in. People when processed grow stronger but also more rational and less destructive.

Such people number about 20 per cent but make such a fuss they seem like 110 per cent and thus seek to deny the decent 80 per cent service.

This 20 per cent *can* be processed and *can* recover only on the Power Processes administered by a Class VII auditor working in an environment well under Ethics control. But even so, this Policy Letter still applies as I doubt they deserve the reward and remember, we don't owe the human race a thing. Handling them even under optimum conditions is rough and hard on an org. I prefer to leave them until later. There is nothing reasonable about their attitude from our point of view. We do our best in a very enturbulated world.

ADMINISTRATION

Efforts to handle the 20 per cent are time consuming.

They take up vast amounts of time. They are not worth it.

When they get too bad we act, using Suppressive Person declarations and Potential Trouble Source declarations.

The fast thing to do is get them off our lines and out of the teeth of staff members and deny them information and communication such as mailings or letters without troubling to consume even Ethics time on them.

If they *still* get into the cog wheels we act more energetically.

The fast way to handle we call the DEAD FILE SYSTEM which is described herein.

The bulk of the public is quite decent. They are polite and appreciative. The bulk of our results are excellent and the 80 per cent majority is pleased with us. That 80 per cent must be served.

The 20 per cent who are mad dogs also have a place to go - the Ethics Section. It is important not to let them into the Admin flow lines. It is important to box them into Ethics. Otherwise they mess up the flow badly.

In the old days when a squawk came through org personnel rushed it to the head of the line, or to

the Registrar or anywhere in the org. This gave a weird view. The head of the org or the Registrar or executives began to think it was *all* mad dog. They only had the 20 per cent. Nobody showed them the 80 per cent. Because the 20 per cent required "special action" and consumed time Registrars would soon believe the Academy and HGC contained only mobs of dissatisfied people. Heads of orgs would begin to believe the public was sour on them. They'd react accordingly. They never went down to CF and really looked. So they got a twisted idea of the state of the org, the workability of tech. They let down. They tended to stop trying, convinced by the minority 20 per cent it was not working.

THE DEAD FILE

Ethics Files shall include a DEAD FILE.

This File includes all persons who write nasty or choppy letters to an org or its personnel.

Rather than go to the trouble of issuing a Suppressive Person order or even investigating we assign writers of choppy letters to the DEAD FILE. When their area is enturbulated we want to locate a suppressive we can always consult our DEAD FILE for possible candidates and then investigate and issue an order.

The DEAD FILE is by sections of the Area or the World, and alphabetical in those sections.

The actual action is simply to cut comm. You can always let entheta lines drop. Entheta means En = Enturbulated; theta = thought or life.

About 20 per cent of the human race is inclined to natter. About 21/2 per cent at a guess are suppressive. Under our fast flow system of management we can't be ourselves up with 20 per cent of the correspondence. All the decent peop1e, all the service and help should go to the 80 per cent. This is also financially sound. The 20 per cent lose us money. An insolvent org is entirely involved with the 20 per cent and is neglecting the 80 per cent.

We just don't comm with the entheta line. I can show you many instances of where we were seriously at fault to do so as later years proved.

DEAD FILE NON CO-OP

We used to have an HCO category known as " Non-Co-op " meaning no co-operation from US. People who demanded 90 per cent of our time comprised only a small per cent of our people. Such we put on a private non-co-operate list. We just didn't do anything for them. When they called and demanded action we'd say "uh-huh" and forget it. After a while they'd wander off our lines and we'd be free of them.

Dead File is actually only an extension of " non-co-op ".

It was *we* who didn't co-operate.

WHAT IT DOESN'T COVER

Dead File does *not* cover business firms demanding bills, government squawks or dangerous suits or situations. It covers only entheta pub1ic letters received on any line *including* 86inf.

ROUTING

HCO personnel or the Letter Registrar or any part of the org receiving an entheta letter routes it as follows:

(1) Receiver stamps it with a big rubber stamp

"ENTHETA
To Central Files
To Address then
To ETHICS DEAD FILES"

(2) Central Files Receives it, draws a pencil through "To Central Files" and looks in the files. If the person has a folder CF picks up the folder and stamps it with a big rubber stamp

"ENTHETA
TO Central Files
TO Address
TO ETHICS DEAD FILES "

crosses off "To Central Files" and hands the letter and folder to Address.

If the person has no folder in CF, CF makes a mustard-coloured dummy, puts the person's name in it and stamps the dummy

"ENTHETA
TO Central Files
TO Address TO ETHICS DEAD FILES"
and also the letter.

If the person has a CF DEAD FILE dummy already the letter is similarly forwarded to Address.

The dummy of course is kept in CF in the regular files. (CF has no Dead File as such.)

(3) Address, on receiving a folder marked DEAD FILE ETHICS, crosses out "To Address" on the stamping pulls the person's Address plate from the regular address plate file and puts it in a separate plate drawer marked DEAD FILE PLATES and forwards the folder to Ethics by leaving the "To Ethics" reading on the stamp.

If Address receives a letter marked with the stamp as above it crosses off "To Address" looks in the regular plate files to be sure the person's name has not crept in and if so moves it to the DEAD FILE plate drawer. If not in the regular file Address looks in the DEAD FILE plate drawer and makes a plate or changes any address needful in the DEAD FILE plate and sends the letter to Ethics

(4) Ethics on receiving a folder marked with the stamp simply files it in the DEAD FILES.

If a letter so marked is received by Ethics from Address it is filed in the person's folder in the DEAD FILE.

ETHICS ACTION

Ethics does not even bother to read the letter or examine the folder on receiving a DEAD FILE folder or letter.

This is after all, a fast flow system of management. With the DEAD FILE system one just parks the name in a folder in the DEAD FILES as inactive until there is a *reason* to do otherwise.

SUCH LETTERS MUST NOT BE CIRCULATED ON THE LINES OTHER THAN AS ABOVE

Ethics makes *sure* all entheta letters (except business letters and goof letters) are so stamped by people receiving in the org and so routed AND NOT ANSWERED.

Ethics seeing somebody answer an entheta letter for SO//I or procurement or distribution or for any other reason, should order a hearing on the person.

It is the full intention that:

(1) *ALL* choppy, nattery, rumour mongery letters dead and in the DEAD FILE.

(2) That no further magazines or procurement letters go to the person.

(3) That no staff personnel be enturbulated by the content of such letters.

(4) That the line be cut completely.

(5) That a record remain in Ethics.

LTR REG ANSWERING

When a Letter Reg in answering some letter calls for the folder and finds it is a mustard coloured DEAD FILE DUMMY, the letter to be answered is simply stamped with the above Entheta stamp no matter what it says, and is routed with the Dummy on through as though it were an Entheta letter regardless of what the new letter says. Short of Releasing and Clearing these mad dogs don't change their froth.

DEAD FILE USEFULNESS

The DEAD FILE is the best possible file for tracing trouble in an investigation.

Only when a hot investigation comes up is it looked at by Ethics. Then all names found in an area are cross referenced by making copies of the letters they contain, and filing those under the new names, and the Suppressive is located by the simple expedient of thus finding the fattest file and an order is issued.

PETITION

A petition is *never* a petition if it is discourteous and contains entheta. Don't attach a Petition Pol Ltr to it. Just stamp it ENTHETA and send it the route as contained herein.

RESULTS OF DEAD FILE

Being DEAD FILED does not result in action but neither does it debar further action.

DEAD FILE is the first place to look in cases of trouble. Further action may then be taken such as an Ethics Order.

By using the DEAD FILE system we keep our lines cleaner.

GETTING OUT OF DEAD FILE

How does a person ever get out of the Dead File?

One could somehow discover without our help he or she was in the Dead File (we never inform them). If so he or she could take it up with the Ethics Officer. But the probable outcome may just be more Dead File.

How do you resurrect the dead? Release and Clear of course. How can they get it then if turned off by Estimations? Well, a cleared cannibal is still only a cleared cannibal so who needs them?

I'd rather solve the problems of those who were decent to us. We didn't put them in the shape they're in. That's their problem."

I have some evidence to the effect that, in one year alone, at least 1200 letters of complaint were disposed of in this fashion.

172. Again, for the reasons given in Chapter 2 above, I have not pursued the factual question of whether Scientology estranges members of a family from each other. That such an effect is possible, or even likely, where a faithful follower of Scientology is ordered by the leadership to "disconnect" from his family seems obvious. But it also seems obvious - at all events to me - that the pre-existing emotional tension within the family must be substantial before such an order will be obeyed. The moral quality of such an order appears to me to be comparable to similar pressures applied by parents who seek to persuade their children to break up their marriages, people who seek to persuade their husbands or wives to break with their parents, and lovers and mistresses who urge divorce so that their own position may be legitimated. Perhaps it might be argued that an organisation which is not subject to the emotional pressures from which individuals may suffer in their private lives is even more to be blamed for such conduct, but I do not see it as any part of my task to pass judgment upon the moral status of matters of this kind. In any case, the Scientologists tell me that the practice "disconnection" has been abandoned since October 1968, and although have evidence of family estrangements persisting, or arising, since then, I have no evidence of any further formal "letters of disconnection".

The Foster Report

CHAPTER 7:

Scientology and its Enemies

173. The reactions of individuals and groups to criticism varies from grateful acceptance. or amused tolerance, at one end of the scale to a sense of outrage and vindictive counter-attack on the other. Perhaps unfortunately (especially for its adherents) Scientology falls at the hyper-sensitive end of the scale. Judging from the documents, this would seem to have its origin in a personality trait of Mr. Hubbard, whose attitude to critics is one of extreme hostility. One can take the view that anyone whose attitude to criticism is such as Mr. Hubbard displays in his writings cannot be too surprised if the world treats him with suspicion rather than affection.

174. The enemies of Scientology would seem to fall into four classes: -

- (i) Scientologists who have defected from the cause;
- (ii) Anyone outside Scientology who expresses doubt as to its truth, value, efficacy, or sincerity;
- (iii) Psychiatrists;
- (iv) Communists.

(i) Defecting Scientologists

175. Within Scientology, very tight discipline is imposed upon its adherents. The executive agency responsible for its enforcement is called "Ethics" which operates by holding Ethics Courts whose sanctions are the "assignment" of a "Lower Condition" (157) on the accused. The following is the scale (in descending order) of the Lower Conditions, with the appropriate penalties: -

"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 21 JULY 1968
(Cancels HCO Pol Ltr 18 October 67 issue IV)

Remimeo

PENALTIES FOR LOWER CONDITIONS (Applies to both Orgs and Sea Org)

LIABILITY - Dirty grey rag on left arm. May be employed at any additional work. Day and night confinement to premises.

DOUBT - May be confined in or be barred from premises. Handcuff on left wrist. May be fined up to the amount carelessness or neglect has cost org in actual money.

ENEMY - Suppressive Person order. May not be communicated with by anyone except an Ethics Officer, Master at Arms, a Hearing Officer or a Board or Committee. May be restrained or imprisoned. May not be protected by any rules or laws of the group he sought to injure as he sought to destroy or bar fair practices for others. May not be trained or processed or admitted to any org.

TREASON - May be turned over to civil authorities. Full background to be explored for purposes of prosecution. May not be protected by the rights and fair practices he sought to destroy for others. May be retrained or debarred. Not to be communicated with. Debarred from training and processing and advanced courses forever. Not covered by amnesties.

Note: Any lower

Condition assigned is subject to a Hearing if requested and to Ethics Review Authority or Petition if the formula is applied. A ship captain's okay is required in the SO for conditions below Danger, similarly in orgs where the Exec Council must approve one (Exception is Missions during the Mission who have unlimited powers).

L. RON HUBBARD

Founder.

LRH: js"

Mr. Gaiman tells me that "all penalties for all Lower Conditions were abolished in 1970". Here is the source document on which he bases that statement: -

"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 6 OCTOBER 1970
ISSUE 111

Remimeo
Ethics Hats
MAA Hat
Dept 3
Exec Hats
HAS Hat

ETHICS PENALTIES

The following HCO PLs are cancelled:

HCO PL 26 Sept '67 Conditions for Scn Orgs Addition to Applying Formulas.

HCO PL 18 Oct '67 Issue IV Penalties for Lower Conditions.

HCO PL 20 Oct '67 ISSUE II Conditions Penalties New Employees and Persons Newly on Post.

HCO PL 6 Oct '67 Condition of Liability.

These penalty HCO PLs included loss of pay, grey rag etc. as additional to the Conditions Formulas which still apply.

This cancellation is contemporary with the justice discovery that crime is the direct result of a lack of a hat and training on the hat and that a hat consists of a write up, checksheet and pack fully trained in on the person. (See Personnel Series.)

The target of Ethics is any neglect of org boarding or hatting and training an activity.

The motto is "Hat don't hit".

It is also part of this that I have concluded man cannot be trusted with justice.

The cancellation of Ethics penalties does not cancel a failure to provide an org board or to hat and train juniors or personnel as a Comm Ev offence nor does this cancellation cancel Conditions Formulas. It does cancel the penalties formerly assigned and as outlined in the cancelled Penalty Policy Letters listed above.

LRH: sb: ka

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by L. Ron Hubbard

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176. Until October 21st 1968, the Condition of Enemy carried the additional penalty of "Fair Game", described as follows: -

"May be deprived of property or injured by any means by any Scientologist without any discipline of the Scientologists. May be tricked, sued or lied to or destroyed."

177. The "Fair Game" rule, however, caused a great deal of adverse publicity in Parliament and the Press, and accordingly it was repealed in the following terms: -

"HUBBARD COMMUNICATIONS OFFICE

Saint Hill Manor, East Grinstead, Sussex.

HCO POLICY LETTER OF 21 OCTOBER 1968

CANCELLATION OF FAIR GAME

Remimeo

The practice of declaring people FAIR GAME will cease. FAIR GAME may not appear on any Ethics Order. It causes bad public relations. This P/L does not cancel any policy on the treatment or handling of an SP.

LRH: si

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178. It seems clear that the Fair Game penalty, before its repeal, was not just a theoretical sanction. In at least one case which has come to my notice, a defector from Scientology who had risen through the ranks to a high position in the organization was declared "Fair Game" over Mr. Hubbard's signature when he decided to dissociate himself. Thereafter, members of the Scientology leadership were found writing to third parties to say that the defector had been "excommunicated for theft and perversion". Another Scientologist, who had sued for the return of his auditing fees, found himself the subject of a private prosecution for theft by the Scientology leadership. Fortunately for him, he was acquitted.

179. Some idea of the strictness of the internal discipline can be gleaned from the following:

"THE HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 18 OCTOBER 1967

Issue III

*POLICY AND HCOB ALTERATIONS
HIGH CRIME*

Recently, during the reorganisation of WW, it came to light that in some Continental orgs EXEC SECS an SECS had an occasion actually ordered that certain Pol Ltrs and HCOBs *were not to be followed*.

This order is an illegal order and any staff following it is guilty of executing an illegal order.

Any executive issuing such an order shall hereafter be considered as committing a high crime which on proof beyond reasonable doubt constitutes a HIGH CRIME and can carry the assignment of the Condition of TREASON for both the person issuing the order and the person who receives and executes it.

All such instances MUST be reported at once to the International Ethics Officer at WW.

Failure to report such an order to the Int E/O when one knows of it carries with it the assignment of a Condition of Liability.

Lines for the amendment of Policy already exist as per other Pol Ltr and until an amendment is legally and completely passed the old policy must be followed.

HCOBs cannot be amended.

LRH: jp
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180. A selection of typical "Ethics Orders" follows (159) : -

"HCO ETHICS ORDER

No. 1251

24th May 1966
To: Those concerned

From: Ethics SH

Subject: ••••••

••••••, for having published by letter to 3 persons in the USA statements that he has not had the gains he expected from Power Processes and level VI processes and complaining of "extra charges" for Review auditing necessary to the handling of his case, is:

(1) Placed under a non-enturbulation order. If one more report is received by Ethics of •••••• publishing entheta or otherwise causing enturbulation, he will be forthwith declared a Suppressive Person

(2) Denied Clearing Course materials for a period of not less than one year. He will only thereafter be granted the privilege of admission to the Clearing Course after a very thorough Ethics Clearance.

VAL WIGNEY

D/Ethics Officer SH
"HCO ETHICS ORDER

To: Those Concerned

From: HCO Exec Sec WW

Subject: Suppressive Person

No. 218 WW 1859 SH
6th November 1967

•••••• of ••••••, Victoria, Australia, is hereby labelled a Suppressive Person for the following reasons:

(1) Bringing a civil suit against his wife on a personal matter - divorce - attempting to involve Scientology in it in order to benefit financially in doing so.

(2) Testifying hostilely before the Victorian Inquiry into Scientology to suppress Scientology.

A. •••••• is not to be trained or processed.

B. He is not to be communicated with.

C. He is not to be helped in *any* way.

D. He may not enter any Scientology Church or Organization.

E. Any person connected to him are declared to be Potential Trouble Sources and are not to be trained or processed until they have presented evidence of their handling or disconnection.

F. By his own acts he has taken himself off the road to Release and Clear.

EUNICE FORD
HCO Executive Secretary WW

"HCO ETHICS ORDER

To: All Staff and Students

From: Public Ethics Officer SH

Subject: Blown Student

No. 1841 SH

14th November, 1967.

1. •••••, Dianetic Student, is hereby declared a Blown Student. He went to London to find and audit a PC and to this date has not returned to Saint Hill despite a phone call from the Ethics Officer for him to do so.

2. His time on Dianetic Course is now expired.

3. He is to report to the Public Ethics Officer SH within one week of receipt of this order.

4. Failure to comply will result in ••••• being declared a SUPPRESSIVE PERSON.

LILIAN McDOUGALL

Public Ethics Officer SH

"HCO ETHICS ORDER

To: All Staff, Students and PC's

From: HCO Area Sec SH

Subject: Condition of Enemy

No. 1927 SH

30 November 1967

1. •••••, of •••••, London ••••• is hereby declared in a Condition of ENEMY and declared to be a SUPPRESSIVE PERSON for the following:

2. Demanding the return of any or all fees paid for standard Training or Processing actually received.

3. A request for cancellation of his Certificates has been forwarded to the Chairman at SH.

4. Any and all persons connected ••••• are declared Potential Trouble Sources and are not to be Trained or Processed before they have presented evidence in writing to the Ethics Officer, in their nearest Organization of handling or disconnecting.

5. By his own actions ••••• has taken himself off the only road to Total Freedom.

6. The Formula for the Condition of Enemy is "Find out who you really are."

BENE NEAL
T/HCO Area Sec SH"

"HCO ETHICS ORDER FOUNDATION

To: All Staff / Students

From: Ethics I/C IT SH F

Subject Troublesome Source

EO 634SH FDN
December 7, 1967.

1. •••••, of ••••• EAST GRINSTEAD, is hereby declared a troublesome source as per HCO PL 27-10-65, paragraph A. Her husband forbade her to have any more processing.

2. ••••• is denied any further auditing or processing until she has handled the above situation to the satisfaction of the Ethics Officer.

EVERT DOEVE

Ethics I/C IT SH FDN"

"(golden rod)
ADVANCED ORGANIZATION
Yacht Royal Scotman

Staff
Students

12 February 1968

ETHICS ORDER 138

•••••, Advanced Course Student, is declared to be in a Condition of ENEMY.

1. For refusing to accept the findings of a Committee of Evidence properly convened and which placed her in DOUBT.

2. For stating she was leaving Scientology.

It is noted that the Continuous Present Time Overt question could not be cleaned on •••••. She has no reality on overts whatsoever. At least two worthy Scientologists have gone badly PTS in her presence.

The indications are that she is dedicated to enturbulation and the emination [*sic*] of destructive intent as with a true SUPPRESSIVE.

1. ••••• is not to be trained or processed.

2. She is barred from entry into any Scientology Church or Organization.

3. She is not to be communicated with.

4. She is denied forever the materials which would have opened for her the doors to freedom and power.

Anyone connected to ••••• is declared a Potential Trouble Source and may not be further trained Dr processed until they have shown evidence that they have totally handled and disconnected from her.

The formula for ENEMY is "FIND OUT WHO YOU REALLY ARE".

IF at any time in the future ••••• comes to her senses and realizes what her situation is - *if* she successfully applies the ENEMY formula, she will be upgraded into DOUBT at which time she must comply with the findings of the Committee of Evidence and the formula of DOUBT and work her way back up the Conditions.

••••• is to apply the Formula and penalties of ENEMY.

Barry Watson
HCO Area Sec AO
Endorsed by Julia Galpin
HCO Exec Sec AO

By the Authority vested in Executive."

(ii) Doubters outside the fold

181. The attitude of the Scientology leadership - and especially Mr. Hubbard - to those outside Scientology who are unconvinced of its excellence - which must include most of the population of the United Kingdom - is in my judgment the key to the relationship between Scientology and the rest of society. It is therefore worth quoting at length from the internal Scientology documents which lay down policy on the subject, and I do so here: -

"HUBBARD COMMUNICATIONS OFFICE

Saint Hill Manor, East Grinstead, Sussex.

HCO POLICY LETTER OF 15 FEBRUARY 1966

HCO Dir
LRH Comm

ATTACKS ON SCIENTOLOGY (Additional Pol Ltr)

Remimeo
Exec Sec Hats
HCO Sec Hat
Legal Officer Hat
LRH Comm Hat
Dist Sec Hat
Press Hat
Sect 5 Dept 3

Anyone proposing an investigation of or an "Enquiry" into Scientology *must* receive this reply and no other proposal:

"We welcome an investigation into (Mental Healing or whoever is attacking us) as we have begun one ourselves and find shocking evidence."

You can elaborate on the evidence we have found and lay it on thick attacking the attackers only.

NEVER agree to an investigation of Scientology. ONLY agree to an investigation of the attackers

This was the BIG error made in Victoria. I Okayed an Enquiry into *all* Mental healing. I ordered evidence on psychiatric murders to be collected. Non-compliance with these orders brought on the loss of Melbourne and the law in Victoria against Scientology. This was the non-compliance that began it. The original order I gave was relayed as "we welcome an Enquiry into Scientology . . ." or it was changed to that in Melbourne.

This is correct procedure:

(1) Spot who is attacking us.

(2) Start investigating them promptly for FELONIES or worse using own professionals, not outside agencies.

(3) Double curve our reply by saying we welcome an investigation of them.

(4) Start feeding lurid, blood sex crime actual evidence on the attackers to the press.
Don't ever tamely submit to an investigation of us. Make it rough, rough on attackers all the way.

You can get "reasonable about it" and lose. Sure we break no laws. Sure we have nothing to hide. BUT attackers are simply an anti-Scientology *propaganda* agency so far as we are concerned They have proven they want no facts and will only lie no matter what they discover. So BANISH all ideas that any fair hearing is intended and start our attack with their first breath. Never wait Never talk about us - only them. Use *their* blood, sex, crime to get headlines. Don't use us.

I speak from 15 years of experience in this There has never yet been an attacker who was not *reeking* with crime. All we had to do was look for it and murder would come out.

They fear our Meter. They fear freedom. They fear the way we are growing. Why?

Because they have too much to hide.

When you use *that* rationale you win. When you go dishwasher and say "we honest chickens just plain love to have you in the coop, Brer Fox," we get clobbered. The right response is "We militant public defenders of the freedom of the people want that there Fox investigated for eating living chickens!" Shift the spotlight to them. No matter how. Do it!

You can elaborate on the formula. Let's say some other branch of government wants to investigate us via the press Just apply the formula:

"We welcome a public enquiry into (that branch activity) as we already have begun to investigate their (...)."

It will always work. It even would have worked on the U.S. F.D.A. when they first began five years before their raid on DC. They run! And that's all we want.

HOW TO STOP ATTACKS

The way we will eventually stop all attacks from there on out is by processing the society as follows:

(1) Locate a source of attack on us.

(2) Investigate it.

(3) Expose it with wide lurid publicity.

You see the same thing in a preclear. He has a rotten spot in his behaviour. He attacks the practitioner. The spot is located on a meter. It blows and the preclear relaxes.

Well this is *just* what is happening in the society. We are a practitioner to the society. It has rotten spots in it. Those show up in attacks on us. We investigate and expose - the attack ceases.

We use investigators instead of E-Meters. We use newspapers instead of auditor reports. But it's the same problem exactly.

So long as we neglect our role as auditor-to-the-society we will be attacked.

Society is pretty crazy. It's a raw jungle. So it will take a lot of work. We must be willing to put in that work as a group or we'll be knocked about.

Remember, *CHURCHES ARE LOOKED UPON AS REFORM GROUPS.*

Therefore we must act like a reform group.

The way to seize the initiative is to use our own professionals to investigate intensively parts of the society that may attack us. Get an ammunition locker full. Be sure of our facts. And then expose via the press.

If we do this right, press, instead of trying to invent reasons to attack us will start hanging around waiting for our next lurid scoop.

We must convert from an attacked group to a reform group that attacks rotten spots in the society. We should not limit ourselves to mental healing or own line. We should look for groups to investigate and blow the lid off and become known as a mightly [sic] reform group. We object to slavery, oppression, torture, murder, perversion, crime, political sin and anything that makes Man unfree.

The only error we can make is disperse our investigation. We do a preliminary look, then we must select a target and investigate it until we have the cold facts and then BANG, fire the salvo.

Don't worry about libel if our facts indicate rottenness. The last thing that target will do is sue as then we would have a chance to prove it in court, *which* they are terrified of our doing.

Remember - the only reason we are in trouble with the press or government is that we are not searching out and exposing rotten spots in the society. We *must* practice on the whole group called

society. If we do not it will attack us just as preclear will attack a Scientologist that won't audit him.

To get wholly over to cause we must select targets, investigate and expose *before* they attack us.

We have at this writing a long way to go. But we might as well start somewhere. Begin by investigating any attacking group, find and expose the dead bodies. Then work on to our selecting the targets.

And that will handle it all.

L. RON HUBBARD

LRH: ml

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"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 18 FEBRUARY 1966

ATTACKS ON SCIENTOLOGY
(Continued)

(This Pol Ltr Augments HCO Pol Ltr of
19 Feb 66, Attacks on Scientology)

Gen Non-Remimeo

Exec Sec Hats
HCO Area Sec Hats
Legal Hat
Section 5 Hats

When you hold up an image of freedom, all those who oppress freedom tend to attack. Therefore attacks, on whatever grounds, are inevitable. Holding up a freedom image is however the only successful forward action even though it gets attacked.

It remains then to take the handling of attacks off emergency, predict them and handle them by proper tactics and administrative machinery.

The first group of actions have *not* been effective in handling attacks:

(The G stands for Group, the following are 3 different Groups of actions):

G 1.1. Hiring expensive outside professional firms;

G.1.2. Writing Scientologists to write their representatives in government;

G 1.3. Advertising the attack to the Scientology "field";

G.1.4. Being carefully legal in our utterances.

This Second Group of Actions has been of some small use in deterring attacks:

G.2.1. Direct letters from the org to a Congress of Parliament (ruined the U.S. Siberia Bill);

G.2.2. Circulating pamphlets about the attack (got rid of Wearne out of the [Victoria] Enquiry);

G.2.3. Suits against sources of libel and slander;

The Third Group of Actions have been positive in stopping attacks:

G.3.1. Investigating noisily the attackers,

G.3.2. Not being guilty of anything;

G.3.3. Having our corporate status in excellent condition;

G.3.4. Having our tax returns and books accurate and punctual;

G.3.5. Getting waivers from all people we sign up;

G.3.6. Refunding money to dissatisfied people;

G.3.7. Having our own professionals firmly on staff (but not halfway on staff);

G.3.8. Going on advertising total freedom;

G.3.9. Surviving and remaining solvent by stepping up our own usual activities;

G.3.10. By catching the dropped balls goofed by others and hired professionals,

G.3.11. Being religious in nature and corporate status.

As you read over the above you should be able to see where our funds should be placed.

In the first group you can see large possible outlays to professional firms attorneys, accountants. This is money utterly wasted. They flop and we have to do it all ourselves anyway. The fantastic cash cost of mailings to Scientologists was evident in DC where it ate up all their "freedom funds". Any by advertising the attack to Scientologists we only frighten them away from the org and lose our income as well. So we must *never* do these three things.

The second group above are not very costly and constitute a proper line of defense and should be undertaken. But they must *not* be counted on to do more than impede an attack. They will never stop it cold. This second group is like an infantry defensive action. It is necessary to oppose the enemy but just opposing will not finally win the fight. That is done only by taking enemy territory.

The third group contains the real area for the outlay of funds and stress of planning. This group has an excellent history and has ended off a great many attacks beginning in 1950. Therefore one should take care not to leave any of these out whenever an attack is mounted on us.

INVESTIGATION

It is a curious phenomenon that the action of investigation alone is head and shoulders above all other actions.

This is most like Scientology processing, oddly enough, where the practitioner seeks the hidden points in a case. As soon as they are found the case tends to recover, regardless of anything else done.

Groups that attack us are to say the least not sane. According to our technology this means they have hidden areas and disreputable facts about them.

As soon as we begin to look for these, some of the insanity dissipates.

It is *greatly* in our favour that we are only attacked by mad groups as people in that condition (1) invariably choose the wrong target and (2) have no follow-through. Thus they are not hard to defeat providing one (A) looks for their hidden crimes and (B) is irrefragable in his conduct himself .

We discovered this more or less by accident. The basic discovery was that the interrogation of a policeman produces a confusion and an introversion; it is *his* job to interrogate - so you reverse the flow, mix up his "hat" so he doesn't know who is which, and you reach for his own doubt.

These people who attack have secrets. And hidden crimes. They are afraid. There is no doubt in their minds as to our validity or they wouldn't attack so hard at such cost. Society tolerates far worse than we are. So they really believe in us. This hampers their execution of orders - their henchmen really don't share the enthusiasm for the attack for after a bit of investigation it becomes obvious to these henchmen that the attack smells. This impedes follow through.

And when we investigate, all this recoils on the attacker. He withdraws too hurriedly to be orderly.

An attacker is like a housewife who tells City Hall how terribly her neighbours keep house. But when you open *her* door, the dishpans and dirty diapers fall out on the porch.

All you have to do in lots of cases is just say you are going to rattle their door knob and they collapse.

I can count several heavy attacks which folded up by our noisily beginning an investigation of the attacker.

Our past liability in this was that we depended on outside firms, enquiry agencies, etc. And these have too many clients and we have too little control of their direction. The answer is to organize and maintain our own proper corps for this action.

L. RON HUBBARD.

LRH: ml

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"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 17 FEBRUARY 1966

Limited Non-Remimeo
Exec Sec Hats
HCO Sec Hats
Sect Officer Hat
Section
Investigators'
Hats

HCO Div 1

Department 3, Section 5

PUBLIC INVESTIGATION SECTION

The Public Investigation Section is formed in Division I, Dept 3, as Section 5.

The purpose of this section is:

"TO HELP LRH INVESTIGATE PUBLIC MATTERS AND INDIVIDUALS WHICH SEEM TO IMPEDE HUMAN LIBERTY SO THAT SUCH MATTERS MAY BE EXPOSED AND TO FURNISH INTELLIGENCE REQUIRED IN GUIDING THE PROGRESS OF SCIENTOLOGY".

When an organization has ISO on staff this section *must* be formed. Until that time it should be formed in Continental organizations responsible for the general good of Scientology on that continent.

It is composed wholly of professional investigators. *Agencies* may not be used.

Personnel for this section is advertised for in classified columns, giving only our phone number, and are called in for personnel review by Dept I and Dept 14.

Great care must be taken in selecting such personnel as to past experience and an E-Meter check that is completely valid must be passed by the applicant regarding his purposes. A high or low tone arm or an undesirable needle reaction flunks the applicant. The question regarding the applicant being sent there by some other hostile agency must be passed without any question of doubt.

The applicant is given nominal pay and expenses on actual receipts only until he or she has a proven statistic at which time better pay may be given.

The investigator is detailed only to specific projects as laid down by Worldwide and these must always concern broad public matters that are reacting on Scientology and strictly in accordance with the purpose of this section. In this way investigation serves as processing at public level.

The section may never be used on Ethics Section matters but may work with Ethics when an ex-Scientologist is involved.

The section has nothing to do with dispersed investigation of isolated cases. It may only work on matters relating to groups and individuals who are part of those groups.

The statistic of the section is dual consisting of the number of cases successfully investigated on specific projects and the number of derogatory news stories appearing that week related to enemies of Scientology related to a specific project. The statistic of each individual investigator is the number of cases personally investigated to a completed useful report. These are reported to the HCO Advisory Committee and graphed each week. Production of the section is the number of cases in a project processed.

It will be seen that the section has all the useful functions of an intelligence and propaganda agency. It finds the data and sees that it gets action.

The determination of what a project is is simple - what agency or group is attacking Scientology? As Scientology stands for freedom, those who don't want freedom tend to attack it. The Section investigates the attacking group's individual members and sees that the results of the investigation get adequate legal action and publicity.

The mechanism employed is very straightforward. We never use the data to threaten to expose. We simply collect it and expose.

Experience with the section will show that very sordid motives lie behind such attacks and that individuals of the attacking groups have a very great deal to hide. Thus the section always has a huge quantity of matters to be discovered and is not likely to run out of cases to investigate, providing only that it does not depart from this formula:

- (1) Note what public or private group is attacking Scientology.
 - (2) Get a project warrant from the Advisory Council Area or WW to investigate it.
 - (3) Collect as many case histories as possible on the individuals of that group, specializing on those that can be led to criminal prosecution by state or world agencies.
 - (4) See that enough of the data is made available to the state or world agencies to obtain convictions.
 - (5) See that excellent press coverage is given the disclosures over as long a period of time as possible.
 - (6) See that HCO and Scientology are given full credit for protecting human rights and liberty.
- If there is no variation in the above formula and if serious departures or private vendettas do not enter in, and if all evidence continues to be honest and none of it framed, the section and Scientology will prosper.

All investigators, once they have passed their rigorous screening and have been employed, may look over the organization, its papers and files and satisfy themselves that we ourselves are not trying to hide anything and are exactly what we say we are and do exactly what we say we do.

Operating from this platform of confidence, the investigator can be much more effective.

Successfully experiencing Scientology processing can heighten the confidence even further.

PROCEDURES

Standard intelligence procedures are used.

The section has a file for each project and files by names of individuals within that project. The names are cross indexed, etc.

Public solicitation for cases of injury to the rights or liberty concerned with that project can obtain leads.

Every project should be the subject of a case form made up to contain details necessary for filing and follow up.

Anyone writing in a complaint is then sent a copy of the form to fill in so that the vital data can be weeded out and the importance of that complaint seen at a glance. The pattern of the form is based on the data needful to get a conviction.

Such a form is always sent back with a covering letter stating it is all in confidence, etc., making the plaintiff feel safer in answering.

However lists of names of plaintiffs are procured, each becomes the subject of a filled form.

The more fruitful of such forms are followed up by individual investigators. These obtain the data necessary for a conviction of the individual complained about who is a member of the attacking group.

Only copies are ever given state agencies or the police. Originals are always held.

The usual precautions against libel, slander and false arrest are taken. Projects must be studied for legal liabilities by the Legal Section before being commenced upon. But no project may be stopped by the Legal Section - their whole function is to find how to make it safe.

No act which will make an investigator liable to criminal prosecution may be ordered."

"SECRETARIAL EXECUTIVE DIRECTOR

Office of LRH

9th February 1966

SECED 45 WW & 310 SH
Exec Secretaries and
Secretaries and Legal Officer

ENQUIRY RUMOUR UK

1. The "news" that some lord [Lord Balniel] is "going to ask a question in the House as to why the Health Minister here does not conduct an Enquiry into Scientology like in Melbourne" as published in the "News of the World" which we are suing gives us this planning.

2. First, it isn't anything to worry about.

3. Melbourne went awry because it was a non-compliance. Hemery gave the Melbourne Office permission to agree to an Enquiry. I okayed only this: That we agree into an Enquiry into *all* mental Health services and activities. This was the order. Hemery or Williams narrowed it to Scientology only.

4. Obviously we could have had a ball and put psychiatry on trial for murder, mercy killing, sterilization, torture, and sex practices and could have wiped out psychiatry's good name.

5. That went wrong and Melbourne wouldn't follow any other order either. So it was a mess.

6. If we are ever so involved again we demand one or *all* mental healing activities including psychiatry and demand it loudly. And lead them up the path to slaughter.

7. Planning would be *if* any more is heard of this:

(1) Mary Sue will write a letter for the Chaplain to all members of Parliament and have it photolithoed and *if it hots up* mail it to all members of Parliament.

(2) Get a detective on that lord's past to unearth the tid-bits. They're there.

(3) Stress sex and blood in psychiatry and collect data and mount an all out attack in the press on psychiatry, so that "Mental Health" sees that they are going to get hurt and will cool off.

(4) If an Enquiry after all OCCURS and we are pulled in, we try only Melbourne's *illegalities* all over again (not their transcript) and try psychiatry only. We refuse to discuss or describe Scientology. As near as we come is "Well Scientology isn't like Psychiatry. In psychiatry they think adultery is a cure for". You get it. Curve every answer with answers that MAKE LURID PRESS TO PSYCHIATRY'S COST. Papers by policy only want blood and sex - so give them Psychiatry's and they'll print it. Further couple the words Psychiatry and Capitalism - allege that Psychiatry is the Capitalist tool (a Conservative opened the attack in the UK) and found the press beating the drum for us.

(5) Refuse to let the enemy introduce Melbourne transcripts as suits are in progress - "sub-judice". Use only Melbourne illegalities.

8. Remember these things - we won against the FDA. We are winning on US tax. We have caught the ball on UK tax. Part of our trouble is that we're an up statistic and governments are SP and strike at all rising statistics. (See Income Tax scales of tax; as your wage rises the penalty percentage rises.)

9. The Melbourne staff set up a nice new org in Adelaide and *other states* in Australia are revolted at Victoria.

10. The US is clean operating ground.

11. And England's Parliament is not about to pass or even introduce law barring religion or philosophy. After all these aren't ex-convicts.

12. These flurries can be expected. Plan for them and handle.

13. This is nothing compared to what will happen when we start taking SPs out of the government.

They are rightly afraid.

14. So don't you be. Tomorrow belongs to us. Inevitably there are bumps in the road.

L. Ron HUBBARD"

And again, for general circulation: -

"HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO EXECUTIVE LETTER OF 5 SEPTEMBER 1966

Remimeo

To: Scientologists

From: Ron

Subject: How to do a NOISY Investigation.

Further to HCO Executive Letter of 3 August 1966, Cathy Gogerly, HCC Area Sec, Adelaide, Australia, has given details of how to go about dealing with attackers of Scientology.

" ... Here's what you do.

Soon as one of these threats starts you get a Scientologist or *Scientologists* to investigate noisily.

You find out where he or she works or worked, *doctor*, dentist, friends, neighbours, *anyone*, and 'phone 'em up and say, "I am investigating Mr/Mrs for criminal activities as he/she has been trying to prevent Man's freedom and is restricting my religious freedom and that of my friends and children, etc".

You say now and then, "I have already got some *astounding* facts," etc., etc. (Use a *generality*.) It doesn't matter if you don't get much info. Just be *NOISY* - it's very odd at first, but makes *fantastic* sense and WORKS. (Honestly, you feel a real dill, its [*sic*] so reverse to all detective work.)

You will find that Scientologists will come rushing forward with 90 per cent of your facts anyway. (They are *never* from auditing sessions.) Scientologists are really terribly ethical.

Best and love,

Cathy."

L. RON HUBBARD

LRH: lb - r

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182. It is evidently no coincidence that, a few months before these directives were written, the Anderson Board had occasion to comment that

"from time to time attempts were made by the Scientology interests to widen the scope of the Inquiry into a general investigation of the medical profession, or more particularly into the practices of psychiatry and psychology, in an endeavour, it would seem, to deflect attention from Scientology by attacking orthodox practices of medicine." (160)

nor that the Ontario Committee on the Healing Arts found it necessary to report that: (161)

"The next response of the Scientologists was to loose a volley of highly offensive Press releases during the month of November 1968, attacking individual members of the Committee, accusing at least one member of "crimes", impugning the motives of the Committee, accusing the Committee of conducting an "Inquisition" and charging that the Committee's investigation was "outrageous", "dangerous", and a "fast route to fascism".

Such tactics, as we later learned, are regarded in many jurisdictions as characteristic of the Church of Scientology. It is their normal practice to attack any individual or organization which attempts to investigate the Church of Scientology."

I also observe that, of the whole of the written submissions put in by the Scientologists to the Inquiry now being held in South Africa, nearly 400 pages are devoted to "The Nature of the Attack on Scientology" whereas "The Nature of Scientology" is covered in 62, and "Organisation, Advertising, Ethics and Finance" in 13.

183. Nor is the expression of this policy confined to internal directives with restricted circulation. The following article, for example, appeared over Mr. Hubbard's facsimile signature in Vol. 16, No. 3 (162) of *Certainty*, a Scientology magazine: -

"CRITICS OF SCIENTOLOGY

by L. RON HUBBARD

If Aunt Ermintrude each night went through your change purse and extracted divers coins without your knowledge, and then if she found you had joined a group that could discover secrets, her immediate and passionate reaction would be to damn the group and you as well.

If the wife were stepping out with your best friend behind your back and one day she found you had thoughts of joining a group that taught you people's motives and reactions and made you understand them, she would throw a mad dog fit to prevent your progress.

If a government were busy making capital out of people's ignorance of economics and world affairs and were playing a double game and a group came along and started to make its people smarter and more knowledgeable of true motives, that government would try to shoot every member of that group on sight.

If a group of "scientists" were knowingly raising the number of insane to get more appropriation and "treatment" fees and somebody came along with the real answer, that group would move heaven and earth to protect its billions of rake-off.

And so individuals, governments and "scientists" attack Scientology.

It's as simple as that. We do not treat the sick or the insane. We break no laws. We do more good in any ten minutes of this planet's time than the combined efforts of *all* social ministries on Earth to

better mankind.

Stated that way, however, it looks pretty hopeless and even dangerous to be a Scientologist.

Except it is totally hopeless and fatal not to be a Scientologist.

Those who are not Scientologists are left in complete ignorance of the motives of the dishonest. And they have no chance of personal immortality. It is as simple as that. It is better to be endangered but with a chance than to be condemned utterly and without one.

Those who criticize one for being a Scientologist or make snide remarks cannot stand a personal survey of past actions or motive. This happens to be a fortunate fact for us. The criminal abhors daylight. And we are the daylight.

Now get this as a technical *fact*, not a hopeful idea. Every time we have investigated the background of a critic of Scientology we have found crimes for which that person or group could be imprisoned under existing law. We do *not* find critics of Scientology who do not have criminal pasts. Over and over we prove this.

Politician A stands up on his hind legs in a Parliament and brays for a condemnation of Scientology. When we look him over we find crimes - embezzled funds, moral lapses. a thirst for young boys - sordid stuff.

Wife B howls at her husband for attending a Scientology group. We look her up and find she had a baby *he* didn't know about.

Two things operate here. Criminals hate anything that helps anyone instinctively. And just as instinctively a criminal fights anything that may disclose his past.

Now as criminals only compose about 20 per cent of the race, we are on the side of the majority. This is quite true. In one country we have almost exactly 100 Scientologists for every member and supporter of psychiatry. They make the noise because they are afraid. But we have more general influence and more votes.

The way we handle the situation now is simplicity itself and we are winning.

We are slowly and carefully teaching the unholy a lesson. It is as follows: "We are not a law enforcement agency. BUT we will become interested in the crimes of people who seek to stop us. If you oppose Scientology we promptly look and will find and expose your crimes. If you leave us alone we will leave you alone".

It's very simple. Even a fool can grasp that.

And don't underrate our ability to carry it out.

Our business is helping people to lead better lives. We even help those who have committed crimes for we are not here to punish. But those who try to make life hard for us are at once at risk.

We are only interested in doing our job. And we are only interested in the crimes of those who try to prevent us from doing our work.

There is no good reason to oppose Scientology. In our game everybody wins.

And we have this technical fact - those who oppose us have crimes to hide. It's perhaps merely lucky that this is true. But it is true. And we handle opposition well only when we use it.

Try it on your next critic. Like everything else in Scientology, it works.

Sample dialogue:

George: Gwen, if you don't drop Scientology I'm going to leave you.

Gwen: (savagely) George! What have you been doing?

George: What do you mean?

Gwen: Out with it. Women? Theft? Murder? What crime have you committed?

George: (weakly) Oh, nothing like that.

Gwen: What then?

George: I've been holding back on my pay . . .

If you, the criticized, are savage enough and insistent enough in your demand for the crime, you'll get the text, meter or no meter.

Never discuss *Scientology* with the critic. Just discuss his or her crimes, known and unknown. And act completely confident that those crimes exist. Because they do.

Life will suddenly become much more interesting - and you'll become much less suppressed!"

(iii) Psychiatrists

184. The Scientology leadership sees in psychiatrists an especially virulent class of enemy. It is certainly true that psychiatrists in general have expressed no approval of Scientology theories, and tend to regard Scientology processing as potentially harmful, especially to unstable minds. The Scientology leadership has reacted energetically: -

"When Hubbard says more psychiatrists are nuts than any other section of the community, he is stating an observable, statistical truth. The fact of the matter is there are more psychiatrists under treatment for psychiatric illness than any other section of the community. Physician heal thyself. The public at large are discontented and dismayed at current psychiatric practice and current psychiatric treatment. We have from Australia a corrected statistical analysis of the efficiency of current psychiatric practice and the fact of the matter is that more people get worse under treatment than get better.

The overwhelming majority of psychiatrists in the western world are atheist, godless, and against any philosophy which stands for any moral value or any integrity of the individual as a spiritual being. A small number of right thinking psychiatrists from the profession have tried to obtain a reform in the dangerous ideas being advanced by the majority of their fellows. They have even gone so far as to talk about rackets ..." (163)

"CONCERNING ELY AND OTHER PSYCHIATRIC DEATH CAMPS

The instigators of these Death Camps is a private psychiatric front group of which Lord Balniel is an officer. Kenneth Robinson was a Director of it. Scientologists have found they instigate these Death Camps throughout the U.S. and Commonwealth. They control large sections of governments and attack anyone who opposes their new fascist state. They seek the right to seize and kill any man, woman or child who opposes them. Cecil King was one of them. He was to be the new Hitler in England. Immigration and Health Ministries were totally controlled by them throughout Commonwealth and U.S. Nelson Rockefeller through his U.S. Foundation was to be the new Fuehrer in the U.S. These people are merciless and seek destroy any opposition with Death Camps.

The public can expect Cardiff Hospital Staff to get sacked and blame while they were only following orders. Lord Balniel, Kenneth Robinson Cecil King and all the very posh overlords of this conspiracy will crucify their henchmen to try to keep their own shirts clean. Death Camp orders come from the very top. A psychiatrist . . ., once told me years ago he would be sacked if he refused to follow Health Ministry orders to torture and kill patients. He gave me the data on what was happening in these Death Camps. When he protested his orders from superiors he himself died, and I was never satisfied by official account of his death. This goes to the very top of society. The names connected with these atrocities a astonishing. This whole cancer should be dug out and exposed to the public view before England finds herself wholly in Fascist hands. For years they tried to strike down or discredit anyone who knew about their Death Camps. Now it is exposed and they are reaping the hurricane. These best people kicked Greece out of Europe for torturing prisoners while they themselves were running Death Camps. Now watch them try to whitewash themselves by blaming their lowest henchmen. The same arguments were tried in the Nuremburg Trials that they didn't know what their staffs were doing. But they still hanged the war criminals in Germany for the same crimes.

L. Ron Hubbard"

"STATEMENT FROM L. RON HUBBARD

Concerning attacks on Scientology in England, sooner or later the real story will out They can't hide the truth forever. Despite all the frantic efforts of psychiatric press officers and thumb screw domination of certain psychiatry controlled politicians, the story is very simple: 100,000 British Scientologists have real answers to the human mind They can really handle mental problems. That ends the terror reign of psychiatry and the countless millions of government funds they grab. It threatens their greed and power. They are using every press and politician trick they can conceive of to

1. Discredit Scientology.
 2. Eradicate a writer for writing books on the mind
 3. Destroy a church.
 4. Protect their political power and their millions
On their side psychiatry
1. Hurts and kills people.

2. Violates all human rights.
3. Teaches hate and
4. Indulges in almost every crime in the penal codes.

It is a simple story of a threatened and unworthy power seeking to destroy by any means new research and truth. These are not civilised men. It is up to the world if their reign of terror ends and if true human rights begin. Isn't it interesting that the boards of directors of their front groups contain International Banking Directors? It is a simple story and it will be told. Not even the most agile press officer or government stooge can obscure the truth forever. Sooner or later the story gets told."

"INTERESTING! . . . how many murders take place in the locality of mental homes and institutions. Time after time the newspaper carrying the story mentions the fact that the local mental health institution or a psychiatrist had been responsible for the 'treatment' administered to the murderer. It would seem that the 'profession' of psychiatry can't handle its patients, and doesn't mind if they run loose murdering or killing. But then as psychiatry practises in death, maiming and drugging, it's not very surprising. No wonder there have been demonstrations against psychiatry down in Queen Anne Street, London, outside the H.Q. of the National Association for Mental Health."

"THE OPPOSITION

by L. RON HUBBARD

I have put in quite a lot of intensive study in the last few months on the character and anatomy of the opposition. And I have found some amazing phenomena.

Evidently what seems to be going on on a very broad basis in the West is a social evolution that is not pretty.

Russian apparent [*sic*] 'won' World War II. She acquired 750,000,000 new population in conquered areas. The West betrayed the expatriate governments of these seized countries (Poland, China, Czechoslovakia etc.) and the crime has come home to haunt them. The West finally woke up to the fact it had an enemy not an ally.

The continual cold war needling of Russia has pressured certain elements in Western governments into TURNING FASCISTS.

The natural conflict of Communism and Fascism has been pressed into being in some areas in some Western governments.

Fascism is "Industry operating in collusion with the military" according to the text books.

A Fascist has certain personality trails. He tries to obliterate minorities. He burns books.

He seeks "legal" means to seize any person who disagrees and hold or murder him. He does physical experiments on people.

The Fascist has the delusion that ideas can be crushed by force.

Such small elements in Western governments have turned to the psychiatrist as a method of seizing, torturing and killing people. In the U.S. Civil Defence Manuals under "Psychology" it says the role is to notice anyone who tries to do anything about a nuclear bombing or who is blaming the government and seize him and put him in a stockade. No mention of soothing the population or caring for emotional upset is made.

These fascist elements were looked to to resist Communism and so have gained some power. They probably don't even think of themselves as anything but "patriots".

The Communist elements are infiltrating such areas and attacking such officials heavily.

The Western population is overwhelmingly on the side of human rights, so these politicians are against the stream of public opinion.

If the Communists can force these fascist elements to act against public opinion (such as attacking Scientology and other minorities) they can show the public that their government has no Cause worth fighting for, that it is destructive and mad.

This effectively turns the people against their own governments.

The stage is then set for Communist insurgency and government overthrow.

The odd picture then greets us when we suspect our enemies, of a fascist inner-government clique with Communists mixed up in it.

The Fascists, lied to and needled by Communist elements then act like mad dogs against the wrong targets in the society, become hated by the public and no longer find public support or obedience. The Communist is then able to subvert the entire country by propaganda or insurgency.

Communists are not attacking us. They are stirring Fascist elements up so they will attack us.

This involved action then causes the Fascist to look crazy. He is seen to be attacking a minority church group which has done nothing, causes him to seize innocent books and generally act like a Fascist.

The people see these acts as wrong headed and the government loses credit.

Thus, when we investigate these actions we find fascists running death camps and commies stirring it up.

It is a pretty dizzy sort of scene.

For 19 years we have been demonstrating that we help people and have the first truly effective mental technology. If we won probably both the Fascist and the Communist would lose out since both are fanatics.

Our opponents are a small clique running against the trend of the world. They will lose."

(The above quotations all come from one issue of *Freedom Scientology*, undated but with a copyright claim by Mr. Hubbard for 1969.)

"\$75,000,000

Scientology organizations have seventy five million dollars worth of suits so far filed or about to be filed against psychiatric organizations and others over the world in the international conspiracy against Scientology for libel, slander, conspiracy and psychiatric efforts to destroy this Church. This includes the sum about to be filed against the psychiatry controlled US agencies which just lost their six year court attack against Scientology in Washington DC. It does not include suits against newspapers which were dropped by Scientology last autumn or allowed to dwindle out. This huge sum was added up at a strategy conference of Scientology legal executives just concluded in New York. 'The suits should be easy to win' a legal spokesman said. 'We received unexpected top level support and evidence from several quarters, including medical doctors. The attacks were apparently an effort to take down Scientology churches as the first move against all churches in the west. The attack is failing because the combined government investigatory forces urged on by psychiatry could find no real evidence against Scientology. This has been a very costly attack for Scientology. The attorneys at the meeting were alarmed and horrified at some of the evidence which clearly showed the stranglehold psychiatry and brutality have managed to get on some elements in governments and society. There has been unbeknownst to Scientology a hidden river of lies and false documents about Scientology being poured out under cover for nineteen years. The enemy even composed and mimeographed purported Scientology literature and sent it to news agencies and governments. The suits are very straightforward. If they all come through they will make Scientology churches amongst the richest religious organizations. All damage monies are tax free. The money will be used to try to straighten out some of the horrors psychiatry has made in the field of mental healing. Scientology is one of the most significant advances in the humanities in this century and has been bitterly fought by older practices'." (164)

185. One body with which Scientology has a special quarrel is the World Federation of Mental Health. This is an international body having as its principal object the bringing about of improved measures of prevention, treatment and rehabilitation in the furtherance of mental health. The Scientology leadership's view of it may be judged from the following quotations, taken from a memorandum delivered by them to the Attorney-General's office in November 1968: -

"The primary problem of an espionage saboteur unit is finance. This group has solved this by pretending to collect contributions for "mental health" from the public . . .

They use this money for political ends.

They get "next to" the best people and use their names freely as a cover.

They hold or "treat" the wives or families of many important officials.

They pretend that their technology is far beyond the ability of laymen to understand whereas it is simple brutality and murder . . .

They are sunk so deep into most governments by threat, blackmail or pretenses that they believe that they are above the law.

It maintains complete courier systems, holds meetings openly as a professional group in various capitals.

It has involved many famous names who are foolishly led to vouch for it and mask its actual aims.

ORGANISATION STRUCTURE

The pattern of the World Federation of Mental Health is to have four or five associate groups or affiliates in a country.

Only one of these is the actual working group. It usually has "National" or "Mental" Health as part of its title. These actual confederates collect funds and act as agents provocateur.

The "National" in the title deludes people into thinking it is government connected and sometimes even the government is fooled. But these confederates have no more connection with the government than the main group has with the United Nations.

By the use of these "connections" both the confederate and main group collect fantastic quantities of money under false pretenses.

The organisation holds "Congresses" in various capitals yearly. These have many "closed door" committee meetings for confederates Russian delegates routinely attend.

This makes a convenient meeting ground for the programmes and orders.

Confederates come away with their briefing and go to work in their countries.

Couriers of the main organisation are continually on the move, visiting confederates while attending the conferences of other organisations.

The U.K. Confederate member "The National Association for Mental Health" runs its own private institutions and specializes in the relatives and children of aristocrats.

Their actual effect on an area is to degrade its culture and subvert [sic] its government.

Their aims, even the visible ones, are mainly political. They maintain a close hold on certain members of parliament who speak for them.

A constantly recurring political target is their "Siberia" bill which once passed half through the U.S. Congress and is routinely offered.

By its terms any citizen in the country can be picked up, deprived of civil rights, tortured and killed in a remote stockade. A million acres in Alaska was being set up for this in the 1950s. The bill is currently being offered again in New Zealand.

In operation they act like an intelligence group. They infiltrate with agents, they use agents provocateur press tactics, they use couriers. They have a heavy false cover in the "UN" and "National" groups.

Opponents are blackmailed into compliance or hounded or picked up as "insane" and killed or depersonalized.

Their "cures" consist of brain "operations", electric shock and convulsive drugs. These were early Russian secret police methods. The largest test of this subject is Russian.

Only a scholar would know that these "treatments" are peculiar to intelligence activities.

THE UK ORGANIZATION OF THE WFMH

Several famous deaths and incidents trace back to persons in the hands of members of this group. The Texas tower gunman's entire plan (to go into the U of Texas high tower and kill people with a rifle) was known to a member of this group's associates but was not prevented by him and he informed no-one.

Such assassinations and incidents are beyond the scope of purely business investigations. But it seems in many major incidents an assassin was just before the act in the hands of a member of this group. The group spokesmen explain it all away very glibly, saying "he was insane so of course he was in the hands of a group member". Coincidence is however too frequent.

Even the defection of the two British government officials (Burgess and McLane [*sic for McLean*]) traces to a member of this group in Washington D.C.

The central control of all such activities is now fully and newly concentrated in England

All attacks on Scientology lead directly to this "National" group in England. The "National" group leads to their "World" group. The World group confederates are the whole authors of all attacks on Scientology in other countries. And the full current programme originated at the "World" group's last congress in London in the summer of 1968.

One could assume innocent rivalry except that the "World" group pretends and collects money under false pretences that it does illegally murder "patients", that numerous national or public crimes trace back to its practitioners and that the wives or families of too many politicians are in their hands.

It might be wise to call in the military on this matter as they are well trained in purely intelligence matters and may themselves have evidence hitherto not related or co-ordinated. And also, it might be doubly wise as public commotion has already begun on this subject".

186. At about the same time, the Scientologists attempted to take over the National Association for Mental Health, a U.K. body which is affiliated to the World Federation of Mental Health, by joining it in large numbers, with the object of voting a majority of Scientologists on to its Council. The Association responded by refusing to enrol any more members before the relevant annual general meeting, and expelling 302 members thought, or reasonably suspected, to be Scientologists, including the seven newly joined members who were being put forward for the Council. Eight of the Scientologists concerned retaliated by seeking an injunction to restrain the Association from holding its Annual General Meeting without them, and a declaration that the excluded members were still members. These applications were dismissed by the Chancery Division of the High Court on 25th March 1970.

(iv) Communists

187. Some of the Scientology leadership's hostility towards Communism will already have appeared from the quotations relating to psychiatry. But the main attack proceeds by a different method, namely the dissemination of a booklet called "Brain-washing; a Synthesis of the Russian Textbook on Psychopolitics". This purports to be "a synthesis of information gathered through observation, discussion, investigation and experience" over the ten years to 1955 by a Mr. Charles Stickley, a follower of Dianetics in New York City. No indication is given of how it was leaked from such a high-security context, and I am unable to judge its authenticity, for which even Mr. Stickley says he "cannot entirely vouch". Its style resembles more that of Mr. Hubbard than that of the

Marxist-Leninist phraseology standard in Soviet official literature. A few quotations must suffice here: -

"AN ADDRESS BY BERIA

American students at the Lenin University, I welcome your attendance at these classes on Psychopolitics.

Psychopolitics is an important if less known division of Geo-politics. It is less known because it must necessarily deal with highly educated personnel, the very top strata of "Mental healing".

By psychopolitics our chief goals are effectively carried forward. To produce a maximum of chaos in the culture of the enemy is our first most important step. Our fruits are grow in chaos, distrust, economic depression and scientific turmoil. At least a weary populace can seek peace only in our offered Communist State, at last only Communism can resolve the problems of the masses.

A psychopolitician must work hard to produce the maximum chaos in the fields of "mental healing". He must recruit and use all the agencies and facilities of "mental healing". He must labour to increase the personnel and facilities of "mental healing" until at last the entire field of mental science is entirely dominated by Communist principles and desires." (164)

"With the institutions for the insane you have in your country prisons which can hold a million persons and can hold them without civil rights or any hope of freedom. And upon these people can be practised shock and surgery so that never again will they draw a sane breath. You must make these treatments common and accepted. And you must sweep aside and treatment or any group of persons seeking to treat by effective means.

You must dominate as respected men the fields of psychiatry and psychology. You must dominate the hospitals and universities. You must carry forward the myth that only a European doctor is competent in the field of insanity and thus excuse amongst you the high incidence of foreign birth and training. If and when we seize Vienna you shall have then a common ground of meeting and can come and take your instructions as worshippers of Freud along with other psychiatrists." (165)

"THE ORGANIZATION OF MENTAL HEALTH CAMPAIGNS

Psychopolitical operatives should at all times be alert to the opportunity to organize "for the betterment of the community" mental health clubs or groups. By thus inviting the co-operation of the population as a whole in mental health programmes, the terrors of mental aberration can be disseminated throughout the populace. Furthermore, each one of these mental health groups, properly guided, can bring, at last, legislative pressure against the government to secure adequately the position of the psychopolitical operative, and to obtain for him government grants and facilities, thus bringing a government to finance its own downfall.

Mental health organizations must carefully delete from their ranks anyone actually proficient in the handling or treatment of mental health. Thus must be excluded priests, ministers, actually trained psychoanalysts, good hypnotists, or trained Dianeticists." (166)

"If he has not done his work well, hostile feeling groups may expose an individual psychopolitician. These may call into question the efficacy of psychiatric treatment such as shock, drugs, and brain surgery. Therefore, the psychopolitical operative must have to hand innumerable documents which

assert enormously encouraging figures on the subject of recovery by reason of shock, brain surgery, drugs, and general treatment. Not one of these cases cited need be real, but they should be documented and printed in such a fashion as to form excellent court evidence." (167)

"Recruitment into the ranks of "mental healing" can best be done by carefully bringing to it only those healing students who are, to some slight degree, already depraved, or who have been "treated" by psychopolitical operatives.

Recruitment is effected by making the field of mental healing very attractive, financially, and sexually.

The amount of promiscuity which can be induced in mental patients can work definitely to the advantage of the psychopolitical recruiting agent. The dupe can thus be induced into many lurid sexual contacts, and these, properly witnessed, can thereafter be used as blackmail material to assist any failure of pain-drug hypnosis in causing him to execute orders.

The promise of unlimited sexual opportunities, the promise of complete dominion over the bodies and minds of helpless patients, the promise of complete lawlessness without detection, can thus attract to "mental healing" many desirable recruits who will willingly fall in line with psychopolitical activities." (168)

188. One matter must be explained in connection with this curious document, and that is that its first two pages are now a matter of Congressional record in the United States of America, a fact of which the Scientology leadership makes much play. What they do not add - and what may not be known to most people who are more familiar with English than with American Parliamentary practice - is that any document can be "read into the record" in the United States by any Congressman who says he wants it to be, if none of his colleagues object. Its mere appearance there is therefore no indication by itself of the authenticity of the document or the truth of its contents.

189. Perhaps this is also a suitable place to quote the following: -

"EXECUTIVE DIRECTIVE

ED 1040 INT

FRANCHISE . . . Suggested plan for an area.

15th April, 1968.

A plan for setting up Scientology in businesses and taking responsibility for this area.

1. Take a business that is already doing fairly well on the basis that you reward the up-stat.
2. Approach the highest executive and disseminate Scientology to him. Offer to make his business make more money for him at no cost to him. Your two demands:
 - (a) Total Control of the business during the time you're operating within the organization.
 - (b) 50 per cent of the additional profit your actions will produce.
3. Next action is to put in Ethics. Locate the SP's in the org and fire them.

4. Audit the Execs ... show them what its all about. This will then start the cycle of getting in tech in the organization. Execs will push their juniors and other staff to have auditing. Start in the organization would be interested anyway as a result of suppressives out of the way thereby making the environment a safer place to work in ... seeing Scientologists in operation ... and also seeing the case gains on their seniors.

5. Admin: Set up Central org board and get organization worked out on this system. Comm system, comm stations, hat write ups.

Result of above will be that organization will get smaller staff-wise as putting in the org board will show up what posts etc. are dev-t and can be disbanded. Also any additional SP's or PTS's will have blown off staff as a result of ethics, tech and admin going in. All this - much increased production - expansion - Gross income increase.

You would approach the executive of the organization with a copy of some of our production graphs as evidence, etc. You would do this alone. When moving into the organization to set it up, you would take as many people as needed, depending upon the size of the org, to set this up. Naturally each person would be thoroughly expertised on the area he was handling.

IRENE DUNLEAVY

Staff LRH Comm.

for

L. RON HUBBARD

Commodore."

THE FOSTER REPORT

CHAPTER 8:

Discrimination against Scientology in the United Kingdom

190. I must now turn to consider the relations of Scientology with the rest of the community. The reaction which it evokes in those who have come into contact with it without accepting its theories or submitting to its practices, and especially in official bodies, has been critical almost without exception. I have indicated in paragraphs 173 and 181 of this Report what I conceive to be the principal reasons for this. Whatever the reasons, the result is that the Scientology leadership complains bitterly of discrimination. Insofar as these complaints relate to discrimination in the United Kingdom, I have thought it right to investigate them.

191. The Scientology leadership, in correspondence with me, has alleged discrimination on the part of many individuals and organisations, which fall broadly into the following categories: -

(a) Departments of Central Government

(b) Local authorities

(c) Individuals and corporations in the private sector.

The course which I have followed in connection with each of these groups, other than the last one, was to write to the body concerned and invite it to tell me whether the allegation was true, what right or power the body claimed to make the discrimination, and what were the grounds relied on. Here again I have regarded myself as prevented, in the absence of a full adversary procedure, from reaching conclusions on disputed allegations of fact. On the other hand where, as in many of these cases, the facts are not in dispute, I have been able to come to conclusions as to whether the body concerned was, in my view, discriminating against Scientology, and, if so, whether that discrimination was justified. These conclusions will appear hereafter.

192. One general conclusion, though, should be stated at the outset. The Scientology leadership consistently complains that Scientologists are discriminated against on the ground of their religion. I am satisfied that this suggestion is quite unfounded in the case of each of the complaints which I have investigated. In none of these cases has there been discrimination against Scientologists on the grounds, or alleged grounds, of what they think or believe, the objection in each case has been on the grounds of what they do, or are thought to do, to other people.

(a) Government Departments

(i) *The Home Office*

193. By far the most important of all the Scientologists' complaints to me relates to the current Home Office policy of refusing leave to land to Scientologists from overseas who wish to enter the United Kingdom to study or work at Scientology establishments, and especially the exclusion from this country of Mr Hubbard and his wife Mary Sue, and to the related policy of refusing extensions of permissions to stay here to those foreign and Commonwealth Scientologists who were already lawfully in the country. The scope of these policies was, it will be remembered, announced in the House of Commons on 25th July 1968 by Mr Kenneth Robinson, M.P. (the then Minister of Health) in terms which I have already recited in paragraph 14 of this Report.

194. In fact, I have reason to think that the conduct of Immigration Officers at our ports of entry has been even more stringent than the letter of these measures. For example,

(a) not only foreign nationals, but also a number of Commonwealth citizens, have been refused leave to land when they disclosed themselves as Scientologists, although the relevant paragraph was expressed to refer only to foreigners,

(b) some Scientologists of foreign nationality have been turned away despite the fact that they came neither to study nor to work (these being the only Categories mentioned in the relevant paragraphs).

195. Let me begin this aspect of the matter with a brief examination of the relevant law. Since time immemorial, the Crown in this country has held, and from time to time exercised, an absolute power to admit or refuse entry to the United Kingdom to all aliens (i e. persons of other than British nationality), and this Common Law power was not restricted in any way. It is a reflection on the world's shrinking liberties that the *exercise* of the power has become markedly more restrictive in the present century. Until 1905, for example, there were not even any means for discovering who, in a shipload of passengers arriving at a British port, were aliens, let alone whether any of them were "undesirable" for the purpose of admission to the United Kingdom. No doubt most of the aliens who did arrive were, then as now, respectable people coming here for a holiday, or to visit friends, or for business reasons, and no-one seemed to think that we had anything to fear from them.

196. With the flood of poor immigrants (most of them Russian Jews escaping from Tsarist pogroms) in the early years of this century, this happy situation changed, and Parliament intervened with the passing of the Aliens Act 1905. Under this Act, there was set up the first peace-time system of official immigration control in the history of this country, under which no "immigrant" was allowed to land from an "immigrant ship" without the leave of an "immigration officer". It is notable that the definition of "immigrant" was confined to alien *steerage* passengers, and that an "immigrant ship" was one which brought more than 20 of these unfortunates to the United Kingdom at a time. Four specific classes of immigrant were termed "undesirable immigrants", and were always to be refused leave to land: -

"(a) if [the immigrant] cannot show that he has in his possession or is in a position to obtain the means of decently supporting himself and his dependants (if any); or

(b) if he is a lunatic or an idiot, or owing to any disease or infirmity appears likely to become a charge upon the rates or otherwise a detriment to the public; or (a) if he has been sentenced in a foreign country with which there is an extradition treaty for a crime, not being an offence of a political character, which is, as respects that country, an extradition crime within the meaning of the Extradition Act, 1870; or

((/)) if an expulsion order under this Act has been made in his case;"
and these mandatory categories have survived down to the present day.

197. Under the 1905 Act, there was a right of appeal against refusal of leave to land: in fact 51 per cent of the 9,421 aliens who were refused entry during the 8 years in which the Act was in operation availed themselves of this right and 38 per cent of those appeals were successful. (169)

198. At the outbreak of the First War, Parliament intervened again with the passing of the Aliens Restriction Act, 1914. Since this is the Act which together with what remains of the Royal Prerogative at Common Law, still governs the matter today, it may be useful to quote here its

principal provisions:-

"(1) His Majesty may [*at any time when a state of war exists between His Majesty and any foreign power, or when it appears that an occasion of imminent national danger or great emergency has arisen*] by Order in Council impose restrictions on aliens, and provision may be made by the Order-

(a) for prohibiting aliens from landing in the United Kingdom, either generally or at certain places, and for imposing restrictions or conditions on aliens landing or arriving at any port in the United Kingdom.

(3) Any provision of any Order in Council made under this section with respect to aliens may relate either to aliens in general or to any class or description of aliens.

(4) Any powers given under this Section, or under any Order in Council made under this Section, shall be in addition to, and not in derogation of, any other powers with respect to the prohibition of aliens from entering the United Kingdom or any other powers of His Majesty."

199. At the end of the First War, the Government of the day was concerned to retain this legislation at least temporarily in force, despite the lack of any "imminent national danger" or "great emergency", and at its invitation Parliament passed the Aliens Restriction Act, 1919. This deleted the words within the square brackets in my citation of Section 1 (1) *z \~ hz S u mrce* for one year only. That year has been extended from year to year ever since by the passing of the annual Expiring Laws Continuance Acts, and what was originally designed as a draconian piece of emergency legislation has thus become part of the everyday law of the land.

Under the powers conferred by the Acts of 1914 and 1919, subordinate legislation under the style of "Aliens Orders" has been brought into existence from time to time. The Instrument currently in force is the Aliens Order, 1953 (170) (as amended), the major provisions of which are these:-

"1. (1) an alien shall not land in the United Kingdom except with the leave of an immigration officer.....

4. (1) Except with the authority of the Secretary of State, an immigration officer shall not grant leave to an alien to land in the United Kingdom unless the alien -

(a) is in a position to support himself and his dependants (if any) in the United Kingdom; and

(b) where he proposes to enter the employment of a particular employer in the United Kingdom, produces a permit in writing for his engagement issued to that employer by the Department of Employment and Productivity.

(2) Except with the authority aforesaid, an immigration officer shall not grant leave to an alien to land in the United Kingdom-

(a) if the alien has been sentenced in a foreign country for any extradition crime within the meaning of the Extradition Acts, 1870 to 1935,

(b) if it appears to the immigration officer on the advice of a medical inspector or, if no such inspector is available, of any other duly qualified medical practitioner ... that the alien is a person suffering from mental disorder, or that it is otherwise undesirable for medical reasons that he should be admitted.

5. (1) Leave to land may be granted to an alien under this order subject to any conditions . . . of

which notice is given to the alien by the immigration officer."

200. It is noteworthy that under all this legislation, aliens do not have a right of appeal to determine whether a refusal by an immigration officer of leave to land has been in accordance with the rules currently in force, a right which was available to them, and frequently exercised with success, between 1906 and 1914. Those unfortunate enough to have been born in foreign countries of foreign parents have had to wait over 55 years for the restoration of such a right, for it was not until British subjects of Commonwealth citizenship became subject to immigration control in the 1960s that mounting pressure led to the appointment of a Committee on Immigration Appeals under the Chairmanship of Sir Roy Wilson, Q.C., whose Report in August 1967 had this to say:

"The other main argument in favour of an appeal system rests on a basic principle. Its advocates contend that, however well administered the present control may be, it is fundamentally wrong and inconsistent with the rule of law that power to take decisions affecting a man's whole future should be vested in officers of the executive, from whose findings there is no appeal. In our opinion these critics have reached the heart of the matter. Even if, generally speaking, justice is being done under the present system, it is not apparent that this is the case. It is one thing for us, after a protracted inquiry, to express our confidence that the power of final decision entrusted to officers of the Immigration Service is being exercised fairly: it is another thing to expect a newly arrived immigrant, and his relatives and friends at the other side of the barrier, to feel the same confidence." (171)

201. The Wilson Committee therefore recommended the setting up of an appeal procedure, and its recommendations have now reached the Statute Book in the form of the Immigration Appeals Act 1969, whose provisions have only just been brought into force. It is thus now again possible for an alien who is refused leave to land to test before independent tribunals the question of whether the refusal was in accordance with the policy laid down by the Home Office at the time, but he still has no way of challenging whether that policy itself is right.

202. The legal position has been succinctly summarised by Lord Denning, M.R. in *Schmidt and Anor v The Secretary of State for Home Affairs* (a case about Scientologists) when he said: -

". . .at Common Law no alien has any right to enter this country except by leave of the Crown: and the Crown can refuse leave without giving any reason. The Common Law has now been overtaken by the Aliens Acts and the Orders thereunder . . .

"The [Aliens] Order thus gives to the Secretary of State ample power either to refuse admission to an alien or to grant him leave to enter for a limited period, or to refuse to extend his stay.

". . . the Minister can exercise his power for any purpose which he considers to be for the public good or to be in the interests of the people of this country . . .

"[A foreign alien] . . . has no right to enter this country except by leave: and, if he is given leave and comes for a limited period, he has no right to stay for a day longer than the permitted time. If his permit is revoked before the time limit expires, he ought, I think, to be given an opportunity of making representations: for he would have a legitimate expectation of being allowed to stay for the permitted time. Except in such case, a foreign alien has no rights - and, I would also, no legitimate expectation - of being allowed to stay. He can be refused without reasons given and without a hearing. Once his time has expired, he has to go."

Lord Justice Widgery added:

". . . The alien's desire to land can be rejected for good reason or bad, for sensible reason or fanciful or for no reason at all."

203. It is clear from all this that, *as a matter of law*, the Secretary of State for Home Affairs is perfectly within his rights in refusing entry to this country to Scientologists who are foreign nationals, as indeed was decided by the Court of Appeal when the Scientologists challenged this power.

204. But the matter does not end there. In a country such as ours which is governed and administered on a basis of reason, freely and publicly debated in Parliament and the Press, and not on the basis of the whim of a Minister, any power as wide as this is not exercised arbitrarily, but in accordance with a rational policy worked out within his Department, and for which he is answerable to Parliament. The absolute power to exclude aliens from the United Kingdom has been no exception, and has been exercised in accordance with a defined departmental policy for at least the last 50 years. For most of that time, it has not been easy to ascertain precisely what that policy was, but this has become much clearer since the publication in February 1970 of the Home Office's Standing Instructions to Immigration Officers (172). These include the following relevant passages: -

"1. Immigration Officers will carry out their duties without regard to the race, colour or religion of aliens seeking to enter the United Kingdom.

4. Aliens have no rights of entry to the United Kingdom under the Aliens Order. They have, in general, to obtain permission to land from an Immigration Officer at the port of arrival. Immigration Officers are required to carry out their duties in accordance with the instructions of the Secretary of State, and these instructions set out the general principles on which the discretion to grant permission to land is to be exercised. Immigration Officers are required by the Order to refuse admission in certain circumstances (see paragraph 58 of these instructions). Except in these circumstances an Immigration Officer will normally grant permission to land if the alien is acceptable under one of the specific heads of policy covered by these instructions. But he may be unacceptable because there are grounds which render his presence in the United Kingdom undesirable; for example, in the light of his character, conduct or associations it may be undesirable to permit him to enter, or he may represent a danger to national security, or he might not be returnable to another country if admitted to the United Kingdom.

11. Aliens coming on holiday or for family, social, cultural or business reasons are welcome as visitors to the United Kingdom.

14. The Immigration Officer should impose a condition limiting the period of the visitor's stay in the United Kingdom. This will normally be for a stay of three months; but a longer, or shorter, period may be appropriate in some circumstances. Permission to land as a visitor does not authorise the taking of employment.

16. Students who wish to fit themselves for careers in their own countries are welcome to the United Kingdom. They are expected to leave when their studies are completed.

17. An alien seeking admission as a student will be expected to produce evidence of acceptance for a course of full-time study at a bona fide educational establishment, and evidence of his ability to maintain himself without working during his stay. He may do this in various ways; for example, by bringing in currency or travellers' cheques at the time of arrival, by bank transfer of foreign funds or by means of a scholarship. Full-time study is normally regarded as involving at least 15 hours organised study a week.

18. A bona fide student should be permitted to land on a condition limiting his stay to an initial period of up to 12 months, depending on the evidence of the intended length of his studies and on

his means, and restricting his freedom to take employment. He should be advised that he may apply to the Home Office for an extension or variation of the conditions.

22. As a general rule (for exceptions see paragraph 25) an alien who wishes to take a job in the United Kingdom must have a work permit and produce it to the Immigration Officer at the port of arrival. A permit is issued only for a particular job with a particular employer. The permit is not issued direct to the alien worker but to his prospective employer, who has to apply for it to the Department of Employment and Productivity. The Employer is also responsible for sending the permit to the alien. An alien who requires a work permit but cannot produce one should be refused leave to land.

31. An alien may be admitted if he is acceptable under Part VIII and can show that he can support himself and his dependants in the United Kingdom for an indefinite period without taking a job.

32. Self-employed persons, such as artists and writers, may pursue their vocation in this country, so long as they do not do work which requires a work permit and there is no reason to believe that they will become a charge on public funds.

59. The Immigration Officer has a general discretionary power to refuse permission to land under Article 1 (1) of the Aliens Order. This power may be exercised whenever the alien does not qualify for admission under one of the specific heads of policy set out in these instructions, or if there are grounds which render his presence in the United Kingdom undesirable; for example, if his character, conduct or associations make it undesirable to permit him to enter the United Kingdom, or if he is a danger to national security or if he would not be returnable to another country."

205. This being the situation, I wrote to the Secretary of State for Home Affairs to inquire on what grounds his Department refused leave to land to foreign Scientologists. The gist of the answer, dated 13th August 1970, was this: -

". . . the Home Office policy stems from the statement of 25th July 1968 that scientology is harmful. If foreign nationals want to come here to study or work at a scientology establishment we consider that this would be contrary to the public good.

. . . the then Home Secretary fully concurred in the Government statement of 25th July 1968, as is evident from its terms. I understand that the Home Office had received a good deal of information from such sources as documents obtained from scientologists by immigration officers, and also took into account views of other Departments including the Department of Health and Social Security, the Department of Education and Science, the Department of Employment and Productivity and the Scottish Home and Health Department."

206. On this material, I have come to the following conclusions.

207. We pride ourselves that England is a free country. Despite increasing encroachments on the freedom of the individual in an increasingly complex society, we are certainly a good deal more free than the subjects of many other States. At the very least, our freedoms are circumscribed only by laws which require the consent of a majority of our representatives in Parliament, even though these laws may delegate discretions to Ministers of the Crown. Some of these discretions nowadays tend to be wider than many think safe, and other discretionary powers are still available under what survives of the Royal Prerogative.

208. The attitude of the general public in Britain to foreigners - and to a good many other questions

- demonstrates conflicting feelings of friendliness and hostility. On the one hand, there is the centuries-old insular tradition of contempt for Dagoes, Frogs, Wops and other lesser breeds without the law, who should be allowed to come here only for brief periods on sufferance, and then go home where they came from and trouble us no more. On the other hand, there is the equally old tradition of welcome and hospitality, founded on a desire to learn from others, to widen our horizons, to enrich our experience and especially to help those who suffer persecution in their own countries.

209. The policy of successive Home Secretaries has been informed, with few exceptions, by the better tradition of friendliness and hospitality which has been the foundation in turn for our long-established policies of tolerance and asylum. The general principle on which the Home Office has in fact (even if not in theory) acted for a very long time is that foreigners should be free to come and go through our ports or entry as they please, unless there is clear evidence that they are likely to do us some specific harm, such as the commission of crimes, political activity endangering national security, the passing on of contagious diseases, putting our own people out of work, or indigence as the result of which we shall find ourselves forced to support them. In my view, such a policy has been right in the past and is right at the present time; as the world becomes smaller and the mobility of its peoples greater, it becomes more rather than less important that we should encourage rather than restrict the free flow of people and ideas.

210. Against that background, it seems to me wrong in principle for the Secretary of State for Home Affairs to use his wide powers of exclusion against those Scientologists who happen to be foreigners or Commonwealth citizens, when there is no law which prevents their colleagues holding U.K. citizenship from believing in their theories or carrying on their practices here. If the practices of Scientology are thought to constitute a danger to our society sufficiently grave to warrant prohibition or control under the law, then it is for Parliament to make such a law and for the Executive to apply it impartially to Britons and foreigners alike within the confines of this country. But so long as none of our laws are being infringed, the classification of foreign Scientologists as "undesirable aliens" so that they are forbidden entry through our ports, while the accident of birth permits those Scientologists who happen to be citizens of the United Kingdom to process and be processed here with impunity, seems to me to constitute a use of this discretionary power which is quite contrary to the traditional policy followed by successive Home Secretaries over many years.

211. I draw some comfort from the fact that, in another connection, the Home Office itself seems to share this view. When the present Home Secretary, in a letter to Mr. Michael Foot, M.P. dated 25th August 1970, explained why he was not willing to extend the stay of Mr. Rudi Dutschke, he said this:

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"I think it is wrong in principle that people who come to this country should do so on the basis that they refrain from any activities which are lawful for the ordinary citizen" (173)

If that is right - and of course I agree - then *a fortiori* it must be wrong in principle to exclude people from this country altogether on the sole ground that they intend to carry out here "activities which are lawful for the ordinary citizen".

212. In the view which I take, therefore, there is no reason why Scientologists of foreign or Commonwealth nationality should not henceforth be admitted to this country as visitors on precisely the same footing as other people. This would normally entitle them, under current policy set out in paragraph 14 of the Instructions to Immigration Officers, to a stay of up to three months at a time.

213. Again, foreign or Commonwealth Scientologists who wish to come and work here should in

my view be granted or refused a work permit on precisely the same criteria as everyone else, and the fact that they or their proposed employers are Scientologists should be regarded as quite irrelevant.

214. The position of students is somewhat different. Under present Home Office policy, they form a privileged class in that they are normally given leave to stay for up to 12 months in the first instance, that is four times as long as an ordinary visitor. One of the necessary conditions for this is acceptance for a course of full-time study at a "bona fide educational establishment " and I am bound to say that on the evidence before me I am not satisfied that Scientology establishments as now organised can be said to fall within that description. However, as appears from the next Chapter of this Report, I recommend the passing of certain legislation for the organisation of psychotherapy as a profession, and if Parliament accepts this recommendation there will in due course be a professional body which will have, amongst its other functions, the duty to approve or disapprove courses of training leading to registration as a practitioner under its jurisdiction. If and when the time arrives where Scientology training receives the approval of this body, foreign or Commonwealth students wishing to take it should be admitted on the same considerations as all other bona fide students. Until that time, however, I see no objection to the continuance of the present Home Office Policy in this respect only: foreign or Commonwealth Scientologists wishing to come here for study at a Scientologist establishment should be admitted as visitors only, and not as students.

(ii) *The Board of Trade*

215. In a letter to me dated 6th November 1969 Mrs. Hubbard complained as follows: -

"In 1967 the Board of Trade made two dangerous stipulations with regard to a vessel we had purchased. The first of these was that the scuppers on the main deck be fully welded shut which would have prevented the drainage of water if the vessel had taken any seas over the side.

The second was that the forward and aft hatches be welded shut which would have prevented us from using the kedge anchor and from handling any emergency situation which might have developed in one of the holds.

When we could not get these two restrictions lifted, we were forced to safeguard the vessel and the lives of those who sailed in her by placing the vessel under foreign registry thereby circumventing the necessity to comply."

216. The Board of Trade is of course responsible for the safety of United Kingdom registered ships under the relevant legislation. According to its records, the sequence of events was as follows: -

(1) On 7th November 1967, they received a telephone call from the Solicitor to the new owners of the Motor Vessel called the "Royal Scotsman" (but now re-named the "Royal Scotman") which had previously been used as a passenger / cargo ship on the Irish Channel service. The purpose of the enquiry was to ask whether the vessel could be re-registered as a pleasure yacht and cleared for a voyage to Gibraltar. He was told that re-classification would require considerable modification of the vessel, and that clearance for such a voyage would require (under the Safety of Life at Sea Convention 1960) valid load line, cargo ship construction, safety equipment and radio certificates.

(2) The vessel thereupon put into Southampton, where the owners attempted to clear her with the Port Authorities as a whaling ship. In response to that application, and having regard to her condition, the Deputy Principal Officer there issued a provisional detention order on 24th November

1967 to prevent her from putting to sea until the necessary safety provisions had been complied with.

(3) The owners next requested clearance for a single voyage to Brest, saying that they intended to have the repairs carried out there. Such a voyage would of course have been comparable with the short runs on which the vessel had previously been engaged.

(4) Surveys for load line and safety construction certificates are in such cases delegated by the Board of Trade to approved Classification Societies, and in the present case these were referred to Lloyd's Register. By 28th November 1967, Lloyd's surveyors were in a position to give the relevant certificates, but limited to a single voyage to Brest and valid until 6th December 1967 only. By that date also, the Board of Trade had been able to satisfy itself that the safety equipment and radio were sufficiently in order for such a short cross-channel run. The vessel would not in her then condition have been cleared for a voyage to Gibraltar.

(5) Accordingly, the "Royal Scotman" was cleared on 28th November 1967 for a single voyage to Brest, and she sailed on the same day. She did not however put in to Brest, but continued to Gibraltar and beyond.

(6) When the owners first requested clearance for a voyage to Gibraltar, they were advised by Lloyd's that this would require the taking of measures to ensure the watertightness of the scuppers and hatches, but not that these should be fully welded shut.

(iii) *The Foreign and Commonwealth Office*

217. The doubts expressed by Lloyd's surveyors about the "Royal Scotman's" seaworthiness when she left Southampton proved to have been wellfounded, for Mrs. Hubbard's next complaint is in these terms: -

"Also in 1967 while outside the Straits of Gibraltar, the steering mechanism of the vessel became damaged during a storm. Although we had in advance arranged to enter the port, we were refused entry when we urgently radioed for assistance and clearance. We were forced to flounder in the open sea in storm conditions with the vessel not under command while we desperately effected repairs."

218. In answer to this, the Foreign and Commonwealth Office told me that the Gibraltar authorities could find no reference to the "Royal Scotman" in their records, and that the Captain of the Port was sure that no disabled vessel of any description was refused entry to the port, and left in open sea, in 1967 or - for that matter - at any time. 219. Even this was not the end of the misfortunes suffered by the "Royal Scotman" and her owners. Mrs. Hubbard goes on: -

"While in Corfu in 1968, the British Consul, Major Forte, spread rumours about us to the effect that we held black magic rites aboard ship, were poisoning the wells and were casting spells on the cattle.

The Deputy Prime Minister of Greece, Mr. Patakes, stated that he had had so much pressure put on him by the British with stories that we were under investigation by Interpol for various reasons that he had been forced to ask us to leave. He has since apologized and invited our return.

A man by the name of Jack Lundin who was staying at the British Consulate in Casablanca represented himself to be a reporter for the "Manchester Guardian" and spread rumours to the Panamanian Consul and to the editor of a local newspaper that we were wanted by Interpol for smuggling hashish to France and South America."

220. At my instigation, the Foreign and Commonwealth Office investigated these complaints also, with the following results: -

(1) By August 1968, the "Royal Scotman" had been transferred to the Panamanian Register, and once more re-named; she was now the "Apollo". She had been joined in the Mediterranean by another Scientology vessel, the "Athena", also flying the Panamanian flag: this ship too had been removed by her owners from the United Kingdom register, on which she had previously figured as the "Avon River".

(2) Both vessels put into Corfu, and their owners began to negotiate for the purchase of a property there. This brought them to the attention of the local authorities, and the Nomarch sought the views of Major Forte, the Honorary British Vice-Consul. Major Forte, as he was bound to do, told the Nomarch that the Scientologists' presence in Corfu was of no concern to Her Majesty's Government, and referred him to the Government's official statement of policy about Scientology given to the House on 25th July 1968. He volunteered no further information to the Nomarch or to anyone else.

(3) Major Forte also became involved in the repatriation of two British seamen (not themselves Scientologists) who had been recruited in the United Kingdom to serve as engineers in the "Royal Scotman" and who having become suspicious and dissatisfied with activities on board the vessel, left their belongings on board and sought the Vice - Consul' s protection .

(4) On 2nd November 1968, there appeared in the Corfu newspaper "Telegrafos" an article critical of Scientology, stressing that the Greek Government would not tolerate anyone spreading within her territory theories " religious, political, or even of black magic." Major Forte had no connection of any kind with the publication of this article.

(5) In January 1969, the Greek Government made further official enquiries about Scientology, both through the Greek Embassy in London and the British Embassy in Athens. In each case, they were given copies of the issues of Hansard covering the adjournment debate on 6th March 1967 and the statement to the House on 25th July 1968.

(6) By September 1969, the "Apollo" - captained by Mr. Hubbard - had docked in Casablanca. When the Panamanian Vice-Consul boarded her, she was once again found to be unseaworthy, and was detained to have extensive repairs carried out. Her Majesty's Consulate General in Casablanca were not involved. They have no connection with Mr. Jack Lundin, who is thought to be a free-lance reporter from Tangier who had come to Casablanca to follow up a story about the Scientologists.

(iv) *The Department of Employment and Productivity*

221. The Scientologists complained that the Employment Exchanges would not introduce applicants to vacancies in Scientology establishments. The Department tell me that this is quite true: it was decided in 1960, and again in 1966, not to send applicants to Saint Hill Manor because of complaints which had been received about conditions of employment there; and after 25th July 1968 none were sent to any of the Scientology establishments in conformity with Government policy on Scientology as announced to the House on that day.

222. Under the Employment Training Act, 1948, the provision for withholding of the services of the Employment Exchanges is in the discretion of the Secretary of State. Accordingly, the Department was clearly within its rights as a matter of law, and one can hardly blame it for following a policy decision taken by Central Government as a whole. However, in my view the Department should now revert to the policy in force before 25th July 1968, and henceforth judge the suitability of

Scientology establishments as places of employment on the ordinary criteria which are applied to all other cases.

(v) *The General Post Office*

223. Here the Scientologists complain that the G.P.O. refused to accept their advertisements for publication in the telephone directory, having previously done so.

224. The G.P.O.'s answer was: -

"Scientologists describe themselves as a Church in their letter headings and a spokesman has referred to their beliefs as a religious philosophy. The Post Office does not accept religious advertisements for publication in telephone directories."

225. Certainly the previous advertisement, which had been accepted and was published as a full page in the "Yellow Pages" of the Tunbridge Wells Directory, contained nothing to warn the Post Office of the religious nature of Scientology. It ran like this: -

"THE SCIENTOLOGY FOUNDATION

SAINT HILL SAINT HILL MANOR
EAST GRINSTEAD SUSSEX

INVITES YOU TO TELEPHONE FOR
FREE INFORMATION ON THE

Personal Efficiency Course
FOUR EVENINGS STARTING MONDAY AT 8.15 p.m.

EAST GRINSTEAD 24571 (2 lines)".

226. Clearly, so long as the Scientologists describe themselves as a religion, they cannot expect to be treated differently from other religions.

227. The Scientologists also complain that their telephones have been tapped. Since they say themselves that they "have no direct evidence" other than "various noises and interference on the telephone", I have not troubled to go into this.

(vi) *The Ministry of Defence*

228. Another complaint put to me by the Scientology leadership was that all mail going into Hobbs Barracks (which is close to Saint Hill Manor) from Scientology was intercepted, and that the addressee was "hauled before the C.O. and told that he must have nothing to do with Scientology and should he persist he would be considered a security risk to his country".

229. When I put this complaint to the Ministry, they told me that since 1968 they had (in conformity with the general Government policy) discouraged employees - both service and civilian - from becoming involved with Scientology. They had given no instructions to intercept mail about Scientology addressed to service personnel, or to suggest that a recipient of such mail should be considered a security risk.

230. However, it seems that Hobbs Barracks was the target of constant approaches and distribution of Scientology literature when it was occupied by the Queen's Regiment, and that in 1967 one of the Officers did intercept a Scientology circular so that its security implications could be assessed. The unit was subsequently warned against any form of tampering with mail, and there is no reason to think that this incident has been, or will be repeated.

(b) Local Authorities

(i) *The County Councils of Surrey, East Sussex, and West Sussex.*

231. The Scientologists complain that a Mrs. Rosalie Vosper, one of their number, had applied to these three authorities for employment as a schoolteacher, but had been turned down by all of them, despite the fact that she was adequately qualified. Her failure to obtain employment is attributed to the fact - disclosed on her application forms - that she had worked at Saint Hill Manor for three years.

232. I referred the complaint to the County Councils concerned, and received the following answers: -

(a) The Surrey County Council was very perturbed about the allegation, and the Deputy Clerk personally investigated it in some depth. He assures me that his Education Committee has no policy against the employment of persons known to have been involved with Scientology. On the contrary, a number of their teachers have "unusual beliefs or callings", and this precludes neither their employment, nor sympathetic approval of applications for leave of absence in termtime to attend essential observances. Nor is there any evidence of any policy adverse to Scientology among the permanent staff responsible for administering the authority's schools. As for Mrs. Vosper, the following facts came to light: -

(1) On 11th January 1969, she wrote to enquire whether there were any teaching posts likely to fall vacant in primary schools in the East Grinstead area.

(2) On 14th January, the Deputy Divisional Education Officer wrote to tell her of two prospective vacancies at one school, and sent her an application form to fill in and return.

(3) Mrs. Vosper returned the form on 18th January, but omitted to give her teacher's reference number.

(4) When this had been obtained from her, her application was considered by the Head Teacher of the School concerned, and by that of another where a vacancy had meanwhile become manifest, together with applications from other candidates. In each case, another candidate was preferred.

(5) Although the reasons for preferring one candidate to another are not normally disclosed, the County Council has made an exception in this case and has told me what they were. It is clear from Mrs. Vosper's application form that, except for two terms in 1964, she had not taught for the previous ten years, and that all her teaching experience had been in secondary schools. In the circumstances, the posts were filled by other candidates with more up-to-date experience of primary school teaching methods. Mrs. Vosper's failure was in no way due to her association with Scientology.

(b) The West Sussex County Council has been unable to trace any application by Mrs. Vosper, but has assured me that its Education Committee has no policy discriminating against Scientologists.

(c) Nor does the East Sussex County Council have any such policy; indeed, Mrs. Vosper taught in one of their schools for two terms in 1964. Her name has been on the supply list, together with a number of others, ever since she re-applied in December 1968, and it is open to any Head Teacher who has a vacancy to approach her. The Authority tell me that, until they received my enquiry, they did not even know that Mrs. Vosper was a Scientologist.

(ii) *The Greater London Council*

233. The Scientologists' complaint here is that they applied to book the Royal Festival Hall for a meeting, but were refused.

234. The Controller of Services of the Greater London Council tells me that the original enquiry in May 1969, was for a "special prayer meeting" on a Sunday afternoon, and came on plain paper headed "Human Rights Prayer Day", signed by Mr. P. Ginever who described himself as "Secretary to the Committee". This first letter disclosed no connection with Scientology, but a subsequent letter from Mr. Ginever was written on paper headed "The Hubbard Scientology Organisation". By that time, both the Government statement in the House on 25th July, 1968 and the setting up of my Enquiry had received wide publicity. The General Manager of the Royal Festival Hall thought it right in these circumstances to take ad vice from other hall managements, and also from the Department of Health and Social Security. Following this, he refused the booking but expressed himself willing to reconsider the matter when my Report had been published. The decision was the General Manager's own: the Chairman of the appropriate committee of the Greater London Council was not involved.

(c) The Private Sector

235. In addition, I have received from the Scientologists a wide variety of complaints about discrimination against them by individuals and companies in the private sector. They include allegations of insurance companies refusing to renew cover on Scientology premises, private schools refusing to accept the children of Scientologists as pupils, doctors refusing to accept Scientologists as patients, newspapers refusing Scientology advertisements, landlords refusing to allow premises to be assigned to Scientology organisations, and hotels refusing to accept bookings for Scientology meetings. There were also numerous complaints of libel.

236. I have not investigated any of these. For some of them - such as libel, or cases falling within the Race Relations Act - the law may provide a remedy which, if the complaint is well-founded, it is open to the Scientologists to enforce, and their leadership has never shown any marked inhibition about going to law where they consider that their legal rights have been infringed. For the rest, people in this country are free to choose with whom they will associate, and with whom they will do business. All this is part of the ordinary give and take of everyday life, and much of society's response to Scientology will depend on the attitudes which Scientology demonstrates to society in the first place.

THE FOSTER REPORT

CHAPTER 9:

Scientology and the Law

237. Our legal system today is rightly not concerned to restrict thoughts, beliefs, opinions or (with a few exceptions) the honest expression of any of these. Where the system does intervene is to restrain conduct for which there is evidence that it harms others. It is against this background that one has to consider the position of Scientology under our law.

(a) Therapy and claims to cure

238. That the practices of Scientology constitute a therapy, which claims to cure people of their real or imagined ills, must surely be beyond dispute. Many of the claims have already been quoted in earlier chapters of this Report, yet from time to time the Scientology leadership flatly denies that Scientology or Dianetics is a therapy. I have some difficulty in understanding how such denials can be put forward in the face of claims, from the same source, that "Dianetics is the most advanced and the most clearly presented method of psychotherapy and self-improvement ever discovered" (74) that "tiredness, unwanted sensations, bizarre pains and aches, bad hearing or sight . . . routinely respond to Dianetic processing" (75) or that "Scientology . . . has been remarkably effective in handling conditions and various mental states . . . Some 82 per cent of the clinical cases in the records of Scientology organisations show remarkable improvement in mental and physical condition. The records are meticulously kept and comprise the only validation programme of any therapy in Great Britain". (76)

239. Put bluntly, what is often said against the Scientology leadership is that they are quacks, dishonestly exploiting for their own financial gain the hopes of betterment or cure which they hold out to the anxious, the lonely, the inadequate, the credulous and the deluded, but in which they do not themselves believe.

240. For the reasons given in Chapter 2 of this Report, I have not come to any conclusion on the substance of these charges. Such charges are in any case notoriously difficult to prove, since they require proof of a state of mind which the person accused of them has every motive, if he is guilty, to dissimulate. It is only on rare occasions that, in an unguarded moment or perhaps within the inner circle of his co-conspirators, a confidence trickster will himself admit that he does not believe what he tells his victims. It is enough for me to say that there are in this Report quotations from the Scientology leadership's internal policy documents which display an attitude wholly different from that expressed to the public in general, and especially to potential recruits. I have myself refrained from drawing any conclusions and have restricted myself to the publication of the relevant evidence.

241. Even if the Scientology leadership were quacks, I doubt whether they would be committing any offence under English law as it stands. Telling lies is, by itself, no crime, unless the prosecution can prove a dishonest intention to obtain money, goods, services or sexual intercourse. Nor is it any offence to claim to alleviate or even remove most ills (177): were it otherwise, no drug manufacturer who advertises his patent remedies could stay in business for long. (178)

242. The law does not forbid, in general terms, the practice of medicine or surgery by unqualified persons. The medical legislation makes provision, however, for the registration of persons who possess certain medical qualifications, and a person who practises medicine or surgery without being so registered is under serious disabilities as compared with a registered practitioner. Thus,

he is forbidden to use any title or description implying that he is a registered practitioner or is recognised by law as a physician or surgeon; he is not entitled to recover in a court of law his charges for medical or surgical attendance or advice; he may not hold certain appointments which are closed except to registered practitioners; and he is not entitled to possess or supply dangerous drugs, and cannot give valid statutory certificates. On the other hand a person can only become a registered practitioner by acquiring a recognised qualification; and once registered he is subject to a strict disciplinary system in regard to his professional conduct. (179)

243. What the law does provide is a civil remedy, in that a patient who is treated with less than the due skill and care he is entitled to expect can recover damages for any harm which he suffers as a result. In the case of Scientology, the exemption clause in their standard contract which I have quoted in paragraph 135 above is designed to bar such an action, though I have some evidence that disenchanted pre-clears who have been forceful enough to sue the organisation for a return of their fees "on a consideration which has wholly failed" have had their cases successfully settled without the courts being troubled with a trial.

244. The Scientology leadership themselves told me that "the normal procedure when a person asks for a refund is for him or her to be given a refund with as little delay as possible. Only if the claim appears to be wholly unjustified on any grounds, do we contest the claim. There have been only two of these . . ."

245. The policy on which Parliament appears to have acted in the past is to control only those dangers which are not immediately obvious. Thus there is no law which prevents me from hiring a wholly unqualified surgeon to amputate my leg, but there is a law which prevents me from buying certain drugs at my chemist's without a prescription from a qualified medical man. This seems to me to make good sense: having my leg cut off is obviously a dangerous business, but the tiny pink pill which could kill me just as easily may look quite harmless in the palm of my hand.

246. The question, therefore, which I have to consider is whether there is a case for legislation in the United Kingdom to control the practice of psychological medicine. I have come to the clear conclusion that there is, and that the case is a strong one. In what follows, I set out the arguments as they appear to me.

247. Let me begin by defining some terms. The human being likes to divide himself into a "body" and a "mind". Whether the division corresponds to any independent reality is a question which I prefer to leave to philosophers: it is enough to say here that not everyone agrees on where or how the dividing line should be drawn, but that medical men of most disciplines nowadays agree that, even if the two do have separate existences they interact strongly with each other. Some go so far as to say that all diseases are "psychosomatic", involving both the body and the mind. The mind in turn can usefully be described as behaving at times rationally and at other times irrationally: we are apt to describe the former as the functioning of our "intellect", and the latter as that of our "emotions". Those who study and treat our minds call themselves by a variety of names depending largely on the schools of theory and practice which they follow. For simplicity, and to avoid becoming entangled in technical detail, I shall label those who study the workings of (largely) our intellect "psychologists" and those who seek to alleviate or cure such of our illnesses as are thought to be of (mainly emotional) mental origin "psychiatrists". Psychologists often specialise in different branches of their subject, so that we have, for example, educational psychologists (who study how we learn), and industrial psychologists (who study us at work). Psychiatrists, broadly speaking, practise two distinct kinds of therapy: "physical" medicine, which seeks to affect our minds through our bodies by material interventions such as electric shocks or drugs; and "psychological" medicine, which seeks to affect our minds directly and without any material

intervention (180). For this last technique I propose to use the expression "psychotherapy", regardless of the particular school or discipline - such as "psychoanalysis" or "analytical psychology" - which the therapist happens to follow. It will be immediately obvious that, in this terminology, Scientologists practise both psychology (in that they measure intelligence quotients and claim to improve them) and psychotherapy ("auditing" in particular and "processing" in general). This is indeed common ground. Mr Hubbard himself describes Scientology and Dianetics as "that branch of psychology which treats human ability" (181) and as "the first thoroughly validated psychotherapy". (182)

248. Psychotherapy is a relatively new technique. Despite the often asserted proposition that it has been practised for centuries in the Roman Catholic confessional, its origin as a treatment for the relief or cure of illness is to be found with Professor Siegmund Freud. It was he who first put forward, as a limited hypothesis subject to later disproof by the application of scientific method, the theory that our emotions go through certain stages of development in childhood, that their dynamics are predictable in broad terms, and that it is possible for a skilled therapist to intervene in those dynamics by a complex pattern of verbal communication with his patient on an emotional level. Whatever reservations may still be held on Freud's thesis, the techniques have been developed for the best part of three quarters of a century and are practised today by tens of thousands of psychotherapists throughout the world.

249. Enough is now known about the techniques of psychotherapy to establish the following propositions, with which I think few practising psychiatrists would disagree:-

(a) given the right conjunction of therapist and patient, psychotherapy can do much to relieve the latter's suffering;

(b) on the other hand, there are certain conditions (often recognisable only to an expert in the field) which respond very little, or not at all, to psychotherapy, whoever performs it;

(c) the techniques of psychotherapy are exceedingly complex and require great skill and long experience for their successful application;

(d) the possibilities of harm to the patient from the abuse, or the unskilled use, of these techniques are at least as great as the possibilities of good in the right hands.

250. One special aspect of psychotherapy requires mention here, and that is the so-called "transference" effect. From his earliest days, Freud observed that his patients were apt to transfer to him many of the emotions which had, for one reason or another, remained unresolved in their childhood, so that during the course of treatment he became the object of their most deeply seated feelings of love and hatred, of greed and generosity, of envy and gratitude, and often of sexuality. Such a situation imposes a considerable strain on the therapist, and places a great weight of responsibility upon him. More than ever today, psychotherapists regard the ultimate dissolution of the transference at the end of the treatment as the most difficult, and yet the crucial, part of their task.

251. This very brief sketch of certain features of what has now become the principle technique in the armoury of modern psychological medicine (in my sense of the term) is necessarily oversimplified and incomplete, but I have said enough to explain why I have reached the conclusion that the intervention of Parliament has become necessary. Here is a classic case of something which appears to the uninitiated as a wholly harmless procedure: all that you would see in a psychotherapist's consulting room is two people - or sometimes a group of people - talking to each other. Yet the danger in anything other than the most skilled hands is great and, what is worse, the

possibilities of abuse by the unscrupulous are immense. The trained and selfless practitioner is concerned only to convert the deep emotional dependence on him which his patient develops during the treatment into an ability on the patient's part to wean himself from the therapist, and to achieve the maturity, and the independent ability to make relationships by choice, which are the aim of most of us. But it is fatally easy for the unscrupulous therapist, who knows enough to create the dependence in the first place, to exploit it for years on end to his own advantage in the form of a steady income, to say nothing of the opportunities for sexual gratification. While the latter would rapidly spell the end of a medically qualified therapist's practice at the hands of the General Medical Council, that body has no jurisdiction over therapists who do not happen to be doctors.

252. Further, it will not have escaped attention that those who feel they need psychotherapy tend to be the very people who are most easily exploited: the weak, the insecure, the nervous, the lonely, the inadequate, and the depressed, whose desperation is often such that they are willing to do and pay anything for some improvement of their condition.

253. In all this, there are analogies with a number of skilled activities which have been practised for much longer. Lawyers, doctors, architects and nurses, for example, all put at their client's service, for reward, intricate skills of which the clients are ignorant and which they must largely take on trust. All of them are conscious of the dependence which their professional relationships tend to create, and of the harm which they could do if they failed to use all their skill, or exploited the dependence in a selfish fashion.

254. The traditional method which we have used in this country-and which has been used in many others-to protect the weak from the exploitation which such a dependence makes possible, while ensuring that those skilled in their speciality can give of their best, is to create a controlled "profession". This involves the setting up of a body (generally called a "Council") having authority over those who practise the particular skill concerned, leaving it to the Council to work out minimum standards of expertise for admission to the profession, a code of ethics and the exercise of disciplinary powers to enforce it, while the law places restraints of one sort or another upon the practice for reward of the particular skills concerned to those recognised as qualified by the Council.

255. Such a system has worked excellently in the past, and by and large the public has been well served by it. It ensures that those who are allowed to practise the skills without legal restriction have been properly trained in them, are fully aware of the moral responsibilities involved in their exercise, and that their continued livelihood depends on their continued discharge of those responsibilities. According to a recent Report of the Monopolies Commission (183), there are at the present time in this country no fewer than 19 separate professions regulated in this fashion, whose members add up to over 850,000 people.

256. The price which we pay for such a system is some limitation on the opportunity to consult unqualified practitioners, and while in theory this restricts our freedom I doubt whether there are many who would, with all the relevant information at their disposal, take serious objection to this. Another disadvantage has sometimes been the resistance to innovation displayed by institutional bodies, but this is in my view heavily outweighed by the reduction of the risks involved in releasing revolutionary techniques on an unsuspecting public before their potential dangers have been fully investigated.

257. It may be instructive at this point to return for a moment to Siegmund Freud. In his lifetime, there was much debate in Austria on the question of whether the practice of psychoanalysis should be limited to qualified medical practitioners. Freud took the view that it should not - not because he

thought that anyone and everyone could safely practise it, but because he did not think that a qualification in physical medicine was enough. In effect, he regarded psychoanalysis as a profession *sui generis*. In a book (184) devoted to the question, he said this:-

"No one should practise analysis who has not acquired the right to do so by a particular training. Whether such a person is a doctor or not seems to me immaterial" (185).

"The conditions will have to be laid down under which the practice of analysis shall be permitted to all those who seek to make use of it, an authority will have to be set up from whom one can learn what analysis is and what sort of preparation is needed for it, and the possibilities for instruction in analysis will have to be encouraged" (186).

"The analyst should possess personal qualities that make him trustworthy, and should have acquired the knowledge and understanding as well as the experience which alone can make it possible for him to fulfil his task" (187).

"the important question is not whether an analyst possesses a medical diploma but whether he has had the special training necessary for the practice of analysis" (188).

258. These, then, are the grounds on which I have become convinced that it is high time that the practice of psychotherapy for reward should be restricted to members of a profession properly qualified in its techniques, and trained - as all organised professions are trained - to use the patient's dependence which flows from the inherent inequality of the relationship only for the good of the patient himself, and never for the exploitation of his weakness to the therapist's profit. Such legislation already exists in a number of states in Europe, the Commonwealth and the United States.

259. That it is the phenomenon of Scientology which has pointed out this need in the existing law is a matter on which, if it is the leadership's sincere desire to help humanity, they will have cause to congratulate themselves. Without coming to any conclusion on whether they in fact exploit their followers for their own profit, or whether it is desirable for auditors who may have had only a few weeks' training since they came to Scientology with problems of their own, to be encouraged to practice psychotherapeutic techniques on those who, *ex hypothesi*, are sitting targets for exploitation, the mere fact that such a situation could easily be abused at the present time with impunity demonstrates the urgent need for reform.

260. The details of the legislation which I recommend will need to be worked out by all parties concerned: Parliament, the relevant Departments, and the psychotherapists themselves. No doubt problems will arise, but I know of none which cannot be solved. In my view, the following are among the matters which will have to be borne in mind:-

(a) Clearly, it is only the practice of psychotherapy *for fee or reward in cash or kind*, paid by or on behalf of the patient, which needs to be controlled, since in a very wide sense we all practise some kind of psychotherapy on each other in our personal relationships, and many voluntary organisations try to help people with "counselling";

(b) I see no reason why (as in the recommendations of the Anderson Board (189)), doctors, dentists, ministers of religion, social workers and marriage guidance counsellors should be exempted from the provisions of this legislation: if any of these wish to charge their patients or clients for practising psychotherapy on them, there is no reason why they should not first satisfy the Council that they have undergone the necessary training and obtained the necessary qualifications.

(c) the new profession's governing body will need to have power to make transitional arrangements for the admission of persons with limited or even no formal qualifications if they can qualify on the grounds of past experience in the field and are willing to satisfy any necessary tests and submit themselves to the appropriate ethical code.

(d) when psychotherapy was first developed, its concepts were revolutionary and Freud had to contend with much opposition before his theories found general acceptance. The subject is young and still developing rapidly. Clearly, the new profession's rules will need to be more flexible than those adopted at the present time by, say, lawyers and accountants. Had the medical profession been able to exclude osteopaths from practice in the past, much suffering might have gone unrelieved. It is therefore important to ensure that progress is not inhibited by the kind of conservatism which has, on occasions, tended to afflict some of the older professional bodies, particularly in the medical field. The best method of avoiding this pitfall is to provide for the appointment to the Council of a number of radically-minded laymen who will act as a leaven.

261. I see no reason at the present time why the practice of *psychology* (in my sense of the term) should be professionally restricted. The dangers inherent in an incompetent assessment of someone's intellectual capabilities or his fitness for a particular employment, albeit regrettable, do not appear to me to be of a comparable order with those resulting from an abuse, or an incompetent use, of a system of therapy which operates by a deliberate intervention in the patterns of people's irrational emotions.

262. Finally, I should say that I disagree profoundly with the legislation adopted in both Western and South Australia, in turn based on part of that adopted in Victoria, whereby the teaching and practice of Scientology as such is banned. Such legislation appears to me to be discriminatory and contrary to all the best traditions of the Anglo-Saxon legal system. I cannot see any reason why Scientologists should not be allowed to practise psychotherapy if they satisfy the proposed professional body that they are qualified to do so, that their techniques are sound, that their practitioners receive adequate training and operate under a stringent ethical code, and that there is no hint of exploitation. If it is indeed, as they claim, "the first thoroughly validated psychotherapy", the profession will welcome them with open arms. And should its governing body decide, as has been done in many professions, that it is unethical to advertise for patients or to make unqualified claims to cure, I have no doubt that the Scientology leadership, if its sincerity is genuine, will be happy to conform to these standards.

(b) The privileged position of religious bodies

263. One other matter of substance has arisen in the course of this Enquiry which, in my view, merits further consideration, and that is the variety of privileges which the laws of this country confer upon associations of mortals who combine for religious purposes. The source of these privileges - some of which are of substantial economic value - is to be found in the remoter parts of our history, and it appears to me to be debateable what correlative benefit our society today derives from their continued existence.

264. The privileges themselves are numerous, and occur sporadically and without much logic in a number of areas. The more important ones are these:

(1) "The advancement of religion" is one of the three main purposes which validates a "charity" in law - the others being the advancement of education and the relief of the poor. Charitable bodies (i.e. trusts or corporations) enjoy the advantage of exemption from income tax and surtax (190), and Capital Gains Tax (191), to the extent to which their income or gains are applied for charitable purposes; gifts to them are not void for perpetuity or inalienability as they would be if made to

anyone else; and charitable corporations may be exempted by the Board of Trade from adding the word "Limited" to their names (192). Nor do charities pay Selective Employment Tax (193), so that the domestic servants of a minister of religion, if they are employed by his Church, do not attract this levy while most other domestic servants do.

(2) By Statute (194) a place may be registered as a place of religious worship, and if it is it will be exempt from all rates (195) and contributions to roadworks (196) and sewers (197).

265. Whether or not it may be thought desirable to continue to confer these privileges on bona fide religions having a substantial following, there seems to me to be a clear need for precautions which will ensure that there can be no abuse. As matters stand, it is enough for any small group of people to come together and claim to believe in, and worship, a deity, and this is clearly not good enough in the light of the great economic value of the privileges concerned.

266. In these circumstances, I recommend that the time is ripe for a review of the law which accords these privileges to religious bodies, with the object of at least ensuring that they are restricted to religious movements having a substantial number of adherents, and engaging in genuine acts of worship.

267. Any such review of the law must obviously not detract in any way from the existing tolerance of religious belief, whether it be Christian, Jewish, infidel or heathen, but should confine itself to regulating more strictly the fiscal exemptions which religious bodies can enjoy.

(c) Miscellaneous

268. Two further matters deserve mention. First, I am struck by the ease with which "non-profit-making" companies or associations are able to escape the payment of taxes, even if they are not charities. An ordinary business pays tax on the whole of its income, after deducting only those expenses incurred "wholly and exclusively" for the purpose of the business, and the Inland Revenue authorities not unnaturally subject these expenses to close scrutiny. But in the case of an organisation which renders paid services only to its members, the system is different: a principle of "mutuality" is applied, with the result that the full income from the members (in the form of fees) escapes taxation at that point, and so do donations from non-members. Moreover, if the organisation then distributes its surplus by way of donations to associated companies, or even to individuals, these payments are still not assessable to tax because they are "voluntary" payments. If the services were sold to the general public who are not "members", such an organisation would have to pay taxes like everyone else, and only legitimate business expenses would be deductible; but considering the ease with which one can enrol "members", the distinction strikes me as artificial. This aspect of our tax system is in my opinion ripe for review.

269. Payments such as those shown in the Scientology Companies' accounts as being made to other Scientology organisations, or to Mr or Mrs Hubbard, who are not residents of the sterling area, of course require the consent of the Bank of England under the Exchange Control Act.

270. The other matter which deserves attention is the failure of a number of the Scientology companies to file accounts and annual returns within the time prescribed by the law, without apparently incurring any sanction at the hands of the Registrar of Companies. These sanctions seem to me pointless if they are not enforced.

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APPENDIX I:

Biography

1. SCIENTOLOGY PUBLICATIONS

Books and pamphlets

Brainwashing - A synthesis of the Russian Textbook on Psychopolitics, 1955.

Ceremonies of the Founding Church, New Edition 1966 (cited as 'Ceremonies'). The Character of Scientology, (c) 1968.

Child Dianetics, Fourth Edition 1968.

Dianetics 55 (c) 1961, 1968 Edition (cited as 'Dianetics 55').

Dianetics: The Evolution of a Science, (c) 1950, 1968 Edition (cited as 'Dianetics: ES').

Dianetics: The Modern Science of Mental Health, Ninth Printing, December 1956 (cited as 'Dianetics: MSMH 1956').

Dianetics: The Modern Science of Mental Health, Fourteenth Printing, January 1968 (cited as 'Dianetics: MSMH 1968').

The Fundamentals of Thought, (c) 1956, Sixth Printing 1967.

Have You Lived Before This Life? (c) 1958, 1968 Edition.

Kangaroo Court - An investigation into the conduct of the Board of Inquiry into Scientology, Melbourne, Australia, (c) 1967 (cited as 'Kangaroo Court').

A report to Members of Parliament on Scientology, December 1968 (cited as 'Report to MPs').

Science of Survival: Prediction of Human Behaviour, Tenth Printing, November 1967.

Scientology 8-8008, (c) 1953, 1967 Edition.

Scientology and the Bible, (c) 1967.

Scientology Clear Procedure, Issue 1, 1968.

E Meter Essentials, (c) 1961, 1968 printing.

Periodicals

The Auditor - The Journal of Scientology, nos. 33, 34 and 41, 1968, nos. 46 and 48, 1969.

Certainty - Official Periodical of Scientology in the British Isles, Vol. 16 No. 3, 1968.

Change - The Scientology Foundation Magazine, Issue XVII, 1968. Freedom Scientology Nos. 8 and 11, (c) 1969.

Handbills

Attend the Free Personality Efficiency Course, (c) 1968.

Become a Standard Dianetic Auditor, (c) 1969.

Children's Communication Course, (c) 1967.

Join the Crusade to make a Healthy England, (c) 1969.

Promotional Pamphlet, (c) 1969.

The Public Relations Officer Course, (c) 1969.

2. OFFICIAL PUBLICATIONS

Australia

Report of the Board of Inquiry into Scientology, Victoria 1965 (cited as 'Anderson Report').

Report of the Select Committee of the Legislative Council on the Scientology (Prohibition) Bill, South Australia 1968.

Canada

Report of the Committee on the Healing Arts, Ontario 1970.

Lee, John A. - Sectarian Healers and Hypnotherapy - A Study for the Committee on the Healing Arts, 1970 (cited as 'Lee').

New Zealand

Report of the Commission of Inquiry, Hubbard Scientology Organisation in New Zealand, 1969.

United Kingdom

Report of the Bognor Regis Inquiry, 1965.

Report of the Commission on Immigration Appeals 1967, Cmnd. 3387.

Royal Commission on Tribunals of Inquiry 1966, Cmnd. 3121.

Standing Instructions to Immigration Officers 1970, Cmnd. 4296.

3. OTHERS

Chambers' Encyclopedia.

Fox, J. - Experimental Investigation of Hubbard's Engram Hypothesis, Psychological Abstracts, No. 1475, 1960.

Freud, Siegmund - 'The Question of Lay Analysis, Conversations with an Impartial Person', Incomplete Works, Vol. XX, London, Hogarth Press 1959.

Halsbury's Laws of England, 3rd Edition, Vol. 26.

Medawar, Sir Peter - Hypothesis and Imagination, in 'The Art of the Soluble', London Pelican Books 1969.

Shorter Oxford Dictionary.

Webster's New 20th Century Dictionary.

Westin, Alan F. - Privacy and Freedom, London Bodley Head 1970.

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APPENDIX II:

GLOSSARY OF SCIENTOLOGY TERMS AND ABBREVIATIONS

(Compiled mainly from "Scientology Abridged Dictionary")

ABERRATION

Irrational or deranged behaviour or thought on, or about, a specific subject or subjects, resulting from the influence of the Reactive Mind upon the individual in relationship to that subject or subjects.

AFFINITY

Degree of liking or affection or lack of it. (This is often expressed as an emotion/enthusiasm towards a person betokens more affinity than apathy.)

ANALYTICAL MIND

(analyser) This mind consists of visual pictures, either of the past or the physical universe, monitored and presided over by the knowingness of a thetan. The keynote of the analytical mind is awareness; one knows what one is concluding and doing. It combines perceptions of the immediate environment, of the past (via pictures) and estimations of the future into conclusions which are based upon the realities of situations.

ANATEN

An abbreviation of "analytical attenuation" meaning a diminution or weakening of the analytical awareness of an individual for a brief or extensive period of time. If sufficiently great, it can result in unconsciousness. (It stems from the restimulation of an engram which contains pain and unconsciousness.)

AOUK

Advanced Organisation United Kingdom.

ARC

A word made from the initial letters of Affinity, Reality and Communication which together equate to understanding. (These are the three things necessary to the understanding of something - one has to have some affinity for it, it has to be real to him to some degree and he needs some communication with it before he can understand it.)

AS-IS

To view anything exactly as it is, without any distortions or lies, at which moment it will vanish and cease to exist.

AUDITOR

A listener or one who listens carefully to what people have to say. An auditor is a person trained and qualified in applying Scientology processes to others for their betterment.

AWARENESS OF AWARENESS UNIT

The individual, the personality.

BANK

A colloquial name for the Reactive Mind. (This is what the procedures of Scientology are devoted to disposing of, for it is only a burden to an individual and he is much better off without it. A Clear has no bank.)

BASIC

The first incident, such as an engram or overt act, of a chain of similar incidents.

BEINGNESS

The assumption or choosing of a category of identity. Beingness is assumed by oneself or given to oneself, or is attained. Examples of beingness would be one's own name, one's profession, one's physical characteristics, one's role in a game - each and all of these things could be called one's beingness. TO GRANT BEINGNESS means to grant life to something: to permit or allow other people to have beingness.

BLOW

A colloquialism for a sudden departure. It is usually used to describe either the sudden dissipation of mass in the mind with an accompanying feeling of relief, or someone leaving, ceasing to be where he should really be, or just ceasing to be audited.

BOIL-OFF

A state of lessened awareness to the point of unconsciousness.

BUTTON

Items, words, phrases, subjects or areas that are easily restimulatable in an individual by the words or actions of other people, and which causes him discomfort, embarrassment or upset, or make him laugh uncontrollably.

CAUSE

Full effect.

CF

Central files.

CHARGE

Harmful energy or force accumulated and stored within the Reactive Mind, resulting from the conflicts and unpleasant experiences that a person has had. (Auditing discharges this charge so that it is no longer there to affect the individual.)

CIRCUIT

A part of an individual's bank that behaves as though it were someone or something separate from him and that either talks to him or goes into action of its own accord, and may even, if severe enough, take control of him while it operates. (A tune that keeps going around in someone's head is an example of a circuit).

CLEAR

A person who has completed Grade VII by erasing his whole bank. He no longer has a Reactive Mind or time track, and he is again wholly himself and can follow his own basic purposes.

COMMITTEE OF EVIDENCE (Comm Ev)

Part of the Ethics system of a Scientology Organization, being a fact finding group appointed and

empowered to impartially investigate and recommend upon Scientology matters of a fairly severe ethical nature.

COMM LAG (Communication Lag)

The time it takes for a preclear to give an answer to a question that the auditor has asked him, regardless of whether he is silent until he gives the answer, or has been talking in the interim. Also applies to the delay between the giving of an auditing command by the auditor and the execution of that command by the preclear.

COMMUNICATION

The interchange of ideas or objects between two people or terminals.

CONTROL

The ability to start, change and stop things at one's own choice.

DEMON

A by-pass circuit in the mind. Probably an electronic mechanism.

DEV-T

Developed and unnecessary traffic in any organization or between organizations, consisting of off-line, off policy or off-origin despatches or other communications.

DISPERSAL

The action of a dynamic of purpose meeting an engram.

DYNAMIC

The urge, thrust and purpose of life - SURVIVE! - in its eight manifestations.

ED

Executive Director.

ENGRAM

A mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival; it is a recording in the Reactive Mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram.

ENTHETA

Means enturbulated theta (thought or life): especially refers to communications, which, based on lies and confusions, are slanderous, choppy or destructive in an attempt to overwhelm or suppress a person or group.

ENTURBULATE

Cause to be turbulent or agitated and disturbed.

ETHICS

Rationality toward the highest level of survival for the individual, the future race, the group and mankind, and the other dynamics taken collectively. Ethics are reason and the contemplation of optimum survival.

FACSIMILE

A mental copy of one's perceptions of the physical universe sometime in the past, and also known as a mental image picture.

FLYERS

Printed promotional pieces advertising books, tapes, etc.

F/N

FREE NEEDLE (FLOATING NEEDLE): This is a needle manifestation of the E-Meter of great importance, as it indicates the preclear has reached a state of Release and is the end point of any process. A free needle moves in an idle uninfluenced motion. It appears to float.

GENETIC ENTITY

A composite of all the cellular experience recorded along the genetic line of the organism to the present body. It has the manifestation of a single identity. It is not the theta being or "I".

GPM

Means Goals Problem Mass. A GPM is composed of mental masses and significances which have an exact pattern, unvarying from person to person, whose significance dictate a certain type of behavior and whose masses, when pulled in on the individual, cause psychosomatic effects, such as illnesses, pains or feelings of heaviness and tiredness.

GRADE

An award made to a preclear in the form of a certificate for having attained one of the eight states of Release or the state of Clear.

HASI

Hubbard Association of Scientologists International.

HAT

Slang for the title and work of a post in Scientology Organization.

HCO

Hubbard Communications Office.

HCOB

Hubbard Communications Office Bulletin.

HCO P/L

Hubbard Communications Office Policy Letter.

HDA

Hubbard Dianetic Auditor.

HGC

Hubbard Guidance Centre.

KEY-IN

The moment an earlier upset or painful incident has been restimulated.

LOCK

A mental image picture of a non-painful but disturbing experience the person has experienced and which depends for its force on an earlier secondary and engram which the experience has restimulated.

MEST

The physical universe. A word coined from the initial letters of Matter, Energy, Space and Time, which are the component parts of the physical universe. Also used as an adjective, in the same sense to mean physical as in 'mest universe', meaning the 'physical universe'.

MISEMOTION

Emotion which is irrational and inappropriate to the present time situation. Misemotion is also emotion which has been suppressed and which remains part of an individual's locks and secondaries unless he is audited.

NULLING

The auditor's action in saying items from a list to a preclear and noting the reaction of the preclear's bank by the use of an E-Meter.

OBNOSIS

Observation of the obvious. The only way one sees anything is by observing the obvious: one looks at the is-ness of something, at what is actually there. Fortunately, the ability to obnose is not in any sense "inborn" or mystical. It is easily regained and improved through Scientology.

ORG

Organisation.

O.T. (OPERATING THETAN)

A Clear who has been familiarized with his environment to a point of total cause over matter, energy, space, time and thought, and who is not in a body.

OVERT-ACT (OVERT)

Harmful or contra-survival act. Precisely, it is an act of commission or omission that harms the greater number of dynamics. Therefore, a failure to eradicate something or stop.

PERCEPTIC

A neologism for any sense message such as a sight, sound, smell, etc.

P.C. (PRECLEAR)

This term covers anyone who is not a clear; however it is principally used to describe a person who, through Scientology processing, is finding out more about himself and life.

PROCESSING

That action or actions, governed by the technical disciplines and codes of Scientology, of administering a process to a preclear in order to release or free him.

PTS

(Potential Trouble Source.) Any person who, while active in Scientology or a preclear, remains connected to a suppressive person or group. (A person or preclear roller-coasters, i.e. gets better, then worse, only when he is connected to a suppressive person or group, and he must, in order to make his gains from Scientology permanent, either handle the source of suppression or

disconnect from it.

REACTIVE MIND

That portion of a person's mind which works on a stimulus-response basis (given a certain stimulus, it gives a certain response) which is not under his volitional control and which exerts force and the power of command over his awareness, purposes, thoughts, body and actions.

RELEASE

A person whose Reactive Mind is keyed out and is not influencing him. There are eight grades of Release - they are, from the lowest to the highest, Grade 0 - Communications Release, Grade I - Problems Release, Grade II - Relief Release, Grade III - Freedom Release, Grade IV - Ability Release, Grade V - Power Release, Grade VA - Power Plus Release, Grade VI - Whole Track Release. Each is a distinct and definite step toward greater levels of awareness and ability.

REVERIE

In Dianetics the state achieved by withdrawing the attention from present time and turning it into the recalling of past experiences, facilitated by closing one's eyes.

ROCK SLAM

A crazy, unequal, jerky motion of the E-Meter needle.

ROCKSLAMMERS

Persons who Rock Slam on Scientology or associated items are Security Risks.

SCS

Start, change, stop. (The anatomy of control).

SH

Saint Hill.

SOMATIC

Physical pain or discomfort of any kind, especially painful or uncomfortable physical perceptions stemming from the Reactive Mind.

SOMATIC MIND

The genetic entity plus the brain system of the body.

SONIC

The ability to recall a sound so that one can hear it again as one originally heard it, in full tone and volume.

SP

(Suppressive Person or Group.) One who actively seeks to suppress or damage Scientology or a Scientologist by suppressive acts.

SQUIRRELLING

The action of altering Scientology; off-beat practices.

STANDARD TECH

The exact processes and auditing actions laid down and used for the invariable resolution of cases, taught and used without variation by all Scientology auditors.

STRAIGHT WIRE

The process of questioning by which a preclear, while remaining in present time, is enabled to recover and compute past data. (Straight line memory technique).

TECH

(Technology). The methods of application of an art or science as opposed to mere knowledge of the science or art itself.

THETA

Energy peculiar to life or a thetan which acts upon material in the physical universe and animates it, mobilizes it changes it; natural creative energy of a thetan which he has free to direct toward survival goals, especially when it manifests itself as high tone, constructive communications.

THETAN

The person himself - not his body or name, the physical universe, his mind, or anything else - that which is aware of being aware; the identity that IS the individual. (From Theta, the Greek symbol for 'thought' or perhaps 'spirit'.)

TONE SCALE

A scale measuring and relating the various factors of behaviour, emotion and thought to levels on the scale. (The book, *Science of Survival*, by L. Ron Hubbard contains a full description of the tone scale and its applications in life).

TONE 40

Intention without reservation or limit.

UP-STAT

Up-going statistic.

VALENCE

The unwitting assumption by one individual of the characteristics of another individual.

VISIO

Ability to see in facsimile form something one has seen earlier so that one sees it again in the same colour, dimension scale, brightness and detail as it was originally viewed.

WOG

Man off the street.

WW

World Wide.

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APPENDIX III:

Correspondence with the Home Office

The Rt. Hon. R. Maudling, M.P.
Secretary of State for Home Department,
Home Office,
Whitehall,
S.W.1. 2nd July, 1970

DEAR REGGIE,

As you may know, I am conducting an Enquiry into Scientology and in that connexion I am anxious to understand the grounds on which your Department currently refuses admission to the United Kingdom to foreign nationals wishing to come here to study or practise Scientology, in accordance with the policy announced to the House on 25 July 1968.

I am of course familiar with the relevant law, under which you clearly have an unfettered power to admit or refuse admission to any alien in your entire discretion. My concern, however, is not so much with your legal power but with the Departmental policy in accordance with which it is exercised. I should be grateful, therefore, if you could let me have answers to the following questions:-

(a) As I understand it, the broad policy of your Department is to admit aliens freely unless they fall into one or other of a number of specific classes regarded as potential dangers to the community. Three of these are set out in paragraph 4(2) of the Aliens Order 1953, and no doubt there are others. Do Scientologists constitute a separate class of their own, or are they treated as falling within one of the others? If the latter is the case, what class is this?

(b) On what grounds do you consider that the admission of Scientologists to the United Kingdom would be contrary to the public good?

(c) Are these grounds which have been investigated and decided upon within your own Department, or have you relied upon grounds put forward by other Departments? If the latter is the case, which were the Departments concerned and what grounds did they give?

(d) Do the grounds on which Mr. Lafayette Ron Hubbard is currently excluded from the United Kingdom differ in any respects from those founding the exclusion of other Scientologists? If so, what are these?

Yours ever,

JOHN FOSTER

Home Office,
Whitehall, S.W.1.
13th August, 1970

DEAR SIR JOHN,

On 2nd July you wrote to the Home Secretary putting four questions about Home Office policy in regard to foreigners who want to come to the United Kingdom to study or practise at scientology establishments.

On point (a), generally speaking foreigners are not refused admission to the United Kingdom solely on the ground that they are scientologists, and so scientologists do not form a class in the sense of your letter. But, as was made clear in the House of Commons statement of 25th July 1968, it was then decided that scientology establishments would no longer be regarded as educational establishments for the purpose of Home Office foreign student policy. The immigration rules (Aliens: Instructions to Immigration Officers Cmnd. 4296) state in paragraph 17 that "an alien seeking admission as a student will be expected to produce evidence of acceptance for a course of full-time study at a bona-fide educational establishment . . ." It follows that the Home Secretary can direct the exclusion of foreigners whose purpose is to study or practice at scientology establishments, since these are not accepted as educational establishments under the immigration rules. The judgments given in the High Court on 22nd October 1968 and in the Court of Appeal on 19th December 1968, confirm the Home Secretary's power to take this action.

On point (b), the Home Office policy stems from the statement of 25th July 1968 that scientology is harmful. If foreign nationals want to come here to study or work at a scientology establishment we consider that this would be contrary to the public good.

On point (c), the then Home Secretary fully concurred in the Government statement of 25th July 1968, as is evident from its terms. I understand that the Home Office had received a good deal of information from such sources as documents obtained from scientologists by immigration officers, and also took into account views of other Departments including the Department of Health and Social Security, the Department of Education and Science, the Department of Employment and Productivity and the Scottish Home and Health Department.

The answer to your point (d), is yes. Mr. Lafayette Ron Hubbard is the only scientologist who is at present precluded from entering the United Kingdom whatever the purpose of his visit. He has been excluded because, as the founder and leader of the scientology organisation, his presence here would be bound to promote scientology, which the statement of 25th July, 1968 declared to be harmful and contrary to the public interest.

Yours sincerely,

(LORD WINDLESHAM)

Sir John Foster, K.B.E., Q.C., M.P.

ANNOTATIONS

- (2) *Hansard*, vol. 724, cols. 11-12
- (3) *Hansard*, vol. 737, col. 183
- (4) *Hansard*, vol. 472, col. 1224
- (5) *ibid*, col. 1226
- (6) *ibid*, col. 1227-8.
- (9) *Anderson Report*, p. 1.
- (10) *ibid*, p. 2.
- (11) *ibid*, p. 48.
- (12) *ibid*, p. 8.
- (13) *Kangaroo Court*, p. 3.
- (14) *ibid*, p. 4.
- (15) *ibid*, p. 8.
- (16) *ibid*, Chapter 4.
- (17) *ibid*, Chapter 5.
- (18) *ibid*, Chapter 6.
- (19) *ibid*, Chapters 7, 9,11,12,16,17, 19 and 23.
- (20) *ibid*, p. 47
- (21) *ibid*, p. 41.
- (22) *Cmnd.* 3121.
- (24) p. 53.
- (25) p. 54.
- (26) p. 55
- (27) p. 57
- (28) p. 58.
- (29) Vol. 2, p. 504.
- (31) *ibid*, pp 504/5.
- (31) *ibid*, pp. 509-10.
- (32) *Cmnd.* 3121.
- (33) p. 37.
- (34) Para. 38.
- (35) Para. 42.
- (36) Paras. 25, 43 and 75.
- (37) H.M.S.O., 1965.
- (38) HCO P/L of 9 September 1969.
- (39) HCO P/L of 15 December 1969.
- (40) *Dianetics: Evolution of a Science*, p. 1.
- (41) *ibid*.
- (42) *ibid*.
- (43) *ibid*.
- (44) *ibid*.
- (45) *ibid*, p. 5.
- (46) Title of Mr. Hubbard's best-sold book.
- (47) *Passim*.
- (48) *Scientology*: 8-8008, p. 7.
- (49) *Kangaroo Court*, p. 42.
- (50) *Dianetics: ES*, p. 6.
- (51) *Anderson Report*, p. 48.
- (52) *Dianetics: MSMH* (1968), p. ix.
- (53) Dust Jacket of *Dianetics: MSMH* (1956).
- (54) Scientology handbill, undated but copyright claimed by Mr. Hubbard for 1969.
- (55) *Character of Scientology*, p. 5.
- (56) Mr. Richard Crossman, answering a supplementary question in the House of Commons, *Hansard*, Vol. 772 col. 474-75.
- (57) Cover of *Dianetics: MSMH* (1956).
- (58) *Science of Survival*, p. vii.
- (59) *Character of Scientology*, p12.
- (60) *ibid*, p. 33
- (61) *Dianetics: ES*, p.6.
- (62) *ibid*, p. III.
- (63) *Anderson Report*, p. 40.
- (64) *Anderson Report*, p. 41.

- (65) The Anderson Board so found, and there is no subsequent denial on record from the Scientology leadership.
- (66) These words appear sometimes but not always.
- (67) The role and procedures of Scientology Ethics are described more fully in Chapter 7 of this Report.
- (68) *The Character of Scientology*, p. 14.
- (69) *Dianetics: MSMH* (1969), p. 44
- (70) *Dianetics: MSMH* (1968).
- (71) *Dianetics: ES*, pp. 75-76.
- (72) *Dianetics: MSMH* (1968), p. 60.
- (73) *ibid*, p.321
- (74) *Scientology 8-8008*, p. 10.
- (75) *ibid*, p. 9.
- (76) *The Fundamentals of Thought*, p. 58.
- (77) *Scientology 8-8008*, p. 21.
- (78) *ibid*, p. 23.
- (79) *Kangaroo Court*, p. 26.
- (80) *Anderson Report*, p. 2.
- (81) *Scientology 8-8008*, p. 11.
- (82) *Kangaroo Court*, p. 26.
- (83) *Anderson Report*, p. 16.
- (84) *Dianetics: MSMH* (1968), p. x.
- (85) *Anderson Report*, p. 16.
- (86) *Passim*.
- (87) They are not, on the other hand, for that reason immune to disproof by empirical methods, for example, the proposition that words spoken to an unconscious pre-clear (e.g. before he is born or while he is under an anaesthetic) will be recorded in the reactive mind as an engram is central to the whole theory of Dianetics. But the only independent attempt so far reported to verify it experimentally proved a failure: when a passage from a physics text was read to a subject anaesthetised with pentothal, no trace of it could be found through Dianetic auditing, even though "processing" in an attempt to recover it went on for nearly six months. See Fox, J. *et al*, "Experimental Investigation of Hubbard's Engram Hypothesis", *Psychological Abstracts*, no. 1475, 1960.
- (88) "Hypothesis and Imagination", pp. 164-165.
- (89) HCO PL of 7th February 1965, re-issued 15th June 1970
- (90) p. 26.
- (91) p 27.
- (92) *Scientology: A History of Man*, p. 20.
- (93) *Dianetics: MSMH* (1968), p. ix.
- (94) *ibid*, p. 91.
- (95) *Freedom Scientology No. 8*, 1969.
- (96) *Dianetics: ES*, p. 1.
- (97) HCO PL of 3rd June 1969, Issue II.
- (98) HCO PL of 7th May 1969, Issue II.
- (99) *Anderson Report*, p. 149.
- (100) *Kangaroo Court*, p. 7
- (101) *The Character of Scientology*, p. 17
- (102) *Scientology and the Bible*. p. 2.
- (103) *Jewish Chronicle*, September 13th 1968.
- (104) Taken from *Ceremonies*, pp. 7/8.
- (104) Taken from *Ceremonies*, pp. 7/8.
- (105) *Ceremonies*, pp. 47/8.
- (106) *Ceremonies*, pp. 73/5
- (107) Taken from HCO PL of 5th February, 1969.
- (108) New Zealand Enquiry Report, p. 18.
- (109) Lee, p. 88.
- (110) See Chapter 5, post.
- (110) Copyright 1968 by L. Ron Hubbard.
- (111) Copyright 1969 by L. Ron Hubbard. The advertised price of this course was £125.
- (112) Copyright 1969 by L. Ron Hubbard.
- (113) HCO P/L, 17th November 1965.
- (114) HCO P/L, June 19th 1965.
- (115) HCO P/L of 2nd January 1965.
- (116) HCO P/L of 20th November 1969.
- (117) July 29th, 1969.
- (118) HCO P/L of 15th September 1965.

- (119) The original inventor of this instrument - or, rather, of "electro-psychometry" - seems to have been a Mr Volney G. Mathison of California, a renowned hypnotist and student of the occult. See Lee, p. 89.
- (120) see Westin, *Privacy and Freedom*, p. 213.
- (121) *Kangaroo Court*, p. 33.
- (122) *E-meter Essentials*, p. 8.
- (123) *Anderson Report* p. 93.
- (124) *Dianetics* 55, p. 108.
- (125) *Scientology 8-8008*, p. 115.
- (126) *Scientology: Clear Procedure*, Issue 1, 1968 (Publishers' note).
- (127) LRH ED 88 INT, 26th February 1970.
- (128) *Scientology 8-8008*, pp. 116-122.
- (129) *ibid*, p. 140.
- (130) *Scientology: Clear Procedure*, Issue 1, pp. 16jl 7.
- (131) *Science of Survival*, pp. 255/6.
- (132) *Fundamentals of Thought*, pp. 108-128
- (133) *Have You Lived Before This Life?*, pp. 37/8.
- (134) pp. 134/5.
- (135) *Kangaroo Court*, p. 23.
- (135) *Kangaroo Court*, p. 23.
- (136) HCO P/L of 17th April 1970, Issue 11.
- (137) *Anderson Report*, p. 115.
- (138) *ibid*.
- (139) *Dianetics: MSMH* (1968), p. 199/200.
- (140) Change - The Scientology Foundation Magazine, Issue XVII, 1968, p. 9.
- (141) p. 79
- (142) p. 31.
- (143) p. 35.
- (144) pp. 51-59.
- (145) HCO P/L of 5th May 1965, reissued 4th July 1970.
- (146) *Fundamentals of Thought*, p. 7.
- (147) *ibid.*, p 8
- (148) *ibid.*, p 9
- (149) *ibid.*, p. 12.
- (150) *ibid.*, p. 14.
- (151) *Science of Survival*, p. vii.
- (152) *ibid.*, p. x.
- (153) *Dianetics: MSMH* (~96~), p. 92/3.
- (154) *Have You Lived Before This Life?*, p. 13.
- (155) *Science of Survival*, pp. v-vi.
- (156) Lee, pp. 87/88.
- (157) "Lower" in this context means lower than the Condition of "Non-Existence".
- (158) HCO P/L of 18th October 1966.
- (159) To save them embarrassment, I have deleted the names and addresses of the subjects in each case.
- (160) *Anderson Report*, p. 9.
- (161) Vol. 2, p. 506
- (162) Undated, but bearing a copyright claim for 1968 in Mr. Hubbard's name.
- (163) *Freedom*, No. 8, 1969.
- (164) *Freedom* No. 11. 1969.
- (164) p. 3.
- (165) *ibid*.
- (166) p. 45.
- (167) p. 50.
- (168) p. 56.
- (169) Report of the Committee on Immigration Appeals, Cmnd. 3387, Appendix 11.
- (170) S.I. 1953 No. 1671.
- (171) Cmmd. 3387, para 84.
- (172) Cmnd. 4296.
- (173) *The Times*, 16th September 1970.
- (74) Cover of *Dianetics: MSMH* (1956).
- (75) HCO Bulletin of 24th April 1969, quoted in "*The Auditor*" No. 48
- (76) "*Have you lived before this life?*", p. 16.

- (177) There are statutory exceptions for cancer and venereal disease in the *Cancer Act 1939* and the *Venereal Disease Act 1917*.
- (178) There are only eight named diseases for the cure of which drugs must not be publicly advertised: *Pharmacy & Medicine Act 1941*.
- (179) Halsbury's *Laws of England*, 3rd ed., vol. 26, para 2.
- (180) I am aware that all these expressions are frequently used in other senses: I am concerned here only to give convenient labels for the purpose of the discussion which follows.
- (181) *Fundamentals of Thought*, p. 11.
- (182) *Scientology 8-8008*, p. 90.
- (83) *Report on Professional Services* (Cmnd. 4463), Part II, Table IV.
- (184) *The Question of Lay Analysis*
- (185) p. 233
- (186) p. 238.
- (187) p. 244.
- (188) pp. 251-2.
- (189) *Anderson Report*, p. 171.
- (190) *Income and Corporation Taxes Act 1970*, s.360.
- (191) *ibid*, and *Finance Act 1965*, Section 35(1).
- (192) *Companies Act 1948*, Section 19(1).
- (193) *Selective Employment Payments Act 1966*, Section 5.
- (194) *Places of Worship Registration Act 1855*.
- (195) *Rating and Valuation Act 1925*, Section 2(3) and 3(2).
- (196) *Private Street Works Act 1892*, Section 16.
- (197) *Public Health Act 1875*, Section 151.