

The Kotzé Report

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REPORT
of the
COMMISSION OF
ENQUIRY
INTO
SCIENTOLOGY
for
1972

Published by Authority

[logo]

REPUBLIC OF SOUTH AFRICA

RP 55/1973

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**Report of the Commission of Enquiry into Scientology for 1972
Republic of South Africa**

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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 [subpoenaes](#) 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. Swanopoel, 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.

[signature]

G.P.C. Kotze, *Chairman.*

[signature]

P. [?]. Bosman, *Member*.

[signature]

G.J. Davitsz, *Member*.

[signature]

G.A. Elliott, *Member*.

[signature]

A.M.G. Maytom, *Member*.

[signature]

L. v. Z. Pretorius, *Member*.

[signature]

L.J.J. van Rooyen, *Member*.

[signature]

A.J. van Wyk, *Member*.

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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.


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SECTION II

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 ABERCROMBUS ELLIOTT.

GERHARDUS PETRUS CHRISTIAN KOTZE.

ALICE MARGARET GERTRUDE 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 Christian Kotze, 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 the 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. FOUCKE,
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.

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SECTION II


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. Kotze, 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. Rosman, B.A. (S.A.);
- The Reverend G.J. Davidtsz, 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.);


 **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. Slood, 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. Mentz, instructed by Messrs. Slood, 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. Mentz 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. Slood, Broido, Hesselson and Liknaitzky, Johannesburg, appeared on behalf of the Church of Scientology in South Africa (Pty.) Ltd., the valued assistance of Mr. Mentz (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 Korak, Attorneys of Pretoria would represent the said Church of Scientology in South Africa (Pty.) Ltd. before the Commission. Mr. Mentz, S.C., duly instructed by the lastmentioned firms 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:
5th May, 1969.

COMMISSION OF ENQUIRY INTO SCIENTOLOGY

According to proclamation in Government Gazette no. 2351 of the [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 resume 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**.

Place	Date of visit	Last date on which Resume should reach the Secretary
<hr/>	<hr/>	<hr/>

Durban	27, 28 and 29 May, 1969	14th May, 1969
Johannesburg	9, 10 and 11 June, 1969	24th May, 1969
Cape Town	17, 18 and 19th June, 1969	2nd June, 1969
Port Elizabeth	29, 30 and 31 July, 1969	21st June, 1969
East London	9th September, 1969	16th August, 1969
Bloemfontein	16th September, 1969	23rd August, 1969
Kimberley	17th September, 1969	23rd August, 1969
Pretoria	6, 7, 8 and 9 October, 1969	20th September, 1969"

**"PRESS STATEMENT ON:
20TH May, 1969
COMMISSION OF ENQUIRY INTO SCIENTOLOGY.**

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 fully 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. E.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:

1. The South African Medical and Dental Council.
2. The South African Medical Association, particularly the Psychiatric Group.
3. The South African Psychological Association.
4. "Die Nederduitse Gereformeerde Kerk".
5. "Die Gereformeerde Kerk in Suid-Afrika".
6. "Die Nederduitsch Hervormde Kerk van Afrika".
7. "Die Apostoliese Geloofsending van Suid-Afrika".
8. The Methodist Church of South Africa.
9. The Church of the Province of South Africa. (Anglican).
10. The Roman Catholic Church.
11. 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:


1. The South African Medical Association — Psychiatric Group.

2. The South African Psychological Association.
3. "Die Nederduitsch Hervormde Kerk van Afrika".
4. "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:

Place	Dates
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
Port Elizabeth	29 – 30.7.1969; 2.12.1970
Grahamstown	1.8.1969
East London	9 – 10.9.1969
Bloemfontein	16 – 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. Mentz 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:

Place	Number of meetings	Number of sitting days
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 occasion 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.

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SECTION II

CHAPTER 4 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." [01]


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)." [02a]

"*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.*" [02b]

 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." [03]

 4.3. During 1969 the *religious* was introduced into the definition by inserting it between the words *applied* and *philosophy*. [04]


 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." [05]

 **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:

1. 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.

2. 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, Honoria 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." [06]

3. 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.G. 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.

4. 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 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.

5. 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."**[07]**

6. Character Assessments of Mr. Hubbard


Witnesses who testified before the Commission gave the following evidence:


1. "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." [08a]


2. "... 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." [08b]
3. "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 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." [09]


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. [10] At present there are Orgs [11] 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. [12] 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. [13] 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

explanation. 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. [14] The administration with its manifold ramifications [15] was being built up, and individual 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." [16] 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." [17] At this time individual scientologists were also permitted to set up private Scientology practice. [18]

 **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 £100 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. [19] There is no individuation of

departments. Later some semi-individuation can take place. This comes in as income grows.

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 HASI [20] 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, pc

[21] graphs and auditors reports, student training reports and local mailings. Nobody expects OIC boards to be kept or long winded reports to be made.

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[22] 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." [23]

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:

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." [24]


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. [25]

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." [26]

 **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.

In addition the private practice of Scientology was discontinued, [27] 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."**[28]**

4.13. A close check was kept on productivity and disciplinary measures were instituted to ensure that everyone was on the job.**[29]**

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 communiqué at Saint Hill Manor, East Grinstead, Sussex, England, in 1966.**[30]**

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 HASI 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."**[31]**


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

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:


1. "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;

2. Foreign nationals arriving at United Kingdom ports who intend to proceed to scientology establishments will no longer be eligible for admission as students;
3. 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;
4. Foreign nationals already in the United Kingdom for study at a scientology establishment will not be granted extensions of stay to continue these studies;
5. Work permits and employment vouchers will not be issued to foreign nationals (or Commonwealth citizens) for work at a scientology establishment;
6. Work permits already issued to foreign nationals for work at a Scientology establishment will not be extended." [32]

 **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.

1. Mr. Hubbard established a Scientology sea organization on a sea-faring vessel, the *Apollo*, which seems to be the headquarters of that organization.
2. 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. [33]

 **4.20.** Mr. D.B. Gaiman, 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 communications 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 B's and Policy Letters as requested. This is my writer hat.

L. RON HUBBARD." [34]

 **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!" [35], 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 the Sea Org officers as follows:

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

1. Ethics
2. Tech
3. Admin.

A general Sea Org Mission handles all three.

...

Controlling the upper end of the Bridge and having so many Class VI and Class VIIs and OT [36] Grade Vs 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.


...


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

1. ETHICS ACTION
2. PEACE
3. 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." [37]

 **4.23.** That Mr. Hubbard is by no means a passive member of the Sea Org is confirmed by the evidence of Mr. Gaiman, who said that Mr. Hubbard trains scientologists who go to the Sea Org. [38]

 **4.24.** As from July, 1970, a *Flag Executive Briefing Course* has been available aboard the Flagship *Apollo*. [39]

 **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. [40]

 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 Organisation 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. [41]

"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 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, secre[ta]ries, 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 or 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-[\[k\]](#)eeperers, 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 or 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 **benefolent** 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." [42]

 **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 [?]ing concern without payment, and to devote such to the furtherance of the objects of this Company." [43]

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

"2. ...

1. To accept and adopt the aims, purpose, principles and creed of The Mother Church, 'THE CHURCH OF AMERICAN SCIENCE', of Camden, New Jersey with the power, objectives and duties as herein defined and enumerated.
2. To [?] in the principles and [?] of the Church of American Science.
3. To [?] the work of the Church of American Science, [?] and minister to and conduct congregations.
4. To resolve the travail and difficulties of members of congregations, as they may appertain to the spirit.
5. To instruct in spiritual healing acts and other matters within the Creed of the Church of American Science.
6. To conduct seminaries and instruction groups.
7. To create congregations and have other powers similar to those of the Church of American Science.
8. To propagate the religious faith know 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.
9. 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 n[umb]er 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 reason.
 5. That Man has a God-given right to his own beliefs.
 6. That Man has a God-given right to [?] thought and [?] thinking.

7. That Man as a God-given right [?].
 8. That [?].
 9. That [?].
 10. [?]
 11. [?]
 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 propogate 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 these 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.
10. To charter, support, organize, establish, co-operate with, affiliate with, other organizations of a like or similar nature.
 11. To apply for, hold and dispose of copyrights, patents and trademarks.
 12. 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.
 13. 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.
 14. 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.
 15. 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.
 16. To have offices and to promote and carry on its aims, objects **withing** and without the Republic of South Africa, and in particular in all other countries on the African Continent.

17. To do and perform all other acts or things necessary or incidental to any of the objects, aims or purposes herein set out."**[44]**

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

1. **"THE STATE OF THE COMPANY'S AFFAIRS**

The fixed properties of the Company were sold during the year for R67,500-00 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 ..."**[45]**

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:

"INTELLIGENCE REPORT.

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

1. Person being
investigator:

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. **[46]**

 **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:

"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 — M. Lebos (Lebos and Lebos)

PRO FILES

- Johannesburg Chamber of Commerce
- The Hon. E.H. Louw
- C.R. Swart
- The Hon. D.C.H. Uys
- The Hon. B.J. Schoeman
- The Hon. P.M.K. Le Roux
- The Hon. Dr. A. Hertzog
- The Hon. W.A. Marec
- The Hon. J. De Klerk
- The Hon. J.J. Fouche
- The Hon. Minister F.C. Erasmus
- 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. Nande
- Dr. D.H. Steyn
- Mr. G.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
- 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
 - Dagbreek and [Sendagnurs](#)
 - [Huisgenoot](#)
 - Landstem
 - Brandwag
 - Cuttings
 - Scientology — The Catholic Viewpoint
 - Envelope containing Press Clippings
 - Press General Info — 2 Correspondence
 - Correspondence re IQ Tests in March 1961


OK NOT OK

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 polity 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. [47]

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.

Footnotes

[01] Lord Denning in *Schmidt and another v. Secretary of State of Home Affairs*, (1969) 2 Ch. 149 at 167.

[02] 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).

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

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

[05] 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.

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

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

[08] Record of Evidence:

a) Vol. 5, pp. 77-78 — Mrs. M.J. Nicholson.

b) Vol. 27, p. 33 — Mr. P. van Niekerk.

[09] Record of Evidence, Vol. 19, p. 22 — Mr. W.J. Botha.

[10] Horner J.F.: *Fundamentals of Scientology*.

[11] The term used by scientologists for organizations.

- [12] Record of Evidence: Vol. 5:b, p. 122 — Mr. D.B. Gaiman.
- [13] *The Auditor* No. 70 World Wide, p. 8.
- [14] Record of Evidence: Vol. 5, p. 20 — Mrs. M.J. Nicholson.
- [15] Infra paragraph 4.30.
- [16] Hubbard L. Ron; Sanborn John: *The Co-Auditor's Manual of Scientology*. The Manney Company, Texas, United States of America. (Copyright 1955), p. 10.
- [17] Hubbard L. Ron: HCO Bulletin of September 15th, 1959. "Dissemination Tips". Hubbard Communications Office, Cape Town, Republic of South Africa.
- [18] Record of Evidence, Vol. 21 — Mr. W.J. Botha.
- [19] Hat: A slang term used by scientologists for the title and work of a post in a Scientology Organization.
- [20] HASI: The abbreviation of Hubbard Association of Scientologists International.
- [21] Pc: The abbreviation of preclear.
- [22] HCO: The abbreviation of Hubbard Communications Office.
- [23] Hubbard L. Ron: HCO Policy Letter of Feb. 21, '61. "Pattern for City Offices". Hubbard Communications Office, East Grinstead, Sussex, England, pp. 1-2.
- [24] Hubbard L. Ron: HCO Policy Letter of April 9, 1961. "City Offices Successful Patterns". Hubbard Communications Office, East Grinstead, Sussex, England, 0. 3.
- [25] WW: The abbreviation of World Wide.
- [26] Hubbard L. Ron: HCO Information Letter of October 22, 1962. "Johannesburg". Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.
- [27] Hubbard L. Ron: HCO Policy Letter dated May 9, AD.15. (1965). "Field Auditors become Staff".
- [28] Hubbard L. Ron: HCO Policy Letter, 1 July 1965 (Issue III). All Division. "Hats, The Reason for". Hubbard Communications Office, East Grinstead, Sussex, England.

- [29]** Record of Evidence: Vol. 4, p. 49 and p. 54 ff — Mr. C.P. McNamee.
- [30]** Record of Evidence: Vol. 4, p. 49 and p. 54 ff — Mr. C.P. McNamee.
- [31]** Hubbard L. Ron: HCO Policy Letter of October 29, 1962. "Religion". Hubbard Communications Office, East Grinstead, Sussex, England.
- [32]** *Hansard* (British) No. 1459/1967/68. Columns 189-191. House of Commons 25th July, 1968.
- [33]** *The Auditor* No. 63 World Wide.
- [34]** Hubbard L. Ron: HCO Policy Letter of 1 September 196[?]. Hubbard Communications Office, East Grinstead, Sussex, England.
- [35]** Sea Org Recruitment Officer. Handbill. Church of Scientology in South Africa [Pty.] Ltd., Johannesburg, South Africa.
- [36]** OT: The abbreviation of Operating Thetan.
- [37]** Hubbard L. Ron: HCO Policy Letter of 8 February 1968. Issue II. "Sea Org Zones of Planning". Hubbard Communications Office, East Grinstead, Sussex, England.
- [38]** Record of Evidence, Vol. 50b, p. 83 — Mr. D.B. Gaiman.
- [39]** *The Auditor* No. 64 World Wide.
- [40]** *The Auditor* No. 64 World Wide.
- [41]** Memorandum of Association of Hubbard Scientology Organization in South Africa (Pty.) Ltd. Registered under Companies Act 1962, as No. 657422.
- [42]** [?] of the Church of Scientology in South Africa (Proprietary) Limited, [?]. a: No. [?], p. [?].
- [43]** [?] of the Church of Scientology in South Africa (Proprietary) Limited, [?]. a: No. [?], p. [?].
- [44]** Memorandum of Association of the Church of Scientology in South Africa (Proprietary) Limited: *Op.cit.*, pp. 2-6.
- [45]** Annual Accounts at 31 December, 1968: Hubbard Scientology Organisation in South Africa (Proprietary) Limited. Report by the Directors to the Shareholders.

[46] Hubbard L. Ron: Executive Directive. Confidential. Branch 5 Project. "Project Squirrel". 2 December, 1966.

[47] Record of Evidence, Vol. 53, p. 50 ff. — Mrs. J.P. Lacey.

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SECTION III

CHAPTER 5 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. **[01]** **[02]** It is that branch of Scientology that covers Mental Anatomy. **[03]** **[04]** Scientology evolved from Dianetics. **[05]** Scientology ... is an extension of DIANETICS which is in itself an extension of old-time faculty-psychology of 400 years ago. **[06]**

 **5.2.** The goal of Dianetics is A world without insanity, without criminals and without war ... **[07]** 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 ... **[08]** **[09]** **[10]** 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.

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."**[11] [12] [13]**


 **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 summarised**[14]** 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:


"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, [15] 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. [16] Mr. Hubbard claims that About seventy per cent of the physician's current roster of diseases falls into the category of psycho-somatic illness, [17] and he lists arthritis, dermatitis, allergies, asthma, some coronary difficulties, eye trouble, bursitis, ulcers, sinusitis, [18] bizarre aches and pains in various portions of the body, migraine headaches, the common cold, [19a] constipation, [19b] high blood pressure, diarrhea, priapism, [19c] withered arm, foreshortened nose, underdeveloped genital organs, hairlessness, enlarged organs, physical malformations, some cases of tuberculosis, liver trouble, kidney trouble, rashes, conjunctivitis, [19d] sexual perversion [19e] as psycho-somatic ills or the results thereof. Clearing of engrams is claimed to banish impotence. [20]


 **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. [21]

 **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. [22]

 **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 psychosomatic 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 [23] and the fact that processing can make the insane sane and cure psychomatic ills does not mean that Scientology is in the healing business [24] are frequently encountered yet not readily reconcilable with other statements encountered as frequently such as:

1. "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. ..." [25]
2. "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." [26]
3. "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." [27]
4. "It is not surprising that one of the fields in which Scientology is making an immediate contribution is psycho-therapy." [28]


 **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. [29] 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. [30] 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. 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.


 **5.10.** 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." [31]


 **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 aberrations [32] 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." [33]

 **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. [34] 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 auditor [35] and that in attempting to bring an individual up the tone scale [36] he


by-passes ... around the majority of physical troubles and complexes and obsessions, but it 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. [37]

 **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 [38], 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.** Probably as it is that Scientology has and does achieve this aim to a degree [39] 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 [is] 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. Furthermore, technical diagnostic procedures may carry therapeutic weight, if the patient thinks erroneously that they are therapeutic procedures.

 **5.16.** That 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 [40] [41] [42] are defined more precisely in the so-called eight dynamics. [43]


 **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 existences 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 towards existence as Infinity. This is also identified as the Supreme Being." [44]

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.* [45]

 **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 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:

1. 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.
[46a]
2. 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.
[46b]
3. 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.
[46c]
4. 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. [46d]

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. [47a]


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:

1. 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. [47b]
2. 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.
3. 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 **mutal** 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 — is nothing. **[48]** 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 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." **[49]**

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." **[50]**

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." **[51]**

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. **[52]** 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:

1. By increasing the individual's I.Q.
2. By developing his power to communicate, to control and solve problems.
3. By promoting his self-determinism.
4. 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 which teach a person to use his abilities more effectively. Functioning can be enhanced but an increase in 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 **startingly** 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 [53a] and Mr. W.J. Botha, [53b] 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. [53c] Others stress the increase in ability Scientology processing gave them. [53d] Some attribute their success in business to Scientology. [53e] The witness, Mr. Tannenbaum in addition claims that his intelligence was increased. [53f] The development of greater responsibility towards other people and society was also mentioned. [53g]


 **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 [54] (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. [55] 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." [56]

 **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. [57a] First of all a child needs *security*. [57b] ... It might be more advantageous ... to teach a child *how* to think before teaching him *what* to think. [57c] If the child really feels that you are trying to help him, you can do a great deal with him. [57d] 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. [57e] 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 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 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. [58] If the child is simply fretful and 'unmanageable', you can often get him out of the lock by diverting his attention ... [59a] 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 ... [59b] 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. **[60]** 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:

"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." **[61a]**

"When you give a child something, it's his ... Clothes, toys, quarters, what he has been given, must remain under this exclusive control. So he tears up his shirt, wrecks his bed, breaks his fire engine. It's none of your business." **[61b]**


"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' ..." [62a]

"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." [62b]

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." [63]

 **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.* [64] Scientology devotes attention to three groups only[:] (i) the business group (ii) the family, and (iii) the Scientology organization.

1. **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 an 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; [65] 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 AT 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." [66]

2. **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

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.


- 3. 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 neurosurgeon ... 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." [67]

This is a far cry indeed from the vitriolic attacks on 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. [68] The following injunction is made:

(A) MAKE PENALTIES FOR NON COMPLIANCE AND FALSE REPORTS TOO GRUESOME TO BE FACED AND ENFORCE THEM. [69] 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. [70a]; investigation — When we need somebody haunted we investigate ... we do so noisily always. [70b] and Overt investigation of someone or something attacking us by an outside detective agency should be done more often and hang the expense. [70c] 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. [71] There is also the reverse of investigation If you are being investigated or if the Central Organization is — sit tight, don't co-operate. [72a] 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. [72b] 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 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, **[73a]** and ... any person from 2.0 down on the tone scale should not have, in any thinking society, any civil rights of any kind ... **[73b]** 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. **[74]** 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." **[75]**

The Creed further states that the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields. 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:

1. 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 Naude 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." **[76] [77]**

The same report extols the activities of one Mr. Du Plessis on behalf of Scientology such **[as]** 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." **[78]**

2. 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.:

1. "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." [79]

2. "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 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." [80]

3. 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." [81]

4. Mr. Hubbard indicates a further method to all South African Organization 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 Hertzog [82] 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.


The United Party supports psychiatry in South Africa.

Therefore, unwittingly the Government is led to pay for opposition and subversion." [83]

5. 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." [84]


 **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.

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

'Insanity' is a non-existent malady invented to mystify and horrify the public." [85]

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, [86a] 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. [86b] According to Mr. G. Cook [86c] 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. [86d] 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." [87]

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 [susceptability](#) 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." **[88]**

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. [89] The two, e.g. MEST and 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." [90]

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 —

1. 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*.' **[91]**


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

2. 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. **[92]** Scientology has opened the gates to a better world. It is not a psychotherapy nor a religion. It is a body of knowledge which, when properly used, gives freedom and truth to the individual. **[93]** 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. [94]

 **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:


1. 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. [95]
2. 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.

[96]

3. ... 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. [97]

 **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 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 —


1. 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 characteristic;
2. the use of any method or practice calculated to assist persons or groups with adjustment or emotional or behavior problems in the areas of work family school or personal relationships; or
3. 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 "behavior 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:

1. Legally qualified medical practitioners.
2. 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.
3. 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.
4. 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 practice 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." **[98]**

The Commission holds similar views and respectfully endorses them.

Footnotes

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

[02] Regenass, Len: Editor, *Scientology: The Field Staff Member Magazine*, Vol. One, No. One. Loxley

Bros. Ltd., London and Sheffield, England, p. 10.

[03] Hubbard L. Ron: *Science of Survival*. Lonsdale and Bartholomew (Leicester) Ltd., England (June 1968), pp. i and v (Footnotes introduced after the founding of Scientology).

[04] Hubbard L. Ron: *Scientology: Dianetics: The Evolution of a Science*. F.E. Bording Ltd., Copenhagen, Denmark (1966), p. 13.

[05] Hubbard L. Ron: *Scientology: Dianetics: The Evolution of a Science*. F.E. Bording Ltd., Copenhagen, Denmark (1966), p. [?].

[06] Hubbard L. Ron: *Scientology: The Fundamentals of Thought*. Foundry Press, Ltd., Bedford, England, p. 9.

[07] Hubbard L. Ron: *Science of Survival*. Lonsdale and Bartholomew (Leicester) Ltd., England (June 1968), p. v.

[08] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide, The Journal of Scientology. The Southern Publishing Co. Ltd., Brighton, England (1965), p. 2.

[09] Regenass, Len: Editor, *Scientology: The Field Staff Member Magazine*, Vol. One, No. One. Loxley Bros. Ltd., London and Sheffield, England, Rear cover page.

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

[11] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide: *Op.cit.*, p. 2.

[12] Regenass, Len: Editor, *The Field Staff Member Magazine*, Vol. One, No. One: *Op.cit.*, Rear cover page.

[13] Staff, Pretoria Organization, Newsletter No. 4: *Op.cit.*, p. 1.

[14] The attributes of Dianetics are also summarised in the "Publisher's Introduction" (pp. ix-xxxi) of the book, *Science of Survival*.

[15] Hubbard 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.

[16] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health*, pp. 91-92; 108.

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

[18] Hare, Fred: Editor, *The Auditor* No. 1, The Saint Hill Journal of the Auditors Division, p. 3.

[19] Hubbard 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.

[20] Hubbard L. Ron: *Scientology: Dianetics: The Evolution of a Science*, p. 89.

[21] Hare, Fred: Editor, *The Auditor* No. 2. The Saint Hill Journal of the Auditors Division, p. 11.

[22] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health*, pp. 6, 141 and 193-4.

[23] Staff, Hubbard Association of Scientologists International: *What is Scientology?* A.M.&I. Abrahams (Pty.) Ltd., (1965), p. 1.

[24] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide: *Op.cit.*, p. 3.

[25] Staff, Hubbard Association of Scientologists International: *What is Scientology?* A.M.&I. Abrahams (Pty.) Ltd., (1965), p. 6.

[26] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide: *Op.cit.*, p. 3.

[27] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide: *Op.cit.*, p. 3.

[28] Gerry [?] Keith: *Scientology: Its contribution to knowledge*, p. 2.

[29] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide: *Op.cit.*, p. 3.

[30] Record of Evidence, Vol. 45, p. 7 et seq. — Dr. E.C. Hamlyn.

[31] Record of Evidence, Vol. 24, pp. 14-17 — Dr. M. B. Feldman.

[32] In 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."

[33] Hubbard L. Ron: *Scientology: Dianetics: The Evolution of a Science: Op.cit.*, p. 95.

[34] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health: Op.cit.*, p. 6.

[35] Hubbard L. Ron: *Science of Survival*, Book One, p. 28.

[36] Tone 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."

[37] Hubbard L. Ron: *Science of Survival: Op.cit.*, Book Two, pp. 44-45.

[38] Article "My Philosophy" by L. Ron Hubbard in *Understanding Minor Issue No. 108*, p. 4.

[39] Cf. the claim of Mr. R.G. Rester 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 psychosomatic 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).

[40] Hubbard L. Ron: Editor, *The Auditor* No. 13 World Wide: *Op.cit.*, p. 2.

[41] Regenass, Len: Editor, *The Field Staff Member Magazine*, Vol. One, No. One: *Op.cit.*, Rear Cover page.

[42] Staff, Pretoria Organization: News Letter No. 4:

Op.cit., p. 1.

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

[44] Hubbard L. Ron: *Scientology: The Fundamentals of Thought: Op.cit.*, p. 21.

[45] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health*, pp. 33-34.

[46] 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.

[47] Hubbard L. Ron: *Dianetics: the Modern Science of Mental Health*,

a) pp. 16-17;

b) pp. 185, 197, 221, 242, 300.

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

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

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

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

[52] Hubbard L. Ron: HCO Policy Letter, Ethics. Conditions Orders. Executive Ethics, 5 January 1968. Hubbard Communications Office, East Grinstead,

Sussex, England.

[53] 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

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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. McNam[?]e.

[54] Hubbard L. Ron: *Science of Survival: Op.cit.*, p. 115.

[55] Hubbard L. Ron: *Science of Survival: Op.cit.*, p. 115.

[56] Record of evidence, Vol. 5, p. 38 — Mrs. M.J. Nicholson.

[57] Staff, The Hubbard Dianetic Foundation, Inc.: *Child Dianetics. Dianetic Processing for Children.* (Copyright 1951 by L. Ron Hubbard) (1967),

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b) p. 9;

c) p. 15;

d) p. 16;

e) p. 22.

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[59] Staff, The Hubbard Dianetic Foundation Inc.: *Child Dianetics: Dianetic Processing for Children: Op. cit.*,

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b) p. 72.

[60] Minshull, Ruth: *Miracles for Breakfast*.

[61] Hubbard L. Ron: *Scientology: A New Slant on Life: Op.cit.*,

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

[64] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health: Op.cit.*, p. 27.

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

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

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

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

[70] Hubbard L. Ron: *HCO Manual of Justice*. Grant Production Company Limited, Great Britain (Copyright 1959),

- a) p. 2;
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[71] Record of Evidence, Vol. 51(a), p. 14.

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- a) p. 6;
- b) p. 9.

[73] Hubbard L. Ron: *Science of Survival: Op.cit.*, Book One,

- a) p. 127;
- b) p. 131.

[74] Hubbard L. Ron: HCO Bulletin of 29 September 1965. Issue II: *The continuing Overt Act*.

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

[76] Hubbard L. Ron: HCO Executive Letter of 16 August 1966. *Confidential*. Hubbard Communications Office, East Grinstead, Sussex, England, a) p. 1.

[77] In an affidavit dated the 8th day of July 1969 at Pretoria submitted to the Commission, Dr. Naude [negatives](#) any suggestion that he was impressed by any aspect of Scientology.

[78] Hubbard L. Ron: HCO Executive Letter of 16 August 1966. *Confidential*. Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

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

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

[81] 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.

[82] 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.

[83] Hubbard L. Ron: HCO Information letter of the 16th February, 1969: *Ron's Journal 1968*. South African Supplement for issue at tape play BP1. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

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

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

[86] 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. 65 et seq. — Mr. G. Cook.

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

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

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

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

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

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

[93] Hubbard L. Ron: *The Creation of Human Ability: Op.cit.*, p. 251.

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

[95] Horner J.F.: *Fundamentals of Scientology*. Condor Printers, Johannesburg. (195[?]), p. 12.

[96] Gerry [?] Keith: *Scientology : Its contribution to knowledge: Op.cit.*, pp. 2-3.

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

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


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SECTION III


CHAPTER 7 THE AUDITOR.


 **7.1.** The auditor is defined in the Scientology Abridged Dictionary as follows:

"A listener or one who listens carefully to what people have to say. An auditor is a person trained and qualified in applying Scientology processes to others for their betterment." **[01]**

The word is derived from the Latin word *audio*. The auditor is probably the most important person in the practice of Scientology. He is in command of the processing session during which the preclear is audited, given commands and asked questions. The preclear is entirely in his hands.


The auditor's function.


 **7.2.** The auditor's function is to apply the techniques of Dianetics and Scientology.

 **7.3.** There are two classes of auditors, viz. dianetic auditors and Scientology auditors. The aim of dianetic auditing (processing) is two-fold: (a) To erase the engrams from a preclear's mind in order to cure him of psycho-somatic illnesses and aberrations. **[02]** (b) To raise him on the Tone Scale. **[03]** The ultimate goal of dianetic therapy is the state of clear. Dianetically the optimum individual is called the *clear* ... a *clear*, the goal of dianetic therapy ... **[04]** In order to achieve this desirable state of clear, the preclear is taken through the various grades by the auditor, e.g. Communication Release, Problem Release, Relief Release, Freedom Release, Ability Release, Power and Power Plus Release. After that comes clear or Whole Track Release. **[05]** There is no clear indication which grades comprise dianetic processing and which grades comprise Scientology processing. Mr. Hubbard himself does not distinguish between them. He writes:


"Scientology is employed by an Auditor (one who listens and commands) as a set of drills (exercises, processes) upon the individual, and small or

large groups. It is also employed as an educational (teaching) subject. It has been found that persons can be processed (drilled) in Scientology with Scientology exercises and can be made well of many, many illnesses and can become brighter, more alert and more competent. BUT if they are only processed they have a tendency to be overwhelmed or startled and although they may be brighter and more competent they are still held down by an ignorance of life. Therefore it is far better to teach AND process (audit, drill) a person than only to process him." [06]

 **7.4.** It will be noted that he mentions both being made well of illness, the province of Dianetics, and improvement in competence and intelligence, the field of Scientology with its slogan to make the able more able.


 **7.5.** According to evidence before the Commission [07] the auditor has no part in the advanced OT grades beyond clear. To attain these, candidates study the materials given them and audit themselves by means of the E-Meter as pointed out in paragraph 7.9 infra this presumably does not apply to the special case of exteriorization. This instrument is also used as an aid by the auditor.

Instructions to auditors.

 **7.6.** Two kinds of instructions are given to auditors viz. those contained in the Auditor's Code [08] and instructions for the use of the various techniques.

(a) Instructions contained in the Auditor's Code which Code is described as:

"A collection of rules (do's and don'ts) that an auditor follows while auditing someone, which ensures that the preclear will get the greatest possible gain out of the processing that he is having." [09]

 **7.7.** Save for one exception [10] these rules deal entirely with the attitude of the auditor to the treatment of the preclear. The Auditor's Code reads as follows:

"IN CELEBRATION OF THE 100 PER CENT GAINS ATTAINABLE BY STANDARD TECH I HEREBY PROMISE AS AN AUDITOR TO FOLLOW THE AUDITOR'S CODE

1. I promise not to evaluate for the preclear or tell him what he should think about his case in session.
2. I promise not to invalidate the preclear's case or gains in or out of session.
3. I promise to administer only Standard Tech to a preclear in the standard way.
4. I promise to keep all auditing appointments once made.
5. I promise not to process a preclear who has not had sufficient rest and who is physically tired.
6. I promise not to process a preclear who is improperly fed or hungry.
7. I promise not to permit a frequent change of auditors.
8. I promise not to sympathize with a preclear, but be effective.
9. I promise not to let the preclear end session on his own

determinism, but to finish off those cycles I have begun.

10. I promise never to walk off from a preclear in session.
11. I promise never to get angry with a preclear in session.
12. I promise to run every major case action to a floating needle.
13. I promise never to run any one action beyond its floating needle.
14. I promise to grant beingness to the preclear in session.
15. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
16. I promise to maintain Communication with the preclear and not to cut his comm or permit him to overrun in session.
17. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.
18. I promise to continue to give the preclear the process or auditing command when needed in the session.
19. I promise not to let a preclear run a wrongly understood command.
20. I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.
21. I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.
22. I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.
23. I promise to see that any fee received for processing is refunded if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.
24. I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.
25. I promise to co-operate fully with the legal organizations of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.
26. I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of 'mental treatment'.
27. I promise not to permit sexual liberties or violation of the mentally unsound.
28. I promise to refuse to admit to the ranks of practitioners any being who is insane.

.....
AUDITOR

.....
DATE

.....
WITNESS
FOUNDER" [11]

.....
PLACE L. RON HUBBARD


 **7.8.** A general instruction provides:

"The auditor conducts himself in such a way as to maintain optimum affinity, communication and agreement with the preclear."**[12]**

(b) Instructions for the use of the various techniques.

 **7.9.** The various dianetic procedures are described in the chapter

"Mechanism and Aspects of Therapy in Dianetics" of the book, *Dianetics: The Modern Science of Mental Health* and in the book *Science of Survival* (Book 2). Scientology processes used for the exteriorization aimed at the advanced OT grades are set forth in the book *The Creation of Human Ability*. The processes last-mentioned are applied by an auditor and are not self-applied with the aid of an E-Meter.

 **7.10.** In regard to the practices and procedures of auditors the Commission draws attention to the following:

1. Mr. Hubbard denies that hypnotism is used in the dianetic process of returning. This he describes 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 *reverie*.

...

The auditor makes very sure that the patient is not hypnotized by telling him, before he begins to count, 'You will know everything which goes on. You will be able to remember everything that happens. You can exercise your own control. If you do not like what is happening, you can instantly pull out of it. Now, one, two, three, four,' etc. To make doubly sure, for we want no hypnotism, even by accident, the auditor installs a *canceller*.

...

The canceller is vital. It prevents accidental positive suggestion. The patient may be suggestible or even in a permanent light hypnotic trance ..." **[13]**

2. Some of the techniques contain a strong element of suggestion, e.g. the flash answer method.

"When I snap my fingers you will answer yes or no to the following questions: 'Hospital?' (snap!), and the pre-clear answers yes or no. Such a series of questions and answers might run as follows: 'Accident?' 'Yes.' 'Hospital?' 'No.' 'Mother?' 'Yes.' And suddenly the pre-clear may remember the incident or get a visio of the scene and remember or get a sonic recall of what his mother said to him, which might be something like, 'You stay right here and hold on to it until I come back'." **[14]**

3. Resistance is broken down by means of repetition. A cardinal principle in therapy is that *if you keep asking for it, you will eventually get the engram.* **[15]** Another example which illustrates this reads as follows:

"The auditor works on the principle that a datum desired from the pre-clear's memory today may not be forthcoming but if requested

again in a day or two may be forthcoming, and if not then, may be available two or three days after that.

...


... the pre-clear's memory can be [refreshed](#) by this procedure, ..."**[16]**

4. The instructions and techniques described in the handbooks do not reflect the entire role of the auditor. According to evidence presented to the Commission he was also required to apply the security checks, i. e. he was in a position to delve into the innermost recesses of the pre-clear's mind and to get information which might be of a nature compromising to the pre-clear. While auditing he had to make notes on the pre-clear's answers and reactions. These were then kept in the files of the organization. There was no evidence that such notes were used for purposes of blackmail. However, in the mind of the pre-clear who had imparted incriminating information, the fear being subjected to blackmail cannot be excluded as was testified to by Mr. E. van Niekerk. **[17]**

5. Mr. Hubbard stresses throughout that Scientology does not treat the sick and the insane — those suffering from psycho-somatic illnesses presumably not being included among the sick. His instructions are that such people should be attended to by a medical doctor. Nowhere, however, is it mentioned that a medical certificate is required before a pre-clear is accepted for auditing. In practice it apparently is the auditor who must decide whether the candidate is sick or not. One witness, a young auditor whose educational standard was Senior Certificate, one year of an uncompleted course at a technical college and Scientology training up to Grade V(a), in reply to the question: Have you a means of determining whether the person is physically ill, probably without his realising it?, replied: Sure, you can see basically, his condition of his body, if he's dreary, or his eyes are dull, or he complains about aches and pains we send him to a doctor. **[18]** Taking into consideration that this young man's Scientology training up to Grade V(a) consisted of some 25-30 sessions of auditing, as appeared from his evidence, that the Case Supervisor never sees the pre-clear, and that the examiner merely checks the pre-clear's E-Meter reading, **[19a]** one cannot consider the auditor's diagnosis of the physical state of a pre-clear as being of a professional quality. The unfortunate consequences which may ensue in cases where unqualified practitioners process patients suffering from disease are demonstrated by the case of the late Mr. Harry Snow **[19b]** who passed away during the application of a Scientology drill to him. The Commission does not regard this unfortunate event as being in any way due to culpable negligence on the part of those who applied the processes but rather as an illustration of the dangers inherent in applying training drills to persons who may be susceptible to coronary heart disease. In the case of Mr. Snow there is no evidence to suggest that his condition was known or mentioned to those applying the process. Whilst a medical practitioner would probably have diagnosed his susceptibility a Scientology auditor — untrained in medical science — is unlikely to make any such diagnosis

and might in this type of case innocently induce a state of emotional upset which might serve as a precipitating factor in the causation of sudden death.

The auditor's qualifications.

 **7.11.** In view of the very important functions of the auditor and the position of authority he holds with regard to the preclear, one would expect a high standard of professional training as an auditor. This frequently does not exist. Auditor's courses are freely advertised, but since they require no previous general education level and take some hours or weeks or at most a few months to complete, the training they provide cannot be considered thorough. There was evidence that a scientologist may audit persons for the grade immediately below the one he has himself attained. [20] Mr. Hubbard on occasion even says that auditing can be done without any training at all:

"The technique of DIANETIC therapy is basically simple and can be understood and applied to each other by any two reasonably intelligent people after a brief study of this volume, which is the operating manual for therapy. ... No previous background in psychoanalysis or psychology is necessary." [21]


"When ... you have read the book and thoroughly examined the chart, you will at least have the rudiments you need to process people.

If you desire to process individuals on a limited basis, you may specialize in straight memory, lock reduction and lock scanning. This can be done to almost anyone you would ordinarily contact: without any harm and with a great deal of improvement in his general tone. ... Should you desire to go the whole way and feel yourself competent, you can try running engrams ... But just as you went to high school to learn algebra or physics, you should take a Foundation course in order to become a truly proficient auditor." [22]

The same applies for Scientology:

"Scientology, used by the trained and untrained person improves the health, intelligence, ability, behaviour, skill and appearance of people." [23]

The dangers of auditing by inadequately trained auditors.

 **7.12.** This aspect cannot be overemphasized. It is a case of a little knowledge being a dangerous thing. When dealing with the deepest recesses of the human mind and spirit or with the individual suffering from physical disease, the untrained auditor can unwittingly do great harm. Passages such as the following are significant:

"The auditor, by failing to reduce engrams or secondaries, can induce a momentary condition in his pre-clear of being out of present time. The pre-clear, after the session, if he is not in present time will look rather groggy, will not perceive very readily and will be, as a matter of fact, much more suggestible than when he is in present time." [24a]

"When the pre-clear does not return to present time and cannot be persuaded by any coaxing or cajoling to return to present time easily, the auditor has either tied up too many attention units in some past moment — a situation which will remedy itself in the course of a few hours, usually — or there is so much charge on the case, ... that present time is unattainable." **[24b]**

Footnotes

[01] Hubbard L. Ron: *Scientology Abridged Dictionary*. Papercraft Litho Limited, Hayes, Middlesex, England, (1967), p. 9.

[02] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health*, pp. 62, 100, 176, 181.

[03] Hubbard L. Ron: *Science of Survival*, Book 2, p. 15.

[04] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health*. The Garden City Press Limited, Letchworth, Hertfordshire, Great Britain, (1968), p. 8.

[05] Record of Evidence, Vol. 5 — Mrs. M.J. Nicholson.

[06] Hubbard L. Ron: *Scientology: The Fundamentals of Thought*. Foundry Press, Ltd., Bedford, England, p. 10.

[07] Record of Evidence,
Vol. 3a — Mr. G.V. Durow.
Vol. 7 — Mr. A. Tannenbaum.

[08] Hubbard L. Ron: *Science of Survival*, Book 2, p. 285.

[09] Hubbard L. Ron: *Scientology Abridged Dictionary: Op.cit.*, p. 9.

[10] Rule 15.

[11] Hubbard L. Ron: HCO Policy Letters of 14 October 1968 and 2nd November 1968. The Auditor's Code. Hubbard's Communications Office, East Grinstead, Sussex, England.

[12] Hubbard L. Ron: *Science of Survival*. Lonsdale and Bartholomew (Leicester) Ltd., (1968), Book 2, p. 18.

[13] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health: Op.cit.*, pp.199-201.

[14] Hubbard L. Ron: *Science of Survival: Op.cit.*, Book 2, pp. 57-58.

[15] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health: Op.cit.*, p.219.

[16] Hubbard L. Ron: *Science of Survival: Op.cit.*, Book 2, pp. 77 and 79.

[17] Record of Evidence: Vol. 7, p. 89.

[18] Record of Evidence, Vol. 3(a), p. 56 — Mr. W.A. Cooke.

[19] Record of Evidence:

a) Vol. 3(a), pp. 34-35 — Mr. W.A. Cooke;

b) Vol. 6, p. 1 — Mrs. M.J. Nicholson.

[20] Record of Evidence, Vol. 2, p. 39 — Mrs. E.W.E. Coetzee.

[21] Hubbard L. Ron: *Dianetics: The Modern Science of Mental Health: Op.cit.*, p. xxiii.

[22] Hubbard L. Ron: *Science of Survival: Op.cit.*, p. xxxiii.

[23] Hubbard L. Ron: *Scientology: The Fundamentals of Thought: Op.cit.*, p. 9.

[24] Hubbard L. Ron: *Science of Survival: Op.cit.*,

a) Book 2, p. 54;

b) Book 2, p. 55.

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SECTION III

CHAPTER 8 THE E-METER.

 **8.1.** The E-Meter is the abbreviated name assigned by adherents of the Scientology movement to the Hubbard Electrometer. This apparatus is prominently used in Scientology processing or auditing and is freely advertised for sale in the United Kingdom at £60,000 (Stg) as —

"... the most important tool in the technology of Scientology and Dianetics.


...

... INDISPENSABLE." **[01]**


As recently as August and November, 1971, it was advertised in the Republic of South Africa at a purchase price of R115,000. **[02]**

 **8.2.** Mr. Hubbard currently defines the E-Meter as —


"An electronic device for measuring the mental state and change of state of homo sapiens ..." **[03]**

 **8.3.** The Model originally used was the Mark I. With the passage of time it became more streamlined, possibly a

bit more sensitive and developed to the model now in use styled the Mark V. **[04]** The Mark V model is identical in operation and function to the Azimuth Alignment Meter. **[05]** The Mark V model is supplied in a wooden box with a detachable lid which when hinged and hooked to the box containing the instrument serves as a support for the latter in a semi-upright position so as to conceal the face of the instrument from the person being audited. The Azimuth Alignment Meter is supplied in a leather case and is stood up against a soft metal rod in a like position for the same reason. Each instrument will, for reasons of convenience, hereinafter be referred to as "the E-Meter" or "the meter".

 **8.4.** The face of the E-Meter consists of a Tone Arm, a Tone Arm Dial, a Sensitivity Knob, a Testing Switch, a Needle, a Needle Dial and an Adjusting Switch. A pair of ordinary tin cans attached to an electrical wire is plugged into the meter. According to Mr. Hubbard the inner workings are —

"... intricate ... made to ... exact specification. The technically minded will see that it has a 'printed' circuit (thus avoiding mis-duplication) and is fully transistorised (no delicate valves or tubes). It is robust but as with all precision instruments should be handled with respect and care ... Only half a volt is passed through the body." **[06]**

 **8.5.** The person to be audited is called on to hold the two tin cans — one in each hand. The auditor then asks questions.

 **8.6.** According to Mr. Hubbard —

1. "The Tone Arm registers Density of Mass (ridges, pictures, machines, circuits) in the mind of the preclear. This is actual mass, not imaginary, and can be weighed, measured by resistance etc. ... The Tone Arm registers State of Case at any given time in processing ... also ... advance of case during processing by moving." **[07]**

"Used, for instance, at a road block, if the subject took the electrodes in hand and the E-Meter was adjusted

to read, the tone arm would tell at once whether the person should be questioned further. A tone-arm too high or too low would mark the subject that should be interrogated at length. Sixty persons an hour could be checked by one machine in the hands of one operator by using the tone arm only. And every person with a bad tone arm reading could be set aside for additional testing. All this has held true in tens of thousands of cases." [08]

2. "The Needle shows case significance and reality." [09]

"The machine reads the emotional reaction to the questions. Whenever the needle dips a bit the answer is 'Maybe'. When the needle dips a great deal, the machine is answering 'Yes'. When the needle does not dip at all, the answer is 'No' or 'Not Guilty'." [10]

3. "The *Needle* shows ... *What to run*. The *Tone Arm* shows *How it is Running*." [11]

"In South Africa a Bantu's withholds read not on the needle alone but on the Tone Arm as well." [12]

4. "The Sensitivity Knob is a magnifying glass for the needle," [13a] since it "increases the swing of the needle." [13b]

8.7.

1. During November, 1963, the meter and its method of use in Scientology processing were described as follows:


"The E-Meter is actually a psycho-galvanometer invented about 80 years ago. It is capable of being used as a lie detector. Our modern meter is a transistor version and is tuned to detect overcharged mental areas. It is used during sessions to find areas of stress in the mind and to verify the auditor's and preclear's conclusions. It does not diagnose and will not cure illness and has never been used as such." [14]

2. During 1966 the following description of the meter is given:

"Technically it is a specially developed 'Wheatstone Bridge' well known to electrically minded people as a device to measure the amount of resistance to a flow of electricity."**[15]**

3. Still later during 1968 the meter and its method of use were described as follows:


"A '20th Century Confessional Aid', the patented Hubbard Electrometer is a precise electronic response indicator used in the exact technology of Scientology Confessional and Pastoral Counselling."**[16]**


 **8.8.** Remarkable claims are made on behalf of the E-Meter. These *inter alia* include:

1. "No person can be cleared without it."**[17a]**
2. "It tells the auditor what the mind of the preclear is doing when the preclear is made to think of something."**[17b]**
3. "It is omniscient — it knows more about the pre-clear than the pre-clear."**[17c]**
4. "An E-Meter ... ably distinguishes the subversive or the criminal from honest men."**[18a]**
5. "The new model reads *emotional reactions* and *disagreement* ... whether the subject talks or not."**[18b]**
6. It is capable of distinguishing between honest and dishonest employees and of restoring confidence between employer and employee.**[19]**
7. In South Africa terrorism and its attendant dangers can be fought more effectively by E-Meters than by guns, since only Scientologists with meters could detect subversives.**[20]**

 **8.9.** Neither in Mr. Hubbard's books nor in evidence


before the Commission are the claims referred to in the preceding paragraph substantiated or proved. They rest in the main on the *ipse dixit* of Mr. Hubbard or other spokesmen of the Church of Scientology.

 **8.10.** Dr. G.K. Nelson, head of the division of neuropsychology in the National Institute of Personnel Research, gave expert evidence to the Commission on the E-Meter. **[21a]** He confirmed that it is indeed based on the principle of the Wheatstone Bridge, that is has a number of ranges of sensitivity and that it is an instrument capable of detecting changes in the reaction of the skin. The witness stated that the meter has a certain value as a lie-detector but considered that it has very little value in ascertaining changes of emotion. It can certainly be used to obtain confessions. In conclusion **[21b]** the witness expressed the view that tests made by the meter are virtually of no value at all unless done under ideal scientific laboratory conditions and even then their value remains unknown by reason of the danger inherent in inferring personality patterns and reactive dispositions from movements of a needle of a dial.


 **8.11.** Mrs. M.J. Nicholson testified that in the days when she received processing the E-Meter was extensively used during security checking. She expressed the view that —

"... the angrier you get, you get a stronger read on the meter. This is where it falls down completely." **[22]**


Mrs. Nicholson explained that in her case this conclusion was demonstrated by persistent questioning directed at her for a total period of two days as to whether she had ever slept with a preclear.

 **8.12.** The Commission is satisfied beyond any serious doubt that the claims made on behalf of the E-Meter are intensified beyond the limits of truth. It is an instrument capable of detecting and registering skin reactions to electricity. **Skilfully** used or abused it could unearth close and personal secrets. It is scientifically of no value in testing emotions, feelings or reactions of persons. It has no value in itself in the treatment of psycho-somatic or other

illnesses. It is no more than an aid to infuse suggestions made by an auditor into the mind of the person subjected to auditing. As an aid to auditing its true value is highly questionable. Since the recommendations made in paragraphs 5.45 to 5.52 of Chapter 5 supra are sufficiently wide in their scope to control the use of the E-Meter and similar devices by unsuitable persons, no positive recommendation is considered necessary.

 **8.13.** It seems probable in a high degree that recent insistence by the Church of Scientology that the meter does not diagnose and will not cure illness and is not intended or effective for use in diagnosis, treatment or prevention of any disease was inspired by action taken in the United States of America against the E-Meter and related writings under the Food, Drug and Cosmetic Act, 21 U.S.C. sections 301 *et seq.* (1964). The most recent event in this action is, to the best of the Commission's knowledge, the Memorandum Opinion, delivered by District judge Gerhard Gesell, which *inter alia* contains the undermentioned passage:

"Hubbard and his fellow Scientologists developed the notion of using an E-meter to aid auditing. Substantial fees were charged for the meter and for auditing sessions using the meter. They repeatedly and explicitly represented that such auditing effectuated cures of many physical and mental illnesses. An individual processed with the aid of the E-meter was said to reach the intended goal of 'clear' and was led to believe there was reliable scientific proof that once cleared many, indeed most illnesses would automatically be cured. Auditing was guaranteed to be successful. All this was and is false — in short, a fraud. Contrary to representations made, there is absolutely no scientific or medical basis in fact for the claimed cures attributed to E-meter auditing."**[23]**

 **8.14.** The action referred to in the preceding paragraph began to unfold in August, 1962, although the seizure of meters and literature only took place during January, 1963.**[24]** However a deviation in policy was announced on 29th October, 1962 —

"In view of the 'interest' the Food and Drug

Administration has in the E-Meter, ..." [25]

On the date mentioned Mr. Hubbard further wrote:

"The use of the E-Meter in Scientology, but not Dianetics, is describable as follows:

'All religions seek truth.

'Freedom of the spirit is only to be found on the road to Truth.

'Sin is composed, according to Scientology, of Lies and hidden actions and is therefore Untruth.

'The Electrometer is used to disclose truth to the individual who is being processed and thus free him spiritually.


'Only in this way can Man's spiritual self be regained.


'A religious confessional fails only when not guided by a modern instrument such as the Electrometer.

'Religions in the 1960's use modern aids. The Electrometer is a valid religious instrument, used in confessionals, and is in no way diagnostic and does not treat.

'Regardless of any earlier uses of psychogalvanometers in Dianetics or psychology or in early Scientology publications when research was in progress, the Electrometer in Scientology today has *no* other use than as directed above.' ...


"Dianetics used an older instrument to detect engrams. The book Electropsychometric Auditing is entirely a Dianetic manual." [26]

 **8.15.** A manual containing twenty-seven detailed E-Meter drills by Mr. Hubbard has been compiled by Mary Sue Hubbard [27] and is designed for use in training in Scientology. The student auditor receives his training at the hands of a coach who uses the drills.


 **8.16.** The Commission draws attention to the use which can be made of the E-Meter in Security Checking. The role envisaged for the meter in this regard is as follows:

1. "In using the meter for Security Checking you establish needle response to common (non-meaningful) questions. Seeing this, you do not mistake a real fall when it comes.
2. On meaningful questions you look for *falls*. A fall means 'Oh, oh! He's got me'. You don't leave a question that is getting a *fall* response until you are sure you have been told all and the needle no longer falls when you ask that question.
3. If the needle still falls on the question, you have one of two things:
 1. the preclear hasn't told all; or
 2. it's in a past life and he doesn't consciously know about it (since the meter precedes preclear consciousness).
4. In the case of (a) you keep asking in various ways until it's *cleared* (no fall even with a high sensitivity knob — and you *do* turn up the knob on a question that didn't respond well at first and then turn it back before you go on to the next).
5. In the case of a past life possibility you add, 'In this lifetime' to your security question. As you repeat that, if the misdeed *was* in a past life, the fall will vanish.
6. A person being security checked is subject to *mental dispersal*. You may get only one fall and then no fall at all for one or two repeats and then a fall. You haven't asked quite the right question. The preclear is trying to ignore it. The rule is, *if you* get a trace of a fall or reaction on a question, beat it to death by varying your wording of the question or slightly shift the type of question. In any event, be sure not to leave a trace of a reaction or a single reaction until you are certain it won't develop.

7. If the preclear tells you a withhold, always (as in all Rudiments) ask the question *again* as this might not be all of it.
8. The fall comes out if the preclear tells all. The fall stays or gets worse if the preclear is hedging.
9. On a security check sheet, follow up every change of characteristic before you go on. Change of characteristic, if it amounts to anything, will develop into a fall.
10. If the preclear hasn't told all (or it's a past life) the meter *won't* clear.
11. Don't be fooled by excuses. Don't discredit the meter (the preclear's first attempt when he's in a really tight spot).
12. The meter is right.
13. If a question won't clear it's (a) or (b) above and that's the total of it.
14. Grim experience of a decade has taught me that it's (a) or (b) and *never* 'I moved the needle myself' or 'I feel nervous just generally'. The E-Meter is right even when it seems to make the preclear wrong.
15. The mark of a good Security Checker is thorough, swinish suspicion and no belief in mankind or the devil — only the meter.
16. PEOPLE'S CASES WILL NOT MOVE UNTIL THEY ARE CLEAR ON ALL WITHHOLDS, SO A THOROUGH CHECK IS REALLY A KINDNESS AFTER ALL." [28]

 **8.17.** The conclusions set out in paragraph **8.12** supra were arrived at on the evidence adduced to the Commission and on the literature available to it. Regard being had to the technical nature of the meter, the Commission, kindly assisted by Dr. Nelson, obtained from the National Institute for Personnel Research of the South

African Council for Scientific and Industrial Research a technical report on an E-Meter purchased by the Commission through the attorneys who acted for the Church of Scientology in South Africa (Proprietary) Limited. A copy of the said report has been submitted to the attorneys aforementioned, who on the 27th March, 1972, submitted their client's reply to the Secretary of the Commission. The verbatim contents of the report and reply are set out in paragraphs **8.18** and **8.20** infra. Neither the report nor the reply (which is critical of Dr. Nelson in his personal capacity) disturbs the conclusions set out in paragraph **8.12** supra and the Commission adheres to the said conclusions.

 **8.18.** The report referred to in the preceding paragraph is quoted hereunder *in extenso*:

1. "The following items were submitted to us for examination:—
 1. *The Book Introducing the E-Meter*; by L. Ron Hubbard, Copyright 1966 by L. Ron Hubbard, published by the Hubbard College of Scientology (Church of Scientology of California Incorporated in the U.S.A. with limited liability. Registered in England), 1966.
 2. *The Book of E-Meter Drills*; by L. Ron Hubbard, compiled by Mary Sue Hubbard, published by the Hubbard College of Scientology (Church of Scientology of California, Incorporated in U.S.A. with limited liability, Reprinted in England), 1965 (photocopy);
 3. Annexure K.S.7 - 0 (photocopy) *HCO Dissemination Division Advice Letter of 29th November, 1965.*
 4. One cardboard carton containing a wooden case housing an instrument labelled 'Hubbard Electrometer for use in Scientology British Mk V Meter'.
2. The above items were examined with the following results:

1. *The Book Introducing the E-Meter.*
 - p. 1 : A photograph of the closed case of the E-Meter is presented with the comment that the instrument consists of a 'specially developed "Wheatstone Bridge" ...' (see 2.4 [2.d]);
 - p. 2 : A photograph (apparently of a coil of ripcord) accompanies a caption relating to the electrical conductivity of materials;
 - p. 3 : A photograph of a human body, covered except for the feet (with shoes) and arms, is accompanied by a caption which alleges that 'The resistance of a dead female body is 5,000 ohms and of a dead male body, 12,500 ohms.' There is no known scientific basis for this allegation. On the contrary, it is well known that skin resistance (as measured by scalp electrodes as used in electroencephalography) rises to and exceeds 50 000 ohms at the moment of death and increases thereafter. There is no known scientific evidence of a sex difference in this respect.
 - p. 4 : The figures quoted (500 ohms to 1 000 000 ohms) are approximately correct, but the reference to 'a body when it is inhabited' is obscure;
 - p. 5 : The assertions comprise an oversimplification and exaggeration of known facts;
 - p. 6 : No scientific inference can be made;
 - p. 9 : See later comments under 2.4 [2.d];
 - pp. 10 – 12 : No useful comment can be offered;
 - pp. 13 – 34 : See comments under 2.4 [2.d];
 - pp. 35 – 46 : The language is not always standard English and is, for other reasons also, often obscure; no scientific definitions or evidence are advanced;
 - p. 57 : There seem to be no pages between p. 46 and p. 57 which contains information on how to buy an E-Meter (\$150-00 U.S.) and how to obtain training in its use.

2. *The Book of E-Meter Drills* : On the first page of the photocopy submitted appear the words 'The E-Meter is not intended or effective for the diagnosis, treatment or prevention of any disease.' The language, terminology and syntax of the succeeding pages are often so esoteric as to defy precise analysis.
3. *HCO Dissemination Division Advice Letter of 29th November, 1965.*
This comprises technical instructions relating to the calibration of the E-Meter.
4. *The 'E-Meter'*
This comprises a wooden case measuring approximately 245 x 163 x 72 mm. An upper portion with a depth of approximately 28 mm. is a removable lid, revealing a panel comprising the following : a switch/potentiometer, labelled OFF, 1 – 32; a potentiometer labelled 1 – 6; a switch with three positions marked 'set', 'transit' and 'test'; a potentiometer labelled 'trim'; a meter calibrated as follows from left to right: RISE (six divisions), SET (gaps on either side), FALL (nine divisions) and TEST (approximately two divisions). The device is a modified Wheatstone Bridge with built-in amplifier and re-chargeable nickel-cadmium cell power supply. Its use in the assessment of personality, psychological differences and behavioral adjustment is so limited as to be of negligible value, for the following reasons:
 1. As used in Scientology (see 2.1 [2.a] and 2.2 [2.b]) the instrument is capable of transducing, but not recording, changes in skin resistance. Thus interpretations are entirely a function of the observations of the tester ('auditor') and not subject to verification.
 2. There is no simple and consistent

relationship between skin resistance, or changes in this variable, on the one hand, and psychological adjustment or behavioral variables on the other;

3. 'Basal' levels of skin resistance and changes in respect of this variable are, in the context in which this instrument is apparently used, subject to uncontrolled influence by such factors as the following:
 1. variations in pressure with which the electrodes ('cans') are held;
 2. polarization of these electrodes;
 3. uncontrolled, uncontrollable, and in any event unregistered, variations in respect of arousal level, attention and motivation of the testee;
4. No account appears to be taken of the observed fact that individuals may be classified into three types in respect of changes in skin resistance (galvanic skin response), viz. stable, stable/labile and labile. In this connection the attention of the Commission is respectfully drawn to the enclosed publications.

CONCLUSION:

The 'E-Meter', considered as an instrument in relation to the literature supplied by the Commission and in the context in which it is apparently used by the Church of Scientology, is not a scientific method for assessing or measuring human behavior.


ACKNOWLEDGEMENTS


The following provided invaluable assistance in the compilation of this report:

Mr. R.D. Griesel Acting Head, Division of

Neuropsychology, National Institute for Personnel Research, CSIR:

Mr. H.J.S. Fuller National Electronical Engineering Research Institute, CSIR."

 **8.19.** The publications referred to in paragraph 2.4.4 [2.d.iv] of the report are an article on "The Psychophysiological Significance of the Galvanic Skin Response" by A.C. Mundy-Castle and B.L. McKiever contributed to Vol. 46, No. 1, July, 1953, of the *Journal of Experimental Psychology* and an article on "Galvanic Skin Response" by R.W. Alnutt, W.C. Becker and R.E. Barbriere (1964).

 **8.20.** The reply referred to in paragraph 8.17 supra is quoted hereunder *in extenso*:

"A copy of the report submitted to the Commission by Dr. Nelson was handed to us and we wish to comment thereon as follows.

Dr. Nelson (Mr. Nelson as he then was) gave evidence before the commission during October 1969. Dr. Nelson is in possession of a Ph.D.-degree as well as an M.A. degree in Psychology and is presently head of the division of neuro psychology as the National Institute of Personnel Research of the C.S.I.R. Although Dr. Nelson gave evidence before the commission, he was never recalled to submit his report under oath and could consequently not be cross-examined on this evidence. It is further submitted with respect, that Dr. Nelson as a psychologist, is not qualified to testify on the E-Meter as an electronic device and the fact that it is a registered scientific patent acknowledged as such in the U.K., the U.S.A. and elsewhere. Nor is Dr. Nelson qualified to give evidence on the scientific merits of the device as such. In contradistinction to testifying as regards the implementation of the E-Meter. It is one thing to testify how to drive a motor-car but it is a different proposition to testify as regards the inner workings of an internal combustion engine. Even on the basis of implementation of the E-Meter Dr. Nelson's ability to express an opinion on the E-Meter is questioned. (cf. our comments ad paragraph 2.1 [2.a]).

Dr. Nelson's report is merely an expression of his own opinion and nowhere, as can be expected in view of his qualifications, does he rely on scientific facts, data, experiments or authorities for his views.

His report is commented on *seriatim* as follows:

Ad. 2.1

No scientific facts are put forward by Dr. Nelson for his allegation to disprove that the resistance of a dead female body is 5000 ohms and a dead male body 12,500 ohms. Surely, Dr. Nelson should disprove the validity of this proposition by way of experiments which he obviously failed to carry out, alternatively, he could have relied on the experiments of another scientist as for instance a pathologist. Dr. Nelson's report could have been of value to the commission if he had conducted experiments in which he disproved the relevant assertion, but in its present form it is a mere expression of opinion.

If it is Well Known that skin resistance rises to and exceeds 50000 ohms at the moment of death and increases thereafter, where are the literature references to this allegation? The resistance of a dead body varies depending on the type of measuring instrument used, and an uncorrelated comparison between scalp electrodes as used in electroencephalography and hand electrodes as used with the E-Meter is without Scientific Validity, even when done by a Scientist.

The 'obscurity' which Dr. Nelson finds in the reference to 'a body when it is inhabited' reveals the enormous gulf between the Church's actual use of the E-Meter as an instrument in the practice of our religion and Dr. Nelson's own basis of criticism. 'Body inhabited' refers to the soul or spirit in a human body before death. It is obvious from Dr. Nelson's view that there is no common ground between us.

Ad Page 5 of Dr. Nelson's comment on 'The Book Introducing the E-Meter'

Dr. Nelson refrains from giving the commission the real '*unsimplified and unexaggerated*' known facts.

Again, Dr. Nelson merely expresses an opinion for which no scientific facts are advanced. It must be borne in mind on the other hand that *The Book Introducing the E-Meter* was not written for scientists but it is a simple practical guide for everyday use.

Ad Page 6 – 9; 10 – 12; 13 – 34

No comment is made in this regard.

Ad Pages 35 – 46

Dr. Nelson's comment is absolutely meaningless. If Dr. Nelson consulted the Scientology dictionary the English would not have been obscure to him. He does not give what the other reasons are as to why the English is obscure. This paragraph of Dr. Nelson's report is so vague that it is extremely difficult to reply thereto. Where Dr. Nelson says that the book contains no scientific definitions or evidence, it must again be pointed out that the book has no scientific [pretensions](#) and is merely a guide for everyday use.

Ad Page 57

Dr. Nelson's comment is not understood.

Ad 2.2

If Dr. Nelson fails to understand the significance of the exhibit, it is simply because he did not refer to the Scientology dictionary and is therefore not in a position to express an opinion.

Ad 2.3

No comment is made.

Ad 2.4

Dr. Nelson overlooks the fact that the E-Meter is a patented instrument which in terms of the Patents Act must be an 'invention ... new, useful and not obvious to those skilled in the art to which it relates'. (Terrell on Patents 11th Edition, 1965 at 0. 5).

Dr. Nelson writes that 'its use in the assessment of personality, psychological differences and behavioural adjustment is ... of negligible value'. He supports this with reasons, but his reasons are in the nature of pronouncements and not scientific arguments. However, since the E-Meter is not used in the assessment of personality, psychological differences and behavioural adjustment, Dr. Nelson's views are irrelevant.

Ad Conclusion

1. Dr. Nelson apparently did not understand more than half of the literature supplied by the Commission as it was too 'esoteric' and 'obscure'.
2. Dr. Nelson has no idea of the context in which the literature is 'apparently' (sic) used by the Church of Scientology. In his evidence to the Commission on 27th April 1970 (Vol. 37 p. 105) Dr. Nelson admitted that the stated purpose for which Scientologists use the E-Meter was 'not entirely clear' to him. He also admitted that it was only an 'impression' and that he didn't know if it was correct or not, and that he obtained it by hearsay.

He further admitted on p. 109 of Vol. 37 that he and the Church are talking a different language — 'I think the difficulty here is that we are dealing with things on quite different logical levels, perhaps in different logical categories'. In cross-examination by Advocate Mentz in relation to the logical category in which the Church employs the E-Meter, Dr. Nelson said, 'I don't profess to be an expert in this field'. In the document now under discussion, Dr. Nelson further confirms that he does not understand the context, with his statement 'the reference to a body when it is inhabited is obscure'.

Here Dr. Nelson has run up against a similar situation as several other witnesses did. That is, they are looking at Scientology from a medical/psychological viewpoint and are puzzled when Scientology does not fit into this category. Scientology is not and does not profess to be in

the field of medicine or modern day psychology or psychiatry. To quote Freud 'In itself every science is one-sided. It must be so since it restricts itself to particular objects, points of view and methods'. (Vol. 20 Complete Psychological Works of Sigmund Freud. p. 321) Similarly The Religion of Scientology has [it's](#) own self-contained technology and methods which should not be confused with other technology and methods. Sir John Foster appreciates this fact — In his recommendations regarding setting up a psychotherapy council he says 'The subject is young and still developing rapidly. Clearly, the new profession's rules will need to be more flexible than those adopted at the present time by, say, lawyers and accountants. Had the medical profession been able to exclude osteopaths from practice in the past, much suffering might have gone unrelieved. It is therefore important to ensure that progress is not inhibited by the kind of conservatism which has, on occasions, tended to afflict some of the older professional bodies, particularly in the medical field. The best method of avoiding this pitfall is to provide for the appointment to the Council of a number of radically-minded laymen who will act as a leaven.' (**Enquiry into the Practice and Effects of Scientology**, Report by Sir John G. Foster. **p. 180**).

For the above reasons, the Church respectfully suggests that Dr. Nelson's report of his examination of and conclusion concerning the E-Meter, though couched in terms of an appeal to Science, lacks a scientific basis and is irrelevant in that it is written from the viewpoint of a context in which the E-Meter is not designed to function and his report consists merely of his personal opinion."

Footnotes

[01] Lionni Lucienne: *The Auditor* No. 65 World Wide, The Monthly Journal of Scientology. Dacha Publications Ltd., Kidlington, Oxford, U.K. (Copyright 1971), p. 10.

[02] *Understanding Magazine*, Major Issue,

a) No. 110, p. 8;

b) No. 111, p. 3.

[03] a) Hubbard L. Ron: *E Meter Essentials* 1961.

Grant Production Company Limited, London. (Second Printing, 1962), p. 6;

b) Hubbard L. Ron: *Scientology Abridged Dictionary*. Papercraft Litho Limited, Hayes, Middlesex, England (1967).

[04] Record of Evidence, Vol. 5, p. 23 — Mrs. M.J. Nicholson.

[05] Hubbard L. Ron: *The Book Introducing the E-Meter*.

[06] Hubbard L. Ron: *The Book Introducing the E-Meter*. Cable Printing Company, Ltd., London, England (Copyright 1966), p. 9.

[07] Hubbard L. Ron: *E Meter Essentials: Op.cit.*, p. 9.

[08] Hubbard L. Ron: E-Meter Replace Guns, HCO Information Letter of 16 October 1968, Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

[09] Hubbard L. Ron: *E Meter Essentials: Op.cit.*, p. 27.

[10] Hubbard L. Ron: E-Meter Replace Guns, HCO Information Letter of 16 October 1968, Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

[11] Hubbard L. Ron: *E Meter Essentials: Op.cit.*, p. 27.

[12] Hubbard L. Ron: *E Meter Essentials: Op.cit.*, p. 23.

[13] Hubbard L. Ron: *E-Meter Essentials 1961: Op. cit.*,

a) p. 27;

b) p. 13.

[14] HCO WW Staff: Essential Information Every Scientologist Should Know, HCO Information Letter of 24 November 1963. Hubbard Communications Office, East Grinstead, Sussex, England.

[15] Hubbard L. Ron: *The Book Introducing the E-Meter: Op.cit.*, p. 1.

[16] Staff, The Department of Publications World Wide: *The Character of Scientology*. Lonsdale and Bartholomew (Leicester) Ltd., England, (Copyright 1968), p. 16.

[17] Hubbard L. Ron: *E-Meter Essentials 1961: Op. cit.*,

a) p. 7;

b) p. 8;

c) p. 23.

[18] Hubbard L. Ron: E-Meters Replace Guns, HCO Information Letter of 16 October 1968: *Op.cit.*,

a) p. 1;

b) p. 2.

[19] Hubbard L. Ron: E-Meters Replace Guns, HCO Information Letter of 16 October 1968, p. 3.

[20] Hubbard L. Ron: E-Meters Replace Guns, HCO Information Letter of 16 October 1968, pp. 4-6;
Hubbard L. Ron: Essential Information Every Scientologist Should Know, HCO Information Letter of

24 November 1963.

[21] Record of Evidence:

a) Vol. 24, pp. 139-148 — Dr. G.K. Nelson. Vol. 25, pp. 44-88 — Dr. G.K. Nelson.

b) Vol. 25, p. 63 — Dr. G.K. Nelson.

[22] Record of Evidence, Vol. 5, p. 40 — Mrs. M.J. Nicholson.

[23] Gesell, Gerhard: District Judge, United States District Court for District of Columbia. Memorandum Opinion: United States of America, Libelant v. An Article of Device ... "Hubbard Electrometer" or "Hubbard E-Meter" Etc., Founding Church of Scientology Et Al., Claimants. D.C.1-63. July 30, 1971, p. 2.

[24] Staff: Department of Publications World Wide: The Findings on the U.S. Food and Drug Agency.

[25] Hubbard L. Ron: Religion, HCO Policy Letter of 29 October, 1962. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

[26] Hubbard L. Ron: Religion, HCO Policy Letter of 29 October, 1962: *Op.cit.*, p. 1.

[27] Hubbard L. Ron: *The Book of E-Meter Drills*.

[28] Hubbard L. Ron: *E Meter Essentials* 1961: *Op.cit.*, pp. 21-22.

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Report of the Commission of Enquiry into Scientology for 1972 Republic of South Africa

CHAPTER 9 SOME HARMFUL PRACTICES OF SCIENTOLOGY

9.1. Scientology is intolerant of criticism and opposition whether it emanates from within its own ranks or from outside. Its terminology designates an outside trouble source and a source of trouble from within as a SUPPRESSIVE PERSON OR GROUP and as a POTENTIAL TROUBLE SOURCE respectively.

9.2 Suppressive Person or Group is "One who actively seeks to suppress or damage Scientology or a Scientologist by suppressive acts."^1@ Suppressive Acts are "Action or omissions undertaken knowingly to suppress, reduce or impede Scientology or Scientologists."^1@ Potential Trouble Source (PTS) is "Any person who, while active in Scientology or a preclear, remains connected to a suppressive person or group."^1

9.3. Mr. Hubbard gives a lengthy list of examples of Suppressive Acts. "A. ATTACKS ON SCIENTOLOGY AND SCIENTOLOGISTS

1. Proposing, advising or voting for legislation or ordinances, rules or laws directed towards the Suppression of Scientology.
2. Testifying hostilely before state or public inquiries into Scientology to suppress it.
3. Public statements against Scientology or Scientologists but not to Committees of Evidence duly convened.
4. Reporting or threatening to report Scientology or Scientologists to civil authorities in an effort to suppress Scientology or Scientologists from practicing or receiving standard Scientology.
5. Bringing civil suite against any Scientology Organization or Scientologist including the non-payment of bills or failure to refund without first calling the matter to the attention of the Chairman at World Wide and receiving a reply.
6. Writing anti-Scientology letters to the press or giving anti- Scientology or anti-Scientologist evidence to the press.
7. Testifying as a hostile witness against Scientology in public.
8. Being at the hire of anti-Scientology groups or persons. _____ ^1Hubbard L. Ron: Scientology Abridged Dictionary. Papercraft Litho Limited, Hayes, Middlesex, England, (1967). ^@C/f., HCO Policy Letter dated 20th March, 1969. Ethics. Suppressive Acts. Suppression of Scientology and Scientologists. 114 -----
9. Infiltrating a Scientology group or organization or staff to stir up discontent or protest at the instigation of hostile forces.
10. Mutiny.
11. Receiving money, favours or encouragement to suppress Scientology or Scientologists.
12. Publicly resigning staff or executive position in protest or with intent to suppress.
13. Theft or espionage for another group or government.
14. Pronouncing Scientologists guilty of the practice of standard Scientology.
15. Engaging in malicious rumour-mongering to destroy the authority or repute of higher officers or the leading names of Scientology or to 'safeguard' a position.
16. Delivering up the person of a Scientologist without defence or protest to the demands of civil or criminal law.
17. Falsifying records that then imperil the liberty or safety of a Scientologist.
18. Knowingly giving false testimony to imperil a Scientologist.
19. Blackmail of Scientologists or Scientology organizations threatened or accomplished - in which case the crime being used for blackmail purposes becomes fully outside the reach of Ethics and is absolved by the fact of blackmail unless repeated.
20. Spreading false tales to invalidate Clears (_Clear_: A person who through the technology of Scientology has achieved the extremely high state of being able to be at cause knowingly and at will over mental matter, energy, space and time as regards the first Dynamic: survival as self).
21. Spreading libellous [sic] and slanderous statements about the alleged behaviour of Clears.
22. First degree murder, arson, disintegration of persons or belongings.

B. DISAVOWAL, SPLINTERING, DIVERGENCE

1. Public disavowal of Scientology or Scientologists in good standing with Scientology Organizations.
2. Announcing departure from Scientology (but not by reason of leaving an organization, a location or situation or death).
3. Seeking to resign or leave courses or sessions and refusing to return despite normal efforts. 115 -----
4. Resignation of all certificates, classifications and awards (but not posts of positions or locations).
5. Demanding the return of any or all fees paid for standard training or processing actually received or received in part and still available but undelivered only because of departure of the person demanding (the fees must be refunded but this high crime applies).
- 6.

Continued adherence to a person or groups pronounced a Suppressive Person or Group by the Hubbard Communication Office. 7. Failure to handle or disavow or disconnect from a person demonstrably guilty of Suppressive Acts. 8. Dependency on other mental or philosophic procedures than Scientology (except medical or surgical) after certification, classification, or award. 9. Accepting treatment from a splinter group. 10. Continued membership in a divergent group. 11. Organizing a splinter group to use Scientology data or any part of it to distract people from standard Scientology. 12. Organizing splinter groups to diverge from Scientology practices, still calling it Scientology or something else. 13. Calling meetings of staffs or field auditors or the public to deliver Scientology into the hands of unauthorized persons or persons who will suppress it or alter it or who have no reputation for following standard lines and procedures. 14. Seeking to splinter off an area of Scientology and deny it properly constituted authority for personal profit, personal power or to 'save the organization from the higher officers of Scientology'.¹ 9.4. Suppressive Acts are regarded as high crimes against Scientology. Mr. Hubbard has repeatedly declared that a Suppressive Person becomes "... fair game."¹, 2[@] Provision is made _____¹ Hubbard L. Ron: Introduction to Scientology Ethics. First Edition. Colonna Press Ltd., Hemel Hempstead, Herts., England, pp. 48 and 49-50. ² Hubbard L. Ron: HCO Policy Letter of March 1, 1965. Justice. Suppressive Acts. Suppression of Scientology and Scientologists. Hubbard Communication Office, East Grinstead, Sussex, England, p. 2. [@] C/f HCO Policy Letter of 23 December 1965. Ethics. Suppressive Acts. Suppression of Scientology and Scientologists. The Fair Game Law. 116 ----- for the penalty of a person who becomes fair game pursuant to the issue of a Suppressive Person Order. Such a person is assigned the condition of "Enemy ... Fair Game. May be deprived of property or injured by any means by any Scientologist without any discipline of the Scientologist. May be tricked, sued or lied to or destroyed."¹ The policy underlying the Fair Game Law and the issue of Suppressive Person Orders is largely one which borders on coercion and action taken on grounds such as those set out in items B.2, 3, 5, 7, 8, 9 and 10 of the preceding paragraph constitutes, in the view of the Commission, an unwarranted invasion of personal freedom. 9.5. The fierceness with which the fair game law has been applied and the willingness to trick and destroy is also demonstrated by the case of Dr. E.L. Fisher, M.P., which the Commission investigated with care. Dr. Fisher is and was at all relevant times the duly elected Member of Parliament for the constituency of Rosettenville, Johannesburg, Transvaal. In that capacity and his further capacity of a medical practitioner he received representation from members of the public in regard to the practice of Scientology within the borders of the Republic of South Africa. Dr. Fisher, pursuant to these representations raised the issue in Parliament on several occasions requesting the appointment of a Commission to enquire into Scientology. This conduct on the part of Dr. Fisher was no doubt seen as an attack on Scientology and constituted him the perpetrator of a suppressive act. Mr. Hubbard writes "Politician A stands up on his hind legs in a Parliament and brays for a condemnation of Scientology. When we look him over we find crimes - embezzled funds, moral lapses, a thirst for young boys - sordid stuff."² As such the provisions of an Executive Directive requiring an investigation of Dr. Fisher became operative. The terms of the Directive are startling and read as follows: "_BRANCH 5 PROJECT _PROJECT SQUIRREL_ [@] 1. The Guardian's Intelligence Officer for the Western U.S. should make further appointments to execute 'Project Squirrel'. 2. The project consists of the following: (a) Listing all SPs engaged in Squirrel actions or anti- Scientology actions. (b) Get each one investigated (proper evidences and witnesses, not rumour). _____¹ Hubbard L. Ron: HCO Policy Letter of 18th October, 1967. Issue IV. Penalties for lower conditions. Hubbard Communications Office, East Grinstead, Sussex, England. ² Understanding. Issue 89. Official Periodical of Scientology in South Africa. Published by the Hubbard Scientology Organization in Johannesburg. Critics of Scientology

by L. Ron Hubbard (1967), p. 1. ^@Squirreling is defined in the Scientology Abridged Dictionary as "The action of altering Scientology; off-beat practices." 117 ----- (c) File a complete file on the person with evidences, affidavits, etc. (d) Take appropriate actions to bring any crimes to police attention. (e) Bring any sit necessary to cause their activities to cease. 2. It will be found uniformly (despite first view there is no evidence of it) that anti-Scientologists have in their background this life crimes for which they could be arrested. 3. When one finds such a crime one must get documents or witnesses and evidences sufficient for prosecution. 4. The evidences should be turned over to the police. 5. When the person is arrested, one then sues the person for anti- Scientology libels and slanders. 6. If we do the above as our pattern, we will successfully bring the following facts into public consciousness: (a) People who attack Scientology are criminals. (b) That if one attacks Scientology he gets investigated for crimes. (c) If one does not attack Scientology, despite not being with it, on is safe."^1 9.6. The investigation requirement is explained by the following confidential instruction issue by Mr. Hubbard for HCO personnel only: "When things go wrong and we don't know why already by intelligence, we resort to investigation. When we need somebody haunted we investigate. Investigation is the careful discovery and sorting of facts. Without good investigation we don't have justice, we have random vengeance. When we investigate we do so noisily always. And usually mere investigation damps out the trouble even when we discover no really pertinent facts. ... Remember, intelligence we get with a whisper. Investigation we do with a yell. Always. ... Overt investigation of someone or something attacking us by an outside detective agency should be done more often and hang the expense. It's very _____ ^1Hubbard L. Ron: Executive Directive dated 2 December 1966. Confidential. Applies to HCO Exec. Secs. Intelligence Appointees. Guardian. Asst. Guardians. Branch 5 Project. Project Squirrel. 118 ----- effective. Often investigation by a private detective has alone closed up an entheta source or a squirrel organization. In fact at this writing I can't remember a time when it hasn't. The reason for this is simple. Of twenty-one persons found attacking Dianetics and Scientology with rumours and entheta, eighteen of them under investigation were found to be members of the Communist Party or criminals, usually both. The smell of police or private detectives caused them to fly, to close down, to confess. Hire them and damn the cost when you need to."^1 9.7. In regard to the investigation of attackers of Scientology Mr. Hubbard wrote - "The mechanism employed is very straightforward. We never use the data to threaten to expose. We simply collect it and expose."^2 9.8. In the case of Dr. Fisher, Mr. and Mrs. Ollemans - then respectively Legal Officer and Public Relations Officer of the Organization - called on him at his rooms early in January 1968, and interviewed him at some length in regard to his parliamentary activities against Scientology. Mrs. Ollemans prepared a report dated 8th January, 1968, on Dr. Fisher for intelligence purposes pursuant to this interview. Thereafter during 198 Issue No. 1 of the South African Broadsheet - the copyright in which Mr. Hubbard expressly reserved - was published. It contained a short article teeming with baseless defamatory innuendos of and concerning Dr. Fisher. This article was based in part on information contained in the report of 8th January, 1968. The Commission was left in the dark as to the identity of the author of the article and accepts the denial given on oath by Mrs. Ollemans that she is its author. Be that as it may the Organization must bear the responsibility for the publication of written matter highly defamatory of a leading figure in South African public life. 9.9. The article - which subsequently formed the subject of a defamation action at the instance of Dr. Fisher which terminated on the payment to him of substantial damages, costs of litigation and the making of a public apology by the Hubbard Scientology Organisation in South Africa (Pty.) Ltd. - reads as follows: "Dr. E.L. Fisher, Chairman of the Medical Council of the United Party, who also has an interest in South Rand Hospital, is asking for an enquiry into Scientology - 'owing to public demand'. Dr. Fisher, who earlier said _____ ^1Hubbard L. Ron:

HCO Manual of Justice. Grant Production Company Limited, Great Britain. (Copyright 1959), pp. 3 and 5. ^2Hubbard L. Ron: HCO Policy Letter of 17 February 1966. Public Investigation Section. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1. 119 ----- we were dangerous to mental health, has now turned his attack to 'broken marriages' When pressed to say what was 'public demand', he admitted he had only twelve letters he could put before parliament. Asked if he would stand up and produce letters telling of marriages salvaged through Scientology, he said bluntly he would not. In 1958 the Government took over the South Rand Hospital. The whole Board was retained with the exception of Dr. Fisher who previously administered its finances. What are Dr. Fisher's political affiliations other than the United Party? ... What are his regular contacts overseas? ... Does Dr. Fisher know that a certain gentleman from Europe, has frequently been seen entering his rooms? Does Dr. Fisher know that someone who was seen entering his rooms was caught red-handed the other day in possession of stolen documents? Does Dr. Fisher know that one of his associates has been in gaol under the Suppression of the Communism Act? An interesting quote from 'The Star' of March 18th, 1964 reads as follows: 'If I am a coward, you are a Communist'. Mr. Cas Greyling (Nat. - Ventersdorp) to Dr. E.L. Fisher (U.P. - Rosettenville)." ^1 9.10. The reckless nature of the attack on Dr. Fisher is revealed by the terms of the unconditional apology and retraction made to him only after he instituted action for damages: _____ ^1Periodical. South African Broadsheet. Issue No. 1, 1968. (Copyright (c) 1968 by Ron Hubbard. All rights reserved), p. 4. 120 ----- [PAGE MISSING] 121 ----- [PAGE MISSING] 122 ----- [PAGE MISSING] 123 ----- [PAGE MISSING] 124 ----- [PAGE MISSING] 125 ----- [PAGE MISSING] 126 ----- [PAGE MISSING] 127 ----- [PAGE MISSING] 128 ----- 9.18. The extent to which Mr. Hubbard is prepared to go in issuing suppressive person declarations is illustrated by the following: (a) Pursuant to the publication during 1968 of the Report of the Board of Inquiry into Scientology in the State of Victoria and its dependencies in the Commonwealth of Australia consisting of Mr. Kevin Victor Anderson, Q.C., it was declared that: "Principals of the Victorian government such as the 'Prime Minister', Anderson the 'Q.C.' and hostile members of the 'Victoria Parliament' are continued as suppressive persons and they and their families and connections may not be processed or trained and are fair game." ^1 (b) The above mentioned declaration was supplemented by the following: "As a result of two cables I sent to the 'Prime Minister' of Victoria, Australia, the government is postponing all action on the bill for six months. They say they wish to 'rephrase it'. They mean they wish to forget it. My two cables follow: 'PREMIER BOLTE PARLIAMENT HOUSE MELBOURNE 19 October 1965 VICTORIA AUSTRALIA REGARDING THE SCIENTOLOGY MATTER OUR SOLICITORS HAVE NOT TOLD YOU OR CABINET THAT ACTIONS ARE AT THIS MOMENT IN PROGRESS AGAINST ANDERSON FOR FAULTY JURISPRUDENCE COLLUSION CONDONING PERJURY AND OTHER MATERS. YOU ARE NOT COVERED BY ANY PRIVILEGE OR ANY KIND OUTSIDE VICTORIA. IF THE STATE OF VICTORIA DOES NOT REPRIMAND ANDERSON IT BECOMES PARTY TO SCANDALOUS PROCEEDINGS AND WILL BE SUED #10,000,000 STERLING WHICH IT IS CERTAIN WE WILL COLLECT. ONLY A FAIR TRIAL IS COVERED IN THE DEFAMATORY ACT. IF YOU REPRIMAND AND DISOWN ANDERSON YOU WILL SAVE VICTORIA #10,000,000. HE WILL BE DISCREDITED FULLY IN PROCEEDINGS NOW BEGINNING AND LEGISLATION BASED ON THE QUICKSAND OF A SCANDALOUS PROCEEDING IS SUBJECT TO DAMAGES THE MOMENT IT CAUSES DAMAGE OUTSIDE ITS AREA WHICH IT HAS ALREADY DONE. SINCERELY L. RON HUBBARD' _____ ^1Ziff Judy, Editor: The Auditor World Wide No. 31. The Journal of Scientology, Southern Publishing Co. Ltd., Brighton, England, p. 1. 129 ----- 'PREMIER BOLTE PARLIAMENT HOUSE MELBOURNE

20 October 1965. VICTORIA AUSTRALIA WE HAVE DISMISSED YOUR FRIENDS AND STAUNCH PROTECTORS NORRIS AND NORRIS AND HAVE ACQUIRED PROPER LEGAL REPRESENTATION IN AUSTRALIA AND OVERSEAS. PARLIAMENTARY PRIVILEGE DOES NOT COVER CRIMINAL ACTS IN PROCEEDINGS. THIS IS NOW OUTSIDE YOUR AREA OF CONTROL. THE ONLY WAY YOU CAN MINIMIZE FOLLOWING PROFUMO IN POLITICAL DECLINE IS BY PUBLICLY REPUDIATING ANDERSON AND GALBALLY FOR MISCONDUCT. IF YOU AND YOUR CABINET PROCEED WITH THE FOLLY OF PASSING A BILL BASED ON COLLUSION INTIMIDATION AND PERJURY WE WILL BE ABLE TO COLLECT EVEN GREATER DAMAGES FROM THE STATE OF VICTORIA AROUND THE WORLD. THIS CABLE IS SENT SO THAT THERE WILL BE NO DOUBT IN ANY COURTS MIND THAT YOU PERSONALLY WERE AWARE OF THE CRIMINAL IRREGULARITIES AND YET PROCEEDED TO ACT ON SUCH FINDINGS. L. RON HUBBARD' ----- The following mailing is being sent each member of their 'parliament'. 'IN THE SCIENTOLOGY MATTER YOU HAVE NOT BEEN INFORMED BY YOUR GOVERNMENT THAT THE STATE OF VICTORIA IS BEING SUED OVERSEAS #10,000,000 STERLING FOR LIBEL AND SLANDER RELEASED BY IT IN OTHER COUNTRIES. THEY WELL KNOW THAT PARLIAMENTARY PRIVILEGE DOES NOT COVER THE CRIMINAL ACTIONS CONDONED BY THE GOVERNMENT IN THE CONDUCT OF THE INQUIRY SUCH AS COLLUSION INTIMIDATION AND PERJURY A DIRECT PARALLEL TO THE PROFUMO CASE. WHILE LEAVING YOU IN THE DARK AS TO YOUR PERSONAL POLITICAL LIABILITY WHEN ALL THIS COMES OUT THEY YET ARE ASKING YOU FOR YOUR PERSONAL COOPERATION IN GETTING A BILL PASSED. EVEN IF YOUR GOVERNMENT WILL NOT TELL YOU THIS YOU HAVE A RIGHT TO KNOW THAT THE PASSAGE OF A BILL WILL INCREASE DAMAGES AND MAKE YOU PARTY TO THESE CRIMINAL PROCEEDINGS. THE WHOLE MATER IS NOW OUT OF THEIR HANDS AND OUT OF CONTROL AND ALL PAPERS AND PROOFS SUPPORTING THE SCIENTOLOGISTS ARE NO LONGER IN YOUR JURISDICTION BUT ARE BEING PRESENTED AGAINST YOUR GOVERNMENT IN THE COURTS OF SEVERAL COUNTRIES INCLUDING ENGLAND WITH EVERY INDICATION OF SUCCESSFUL LITIGATION. YOU TOO HAVE BEEN BETRAYED IN THIS MATTER. THE HUBBARD ASSOCIATION OF SCIENTOLOGISTS INTERNATIONAL' ----- 130 ----- The reply follows: 'VICTORIA GOVERNMENT IN SESSION WEDNESDAY WANTED 6 MONTHS ADJOURNMENT TO REPHRASE SCIENTOLOGY BILL. CATHERINE DENNY'."^1 (c) In a possible attempt to impress this Commission of the determination of the Hubbard Association of Scientologists International to put into execution the threat contained in the Executive Letter referred to in the preceding sub-paragraph, Mr. Gaiman, in the course of his evidence, handed in as an exhibit the strange and otherwise totally irrelevant Writ for the payment of damages allegedly issued against Mr. Anderson and Counsel who assisted the Board of Inquiry on the ground inter alia of committing "a misfeasance in a public office."^2 9.19. The principle underlying the policy applicable to a Potential Trouble Source is that a person or preclear who is connected with a Suppressive Person will be unable to derive permanent gains from Scientology unless he handles the source of suppression or disconnects from it. Handling is not defined. Presumably [sic] it ranges from persuasion to co-ercion. A witness, Mr. A Tannenbaum, who claims tremendous gains from Scientology stressed that these are the only alternatives.* Mr. Hubbard requires of Scientologists that in dealing with a Potential Trouble Source they - "act with determination one way or the other - reform the suppressive person or disconnect ..." ^3 9.20. He expressly states: "Therefore this Policy Letter extends to suppressive non-Scientology wives and husbands and parents, or other

family members or hostile groups or even close friends."^3 9.21. He outlines the procedure to be followed in achieving disconnection as follows: "Disconnection from a family member or cessation of adherence to a Suppressive Person or Group is done by the potential trouble source publicly publishing the fact, as in the legal notices of 'The Auditor' and public announcements and taking any required civil action such as disavowal, _____ ^1Hubbard L. Ron: HCO Executive Letter dated 22 October 1965. Melbourne Bill News. Hubbard Communications Office, East Grinstead, Sussex, England. ^2Hubbard Association of Scientologists International v. Kevin Victor Anderson and Gordon Just. Statement of Claim. (April, 28, 1970), p. 2. ^3Hubbard L. Ron: HCO Policy Letter of March, 1, 1965. Justice. Suppressive Acts. Suppression of Scientology and Scientologists: Op. cit., p. 6. *Record of Evidence, Vol. 7, p. 111 - Mr. A. Tannenbaum. 131 ----- separation or divorce and thereafter cutting all further communication and disassociating from the person or group. Unwarranted or threatened disconnection has the recourse of the person or group being disconnected from requesting a Committee of Evidence from the nearest Convening Authority (or HCO) and producing to the Committee any evidence of actual material assistance to Scientology without reservation or bad intent. The Committee must be convened if requested. Before publicly disconnecting, the Scientologist would be well advised to fully inform the person he or she accuses of Suppressive Acts of the substance of this policy letter and seek a reform of the person, disconnecting only when honest efforts to reform the person have not been co-operated with or have failed. And only then disconnecting publicly. Such efforts should not be unduly long as any processing of the Potential Trouble Source is denied or illegal while the connection exists and a person not actively seeking to settle the matter may be subjected to a Committee of Evidence if processed meanwhile. The real motives of suppressive persons have been traced to quite sordid hidden desires - in one case the wife wanted her husband's death so she could get his money, and fought Scientology because it was making the husband well. Without handling the wife or the connection with the woman the Scientologist, as family, drifted on with the situation and the wife was able to cause a near destruction of Scientology in that area by false testimony to the police and government and press. Therefore this is a serious thing - to tolerate or remain connected to a source of active suppression of a Scientologist or Scientology without legally disconnecting the relationship or acting to expose the true motives behind the hostility and reform the person. No money particularly may be accepted as fee or loan from a person who is 'family' to a suppressive person and therefore a potential trouble source. There is no source of trouble in Scientology's history greater than this one for frequency and lack of attention."^1 9.22. Examples of public announcement of disconnection by publication are: "LEGAL NOTICES I, JONATHON BATSON, do swear that I do disavow and thoroughly disassociate myself from any overtly or covertly planned contact or association with any Suppressive persons or organizations or anyone demonstrably guilty of Suppressive acts (as described in HCO Policy Letters March, 1965). Sgd. Jonathan Watson. _____ ^1Hubbard L. Ron: HCO Policy Letter of March 1, 1965. Justice. Suppressive Acts. Suppression of Scientology and Scientologists. Op. cit., pp. 7-8. 132 ----- I, HEATH DOUGLAS GREER, do swear that I do disavow and thoroughly disassociate myself from any overtly and covertly planned contact or association with J. ROSCOE GREER and ISABELL HODGE GREER, or anyone demonstrably guilty of Suppressive acts (as described in HCO Policy Letters March, 1965). I understand that any breach of the above pledge will result in my being declared immediately a Suppressive Person. Sgd. H.D. Greer. I, A.T. CHADWIN, of 2900 S. Glebe Road, Arlington, Virginia, do solemnly swear that I do disavow and thoroughly disassociate myself from any overtly or covertly planned contact or association with A.B. Lawson Jr., of 4000 Tunlaw Road, Washington D.C., and will continue to do so until such time as the above person from whom I am separating myself does become a Scientologist and abides by the codes of

Scientology. Sgd. A.T. Chadwin."^1 9.23. In regard to persons taking civil action for divorce, the Commission draws attention to the following: (a) Dr. Michaelides, a medical practitioner, attended a Scientology meeting at Port Elizabeth during 1966. By way of a question he inquired whether in the case of a Suppressive Person Scientology advocated the breaking up of a marriage despite there being children. The answer given was: "... yes, ..., unless the other partner became a Scientologist."^2 (b) Mr. H. Bayer, who made a careful investigation of Scientology for a television program in Rhodesia stressed that if need be civil action for divorce was advocated as a genuine and serious portion of the disconnection technique. He said: "... no secret is made by the Scientology Organization that where a partner in marriage, be it husband and/or wife, is a Scientologist, and the other partner in marriage is not a Scientologist, but is in fact opposed to a Scientologist, that the two must disconnect. The word 'disconnect' obviously stands for _____ ^1Hubbard L. Ron: Editor: The Auditor World Wide No. 9. The Saint Hill Journal of Scientology. Published by Hasi World Wide, East Grinstead, Sussex, England, p. 8. ^2Record of evidence, Vol. 11, p. 1 - Dr. B.A. Michaelides. 133 ----- divorce. In my own case my wife, who was at one stage ostensibly interested in Scientology when she was in fact investigating and trying to find out what it was all about - and when it was known to the Scientology Institute that I was strongly opposed to it, and my opinion could not be altered - was advised that the only thing which held her back from becoming a person of outstanding ability and an I.Q., was myself, and that once I was no longer her husband there would be no limit to her advancement. I am aware of at least two divorces which are the direct result of one partner being a Scientologist and the other partner not. I am aware of a number of instances where one partner in marriage has tried and has started to get his children or child into Scientology against the opposition of the father or the mother who was opposed, and where the one partner interested in Scientology has in fact threatened divorce, to take the children away from the other partner. One particular example is right here in Johannesburg, and again the name concerned and the people concerned can be given in camera to a committee'. (Question): 'Now, did you and your wife - I don't want to pry into your private affairs, Mr. Bayer, unnecessarily, but did you and your wife eventually come to agreement on Scientology? Did she ultimately come to the conclusion that you were right, and that she should discontinue it? --- You will find somewhere later in the statement, I think - I am speaking from memory now - that I was subjected to a certain midnight call, and my wife very fortunately at that particular moment stood next to me and heard every word that was said over the telephone. The voice on the other side was literally screaming. She only then became convinced completely that any and every step would be taken by the person concerned, and please let me make this clear, Sir. I am not talking about Scientology as such. I am talking about the person who was in charge of the Scientology Institute in Bulawayo at that particular time. She became convinced then that some of the things which I had been worried about, the lack of secrecy, etcetera, etcetera, the possibility of blackmail arising out of evidence and so on, [?] highly dangerous, and from that moment on she became utterly and completely convinced that it would be best to leave it entirely alone. You and the lady are still married? --- Oh yes. 134 ----- And Scientology, in other words has not caused a disconnection between you two? --- None whatsoever, Sir. At one stage - if I may ask this - was there any danger of it happening? --- Yes, Sir."^1a Mr. Bayer impressed the Commission as an unbiassed witness who in his own words "... started to investigate Scientology, with no axe to grind. I was neither for nor against it."^1b His evidence was not seriously contested or contra- dicted and is accepted by the Commission as being objective and truthful. 9.21. Several other instance of the practical application of the policy of disconnection were drawn to the attention of the Commission: (a) (i) The mother of a devoted daughter who married a Scientologist received a disconnecting letter in the following terms from her daughter written on 29th May, 1968, whilst she received Scientology

training in Spain: "Liewe Mammie, Die tyd het aangebreek dat ek ons verhouding moet hanteer. Die gebeure daardie aand op die plaas het 'n kwaai letsel op my gelaat, 'n Goestelike wese is net liefde en wat ek moes verduur het was baie swaar. Ek skryf hierdie kort brief net om te verduidelik dat 'ethics' in Scientologie baie sterk is en word ek verplig om hierdie stap te neem. Ek sal moet skei van almal wat teen Scientologie is, totdat die verhouding weer reg is. Moet dus nie weer vir my skryf tot verdere kennisgewing nie. Ek ken nie oom Hennie se adres nie, so sal Mammie dit asb. na sy adres stuur. Moenie daarvoor bekommerd wees nie want dit is maklik om te herstel sodra die gesindheid reg is teenoor Scientologie. Die keuse sal wees tussen my as 'n Scientologoog en oom Hennie. Ek bet julle lief maar die vryheid laat niks toe, wat oom Hennie probeer nie. Groete, Ina. N/S. Gesels met Mamma, sy sal verduidelik." _____ ^1Record of Evidence: a) Vol. 23, pp. 74-76 - Mr. H. Bayer. b) Vol. 23, p. 71 - Mr. H. Bayer. 135 ----- (Dear Mummy, The time has arrived for me to handle our relationship. The happenings that evening at the farm hurt me very much, a Spiritual being is only love, and what I had to endure was very hard. I write this short letter just to explain that ethics in Scientology is very strong and I am compelled to take this step. I'll have to disconnect from all who are against Scientology, until the relationship has been restored. Therefore do not write to me again until further notice. I do not know uncle Hennie's address and will Mummy therefore send it to his address. Do not be worried about that because it is easy to restore once the attitude towards Scientology is correct. The choice will be between me as a Scientologist and uncle Hennie. I love you all but the freedom does not permit of what uncle Hennie tries. Greetings, Ina. P.S. Talk to Mamma, she will explain). (Translation by the Commission). (ii) The reference to "oom Hennie" is a reference to the brother of the daughter's mother who initiated a family discussion on the advisability of embracing Scientology. During the processing both the mother and her said brother were apparently declared Suppressives Persons by reason of the views expressed by them during the discussion. The terms of the disconnecting letter to the mother have already been quoted. A disconnecting letter written to the brother and posted on 29th May, 1968, reads: "Oom Hennie, Scientology open vir elke persoon die pad na volle vryheid as geestelike wese. Op die oomblik is daar 'n stop in my pad en ek skei van jou tot verdere kennisgewing. 'Ethics' in Scientology is baie vernaam en hou die pad veilig en skoon. Ek sal gee kontak meer met jou he. Ina Kleyn. NS. Die brief staan in verband met die vooryal op die plaas vroeg gedurende hierdie jaar toe jy op 'n skynbaar vriendelike maar vernederende manier probeer uitvind wat 'Scientology' is. Vind nou self uit wat dit is." 136 ----- (Dear Uncle Hennie, Scientology opens the road to total freedom for every person as a spiritual being. At present time there is a block in my road and I disconnect from you until further notice. Ethics in Scientology is very important and keeps the road safe and clean. I'll no longer have any contact with you. Ina Kleyn. P.S. this letter refers to the incident at the farm early during this year when you, apparently in a friendly but degrading way tried to find out what Scientology is. Now find out for yourself what it is). (Translation by the Commission). (iii) As at the date when the mother gave evidence before the Commission viz. 10th June, 1969, the relationship between her and her daughter, who meanwhile returned to the Republic of South Africa remained strained. (b) Mrs. S.D. Starkey, one time keenly interested in Scientology herself, introduced two of her sons, Norman and Owen, to the movement. They became devoted adherents but, in the view of their mother, became irresponsible towards the duty to earn a living as their interest in Scientology grew. Owen received generous financial loan assistance from his mother in regard to the purchase of a dwelling house for his young family. Eventually he disposed of the house without repaying a substantial part of the loan to his mother and proceeded to St. Hill Manor, East Grinstead, Sussex, England, to further his Scientology training. Before doing so he wrote to his mother in heartless fashion on 6th June, 1966, stating inter alia: "You taught me from as far back as I can remember to be weak ... I hereby

disconnect from you totally until I am clear, at which time I will be in a position to handle this situation." As recently as 30th October, 1971, Owen distributed a circular letter which indicated that he was at that time the "Captain" of the Advanced Organisation, St. Hill, Denmark (AOSHDK). The Commission is quite satisfied that in the case of the Starkey family a rift developed between the sons Owen and Norman on the one hand and their parents on the other hand as a result of the sons' devoted adherence to Scientology. The following eulogy by the younger son Norman who, according to his mother, has joined Mr. Hubbard's Sea Organization for life underlines the tragic unconcern at the dissipation of family ties engendered by the feeling of euphoria Scientology gave him: 137 -----

"Scientology has given me a completely new outlook on life. Two years ago I had no interest in my work, my future, or my life. I now enjoy enthusiasm and energy. I am able to communicate to anyone about anything, which I had never been able to do before. In fact Scientology has given me the ability to make myself more able and use these gained abilities to the fullest extent. Since starting training I have never been ill, confused or overwhelmed by life, my friends or my job."^1 (c) Mrs. M.R. McAll married her husband in 1958. Mr. McAll was a Scientologist. Mrs. McAll was not. During about 1964 she was called on to undergo an Ethics check. She refused, was promptly declared a Suppressive Person with the result that all Scientologists including her husband, who held a position with the Public Works Department of the Government of the Republic of South Africa, Cape Town, were precluded from communicating with her. As a result her husband severed all connection with her. Her husband eventually resigned his position and went to St. Hill Manor, East Grinstead, Sussex, England, for Scientology training. In 1965 Mrs. McAll obtained a decree of divorce against her husband - an event which according to her testimony was precipitated by the order declaring her a Suppressive Person. Mr. F.M. McAll, denies* that Scientology caused the break-up of his marriage. It is significant, however, that he does not discuss the issue of a Suppressive Person declaration against his wife. In the circumstances the Commission concludes that to those who saw fit to issue the declaration the preservation of the marriage tie was less important than Mr. McAll's progress and advancement in Scientology. (d) Mrs. A.K. Morris notwithstanding every effort to accept the tenets of Scientology at the instance of her daughter-in-law found it impossible to do so. As a result her daughter-in-law and son disconnected from her. Eventually her daughter-in-law's dogged adherence to Scientology was at least a contributory cause of the ensuing divorce. (e) The following is a further case: "KEN BUSWELL want to progress along the road to total Freedom. In order to make this possible he must separate from his wife PEGGY BUSWELL completely during the period of his processing so that technology may be applied without constant enturbulation. When the _____

^1The Editorial Staff of The Auditor, The World Wide Journal of Scientology: Successes of Scientology (Copyright 1968), Laburnum Printing Co. Ltd., Surbiton, Surrey, England, Twentieth page. *Affidavit sworn to by Rank Melville McAll, Edinburgh, Scotland, before a Commissioner of Oaths at East Grinstead on the 5th day of June, 1969. 138 ----- Ethics Officer has received written confirmation from Ken that this step has been taken processing may commence."^1 9.25. The above instances extracted from the evidence heard by and the exhibits received by the Commission provide proof that for a period of time at least the fair game law permitting trickery, lying and the destruction of opponents and the policy of disconnection were relentlessly applied in the Republic of South Africa to the extent even of subjecting an elected member of Parliament to a most humiliating investigation. The policy of disconnection for a period at least was applied in a manner designed to promote family discord and even divorce. 9.26. Security checking is a Scientology practice which is potentially dangerous. It consists of questioning - often prolonged - of a preclear by an auditor who makes use of any E-Meter. In regard to meaningful questions the instruction is to look for falls. "A fall means 'Oh, oh! He's got me' You don't leave a question that is getting a _fall_

response until you are sure you have been told all and the needle no longer falls when you ask that question." ^2 the questions are asked from a prepared list, are designed to delve deeply into the mind of the subject and often traverse matters of intimate personal detail. The full text of each of two separate texts are quoted by way of example: (a) The Only Valid Security Check reads: "_THE ONLY VALID SECURITY CHECK_" (Amends all existing data on Security Checks) HCO Sec Form 3. _____ Name of Person Date _____

Name of Security Checker Location Since a Security Check failure can compromise or injure a person's position or economics, and because _we are not moralists_, it is better to be more positive on the subject of a Security Check failure, leaving no part of it up to judgment. The question of what constitutes a Security Check failure has now troubled enough people to make it necessary to lay down the following policies. A Security Check to be used for any organisational reason must be made on an HCO WW form. _____ ^1John Morshead, Atg. Ethics Officer, Hubbard Communications Office, Port Elizabeth. Ethics Order No. 55, dated 3rd May, 1966. Separation Order. ^2Hubbard L. Ron: E-Meter Essentials 1961. Colonna Press Ltd., Hemel Hempstead, Herts., England, p. 21. 139 ----- There are only three ways a Security Checker may flunk any person. 1. The Security Check may be considered flunked if there is _no_ needle response of any kind to any question with meter sensitivity even at extreme high. Rise as a reaction is ignored throughout a Security Check. A rise is a not useful reaction. 2. The Security Check may be considered flunked if any compromising or important question still persists in getting a consistent reaction (not a rise) even after the Security Checker has done his best to get the person being checked to clear it by answering truthfully. 3. Refusal to be checked. Lie reaction failure may no longer be considered a flunk. Important questions always have enough charge on them to cause a reaction even on bad criminals and the reaction will continue consistently or sporadically if the person is still withholding information. The question of something reacting because of past life crimes is ruled out when a question fails to clear, the Security Checker adds 'In this lifetime?' to or in the question and works on that question, continues to use that added phrase. Reaction by reason of past lives tend to drop out and clear if this is done. The task of the Security checker is to carefully question and _clear if_ _possible_ change of meter needle behaviour caused by the question. Plainly note any level that failed to clear. This fails the person. The lie Reaction questions were originally used in Scientology only to study the needle pattern of the person being checked so that changes in it could then be judged in their true light. Some pcs, for instance, get a slight reaction every time _any_ question is asked. Some get a reaction only when there is heavy charge. Both can be Security Checked by studying the common pattern of the needle demonstrated in asking the Lie Reaction questions. The purpose of the Lie Reaction questions is returned to the original intention. A totally stuck needle can be freed by processing, or by getting off withholds. If a person is flunked by reason of 1. above, they require auditing before another check is taken, the check to be taken at the responsibility of the person being checked. All Security Check sheets of persons Security Checked should be _forwarded_ _to Saint Hill_, complete with all markings and the reason why the question would not at first clear, if important, or the drop marked which would not clear and whether or not the person was passed or failed. 140 ----- Nothing in this policy Letter changes the responsibility of the Director of Training in preventing Scientology from being taught to persons who would use it in violation of the Code of a Scientologist. In reprinting this check sheet leave all directions as part of every sheet. Directions: Attempt to clear any reaction observed. A Rise is _not_ classed as abreaction. Mark any reaction observed or any meter reaction change elicited by the question. Then write what it cleared on. Mark largely if the reaction could not be cleared since this constitutes a failure to pass. Only fail somebody if there is no needle

motion of any kind even with sensitivity at 16 on any question. (Rise is not a reaction). If they are failing because it is hard to clear a question work very thoroughly on it in an effort to clear it. In all cases complete the test. Run check with a high sensitivity setting (more than 1/3 [?] of a dial drop). If an important question fails to clear even after security checker has worked very hard to get it off, the test is flunked. The following statement should be read or quoted to the person being Security Checked: 'We are about to begin a Security Check. We are not moralists. We are able to change people. We are not here to condemn them. While we cannot guarantee you that matters revealed in this check will be held forever secret, we can promise you faithfully that no part of it nor any answer you make here will be given to the police or the state. No Scientologist will ever bear witness against you in Court by reason of answers to this security Check. This Security Check is exclusively for Scientology purposes. The only ways you can fail this Security Check is t refuse to take the test, to fail to answer its questions truthfully or if you are here knowingly to injure Scientology. The only penalty attached to failure of this check is processing or our refusal to employ you or issue you a certificate, and this will only happen if we find that you are trying knowingly to injure Scientology. You can pass this test by (1) agreeing to take it, (2) answering each question truthfully and (3) by not being a member of a subversive group seeking to injure Scientology. The first questions are nul [sic] questions to determine your reaction pattern. We will now begin - 141 ----- Establish needle pattern: _____TA_____Sensitivity for 1/3 dial drop.

_____Sensitivity setting for check. Are you sitting in a chair? Are you on the moon? Are all cats black? Am I an Ostrich? Is this Earth? Have you ever drunk water? Are you holding up a tree? Am I an elephant? Are you a table? Is this a Security Check? Needle pattern. Have you ever lived or worked under an assumed name? Have you given me your right name? Are you here for a different purpose than you say? Have you ever stolen anything? Have you ever done any shoplifting? Have you ever forged a signature, cheque or document? Have you ever blackmailed anybody? Have you ever been blackmailed? Have you ever cheated? Have you ever smuggled anything? Have you ever entered a country illegally? Have you ever been in prison? Have you ever tried to act normal? Have you ever indulged in drunkenness? Have you ever done any reckless driving? Have you ever hit and run with a car? Have you ever burglaried [sic] any place? Are you guilty of anything? Have you ever embezzled money? Do you have a secret you are afraid I'll find out? Have you ever assaulted anyone? Have you ever practised Cannibalism? Have you ever been in gaol? 142 ----- Have you ever told lies in Court? Have you ever been Court Martialed? Have you ever deserted from a military service? Have you ever illegally prevented conscription? Have you ever been a mutineer? Have you ever had anything to do with Pornography? Have you ever committed Arson? Have you ever been a drug addict? Have you ever peddled Dope? Have you ever made anyone into a drug addict? Have you ever PDH'd anyone? Have you had any dealings with stolen goods? Have you ever divulged government secrets for pay or political reasons? Do you have a Police Record? Have you ever raped anyone or been raped? Have you ever been involved in an abortion? Have you ever assisted in any abortion? Have you ever committed adultery? Have you ever committed bigamy? Have you ever practised Homo-Sexuality? Have you ever practised or assisted intercourse between women? Have you ever had intercourse with a member of your family? Have you ever been sexually unfaithful? Have you ever practised sex with animals? have you ever publicly [sic] exhibited yourself sexually? Have you ever hidden to watch sexual practices? Have you ever practised Sodomy? Have you ever consistently made a practice of sex with a member of your own sex? Have you ever slept with a member of a race of another colour? Have you ever committed culpable homicide? have you ever committed a justifiable crime? Have you ever bombed anything? Have you ever murdered anyone? Have you ever hidden a body? Have you ever attempted suicide?

Have you ever caused a suicide? 143 ----- Have you ever kidnapped anyone? Have you ever done any illicit Diamond buying? Have you ever acted as an informer? Have you ever betrayed anyone for money? Have you ever betrayed a trust? Have you ever betrayed an employer's trust? Have you ever speculated with somebody else's funds? Have you ever knowingly implicated an innocent person? Have you ever withhold [sic] a communication concerning a crime or misdemeanor committed by another? Have you ever threatened anyone with a fire-arm? Have you ever been in illegal possession of fire-arms? Are my questions embarrassing? Have you ever been paid for giving evidence? Have you ever acted as an informer? Have you ever injured somebody's reputation by knowingly spreading lies? Have you ever injured somebody by spreading tales you know were true? Have you ever destroyed something belonging to someone else? Have you ever plotted to destroy a member of your family? Have you ever had a member of your family in an insane asylum? Have you ever been pronounced insane? Have you ever been a spy for an organization? Have you ever looted any place? Have you ever stolen from the armed forces? Have you ever conspired with anyone? Have you ever had anything to do with Communism or been a Communist? Have you practised fraud? Have you ever been a newspaper reporter? Are you hiding anything? Have you ever had intercourse after placing another under alcohol or drugs? Have you ever used hypnotism to procure sex or money? Do you collect sexual objects? Have you ever ill-treated children? Have you ever practised sex with children? Have you ever practised masturbation? Have you ever taken money for giving anyone sexual intercourse? Have you ever sexually coerced a servant? 144 ----- Do you have any bastards? Are you withholding [sic] anything? Have you ever had any connection with a brothel? Have you ever coerced anyone into giving you sex? Have you had anything to do with a baby farm? Have you ever killed or crippled animals for pleasure? Have you ever crippled a person? Have you ever been a spy for the police? Have you ever pretended a disability? Are you afraid of the Police? Have you ever committed a misdemeanor? Have you ever committed a felony? Have you ever committed a capital offense? Have you ever done anything you are afraid the police may find out? Have you ever falsified the books in any firm you worked for? Have you ever criminally avoided taxes? Have you ever counterfeited money? Have you ever fraudulently altered or issued certificates or documents? Have you ever obtained money under false pretences? have you ever done anything your mother would be ashamed to find out? How could you help yourself generally? What represents yourself? How could you help your family? What represents your family? How do you feel about sex? What represents (the Org. (others (a group to you? How could you help the (Org? (Others? (a group? How could you help mankind? Have you ever controlled people? How do you feel about being controlled? What is communism? Do you feel Communism has some good points? Have you ever been a member of the communist party or any associated groups? 145 ----- Have you ever been a member of any group with similar ideas as the Communist Party? Do you know any Communists personally? Have you ever injured Dianetics or Scientology? Have you committed any overts on a Scientology Organization? Have you wronged anyone in a Scientology Organization? Have you ever stolen anything from a Scientology Organization? Do you have anything in your possession that you shouldn't have? Do you have any overts on L. Ron Hubbard? Have you ever had any unkind thought about L. Ron Hubbard? Do you have any overts on Mary Sue Hubbard? Have you done bad things to leaders in Scientology or Scientology Orgs? Have you withheld [sic] anything from executives in Scientology? Have you sought to get any staff member dismissed? Have you knowingly planned not to do our job? Have you ever had any unkind thoughts about Mary Sue Hubbard? Have you ever injured any Scientologists? Have you ever had any unkind thought about Scientologists? Have you ever betrayed Scientology? Do you know of any secret plans against Scientology? Do you plan to steal a Scientology Organization? Have you ever taken money to injure

Scientology? Do you deserve to be helped by Scientology? Have you ever used Dianetics or Scientology to force sex upon someone? Have you ever falsified a claim for money to be repaid to you or to be paid to you? Do you know of any plans to injure a Scientology Organization? Do you know of any plans to injure a Scientologist? Are you upset about this Security Check? What question in this check shouldn't I ask you again? Have you withheld from answering anything because it might injure someone? What unkind thoughts have you thought while I have been doing this check? 146 ----- Have any of your answers here been designed to injure another? Are you upset about the Security Check? _____

_____ Passed Failed

Signed by Examiner. L. RON HUBBARD. LRH:jl Copyright (c) 1961. by L. Ron Hubbard, ALL RIGHTS RESERVED." (b) The Johannesburg Security Check (also known as "the Jo'burg Security Check" or "the Joburg") reads: "HUBBARD COMMUNICATIONS OFFICE 23 Hancock St., Joubert Park, Johannesburg (Issued Saint Hill) HCO Secs. Any Directors of Security. HCO POLICY LETTER OF APRIL 7, 1961 Re-mimeo only for use. _JOHANNESBURG SECURITY CHECK_ This is the Johannesburg Security Check sheet further amplified by myself. This is the roughest security check in Scientology. We will call it the 'Jo'burg Security Check'. It does not necessarily replace other check sheets but it is probably the most thorough one we have now. In reprinting this form use legal (foolscap) length and double space every thing except directions. _Jo'burg Security Check Sheet_ _HCO Security Form 2_.

Name of Person Date _____ Name of Security Checker. Directions: Attempt to clear any fall observed. Mark any fall observed or any meter reaction change elicited by the question. Then write what it cleared on. Mark largely if the fall could not be cleared since this constitutes a failure to pass. Only fail somebody if there is no needle motion of any kind even with sensitivity at 16 on any question. If they are failing because it is hard to clear a question, work very thoroughly on it in an effort to clear it. In all cases complete the test. 147 ----- If an important question fails to clear even after security check has worked very hard to get it off, the test is flunked. The following statement should be read or quoted to the person being Security Checked: 'We are about to begin a Security Check. We are not moralists. We are able to change people. We are not here to condemn them. While we cannot guarantee you that matters revealed in this check will be held forever secret, we can promise you faithfully that no part of it nor any answer you make here will be given to the Police or the State. No Scientologist will ever bear witness against you in Court by reasons of answers to this Security Check. This Security Check is exclusively for Scientology purposes. The only ways you can fail this Security Check is to refuse to take the test, to fail to answer its questions truthfully or if you are here knowingly to injure Scientology. The only penalty attached to failure of this check is processing or our refusal to employ you or issue you a certificate, and this will only happen if we find that you are trying now to injure Scientology. You can pass this test by (1) agreeing to take, (2) answering each question truthfully and (3) by not being a member of a subversive groups seeking to injure Scientology. The first questions are nul [sic] questions to determine your reaction pattern. We will now begin:- Lie Reaction: Are you sitting in a chair? Are you on the moon? Are all cats black? Am I an Ostrich? Is this Earth? Have you ever drunk water? Are you holding up a tree? Am I an elephant? Are you a table? Is this a Security Check? Have you ever lived or worked under an assumed name? Have you given me your right name? Are you here for a different purpose than you say? Have you ever stolen anything? Have you ever forged someone else's signature? have you ever blackmailed anybody? 148 ----- Have you ever been

blackmailed? Have you ever smuggled anything? Have you ever been in prison? have you ever indulged in drunkenness? Have you ever done any reckless driving? Have you ever burgled any place? Have you ever embezzled money? Have you ever assaulted anyone? Have you ever been in gaol? Have you ever told lies in Court? Have you had anything to do with Pornography? Have you ever committed Arson? Have you ever been a Drug Addict? have you ever peddled Dope? Have you had any dealings with stolen goods? Do you have a Police Record? have you ever raped anyone? have you ever been involved in an abortion? have you assisted in any abortion? Have you ever committed adultery? Have you ever practised Homo-Sexuality? Have you ever had intercourse with a member of your family? Have you ever been sexually unfaithful? Have you ever practised Sodomy? Have you ever consistently made a practice of sexual perversion? Have you ever slept with a member of a race of another colour? Have you ever committed culpable homicide? Have you ever bombed anything? Have you ever murdered anyone? Have you ever kidnapped anyone? have you ever done any illicit Diamond buying? Have you ever betrayed anyone for money? Have you ever threatened anyone with a fire-arm? Have you been in illegal possession of fire-arms? Have you ever been paid for giving evidence? Have you ever destroyed something belonging to someone else? Have you ever been a spy for an Organization? 149 ----- Have you ever had anything to do with Communism or been a Communist? Have you ever been a newspaper reporter? Have you ever had intercourse while under the influence of drugs? Have you ever used drugs or blackmail to procure sex? Have you ever ill-treated children? Have you ever taken money for giving anyone sexual intercourse? Have you ever had any connection with a brothel? Have you ever had anything to do with a baby farm? Have you ever been a spy for the police? Are you afraid of the Police? Have you ever done anything you are afraid the Police may find? Have you ever falsified the books in any firm you worked for? Have you ever done anything your Mother would be ashamed to find out? How could you help yourself generally? What represents yourself? How could you help your family? what represents your family? How do you feel about sex? What represents (the Org (others? (a group to you? How could you help (The Org? (Others? (a group to you? How could you help mankind? Have you ever controlled people? How do you feel about being controlled? What represents mankind to you? How could you help animals and plants? What represents animals and plants to you? How could you help material things? What represents Matter, Energy Space and Time to you? How could you help Spirits? What represents Spirits to you? How could you help God or Infinity? What represents God or Infinity to you? What is Communism? do you feel Communism has some good points? 150 ----- Have you ever been a member of the Communist Party? Have you ever been a member of any group with similar ideals as the Communist Party? Do you know any Communists personally? Have you ever injured Dianetics or Scientology? Have you ever committed any overts on a Scientology Organization? Have you ever stolen anything from a Scientology Org? Do you have any overts on LRH? Have you ever had unkind thoughts about LRH? Do you have overts on Mary Sue? Have you ever had any unkind thoughts about Mary Sue? Have you ever injured any Scientologists? Have you ever had any unkind thoughts about Scientologists? Have you ever betrayed Scientology? Do you know any secret plans against Scientology? Have you ever taken money to injure Scientology? have you ever used Dianetics or Scientology to force sex upon someone? Do you know of any plans to injure a Scientology Organization? Are you upset about this Security Check?

_____ Passed Failed

_____ Why?

_____ Signed by Examiner. L. RON HUBBARD. LRH:jl Copyright

(c) 1961. by L. Ron Hubbard, ALL RIGHTS RESERVED." 9.27. Elsewhere in this Report^@ the potential harm which can result from security checking of children has been stressed. The same

applies to unbalanced, emotionally immature, tense or sensitive adults and - possibly to a lesser extent - to adults in general. A witness testified* that he and his wife embarked on a Scientology processing course during 1966. The _____ *Record of Evidence, Vol. 14(c), pp. 1-37. ^@Infra, Chapter 12. 151 ----- processing commenced on a Tuesday at a fee of R150,00 each for the initial auditing which was in the main conducted by an auditor, Mr. Van der Poel, who used an E-Meter. The audition proceeded over a period of five days. Eventually the subject of sex was reached. According to the witness it went "on and on and on" the emphasis being on his past sexual life. The process continued for five or six hours. The witness stated: "... there was still a read on the meter and this went on and on and drove me really frantic. ... I threatened to throw the cans connected to the E-meter at my auditor. ... I was sent or taken to an Ethics Officer."^1a Auditing was resumed after the visit to the Ethics Officer. On the Friday, during auditing, the witness experienced physical sexual reactions. During the night he woke up. The witness continued: "... I felt it was unnatural, ... it was frightening, inasmuch that I had to control over it, ... it was something which I was afraid of, my body seemed to be out of control. ... When I first woke up there was just this mad sexual urge. ... My wife was asleep and as I say, I call it a mad sexual urge because it was something uncontrollable. And first of all I looked at her with a view to relieving this urge, and in the next frantic moment, as I say this vision of my daughter came into it."^1b The witness continued to say that if his daughter had been in the room he felt certain that he would have done something to her. He attributed his experience to "... this hammering of Scientology."^1b The Commission does not doubt the truthfulness of this witness who made a highly favourable impression. It is unlikely in the extreme that so distressing a story would be invented and the Commission rejects this as a possibility. This case illustrates the dangers which may flow from inept probing. If such probing by an unskilled or insufficiently skilled auditor proceeds too deeply or terminates too abruptly it may, as seems to be the case in the instance described, result in a severe abreaction - a panic state induced by bringing to conscious recall certain past episodes. In the case referred to the auditor was unable through lack of experience, knowledge and training to control the situation. The induction of deliberate abreaction is not uncommon psychiatric practice. The purpose thereof is to reveal a past episode buried in the subconscious mind which is responsible for psycho-neurosis or some _____ ^1Record of Evidence: Vol. 14(c), a) p. 7; b) p. 13. 152 ----- other forms of abnormal behaviour. Such revelation could lead to beneficial consequences if the patient is confronted by a psychiatrist. In the hands of the unskilled this is a dangerous technique. 9.28. Mr. Gaiman and Mrs. Lacey, testifying on behalf of the Church of Scientology, stressed that a Code of Reform dated 29th November, 1968, announced the undermentioned major reforms: "1. Cancellation of disconnection as a relief to those suffering from familial suppression. 2. Cancellation of security checking as a form of confession. 3. Prohibition of any confessional materials being written down. 4. Cancellation of declaring people Fair Game."^1 9.29. The announcement of the Code of Reform should, in the view of the Commission, be seen against the background of two important events. The first of these events is the publication during 1965 of the Report of the Board of Inquiry into Scientology referred to in paragraph 9.18(a) - a report which found no worth-while redeeming feature in Scientology and which found that Scientology constitutes a serious medical, moral and social threat to individuals and to the community generally. The second of these events is a statement made by the Minister of Health in the British House of Commons on July 25th, 1968, in the course of which certain steps were announced to curb the growth of Scientology and in the course of which the Minister of Health also said: "The Government are satisfied, having reviewed all the available evidence, that Scientology is socially harmful. It alienates members of families from each other attributes squalid and disgraceful motives to all who oppose it; its authoritarian principles and practice are a potential menace to the personality and well-being of

those so deluded as to become its followers; above all, its methods can be a serious danger to the health of those who submit to them. There is evidence that children are now being indoctrinated."^2 9.30. In August 1968 - the month after the Minister of Health made the statement referred to in the preceding paragraph - Mr. Hubbard, according to a press release dated 9th December, 1968, caused a questionnaire "to be distributed throughout the world by the Continental Organization situation in all major cities of Wester Society"^3 calling for suggested reforms. The Code of Reform is claimed to be the outcome of the replies received. _____ ^1Lacey Jan: Public Relations Chief Africa. Circular Letter, 11th December, 1968. _The Church of_ _Scientology_. _Code of Reform._ 29th November 1968. The Hubbard Scientology Organizations in South Africa (Pty.) Limited, Johannesburg, Republic of South Africa. ^2Robinson, K.: Minister of Health. Hansard (No. 1459/1967/68) Columns 189-191. 25th July 1968. ^3Staff, Public Relations Bureau, The Hubbard Scientology Organizations in South Africa (Pty.) Limited, Johannesburg, Republic of South Africa. Press Release. Immediate. Scientology Reforms. 9th December 1968. 153 ----- 9.31. The substance of the Code of Reform was published in _Freedom_. Several thousand copies of this edition were distributed in the Republic of South Africa according to information furnished to the Commission by the Church of Scientology in a letter dated 7th September, 1971. In addition a copy of a Policy Letter dated 26th August, 1968, issued by Mr. Hubbard entitled _Security Checks Abolished_ and forming part of the Reform Code was widely published _inter alia_ in _The Auditor No. 42 World Wide_, _Understanding Magazine_ and in issue No. 1 of the _South African_ _Broadsheet_. The terms of the Policy Letter of the 26th August, 1968, are as follows: "The practice of security checking from security check lists like the 'Joburg' has been abolished. There are several reasons for this: (1) We have no interest in the secrets and crimes of people and no use for them. (2) Security checking is often done without regard to the point where the person feels better and so became overrun. (3) Security checking is often done in disregard of the state of a persons [sic] case. (4) Low level cases do not react on actual crimes and so the 'security' furnished is often a false security. (5) There is public criticism of security checking as a practice. (6) The existence of lists of crimes in folders often makes it necessary to destroy the folders which may contain other technical data which is constructive and valuable. (7) If a person _is_ a criminal or has overt acts which affect his case, and speaks of them to an auditor of his own volition, the auditor is bound by the Auditor's Code not to publish use or reveal them. Nothing in this policy letter alters standard grade processing or rudements [sic]."^1 9.32. The Commission has drawn attention to the fact that the Code of Reform followed in the wake of the two set-backs suffered by Scientology and referred to in paragraph 9.29 above. The Commission does not and cannot suggest that this policy change is not genuine and sincere but feels itself constrained to point out that the issue of the Broadsheet which carried portion of the Code of Reform also somewhat incongruously contained the defamatory article of and concerning Dr. Fisher. The promulgation of the Code of Reform notwithstanding, the Commission finds the policies of disconnection, public investigation, security checking and the implementation of the _____ ^1Hubbard L. Ron: Security Checks Abolished. HCO Policy Letter of 26 August 1968. Hubbard Communications Office, East Grinstead, Sussex, England. 154 ----- third party law so disturbing and dangerous that the mere possibility of an existing or future organization reintroducing the same or similar practices should be closely guarded against. The Commission accordingly recommends that practices of this nature, where they (or some of them) form part of the system of discipline of any organization or are applied by any organization, be declared illegal by appropriate legislation. 155 -----