

REPORT

of the

COMMISSION OF ENQUIRY



INTO

SCIENTOLOGY

for

1972

Published by Authority



REPUBLIC OF SOUTH AFRICA

RP 55/1973

SECTION I

At the commencement of your Commission's hearing of evidence, keen interest was displayed by various adherents of the Scientology movement who gave evidence in regard to the manner in which progress is made in Scientology training, the advantages derived therefrom and in regard to the manner in which auditing leads to the achievement of the various Scientology grades or releases. This initial interest gradually diminished and several persons who initially indicated a desire to testify, ultimately abstained from so doing.

It accordingly often became necessary for Counsel designated to assist your Commission in the presentation of evidence to take active steps to persuade various persons to testify. It was, however, only necessary in a very few instances to issue subpoenas to secure the attendance of witnesses.

The founder of Scientology, Mr. Lafayette Ronald Hubbard, was to the best of your Commission's knowledge at no stage subsequent to the appointment of your Commission and prior to the completion of its Report, within the boundaries of the Republic of South Africa or the territory of South West Africa. Accordingly your Commission was powerless to secure his attendance at any of its hearings. No application was made on behalf of Mr. Hubbard to testify before your Commission and no request was made to assist his entry into the Republic for the purpose of attending any of your Commission's sessions. It is accordingly necessary to place on record your Commission's regret that it did not have the benefit and assistance of testimony and information from the founder of Scientology in regard to the wide field covered by its terms of reference. Your Commission did listen to a recorded speech by Mr. Hubbard and did view a film featuring him.

The documentary evidence available to your Commission was submitted to it either as exhibits during the course of evidence or were obtained by your Commission directly from the Church of Scientology or by means of resources at its disposal. The documentary evidence submitted as exhibits are listed in annexure "C".

Your Commission is satisfied that the publicity given to the inquiry and its deliberations drew adequate public attention to the subject of its investigation. The Church of Scientology in South Africa (Pty.) Ltd., received unlimited opportunity of calling such evidence as it desired to adduce and availed itself of the opportunity.

Your Commission has come to the conclusion that it is neither necessary nor desirable to discuss in its Report all the evidence adduced before it. However, your Commission has considered the import of all the information at its disposal. In arriving at its conclusions and in making its recommendations, your Commission had regard only to the viva voce evidence adduced before it and to books and documents which unquestionably emanate from official Scientology organizations.

Particular mention must be made of the following persons and officials who made accommodation and other facilities available to your Commission for its meetings away from Pretoria: The Director of Building Services, Natal Provincial Administration for Durban. The City Librarian, City of Johannesburg for Johannesburg. The Regional Director, Western Cape, Department of Posts and Telegraphs, Cape Town for Cape Town. The Secretary, Local Transportation Board, Port Elizabeth for Port Elizabeth. The Town Clerk, Municipality of Grahamstown for Grahamstown. The Town Clerk, Municipality of East London for East London. The Provincial Secretary, Bloemfontein for Bloemfontein. The local representatives of the Department of Public Works at Port Elizabeth, East London and Bloemfontein for assistance in procuring the accommodation indicated above.

Your Commission desires to express to Mr. J.A. Coetzee, Under Secretary and Miss A.M.M. van der Merwe, Senior Typist of the Department of Health, its appreciation of the highly efficient manner in which the secretarial and typing duties of your Commission were executed by them. Your Commission particularly wishes to record its appreciation that they were willing to continue in office, Mr. Coetzee after his superannuation as from the 1st September, 1970, and Miss Van der Merwe (as Mrs. Erasmus) after her marriage on the 11th April, 1970.

It is with deep regret that mention must be made of the untimely death of one of your Commissioners and our colleague, Professor H.L. Swanepoel, on the 26th January, 1972. Your Commissioners were fortunate to have him with them and to benefit by his valuable assistance and contribution to the deliberations of your Commissioners. He associated himself in general with the approach of your Commissioners towards the subject of Investigation.

In view of the advanced stage of your Commission's deliberations at the date of his death it was not considered expedient to ask you, Mr. President, to replace him.

With this introduction we, the undersigned Commissioners appointed by you to enquire into and submit recommendations and report on the matters mentioned in the Terms of Reference as reflected hereinafter, have carried out your directive to the best of our ability and respectfully wish to present to you in the chapters which follow our unanimous Report.

Unless there are any further investigations you may desire us to carry out, we regard our task as having been completed, and trust that you will find our Report to be of value.

Signed at Cape Town on this 9th day of June, 1972.

G.P.C. Kotzé

G.P.C. Kotzé, Chairman.

P. H. Bosman

P. H. Bosman, Member.

G. J. Davidtsz

G. J. Davidtsz, Member.

G. J. Elliott

G. J. Elliott, Member.

A. M. G. Maytom

A. M. G. Maytom, Member.

L. v. E. Pretorius

L. v. E. Pretorius, Member.

I. J. J. van Rooyen

I. J. J. van Rooyen, Member.

A. J. van Wyk

A. J. van Wyk, Member.

CONTENTS

	Page
TO THE STATE PRESIDENT	i
<u>CHAPTER 1:</u> INTRODUCTION	1
<u>CHAPTER 2:</u> ESTABLISHMENT OF THE COMMISSION	2
<u>CHAPTER 3:</u> REVIEW OF ACTIVITIES AND MODI OPERANDI	5
<u>CHAPTER 4:</u> SCIENTOLOGY: ITS NATURE, ITS FOUNDER AND ITS ORGANIZATION	11
THE TERM SCIENTOLOGY	11
THE FOUNDER	12
THE ORGANIZATION OF THE SCIENTOLOGY MOVEMENT	16
<u>CHAPTER 5:</u> THE AIMS AND OBJECTS OF SCIENTOLOGY	30
<u>CHAPTER 6:</u> THE BASIC THEORY UNDERLYING DIANETIC AND SCIENTOLOGY THERAPY	69
INTRODUCTION	69
THE THEORY OF DIANETICS	70
The reactive and analytical minds	70
Engrams and aberrations	72
The consequences of engrams	76
Dianetic therapy	78
Clear as the goal	80
<u>CHAPTER 7:</u> THE AUDITOR	92
THE AUDITOR'S FUNCTION	93
INSTRUCTIONS TO AUDITORS	93
Instructions contained in the Auditor's Code	93
Instructions for the use of the various techniques	95
THE AUDITOR'S QUALIFICATIONS	98
THE DANGERS OF AUDITING BY INADEQUATELY TRAINED AUDITORS	99
<u>CHAPTER 8:</u> THE E-METER	100
<u>CHAPTER 9:</u> SOME HARMFUL PRACTICES OF SCIENTOLOGY	114
<u>CHAPTER 10:</u> THE NATURE AND AMOUNT OF REMUNERATIONS CHARGED OR RECEIVED AND THE MANNER AND METHODS BY WHICH THESE FUNDS ARE COLLECTED	150
CHARGES LEVIED FOR PROCESSING	150
ROYALTIES DERIVED FROM BOOKS AND PUBLICATIONS	102
MONIES RECEIVED FROM THE SALE OF E-METERS AND BOOKS	103
MONIES RECEIVED FROM THE SALE OF TAPES	103
PROFITS FROM CONGRESSES	104
CASH PENALTIES OR FINES	104

<u>CHAPTER 11:</u> THE MANNER IN WHICH SCIENTOLOGY IS ADVERTISED	168
PROMOTION BY WORD OF MOUTH	168
PROMOTION BY LETTER WRITING	168
PROMOTION BY MEANS OF OPEN MEETINGS OR CONGRESSES	173
ADVERTISEMENTS IN THE PRESS	174
ADVERTISING THROUGH THE MEDIUM OF THE "AUDITOR" AND "UNDERSTANDING"	175
PROMOTION BY MEANS OF PUBLICISING SUNDAY SERVICES	177
<u>CHAPTER 12:</u> CHILDREN IN SCIENTOLOGY	179
<u>CHAPTER 13:</u> SCIENTOLOGY; ITS CLAIMS TO BE A RELIGIOUS PHILOSOPHY, A RELIGION AND A CHURCH	193
THE PHILOSOPHY OF SCIENTOLOGY	195
SCIENTOLOGY AS A RELIGIOUS PHILOSOPHY AND ITS CLAIM TO BE A RELIGION	203
THE CLAIM OF SCIENTOLOGY TO BE A CHURCH	206
<u>CHAPTER 14:</u> SCIENTOLOGY AND ITS ATTACKS ON PSYCHIATRY	216
<u>CHAPTER 15:</u> SUMMARY OF RECOMMENDATIONS	227
<u>ADDENDUM:</u> EVIDENCE: MR. JAN HENDRIK DU PLESSIS.	
<u>LIST OF ANNEXURES:</u>	
"A" : SCHEDULE OF PERSONS AND ORGANIZATIONS FROM WHOM MEMORANDA WERE OBTAINED.	
"B" : SCHEDULE INDICATING THE NAMES OF THE WITNESSES WHO TESTIFIED <u>VIVA VOCE</u> -	
WITNESSES CALLED BY COUNSEL DESIGNATED TO ASSIST THE COMMISSION IN THE PRESENTATION OF EVIDENCE.	
WITNESSES WHO WERE NOT REQUIRED TO TESTIFY ON OATH OR AFFIRMATION AND WHO WERE ALSO CALLED BY COUNSEL DESIGNATED TO ASSIST THE COMMISSION IN THE PRESENTATION OF EVIDENCE.	
WITNESSES SPECIFICALLY CALLED TO TESTIFY BY AND ON BEHALF OF THE CHURCH OF SCIENTOLOGY IN SOUTH AFRICA (PTY.) LTD.	
"C" : SCHEDULE OF DOCUMENTS SUBMITTED TO THE COMMISSION AT ITS PUBLIC MEETINGS AND RECORDED AS EXHIBITS.	
"D" : CHART REFLECTING THE ADMINISTRATIVE DIVISIONS OF THE CHURCH OF SCIENTOLOGY.	

SECTION II

CHAPTER 1

INTRODUCTION.

- 1.1. Section II of this Report comprises the following three chapters:
Chapter 2 : The Establishment of the Commission.
Chapter 3 : Review of Activities and Modi Operandi.
Chapter 4 : Scientology: Its Nature, its Founder and its Organization.
- 1.2. The terms of reference consist of nine subdivisions which are set out in paragraph 2.1 of Chapter 2. The Commission found it convenient to group terms of reference Nos. 1, 2, 5 and 7 together in one section of the Report. This section viz. Section III comprises five chapters which unavoidably contain a measure of overlapping. The chapters in question are:
Chapter 5 : The aims and objects of Scientology.
Chapter 6 : The basic theory underlying Dianetic and Scientology Therapy.
Chapter 7 : The Auditor.
Chapter 8 : The E-Meter.
Chapter 9 : Some harmful practices of Scientology.
- 1.3. Terms of reference Nos. 3 and 4 are discussed in Section IV which comprises:
Chapter 10 : The nature and amount of remuneration charged or received
and the manner and methods by which these funds are
collected.
- 1.4. Term of reference No. 6 is discussed in Section V which comprises:
Chapter 11 : The manner in which Scientology is advertised.
- 1.5. Term of reference No. 8 is discussed in Section VI which comprises:
Chapter 12 : Children in Scientology.
- 1.6. Term of reference No. 9 in so far as it has not been invoked in discussing terms of reference Nos. 1-8, is discussed in Section VII which comprises two chapters as follows:
Chapter 13 : Scientology: Its claims to be a religious philosophy,
a religion and a Church.
Chapter 14 : Scientology and its attacks on Psychiatry.
- 1.7. Section VIII comprises:
Chapter 15 : Summary of recommendations.

CHAPTER 2

ESTABLISHMENT OF THE COMMISSION.

2.1. The following appeared in Government Gazette No. 2351 of the 11th April, 1969 -

"DEPARTMENT OF HEALTH

COMMISSION OF ENQUIRY INTO
SCIENTOLOGY

It is hereby notified for general information that the State President has been pleased to appoint a Commission of Enquiry as follows:-

COMMISSION

BY THE STATE PRESIDENT OF THE REPUBLIC OF SOUTH AFRICA

To:

PIETER EDUARD BOSMAN.
GERHARDUS JOHANNES DAVIDTZ.
GUY ABERCROMBIE ELLIOTT.
GERHARDUS PETRUS CHRISTIAAN KOTZÉ.
ALICE MARGARET CERTRUDE MAYTOM.
LETTIE VAN ZYL PRETORIUS.
HENDRIK LAMBERTUS SWANEPOEL.
IZAK JOHANNES JACOBUS VAN ROOYEN.
ADOLF JOHANNES VAN WYK.

Greetings:

Whereas I deem it expedient to appoint a Commission to enquire into and submit recommendations on the matter mentioned hereinafter;

Now, therefore, reposing great trust in your knowledge, judgement and ability, I do by these presents authorise and appoint you to be members of a Commission and you, Gerhardus Petrus Christiaan Kotzé, to be Chairman of the Commission, to enquire into and report on -

- (1) the aims and objects of Scientology and to determine whether the organisation as such is in a position and capable to achieve such objects;
- (2) the methods, processes, practices, techniques and principles of treatment which are applied to achieve the objects envisaged;

- (3) the nature and the amount of remuneration which is charged or received by persons who are associated with the practice of this cult;
- (4) the manner and methods by which this money is collected;
- (5) the type of behavioural deviations and illnesses to which the practitioners give attention;
- (6) the manner in which Scientology is advertised;
- (7) the possible beneficial or harmful effects of the processes;
- (8) the influencing of persons under 16 years and the legal considerations regarding the approval of parents that their children be involved; and
- (9) any other aspects concerning Scientology which the Commission may deem necessary.

Given under my Hand and the Seal of the Republic of South Africa at Cape Town this Twenty-eighth day of March, One thousand Nine hundred and Sixty-nine.

J.J. FOUCHÉ,
State President.

By Order of the State President-in-Council.
C. DE WET,"

"PROCLAMATION

BY THE STATE PRESIDENT OF THE REPUBLIC OF SOUTH AFRICA

No. 85, 1969

APPLICATION OF THE COMMISSIONS ACT, 1947, TO THE COMMISSION OF INQUIRY INTO THE CULT KNOWN AS SCIENTOLOGY IN SOUTH AFRICA.

Under the powers vested in me by section one of the Commissions Act, 1947 (Act 8 of 1947), I hereby declare that the provisions of the said Act shall apply to the Commission of Inquiry into the cult known as Scientology in South Africa, which I have today appointed.

CHAPTER 3

REVIEW OF ACTIVITIES AND MODI OPERANDI.

3.1. The Commission met for the first time at 9.30 a.m. on the 28th April, 1969, in General Piet Joubert Building, 218 Visagie Street, Pretoria, under the Chairmanship of the duly appointed Chairman of the Commission, the Honourable G.P.C. Kotzé, B.Com. (Rand), LL.B. (Rand), Judge of the Supreme Court of South Africa (Eastern Cape Division). All the other members were present, namely -

Mr. P.E. Bosman, B.A. (S.A.);

The Reverend G.J. Davidtsh, B.A. (U.P.), B.D. (U.P.), LL.B. (S.A.);

Professor G.A. Elliott, M.B., Ch.B. (C.T.), M.D. (C.T.), M.R.C.P. (London),
F.R.C.P. (London);

Mrs. A.M.G. Maytom, S.S. St.J.;

Dr. (Mrs.) L. v. Z. Pretorius, M.A. (Stel.) Ph.D. (London);

Professor H.L. Swanepoel, B.A. (Stel.) LL.B. (Stel.), LL.D. (Stel.);

Professor I.J.J. van Rooyen, M.A. (S.A.), D.Phil. (S.A.);

Professor A.J. van Wyk, M.B., B.Ch. (Rand), D.P.M. (Rand), Speciality Psychiatry.

3.2. The Chairman stated that as all members had received copies of the terms of reference of the Commission as published in Government Gazette No. 2351 of the 11th April, 1969, and copies of Proclamation No. 85, 1969, by the State President, the Commission was declared a properly constituted functioning body.

3.3. At the first meeting of the Commission it was decided that viva voce evidence be heard at the main centres of the Republic and, if need be also in the territory of South West Africa, but after consultation with the Administration of that territory, the Commission resolved not to hear evidence there.

3.4. Representations from the firm of Attorneys Messrs. Sloot, Broido, Hesselson and Liknaitzky, Johannesburg, on behalf of the Church of Scientology in South Africa (Pty.) Ltd., and also from that organization itself concerning the Enquiry were considered and at the second meeting of the Commission held at Pretoria on the nineteenth day of May, 1969, Mr. T.H. van Reenen, S.C. and Mr. M.J. Wentz, instructed by Messrs. Sloot, Broido, Hesselson and Liknaitzky, Johannesburg, appeared on behalf of the Church of Scientology in South Africa (Pty.) Ltd. At the opening of the third meeting of the Commission held at Durban on the twenty-seventh day of May, 1969, Mr. Wentz announced that henceforth he alone, instructed as aforesaid, would appear on behalf of the said Church of Scientology in South Africa (Pty.) Ltd. With the exception of the thirteenth day of October, 1969, on which date Mr. V.T. Pienaar, of the firm of Attorneys of Messrs. Sloot, Broido, Hesselson and Liknaitzky, Johannesburg, appeared on behalf of the Church of Scientology in South Africa (Pty.) Ltd., the valued

assistance of Mr. Meutz (upon whom the status of S.C. was conferred during November, 1969) was available to the Commission throughout until all the evidence was concluded and written addresses and representations were submitted to the Commission on the 20th day of January, 1971.

3.5. On the 27th November, 1969, the firm of Attorneys abovementioned advised the Commission that its mandate to represent the said Church of Scientology in South Africa (Pty.) Ltd. before the Commission had been terminated by its client and that in future Messrs. Couzyn, Hertzog and Horak, Attorneys of Pretoria would represent the said Church of Scientology in South Africa (Pty.) Ltd. before the Commission. Mr. Meutz, S.C., duly instructed by the lastmentioned firm continued to appear on behalf of the Church of Scientology in South Africa (Pty.) Ltd.

3.6. Pursuant to a decision of the Commission representations were made to the Honourable the Minister of Health for the designation of an officer to assist the Commission in the presentation of evidence to it. As a result of such representations arrangements were made to place at the disposal of the Commission the services of the then Deputy Attorney-General of the Orange Free State and the present Attorney-General of the Eastern Cape, Mr. E.O.K. Harwood, S.C., whose valued assistance was available to the Commission from the sixteenth day of May, 1969, until all the evidence was concluded and addresses and representations were submitted to the Commission on the 9th day of December, 1970.

3.7. The Commission caused the following press statements, dated the fifth and twentieth days of May, 1969, to be widely published:

*PRESS STATEMENT ON:
COMMISSION OF ENQUIRY INTO SCIENTOLOGY

5th May, 1969.

According to proclamation in Government Gazette no. 2351 of the 11th April, 1969, the above Commission has been appointed by the State President to enquire into and report on -

- (1) the aims and objects of Scientology and to determine whether the organisation as such is in a position and capable to achieve such objects;
- (2) the methods, processes, practices, techniques and principles of treatment which are applied to achieve the objects envisaged;
- (3) the nature and the amount of remuneration which is charged or received by persons who are associated with the practice of this cult;
- (4) the manner and methods by which this money is collected;
- (5) the type of behavioural deviations and illnesses to which the practitioners give attention;
- (6) the manner in which Scientology is advertised;

- (7) the possible beneficial or harmful effects of the processes;
- (8) the influencing of persons under 16 years and the legal considerations regarding the approval of parents that their children be involved; and
- (9) any other aspects concerning Scientology which the Commission may deem necessary.

At its first meeting on the 28th April, 1969, the Commission resolved to give all persons and organizations the opportunity to present evidence. For that purpose the undermentioned places will be visited by the Commission on the dates indicated.

All persons and organizations intending to present oral evidence are invited to write to the Secretary of the Commission, Private Bag 88, Pretoria and submit a resumé of the evidence which will be presented under all (or any one of) the items of Terms of Reference of the Commission, which should reach the Secretary not later than the date shown opposite each place.

Evidence will be heard in Committee.

<u>Place</u>	<u>Date of visit</u>	<u>Last date on which Resumé should reach the Secretary</u>
Durban	27, 28 and 29 May, 1969	<u>14th May, 1969</u>
Johannesburg	9, 10 and 11 June, 1969	<u>24th May, 1969</u>
Cape Town	17, 18 and 19th June, 1969	<u>2nd June, 1969</u>
Port Elizabeth	29, 30 and 31 July, 1969	<u>21st June, 1969</u>
East London	9th September, 1969	<u>16th August, 1969</u>
Bloemfontein	16th September, 1969	<u>23rd August, 1969</u>
Kimberley	17th September, 1969	<u>23rd August, 1969</u>
Pretoria	6, 7, 8 and 9 October, 1969	<u>20th September, 1969</u>

"PRESS STATEMENT ON:
COMMISSION OF ENQUIRY INTO SCIENTOLOGY.

20th May, 1969

At a meeting held on the 19th May, 1969, the Commission of Enquiry into Scientology decided that it will receive evidence by means of Memoranda, letters and verbal evidence.

All evidence heard by the Commission will be heard in public except where the Chairman otherwise decides in terms of Section 4 of the Commissions Act No. 8 of 1947.

The reasonable request of persons who express the wish to testify in camera and who desire their identity not to be disclosed will be full.

respected by the Commission in suitable cases.

Where necessary the Commission will fully protect witnesses who fear victimisation of any kind.

All persons or bodies who so desire will be allowed to be legally represented before the Commission.

Mr. F.O.K. Harwood S.C. has been designated to assist the Commission in the presentation of evidence and should be approached through the Secretary of the Commission at Private Bag 88, Pretoria, by all persons and bodies desirous of presenting information to the Commission."

3.8. Apart from the invitation to present evidence as indicated in the above Press Statements, the following bodies were approached to present evidence to the Commission:

- (i) The South African Medical and Dental Council.
- (ii) The South African Medical Association, particularly the Psychiatric Group.
- (iii) The South African Psychological Association.
- (iv) "Die Nederduitse Gereformeerde Kerk".
- (v) "Die Gereformeerde Kerk in Suid-Afrika".
- (vi) "Die Nederduitsch Hervormde Kerk van Afrika".
- (vii) "Die Apostoliese Geloofsending van Suid-Afrika".
- (viii) The Methodist Church of South Africa.
- (ix) The Church of the Province of South Africa. (Anglican).
- (x) The Roman Catholic Church.
- (xi) The Presbyterian Church of Southern Africa.

3.9. All the bodies mentioned in the preceding paragraph, except "Die Apostoliese Geloofsending van Suid-Afrika" and the Presbyterian Church of Southern Africa responded by submitting memoranda. In addition the following bodies presented viva voce evidence through duly authorised representatives:

- (i) The South African Medical Association - Psychiatric Group.
- (ii) The South African Psychological Association.
- (iii) "Die Nederduitsch Hervormde Kerk van Afrika".
- (iv) "Die Nederduitse Gereformeerde Kerk".

3.10. Hearings for the purpose of receiving oral evidence were arranged and thereafter held at the undermentioned places on the dates indicated:

<u>Place</u>	<u>Dates</u>
Pretoria	19.5.1969; 6 - 9.10.1969; 14 - 16.10.1969; 8 - 9.12.1969; 27.4.1970 - 6.5.1970; 11 - 13.5.1970; 29.5.1970 - 4.6.1970
Durban	27 - 29.5.1969; 20 - 22.10.1969
Johannesburg	9 - 11.6.1969; 13 - 17.10.1969
Cape Town	17 - 19.6.1969; 10 - 14.11.1969; 16.2.1970
Fort Elizabeth	29 - 30.7.1969; 2.12.1970
Grahamstown	1.8.1969
East London	9 - 10.9.1969
Bloemfontein	10 - 17.9.1969

As no evidence was tendered from persons living at or near Kimberley, the Commission did not meet at that centre.

3.11. It was found necessary to delegate specified aspects of the terms of reference, including the study of specific publications, to individual members of the Commission for preferential attention. In due course the entire Commission considered and approved the final form of the individual suggestions and recommendations made by the members to whom specific tasks were delegated.

3.12. A verbatim record of oral evidence was kept by making use of a professional stenograph service. The service was also used when evidence was discussed by members, proposals considered and decisions and resolutions taken in connection with the preparation of the Report. This service contributed much in facilitating and expediting the task of the Commission.

3.13. Save as set out in paragraph 3.14 and on occasions when five witnesses testified after all persons other than the members of the Commission, the various legal representatives, the Secretary and recording staff were excluded, all the sittings of the Commission for the purpose of receiving oral evidence were open to the public and all the evidence and addresses were heard in public. Final submissions by Mr. Harwood and Mr. Wentz were submitted in writing.

3.14. Apart from the hearings set out above the Commission in the presence of its Secretary, and where required also the recording staff, further met for the purpose of deliberating in respect of its terms of reference.

3.15. The following are particulars of the meetings held by the Commission:

<u>Place</u>	<u>Number of meetings</u>	<u>Number of sitting days</u>
Pretoria	11	38
Durban	2	6
Johannesburg	2	7
Cape Town	4	9
Port Elizabeth (including Grahamstown)	2	5
East London	1	2
Bloemfontein	1	2

3.16. As is to be expected in the case of a Commission as large as the present one, every member of the Commission could not attend at each of the many meetings which were held. However, the attendance at meetings was in the main regular. On the occasions when individual members were absent this was due either to ill health or to circumstances beyond the control of the members in question. It is recorded that the wholehearted co-operation of the Judge President of the Eastern Cape Division of the Supreme Court made it possible for the Chairman to be present and to preside at every meeting of the Commission.

3.17. The press was allowed access to all public sessions of the Commission. No restriction was placed on the right of the press to report proceedings at the public sessions. In certain exceptional cases the Chairman of the Commission requested the press not to publish the names of certain witnesses or persons. The Commission desires to place on record its appreciation of the manner in which the press co-operated with it at all times.

SCIENTOLOGY: ITS NATURE, ITS FOUNDER AND ITS ORGANIZATION.

The term Scientology.

4.1. Scientology is -

"a word which has recently been invented. It finds no place in the English dictionaries."¹

The word unquestionably has been coined by Mr. Lafayette Ronald Hubbard, the man who claims to be the founder or discoverer of the system known by the name. He derived the word from the Latin word Scio and the Greek word Logos.

"The term SCIENTOLOGY is taken from the Latin word SCIO (knowing in the fullest meaning of the word) and the Greek word LOGOS (to study)."^{2a}

"Scientology was discovered (found) not invented (created).

It was organized by L. Ron Hubbard, an American, who has many degrees and is very skilled by reason of study."^{2b}

4.2. According to the dictionary of Scientology, published under the authority of Mr. Hubbard, it is -

"An applied philosophy dealing with the study of knowledge, which, through the application of its technology can bring about desirable changes in the conditions of life."³

4.3. During 1969 the word religious was introduced into the definition by inserting it between the words applied and philosophy.^{*}

4.4. In the Memorandum of Association of Hubbard Scientology Organisations in South Africa (Pty.) Ltd., the term is defined in the first "objects" clause as follows:

"Scientology is an organized body of Scientific research knowledge concerning life, life sources and the mind and includes practices that improve the intelligence, state and conduct of persons as developed by Lafayette Ronald Hubbard."⁴

¹ Lord Denning in Schmidt and another v. Secretary of State for Home Affairs, (1969) 2 Ch. 149 at 167.

² Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Midland Road, Bedford, England. (Copyright 1965), a) p. 9; b) p. 11 (Editors Note).

³ Hubbard L. Ron: Scientology Abridged Dictionary. Papercraft Litho Limited, Hayes, Middlesex, England. (1967), p. 31.

⁴ Memorandum of Association of Hubbard Scientology Organisations in South Africa (Pty.) Ltd. Registered under the Companies Act 1926, as No. 657422. Para. 3. Objects Clause (1), p. 2.

* The Auditor No. 49 World Wide. (Copyright 1969).

4.5. The aims and objects of Scientology and its relationship to Dianetics is discussed in Chapter 5.

The Founder.

4.6. In the absence of direct evidence, the biographical detail concerning Mr. Hubbard set out in (a), (c), (d) and (e) hereunder is reproduced in summarised form but without change of language or phraseology from some of Mr. Hubbard's own publications and those of his organizations:

(a) He was born on the 13th March, 1911, in Tilden, Nebraska, United States of America. He was the only child of Commander H.R. Hubbard, U.S.N., and Dora May Hubbard. He was raised on his grandfather's cattle ranch in Montana. It has often been stated of Hubbard that "he could ride before he could walk." At the age of ten he rejoined his father and mother. At the age of fourteen, his father's duties took the family to the Far East where the young Hubbard travelled extensively in China, throughout Asia and India. In Northern China and India he became intensely curious about the composition and destiny of man, and studied on the one hand with Lama priests, and made himself agreeable on the other to war-like people by his ability to ride.

At the age of nineteen, Mr. Hubbard commenced study at the University of Washington D.C. where he graduated in Mathematics and Engineering from Columbia College. He also attended the Princeton University and obtained a degree of Ph.D. from the Sequoia University.

(b) The Commission is aware of allegations which have from time to time been made that Mr. Hubbard's claims that he holds degrees are false. On the evidence adduced to it, the Commission is unable to verify the accuracy of the claim, but records that according to uncertified copies of documents submitted to it (which documents include a photo-copy of a certificate which purports to emanate from Sequoia University) the degree of Doctor of Philosophy, Honoris Causa, was conferred on Mr. Hubbard by the said University on 10th February, 1953. The following statement is made:

"You often hear slurs on LRH 'lack of degrees'.

LRH was trained in mathematics and science at George Washington University, in government at Princeton and was given his doctor of philosophy degree by Sequoia

University in California. But there are no degrees or courses given in Universities for the subjects he researches. He does not practice in any field requiring a degree. He does not need or want degrees, but even so he has them."¹

(c) Pre-war Period.

His first action on leaving college was to blow off steam by leading an expedition into Central America. In the next few years, he headed three, all of them undertaken in order to study savage peoples and cultures to provide fodder for his articles and stories. Between 1931 and 1941 he visited many barbaric cultures and yet found time to write seven million words of published fact and fiction.

Having first become interested in Asia, in the mind, and in man, he multiplied this interest with his investigations of savage peoples, and by 1938 wrote a never-published work called by the code name "Excalibur", on the basic principles of human existence.

By 1936 he had become a member of the Explorer's Club in New York City, and until this day, this is his permanent address.

He has written in addition to travel articles, western, science fiction, and adventure stories, and is still one of the better known science fiction writers. He is called in this field by many the "H.C. Wells of America". He was first called to Hollywood to write a script for a motion picture in 1936, and since that time has done considerable work in this direction.

(d) War Service.

Commissioned before the war in 1941, by the United States Navy, he was ordered to the Phillipines at the outbreak of war in the United States and was flown home in the late spring of 1942 in the Secretary of the Navy's private plane as the first United States returned casualty from the Far East.

As a yachtsman, he had considerable sea experience, and the scarcity of officers and the frequency of torpedoings were such that without rest, he was ordered at once to the command

¹HCO WW Staff for L. Ron Hubbard. HCO Information Letter. Essential Information every Scientologist should know. November 24, 1963, p. 1.

of the former British corvette, the Mist, and saw service for the remainder of that year, serving with British and American anti-submarine war vessels in the North Atlantic. He rose to command a squadron. In 1943 he saw duty in the North Pacific.

(c) Post War.

In 1950 Mr. Hubbard supposed he had studied man enough and had written about man enough to write a book about him as such, stressing what made him "tick".

Although he had early written monographs such as Man Under Stress, and a Description of Mental Workings, from the viewpoint of the physicist and anthropologist, his 1950 work was for popular consumption, written at the behest of a psychiatric textbook publisher. Its name was Dianetics: The Modern Science of Mental Health.

Because of the public's interest in the book, several connections of the publisher organized a company to serve the communication lines it has created. They formed the Hubbard Dianetic Research Foundation of Elizabeth, New Jersey, and to give it the stamp of approval, made Mr. Hubbard a director.

There are two such official organizations today and these are the Hubbard Association of Scientologists International of the United States and Great Britain, and the original Hubbard Dianetic Research Foundation.

Mr. Hubbard still thinks of himself as a writer and a lecturer, not a psychotherapist. His role as he sees it is to give people what he knows about mind and life, and let them use it for the benefit of mankind if they wish. Concerning sudden recoveries from illness, Mr. Hubbard said: "I saw miracles in India and China done by holy men, but long association with them convinced me that they did not know entirely how they did it. I set out to find out from nuclear physics a knowledge of the physical universe, things lacking entirely in Asian philosophy. I made a few discoveries and we have been applying them. I believe any student given a similar background could have done the same thing. I just happened along at the right cross-roads."¹

¹Staff, Hubbard Association of Scientologists International. Certainty. Monthly Publication of Scientology. Volume Three, Number Two. The Foundry Press Ltd., Bedford, England, p. 7.

(c) Character Assessments of Mr. Hubbard.

Witnesses who testified before the Commission gave the following evidence:

- (i) "He was a dynamic man with a lot of presence, quite a large man, and I found the only thing that was in his favour, was, he had a great deal of presence, but he is a man who must be obeyed at all costs ... I have seen him go up and down a passageway yelling and ranting and banging on the walls, and tearing up a carpet because he was disobeyed. This was at Saint Hill ... he is an impressive speaker. Very impressive speaker ... Well, he doesn't mix at all. He has no outside interests. He lived entirely inside his Saint Hill mansion. He won't accept telephone calls and he won't accept callers. You have got to come through a busload this and this and this; he won't accept a registered letter. He is very difficult to get to see. You could see the Pope much easier than you could see Ron Hubbard. He would appear for his lecture you know, swoop down and into his pulpit. He was always very elevated when he gave his lectures, deliver his lecture, and disappear again. He was not a man who mixed much amongst his students. And he was really very inaccessible and anything but what he claimed to be."^{1a}
- (ii) "... I didn't know whether he had set himself up as a Messiah or whether the Scientologists had set him up as a Messiah or some sort of god or something and I was pleasantly surprised to find that he was completely human ... Made of ordinary flesh and blood, a very big man, flamboyant sort of Texan - slight Texas American accent ... bright. Very much alive and all there."^{1b}
- (iii) "He is a big man, red hair, he speaks slowly, a compulsive smoker, a compulsive Coca-Cola drinker, and what shall I say - at a distance, observing this, very aware of his importance. We had to clap when he came in to sit down and everything had to be quiet, the doors closed, then he commenced to speak, and such controls which were a sort of mark of respect, I suppose. And he read with great glee the telegrams and so forth of congratulations which came from various countries, congratulating him on his new techniques - 'Good old Ron has done it again' - this sort of thing. This gave me the impression

¹Record of Evidence: a) Vol. 5, pp. 77-78 - Mrs. M.J. Nicholson.
b) Vol. 27, p. 33 - Mr. P. van Niekerk.

that possibly he liked this admiration, he was conscious of his position. He wasn't easily tolerant of the environment, the environment had to be very quiet."¹

The Organization of the Scientology Movement.

4.7. The Scientology organization is encountered in several countries of the world. The world headquarters for the organization is the Hubbard College of Scientology, Saint Hill Manor, East Grinstead, Sussex, England. The Scientology movement has been active in South Africa since the middle 1950's. In September 1955 Dr. Jack Horner arrived in Johannesburg to conduct the first Advanced Clinical Course in South-Africa.² At present there are Orgs³ in Johannesburg, Cape Town, Durban, Pretoria and Port Elizabeth. Scientology is also actively propagated in other centres e.g. East London and Bloemfontein. The Commission has not been able to ascertain the exact number of members of Scientology in South Africa, but the figure is put at 25,000 by Mr. Gaiman.^{4a} This figure is probably the number of names on the South African mailing list and not an indication of true membership. As at December 1971 there were a total number of 3,107 Clears in the entire world.^{4b} Bearing in mind that the state of Clear is one of the objectives of all true scientologists and that Mr. Hubbard claims that the precision of his technology has made it a distinctly attainable state, it is quite impossible to regard Mr. Gaiman's estimate as anything but a highly exaggerated one.

4.8. The most constant characteristic of the Scientology movement over the years has been continual change. The first period - the 1950's to early 1960's - was largely devoted to experimentation, research and expansion. All the basic books on Scientology and Dianetics were published during these years e.g. Dianetics: The Modern Science of Mental Health, Science of Survival, Creation of Human Ability, Scientology: The Fundamentals of Thought, Scientology 8-80, Fundamentals of Scientology, Dianetics: The Evolution of a Science, Scientology: Its Contribution to Knowledge and The Book of Ceremonies. Later publications on the subject contain very little new subject matter.

4.9. During this period the teaching activities of the organization were still in a fluid state. The various grades now instituted were not yet worked out, with the result that such courses as were taken (e.g. to attain the state of Clear) later had to be revised.⁵ The administration with its manifold ramifications⁶ was being built up, and individual

¹Record of Evidence, Vol. 19, p. 22 - Mr. W.J. Botha.

²Horner J.F. : Fundamentals of Scientology.

^{4a}Record of Evidence: a) Vol. 51b, p. 122 - Mr. D.B. Gaiman.
b) Vol. 5, p. 20 - Mrs. M.J. Nicholson.

^{4b}The Auditor No. 70 World Wide, p. 8.

⁵The term used by scientologists for organizations.

⁶Infra paragraph 4.30.

initiative was given a great deal of scope. There were, for example, co-auditing sessions in which "Students audit students under supervision and with coaching from an experienced and veteran instructor, and in some cases from L. Ron Hubbard."¹ It must be noted that at that stage such veteran instructors could at most have had five years experience. Extensive use was also made of so-called field auditors whose main function was to propagate Scientology and canvass new members. How this should be done is explained in an HCO Bulletin. It stresses the importance of personal contact and gives detailed advice on how to spread Scientology by means of casual contact, newspaper advertisements, addressing and co-operating with groups. The final word of advice is: "Don't try to explain. Penetrate. Don't try to overwhelm. Penetrate."² At this time individual scientologists were also permitted to set up private Scientology practice.³

4.10. By 1961 the organization was working on a fixed pattern as is evident from the following:

"There are now two types of Scientology Organizations.

One is the large Central Organization as represented by Washington, Los Angeles, London, Melbourne, Capetown and Auckland.

The other is the City Office as represented by Sydney, Perth, Durban, Jo'burg, Port Elizabeth, New York, Detroit, Twin Cities, San Diego, etc.

Fundamentals

Fundamentally, a City Office evolves much as a large Central Organization did.

A City Office at first cannot use or afford the extensive pattern of a Central Organization and still remain solvent.

There is a make-break point above which one can afford the six department system and below which one has to 'cope'. This is at a minimum at £400 per week income or \$1200. Until one routinely has that, one cannot do otherwise than 'cope'.

A City Office is at its beginning characterized by the fact that everyone on staff wears all the hats.⁴ There is no individuation of departments. Later some semi-individuation can take place. This comes in as income grows.

¹ Hubbard L. Ron; Sanborn John: *The Co-Auditor's Manual of Scientology*. The Mamey Company, Texas, United States of America. (Copyright 1955), p. 10.

² Hubbard L. Ron; HCO Bulletin of September 15th, 1959. Dissemination Tips. Hubbard Communications Office, Cape Town, Republic of South Africa.

³ Record of Evidence, Vol. 21 - Mr. W.J. Borha.

⁴ Hat: A slang term used by scientologists for the title and work of a post in a Scientology Organization.

Even if all the titles are worn, the departments do not exist in fact and a condition can arise where people try to be Dept heads when they are really just sweeping floors.

In a City Office at first one cannot afford to employ Administrative staff who only Administer. The first break-out of this is hiring a receptionist.

A City Office is composed almost entirely of technical personnel who while working at technical activities (teaching, processing) somehow handle Administration.

A City Office invoices everything received, banks it all and pays all its salaries and bills by cheque. That is the lowest rung of an Accts Dept. Probably the Assn. Sec. in a City Office does this. The records are kept no further and someday get audited.

The fundamental action of a City Office is technical service.

A Running City Office

A City Office could be said to be running when it is receiving income for its support. This is paramount above posts and patterns.

An Established City Office

A City Office which is well established may have seven or eight people on staff.

Almost all of these people render at least some technical service except reception. For example:

Assn. Sec. is Promotion, also Interview Registrar, Dir. Accts and Purchasing.

D of P is a Registrar, does all Letter Registration and Invoicing.

Dir. Mat. keeps the place clean, does Address and Mail.

D of T teaches all students all classes.

PE Director handles PE and Co-audit both (staggered nights).

Any additional personnel are staff auditors.

A crew such as the above (such as HASI⁶ London, 1956) can actually make £500 or \$1 500 a week using only five rooms and this small staff.

Now very little Admin is expected of these people. The whole of Admin is a weekly financial breakdown for the unit and Adcomm reports, ⁶⁶graphs and auditors reports, student training reports and local mailings. Nobody expects OIC boards to be kept or long winded reports to be made.

⁶HASI: The abbreviation of Hubbard Association of Scientologists International.

⁶⁶Pc: The abbreviation of preclear.

The Test Line

To an established City Office, already doing well, a Test Line may be added providing it requires only the services of two people - one as Test in Charge, the other as Test Marking, Evaluation and Test Mailing.

If the PE Director is the best control person in the Org, the test line would then have a hope of paying off very well.

A test line should probably not be put into a City Organization which is not yet an established office.

HCO^d Office

A City Office has an HCO Area Office.

The actions and duties of this office are covered by HCO Policy Letters.

But in a City Office there is an added action for the HCO Area Sec. She may or may not have a communicator, depending on the size of the 5%. But the HCO Area Sec in a City Office assumes the HCO Continental Hat for Broad Dissemination in that area.

The HCO Area of a City Office must think about, handle and bring off special events.

These consist of Free Open Evenings, Tape Plays, Junior Congresses, Meetings for Field Auditors in the area and any special activity calculated to interest people in Scientology in that area.

Summary

A City Office, well-handled can grow to become a Central Organization with a Six Department System. But its income must rise above £500 a week or \$1500 before it starts adding anything but technical personnel.¹

This Policy Letter was re-issued under a Policy Letter of the 30th October, 1963 - Concerning City Offices. Policy Letters of the 9th April, 1961 - City Offices Successful Patterns - the 2nd May 1961 - Procedure on setting up city offices - and the 11th May, 1961 - City Offices - were also re-issued under the Policy Letter of the 30th October 1963.

4.11. Mr. Hubbard remarks:

"As I had no legal control over these Orgs. and as (especially the first Los Angeles Dianetic Org) the staffs elected their own heads (a fatal error) and as security was zero-minus there is little to be learned from them of a positive nature. Negative lessons consisted of:

¹Hubbard L. Ron: HCO Policy Letter of Feb. 21, '61. Pattern for City Offices. Hubbard Communications Office, East Grinstead, Sussex, England, pp. 1-2.

^dHCO: The abbreviation of Hubbard Communications Office.

1. I keep control of the Orgs.
2. No heads of Orgs. may be elected.
3. Security is vital.
4. Press must be avoided.
5. Vested interests first try to capture an Org., then try to invalidate me to the public, then try to infiltrate.
6. Finance must remain for Scientology, not for private profit.

These were bitter lessons and have determined our pattern of organization from the moment in 1952 that I managed to regain control and put a gradual end to the various evils which began with the pre-Book One attacks on Dianetics by an aberrated society."¹

It is interesting to note that there were further trials for Mr. Hubbard as the following indicates:

"JOHANNESBURG

During October '62, it was brought to my attention by HCO World Wide executives that the Central Organization in Johannesburg was refusing to report or answer up on despatches.

An investigation has subsequently demonstrated that ... the organization had quietly, without advices elsewhere, slipped about R24,000 in the red. Upwards of R18,000 of this did not belong to the Johannesburg organization but had been taken from HCO WW.² All reports to hand at HCO WW during the past six months however, are full of phrases like, 'we are doing fine', 'all is well', etc.

While money is not a prime consideration in Scientology, abuse or lack of it by an organization can destroy a dissemination point."²

4.12. A general tightening up of control and discipline became noticeable. This is reflected by the issue of a series of Policy Letters viz. -

- The Fair Game Law, dated 1.3.1965
- Justice: Offences and Penalties, dated 7.3.1965
- Ethics: Review, dated 29.4.1965
- Ethics Chits, dated 1.7.1965
- Suppressive Persons, dated 7.8.1965
- Suppressive Acts, dated 23.12.1965
- Public Investigation Section, dated 17.2.1966.

¹Hubbard L. Ron: HCO Policy Letter of April 9, 1961. Cit: Offices Successful Patterns. Hubbard Communications Office, East Grinstead, Sussex, England, p. 3.

²Hubbard L. Ron: HCO Information Letter of October 22, 1962. Johannesburg. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

³WW: The abbreviation of World Wide.

In addition the private practice of Scientology was discontinued," and internal control became more stringent. Duties were precisely defined.

"HATS, THE REASON FOR

HAT:- Slang for the title and work of a post in an org. Taken from the fact that in many professions such as railroading the type of hat worn is the badge of the job.

Organization consists of certain people doing certain jobs.

Disorganization consists of each person wearing all hats regardless of assignment.

In a smooth organization that runs well and succeeds EACH PERSON WEARS HIS OWN ASSIGNED HAT.

When a person has a job that belongs to another hat than his own, he passes the job to the other hat.

Each staff member is a specialist. He specialises in his own hat."¹

4.13. A close check was kept on productivity and disciplinary measures were instituted to ensure that everyone was on the job."²

4.14. That these and other policies emanated directly from Mr. Hubbard and were required to be enforced was made clear by a witness who worked for a time as Mr. Hubbard's personal communique at Saint Hill Manor, East Grinstead, Sussex, England, in 1966."³

4.15. Another change of direction for Scientology is indicated by the following:

"It is of interest to all organizations that all Scientology incorporations are religious in nature.

...

For information of the London and Commonwealth offices, they will soon be transferred to Church Status when the Founding Church of Washington DC is given full tax exemption, and HSI Ltd. and HCO Ltd. shares will be converted to equally valuable Church certificates.

Scientology 1970 is being planned on a religious organization basis throughout the world."⁴

4.16. During 1968 Mr. Callaghan, the British Home Secretary, took a decision which prohibited Mr. Hubbard from re-entering Great Britain.

¹Hubbard L. Ron: HCO Policy Letter, 1 July 1965 (Issue II). All Divisions. Hats, The Reason For. Hubbard Communications Office, East Grinstead, Sussex, England.

²Hubbard L. Ron: HCO Policy Letter of October 29, 1962. Religion. Hubbard Communications Office, East Grinstead, Sussex, England.

³Hubbard L. Ron: HCO Policy Letter dated May 9, AD.15. (1965). Field Auditors become Staff.

⁴Record of Evidence: Vol. 4, p. 49 and p. 54 ff - Mr. G.P. McNamee.

4.17. On July 25th, 1968, the British Minister of Health made a statement in the British House of Commons to the effect that the Government satisfied itself that Scientology is socially harmful. He announced that the following steps would be 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."¹

4.18. The action referred to in the preceding two paragraphs appear to have led to variations in the organization, practice and teaching of Scientology.

- (a) Mr. Hubbard established a Scientology sea organization on a sea-faring vessel, the Apollo, which seems to be the headquarters of that organization.
- (b) The lessened effectiveness of Saint Hill as the main educational centre for Scientology throughout the world led to the establishment of similar colleges in Denmark and California.

4.19. Mr. Hubbard, his present wife and their children now appear to spend most of their time on the Apollo. Indeed Mr. Hubbard's daughter, Diana, was married aboard the vessel on the 24th March, 1971.²

¹Hansard (British) No. 1459/1967/68. Columns 189-191. House of Commons 25th July, 1968.

²The Auditor No. 03 World Wide.

4.20. Mr. D.B. Gaiwan, the Deputy Guardian of the Church of Scientology World Wide, told the Commission in evidence that it is a falsehood to say at the present time, as some persons have at times suggested, that Mr. Hubbard controls the Church of Scientology organization throughout the world and is in fact the managing director. He referred the Commission to a policy letter which deals with the present position of Mr. Hubbard as follows:

"FOUNDER"

In that new boards of directors are being elected for the various corporations and their branches, I am resigning the title of Executive Director and in accordance with a resolution of the general meeting of charter members am being given the title of 'Founder' instead.

Hereinafter all SecEds will be signed for L. Ron Hubbard, Founder, as the name is now owned by the corporation.

The 'Office of LRH' remains as before. The designation SecEds does not change.

All Org Boards should change the top line Executive Director to 'Founder' in letters of similar size.

None of this changes various communication lines, but Policy Letters are hereafter to be accepted or nullified by Boards of Directors in their regular meetings.

I have not for a long while received pay from any organisation and my services are wholly volunteer.

The name Hubbard has been purchased by the organisations.

There are considerable outstanding sums loaned by me to orgs or owed to me by orgs and these should be paid as feasible, carrying me as a creditor in Disbursement Files.

I have worked long to stabilize and expand orgs and to complete technology and policies and am resigning on a high statistic.

I am still available for consultation and for signature, the signature being purchased by the orgs.

My Office of LRH as Founder remains mine as the public demonstrably stays away from orgs that do not bear the name 'L. Ron Hubbard' and I do not wish to damage their 'traffic' volume.

This is not a retirement but is a resignation from all director posts and the conducting of organisations by myself.

Organisations have now proven they can manage themselves and with mainly Clears in charge should come to no grief.

This affects all corporate structures in that I am not now a board member.

Bank accounts need no longer bear my signature but as they are so numerous and the task of changing them so great, I leave this to the new Boards to accomplish when they can.

I would appreciate the new boards holding early meetings to review or accept policy and bank mandates as soon as possible as I wish to remain available to answer any questions.

On specific request, as a writer, I will write books on Scientology, its organisation, and will write HCO D's and Policy Letters as requested. This is my writer hat.

L. RON HUBBARD.¹

4.21. The Commission is, the above policy letter notwithstanding, convinced that Mr. Hubbard's influence in the general structure and organization of the Scientology movement is still considerable and decisive. It is significant that the advertisement of the Sea Org bears the heading: "The Sea Org - Ron needs you now!"², and that the Sea Org is represented as the Training centre for the advanced OT grades especially with a view to posts in Africa.

4.22. A Flag Order outlines special functions of Sea Org officers as follows:

"The Sea Org sends its officers to individual orgs with unlimited powers to handle

- a. Ethics
- b. Tech
- c. Admin.

A general Sea Org Mission handles all three.

...

Controlling the upper end of the bridge and having so many Class VI and Class VII's and OT³ Grade V's and OT Grade VI personnel, the technical level of the Sea Org is very high.

...

The confront and organizational ability of Sea Org personnel is high above that of purely admin personnel.

Such activities give a strong base for Sea Org pre-dominance.

...

¹Hubbard L. Ron: HCO Policy Letter of 1 September 1960. Hubbard Communications Office, East Grinstead, Sussex, England.

²Sea Org Recruitment Officer, Handbill. Church of Scientology in South Africa (Pty.) Ltd., Johannesburg, South Africa.

³OT: The abbreviation of Operating Thetan.

The Sea Org has an area of public or political control based on

- A. ETHICS ACTION
- B. PEACE
- C. FINANCE AND ADMIN.

The above are the basic elements in Sea Org planning for use in future activities and for use by orgs in coordinating with the Sea Org.¹

4.23. That Mr. Hubbard is by no means a passive member of the Sea Org is confirmed by the evidence of Mr. Galman, who said that Mr. Hubbard trains scientologists who go to the Sea Org.²

4.24. As from July, 1970, a Flag Executive Briefing Course has been available aboard the Flagship Apollo.³

4.25. The St. Hill Special Briefing Course at the Advanced Organisation St. Hill Denmark (SHSBC at AOSHDK) caters for the training needs of scientologists from all of Europe and South Africa.⁴

4.26. On the 31st August, 1965, a company -

Hasi (Proprietary) Ltd.,

was incorporated under the Companies Act No. 46 of 1926, as amended, with registered office situate in the Transvaal and with a share capital of R10,00 divided into ten shares of R1,00 each. The name of the company was changed to -

Hubbard Scientology Organisations in South Africa (Pty.) Ltd.

pursuant to a special resolution dated 23rd December, 1966. This change was registered by the Registrar of Companies on the 23rd January, 1967. The share capital was increased to R100,00 by special resolution dated 5th December, 1967.⁵

"The Objects for which the Company is established are:

- (1) 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 and the grounds and processes of human knowledge, and to apply that knowledge; to further the dissemination and advancement of knowledge of all kinds and in particular of the human mind and the functioning thereof; and in particular to achieve such objects by the means and in accordance with the principles of the

¹Hubbard L. Ron: HCO Policy Letter of 8 February 1968. Issue II. Sea Org Zones of Planning. Hubbard Communications Office, East Grinstead, Sussex, England.

²Record of Evidence, Vol. 50b, p. 81 - Mr. D.B. Galman.

³The Auditor No. 64 World Wide.

⁴Memorandum of Association of Hubbard Scientology Organization in South Africa (Pty.) Ltd. Registered under Companies Act 1926, as No. 657422.

science known as Scientology developed by Lafayette Ronald Hubbard, and outlined in his work 'Scientology 8-8008' and in other works by him. 'Scientology is an organized body of scientific research knowledge concerning life, life sources and the mind and includes practices that improve the intelligence, state and conduct of persons as developed by Lafayette Ronald Hubbard'.

- (2) To conduct, establish and support schools, classes and lectures and to employ and train persons to teach and conduct the same.
- (3) To conduct guidance centres or clinics to make the data and technology of Dianetics and Scientology available to individuals and groups.
- (4) To produce, print, publish, sell, circulate and distribute gratuitously or otherwise, films, books, pamphlets, periodicals and literature of all descriptions and to exchange educational material with other kindred organisations and in particular with Hubbard Association of Scientologists.
- (5) To receive subscriptions, donations and legacies for the purposes of applying the same to or for any of the objects of the Company and to apply the same accordingly.
- (6) To prosecute and execute directly or by contributions or other assistance any such or any other works, undertakings, projects or enterprises in which, or for the prosecution whereof, or on the security whereof, or of any profits or emoluments derivable therefrom, the Company shall have invested money, embarked capital, or engaged its credit.
- (7) To purchase and hold for investment or otherwise acquire for investment property and rights in shares, stocks, bonds, debentures, scrip, securities, units, bills of exchange, promissory notes, negotiable or transferable instruments, contracts and obligations of any description.
- (8) To purchase or otherwise acquire immovable properties, particularly with a view to deriving rent or other income therefrom; to improve the income earning capacity of such properties by erecting, constructing, altering or repairing buildings or other erections and constructions thereon; to lease such properties to tenants; to sell such properties and to utilise the proceeds in the acquisition of other properties; and to exchange such properties for other properties.
- (9) To acquire any such property or rights by original subscription, tender, purchase, participation, exchange or otherwise; to underwrite or subscribe

for the same conditionally or otherwise; to guarantee the subscription or underwriting thereof with a view to investment and to vary, realise or otherwise deal with the investments of the Company by sale, exchange or otherwise.

- (10) To invest and deal with the monies of the Company (whether belonging to it in its own right or held in its capacity as a Trustee) in such manner and on such security as may from time to time be determined and in particular on the security of the mortgage of immovable property or the pledge of movable or incorporeal property.
- (11) To lend money to such persons and on such terms as may seem expedient and in particular to any person or company having dealings with the Company; and to give and to enter into suretyships or guarantees for the performance of any contract or obligation by any person or company or in connection with any part or portion of the business or objects of the Company.
- (12) To guarantee the payment of money secured by or payable under or in respect of bonds, debentures, debenture stock, contracts, mortgages, charges, obligations and securities of any company in which this Company is interested.
- (13) To raise or borrow or secure the payment of money, or the performance of any obligation in such manner and on such terms as may seem expedient, and in particular by the issue of debentures or debenture stock, whether perpetual or otherwise, and by passing bonds for registration with the proper authorities, and charged or not charged upon the whole or any part of the property of the Company, both present and future, including its uncalled capital, and to redeem, purchase or pay off any such securities, and to confer any special rights and privileges on the holders of such debentures or debenture stock or bonds.
- (14) To sell, improve, manage, develop, exchange, enfranchise, lease, mortgage, dispose of, turn to account or otherwise deal with all or any part of the property or rights of the Company.
- (15) To act as agents for the investment, loan, payment, transmission and collection of money, and for the purchase, sale, improvement, development and management of property, including business concerns and undertakings, and generally to transact and undertake all kinds of agency business, whether in respect of financial, commercial or agricultural matters.

- (16) To undertake and execute any trust whatsoever either gratuitously or otherwise; to hold and administer any property movable or immovable vested in the Company by virtue of or in terms of any trust undertaken by it; to deal with and dispose of any such property in accordance with the terms of the trust; to exercise any powers or discretions vested in or conferred upon the Company as trustee of any trust; to charge and receive a remuneration for its service as a trustee.
- (17) To apply for, purchase or otherwise acquire any patents, brevets d'invention, licences, concessions and the like, conferring an exclusive or non-exclusive or limited right to use any secret or other information as to any invention which may seem capable of being used for any of the purposes of the Company, or the acquisition of which may seem calculated, directly or indirectly, to benefit this Company, and to use, exercise, develop, grant licences in respect of, or otherwise turn to account the property, rights and information so acquired.
- (18) To purchase, take on lease or in exchange, hire or otherwise acquire, any movable or immovable property, and any rights or privileges which the Company may think necessary or convenient with reference to any of these objects, or capable of being profitably dealt with in connection with any of the Company's property or rights for the time being, and in particular any land, buildings, servitudes, licences, mines, mining rights and title, apparatus, equipment, instruments, appliances, formulae, processes, machinery, vehicles, plant and stock-in-trade, shares, stocks, bonds, debentures, scrip, securities, units, bills of exchange, promissory notes, negotiable or transferable instruments, and to pay for any such property, rights or privileges, either in cash, shares, debentures or securities of the Company, or partly in cash and partly in such shares, debentures or securities or otherwise.
- (19) To take part in the formation, management, supervision or control of the business or operations of any company or undertaking, and for that purpose to appoint and remunerate any directors, accountant or other servants or agents.
- (20) To act as managers, secretaries, consulting engineers, technical advisers, members of any local or advisory committees and/or promoters of other companies; to secure the appointment of the Company's nominees as directors or managers and/or members of any local or advisory committees

of other companies, upon such terms and conditions as it may think fit, and in particular to arrange with any person or persons so appointed for the cession by such person or persons to the Company of any fees or other remuneration which any such person or persons may receive or be entitled to receive as remuneration for his or their services as a director or directors or a member or members of a local or advisory committee of any such company or companies; to give to any person who is a director or a member or members of a local or advisory committee of any other company or companies and who agrees to cede to the Company any fees or other remuneration which he may receive or be entitled to receive as remuneration for so acting, in consideration of his so doing a percentage or percentages of the profits made by the Company and/or of the amount distributed or to be distributed by the Company by way of dividends, whether in cash or otherwise, or to make any other arrangements with such person or persons on account of such cession as aforesaid as the the Company may deem fit.

- (21) To carry on all or any of the businesses of manufacturers, producers, assemblers, converters, servicers, repairers, importers, exporters, distributors and wholesale and retail dealers of and in goods, articles, commodities, products, produce, livestock, materials (raw and finished), metals, minerals, ores, substances and preparations of whatsoever kind or description, including machinery, plant, vehicles, equipment, rolling stock, tools, implements, instruments, apparatus, utensils and foodstuffs, and to import, export, buy, sell and deal in the same, and to act as agents for or representatives of local or foreign principals, manufacturers, producers or merchants and to hold or exploit the exclusive or non-exclusive right to purchase, vend, dispose of and deal in the goods, articles, commodities, products, produce, livestock, materials, metals, minerals, ores, substances and preparations manufactured or dealt in by any such manufacturers, producers or merchants, and to enter into contracts in that behalf.
- (22) To carry on any of the following businesses in all their branches, that is to say:
- Agents (whether air transport, shipping, landing and forwarding, customs, market, indent, estate, general and commission or otherwise), aircraft owners, air service operators, appraisers, auctioneers, bankers, boarding-

house keepers, boiler-makers, book-keepers, brass-founders, brewers, brokers, builders, canners, carriers, chemists (whether manufacturing, industrial, analytical, pharmaceutical or otherwise), club proprietors, consultants, contractors, dairymen, decorators, druggists, dry cleaners, educationalists, electricians, electricity suppliers, engineers (whether civil, consulting, electrical, mechanical, mining, structural or otherwise), engravers, entertainment providers, executors, farmers, film makers and operators, financiers, florists, furniture removers, gold, copper and silversmiths, hairdressers, horticulturists, hotel keepers, insurers, ironmasters, jewellers, launderers, leather tanners, librarians, licensed victuallers, lithographers, managers, market gardeners, metal and wood-workers, metallurgists, millwrights, miners, motor garage owners, motor transport operators and carriers, newspaper proprietors and publishers, nurserymen, opticians, packers, painters, pawnbrokers, petroleum refiners, planters, printers, publishers, quarry owners, railroad operators, refiners, restaurant keepers, salvagers, saw-millers, secretaries, shipowners, smelters, smiths, steel-converters and workers, stevedores, surveyors, theatre owners and operators, timber growers, township owners, transport contractors, trawler operators, trustees, upholsterers, valuers, warehousemen.

- (23) To carry on any other business, whether manufacturing, trading or otherwise, which may seem to the Company capable of being conveniently carried on in connection with any of the objects herein specified or calculated directly or indirectly to enhance the value of or to render profitable any of the Company's property or rights.
- (24) To purchase or otherwise acquire and undertake all or any part of the business, property and liabilities of any person or company carrying on business which this Company is authorised to carry on or possessed of property suitable for the purposes of this Company.
- (25) To enter into partnership or into any arrangement for sharing profits, union of interest, joint adventure, reciprocal concessions or co-operation with any person or company carrying on or engaged in or about to carry on or engage in any business or transaction which this Company is authorised to carry on or engage in, or any business or transaction capable of being conducted so as directly or indirectly to benefit this Company, and to guarantee the issue of, take or otherwise acquire and hold, shares or stock in, or securities of and to subsidise or otherwise assist any company, and to sell, hold, re-issue with or

without guarantee, or otherwise deal with such shares, stocks or securities.

- (26) To amalgamate with any other company having objects altogether or in part similar to those of this Company and to promote or assist in promoting any company or companies for the purpose of its or their acquiring all or any of the property, rights and liabilities of the Company, or for any other purposes, which may seem directly or indirectly calculated to benefit this Company.
- (27) To enter into any agreement with any Government or authorities, supreme, municipal, local or otherwise, and to obtain from any such Government or authority any rights, concessions and privileges that may seem conducive to the Company's objects or any of them.
- (28) To sell the undertaking of the Company or any part thereof for such consideration as the Company may think fit and in particular for shares or debentures, debenture stock or other securities of any other company having objects altogether or in part similar to those of this Company.
- (29) To establish and support or aid in the establishment and support of associations, institutions, funds, trusts and conveniences calculated to benefit employees or ex-employees of the Company (or its predecessors in business), or the dependants or connections of such persons, and to grant pensions and allowances, and to make payments towards insurance, and to subscribe or guarantee money for charitable or benevolent objects, or for any exhibition, or for any public, general or useful object.
- (30) To draw, accept, endorse, discount, execute and issue bills of exchange, promissory notes, debentures, bills of lading, warrants and other negotiable or transferable instruments or securities.
- (31) To distribute by way of dividend or bonus amongst the members such specific assets belonging to the Company as may be determined by the Company, and in particular shares, stock, debentures or securities of any other Company held by or otherwise belonging to the Company, but so that no distribution amounting to a reduction of capital be made except with the sanction (if any) for the time being required by law.
- (32) To pay all expenses of and incidental to the registration and promotion of the Company.
- (33) To do all or any of the above things in any part of the world, and either as principals, agents, trustees, contractors or otherwise, and either alone or in conjunction with others, and either by or through agents,

sub-contractors, trustees or otherwise.

- (34) To do all such other things as are incidental or conducive to the attainment of the above objects, and so that the word 'Company' in this Clause shall, except when used with reference to this Company, be deemed to include any partnership or other body of persons, whether incorporated or not incorporated, and whether domiciled in the Republic of South Africa or elsewhere.

THE Objects set forth in any sub-clause of this Clause shall not, except when the context expressly so requires, be in any wise limited or restricted by reference to or inference from the terms of any other sub-clause or by the name of the Company. None of such sub-clauses or the objects therein specified or the powers thereby conferred shall be deemed subsidiary or auxiliary merely to any other sub-clause or the objects therein specified or the powers thereby conferred, but the Company shall have full power to exercise all or any of the powers conferred by any part of this Clause in any part of the world, and notwithstanding that the business, undertaking, property or acts proposed to be transacted, acquired, dealt with or performed do not fall within the objects of any particular sub-clause of this Clause."¹

4.27. On the 27th November, 1968, a Company - The Church of Scientology in South Africa (Proprietary) Ltd., was incorporated under the Companies Act No. 46 of 1926 as amended with the object inter alia -

- "(r) To take over from the Company known as Hubbard Scientology Organisations in South Africa (Proprietary) Limited its assets and liabilities and all affairs of that Company as a running concern without payment, and to devote such to the furtherance of the objects of this Company."¹

4.28. The remaining objects of the Company - The Church of Scientology in South Africa (Proprietary) Limited are:

"2. ...

- (a) To accept and adopt the aims, purpose, principles and creed of The Mother Church, 'THE CHURCH OF AMERICAN SCIENCE', of Garden, New Jersey with the powers, objectives and duties as herein defined and enumerated.
- (b) To train and induct into the Church and brethren and sisters in the principles and teachings of The Church of American Science.
- (c) To propagate them and assist them to carry forward the work of the Church of American Science, and to conduct churches and minister to and conduct

¹Memorandum of Association of The Church of Scientology in South Africa (Proprietary) Limited, registered under the Companies Act 1926, at No. 28 11313, page 6.

congregations.

- (d) To resolve the travail and difficulties of members of congregations, as they may appertain to the spirit.
- (e) To instruct in spiritual healing acts and other matters within the Creed of the Church of American Science.
- (f) To conduct seminaries and instruction groups.
- (g) To create congregations and have other powers similar to those of the Church of American Science.
- (h) To propagate the religious faith known as SCIENTOLOGY. Believing that Man's best evidence of God is the God he finds within himself, and trusting with Enduring Faith that The Author of this Universe intended Life to thrive within it, the Church of Scientology is formed to espouse such evidence of the Supreme Being and Spirit as may be knowable to Man and by their use the Church of Scientology hopes to bring a greater tranquility to the State and better order and survival to Man upon this planet.
- (i) The Church of American Science exists upon the following creed which is adopted as the creed of the Church of Scientology of California, with the additional tenets provided for in number 5 and 6 below:
 - 1. That God works within Man his wonders to perform,
 - 2. That Man is his own soul, basically free and immortal, but deluded by the flesh,
 - 3. That Man has a God-given right to his own life,
 - 4. That Man has a God-given right to his own reasons,
 - 5. That Man has a God-given right to his own beliefs,
 - 6. That Man has a God-given right to his own mental thought and/or thinking,
 - 7. That Man has a God-given right to exist and to communicate,
 - 8. That the human spirit is the only true source of information available to Man,
 - 9. That a civilization can endure only so long as it is spiritually and mentally free of all other influences and pressures,
 - 10. That a civilization is best directed by the use of spiritual correction by its leaders and its people,
 - 11. That the will of the Nation be made manifest in the same manner as it is made manifest to the individual, and that the individual be made manifest to the Nation.

12. The Church of Scientology exists to assist the strong and the weak, to suppress the wrongdoer and to champion the right and Godly. Its mission is to carry to Man, revelations and teachings and practices of the present and the ages past and to assist him his family and communities to live in greater peace and harmony.
 13. To practice the teachings and beliefs and propagate in accordance with its tenets the healing of the sick and suffering by prayer or other mental and/or spiritual means without the use of drugs or material remedy.
 14. The Holy Book of the Church of American Science consists of a collection of the works of and about the Great Teachers, including the work, St. Luke.
 15. The Saints of the Church of American Science are the messiahs and religious philosophers.
 16. The specific teachings of the Church of American Science concerns its Holy Book and those contributions on the Mind and Spirit made in more recent times as a result of scientific investigations concerning the human spirit and the physical universe.
- (j) To charter, support, organize, establish, co-operate with, affiliate with, other organizations of a like or similar nature.
 - (k) To apply for, hold and dispose of copyrights, patents and trademarks.
 - (l) To print and publish articles, books, lessons, periodicals, radio and/or television script or other media for the purpose of dissemination of the religious faith, Scientology, to the public.
 - (m) To acquire by purchase, deed, gift, devise, bequest, or otherwise hold or manage, operate, to improve, sell, lease and or deal with or in any immovable or movable property of any sort or character, or wherever situated, as may be necessary for the business and objects, aims, and purposes of the company, and to transact all business relative thereto.
 - (n) To enter into, make, perform, or carry out contracts of any kind with any firm, person, persons, partnership, corporation, church or association; to do any and all acts necessary or expedient for carrying out any or all of the objects, aims or purposes of the company in the Republic of South Africa or anywhere else in the world.
 - (o) To act as trustees under any trust incidental to the principle objects of

the corporation and to receive, hold and administer and expand funds and property subject to such trusts as may be confided to the company.

(p) To have offices and to promote and carry on its aims, objects within and without the Republic of South Africa, and in particular in all other countries on the African Continent.

(q) To do and perform all other acts or things necessary or incidental to any of the objects, aims or purposes herein set out."¹

4.29. During 1969 the Directors of Hubbard Scientology Organisations in South Africa (Proprietary) Limited reported as follows to the shareholders of the Company:

"(a) THE STATE OF THE COMPANY'S AFFAIRS

The fixed properties of the Company were sold during the year for Rn7,500-00 and transfer was only effected in the name of the purchaser in February, 1969. The Company ceased its activities on 31st December, 1968, and transferred all its assets and liabilities to the Church of Scientology in South Africa (Pty.) Ltd. at that date ..."²

4.30. Mrs. Lacey, the Assistant Guardian of the Church of Scientology in South Africa (Pty.) Ltd., in evidence before the Commission stated that the Board of Directors of the Company controls the various churches in the Republic of South Africa mainly pursuant to directives issued by the World Wide Church Council. The administrative divisions of the Church are set out in the chart hereunto attached and marked Annexure "D" which was presented to the Commission as an exhibit.

4.31. In South Africa the Church of Scientology in South Africa (Pty.) Ltd., has offices in Johannesburg, Durban, Cape Town, Port Elizabeth and Pretoria.

4.32. Intelligence files are, without doubt, extensively kept by all South African Organizations. The form to be used by Intelligence Officers for Investigation Reports is prescribed as follows:

¹Memorandum of Association of the Church of Scientology in South Africa (Proprietary) Limited: Op.cit., pp. 2-6.

²Annual Accounts at 31 December, 1968: Hubbard Scientology Organisations in South Africa (Proprietary) Limited. Report by the Directors to the shareholders.

"INTELLIGENCE REPORT.

Intelligence Chief WW
Via: D/Guardian WW
Asst. Guardian
Investigator

1. Person being investigated:
2. Source of information:
3. Where investigation was conducted:
4. Time investigation took; Travel Time:
5. Date obtained:
.....
.....
6. List of evidence appended:
(append evidence)
.....
7. Country: State or district: City
8. Names of all persons mentioned in above report:
.....
.....
.....

Signature of Investigator"

4.33. It is clear from the fact that the report is addressed to the Intelligence Chief WW, that independent records are kept at World headquarters at Saint Hill. Further confirmation of this inference is derived from the wording "c.c. Guardian Intelligence WW" usually found at the top left hand corner of intelligence documents. A copy of a report of an interview held with Dr. E.L. Fisher, M.P., by Mrs. J.N. Ollemans referred to in paragraph 9.8 of Chapter 9 infra - serves as an example of this practice.

4.34. The keeping of complete files on all Suppressive Persons engaged in anti-Scientology actions is a requirement.*

4.35. The keeping of files is not confined to active opponents of Scientology. In South Africa the investigation searchlight fell on many prominent citizens including Cabinet Ministers. This is revealed by a letter dated 29th July, 1968, addressed to Mrs. Mary Sue Hubbard in her capacity as the Guardian World Wide by Mrs. Ellen Dunning. The letter reads:

* Hubbard L. Ron: Executive Directive. Confidential. Branch 5 Project. Project Squirrel.
2 December, 1966.

"Guardian WW
via Dep. Guardian WW
Asst. Guardian AF
LRH Comm AF
Intelligence Chief AF
Legal Chief AF
PRO Chief AF
Intelligence, Legal and PRO Admin Officer AF

Dear Mary Sue,

The following files are in LRH's office in Johannesburg.
I would like permission to remove these files and place them in
the Office of the Guardian in Intelligence, Legal and PRO as the
contents are relevant to these posts. The list is as follows:

LEGAL FILES

Acts
Provincial Secretary
Memberships Lists
Share Memos
Shares Lists and Advises
Shares - Bank Deposit Slips Applications etc.
Shares
Life Memberships
HASI Ltd. (U.K.)
Incoming
Contracts
Registration
Miscellaneous - Legal
Legal Financial (Sapire Jacobson & Creswick)
Legal Financial (Barclays Bank)
Copyrights
Trademarks
Legal Business - B. Lebos (Lebos and Lebos)

PRO FILES

Johannesburg Chamber of Commerce
The Hon. E.H. Louw
C.R. Swart
The Hon. D.G.H. Uys
The Hon. B.J. Schoeman
The Hon. P.M.K. Le Roux
The Hon. Dr. A. Hertzog
The Hon. W.A. Maree
The Hon. J. De Klerk
The Hon. J.J. Fouche
The Hon. Minister F.C. Erasmus
The Hon. Dr. I.D. Du Plessis
The Hon. P.M. Botha
Mr. J.P. De Villiers
Mr. G.P. Jooste
Mr. W.H.P. Cordell
Mr. Von Schuur
Mrs. Sauer

The Hon. J.F.T. Naude
Dr. D.H. Steyn
Mr. C.W.E. Browne
Dir. of Immigration
List of Ministers, Senators, M.P.s
Mr. C.B. Young
Commissioner for Native Affairs
of Johannesburg
Mr. C. Heald
The Hon. B.J. Vorster
The Hon. M. Viljoen
The Hon. F.E. Mentz
Senators

Mr. W. Du Plessis
S.A.B.C.
Radio Afrika
Dept. of Official Affairs

INTELLIGENCE FILES

Newspaper Contacts
Press - Die Vaderland
Transvaler
The Star
Sunday Express
S.A. Associated
Newspapers
Cape Times

Envelope containing Press
Clippings
Press General Info - 2 Correspondence
Correspondence re IQ Tests
in March 1961

Bagbrook and Sondagners
Hrisgenowt
Lanfstem
Brandwag
Cuttings
Scientology - The Catholic
Viewpoint

OK NOT ON

Best,

(Sgd.) Ellen
Ellen Dunning."

4.36. At present, according to the testimony of Mr. Gaiman the Scientology Organization World Wide is governed by a Board of Directors consisting of five members and assisted by a Guardian World Wide and seven Deputy Guardians. The Guardian World Wide is the senior executive of the Church of Scientology.

4.37. In each continental area there is also a Guardian (called Assistant or Deputy Guardian). The Deputy Guardian for the Republic of South Africa is the senior executive in administration and planning and implements policy. The Deputy Guardian is a member of the Board of Directors of the Church of Scientology in South Africa (Pty.) Ltd. This Board of Directors is not compelled to carry out policy laid down by the World Wide Board and may introduce new policy of its own, provided it is within the sphere of the Articles of Association and the rules and regulations of the Church. This means that the various Scientology churches throughout the world are now autonomous.

4.38. In addition to the Deputy Guardian for the Republic of South Africa and the Board of Directors of the Church of Scientology in South Africa (Pty.) Ltd., there is also an Executive Council for Africa (three members), which is responsible for the day to day running of the Church and Organizations in the Republic of South Africa, and a Director of Social Work.* For the rest the work in the Organizations is presumably carried out by the auditors, directors of training, chaplains, secretaries, security officers and other members of staff.

*Record of Evidence, Vol. 53, p. 50 ff. - Mrs. J.P. Lacey.

SECTION III

THE AIMS AND OBJECTS OF SCIENTOLOGY.

5.1. Mr. Hubbard in his writings states in effect that Scientology developed out of Dianetics. "The early days of Dianetics were the early beginnings of Scientology."¹, 2a It is "that branch of Scientology that covers Mental Anatomy."^{3a, 4a} "Scientology evolved from Dianetics."^{4b} "Scientology ... is an extension of DIANETICS which is in itself an extension of old-time faculty-psychology of 400 years ago."⁵

5.2. The goal of Dianetics is "A world without insanity, without criminals and without war ..."^{3b} In September, 1965, Mr. Hubbard formulated the aims of Scientology as "A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights ..."^{6, 2b, 7} Having so enunciated the aims of Scientology, he elaborates thereon as follows:

"First announced to an enturbulated world fifteen years ago, these aims are well within the grasp of our technology.

Non-political in nature, Scientology welcomes any individual of any creed, race or nation.

We seek no revolution. We seek only evolution to higher states of being for the individual and for Society.

We are achieving our aims.

After endless millenia of ignorance about himself, his mind and the Universe, a breakthrough has been made for Man.

Other efforts Man has made have been surpassed.

The combined truths of Fifty Thousand years of thinking men, distilled and amplified by new discoveries about Man, have made for this success.

¹ Ziff, Judy: Editor, The Auditor No. 25 World Wide, The Journal of Scientology. Sidney Press Ltd., Bedford, England, p. 2.

² Regenass, Len: Editor, Scientology: The Field Staff Member Magazine, Vol. One, No. One. Loxley Bros. Ltd., London and Sheffield, England, a) p. 10; b) Rear cover page.

³ Hubbard L. Ron: Science of Survival. Lonsdale and Bartholomew (Leicester) Ltd., England (June 1968), a) pp. i and v (Footnotes introduced after the founding of Scientology; b) p. v.

⁴ Hubbard L. Ron: Scientology: Dianetics: The Evolution of a Science. F.B. Bording Ltd., Copenhagen, Denmark (1966) a) p. 13; b) p. 6.

⁵ Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England, p. 9.

⁶ Hubbard L. Ron: Editor, The Auditor No. 13 World Wide, The Journal of Scientology. The Southern Publishing Co. Ltd., Brighton, England (1963), p. 2.

⁷ Staff, Pretoria Organization, Newsletter No. 4. The Church of Scientology in South Africa (Pty.) Ltd., Pretoria (1971), p. 1.

We welcome you to Scientology. We only expect of you your help in achieving our aims and helping others. We expect you to be helped.

Scientology is the most vital movement on Earth today.

In a turbulent world, the job is not easy. But then, if it were, we wouldn't have to be doing it.

We respect Man and believe he is worthy of help. We respect you and believe you, too, can help.

Scientology does not owe its help. We have done nothing to cause us to propitiate. Had we done so, we would not now be bright enough to do what we are doing.

Man suspects all offers of help. He has often been betrayed, his confidence shattered. Too frequently he has given his trust and been betrayed. We may err, for we build a world with broken straws. But we will never betray your faith in us so long as you are one of us.

The sun never sets on Scientology.

And may a new day dawn for you, for those you love and for Man.

Our aims are simple if great.

And we will succeed, and are succeeding at each new revolution of the Earth.

Your help is acceptable to us.

Our help is yours.^{1, 2, 3}

5.3. The subject of Dianetics was treated in the book Dianetics: The Modern Science of Mental Health. Its fundamentals and characteristics have repeatedly been restated with substantial consistency by Mr. Hubbard in subsequent books, articles and various Scientology publications. These have been summarised⁴ in remarkably lucid, concise and accurate form by Circuit Judge Wright, a member of the United States Court of Appeals for the District of Columbia Circuit, in an opinion delivered on 5th February, 1969 in the case of The Founding Church of Scientology in Washington, D.C. v. United States of America. The learned Circuit Judge said:

¹Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 2.

²Regenass, Len: Editor, The Field Staff Member Magazine, Vol. One, No. One: Op.cit., Rear cover page.

³Staff, Pretoria Organization, Newsletter No. 4: Op.cit., p. 1.

⁴The attributes of Dianetics are also summarised in the "Publisher's Introduction" (pp. ix-xxvii) of the book, Science of Survival.

"The basic theory of Dianetics is that man possesses both a reactive mind and an analytic mind. The analytic mind is a superior computer, incapable of error, to which can be attributed none of the human misjudgements which create social problems and much individual suffering. These are traceable rather to the reactive mind, which is made up of 'engrams', or patterns imprinted on the nervous system in moments of pain, stress or unconsciousness. These imprinted patterns may be triggered by stimuli associated with the original imprinting, and may then produce unconscious or conditioned behaviour which is harmful or irrational. Dianetics is not presented as a simple description of the mind, but as a practical science which can cure many of the ills of man. In terms the ordinary person, encumbered by the 'engrams' of his reactive mind, as a 'preclear', by analogy to a computer from which previously programmed instructions have not been erased. The goal of Dianetics is to make persons 'clear', thus freeing the rational and infallible analytical mind. The benefits this will bring are set out in considerable and alluring detail. All mental disorders are said to be caused by 'engrams', as are all psychosomatic disorders, and that concept is broadly defined. A process of working toward 'clear' is described as 'auditing'. This process was explicitly characterized as 'therapy' in Hubbard's best-selling book Dianetics: The Modern Science of Mental Health (1950). The process involves conversation with an 'auditor' who would lead the subject or 'preclear' along his 'time-track', discovering and exposing 'engrams' along the way. Though auditing is represented primarily as a method of improving the spiritual condition of man,⁶ rather explicit benefits to bodily health are promised as well."

5.4. In the field of healing quite astounding claims are made in the name of dianetic therapy. It cures in the fullest sense all forms of psycho-somatic illness.⁷ Mr. Hubbard claims that "About seventy per cent of the physician's current roster of diseases falls into the category of psycho-somatic illness,"¹ and he lists arthritis, dermatitis, allergies, asthma, some

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health. The Garden City Press Limited, Letchworth, Hertfordshire, Great Britain (May, 68), p. 91.

⁶Hubbard sometimes defines the thetan as the spirit that has a body and is "coated by" and operates through a mind. Then, again he does not distinguish it from the mind, the imagination and thought itself. Sometimes, by implication he gives it religious meaning.

⁷Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, pp. 91-92; 108.

coronary difficulties, eye trouble, bursitis, ulcers, sinusitis, "bizarre aches and pains in various portions of the body, migraine headaches, the common cold,"^a constipation,^b high blood pressure, diarrhea, priapism,^c withered arm, foreshortened nose, underdeveloped genital organs, hairlessness, enlarged organs, physical malformations, some cases of tuberculosis, liver trouble, kidney trouble, rashes, conjunctivitis,^d sexual perversion^e as psycho-somatic ills or the results thereof. Clearing of engrams is claimed to banish impotence.^f

5.5. During 1964 a Durban Auditor, Els Mellett, claimed to have cured an epileptic by means of auditing where a medical practitioner failed with tranquilising drugs.^g

5.6. Inorganic mental illness can also be treated and cured or benefitted by the use of dianetic therapy according to claims made by Mr. Hubbard.^f

5.7. Scientology literature reveals a confusing picture as to whether its processing and training techniques (as opposed to dianetic procedures) trespass on to the field of medicine. At times it is claimed that benefits to bodily health are merely a side effect of the technology of Dianetics and Scientology e.g. that the cure of psycho-somatic ills is not the primary objective but happens only when the primary objective, viz. improvement in the spiritual well being of man, has been achieved. An inconsistency really emerges: Processing is claimed to be and also not to be a form of treatment. Statements such as "Scientology is not psycho-therapy"^{1a} and "the fact that processing can make the insane sane and cure psychomatic ills does not mean that Scientology is in the healing business"² are frequently encountered yet not readily reconcilable with other statements encountered as frequently such as:

(a) "Auditing works on three levels:

1. The Restoring level, which is primarily that of healing.

Scientology can deal with all forms of psychosomatics (illness caused by the mind - about 70% of all illnesses), but this is not the goal of Scientology as such.

2. ...

3. ..."^{1b}

¹Staff, Hubbard Association of Scientologists International: What is Scientology? A.M.&L. Abrahams (Pty.) Ltd., (1965), a) p. 1; b) p. 6.

²Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 3.

^gHare, Fred: Editor, The Auditor No. 1, The Saint Hill Journal of the Auditors Division, p. 3.

^gHubbard L. Ron: Dianetics: The Modern Science of Mental Health, a) p. 92; b) p. 98; c) p. 99; d) pp. 99-100; e) p. 103; f) pp. 6, 141 and 193-4.

^gHubbard L. Ron: Scientology: Dianetics: The Evolution of a Science, p. 89.

^gHare, Fred: Editor, The Auditor No. 2. The Saint Hill Journal of the Auditors Division, p. 11.

- (b) "With Scientology the sick can be made well, the insane sane and the able more able than was dreamed possible by even the most optimistic of savants."¹
- (c) "It is a documented fact that when the first Scientology book appeared fifteen years ago ... and became a run-away best-seller overnight, that sick people became well through just reading the book, that bed-ridden patients got up and walked out of hospitals after reading this book."¹
- (d) "It is not surprising that one of the fields in which Scientology is making an immediate contribution is psycho-therapy."²

5.8. The above contradictions and lack of clarity notwithstanding, the Commission is satisfied that healing and curing of disease is one of the expressed aims of Dianetics and Scientology as presently practised albeit not the primary expressed aim of "making the able more able."¹ That this is so appears to be a logical consequence of Mr. Hubbard's own declarations referred to above that Scientology is an extension of Dianetics and that Dianetics is that branch of Scientology that covers Mental Anatomy. Indeed a witness, Dr. E.C. Hamlyn, a qualified medical practitioner in the field of psycho-somatic illness in Great Britain who testified on behalf of the Church of Scientology in South Africa (Pty.) Ltd., readily conceded that some scientologists - and certainly those who are dianetic auditors - do apply dianetic techniques.³ This was at no stage retracted or disputed on behalf of the Church of Scientology in South Africa (Pty.) Ltd. Indeed after the conclusion of the evidence the legal representatives of the Church of Scientology in South Africa (Pty.) Ltd., on the 17th August, 1971, forwarded to the Secretary of the Commission "Series one 1971" of the Dianetic Information Group. Dr. Hamlyn, in an article entitled Handling Psychosomatics contained therein writes at page 9:

"Standard Dianetics was released by L. Ron Hubbard in June, 1969.

It is a technology with which for the first time in his history, Man can now handle psychosomatic illness ... It has the ability to eradicate all psychosomatic illness given the necessary facilities for its use."

5.9. The practical application of that portion of Scientology which embraces Dianetics consisting, as it does, of auditing or processing cannot readily be gauged. There is bound to be a difference between its subjective experience and an objective evaluation of its merits and demerits. Seen from without, Dianetics seems to be an ingenious application of common psychological principles as applied in suggestion, mind over matter and confession therapies.

¹ Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 3.

² Gerry U Keith: Scientology: Its contribution to knowledge, p. 2.

³ Record of Evidence, Vol. 45, p. 7 et seq. - Dr. E.C. Hamlyn.

Whether its highly debatable science is true or not is immaterial. Man is always interested in himself and willing to believe the best of himself, and here is a science which not only tells him he is basically good but also that his irrationality, his psychoses, his bad eyesight, his asthma, his arthritis and a host of other ills are due to what has been done to him, and that it can cure them merely by uncovering the source of the trouble - this being engrams in all cases. Faith is a great healer and a patient's willingness to co-operate in dianetic therapy is in itself proof that he believes in it. Besides there is the gratifying undivided attention of the auditor and the relief of finding a scapegoat (fictitious or otherwise) for what is wrong. Since many human ills have their origin in the sufferer's own mind it stands to reason that they can be treated through the mind. The Commission accepts therefore that it is possible to a limited extent to promote health mentally by means of dianetic auditing, especially since it is intensive and is done with the co-operation of the patient. In regard to a claim frequently made by Mr. Hubbard that he is a scientist who publishes in scientific journals the Commission records that no such publication has been submitted to it.

10. The Commission is in duty bound to draw attention to the grave dangers inherent in allowing the untrained to apply treatment by auditing, processing and the application of dianetic therapy. Dr. M.B. Feldman, an eminent psychiatrist and former chairman of the National Group of Psychiatrists of the Medical Association of South Africa, cited the following example in the course of evidence:

"I was summoned to the surgical ward of a Provincial Hospital where a patient lay in bed who had cut both her wrists and her neck in, what was obviously, a fairly determined suicidal attempt. Upon questioning her and examining her, one came to the diagnosis of agitated melancholia, a form of depression with intense anxiety. I suggested that it would be necessary for her to recover her mental health, that she should agree to be transferred to another Provincial Hospital which specialised in the treatment of mental disturbances of this sort. She was reluctant to concur, giving as the reason that she had undertaken contractually with a body known as the Scientologists, not to consult a psychiatrist, nor to accept psychiatric treatment. She was, nevertheless, persuaded that it was in her interest to be transferred and she was transferred and she received conservative treatment, which means, tablets and psycho-therapy and in the course of time recovered ... I was given to understand that she had agreed - had been advised by the Scientologists and had agreed to have daily sessions of three hours each in the ten days to two weeks prior to her determined suicidal attempt, and it struck me at the time, because it is axiomatic, that when a patient is in this state of acute agitated depression, one

does not probe too deeply; one certainly does not lacerate the patient's psyche by intensive attempts at psycho-therapy at that particular stage. Later on, certainly, but at that stage it can do harm. Now in my own mind at that time, rightly or wrongly, I came to the conclusion that although she was subject to these attacks and although she was probably ill when she approached Scientology for help, that they had certainly not helped, and very possibly hindered and precipitated this, her first, suicidal attempt, in spite of her previous similar depressions."¹

5.11. Mr. Hubbard himself points to the danger of treatment by the unqualified: "Knowing all the axioms and mechanisms, Dianetics is easy to apply to the fairly normal individual and can relieve his occlusions and colds and arthritis and other psychosomatic ills. It can be used as well to prevent aberrations⁶ from occurring and can even be applied to determine the reactions of others. Although the fundamentals and mechanisms are simple and, with some study, very easily applied, partial information is dangerous, the technique may be the stuff of which sanity is made but one is after all engaging action with the very stuff which creates madness and he should at least inform himself with a few hours study before he experiments."²

5.12. It is the view of the Commission that included in the aims and objects of Scientology is the aim and object of applying psycho-therapy to persons in need thereof, or to persons who Scientology practitioners consider to be in need thereof. Mr. Hubbard, as has been pointed out above, claims that this aim and object is achieved with almost total success. The claim was originally made that Dianetics "contains a therapeutic technique with which can be treated all inorganic mental ills and all organic psycho-somatic ills, with assurance of complete cure in unselected cases."³ The extravagance of this claim is later recognised by Mr. Hubbard himself in his second book on Dianetics, Science of Survival, where he remarks that from the beginning of man's efforts to solve the riddle of insanity the psychotic has been a great liability to the auditor⁴ and that in attempting to bring an individual up the tone scale⁶⁶ he by-passes "... around the majority of physical troubles and complexes and obsessions, but it

¹Record of Evidence, Vol. 24, pp. 14-17 - Dr. M.B. Feldman.

²Hubbard L. Ron: Scientology: Dianetics: The Evolution of a Science: Op.cit., p. 45.

³Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. 0.

⁴Hubbard L. Ron: Science of Survival, Book One, p. 28.

⁶In the Glossary at p. 413 of the book Dianetics: The Modern Science of Mental Health aberration is defined as: "Any deviation or departure from rationality. Used in Dianetics to include psychoses, neuroses, compulsions and repressions of all kinds and classifications."

⁶⁶Tone scale is defined in the Scientology Abridged Dictionary as "a scale measuring and relating the various factors of behaviour, emotion and thought to levels on the scale."

does not obviate the occasional necessity of medical treatment for the pre-clear, and it unfortunately does not obviate the institutionalization of the obviously insane, no matter what Dianetics can do for these people."¹

5.13. Mr. Hubbard's general failure to provide specific case histories save by way of exception e.g. claiming that he worked himself back to fitness from blindness and lameness,² makes it difficult to assess the ability of Scientology to achieve to any marked extent the aim of applying psycho-therapy and other remedial measures with success.

5.14. Probable as it is that Scientology has and does achieve this aim to a degree³ the Commission is firmly of the view that the application of psycho-therapy and the practice of psychology are functions which properly belong in part to the medical profession and in part to other appropriately trained persons and are not functions in which scientologists or other persons without adequate or any medical training should be permitted to participate however sincere and earnest they may be. Psycho-therapy and the treatment of problems by psychological means should be the concern and function of those qualified by training and experience to administer such therapy and treatment.

5.15. The processes of diagnosis and treatment of emotional, behavioural and other psychological disturbances are so closely knit that it is impossible to say where diagnosis ends and treatment begins. The doctor makes his diagnosis on what the patient says and how he says it rather than what he finds when he physically examines the patient. The manifestations of anxiety, for instance, may be overt, but they are often masked. But whilst the doctor is making his diagnosis from what the patient says, the patient is gaining benefit from the very process of ventilating his thoughts in words, sometimes referred to as catharsis. By the time the doctor has made his diagnosis, sometimes with a minimum of talking on his part, the patient feels better and perhaps even cured. The doctor having formulated his diagnosis from what he has heard, proceeds to apply his psycho-therapeutic methods more positively. The point at which the diagnostic procedure ends and treatment begins is therefore not definable. What the doctor regards primarily as a diagnostic procedure, namely listening, the patient regards as therapeutic. In other words, the diagnostic procedure of listening has therapeutic value.

¹Hubbard L. Ron: Science of Survival: Op.cit., Book Two, pp. 44-45.

²Article "My Philosophy" by L. Ron Hubbard in Understanding Minor Issue No. 108, p. 4.

³Cf. the claim of Mr. R.G. Bester that Scientology cured a spine defect (Record of Evidence Vol. 8(a) pp. 5 and 22); the evidence of Dr. Hansen of a schizophrenic transformed to normality (Record of Evidence Vol. 38(b) p. 74) and the cure of psycho-somatic illnesses in a school-girl (pp. 74-75). Mr. S.J. Parkhouse, a rheumatism and migraine sufferer, states that he was totally cured (Record of Evidence Vol. 8(a) pp. 45-46). Mr. H.W.G. Herman claims that Scientology aided him in overcoming a regular tendency to suffer severe headaches and to contract regular colds and bouts of influenza (Record of Evidence Vol. 9(b) pp. 99-100). Mrs. A.P. Parkhouse, testified that Scientology made it possible for her to handle three childbirths without drugs or anaesthetics (Record of Evidence Vol. 10(b) pp. 71-72). Dr. S.K.P. Badenhorst, a specialist anaesthetist, said that Scientology freed him of constant headaches and repeated annual colds (Record of Evidence Vol. 41, p. 85).

Furthermore, technical diagnostic procedures may carry therapeutic weight, if the patient thinks erroneously that they are therapeutic procedures.

5.10. The laudable (if vague) aims of "A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights"^{1, 2, 3} are defined more precisely in the so-called eight dynamics.⁶

5.17. Mr. Hubbard sets out the eight dynamics as follows:

"The First Dynamic: is the urge towards existence as one's self.

The Second Dynamic: is the urge toward existence as a sexual or bisexual activity. (Sex Dynamic).

The Third Dynamic: is the urge toward existence in groups. ...

The Fourth Dynamic: is the urge toward mankind. ...

The Fifth Dynamic: is the urge toward existence of the animal kingdom.

The Sixth Dynamic: is the urge toward existence as the physical universe.

The Seventh Dynamic: is the urge toward existence as or of spirits.

The Eighth Dynamic: is the urge toward existence as Infinity.

This is also identified as the Supreme Being."⁴

Underlying the dynamics, he explains, is the basic urge to survive. This may bring the various dynamics in conflict with one another. The ideal, however, is the achievement of the maximum benefit in all the dynamics."

5.18. The First Dynamic: An examination of Scientology, including Dianetics which is the field of Dynamics 1 - 4, shows that it is very far from realising this ideal. The stress throughout is mainly on the individual, i.e. on the First Dynamic: The urge toward survival of self. It is in this field that Mr. Hubbard makes his most important contribution - not so much by original thought, but rather by using known ideas and techniques, giving them new names and welding them together into a system and a technology of his own.

5.19. Scientology's aims with regard to individual man roughly fall into two categories: i. To make the able more able; and ii. To increase awareness. The former has to do with man's everyday life in which manifestations of ability can be evaluated; the latter is

¹Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 2.

²Regenass, Len: Editor, The Field Staff Member Magazine, Vol. One, No. One: Op.cit., Rear Cover page.

³Staff, Pretoria Organization: News Letter No. 4: Op.cit., p. 1.

⁴Hubbard L. Ron: Scientology: The Fundamentals of Thought: Op.cit., p. 21.

⁵Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, pp. 33-34.

⁶The term dynamic is defined in the Scientology Abridged Dictionary as "the urge, thrust and purpose of life - SURVIVE! - in its eight manifestations."

subjective and spiritual, and cannot be gauged by objective means other than the principle handsome is as handsome does. To make the able more able, is the first great objective of Scientology which, according to several witnesses who testified before the Commission, it apparently does achieve to a certain extent:

- (a) Mr. H.W.G. Herman said that during the period 1961, when he became interested in Scientology, to 1969, when he testified, he saw many able persons take an interest in Scientology and derive tremendous benefits therefrom in the sense that they became more able.^{*a}
- (b) Mr. G.A. Rabie, the holder of the degrees of B.A. and LL.B. obtained at the University of Cape Town, stated that he had passed his first two grades viz. communication release and problem release which greatly enhanced his ability to communicate and to solve problems.^{*b}
- (c) Mr. J.B. Carter, an intelligent businessman, confidently claimed that Scientology helped him to improve himself, to confront people and to help him to find the answers to problems. It has given him new ideas, greater vigour and enthusiasm.^{*c}
- (d) Mr. P. van Niekerk, once an ardent scientologist who lost interest in the movement as a result of certain internal problems, stated that he repeatedly observed cases of persons of all types experience an improvement in ability.^{*d}

Mr. Hubbard's point of departure is his categorical statement that man is basically good and that his mind is a perfect computer incapable of making mistakes.^{**a} Since, however, experience teaches that man's actions often belie this basic goodness and the perfect functioning of the mind, he set out to discover what causes irrational and aberrated conduct. His answer as has been indicated above is contained in the book Dianetics: The Modern Science of Mental Health, the foundation on which he later built Scientology.

5.20. Certain aspects of dianetic therapy as expounded by Mr. Hubbard do reveal an undesirable approach. Some of these aspects are dealt with more fully elsewhere in this Report. These aspects include:

- (a) An undue emphasis on the sordid aspects of sex. Attention is focussed on the sex life of parents, sexual irregularities, attempted abortions and so forth.^{**b}

^{*} Record of Evidence: a) Vol. 9(b) pp. 75-76 - Mr. H.W.G. Herman.
b) Vol. 9(a) pp. 35-40 - Mr. G.A. Rabie.
c) Vol. 16(a) pp. 3-17 - Mr. J.B. Carter.
d) Vol. 27 pp. 44-45; 86 et seq. - Mr. P. van Niekerk.

^{**} Hubbard L. Ron: Dianetics: the Modern Science of Mental Health, a) pp. 16-17; b) pp. 185, 197, 221, 242, 300.

- (b) In spite of declaring that none survive alone, dianetic therapy views everything from the vantage point of the individual and ignores the effect on other people.
- (c) It disregards the possible effects of dianetic revelations on personal relationships; especially within the family. The engrams cited invariably prove parents to be despicable oppressive people. How is a relationship of mutual love and respect possible after such discoveries? During an unhappy period, as is elsewhere indicated, disruption in family and friendship relations followed in the wake of the survival policy of Scientology.

5.21. The book Science of Survival deals with the elements of human experience (sight, sound, emotion, memory, the attitude to truth, to responsibility, persistence) and the part they play in observed behaviour. Mr. Hubbard points out that there is correlation between different aspects of behaviour, e.g. the best type of person (rating 4.0 on the so-called Tone Scale) would not only be constructive and courageous but also loving, friendly, very moral and constant, whereas a 2.0 rating has all manner of nasty qualities, nags, makes derogatory comments, indulges in slander and untruth. He arranges the different types in a Tone Scale to be employed in the assessment of character - an interesting study but too subjective to be reliable and of consistent practical use. More important is the reformulation of the aim of dianetic processing as that of raising the preclear's tone and increasing his survival potential. This coupled with remarks to the effect that people tend to backslide, that some fail to respond satisfactorily and that one becomes the best that can be made of what one is natively, is a far cry from the over-confident and exaggerated claims made for Dianetics in the first book.

5.22. From Dianetics Mr. Hubbard proceeded to Scientology. The difference between the two is explained by Mr. Hubbard as follows: Dianetics is the route from aberrated or normal to capable human being. It has positive use: It is great training and teaches the anatomy of the mind and its surface manifestations ... but compared to Scientology - the route from human being to total freedom or total beingness - it is nothing.* It is significant to note firstly that in the above there is mention only of human being without reference to relationships as set out in Dynamics 2 - 8 and secondly that total freedom is added to the aims of Scientology. The qualification total beingness indicates that it is much the same as complete spiritual awareness. But used out of this context as a slogan and as the title of anti-psychiatry publications it suggests freedom in quite a different sense, and links it to whatever conception

*The Auditor No. 25 World Wide, pp. 1-2.

of desirable freedom each reader has. Total Freedom in this way is a deliberately misleading, false promise. Mr. Hubbard himself condemns total freedom: "A totality of barriers and a totality of freedom, alike, are no-game conditions. Each is similarly cruel. Each is similarly purposeless."¹ And again: "Great revolutionary movements fail. They promise unlimited freedom. That is the road to failure. Only stupid visionaries chant of endless freedom. ... Freedom, in its entirety, ... would be a freedom without thought or action, an unhappy condition of total nothingness ... Fixed on too many barriers, man yearns to be free. But launched into total freedom, he is purposeless and miserable."¹ Nevertheless he does not scruple to circulate the following:

"ADVOCATE TOTAL FREEDOM

That is the policy ...

That's the answer no nation or person can stand up to - if we keep saying it long and loud. SCIENTOLOGY IS THE ROAD TO TOTAL FREEDOM.

Used in argument one can invent reasons to baffle the attacking agency or person - but all these reasons should add up to everyone has rights to total freedom.

I think this alone can move mountains."²

And later revealing the purpose: "As Scientology now brings TOTAL freedom, it must also have the power and the authority to bring total discipline or it will not survive."³ Power - authority - total discipline; these are the signposts indicating the direction in which Scientology was developing.

5.23. To begin with, however, Scientology is concerned exclusively with the development of the capable human being, i.e. making the able more able. This is to be done in various ways:

- (a) By increasing the individual's I.Q.
- (b) By developing his power to communicate, to control and solve problems.
- (c) By promoting his self-determinism.
- (d) By increasing his understanding.

Method (a) can be regarded as being within the power of Scientology, but with the important reservation that intelligence as such cannot be improved. Intelligence is a constant factor and it is generally accepted by educationalists that an improvement of I.Q. is possible through the learning of certain widely practised techniques of concentration and memorising, i.e. drills.

¹Hubbard L. Ron: Scientology: A New Slant on Life. F.E. Bording Ltd., Copenhagen, Denmark, (1961), pp. 38-39.

²Hubbard L. Ron: HCO Policy Letter, 15 February 1966, Attacks on Scientology. Hubbard Communications Office, East Grinstead, Sussex, England.

³Hubbard L. Ron: HCO Policy Letter, Ethics. Conditions Orders. Executive Ethics, 5 January 1968. Hubbard Communications Office, East Grinstead, Sussex, England.

which teach a person to use his abilities more effectively. Functioning can be enhanced but an increase of intelligence as such is an unachievable aim. Moreover the taking of tests is in itself preparation for further tests. Familiarity with the procedure and the type of question raised are bound to enable the candidate to improve his score. This is not indicated when Scientology's ability to improve I.Q.s is advertised, nor are the limits of such improvement indicated when it extols its ability to improve results by a certain number of points per session. Admittedly the techniques and drills are useful and may well even be of permanent value to the candidate. On the other hand the higher I.Q. scores tend to mislead by suggesting that the increase of ability is general instead of limited in scope. Methods (b), (c) and (d) are those by which Scientology makes its most worthwhile contribution, again not by startlingly new discoveries, but by its application of existing knowledge; communication is of paramount importance in human society - there can be no communication unless there is someone to communicate with and something to communicate about; anyone who is in a position of control must be able to start - direct at will - and stop a process; that man has to deal with three worlds - the physical world around him, his own world and the world of other people. On these and similar ideas Mr. Hubbard built his technology. It is an ingenious and effective means to teach pupils to fix their attention, to control their movements, to confront objects and people in their environment, to examine their problems without emotional involvement and to persevere in whatever they undertake. Life is compared to a game with freedom, barriers and goals; willingness to undertake responsibility and ability to solve problems are qualities of a sane, healthy person, who will also possess self-determinism and as its concomitant understanding and readiness to grant others their own reality.

5.24. Evidence tendered before the Commission in regard to the objects referred to in the preceding paragraph established that several persons were benefitted. Former scientologists like Mrs. M.J. Nicholson^a and Mr. W.J. Botha,^b who condemn its later developments, are convinced that Scientology was of real value to them in the initial stages of processing. Shy, retiring persons say that they gained self-confidence, developed greater will-power and self-control and became more outgoing.^c Others stress the increase in ability Scientology processing gave them.^d Some attribute their success in business to Scientology.^e The witness, Mr. Tannenbaum in addition claims that his intelligence was increased.^f The development of greater responsibility towards other people and society was also mentioned.^g

- Record of Evidence:
- a) Vol. 5 p. 14 - Mrs. M.J. Nicholson.
 - b) Vol. 19 pp. 14, 78 - Mr. W.J. Botha.
 - c) Vol. 10(b) pp. 78, 82, 106-7 - Mrs. A.P. Parkhouse.
 - Vol. 10(a) pp. 28, 33 - Mr. A.G. Herman.
 - d) Vol. 9(a) pp. 35, 37, 40 - Mr. G.A. Rabie.
 - Vol. 16(a) p. 3 et seq. - Mr. J.B. Carter.
 - e) Vol. 16(a) p. 3 - Mr. J.B. Carter.
 - Vol. 7 p. 104 - Mr. A. Tannenbaum.
 - f) Vol. 7 p. 103 - Mr. A. Tannenbaum.
 - g) Vol. 4 pp. 70, 88-90 - Mr. J.P. McNamee.

5.25. The Second Dynamic: Apart from dwelling on sex as being largely responsible for people's aberrations, Mr. Hubbard devotes little space in his writing to the first part of this dynamic; he condemns the taboos attached to sexual matters, and says that "promiscuity, perversion, sadism and irregular practices fall far down the line"¹ (i.e. on the Tone Scale). Free love also since "... it is non-survival not to have a well ordered system for the creation and upbringing of children, by families."¹ A society which reaches the level of free love, easy marriage and quick divorce and general sexual disaster is on its way out of history. Yet Mrs. M.J. Nicholson told the Commission: "[I found] right from training as an auditor, as student auditor, where they would do what they would call button-pressing ... right through to the top levels of training, that sex was always over-emphasized."²

5.26. Mr. Hubbard does, however, pay considerable attention to children and their education. A great deal of what is said is a restatement of currently accepted educational principles and commonsense with regard to children. "A good stable adult with love and tolerance in his heart is about the best therapy a child can have."^{3a} "First of all a child needs security."^{3b} "... It might be more advantageous ... to teach a child how to think before teaching him what to think."^{3c} "If the child really feels that you are trying to help him, you can do a great deal with him."^{3d} "If a child is having a run of 'accidentally' breaking things, interspersed with odds and ends of disobedience, it is almost a certainty that the child is being badly badgered from some quarter or other."^{3e} These are a few examples. The old saying that there are no problem children but only problem parents, is also encountered, in dianetic guise viz. the adult is the problem in child raising, not the child. The objective, too, is the same; the raising of healthy, well-balanced, happy children with an independent spirit and a zest for life - or in dianetic parlance - self-determined children without engrams and with worthwhile goals. Neither of the two booklets on Dianetics and Scientology as applied to children is the work of Mr. Hubbard himself, although he clearly approves of the contents. The one Child Dianetics: Dianetic Processing for Children is the result of the collaboration of two educational specialists, four dianetic auditors and two psychologists who are also qualified auditors. It is a synthesis of the views of all. There is much talk of the child's pre-natal and birth engrams, of ridding him of these by means of processing, of maintaining silence when he is ill or has been hurt and while punishing him in order to avoid creating more engrams, of getting him to confront things that oppress or frighten him. There is also real understanding of the child, of his inability to see and understand things as grownups do and the resulting

¹Hubbard L. Ron: Science of Survival: Op.cit., Book One, p. 115.

²Record of evidence, Vol. 5, p. 38 - Mrs. M.J. Nicholson.

³Staff, The Hubbard Dianetic Foundation, Inc.: Child Dianetics. Dianetic Processing for Children. (Copyright 1951 by L. Ron Hubbard) (1967), a) p. 7; b) p. 9; c) p. 15; d) p. 16; e) p. 22.

confusion in his mind, of his need to be active, to play, to carry out his plans, to contribute his share in the family circle, and of the way he reacts to repression and frustration. There is useful practical advice. For example: Always keep your end of a bargain with a child. If you don't it will cause a break of affinity, and such breaks are difficult to mend. If your child acts strangely, look for the cause. Answer his questions very carefully and accurately no matter what the subject may be. Do not invalidate his statements and browbeat him into accepting the adult version.* "If the child is simply fretful and 'unmanageable', you can often get him out of the lock by diverting his attention ..."^{1a} And the following remark: "If a child is happy in his environment, well adjusted to those around him, pursuing a successful child's life, perhaps it is best to leave well enough alone and do no dianetic processing ..."^{1b} The great merit of the booklet Child Dianetics: Dianetic Processing for Children, however, is its appeal to parents to practise self-analysis and to consider how, what they do or say can affect their children. The second booklet on child education is Miracles for Breakfast written by a mother of two boys, out of her practical experience. She is obviously a capable, original woman who might be as able an educator without as with Scientology. But she certainly found it a great aid, for by teaching her to confront and control herself it enabled her to teach her children the same lesson. The problems she deals with are those of every family. How to stop quarrelling, what to do if the child is clumsy or slow to learn or hard to communicate with, how to ensure his safety and teach him responsibility.^{34*} Scientology by directing her attention to basic principles such as the importance of two-way communication and the destructiveness of unreasonable impulse, the positive effect of responsibility and recognition as opposed to the negative results of over-protection and invalidation gave her thoughts on how to handle her boy's coherence. The educational policy this led to is sound and practical. In summing up it may be said that Scientology thought on education contains little that is new, except its application of Dianetics instead of ordinary methods for discovering sources of trouble. Its success in this, like in the "to make the able more able" techniques, is largely due to the stress it lays on communication, self-determinism and self-analysis. These are positive ideas which through the centuries have worked wonders. After all Socrates said: "Know thyself."

5.27. However, not all the pronouncements of Scientology on the subject of education are above criticism. The following for example:

¹ Staff, The Hubbard Dianetic Foundation Inc.: Child Dianetics: Dianetic Processing for Children: Op-cit., a) p. 42; b) p. 72.

² Staff, The Hubbard Dianetic Foundation, Inc.: Child Dianetics: Dianetic Processing for Children.

³⁴ Minshull, Ruth: Miracles for Breakfast.

"A child is a man or woman who has not attained full growth. Any law which applies to the behaviour of men and women applies to children."^{1a}

"When you give a child something, it's his ... Clothes, toys, quarters, what he has been given, must remain under his exclusive control. So he tears up his shirt, wrecks his bed, breaks his fire engine. It's none of your business."^{1b}

"If a child is punished and thereafter obeys, he can be considered to have succumbed. And the value of a child who will succumb to punishment is so slight that the Spartans would long since have drowned him ... Or he can attack the punishment source either by direct action or by upsetting or fouling the person or the possessions of the source ... as long as a human being will attack as a response to a valid threat, he can be said to be in fair mental condition - 'normal' ..."^{2a}

"Making a child stay in a home where he is restimulated is most certainly inhibitive, not only of his happiness but of his mental and physical development - a child should have many more rights about such things, more places to go."^{2b}

He insists that one should be cause rather than effect, i.e. think for oneself and not accept any knowledge on the authority of someone else. Applied to children this reads as follows:

"One of the best ways to put children on a happy road is by offering them a little education. Interest them in the real world, and try to interest them in a hobby in which they can learn to use their bodies ... Teach them walking tight-ropes, or how to fry eggs. The world isn't a bunch of selected subjects that somebody writes down in a book. This is the business of living, and if something is especially interesting to the child, that's the thing to teach."³

5.28. Mr. Hubbard's attitude towards the assimilation of knowledge is unrealistic and in keeping with his exaggerated view of the powers and importance of the individual. He does not consider knowledge as a necessary implement in whatever task or profession one chooses. Perhaps that is why the superficial training of auditors is not felt to be inadequate.

5.29. The Third Dynamic: Mr. Hubbard states: "Life is a group effort ... None survive alone."^{2c} Scientology devotes attention to three groups only (i) the business group, (ii) the family, and (iii) the Scientology organization.

¹Hubbard L. Ron: Scientology: A New Slant on Life: Op.cit., a) p. 55; b) p. 57.

²Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 148; b) p. 151; c) p. 27.

³Staff, The Hubbard Dianetic Foundation Inc.: Child Dianetics: Dianetic Processing for Children: Op.cit., pp. 24-25.

i. The business group: In this field, and that of organization generally, Mr. Hubbard makes observations which, though not necessarily new, are worthy of serious attention. If we omit the Scientology phraseology, we find sound basic ideas like the following: Work is a stable datum for our society. A man unhappy in his work is a sick and unhappy man - a hazard to his contemporaries and his organization, to his home and himself. By remedying the causes of unhappiness and inefficiency and exhaustion on the job an employer improves the efficiency of his staff. The very young child's offers to help should always be accepted. His attitude towards work as he grows up will then be that he is a participant in the general scheme of things. Juvenile delinquency is often the direct result of the teenager's frustration as the result of being prevented from working. Some people are accident prone. This can be remedied by making them more familiar with their tools and by assuring that they are in present time, i.e. that their attention is on the job. The importance of two-way communication also in the field of business is stressed, i.e. firstly communication between executive and staff, and secondly methods of efficient communication as part of organization. This aspect of a business undertaking is worked out in detail in the book How to Live though in Executive. Various aspects of Mr. Hubbard's organization of Scientology are also of note, e.g. his analysis of factors contributing to success or failure;* specialisation, i.e. each person having his own job to do, in Scientology terms wearing his own hat. With regard to the latter Mr. Hubbard writes: "Realise that the basic theory of organization is this:

1. SO LONG AS EACH KNOWS AND WEARS AND WORKS AT HIS OWN HAT ONLY, THINGS WILL BE SMOOTH;

2. AND AS LONG AS EACH PERSON KNOWS WHAT THE OTHER HATS AROUND HIM DO, HE CAN GIVE THEM THEIR WORK WHEN IT COMES HIS WAY AND ALL WILL BE SUCCESSFUL AND SMOOTH."¹

ii. The family: The Commission points out elsewhere that the importance of the family unit is conceded but that there is at the same time a marked disregard of the preservation of family ties. This is further borne

¹Hubbard L. Ron: HCO Policy Letter, 1 July 1965, Issue III: Hats, The Reason for. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

*Hubbard L. Ron: Introduction to Scientology Ethics, pp. 25-32. (1968).

out by the fact that the study of Scientology tends, in some cases, to take young people away from their homes and to bring estrangement between them and their parents. Practical instances did emerge in evidence and are fully discussed in the appropriate part of this Report. Scientology also tends to bring young people into opposition with their parents. There are references to the importance of communication for the creation of happy family life and also the statement that grown-ups also have rights, but if there is anything wrong it is the parents who are invariably blamed. Nowhere in Scientology writings do we find proof that it sees any value in parental experience for the guidance of their children nor that it wishes to protect the family unit against onslaughts from without. Indeed, when there is conflict between parents, brothers and sisters on the one hand and Scientology on the other, the young person is expected, or at one stage was expected to break off family connection for the sake of Scientology. The disconnection instructions have, so the Commission has been told, been repealed. The significance of this step, if any, is fully discussed in the appropriate part of this Report.

- iii. The Scientology organization: The Scientology movement regards itself as of supreme importance, and in the course of its history has gone to ever greater lengths to strengthen itself as a group and to gain a wider sphere of influence. In its early phase it was an enthusiastic quest into the realms of the mind. It experimented, discussed, gave scope to individual initiative. It was even tolerant of people with whom it didn't agree. A statement by Mr. Hubbard, referring to patients who have undergone brain surgery or electric shock, which bears this out reads as follows: "That any possible hope of recovery via dianetics may be gone for these unfortunate patients in the majority of cases should not be blamed upon the psychiatrist and neuro-surgeon ... On the whole these people have been entirely sincere in their efforts to help the insane ... Legislation against them ..., horror stories about them in newspapers and a general public antipathy ...cannot but bring about a disorderly condition. Dianetics is a newly discovered science and is non-partisan."¹ This is a far cry indeed from the vitriolic attacks on

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. 151, (footnote).

psychiatry which were to follow and which is discussed in the appropriate part of this Report. However, as the Scientology organization expanded and came into conflict with existing opinion and institutions it became increasingly militant. It tightened its internal discipline. The following injunction is made:

"(A) MAKE THE PENALTIES FOR NON COMPLIANCE AND FALSE REPORTS TOO GRUESOME TO BE FACED AND ENFORCE THEM."¹

It lashed out against all who criticise or impede its progress. In 1959 Mr. Hubbard published his Manual of Justice (confidential - for H.C.O. personnel only) which contains instructions on intelligence - "... basically a listening and filing action. It is done all the time about everything and everybody."^{2a}; investigation - "when we need somebody haunted we investigate ... we do so noisily always."^{2b} and "Overt investigation of someone or something attacking us by an outside detective agency should be done more often and hang the expense."^{2c} Evidence brought before the Commission proved that this was not only the case in the past, but is still resorted to e.g. with regard to secret methods of obtaining the private correspondence of Mr. T.J. Stander.^{**} There is also the reverse of investigation "If you are being investigated or if the Central Organization is - sit tight, don't co-operate."^{2d} "You punish a man. He goes away to join the ranks of the squirrels. You swell the opposition. Don't do it.

Shoot the offender for the general good and then patch him up quietly."^{2e}

The issue of amnesties on the 13th March 1963, 20th August 1965, 18th July 1966 and the 2nd January 1968 were attempts at such conciliation. At the same time the Fair Game Law and instructions re squirrels and high crime were issued and reaffirmed in the book Introduction to Scientology Ethics.

5.30. To sum up: The Commission concludes that the main concern of the Scientology organization is its own survival and that its development is in the direction of power for

¹Hubbard L. Ron: HCO Policy Letter of 5 January 1968: Bad News. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

²Hubbard L. Ron: HCO Manual of Justice. Grant Production Company Limited, Great Britain (Copyright 1959), a) p. 2; b) p. 3; c) p. 5; d) p. 6; e) p. 9.

^{**}Hubbard L. Ron: HCO Policy Letter: a) 26 September 1967. Awards and Penalties.
b) 6 October 1967. Condition of Liability, Treason, Debt and Enemy.
c) 18 October 1967. (Issue III). High crime.

^{***}Record of Evidence, Vol. 51(a), p. 14.

Scientology at any cost. In this it would seem to fail by its own standards of attaining the best results in all the dynamics and also as a religion which it claims to be.

5.31. The Fourth Dynamic: With regard to this dynamic Scientology abounds in contradictions. In its Creed it is stated that all men of whatever race, colour or creed were created with equal rights. Yet Mr. Hubbard also writes: "While all men are created with equal rights under the law, an examination of the individuals in the society rapidly demonstrates that all men are not created with equal potential value to their fellows,"^{1a} and "... any person from 2.0 down on the tone scale should not have, in any thinking society, any civil rights of any kind ..."^{1b} The Creed states 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. Yet in discussing the Third Dynamic not only resentment at criticism of Scientology, but an aggressive attitude to all possible opponents was mentioned.² There is a veiled threat which reads:

"The people who come to you with wild discreditable rumours, who seek to tear people's attention off Scientology, ...

I can't end this HCO B without a confession. I know how to cure them rather easily.

Maybe I'll never let it be done."²

The Creed further states that the study of the mind and the healing of mentally caused illis should not be alienated from religion or condoned in non-religious fields. Yet it is by means of Dianetics, which is a science of mental health i.e. not spiritual and nowhere claimed to be a religion, that psycho-somatic illnesses are to be treated. The aim of making the able more able too is in contradiction with all mankind, since it points at the selection of people of superior ability and does not mention doing anything for the less fortunate. It is true that in theory making the able more able means the improvement of ability of people in all walks of life. In practice Scientology's efforts are, however, limited to the more prosperous members of society who are also the ones most likely to be able and to have had the advantages of education and a cultured background except for the lowly paid auditors or other adherents who are willing to be exploited.

5.32. In the public field Scientology directs considerable effort and energy towards persons able to give it financial and other support or towards persons whom it believes are able so to do. The following examples may be cited:

¹Hubbard L. Ron: Science of Survival: Op.cit., Book One, a) p. 127; b) p. 131.

²Hubbard L. Ron: HCO Bulletin of 29 September 1965. Issue 11: The continuing Overt Act. Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

³Hubbard L. Ron: HCO Bulletin of 29 September 1965. Issue 11: The continuing Overt Act.

(a) Mr. Hubbard circulated to Executives in Scientology Organizations a report from Mr. John McMaster re progress in South Africa. This document inter alia refers to Dr. Meiring Naudé whose interest Mr. McMaster allegedly roused in regard to Scientology and states:

"Well, as he is the Head of the Council of Scientific and Industrial Research ... we have now pervaded a vital area in South Africa, and you will have many friends there."^{1a}

The same report extols the activities of one Mr. Du Plessis on behalf of Scientology such allegedly including interviews by Mr. Du Plessis with the late Dr. H.F. Verwoerd, Prime Minister, Union of South Africa, as the Republic of South Africa then was and also the Admiral of the South African Navy. The report concludes:

"You asked for strong Orgs in South Africa. You will get them and there will be a friendly reciprocity of flow with the Government."^{1b}

(b) Mr. Hubbard, according to copies of correspondence submitted to the Commission, revealed no diffidence during his sojourn in South Africa in addressing the late Dr. Verwoerd and bestowing praise on him, e.g.:

(i) "Having viewed slum clearance projects in most major cities of the world may I state that you have conceived and created in the Johannesburg townships what is probably the most impressive and adequate resettlement activity in existence. Any criticism of it could only be engaged upon by scoundrels or madmen and I know now your enemies to be both."²

(ii) "Those who understand are never swayed by vicious writings in the English press.

To cope with those who could be swayed we work ceaselessly to secure communication lines to create an image closer to the fact.

We are doing everything we can to change the complexion of the English language press and in a very few months we hope to have the means of completely altering this public image.

Peace with strength can yet save, with your undaunted leadership, South Africa.

Meanwhile we sincerely hope that vileness such as that in last

¹Hubbard L. Ron: HCO Executive Letter of 16 August 1960. Confidential. Hubbard Communications Office, East Grinstead, Sussex, England, a) p. 1; b) p. 2.

²Hubbard L. Ron: Executive Director: Copy of letter to The Hon. Dr. H.F. Verwoerd, dated November 7th, 1960, Johannesburg.

³In an affidavit dated the 8th day of July 1969 at Pretoria submitted to the Commission, Dr. Naudé negatives any suggestion that he was impressed by any aspect of Scientology.

week's Sunday Times does nothing to dismay your dedication.

I apologise that we were not yet able to prevent such a travesty, but can promise a better future in such things."¹

(c) Mr. S.J. Parkhouse wrote as follows to the late Dr. Verwoerd on 7th November, 1960.

"On bringing to Dr. Hubbard's attention the fact that Liberia and Ethiopia intend to institute an action against the Union in the World Court Dr. Hubbard suggested that the Union itself would be well within its rights in bringing suit against any and all countries seeking to promote internal trouble in the Union through the use of boycotts etcetera.

Consequent to our discussion Dr. Hubbard prepared a form of suit which could be used by the Union in the World Court. I enclose a copy for your perusal.

Apart from the blow that this would strike for the Union on the International front it would appear that such an action would establish the World Court as a place where civil matters between Nations could be settled without warfare and thus would be of service to humanity as a whole.

In closing I would assure you of our continued willing assistance at all times."²

(d) Mr. Hubbard indicates a further method to all South African Organizations viz. by entering the political arena extending support to the Government and directing criticism at the Opposition:

"I wish to extend my appreciation to South African Scientologists for their splendid activities and alertness. And I wish to thank the South African Government for its forbearance and ex-Minister of Health Hertzog³ for his sense of justice and fair play in his 1968 pro-Scientology decision. ...

Note, please, that the press in Southern Africa call Dr. Radford and Dr. Fischer when it wants adverse comments on Scientology. These two are United Party members.

¹ Hubbard L. Ron: Executive Director: Copy of letter to the Hon. the Prime Minister Dr. H.F. Verwoerd, Pretoria, dated October 17th 1960, Johannesburg.

² Parkhouse S.J.: Director of Official Affairs, Hubbard Association of Scientologists International. Secret. Copy of letter to the Honourable Dr. H.F. Verwoerd, Prime Minister of the Union of South Africa, Pretoria, dated 7th November 1960, Johannesburg.

³ The reference is to a decision of a former Minister of Health not to appoint a Commission of Enquiry into Scientology on the ground that in his view no prima facie case existed for any such enquiry.

The United Party supports psychiatry in South Africa.

Therefore, unwittingly the Government is led to pay for opposition and subversion."¹

(e) Consistent with the pattern of his conduct in South Africa, Mr. Hubbard enters the political arena also in the United States of America. He claims to have written to the late President Kennedy as follows on 13th August, 1962:

"Scientology is very easy to put into effect. The government only need turn over to us anyone it desires to condition to space flight or flight or anyone whose I.Q. it desires to have raised and we will take it from there. No lengthy discussions or investigations need be undertaken by the government beyond testing the end results in the person after processing is complete. The cost to the government would be maintenance expenses for the person so detailed and \$25 per hour for processing received. Special arrangements for large numbers would have to be made but would be more or less on the same basis. All Scientology processing would be done in our own quarters due to the proximity to our communication lines. We cannot detail practitioners to the government or train government personnel. We cannot guarantee any result outside our own supervision."²

5.33. Scientology also seeks to gain influence by sponsoring popular causes. This Scientology has done mainly in the field of mental health, beginning with its agitation against the Alaskan Mental Health Bill in the United States of America and still carrying it on today with attacks on psychiatry. As this part of Scientology's activity will be discussed separately, only its Fourth Dynamic aspect will be touched on here. The crucial question is: How does Scientology propose to realise its aim of a world without insanity? And what has it already done in this field? Dianetics held out the promise that it could cure in-organic mental illness by means of processing, though it did not consider the feasibility of auditing thousands of people for many hours each. In the book Science of Survival, however, it is admitted that there are people who have to be institutionalised. Then again Scientology denies the existence of insanity.

¹Hubbard L. Ron: HCO Information Letter of the 16th February, 1960: Ron's Journal 1968. South African Supplement for issue at tape play BPI. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

²Department of Publications World Wide, East Grinstead, Sussex, England; The Findings on the U.S. Food and Drug Agency: The Garden City Press Limited, Letchworth, Hertfordshire, England, p. 18.

"There are no insane. There are only the physically ill.

'Insanity' is a non-existent malady invented to mystify and horrify the public."¹

Yet Scientology refuses to have anything to do with people who have a background of insanity. Instead it concentrates on the investigation and criticism of existing institutions. A necessary and commendable activity in as far as it brings abuses to light, but negative in its sweeping condemnation of the good with the bad. So far, according to the evidence of Mr. G. Cook,^{*a} Scientology has offered nothing positive in this field except auditing of individuals and plans for a welfare project to be launched in the future and even then not to be run by themselves.

5.34. During the early stages of its work the Commission found no evidence of any active interest in the field of social welfare. A member of the Commission directed a question to such absence of evidence and it seems probable that it stimulated a measure of subsequent activity in this direction by the Church of Scientology in South Africa (Pty.) Ltd. There are, however, scientologists who in a personal capacity participate in the work of existing welfare organizations e.g. Mrs. N.E. Kleyn continued her active participation in the Child Welfare Society, Pretoria, after joining the organization.^{*b} According to Mr. G. Cook^{*c} the organization is busy with a large-scale mental home project and a project for the mentally retarded in the Republic of South Africa. With regard to these the Commission points out that both schemes are in their very early stages and that they obviously were conceived after a member of the Commission had raised the question of social and charity work done by the Church of Scientology in South Africa (Pty.) Ltd.^{*d} As a church it offers pastoral counselling explained as follows:

"... with all the modern inventions of Science human beings always seem to have something wrong with them. Perhaps you yourself are subject to an illness or an ailment, a pain or a ache, which constantly recurs. You may be among the many who have sought medical help but who have not received lasting relief.

This is where PASTORAL COUNSELLING comes to your aid.

Developed by the Founder of the Church of Scientology many years ago it has been refined and standardised. It treats bodies through the mind and spirit and produces that much desired result, a well happy, human being."²

¹Editor, Monthly Magazine, Total Freedom, International S.A. Edition No. 2.: Complete Press (Pty.) Limited, Johannesburg, South Africa (1969), p. 1.

²Parvin B.: Dissemination Secretary: Circular letter. The Church of Scientology in S.A. (Pty.) Ltd., Durban, South Africa. (No date).

*Record of Evidence: a) Vol. 53, pp. 53-93 - Mr. G. Cook.
b) Vol. 40, p. 42 - Mrs. N.E. Kleyn.
c) Vol. 53, pp. 05 et seq. - Mr. G. Cook.
d) Vol. 53, p. 92 - Mr. G. Cook.

This is dianetic therapy under another name. No charity is dispensed, the idea being that a person should be helped to help himself instead of receiving alms - a sound and long-established idea, but apt to be too slow in cases of urgent physical need.

5.35. To sum up: With regard to the Fourth Dynamic, i.e. all mankind, Scientology has so far contributed little that is not primarily for the advancement of Scientology itself. It has given no proof, and the Commission has been unable to find, that it is able to realise its aim of a civilisation without insanity or the survival of all mankind.

5.36. The Fifth Dynamic: The only evidence of activity directed towards this objective or in furtherance thereof gathered by the Commission is an undated circular letter addressed to Veterinary Surgeons. The circular reads:

"Scientology has something of value for all people who desire to help not only their fellow man, but also animals.

There is a vast, practically unexplored field here, in the animal world.

Animals have definite personalities. Knowing this, if one communicates with the animal as an individual, one can bring about a definite improvement in its well being, and to quite a large extent, control its susceptibility to disease.

We have simple methods, which when applied with skill, can improve the health of an animal, already ill. We are referring here particularly to animals who do not respond to treatment.

Handling the owners of animals can be a problem. Here too, we have had wide and successful experience in dealing with people. Our methods could be of great assistance and value to you.

You are cordially invited to contact us at the above address for further discussion or information."¹

It may well be possible to achieve beneficial results in the vast field referred to since sympathetic individual attention is effective therapy in any case. The auditing of animal owners would, by directing their attention to the animal's point of view, probably make for more humane treatment.

5.37. The Sixth Dynamic: The urge towards existence as the physical universe or Matter, Energy, Space and Time (MEST). This is a contradiction in the theory of Scientology since in its basic philosophy it presents the theta - the spiritual which is immortal and is the human being - as being in conflict with MEST. Life is explained as a manifestation of theta-conquered MEST, through all forms of life from the simplest to the most complex.* The two, e.g. MEST and

¹Kember, Jane: Association Secretary: Circular letter. To Veterinary Surgeons. Hubbard Association of Scientologists International, Johannesburg, South Africa. (No date).

*Hubbard L. Ron: Science of Survival, Book One, Ch. I.

theta, the life-force or soul, then exist side by side, each with its own performance rules. When theta gets painfully mixed with MEST this results in engrams and a consequent deterioration of theta. From that theta's only escape is withdrawal by death, which enables it to find another body to move into. In Scientology practice, however, MEST figures as property which must be respected and protected and the physical environment which must be controlled. In regard to the social personality Mr. Hubbard writes:

"He fixes the tyre that is flat rather than attack the windscreen.

In the mechanical arts he can therefore repair things and make them work.

...

Property is the property of someone to the social personality and its theft or misuse is prevented or frowned upon."¹

Scientology's drills for confronting the physical environment and handling objects have already been mentioned. These are useful and effective.

5.38. The Seventh and Eighth Dynamics: These two dynamics properly belong to the spiritual sphere and are fully discussed elsewhere.

5.39. The increase of awareness and total spiritual freedom: The procedures described in the two books which have greatest bearing on this part of Scientology, Scientology 8-8008 and The Creation of Human Ability, have the two-fold aim of -

- (a) increasing awareness by getting the preclear (pupil) to confront all manner of real and unreal things and emotions, to project his attention to different spots and places, to bring him physically into touch with them, to view danger, security, the existence of others mentally, and leading him from self-determinism to pan-determinism. "In Pan-Determinism we are not concerned with either bad or good. We are only concerned with the fact that a thetan is trying to control many identities, ... Pan-Determinism is what one is fighting for. It is the 'reason why' behind existence.

The auditing commands for the running of pan-determinism are as follows: 'What do you feel you could control', and 'some more things' and 'some more things'."²

¹Hubbard L. Ron: Introduction to Scientology Ethics. 1st Edition. Colonna Press Ltd., Hemel, Hempstead, Herts. England. (1968), p. 19.

²Hubbard L. Ron: The Creation of Human Ability. The Garden City Press Limited, Letchworth, Hertfordshire, England, (1968), pp. 112-113.

All this is still in essence what Dianetics set out to do;

(b) the aim of increasing the power of the spirit by means of exteriorization. This is to be effected by Standard Operating Procedure (or SOP 8), which consists of various steps by which the spirit (or thetan) is projected outside the body. This, states Mr. Hubbard, brings the individuals into higher levels of certainty, higher levels of communication - communication not only with their own bodies but also with others and with the material universe.*

"Scientology has opened the gates to a better world. It is not a psycho-therapy nor a religion. It is a body of knowledge which, when properly used, gives freedom and truth to the individual."¹

Mr. Hubbard does not say from what or to what purpose.

5.40. This tallies with the particulars given in advertisements of the first six OT (Operating Thetan) grades. OT 1: Extroverts a being and brings about an awareness of himself as a thetan and his relation to others and the physical universe. OT 3: Ability to operate as an individual and awareness of his own identity as a thetan. OT 4: Brings about a state of exteriorization and the ability to operate as an exterior spiritual being. OT 5: Refamiliarises the thetan exterior with the physical universe. OT 6: Ability to operate freely as a thetan exterior and to act pan-determinedly, extends the influence of the thetan to the universe of others. This last is expressed in terms of faith. When in a full state of beingness "... one could occasion faith itself to occur within his own universe, or could occasion people to have faith in him."²

5.41. All this leads to the conclusion that the increase of spirituality claimed by Scientology is limited to increase of the individual's awareness of himself as a spiritual entity and to his realization of the power of his mind over matter. This may well have a liberating effect on his spirit and enable him to experience more fully and approach other people with more confidence. It is subjective experience and therefore beyond argument. It is clear, however, that this increase of spirituality is effected by means of technology. It in no way implies deep religious content. For such content it is dependent on what individual members bring to it from other sources.

5.42. This conclusion is borne out by the expressed views of several students and adherents of Scientology. The following serve as examples:

¹Hubbard L. Ron: The Creation of Human Ability: Op.cit., p. 251.

²Hubbard L. Ron: Scientology 8-8008. Fourth Edition. Grant Production Co. Ltd., London, England. (1965), p. 65.

* Hubbard L. Ron: Creation of Human Ability, p. 223.

(a) "One point, however, must be made clear.

Scientology does not have any intention of altering any individual's religious faith or sect. Further, it is more likely to increase the individual's reality on his own particular understanding of religion ... Scientology can bring the realization of immortality to the individual through communication, and from the knowingness of immortality spring both good health and wisdom."¹

(b) "Scientology conflicts nowhere with the truth and will be found to agree with known facts in whatever field it overlaps. It does not conflict with any religious truths, ... On the contrary, it has something to offer everyone, Christian, Jew, Buddhist, Mohammedan, Agnostic, Atheist, Capitalist, Communist ... Scientology affirms the existence of a Supreme Being, but leaves to the individual full scope to regard that Being as he will."²

(c) "... In Scientology we have no dogma ... We believe that through Scientology the fundamental aim of all the religions are obtainable ... it is a validation ... I don't know of any person who has come into Scientology with a fundamental religious belief, practice, who hasn't had it reaffirmed and strengthened as a result of their experiences in Scientology."³

5.43. To sum up: This part of Scientology being entirely subjective the Commission cannot gauge to what extent it realizes its aims with regard to the increase of awareness and spiritual power. Whether such power as is developed is used for good or for evil must be decided on the grounds of the role Scientology has played and is playing in the lives of individuals and the community.

5.44. Elsewhere in this Report the objects of the two companies Hubbard Scientology Organisations in South Africa (Proprietary) Limited and The Church of Scientology in South Africa (Proprietary) Limited have been set out. Insofar as these objects embrace commercial and spiritual aims the Commission has refrained from discussing them in this chapter since the former do not, in the view of the Commission, require discussion and the latter are treated elsewhere. The remaining objects are in no way inconsistent with the aims and objects of Scientology as set out in paragraphs 5.1-5.42 above. Indeed the first objects clause of Hubbard Scientology Organisations in South Africa (Proprietary) Limited stresses the specific aim of

¹Horner J.F.: Fundamentals of Scientology. Condor Printers, Johannesburg. (1950), p. 12.

²Gerry U Keith: Scientology : Its contribution to knowledge: Op.cit., pp. 2-3.

³Record of Evidence, Vol. 51(b), p. 94 - Mr. D.B. Gaiman.

achieving all objects relating to the human mind, spirit and soul in mental psycho-somatic and allied fields by means and in accordance with the principles of the science known as Scientology developed by Mr. Lafayette Ronald Hubbard, and outlined in his work Scientology 8-8008 and in other works by him.

5.45. Legislation should, in the opinion of the Commission, be enacted which provides for the establishment and maintenance of a register of psycho-therapists and persons who practice psychology. Persons so registered should be subject to disciplinary control by the South African Medical and Dental Council, or any other approved registering body.

5.46. The aforesaid legislation should furthermore, save in respect of classes of specified persons excepted from the provisions of the legislation, prohibit the application of psycho-therapy or any form thereof and the practice of psychology or any form thereof by persons not registered.

5.47. Any form of advertisement by persons not registered should be prohibited.

5.48. An effective method of defining the application of psycho-therapy and the practice of psychology in a manner which embraces both the aspects of diagnosis and treatment would be to use the definition of "psychological practice" as contained in the Psychological Practices Act 1965, of the State of Victoria as a guide. The definition is as follows:

"Psychological practice" or "practice of psychology" means -

(a) the evaluation of behaviour or cognitive processes or personality or adjustment in individuals or in groups through the interpretation of tests for assessing mental abilities aptitudes interests attitudes emotions motivation or personality characteristics;

(b) the use of any method or practice calculated to assist persons or groups with adjustment or emotional or behaviour problems in the areas of work family school or personal relationships; or

(c) the administration of any prescribed test or the use of any prescribed technique device or instrument for assessing mental abilities aptitudes interests attitudes emotions motivation or personality characteristics -

but does not include the interpretation of tests or the use of any method or practice by a teacher in the ordinary course of teaching or research in a university, State school, registered school or other prescribed educational institution; and to 'practice psychology' has a corresponding meaning."

The Commission considers that the word "character" ought to be inserted before the word "emotional" in (b) and the following words ought to be inserted after the words "behaviour

problems" in (b) "or of promoting positive personality change growth and development."

5.49. The Psychological Practices Act 1965, inter alia provides that the Act does not apply to:

- (a) Legally qualified medical practitioners.
- (b) Anything done by any person who is a priest or a minister of a recognised religion in accordance with the usual practice of that religion.
- (c) Anything which is necessary or required to be done by a student in the course of his studies as a student in any university or other prescribed educational institution.
- (d) Anything done in accordance with the rules by any person under the supervision or direction of a registered psychologist.

5.50. The above exceptions appear to the Commission to be necessary exceptions. Slight alterations to the phraseology might be desirable to bring the description of the excepted classes into line with conditions in the Republic of South Africa. For instance the word "qualified" in (a) should be deleted and substituted by "registered" and the words "a recognised religion" in (b) should be deleted and substituted by "a religion duly recognised by the State."

5.51. In addition to the categories listed in the preceding paragraph registered Social Workers should be excepted from the provisions of any legislation to be enacted. The Commission is aware that the Registration of psychologists with the South African Medical and Dental Council is currently under review with a view to introducing subdivisions of various types of psychologists. Therefore any proposed legislation should be consistent with the outcome of such review.

5.52. Since having resolved to make the foregoing recommendation the Commission has learnt that Sir John G. Foster, K.B.E., Q.C., M.P. in his report on the practice and effects of Scientology in the United Kingdom has recommended the passing of legislation restricting the practice of psycho-therapy for reward to members of a profession properly trained and qualified in its techniques. Sir John Foster disapproved in strong terms of discriminating against a person merely because he is a Scientologist and states:

"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."¹

The Commission holds similar views and respectfully endorses them.

¹Foster Sir John G.: Enquiry into the Practice and Effects of Scientology. Her Majesty's Stationery Office, London, England. (December 1971), page 181, par. 262.

THE BASIC THEORY UNDERLYING DIANETIC AND
SCIENTOLOGY THERAPY.A. Introduction:

6.1. Since Mr. Hubbard himself claims that Scientology developed out of Dianetics, it is necessary briefly to direct attention to the latter as the underlying basis on which Scientology is founded. Scientology basically rests upon the hypotheses of Dianetics. If these suppositions can be demonstrated to be scientifically valid, the treatment based thereon can likewise be tested and verified. If the contrary is established, namely that the dianetic theory cannot be scientifically proved, it is merely a supposition which should not form a basis for the treatment of human illnesses, even though the illnesses are merely at the psycho-somatic level.

6.2. It is the intention to examine these suppositions and to test them against recognised and accepted scientific standards. Mr. Hubbard commences as follows: "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 all psycho-somatic ills and human aberration has been discovered and skills have been developed for their invariable cure."^{1a}

6.3. Mr. Hubbard claims Dianetics to be a science, simpler but much more adaptable than physics or chemistry. He also claims that the hidden source of all psycho-somatic illnesses, was discovered by Dianetics and further, that skills, which means techniques, were developed to cure them without exception. It must be borne in mind that, Scientology claims that approximately 70% of all illnesses is psycho-somatic.*

6.4. Mr. Hubbard also states:

"Dianetics is an exact science and its application is on the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered."^{1a}

"A science of the mind, if it were truly worthy of that name would have to rank, in experimental precision, with physics and chemistry. There could be no 'special cases' to its laws."^{1b}

6.5. Thus the following deductions from Mr. Hubbard's own writings are fully justified:
(a) That it is claimed that by making use of the techniques of Dianetics approximately 70% of all human illnesses can be cured.

¹ Hubbard L. Ron: Dianetics: The Modern Science of Mental Health. The Gordon City Press Ltd., Letchworth, Hertfordshire, Great Britain. Fifteenth Printing, May 1968, a) p. ix; b) p. 5.

* Hubbard L. Ron: What is Scientology?, p. 6.

^{1b} Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, p. 91.

(b) That it is claimed that Dianetics is an exact science.

6.6. The Commission anticipated proof of these claims. No such proof was presented to the Commission.

B. The Theory of Dianetics:

(a) The Reactive and Analytical Minds.

6.7. According to Mr. Hubbard the human "mind" consists of three divisions, namely, the "analytical mind", the "reactive mind" and the "somatic mind".

6.8. The analytical mind is the "I" (the centre of awareness) and can be compared with a "computer" and possesses the following characteristics:

- (a) It analyses data.
- (b) It is a perfect computer.
- (c) It is infallible.
- (d) In order to operate it requires data: Percepts, memory and imagination.
- (e) It records all conscious forms of experience (or "knowingness"):
Each perception, sight, sound, smell, taste, organic sensation, pain, rhythm, circesthesia and emotion is fully, properly and neatly filed in the "standard banks".
- (f) It constantly weighs fresh experience in the light of old experience, makes fresh deductions in the light of former, previous or old ones, draws new conclusions, and generally is intent on being correct at all times.

There is no question of the analytical mind making any error except those errors which flow from insufficient or erroneous but accepted data.

6.9. The reactive mind is the sub-mind which until now man regarded as underlying his conscious mind, but which Dianetics has discovered to be the only mind that is always conscious.

6.10. The reactive mind is energetic. It does not remember but records and uses the recordings only to produce action - "It does not 'think'; it selects recordings and impinges them upon the 'conscious' mind and the body without the knowledge or consent of the individual."¹ The only knowledge which the individual has of such action is intermittent realization that he does not act rationally in regard to one matter or another and cannot understand why this is so.

6.11. The reactive mind reacts exclusively to physical pain and painful emotions. It is not under volitional control but works on a stimulus-response basis. It reacts on the same basis as the animal's mind. Recordings are not taken up as memory or experience but only as forces to be reactivated. It receives its recordings as cellular engrams when the conscious mind is

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. xii.

unconscious.

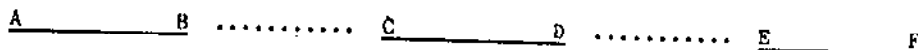
6.12. When man is under anaesthesia e.g. during an operation, or when he becomes unconscious through injury or illness, his reactive mind functions fully. "He may not be 'aware' of what has taken place, but, as dianetics has discovered and can prove, everything which happened to him in the interval of 'unconsciousness' was fully and completely recorded."^{1a} These particulars are not analysed or evaluated by the conscious mind. It may, however, be reactivated at any time thereafter by similar circumstances which are observed by the individual when he is awake and conscious. When any such recording, called an engram, is restimulated it has commanding power. It disengages the conscious mind, takes mechanical control of the body and causes behaviour and action to which the conscious mind or individual would never consent. "He is, nevertheless, handled like a marionette by his engrams."^{1b}

6.13. The antagonistic powers of the outside world in this way become part of the individual without his knowledge or consent. In this way an internal world of power is formed, which has an impact, not only in the external world but on the individual himself. Aberrations are therefore caused not by what the individual did, but what has been done to him.

6.14. Since it is the general assumption that man is in fact unaware of what happens to him during periods of unconsciousness, e.g. during anaesthesia, illness, injury or as a result of drugs, the reactive mind is aided in this manner.

6.15. Mr. Hubbard further asserts that two hundred and seventy persons suffering from all forms of inorganic mental illness and a great variety of psycho-somatic ills were examined and treated and states that: "In each one this reactive mind was found operating its principles unvaried"^{1c} and that "The reactive mind is the entire source of aberration. It can be proved and has been repeatedly proven that there is no other, for when that engram bank is discharged, all undesirable symptoms vanish and a man begins to operate on his optimum pattern."^{1d}

6.16. During moments of unconsciousness the operation of the analytical mind is suspended, the reactive mind takes over and the reactive mind banks are formed. This can be illustrated as follows:



AF = the complete life cycle of an individual. During AB, CD and EF man is conscious and his analytical mind is in action. What he observes, feels and experiences are recorded in the standard memory banks. BC and DE are the moments of unconsciousness when the reactive mind takes over. The reactive mind bank is created, or stated differently, engrams are formed. Unbeknown to man his whole life is influenced in this manner. It visits him with aberrations and psycho-somatic ills. This causes mental deviations, such as neuroses, psychoses, it renders him schizophrenic, paranoiac, maniac depressive, hypocondriac, it gives him colds, asthma and even

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. xii; b) p. xiii; c) p. 51; d) p. 52.

heart disease. In its entirety the whole forms his entire life.

6.17. Recordings by the reactive mind are complete in the finest detail. "The reactive bank does not store memories as we think of them. It stores engrams."^{1a} The formation of engrams are accompanied by pain and painful emotions.

(b) Engrams and Aberrations.

6.18. All physical pain and painful emotions, which the individual experiences during his lifetime, irrespective of whether or not he is aware thereof, are stored in the engram bank. Nothing is ever forgotten.

"And all physical pain and painful emotion no matter how the individual may think he has handled it, is capable of re-inflicting itself upon him from this hidden level, unless that pain is removed by dianetic therapy.

The engram and only the engram causes aberration and psycho-somatic illness."^{1b}

6.19. Engrams possessing language are recorded at conscious level as commands. Thought processes are not only disturbed by these engramic commands but also because "the reactive mind reduces, by regenerating unconsciousness, the actual ability to think. Few people possess, because of this, more than 10% of their potential awareness."^{1b}

6.20. Mr. Hubbard proceeds a step further and declares:

"It had been discovered that the engram bank recording was probably done on the cellular level, that the engram bank was contained in the cells.

It was then discovered that the cells, reproducing from one generation to the next, within the organism, apparently carried with them their own memory banks ... Where one has human cells, one has potential engrams."^{1c}

6.21. Engrams are formed during moments of unconsciousness, the state induced by anaesthesia, drugs, injury or shock. It is clear, according to Mr. Hubbard, that painful emotion and physical pain are not recorded in the standard banks. During these moments the operation of the analytical mind is suspended. Then he proceeds to outline the basis of his entire supposition by stating that clinical tests establish the following to be scientific facts:

- "1. The mind records on some level continuously during the entire life of the organism.
2. All recordings of the lifetime are available.
3. 'Unconsciousness', in which the mind is oblivious of its surroundings, is possible only in death and does not exist as total amnesia in life.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 60; b) p. xiii; c) p. xvii.

4. All mental and physical derangements of a psychic nature come about from moments of 'unconsciousness'.
5. Such moments can be reached and drained of charge with the result of returning the mind to optimum operating condition."^{1a}

6.22. Since unconsciousness is the sole source of aberration Mr. Hubbard declares that his doctrine can be tested in the following way:

"If you care to make the experiment you can take a man, render him 'unconscious', hurt him and give him information. By dianetic technique, no matter what information you give him, it can be recovered. This experiment should not be carelessly conducted because you might also render him insane."^{1b}

6.23. There are three types of engram - all of them are aberrative viz.:

"First is the contra-survival engram. This contains physical pain, painful emotion, all other perceptions and menace to the organism. A child knocked out by a rapist and abused receives this type of engram. The contra-survival engram contains apparent or actual antagonism to the organism.

The second engram type is the pro-survival engram. A child who has been abused is ill. He is told, while he is partially or wholly 'unconscious', that he will be taken care of, that he is dearly loved, etc. This engram is not taken as contra-survival but pro-survival. It seems to be in favor of survival. Of the two this last is the most aberrative since it is reinforced by the law of affinity which is always more powerful than fear. Hypnotism preys on this characteristic of the reactive mind, being a sympathetic address to an artificially unconscious subject. Hypnotism is as limited as it is because it does not contain, as a factor, physical pain, and painful emotion: things which keep an engram out of sight and moored below the level of 'consciousness'.

The third is the painful emotion engram which is similar to the other engrams. It is caused by the shock of sudden loss such as the death of a loved one."^{1c}

6.24. Mr. Hubbard further states that the reactive mind bank consists exclusively of these engrams and that its thinking process is confined to engrams: "... for it thinks in terms of full identification, which is to say identities, one thing identical to another."^{1c} While the analytical mind is capable of solving any problem the reactive mind thinks in terms of

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) pp. 54-55; b) p. 55; c) p. 62.

equalities: "That's so beautifully, wonderfully simple that it can be stated, in operation, to have just one equation: $A=A=A=A=A$." ^{1a}

6.25. Mr. Hubbard gives the following example to demonstrate how an engram is recalled and causes deviation and illness. A woman is kicked or knocked out, which equals the pain of the kick, which equals the overturning chair, which equals the sound of a passing motor car, which equals what her husband says to her that she is no good, that she easily changes her mind, that she is unconscious. "In the case of the woman who was knocked out and kicked, any perception in the engram she received has some quality of restimulation. Running water from a faucet might not have affected her greatly. But water running from a faucet plus a passing car might have begun some slight reactivation of the engram, a vague discomfort in the areas where she was struck and kicked, not enough yet to cause her real pain but there all the same. To the running water and the passing car we add the sharp falling of a chair and she experiences a shock of mild proportion. Add now the smell and voice of the man who kicked her and the pain begins to grow. The mechanism is telling her that she is in dangerous quarters, that she should leave. ... She stays. The pains in the areas where she was abused become a predisposition to illness or are chronic illness in themselves, minor it is true in the case of this one incident, but illness just the same. Her affinity with the man who beat her may be so high that the analytical level, being assisted by a normally high general tone, may counter against these pains. But if that level is low, without much to assist it, then the pains can become major." ^{1b}
This is not all. The engram which has been formed, apart from restimulation e.g. the running water, the noise of a motor car contains neurotic positive suggestion.

6.26. A person with an engram does not know what ails. In the example of the woman a key-in was required to activate the engram. At a stage when she was conscious and tired the husband threatened to beat and abuse her. That is experience at conscious level: "It was found to be 'mentally painful' by her. And it was 'mentally painful' only because there was real, live, physical pain unseen under it, which had been 'keyed-in' by the conscious experience. The second experience was a lock ... She thinks she is worried about what he said in the lock experience. She is actually worried about the engram. In this way memories become painful." ^{1c}

6.27. The following is a further example: "Put a man under ether; hurt him in the chest. He has received an engram because his analytical power was turned off first by ether and then by a chest pain. While he was there on the operating table, the reactive mind recorded the click of instruments, everything said, all sounds and smells. Let us suppose that a nurse was holding one of his feet because he was kicking. This is a complete engram." ^{1d}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 63; b) p. 65; c) p. 67; d) p. 74.

6.28. This engram will be keyed-in at some future time by a similar incident. Anything happening hereafter which is to the slightest degree related to the formation of the engram acts as a key-in i.e. restimulates the experience: "This is 'push-botton' in its precision. If one knew another's main restimulators (words, voice tones, music, whatever they are - things which are filed in the reactive mind bank as parts of engrams) one could turn another's analytical power almost completely off, actually render him unconscious."^{1a}

6.29. Mr. Hubbard proceeds:

"Engrams can, if environment is uniform be held in chronic restimulation! This means a chronic partial shut-down of analytical power. The recovery of intelligence by a clear and the rise of that intelligence to such fantastic heights results in part from the relief of word commands in engrams that he is stupid and in a larger part from the relief of this chronic shut-down condition.

This is not theory. This is scientific fact. It is strictly test-tube. The engram contains the percept of a shut-down analyzer; when it is restimulated the engram puts that datum back into force in some degree.

...

If a person has a large number of engrams and they are keyed-in and he lives around many restimulators his condition can vary from normal to insane."^{1b}

6.30. Mr. Hubbard proceeds to make the assertion that engrams are formed by everything said by other people while a person is unconscious;

"In passing it should be mentioned that only absolute silence, utter silence and tomb-like silence, should attend an operation or injury of any kind. There is nothing which can be said or given as a perceptic in any moment of 'unconsciousness' which is beneficial to a patient. Nothing! In the light of these researches and scientific findings (which can be proven in any other laboratory or group of people in very short order), speech or sound in the vicinity of an 'unconscious' person should be punished criminally as, to any-one who knows these facts, such an act would be a willful effort to destroy the intellect or mental balance of an individual. If the patient is complimented, as in hypnosis or during an injury or operation, a manic is formed which will give him temporary euphoria and eventually plunge him into the depressive stage of the cycle."^{1c}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) 74; b) p. 75; c) pp. 110-117.

6.31. Another form of engrams is described as follows: "Sometimes, in the first session, a pre-clear shuts his eyes in reverie to find himself in a dentist's chair at the age of three. He has been there for the last thirty years or so because the dentist and his mother both told him to 'stay there' while he was shocky with pain and gas - so he did, and the chronic tooth trouble he had all his life is that somatic."^{1a}

6.32. Mr. Hubbard maintains that there are also pre-natal engrams: "Tests had held up the discovery that all data, awake, asleep and 'consciousness', from the moment of conception on was always recorded somewhere in the mind or body ... That babies cannot record until the myelin sheating is formed has about as much truth, on investigation, as the fact that penis-envy is the cause of female homosexuality. Neither theory, when applied works. For the baby, after all, is composed of cells and it is evidenced now by much research that the cell, not an organ, records the engram."^{1b}

6.33. The engram is passed from parent to child as if it is an hereditary factor which is implanted on the gene: "Like germs they respect none and carry forward from individual to individual, from parents to child, respecting none until they are stopped by Dianetics."^{1c} Even when a person shows emotion to an expectant mother, the emotion is directly implanted on the unborn child.

6.34. In Dianetics the prenatal engram remains in the foreground: "Do not suppose that just because you cannot reach prenatal engrams in a case that they are not here. There are scores and scores of them in every case. Remember that an engram isn't a memory, it has to be developed to become within recall. There is no human being walking on earth today who does not have a plenitude of prenatales."^{1d}

(c) The Consequences of Engrams.

6.35. Mr. Hubbard claims that it is possible to eradicate all psycho-somatic illness by dianetic therapy. He states:

"Psycho-somatic illnesses are those which have a mental origin but which are nevertheless organic.

...

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 falls 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

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 295; b) p. 127; c) p. 134; d) pp. 282-283.

to predict, but it is certain that more illnesses are psycho-somatic than have been so classified to date."^{1a}

6.36. Mr. Hubbard states that treatment for incidental injuries, surgery for various ailments such as genetic malformation, and orthopaedic cases remain properly outside the field of Dianetics: "... although it can be remarked in passing that almost all accidents are to be traced to dramatization of engrams and that clears rarely have accidents."^{1b} However: "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)."^{1b}

6.37. He remarks that the number of physical ailments which are psycho-somatic depends on: "... how many conditions the body can generate out of the factors in engrams. For example, the common cold has been found to be psycho-somatic."^{1b} "A number of germ diseases are predisposed and perpetuated by engrams. Tuberculosis is one."^{1c}

6.38. He moreover maintains that any inclination towards an illness is caused by engrams:

"Many conditions which have been called 'inherited disabilities' are actually engramic. ... Engrams can predispose and perpetuate bacterial infections ...

...

At the present time dianetic research is scheduled to include cancer and diabetes. There are a number of reasons to suppose that these may be engramic in cause, particularly malignant cancer."^{1c}

6.39. Mr. Hubbard classifies all psycho-somatic illnesses in five classes and quotes examples of each. He makes the assertion that childrens' ills are aggravated by engrams and even prevented by clearing:

"A check of many subjects on this matter of childhood illness being predisposed by, precipitated by and perpetuated by engrams causes one to wonder just how violent the diseases themselves really are: they have never been observed in a cleared child and there is reason to investigate the possibility that childhood illnesses are in themselves extremely mild and are complicated only by psychic disturbance - which is to say, the restimulation of engrams.

In fact, one could ask this question of the entire field of pathology: what is the actual effect of disease minus the mental equation? How serious are bacteria?"^{1d}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 91; b) p. 92; c) p. 93; d) p. 101.

(d) Dianetic Therapy.

6.40. Engrams are the source of all evil. By releasing man from his engrams, he is not only freed from mental and all psycho-somatic illnesses but is at the same time transformed into a better being than all other persons who have not undergone dianetic therapy and Scientology processing. This release is accomplished by merely lifting engrams from the reactive mind to the analytical or conscious mind. This procedure should be compared with abreaction in psychiatric practice, i.e. a panic state induced by bringing to conscious recall certain past episodes.

6.41. In Mr. Hubbard's own words: "Dianetic therapy may be briefly stated. Dianetics deletes all the pain from a lifetime. When this pain is erased in the engram bank and refiled as memory and experience in the memory banks, all aberrations and psycho-somatic illness vanish .."^{1a}

6.42. Dianetic therapy consists of processing. Mr. Hubbard states:

"The object of dianetic therapy is to bring about a release or a clear.

A release (noun) is an individual from whom major stress and anxiety have been removed by dianetic therapy.

A clear (noun) is an individual who, as a result of dianetic therapy has neither active nor potential psycho-somatic illness or aberration.

To clear (verb) is to release all the physical pain and painful emotion from the life of an individual ..."^{1b}

6.43. Mr. Hubbard adds: "The purpose of therapy and its sole target is the removal of the content of the reactive engram bank. In a release, the majority of emotional stress is deleted from the bank. In a clear, the entire content is removed."^{1c}

6.44. Nobody can err with dianetic therapy: "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."^{1d}

6.45. The techniques available to the auditor are returning, repeater techniques, time shift and somatic location:

"The first, last and only job of the auditor is to find the earliest engrams available and erase them. ...

The various ways to accomplish this are the techniques and arts of therapy. Anything which brings about this erasure of engrams in place and their refileing as experience is useful and legitimate whatever it includes."^{1e}

An engram is erased by recounting it until it has vanished entirely:

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. xiii; b) p. 170; c) p. 174; d) p. 165; e) p. 248.

"There is one motto which applies to all therapy 'If you keep asking for it, you'll get it'. Any and all engrams surrender on the basis of returning the patient to the area time and again, session after session."^{1a}

6.46. A therapy session commences as follows: "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 revertic."^{1b} The processing continues: "(Auditor pauses; installs canceller). All right, let us go back to your fifth birthday ... (work continues until the auditor has worked the patient enough for the period) ... Come to present time. Are you in present time? (Yes). (Use canceller word). When I count from five to one and snap my fingers you will feel alert. Five, four, three, two, one. (Snap)."^{1c}

6.47. The auditor starts with prenatals. In the unlikely event of engrams not being found: "... bring the patient up to present time but remind him to keep his eyes closed. Now ask him a few questions about his family, his grand parents, his wife or, if the pre-clear is a woman, her husband. Ask about any former husbands or wives. Ask about children. And ask particularly about death. You are looking for a painful emotional engram, an instant of loss which will discharge."^{1d}

6.48. Should something emerge the preclear should be retracted, the matter investigated until a discharge is obtained. If it is not obtained then something else must be looked for:

"If nothing discharge yet, keep calm (all this work will pay dividends in the next session or the next or the next) keep searching, keep observing. There is emotional charge here somewhere which will discharge. Try other combinations of words such as those which would be said to a sick and worried child, make the pre-clear repeat them."^{1d}

"If he is stuck in present time, start him on repeater technique again, suggesting bouncers: 'Get out and never come back!' 'You can't ever return!' etc., ... If he is not returning after some of this, start in with holder phrases: 'I'm stuck!' 'Don't move!' and so forth."^{1e}

6.49. Other courses are also open to the auditor:

"The first of them is to use his wits. The next is to indoctrinate the patient into returning. This indoctrination is quite simple. The auditor takes the patient back a few hours and has the patient tell what he sees. The sonic and visio may be occluded but the patient may have some idea of

¹Hubbard L. Ron: Dianetics; The Modern Science of Mental Health: Op.cit., a) p. 285; b) p. 190; c) p. 202; d) p. 277; e) p. 278.

what is taking place. The auditor then takes him back a few days, then a few months and finally several years, each time getting the patient to describe his 'surroundings' as best he can. ...

...

If repeater technique still does not work and still does not get data, diagnose by his behaviour in therapy and his statements what must be troubling him or occluding his recalls and again use these guesses as repeater. ...

Should this still fail, then find some light locks, incidents which contain minimal pain, and run those."^{1a}

6.50. In the later development of Scientology processing, an electronic device called the E-Meter is used as an aid.

(e) Clear as the Goal.

6.51. The state of clear is the objective of dianetic therapy. It is attainable by undergoing basic treatment: "The clear, the goal of dianetic therapy, can be created from psychotic, neurotic, deranged, criminal or normal people if they have organically sound nervous systems."^{1b}

6.52. This is further supported by:

"Dianetically, the optimum individual is called the clear. ...

A clear can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any autogenic (self-generated) diseases referred to as psycho-somatic ills. These tests confirm the clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm."^{1c}

6.53. The clear is motivated by Dynamics I - IV, engrams being prevented by their proper functioning. Clear, however, is not only the goal of Dianetics, but also of Scientology. Its objective is the mental and spiritual aspect of man, and it is less concerned with the erasure of engrams than with the increase of ability awareness:

"Scientology is that branch of psychology which treats of (embraces) human ability. It is an extension of DIANETICS which is in itself an extension of old-time faculty-psychology of 400 years ago ...

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."²

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 284; b) p. xi; c) p. 8.

²Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England, (Copyright 1956), p. 9.

"Dianetics can be done with no reference whatever to Scientology or its techniques ...

You use Dianetics much the way you would use any remedy.

When a fellow is burned, you audit out the burn ...

Dianetics is the answer to human suffering. USE it ...

Scientology is a vital practice in itself. It places a person above any further illness or suffering. But he has to be made well first ...

Having gotten the pc⁶ well by medical care and Dianetic auditing, then start out with Scientology ...

Never run a Scientology grade to make a pc well or cure something. It's a misapplication.

By using Dianetics as readily as you use shoes you can make and keep people well ...

By then correctly using Scientology we can make the person a far better being.

We now have STANDARD DIANETICS.

We have developed Scientology STANDARD TECH.

Both are now valid as themselves.

They do not cross.

Dianetics for the body.

Scientology for the spirit.

USE BOTH."¹

6.54. It appears from the last mentioned quotation that scientologists are under the impression that Dianetics and Scientology have basically the same object. The following passage is even more emphatic: "The handling of psychosis, neurosis, and psycho-somatic illness do not happen to be the goal of the Scientologist. As long as the accent is upon ability any malfunction will vanish. ... If he increases the general ability of the individual in any and all fields then, of course any miss-ability such as those represented by psychosis, neurosis, and psycho-somatic illness will vanish."²

6.55. Mr. Hubbard emphatically claims that Dianetics is an exact science and places it on the same level as the natural sciences. He alludes to clinical tests without giving supporting particulars. He writes:

¹Hubbard L. Ron: HCO Bulletin dated 24th April, 1969. Dianetic Use. Hubbard Communications Office, East Grinstead, Sussex, England, pp. 1, 3 and 4.

²Scientology: Information Booklet: That Branch of Psychology which Treats of Human Ability, (Copyright 1950), p. 2.

⁶pc : The abbreviation of preclear.

"Clinical tests prove these statements to be scientific facts:

1. The mind records on some level continuously during the entire life of the organism.
2. All recordings of the lifetime are available.
3. 'Unconsciousness', in which the mind is oblivious of its surroundings, is possible only in death and does not exist as total amnesia in life.
4. All mental and physical derangements of a psychic nature come about from moments of 'unconsciousness'.
5. Such moments can be reached and drained of charge with the result of returning the mind to optimum operating condition. 'Unconsciousness' is the single source of aberration."¹

These so-called scientific facts are the basis of Mr. Hubbard's theory that engrams are formed during unconsciousness or as the result of anaesthesia, drugs, injury or shock and that they can be erased by means of dianetic therapy. However, he neither employs a recognized scientific method nor gives any scientifically substantiated proof of the validity of these "facts".

0.50. On the other hand the practical applicability of what Mr. Hubbard teaches is stressed: "LET US BE PRACTICAL. A science is not a science unless it is practical. A theory is no good unless it works."² And again: "The essence of Scientology is its practicality; its application is broad and its results are uniformly predictable."³

0.57. Dianetics is concerned with health through the mind (mental therapy) and Scientology with the development of increased ability, understanding and communication. Both, however, make use of procedures termed processing or auditing.

0.58. These procedures are described as follows:

"Processing requires at least two people ... The individual applying the processing is called an auditor, which means essentially to listen and to compute. ... The person undergoing processing, as stated before, is called a pre-clear. ... Auditors today are rigorously trained ... They must also follow certain rules, some of which are incorporated in the Auditor's Code. ... The Auditor's Code of 1954 contains fifteen items which are listed here for the knowledge of the reader.

1. Do not evaluate for the pre-clear.
2. Do not invalidate or correct the pre-clear's data.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., pp. 54-55.

²Hubbard L. Ron: Scientology: The Fundamentals of Thought: Op.cit., p. 14.

³Scientology: Information Booklet: Op.cit., p. 2.

3. Use the processes which improve the pre-clear's case.
4. Keep all appointment's once made.
5. Do not process a pre-clear after 10 p.m.
6. Do not process a pre-clear who is improperly fed.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the pre-clear.
9. Never permit the pre-clear to end the session on his own independent decision.
10. Never walk off from a pre-clear during a session.
11. Never get angry with a pre-clear.
12. Always reduce every communication lag encountered by the continued use of the same question or process.
13. Always continue a process as long as it produces change and no longer.
14. Be willing to grant beingness to the pre-clear.
15. Never mix the processes of Scientology with those of various other practices.

A pre-clear may visit an auditor to resolve some acute present-time problem, like arguments in the family. He may visit the auditor for some long chronic problem such as migraine headaches ... The pre-clear may just wish to understand life better or he may wish to develop his abilities more fully. ... A trained auditor can easily handle many aspects of life.

Individual processing is usually done in a room with both the pre-clear and the auditor sitting or standing. ... Auditing sessions are best done in a minimum of two-hours sessions. ... In an intensive the auditor usually processes a pre-clear for a period of twenty-five to thirty hours a week. ...

Processing, for the most part, involves the asking of questions or the giving of commands by the auditor."¹

6.59. Numbers 1, 2, 8 and 14 of this code of rules stress the importance of the neutral attitude towards the preclear on the part of the auditor. The auditor must neither evaluate for the preclear, he must not invalidate or correct him, nor sympathize with him, but must "grant him beingness" i.e. recognize his right to his own opinions and decisions. .

¹Horner J.F. : Fundamentals of Scientology. The Condor Printers, Johannesburg, South Africa, (Copyright 1956), pp. 91, 92, 93, 94, 96, 97 and 98.

6.60. As far as can be judged from evidence before the Commission, there are various drills (in the form of commands) with the purpose of enhancing the preclear's powers of observation and concentration, while questions are used as an exercise in communication and with the purpose of getting him to view his own problems objectively.

6.61. The Commission points out that:

(a) The so-called rigorous training of auditors has been found to be inadequate. This is indicated elsewhere in the Report.

(b) Mr. Horner's statement that:

"An Auditor ... requires ... no machines"¹

no longer applies, since processing is now done with the aid of and E-Meter.

(c) In the case of dianetic therapy processing is used in order to uncover engrams and to erase aberrations caused by them, whereas the questions, commands and drills of Scientology auditing are aimed at the increase of ability and the powers of observation, communication and control. Such auditing is done up to Grade VI. Beyond that, i.e. in the OT grades, candidates process themselves with the aid of given materials, veiled in secrecy, and the E-Meter.

6.62. Mr. Hubbard emphatically claims that Dianetics is an exact science. However, he neither employs a recognized scientific method nor gives any scientifically substantiated proof. Proof, he says, is not dependent on intricate laboratory tests, but can be undertaken in any group by any intelligent individual.

6.63. Certainly all suppositions in the accepted human sciences cannot be proven experimentally, but then these merely remain hypothetic suppositions, until their validity is proved by accepted scientific processes. The absolute validity of such suppositions can never be claimed, even in accordance with scientific law, let alone be regarded as an exact science, without absolute validity having been proved. Furthermore certain conditions for the experiment or adduction of proof, with possible deviations and exceptions, require to be stipulated. Against this, as appears from references quoted above, Mr. Hubbard claims that Dianetics is an exact science and places it on the same level as the known natural sciences. His main argument is that "it works".

6.64. Mr. Hubbard alludes to clinical tests without furnishing supporting particulars. An example hereof is set out in paragraph 6.21 above. The failure to describe the clinical tests makes it impossible for the Commission to subject them to verification and to accept them

¹Horner J.F.: Fundamentals of Scientology: Op.cit., p. 98.

as scientific facts. At most they are to be regarded as suppositions. Of a similar nature are the tests alluded to in paragraph 6.32 above. There are no particulars with regard to their form, nature and scope.

6.65. Mr. Hubbard frequently lends known concepts a different content of his own, thereby causing confusion, e.g. he uses the term "engram" to indicate something different to its ordinary psychological meaning.* Engram is defined as follows: "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."¹ Furthermore, he presents the processing to erase engrams as his own discovery, whereas it is very similar to abreaction as practised by psychiatry. His frequent reference to the formation of engrams under anaesthesia is of no moment. He gives no indication of depth of anaesthesia. The whole principle of the method of "narco-analysis" used in medical practice to find out past episodes that may be relevant to a patient's symptoms is based on light anaesthesia. It is common knowledge that under light anaesthesia the patient may be fully aware of what is being said yet be unable to take part in conversation. He remembers much of this conversation on coming around, but nothing of what is said or goes on when he is under deep anaesthesia. Psycho-somatic illness is another case in point. Its occurrence is a recognised medical fact and it is accepted that its effects are physical. Mr. Hubbard's figure of approximately 70% is, however, meaningless without full explanation. The most organic condition e.g. a coronary thrombosis has a psychological factor. Each coronary patient has a different outlook on his own condition, which may either help or hinder his progress. To call a common cold (due to a virus) psycho-somatic is quite incorrect. One person with a cold reacts in such a way that he takes to bed for a week; another carries on uncomfortably but without fuss. It may be that Mr. Hubbard means by "psycho-somatic" symptoms of a physical type e.g. fast pulse, and induced psychological stimulus with no organic background. This is psycho-neurosis. But it could justifiably be claimed that every illness has a psychological factor.

6.66. The Commission is satisfied that many dianetic and Scientology procedures make use of suggestion conditioning and (though this is emphatically denied by Mr. Hubbard) of hypnotism.

6.67. The manner in which the suggestion is made is clearly indicated by the following passage:

¹Hubbard L. Ron: Scientology Abridged Dictionary; Op.cit., p. 16.

*Webster's Third International Dictionary gives the following psychological meaning: "A memory trace; specific; a protoplasmic change in neural tissue hypothesized to account for the persistence of memory".

"The somatic strip will now go to birth', says the auditor.

The patient in reverie begins to feel the pressure of contractions thrusting him down the birth canal.

'The somatic strip will now go to the last time you injured yourself', says the auditor.

The pre-clear feels a mild reproduction of the pain of, perhaps, a bumped knee. If he has sonic and visio recall, he will see where he is and suddenly realize that it was in the office : he will hear the clerks and typewriters and the car noises outside.

'The somatic strip will now go into the prenatal area', says the auditor.

And the patient finds himself in the area, probably floating along, not uncomfortable.

'The somatic strip will now go to the first moment of pain or discomfort which can now be reached', says the auditor.

The patient drifts around a moment and suddenly feels a pain in his chest. He begins to cough and feels depression all over him. Mama is coughing (often source of chronic coughs). 'Roll the cough', says the auditor. The patient finds himself at the beginning of the engram and begins to run it. 'Cough, cough, cough', says the patient. He then yawns. 'It hurts and I can't stop', he quotes his mother. 'Go to the beginning and roll it again', says the auditor. 'Cough, cough, cough', begins the patient, but he is not coughing as badly now. He yawns deeply. 'Ouch. It hurts, it hurts, and I can't seem to stop', quotes the pre-clear, listening directly if he has sonic, getting impressions of what's said if he does not have. He has picked up words now that were suggested in it by 'unconscious'. 'Unconsciousness' is beginning to come off with the yawns. 'Roll it again', says the auditor. 'I can't stop', says the pre-clear, quoting all that he finds this time. The somatic is gone. He yawns again. The engram is erased.

'The somatic strip will now go to the next moment of pain or discomfort', says the auditor."¹

6.68. Firstly it is manifest that the person is in a semi-state of hypnosis, and the suggestions by the auditor are clear. What is particularly striking is that no provision is made in this therapy for individual differences, aptitudes, education and so forth. All people have engrams and their origin is equal.

6.69. Any lingering doubt in regard to the suggestion that the patient is in a semi-state of hypnosis, disappears with the following passage:

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., pp. 291-292.

"The somatic does not turn on. The patient goes into a strange sleep. He mutters about a dream." ^{1a} And in connection with the auditor's suggestions: "There are moments when it is necessary to be quite persuasive with the strip ..." ^{1b}

6.70. By way of summary the Commission desires to stress that dianetic therapy does not rest upon the making of a diagnosis. The underlying theory is that all humans are subject to engrams - prenatal engrams and post-birth engrams. They exist and merely require to be localised. Thus the diagnosis is a pre-existing reality at the moment when the preclear consults the auditor. Localisation of prenatal and thereafter of post-natal engrams is achieved by putting stereotyped questions, by repeating them until the preclear believes and accepts what is suggested. At this stage the needle of the E-Meter floats. The preclear F/Neds. The following is said about F/Neds: "The act of having a floating needle ... a manifestation ... of great importance ... when all Good Indicators are present, it indicates the pre-clear has reached the end point of the process being run."² The conclusion is almost irresistible that a light state of hypnosis is created by suggestion. The corner stone of dianetic therapy therefore rests upon unscientific pre-existing assumptions. Scientology processing has as its main objective the creation of the state of clear, i.e. a being freed of engrams. Such processing is a form of treatment barely distinguishable from dianetic therapy and open to the same criticism.

6.71. In conclusion the Commission draws attention to certain dangers in connection with dianetic practice.

(a) In this, as in the wider field of Scientology, the scanty training of auditors is a matter for grave concern.

The real danger of patients, particularly when the unqualified is unaware of the nature of the ailment or illness in question - possibly of a mental or psychic nature - is demonstrated in:

"The auditor can do everything backwards, upside down and utterly wrong and the patient will still be better, provided only that he does not try to use drugs before he has worked a few cases, that he does not use hypnotism as hypnotism and he does not try to cross dianetics with some older therapy. He can use drugs in dianetics if he knows his dianetics and if he has medical concurrence. He can use all the techniques of hypnotism so long as he is thoroughly experienced with dianetics. ...

... And on the other hand it does not mean that some engineer or lawyer or cook with a few dianetic cases under his belt, will not be more skilled than all other practitioners of whatever background or kind. In this case, the sky is no limit."^{1c}

¹ Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 292; b) p. 294; c) p. 167.

² Hubbard L. Ron: Scientology: A Dream come True: Advanced Organization, East Grinstead, Sussex, England. (Copyright 1971), Glossary.

It is clearly revealed by this extract that the claim is that anyone with elementary training in Dianetics possesses the ability to cure persons of all their illnesses, at least illnesses classified by Mr. Hubbard as psycho-somatic: "... for in research it has been proven that men and women with most unlikely professional backgrounds have suddenly become auditors superior in skill to those in fields you might suspect were more closely allied. ... Dianetics is not psychiatry. It is not psycho-analysis. It is not psychology. It is not personal relations. It is not hypnotism. It is a science of mind and needs about as much licensing and regulation as the application of the science of physics."^{1a} No knowledge greater than that contained in Chapter IV of the book Dianetics: The Modern Science of Mental Health is required to make a diagnosis. It is very simple. If a psychotic thinks he is God, he has an engram which tells him he is God. If he is worried about poison in his food, he has an engram which tells him so. The same applies to the fear of being dismissed from his position. "The man who comes in and says he has a bad pain in his stomach that feels 'just like a no. 12 gauge copper wire going straight through me' has quite possibly had a no. 12 gauge copper wire through him in an attempted abortion or talk of such a thing while he was in pain."^{1b} The danger lurking here - in the theory of supposing what is at fault - exists in respect of the person who indeed suffers from a disease of the stomach. "Thus it can be said that wherever a man or woman aches is of minor importance to the auditor beyond using the patient's chronic illness to locate the chain of sympathy engrams, and all the auditor needs to know of that illness is that some area of the body hurts the patient. That, for the auditor, is enough for psycho-somatic diagnosis."^{1c} Another aspect which must be considered, is that when a therapist-patient relationship develops transference and counter-transference by the nature of things always come into existence, particularly when matters laden with emotion are discussed. For example, matters concerning sex, human relationship as between opposite sexes and death of a dear one. Where a therapist is untrained in the handling of such matters, a transference-neurosis could develop. This is a situation of extreme danger which might cause serious harm to the patient and which, as a rule, requires the attention of a highly trained person. Such a condition could readily develop during dianetic and Scientology processing with dangerous consequences.

(b) In the field of education and family relationships the engram theory is totally unacceptable.

According to this only pain, painful emotions and unconsciousness play a part. Therefore it admits no parental or any form of environmental influence on personality or character formation. It consistently undermines the relationship between parent and child by having the latter discover all manner of sordid detail in father's and especially mother's past. A person's education, religion, ethical and moral codes, his attachment to culture and everything else which has rendered him a human being are invalidated. Things of which the child has no

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 168; b) p. 181; c) pp. 183-184.

knowledge or which he cannot understand are suggested to him. Thus instead of benefiting the child, incalculable damage could be done to him.

"One of the prime sources of 'bad memory' is Mother. Often enough mother has been sufficiently panic-stricken at the thought of Junior's recalling just what she did to Junior that a Mankindwide aberration seems to have sprung up. The standard attempted abortion case nearly always has an infancy and childhood full of Mama assuring him that he cannot remember anything when he was a baby. She doesn't want him to recall how handy she was, if unsuccessful, in her efforts with various instruments. Possibly prenatal memory itself would be just ordinary memory and in full recall to the whole race if this guilty conscience in Mother had not been rolling along for these millennia. In the normal course of work the auditor will have his hands full of Mama screaming objections about her grown son's or daughter's entering into therapy because of what they might find out: Mama has been known, by auditors, to go into a complete nervous collapse at the thought of her child's recalling prenatal incidents. Not all of this, by the way, is based on attempted abortion. Mama often has had a couple of more men than Papa that Papa never knew about; and Mama would very often rather condemn her child to illness or insanity or merely unhappiness than let a child pursue the course of the preclear even though Mother avowedly has no recollection whatever of anything bad ever happening to the child. Under therapy herself, she usually volunteers the truth. Here is the source of why good memory is discouraged in a society and infant and prenatal memory overlooked, to say nothing of the ability to return and relive."^{1a}

On the other hand Mr. Hubbard's arguments are sometimes plausible, e.g. he is wholly right when he maintains that:

"The beginning and end of 'child psychology' is that a child is a human being, that he is entitled to his dignity and self-determinism."^{1b}
and when he interprets a child's actions as often a form of revenge taken for punishment:

"A man is evil in the direct ratio that destructiveness has been leveled against him. An individual (including those individuals society is liable to forget as individuals: children) reacts against the punishment source whether that source be parents or government. Anything which sets itself forward against an individual as a punishment source will be considered in greater or lesser degree (as it is in proportion to benefits) as a target for the reactions of the individual.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 197; b) p. 140.

The little accidental milk glass upsets of children, that noise which just accidentally occurs on the porch where the children are playing, that little accidental ruination of Papa's hat or Mama's rug, these are often cold, calculated reactive mind actions against pain sources."^{1a}

But he has little positive suggestion to offer apart from the removal of engrams. He condones and encourages the child's revolt against authority:

"If a child is punished and thereafter obeys, he can be considered to have succumbed. And the value of a child who will succumb to punishment is so slight that the Spartans would long since have drowned him, for it means he has sunk into an apathy unless it so happens that he himself has computed the idea, by-passing all reaction, that the thing for which he was punished was not bright (he can't be assisted in this computation if punishment is entered into the reactive mind by the source trying to assist him). He can flee the punishment source, which at least is not apathy but merely cowardice by popular judgment. He can neglect the matter entirely and ignore the punishment source - and would have been called a Stoic by the ancients, but might be called merely dull-witted by his friends. He can avoid the punishment source, which might give him the doubtful compliment of being sly or cunning or pandering. Or he can attack the punishment source either by direct action or by upsetting or fouling the person or the possessions of the source - in which instance he would be called, on direct action, a valiant fool, taking parental size into account, or in a less direct fashion he could be called 'covertly hostile' or could be said to be 'negating'; as long as a human being will attack as a response to a valid threat, he can be said to be in fair mental condition - 'normal' - and a child is said to be 'just acting like any normal child'."^{1b}

and never seems to consider that punishment may be meted out in the interest of the child.

Indeed the way he makes parents and the engrams they supposedly caused responsible for the child's later misdemeanours sometimes are quite preposterous:

"An engram received from Father beating Mother which says: 'Take that! Take it, I tell you. You've got to take it!' means that our patient has possibly had tendencies as a kleptomaniac."^{1c}

(c) The use of the E-Meter can lead to serious abuse.

An instance is furnished by the evidence of Mr. A. Tannenbaum, a businessman and a strong adherent of the Church of Scientology, who made use of the services of a former scientologist,

Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 140;
b) p. 148; c) p. 212.